

**The Analysis of the Distribution of the Non-  
Muslim Population and Their Socio-  
Cultural Properties in Istanbul (Greeks,  
Armenians and Jews), In the Frame of  
“Istanbul: European Capital of Culture  
2010”**

Thesis submitted

by Mehmet Kara

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Fatih University Geography Department

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## **AUTHOR DECLARATIONS**

1. The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.
2. The program of advanced study of which this thesis is part has consisted of:
  - i) Research Methods course during the M.A study
  - ii) Examination of several thesis guides of particular universities, articles and as well as a professional book on this subject.

Mehmet KARA

August, 2009

## **ABSTRACT**

**Mehmet Kara**

**July 2009**

Istanbul is a city which can be considered rare in terms of the beauties it possesses, of both historical and cultural variety. Looking at these distinctive features, its geographical position and historic strategic importance come to the fore. The topography and geography of Istanbul was shaped as the most suitable place for settlement. The highway which connects the continents of Asia and Europe and the closest transit way to Europe passes from here, added to this the sea trade between the Black Sea and Mediterranean countries has to pass through the Bosphorus that separates Istanbul into Asian and European sides. Besides these, having been the capital city of two great empires in the past has made this city prominent in political and military terms. With the reconstruction process it has undergone in the time of both these empires, the city has become built-up. During the rules of both the Roman (Byzantium) and Ottoman Empires, the city was put into a central position in commercial, political, military, social and economic terms. As a result of this, with the first foundation of the city, the structure of identity began to be shaped. In this respect, the city was shaped in a nearly 3000-year historical process, provided the European Culture artisan groups and the tradesmen all kinds of social facilities, and suitable environments for their residence. Along with its being the capital city, it will be able to present the riches with which Europe may find its own historical past. These distinctive features have made it one of the most suitable cities for Europe's capital. The election of Istanbul as the European Cultural Capital has been a very significant opportunity in terms of revealing and introducing these existing features.

The Greek, Armenian and Jewish communities have played a major role in the cultural development of Istanbul and they continue on doing so. This study will reveal and survey the distribution and socio-cultural features of these communities which have been enumerated together with their historical background; with

Istanbul's being the 2010 European Capital, it will enable the protection of these minorities' multicultural structure in the past; those who have played an important role in the construction of Istanbul's character which can be felt even today (especially Greek, Armenian and Jewish) and for a new multicultural future, it will be significant in terms of providing the environment of a new social basis.

The non-Muslims who have a respectable place in the cultural and social life of Istanbul have shown different population characteristics until today. However, they have always been a part of Istanbul's social life. The Greek, Armenian and Jewish congregations we handled here were placed in a compartment style and have lived as a closed congregation until today. But today with the decreasing population and changing social structure, this settlement form has also changed, and coexistence with Muslim communities has begun. Non-Muslim congregations having been existent since the foundation of Istanbul changed place in the historical process and with the conquest of the city by Mehmet the Second, when the Greek congregation was sent away from the inside of the city walls to the area of the Fener and Balat neighborhoods, and those areas around Galata and Samatya and possibly nearside of Galata and Pera, which have been the place of minority settlement since Byzantium, when they had become the residence center of Latin, Jewish and Armenian congregations. The Golden Horn's (Halic) surroundings, with the exception of Eyüp and Haskoy, witnessed the compartmental settlement of Jewish immigrants coming from Spain as well, since they were seen as the suburbs of the city. Its population graphic changed by time, with the Ottoman State's losing land especially towards the last year of its existence. What was witnessed with the foundation of the Turkish Republic was the non-Muslim minority's decrease in Istanbul. The population decreased again with the foundation of nation states and for other various reasons.

In today's Istanbul, when we look at the distribution of the non-Muslim congregations, the Greek congregation with its nearly 2,500-strong population is densely settled in the districts of Ferikoy, Kurtulus, Ergenekon and Halaskargazi of the neighborhood of Sisli, with some of them residing in the neighborhoods of Moda in Kadıkoy and Yenikoy, situated on the Bosphorus, and sometimes around Kuzguncuk. The Jewish congregation however can be said to stay furthest from the

districts in which they had resided historically. While they had accumulated around Halic and Galata of Beyoglu, today with their 20,000 strong population, they mostly reside in the Gayrettepe and Tesvikiye neighborhoods of Sisli, and Ulus, Ortakoy and Etiler in Besiktas. Together with this Caddebostan, Goztepe and Suadiye in Kadıkoy are the other districts where they mostly live. Those who went to the outmost and the safest regions of the city have chosen districts like Beykoz's Acarkent, Eyüp's Kemberburgaz and Büyükçekmece's Alkent 2000.

Looking to the Armenian community, many remained connected to their first place of residence, and it can be seen that they have expanded towards their environment. Bakırkoy and Yesilkoy constitute the densest places of their residence followed by Kocamustafapasa (Samatya), Nisanca, Kasap İlyas and İmrahor, all facing the Marmara coasts; in Fatih, Kurtulus and Ferikoy, in Beyoglu, İstiklal Street and Cihangir in Sisli follow. In the Asian part Kadıkoy's Moda, Feneryolu and Kınalıada are the places of their population.

**Key Words:** Non-Muslims of Istanbul, the Armenians, the Jewish, the Greeks, Distribution of Population, Religion, Socio-Cultural activities, Istanbul, Istanbul European Capital Culture of 2010.

## ÖZET

İstanbul, sahip olduđu doğal güzellikler, tarihi ve kültürel çeşitlilik açısından nadir sayılabilecek şehirlerdendir. İstanbulun içinde barındırdığı bu özgün nitelikler bakıldığında Bunların başında şüphesiz şehrin coğrafi konumu ve stratejik önemi gelmektedir. İstanbulun sahip olduđu topoğrafya ve coğrafi konum, yerleşime en uygun biçimde şekillenmiştir. Asya ve Avrupa kıtalarını birbirine bağlayan ve en yakın transit karayolu buradan geçmekte, bununla birlikte karadeniz ülkeleriyle Akdeniz ülkeleri arasındaki deniz ticareti de İstanbul'u Asya ve Avrupadan ayıran boğazdan geçmek zorundadır. Bunların yanında tarihsel geçmişte iki büyük imparatorluğa başkentlik yapmış olması, bu şehri siyasi ve askeri anlamda da ön plana çıkarmıştır. İki imparatorluk zamanında da yapılan imar faaliyetleriyle şehir mamur bir hale getirilmiştir. Hem Roma (Bizans) hem de Osmanlı Devleti yönetimi boyunca şehir, ticari, siyasi, askeri, sosyal ve ekonomik anlamda merkezi konum haline getirilmiştir. Tüm bunların oluşmasında iki imparatorlukta çeşitli dini ve etnik grupların katkısı olmuştur. Bu durum neticesinde şehrin ilk kuruluşuyla birlikte kimlik yapısı da oluşmaya başlamıştır. Bu bağlamda yaklaşık 3,000 yıllık tarihi süreç içinde şekillenen şehir, Avrupa Kültür zanaat gruplarına ve tüccarlara her türlü sosyal imkânı sunmuş, ikametleri için uygun ortamlar sağlamıştır. Başkentliğiyle birlikte, Avrupanın da kendi tarihsel geçmişini bulabileceği zenginlikleri ortaya koyabilecektir. Bu özgün nitelikler, şehri Avrupa başkentliğine en uygun şehirlerden birisi haline getirmiştir. *İstanbul'un 2010 Avrupa Kültür Başkenti* seçilmesi, varolan bu niteliklerinin ortaya konulması ve tanıtılması açısından çok önemli bir fırsat olmuştur.

Rum, Ermeni ve Yahudi toplulukları, İstanbul'un kültürel gelişmesinde büyük rol oynamışlar ve oynamaya da devam etmektedirler. Bu çalışma, bahsi geçen toplulukların İstanbul içerisindeki dağılımlarını ve sosyo-kültürel özelliklerini tarihi arka planıyla beraber ortaya koyacak; İstanbul'un 2010 Avrupa Başkentliğiyle,

günümüzdeki İstanbul karakterinin oluşmasında önemli rol oynayan azınlıkların geçmişteki çok kültürlü yapılarının korunmasını sağlayacak (özellikle Rum, Ermeni ve Yahudi) ve yeni çok kültürlü bir gelecek için, yeni bir toplumsal altyapı oluşması ortamını sağlaması açısından önemli olacaktır.

İstanbulun kültürel ve sosyal hayatında önemli yerleri olan gayrimüslimler günümüze kadar farklı nüfus değişkinlikleri göstermişlerdir. Ancak İstanbul'un sosyal hayatında hep varolmuşlardır. Burada incelemiş olduğumuz Rum, Ermeni ve Yahudi cemaatleri, İstanbulun çeşitli semtlerinde kompartman usulü yerleştirilmiş ve günümüze kadar kapalı birer cemaat halinde yaşaya gelmişlerdir. Ancak günümüzde azalan nüfus ve değişen sosyal yapıyla bu yerleşim şekli de değişmiş Müslüman topluluklarla iç içe yaşam başlamıştır. İstanbul'un kuruluşundan beri varolagelmiş olan gayrimüslim cemaatler tarihsel süreç içerisinde yer değiştirmişler ve şehrin II. Mehmet tarafından fethiyle Rum cemaati suriçi kısımdan Fener, Balat, Galata ve Samatya civarlarına uzaklaştırılmışlar ve belki Bizans'tan beridir bir azınlık yerleşim yeri olan Galata ve Pera civarları latin cemaatlerin, yahudi ve Ermeni cemaatlerin de iskân merkezi olmuştur. Eyüp harici Haliç civarı ve Hasköy de keza şehir banliyosu olarak görüldüğünden İspanya'dan gelen Yahudi göçmenlerin kompartman şeklinde iskânına tanık olmuştur. Zamanla nüfus grafiği değişse de bilhassa Osmanlı devletinin son zamanlarına doğru toprak kaybetmesiyle İstanbul içindeki gayrimüslim azınlık çoğalmış ve Cumhuriyetin ilanıyla da ulus devletlerin kurulması ve çeşitli nedenlerle nüfus tekrar azalmıştır.

Günümüz İstanbulunda gayrimüslim cemaatlerin dağılışına bakıldığında yaklaşık 2,500 kişilik nüfusuyla Rum cemaatinin, Şişli ilçesinin Feriköy, Kurtuluş, Ergenekon ve Halaskargazi semtlerinde yoğunluk göstermektedirler ve bir kısmı Kadıköy'ün Moda semti olmak üzere Boğaz tarafında Yeniköy ve az olarak Kuzguncuk civarında ikamet etmektedirler. Yahudi cemaati ise, eski oturdukları semtlerden bugün en uzak olarak oturan cemaattir denilebilir. Haliç çevresinde ve Beyoğlu Galata semtinde ikamet ederlerken, Bugün 20.000 olan nüfuslarıyla Şişli ilçesinin Gayrettepe, Teşvikiye, Beşiktaş ilçesinin Ulus, Ortaköy ve Etiler'i civarında ikamet etmektedirler. Bununla birlikte Anadolu yakasında Kadıköy



ilçesindeki Caddebostan, Göztepe ve Suadiye yoğunlukta yaşadıkları diğer bölgelerdir. Şehrin en dış alanı ve güvenli bölgelerine gidenler bugün, Beykoz Acarkent, Eyüp Kemerburgaz ve Büyükçekmece Alkent 2000 gibi yerleri seçmişlerdir. Ermeni cemaatine bakıldığında ilk ikamet yerlerine bağlı kalmakla birlikte çevreye doğru yayıldıkları görülmektedir. En yoğunluklu bölgeleri, Bakırköy ve Yeşilköy oluştururken, ardından Marmara kıyılarına bakan, Fatih ilçesindeki Kocamustafapaşa (Samatya), Nişanca, Kasap İlyas ve İmrahor gibi yerler gelmekte, bunları Şişli ilçesindeki Kurtuluş, Feriköy, Beyoğlu İstiklal Caddesi ve Cihangir takip etmektedir. Anadolu yakasında ise Kadıköy Moda ve Feneryolu ile Kınalıada Ermeni nüfusun yoğun olarak görüldüğü yerlerdir.

**Anahtar Kelimeler:** İstanbul Gayrimüslimleri, Ermeniler, Yahudiler, Rumlar, Nüfusun Dağılışı, Din, Sosyo – Kültürel etkinlikler, İstanbul, İstanbul 2010 Avrupa Kültür Başkentliği.

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## INTRODUCTION

With its geographical position, Istanbul is on the transit point of climates and continents. The suitability of land topography to settlement and its being on the most suitable point in intercontinental passage and together with this the appropriate mild climate and the variety of vegetation cover as a result of this climate has always made the city an attractive center for settlement. Except from these some result born out of the city's geopolitical position obliged the city for residence. Among these the Bosphorus transit connecting the Black Sea to Mediterranean and highway transit connecting Asia to Europe come to fore. Istanbul, having nearly three thousand years of history, is one of the oldest cities of Europe. In antiquity and the Middle Ages it was a big metropolis with a huge population that was larger than that of many European big cities today. Many advantages were born from its geographical position (being on the junction point) brought it into the central position in geopolitical, military, commercial and cultural terms. Along with this, in the times of Byzantium and the Ottomans, while the actual owners of the city were composing the ruling class, the merchants, craftsmen, architects and some public staff were composed of different ethnic and religious groups. The existing deep empathy and mutual respect made the city always attractive, and with the increasing population different cultures learned how to live side by side. The nation (Millet) system practised by the Ottoman State brought the neighbourhood system not becoming suburbia system in the congregations. The nations, culturally very different from each other, did not want to merge with the others, got married in their own community and lived their religion there and preserved their own culture. The Ottoman State, however, appointed a community leader to every community to provide this environment even further by letting them found their own courts, which allowed them to live in a free and peaceful environment. Today, by enabling the expansion of this profound empathy that comes from our own history, the importance of Istanbul in European history and as European cultural capital should be obvious.

The idea of European Cultural capital was first put forward by the tourism minister of Greece in 1980s, to be the European Capital was begun to be given to cities that add values to European culture and contribute Europe in every aspect.

İstanbul was chosen as the 2010 European Cultural Capital with a decision by the European commission in 2006. The cities are known to compose their identities by enlivening their cultures, carrying them forward and conveying them to each other. In this respect, the fact that İstanbul, the symbol of Turkey, has been mutual interaction with European culture for hundreds of years, will have been put forward with this study too.

The twenty-first century reached a respectable point in terms of urban development. Different cultures remain an important factor in the construction of city identity, as a result of interaction with each other. It also brings out distinctive qualified cultural structures. Thus the participation of different cultures in daily life and in every part of the society becomes more importance. Aside from these, the removal of possible prejudices in societies and social peace and relations, they help to take a considerable step. When the cultural heritage is managed in a sustainable form, cities become more attractive places. The revealment of this cultural variety and being registered will lead the following scientific studies.

The Eastern Roman Empire, consisting the eastern front of the Roman empire that sets the base of European societies, used İstanbul as a capital for about one thousand years. The importance of İstanbul in the world history where the Europeans can find their own bases and roots, the conquest of the city and the close of Middle age and opening the New age can be shown. İstanbul, as a center of the Greek Orthodox Church, known as the Eastern Church, became the most important factor in the Balkan Europe's and Middle Europe's and Russia's converting into this sect, and prevented the Catholic's expansion here. Besides these İstanbul's being on the junction of the Silk Road that comes from east and which is a commercial way, has brought into the position of Europe's door opening to East. The city's having such a worldwide

importance has provided different ethnic and religious constituents to settle here in terms of the settlers as well. Taking this view, it is easy to see that the different ethnic and religious constituents in it İstanbul has left deep traces on European history and have been in constant interaction with European culture. In this study, by examining the ethnic and religious variety of İstanbul that is often mentioned but not known properly, their population structures coming from past to present and their location and distribution in the city, I will attempt to draw the profile of a cultural atlas.

## **LITERATURE REVIEW**

For the literature review, firstly the thesis website belonging to YOK was scanned, the population statistics at the Istanbul Regional Directorate of Turkish Statistics Institute was searched, the information on minority foundations from the 1<sup>st</sup> Regional Office of the General Directorate of Foundations was obtained, books, thesis or articles in the libraries of Istanbul University, Marmara University and Fatih University were examined and the ones related to the subject were identified. Along with these, the archives of Shalom and Agos newspapers were searched, the authorities from the Ecumenical Patriarchate, the Armenian Gregorian Church Patriarchate and the Jewish Chief Rabbis were met with and interviews were conducted. Except these, the interviews with the leading personalities of the community and the people who prepared studies on this matter were also conducted. Churches were visited and various ceremonies and celebrations were attended, photos were taken and observations were made. Together with these, the websites belonging to the community, and Ilber Ortayli's books on the subject and Gorus (Perspective) magazine published by TUSIAD were made use of. Lastly, 200 surveys conducted to the members of the community were applied. The source scanning was gathered under these five headings. These;

1. Resources and research Achievements
2. Interviews
3. Visual and Photographic Records
4. Observation

## **EVALUATION OF LITERATURE REVIEW**

Istanbul, with its geographical location, climate, vegetation, topography, strategic importance and historical background of thousands of years, became a subject to researches conducted in many fields and presented the researchers rich sources.

Within the historical process experienced, it housed so many ethnic and religious elements which significantly contributed to the city's structural identity within itself. These minority groups comprised of various nations and people were accommodated at certain parts of the city in compartment system and all sorts of appropriate environments were provided for leading their lives in comfort. Looking at the studies conducted on these subjects, within the historical period, while not much data belonging to the Byzantium period were found, immediately after the city's conquest by the Ottomans, a population census was made, and then from time to time along with the figures provided by the population census Ottoman state administration made and some travelers who visited the city and the information regarding the population data in the Ottoman period were available. Particularly, the information on the distribution of the community within the city that resulted by the sound population censuses towards the last period of the Ottoman Empire was available. Reaching the Republican period, in the population censuses performed in intervals, primarily in 1927, the data related to Istanbul non-Muslims were shown in the population data till 1965 but the data were not published after 1965. Our study which mostly aimed at determining the population and home distribution of the present-day non-Muslims, despite many efforts we made, these data available in TUIK were not achieved. At the same time, the significant part of the data published by the Ministry of Foreign Affairs and the November 2008 Minority Report which was presented to the Human Rights Commission of the Parliament, except the limited data, were not attained. In addition to these, the data, regarding the population and distribution of the community obtained from the Patriarchates and Chief Rabbis, were limited and did not become official. The information on the population from the office of district demarch tried to be obtained but, the data were not healthy since they did not possess sufficient information. Despite all these deficiencies, the population and distribution map of the Istanbul non-Muslims was made with the data we managed to obtain. The significant studies made on Istanbul non-Muslims can be chronologically displayed as such.

## **BYZANTINE PERIOD**

In the information related to the population structure and the residential places belonging to the Byzantium period, Ilber Ortayli's book entitled 'Pages from Istanbul' and Mehmet Karakuyu's article on 'the physical growth of Istanbul: A case study' were made use of. Except these, some magazines and articles were also made use of.

## **OTTOMAN PERIOD**

While the data pertaining to the Ottoman period were examined, Ilber Ortayli's book 'Pages from Istanbul', too, comes to the foreground. Alongside these, Z. Toprak's 'Istanbul encyclopedia from yesterday until today' and the population data in M. Koralturk's article entitled 'Istanbul. Istanbul: Istanbul Chamber of Commerce', the population data about the three communities in Mahmut Haldun Sonmezer's graduate thesis on 'Synagogue and Religious attachment in the lives of Istanbul Jews in the process of modernization', and the distribution data of the communities in Istanbul in Orhan Turker's Gorus (Perspective) magazine come forward. By the graphics about the population and distribution of the non-Muslims in the 19<sup>th</sup> century in Stanford J. Shaw's article 'The Population of Istanbul in the Nineteenth Century Author' published in International Journal of Middle east Studies magazine, the subject was supported.

## **REPUBLICAN PERIOD AND TODAY**

Looking at the data concerning the Republican period, the population data of the Greek community belonging to the first years of the republic was found in Samim Akgonul's book entitled as 'Turkish Greeks'. Supporting these,' Istanbul encyclopedia from yesterday until today, volume 6' and the official figures provided by the Office of Minority Affairs were added. In addition to these, the results, emerged on the subject of distribution in the survey works we performed, were also added. As for the Jewish community, again the official figures of the Office of Minority Affairs, 'Istanbul encyclopedia from yesterday until today, volume 7',

Mahmut Haldun Sonmezer's thesis work on 'Synagogue and Religious attachment in the lives of Istanbul Jews in the process of modernization', Naim Guleryuz's data in Gorus (Perspective) magazine and Suleyman Faruk Goncuoglu's information given by the interview were effective. Results of survey work, too, were added to these. Information related to the Armenian community, yet, was supported by the data given in 'Istanbul encyclopedia from yesterday until today, volume 4', and in Istanbul Statistics in Republican period, in the information 'Istanbul Corpus' contains and in the official figures of the Office of Minority Affairs, alongside these, the information on the subject of the population and distribution of the community by the information gathered from the authorities of the Patriarchate and the editor of Agos newspaper, were compiled. Results of the survey work were also added here.

In addition to these, the information on the subjects related to Religion of the communities, socio-culture, economy and education, 'Istanbul encyclopedia from yesterday until today', master and doctoral thesis made on the subject, survey works and as a result of observations were collected.

In the literature study conducted, the most comprehensive studies related to Istanbul non-Muslims were seen to be based on in the last periods of the Ottoman Empire and in the first years of the Republic. Reaching the current information through the official sources became difficult and troublesome. Despite all these, as a result of the survey works conducted, the information provided by the leading personalities of the community, and the observations made, a population graphic and distribution maps through the method of Geographical information system were created.

## **STATEMENT OF PURPOSE**

The aim of this study is to examine the distribution of the non-Muslim population and their socio-cultural properties in Istanbul (Greeks, Armenians and Jews) in the frame of the “Istanbul: European Capital of Culture 2010,” and also I will try to present data about these people; How long have they been living, where they live, how many people and what do they do?

The foundation of Istanbul reaches to the 7<sup>th</sup> Century B.C. and Istanbul had been used as a capital city by two empires which are known alternately. Istanbul has been done the honors for different ethnical and religious communities because of its geographical situation and strategic importance. Both of the empires had made big investments in order to improve culture and the economy. Particularly II.Mehmet (the Conqueror) tried to keep different ethnical and religious communities in the city and also gave them some latitudes for their religious rites and trading, in addition to this he tried to collect non-Muslim scientists and artists in the city after the conquering at that time, and these conditions caused an early renaissance occasion in Istanbul.

Nowadays, the non-Muslim communities have been living in Istanbul are those who were there since II.Mehmet (Conqueror) or those who have moved from another parts of the Ottoman Empire. The colors of these communities paints pictures of Istanbul when the city is called to mind, because the bell, the azan and the hezzan all ring at the same time here, despite of the recently proposed “Clash of Civilizations” theory. \ I aimed at the end of this study to determine the populations who are some of the oldest communities of Istanbul and also examining their places of residence and presenting their tradition and religious rites.



## **METHODOLOGY**

In scientific studies conducted in a , ethnical and religious sense, the sensitivity of the topics lead to question the written sources about their timelessness and the reliability. Looking at this perspective, in these sorts of studies, the most reliable data, known as primary sources, are the conclusions that the researcher derives from the researches upon entering into the topic personally. These consist of observations, interview, and records of photograph and camera and questionnaire work.

This study is conducted with the aim of determining Istanbul's ethnic and cultural diversity, exhibiting their population and distribution from the past to the present and revealing the contributions these groups made to Istanbul from a socio-cultural perspective. As a result of these, non-Muslims in Istanbul were targeted to be taken into consideration in the social activities performed within the framework of elimination of prejudice through mutual social tolerance and Istanbul's nomination for the "European Capital of Culture 2010."

Our research questions are as follows:

What is the "2010 European Capital of Culture?"

What is the relevance of this study regarding Istanbul in 2010?

Which non-Muslim communities in Istanbul are being examined?

What are their important religious practices, festivals and cultural characteristics?

Where are their churches, schools and graveyards?

What have they contributed to Istanbul in a socio-cultural sense?

What have the populations of these communities become from past to present?

What has the distribution of these communities within Istanbul from past to present?

How are the relationships of communities between themselves and Muslims?

The method techniques applied for the successful conclusion of this study, generally, consisted of the information obtained within the community. It was difficult to get hold of the official sources apart from the “List of Minority Foundations” given by Regional Directorate of Foundations and “Istanbul Minorities” report given by the Office of Minority Affairs of Governorship of Istanbul. Current data on non-Muslims was not available in population data of TUIK, the latest data was dated back to 1965. In this perspective, the population and distribution data on Community comprised of the scientific resources previously made, the report given by the Office of Minority Affairs, the news by Sabah and Milliyet newspapers Parliament reporters Onder Yilmaz and Hulya Karabagli dated 12 December 2008 and based on Ministry of Foreign Affairs, information provided by the leading persons of the community, the results of the surveys and the observations.

During the studies, the survey work can be considered among primary sources. In the 30-question-survey prepared, the community members were asked questions on age, gender, economical situation, education level, where they reside, their relations with their communities and their relations with Muslims and their adherence to their religion. With this survey work, results like what social, economical, and cultural structures of the community members are, how their positions in Istanbul changed by time, are acquired. Along with this, the failure to conduct desired number of studies, the nervousness of the community members and the difficulties to contact with them, caused the study to be made with hassle. On the other hand, approximately 200 surveys are made in 3 communities. During this study, the Patriarchate and the chief rabbis that these communities bonded and contributed a great deal.

One of the primary sources is the interviews conducted with the community leaders whose statements previously appeared in so many written and visual sources. During these interviews, data on the community population, distribution and socio-cultural characteristics have been compiled. Besides the local newspapers belonging to the

three communities (Agos, Apoyevmatini and Shalom) were met and obtained information too. The Community leaders interviewed are the following:

- Mihail Vasiliadis, editor of Apoyevmatini newspaper
- Reverend Dositheos Anagnastapulos, official spokesman for the Ecumenical Patriarchate
- Suleyman Faruk Goncuoglu, researcher and writer
- Serop Sarkisyan, editor of Agos newspaper

Other methods that would support the primary sources became techniques of photography and observation. How communities live their religious and cultural lives were determined as a result of observations and supported with photos. Yenikoy Aya Nikola Greek Orthodox Church Easter celebrations in the night of April 18, the ceremony of cross removal from Golden Horn on January 6, the 500<sup>th</sup> anniversary museum of Jewish Community on April 2009 and Armenian community Sunday church service on July 2009 were attended and observations were made and photos were taken.

Other sources which constitute the foundation of this study are previously written sources which are known as secondary sources. The studies regarding the population and distribution of Istanbul's non-Muslims were, mostly, seen to be done in the last periods of the Ottoman Empire and in the first years of the Republic. The scarcity or the deficiency of the studies conducted in the recent period caused trouble in this regard. On the other hand, the History of Religions books on the religious, social and cultural values of the communities, equally, a graduate and a doctoral thesis regarding the historical background and the present social structure of the communities and also Gorus (Perspective) Magazine published by TUSIAD, some Ilber Ortyali's books, and articles comprise some of the secondary sources. Apart from these, the websites belonging to the communities themselves also supported. Detailed information on this was provided in "Literature Review" section.

The study was first founded on the literature collected and date published by official sources, then the data from the interviews conducted with the leading personalities of

the community was added and in addition to these, the subject was supported by the photos taken and visual records. Again in addition to these, the detailed information about the community obtained by the survey work and these dispersed inside the topics. Finally, the study was completed with the addition of the impressions on the general structure of the communities resulted from the face to face meetings with the members of the community within a period of a year.

## **CHAPTER I**

### **1.1 What is European Capital of Culture?**

The idea of a cultural capital in Europe was first brought up by the Greek Minister of Culture in 1985. While prior to the year 2000 it had been given to a single city in the EU, more than one city have been named Capital of Culture every year from then on.

In 2010, along with Istanbul, Essen in Germany and Pech in Hungary were also named capitals of culture. Those cities which are selected are announced to be cultural capitals of that year and are advertised. Civil society organizations, municipalities and individual projects being supported financially, these cities are prepared for the occasion.

Istanbul, a metropolis situated right in the middle of two continents and important trade routes, has served as a capital for two gigantic empires. It has been an indispensable route for water and land transportation. The city enjoys a temperate climate and an unprecedentedly breathtaking geographical position. Due to these features and its dynamic structure with a population of over 10 million, it was deemed worthy of being the Capital of Culture.

### **1.2 What is Istanbul bound to bring as a Capital of Culture<sup>1</sup>?**

- At this crucial time when Turkey is trying to become a EU member, it will be demonstrated clearly that Istanbul, a symbol of Turkey, has been in mutual relationship with European culture for many centuries.
- Cultural heritage will be administered tactfully and sustainably, which will in turn turn the city into a center of attraction.
- Istanbul will make lasting gains with respect to its urban transformation, city planning, environment and social life.

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<sup>1</sup> <http://www.istanbul2010.org>

- Those who will be coming to appreciate culture and art projects will also have a chance to visit the cultural prosperity of Istanbul, its mosques, churches, palaces and museums.
- A host of art appreciators and learned men, as well as press members, will be having occasion to visit Istanbul.
- It will be taken care of that these steps contribute to the advertising of Istanbul and it becoming a trademark.
- In addition to the improvement of cultural relations, Istanbul being named the Capital of Culture, will also contribute to the improvement of economic relations.

The study we have conducted in this context is one that reveals the population graphic and the religious and social characteristics of various religious and ethnic minorities that have played an important role in the structuring of Istanbul's identity. Istanbul, having gained a distinctive makeup with the outstanding Ottoman state policy, is a city in which there has been no religious or racial discrimination since the Byzantine rule. Public works, the music of the city, its cuisine, clothing, language, beliefs and literary works... All these form the genuine identity of Istanbul. Just as it, geographically, is a bridge between Asia and Europe, so too does Istanbul enjoy the privilege of being a cultural bridge between the East and the West.

Below in the table are the cities that were named cultural capitals between the years 2007-2011<sup>2</sup>.

2011 - Turku [Finland]

2011 - Tallinn [Estonia]

2010 - Pec [Hungary]

2010 - Essen [Germany]

2010 - İstanbul [Turkey]

2009 - Linz [Austria]

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<sup>2</sup> <http://www.istanbul2010.org>

2009 - Vilnius [Lituania]

2008 - Stavanger [Norvey]

2008 - Liverpool [England]

2007 - Sibiu [Romania]

2007 - Luksemburg

## **1.2.1 THE DISTRIBUTION OF NON-MUSLIMS OF ISTANBUL THROUGH HISTORY**

### **1.2.2 SPATIAL DISTRUBUTION OF ETHNIC GROUPS IN BYZANTIUM**

According to the legend related by Homer, the Greeks, the first inhabitants of Istanbul, left the city of Megara, which extends to the west of Athens, in order to find themselves a new home. On their way, they came across a witch advising them to found their city opposite the “land of the blind”. Following a long journey, the captain of the ship, which made its way into Bosphorus shouts: “Land ahoy! Halt! We’re here...” Showing the Greek Colony Haledon (Kadıkoy) across the Bosphorus he says: “This ought to be the land of the blind, for, if it weren’t so, they would have settled here” This incident marks the birth of the Roma Nova, Eastern Rome<sup>3</sup>.

By the 5<sup>th</sup> and 6<sup>th</sup> centuries, a rapid increase in population had made Constantinople the most populous city in the region, with its needs being supplied from the Middle East & North Africa. In the 6<sup>th</sup> century, as in every other period of its history, Constantinople was a vast consumer and commercial center that constituted the greatest “emporium” of the age. The commercial activity of the city was not aimed solely at providing food for the population and satisfying the demand for luxury goods on the part of the court, the aristocracy and the wealthy. The location of the city as the crossroads of trade routes by land and sea ensured that it was also the center of inter-continental travel<sup>4</sup>.

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<sup>3</sup> Biannual Istanbul, 1993, Volume 1 Number 1 winter s. 38, İstanbul

<sup>4</sup> Karakuyu, M, 2001, The physical growth of Istanbul: A case study. Graduate thesis, Fatih University, Institute of Social Sciences, Istanbul.

The most important commercial centers in a city defined by its commercial activity lay in its harbors and the warehouses in their immediate vicinity, while the shops of the wealthy merchants could be regarded as so many commercial agencies (Figure 1). The natural harbor formed by the Golden Horn was populated with merchants of Syrian, Egyptian, Asian, Persian, Arab, Bulgarian, and Black Sea origins while in later centuries these would be complemented by people from Spain and from the various towns and regions of Italy. They consisted of merchants and their assistants, slaves or manumitted slaves, and clerks<sup>5</sup>.

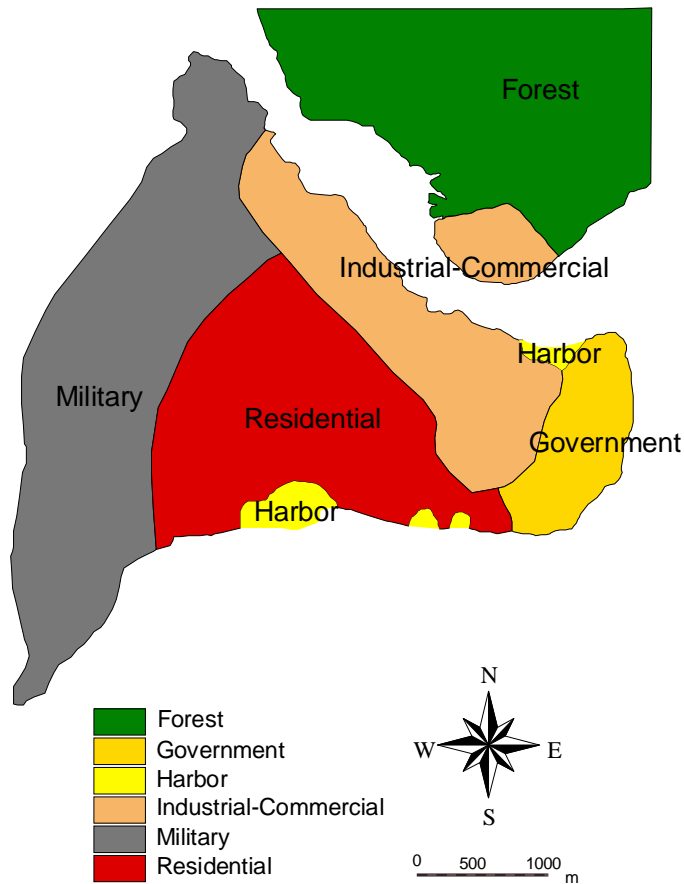
The city then had a cosmopolitan structure. While the first Jewish settlement used to be on the shores of Sirkeci and the Golden Horn, later, around 11<sup>th</sup> century A.D. they were sent to Pera by the Byzantines. We also know that before Istanbul was conquered by the Ottomans, there were Jews present in Haskoy, Balat, Ortakoy, Kuzguncuk and Arnavutkoy. A traveler from Tudela Benjamin, reports that some 2000 Jewish Rabbis and 500 Karay Jews were present in Pera<sup>6</sup>.

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<sup>5</sup> Toprak, Z., Eldem, E., Baydar, O., and Koraltürk, M. (1997). *Istanbul*. Istanbul: Istanbul Chamber of Commerce.

<sup>6</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Marmara University, Master Thesis, Istanbul





**Figure 1: Urban Land Use in Istanbul during the Byzantine period<sup>7</sup>.**

Although we are uncertain about when exactly the Armenian community came to be in Istanbul, we know that in 572, a number of tradesmen, architects and military men settled in the city. There was a great increase in the population between 9<sup>th</sup> and 11<sup>th</sup> centuries, because in the city administration, there was a bureaucrat of Armenian origin belonging to the Macedonian Dynasty. All the same, Jews and Armenians, along with Muslims were exiled from the city in the wake of an uprising in the 11<sup>th</sup> century, which points to the existence of a Gregorian community in the city. Most

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<sup>7</sup> Karakuyu, M. (2001), The physical growth of Istanbul: A case study. Graduate thesis, Fatih University, Institute of Social Sciences, İstanbul.

probably there was an Armenian community present in the city at the time, as there was an Armenian church in Galata in the 14<sup>th</sup> century. It is thought that these Armenians settled here due to disputes with the Byzantium. This community engaged in commercial activities with the Armenians living in Crimea<sup>8</sup>.

### **1.2.3 SPATIAL DISTRIBUTION OF ETHNIC GROUPS DURING THE OTTOMAN ERA**

When Mehmet (II) conquered Istanbul, he made a lot of changes in the settlement policy. While Muslim settlers were allowed access in Eminonu and Surici (inside of the city wall), Greek settlers were mostly settled on outskirts of the city. Mehmet (II) was aiming to grant advantage to Muslims by settling them in flatter parts of the city, while non-Muslims were settled those parts of the city which were further away from the center. In order to create a cosmopolitan air in the city, sometimes even forced ethnic groups over the empire to settle in Istanbul. It is presumed that around 100.000 people were settled in Istanbul in this century<sup>9</sup>.

Following the conquest, Greeks were still the largest minority community in Istanbul. The Jews were second in number. The number we have shown here represents only the Jews which were left over from Byzantium, as the Safarad Jews, who were persecuted and exiled from Spain, hadn't arrived yet. Mehmed II, brought Hovagim, the bishop he met in Bursa, to Istanbul and appointed him patriarch to the Armenian community, thus instituting a balance between the minority communities. There were Muslim subjects being exiled to the city as well as non-Muslim subjects. These communities were settled in the city in groups. The district of Aksaray is an example of this. In fact, non-Muslim communities in the Ottoman Empire were divided into six groups excluding Galata Greeks and the French (Figure 2). According to a census carried out in 1477, Istanbul contained a total of 14,803 households<sup>10</sup>, comprising 60% Muslim, 21,5% Greek, 11% Jewish, 2,7% Karaman Armenian and Greek, 2,6% Armenian, 2% Kafe Latins and Karaim, and 0,2% Gypsies, and non-Muslims were

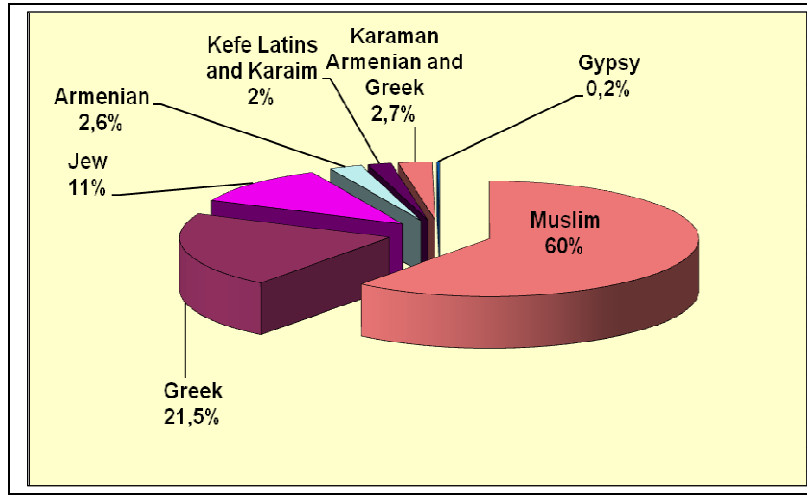
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<sup>8</sup> Istanbul Encyclopedia Vol 4, s.190-191

<sup>9</sup> Ortaylı İ, 2007, İstanbul'dan Sayfalar, Alkım yay, s.281, İstanbul

<sup>10</sup> Toprak, Z., Eldem, E., Baydar, O., and Koraltürk, M. (1997). *Istanbul*. İstanbul: İstanbul Chamber of Commerce; Karakuyu, M. (2001). The physical growth of Istanbul: A case study. Graduate thesis, Fatih University, Institute of Social Sciences, İstanbul.

allowed to settle in the outskirts of the city. So today's Fatih, Aksaray, Suleymaniye, Eminonu and some places in Samatya along the coast of the Marmara Sea were areas open for Muslim inhabitation.



**Figure 2: Demographic Distribution in 1477 (Excluding Galata)<sup>11</sup>**

According to Prof. Avram Galanti, a Jewish academician, in the 16<sup>th</sup> century there were about 36.000 Jews living in Istanbul, and there were 44 Synagogues. More Jews lived in Haskoy than other places. Second to that were Balat, Galata and Beyoğlu<sup>12</sup>.

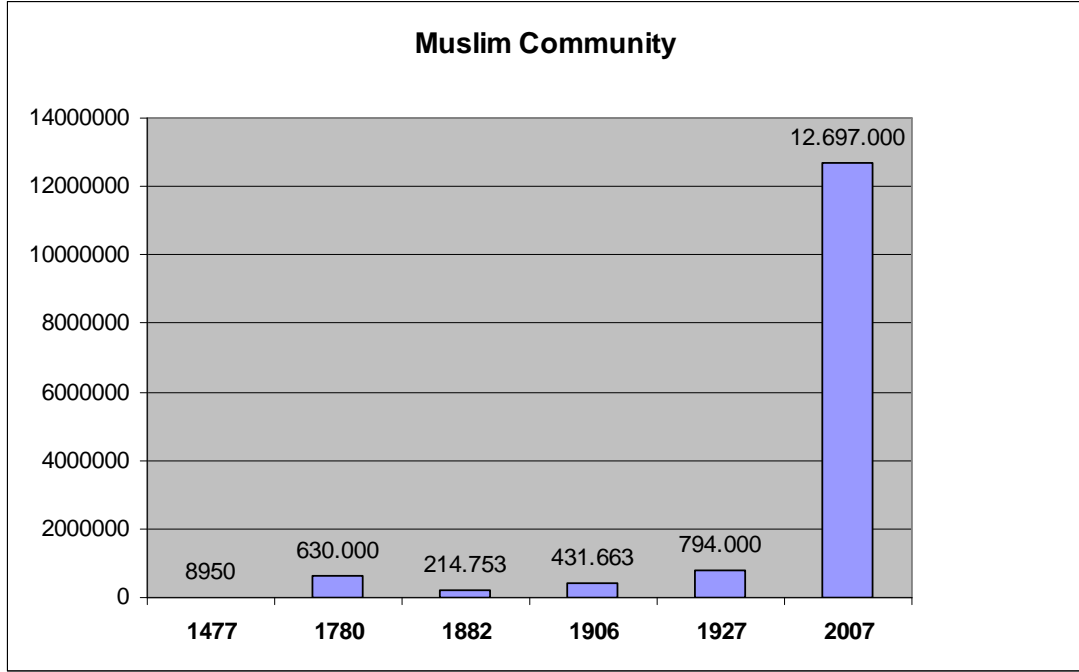
Regarding the non-Muslim community in Istanbul, the French writer De Jucherau comments that during the reign of Selim (III), Istanbul's population numbered 900.000. 630.000 of that were Muslims, 120.000 were Greek, 90.000 were Armenians and 50.000 were Jewish<sup>13</sup>. By the 16<sup>th</sup> century, Istanbul had completed its settlement organization. Inhabitation based on nation system formed the typical complexion of the city<sup>14</sup> (Figure 3).

<sup>11</sup> Ortaylı İ, 2007, İstanbul'dan Sayfalar, Alkım yay, s.286, İstanbul

<sup>12</sup> Ortaylı İ, 2007, İstanbul'dan Sayfalar, Alkım yay, s.288, İstanbul

<sup>13</sup> Sönmezer, M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Marmara University, Master Thesis, İstanbul

<sup>14</sup> Ortaylı İ, 2007, İstanbul'dan Sayfalar, Alkım yay, s.289, İstanbul



**Figure 3: The Population scale of Muslim Population in Istanbul since Ottoman era.**

**Sources:**

**1477 Census:** Ortaylı İ, 2007, İstanbuldan Sayfalar, Alkım yay. s.286 İstanbul

**III. Selim Era:** Sönmezer M. H. 2004, Modernleşme Sürecinde İstanbul Yahudilerini Hayatında Sinagog ve Dine Bağlılık, Marmara University, Master Thesis, İstanbul

**1885 Census:** Karpat H.K, 1985, Otoman Population 1830–1914 Demographic and Social Characteristic, The University of Wisconsin

**1906 Census:** Stanford J. Shaw Source: The Population of Istanbul in the Nineteenth Century Author(s): International Journal of Middle East Studies, Vol. 10, No. 2, (May, 1979), pp. 265-277 Published by: Cambridge University Press

**1927 Census:** Topcu E.U, 2007, Spatial Distribution of Banks in Istanbul, 47th. Congress of the European Regional Science Association, Paris/Cergy-Pontoise

**2007 Census:** Türkiye İstatistik Kurumu (TÜİK)

In the first census conducted 24 years after the conquest of Istanbul, it turned out that the total number of Muslim households in Istanbul was 8950. Galata was excluded from this. Assuming each family consisted of 4 members, it could be inferred that there were 34000 people. By the time of Selim III. there were two different estimates in two different sources. According to the data derived from Mahmut Haldun

Sönmezer's thesis, 630.000 is overexaggerated for the Muslim population at the time. According to Kemal Karpat, the total number of the population reached 426.000. Hundreds of thousands of inhabitants, immigrating from Anatolia and others parts of the Ottoman Empire, were settled in the city. By 1885 the Muslim population numbered around 385.000. The non-muslim population in Istanbul during the same period was proportionate to the Muslim population. The reason for this was the large-scale surge of Greeks and other Non-Muslims to Istanbul for work. It turned out that the Muslim population was on a slight rise in the 1906 census. Muslim immigration continued from the Caucasus and the Balkans. The population has since kept rising<sup>15</sup>.

As for the Greeks, when the church of Pammakaristos was transformed into a mosque, the Patriarchate was transferred to Fener at the turn of the 17<sup>th</sup> century (Figure 4). Noble families left over from Byzantium and Trabzon was settled here. However, the Greeks were also settled in the places along the Marmara coast where Armenians lived. Another Greek district which started to form in the 16<sup>th</sup> century is Tatavla, which is known as Kurtulus today<sup>16</sup>.



**Figure 4: Istanbul Fener Greek Patriarchate.**

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<sup>15</sup> Karpat H.K, 1985, Otoman Population 1830–1914 Demographic and Social Characteristic, The University of Wisconsin

<sup>16</sup> Türker O, Septemper 2002, İstanbulda Rum Semtleri, Görüş Magazine, TÜSİAD, Ankara

According to M. De La Croix, the Armenian community numbered 8,000 dwellings in Istanbul towards the end of the 17<sup>th</sup> century. But these numbers contradict the numbers reported by De Juchereau. Keeping in mind that there were many immigrations from Crimea, Iran, Eastern Anatolia, and Caucasia; 90,000 Armenians sounds like a more reasonable number. Armenians mostly lived in Yenikapi, Langa, Kumkapi, Samatya, Topkapi, Balat and Galata at the time<sup>17</sup>.

#### **1.2.4 19<sup>th</sup> CENTURY NON-MUSLIM SPATIAL DISTRIBUTION**

There were 7 censuses between 1844 and 1914. Between the years 1882 and 1885 a great increase in the population can be recognized. A reason for that could be that the census was practiced on a larger scale and more professionally in 1885. However, the battles that took place in the Balkans and southern Russia, paced up immigration to Anatolia. But still, among the non-Muslim communities, it was the Greek Orthodox who increased in number between 1882-1914. The citizens of Orthodox origin that immigrated from the Balkans could have increased this number<sup>18</sup>.

By the end of the 19<sup>th</sup> century, Istanbul and its environs could boast a population of nearly one million. According to the result of the 1885-86 census, 44% were Muslim, 18% Greek Orthodox, 17% were Georgian Armenian, and 5% were Jewish. Other groups were smaller, but this leaves nearly 15% as “foreign and unknown”, which gives a fairly good indication of the social mosaic of Istanbul in the last quarter of the 19<sup>th</sup> century. The results of the 1885-86 census also show the municipal districts with the highest population to have been Beyazit (151,963), Samatya (123,037), and Fatih (114,545)<sup>19</sup>.

1885 census reports are the only ones for which we have a breakdown of Istanbul’s population by district. They indicate, as might be expected, that while Muslims were the majority in the older sections of the city (Beyazit, Fatih, and Cerrah Pasa) and in Usküdar, the number of members of the non-Muslim millets were at least equal, or

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<sup>17</sup> Istanbul Ansiklopedia Vol 4, s.190-191

<sup>18</sup> Stanford J. Shaw Source: The Population of Istanbul in the Nineteenth Century Author(s): International Journal of Middle East Studies, Vol. 10, No. 2, (May, 1979), pp. 265-277  
Published by: Cambridge University Press

<sup>19</sup> Toprak, Z., Eldem, E., Baydar, O., and Koraltürk, M. (1997). *Istanbul*. Istanbul: Istanbul Chamber of Commerce.

even in the majority, in the Bosphorus districts as well as in Kadikoy and Beyoğlu /Pera, the traditional center of minority and foreign life (Figure 5)

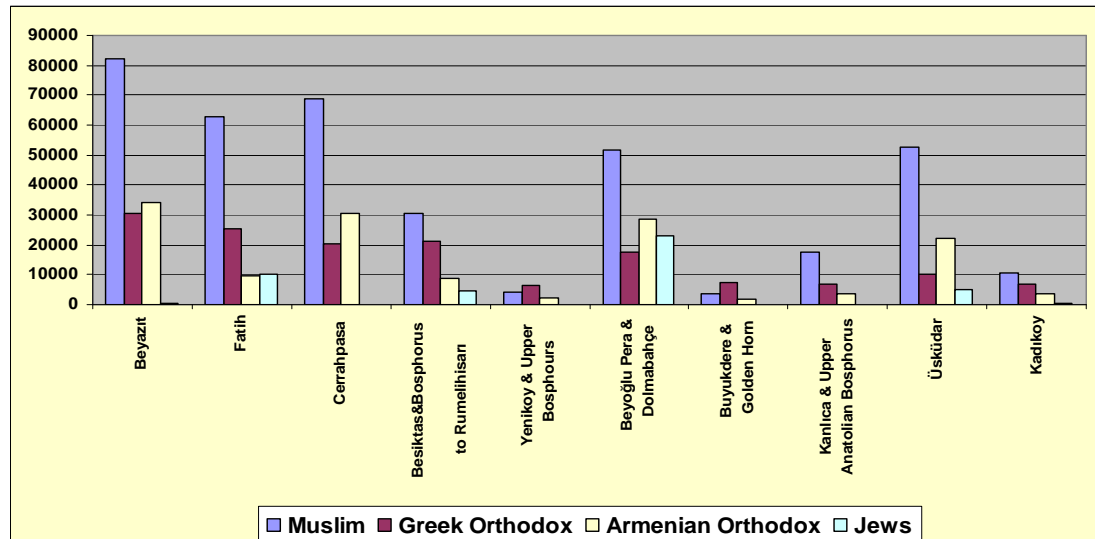


Figure 5: The distribution of population in Istanbul according to ethnicities<sup>20</sup>.

Muslims had a substantial majority in the city's districts across the Bosphorus – Kanlica, Uskudar (which included the Marmara Islands), and Kadikoy. That the population of the city even in 1885 included a large number of immigrants is shown by the figures showing the birthplaces of subjects counted. Only one quarter of the Muslim, Greek Orthodox, and Armenian Orthodox males then living in the city were born there, and although a large percentage of the Christian women were born in Istanbul, only 48 percent of the Muslim women originated there, the balance coming by way of immigrants from elsewhere (Figure 6).

<sup>20</sup> Stanford J. Shaw Source: The Population of Istanbul in the Nineteenth Century Author(s): International Journal of Middle East Studies, Vol. 10, No. 2, (May, 1979), pp. 265-277 Published by: Cambridge University Press

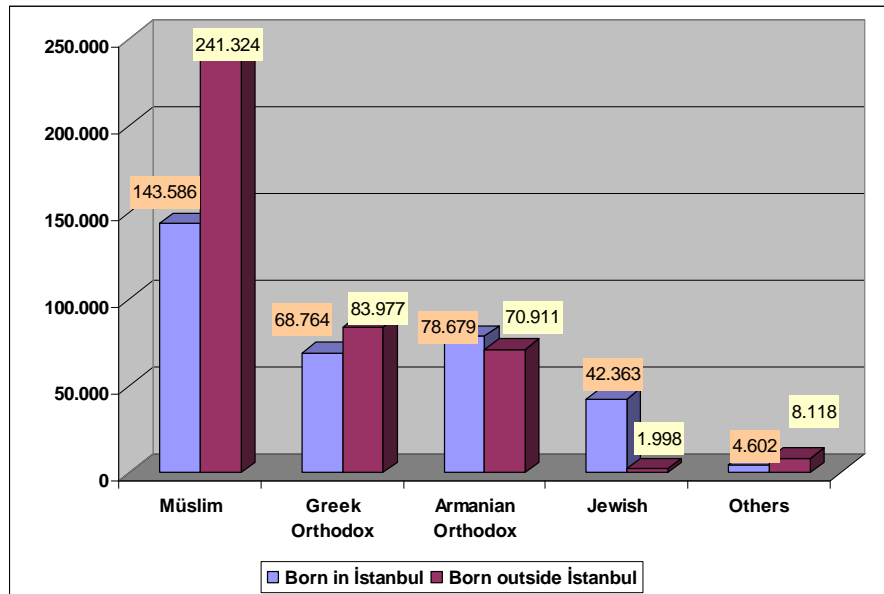


Figure 6: Population of Istanbul by place of birth, 1885<sup>21</sup>.

### 1.2.5 REPUBLICAN ERA AND TODAY

There is no room for doubt that one of the countries which was greatly affected by the nationalist movements which sprung up in the wake of the French Revolution is the Ottoman Empire. Before long, there were many splits in the empire which was spread over an extraordinarily huge area and in which many different ethnic groups lived. Owing to migrations and wars there were great changes in the demographic condition of the state. Especially those who were forced to leave Crimea and the Balkans first chose Thrace and then southern Marmara and Istanbul as their new homes. No doubt, the Greek Orthodox Church was negatively affected by these splits in the empire. It is not only the land that was ripped off from the empire; the churches also had to face upcoming cracks. The split in the Bulgarian church, and worse still, in the Greek Church, deeply affected the Greek patriarchate.

<sup>21</sup> Stanford J. Shaw Source: The Population of Istanbul in the Nineteenth Century Author(s): International Journal of Middle East Studies, Vol. 10, No. 2, (May, 1979), pp. 265-277 Published by: Cambridge University Press



### **1.3.1 HISTORICAL AND SOCIO-CULTURAL BACKGROUND OF THE ISTANBUL GREEK COMMUNITY**

In Turkish, the Greeks are called “Rum”, which comes from “Roman”. One of the most important factors forming the identity of the Greek community in Turkey is no doubt Christian Orthodoxy. In the IV. Century Emperor Theodosius accepted Christianity as the official state religion; the Greeks converted from paganism to Christianity, which is a divine religion. From then on, the church was starting to exercise influence on the government and coronations were performed. Upon losing most of its territory and becoming a city-state, the Eastern Roman Empire started to be called Byzantium, derived from the name of its founder, Vison. Despite the fact that it was no more a great power, being surrounded by sea on three sides made it very difficult to invade the city. Being between Asia and Europe provided it with massive trade income. Many European travelers were awestruck by the prosperity of the city.

The ethnic and cosmopolitan structure of the city gave it a multinational color. The Venetian and Genoan merchants, Armenian and Jewish artisans, and the ruling Greeks were the richest people in the city. Enrico Dandolo, a Venetian duke, having heard the legendary wealth of the city, brought the IV. Crusader army, which was to sail across the Mediterranean, into Istanbul, inclemently raiding the city for 57 years<sup>22</sup>. Though the Byzantines took back their city, they could never grant it its former prosperity. Thus, on seeing that Fatih was marching on Istanbul, the Greeks were to say: “We’d rather see Ottoman turbans in Istanbul than Latin quilted turbans.” The influence of the church gradually declined in time. The patriarchate fell into a deplorable plight during the Latin incursion. A group of council members were even to go to Rome and pledge allegiance to the Pope. But this was not welcomed by the people. All these events caused the Greek Orthodox community to feel obliged to Fatih when and after he conquered Istanbul and aided the Patriarchate<sup>23</sup>.

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<sup>22</sup> Doğu Batı Dergisi S.34 s. 49-72

<sup>23</sup> Ortaylı İ, Ortodoks Kilisesi, February 1987, Mülkiye Magazine, Mülkiyeliler Birliği, Ankara

The Greek Orthodox community benefited from a number of privileges. One of them is that they were ahead of other minorities in hierarchical order. All the rights given to them were exercised after him. The Greek community had an influential position in the Ottoman administration. Especially in Foreign Affairs, Fener Greek families were utilized, as they used to be well-educated and speak more than one foreign language. Be ought not to forget that the Greeks are Ottoman subjects and they have identified with the Ottoman culture. They despised the Catholic religious ceremonies held in Beyoğlu and Galata and sometimes even complained that they were too loud in their practices.

Although the Greeks shook our confidence during the invasion of Istanbul and Izmir, they have a big share in the cultural infrastructure of Istanbul. They have made permanent marks on the architecture, the cuisine, the music and the language

### **1.3.2 GREEKS IN ISTANBUL DURING THE REPUBLICAN ERA**

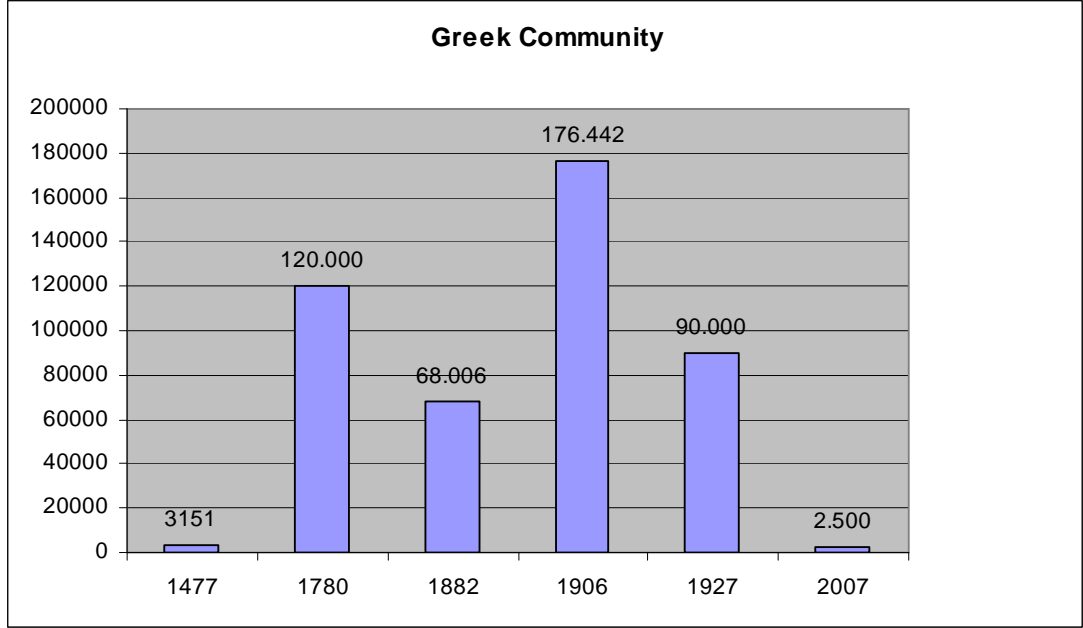
Following the end of the Turkish Independence War, the Lausanne Pact was signed in 1923, clarifying the status of the minorities. Accordingly Greeks, Armenians and Jews were to be considered “minorities”. Within the scope of the Lausanne Pact, Greeks in Turkey and Turks in Greece were subjected to a population exchange but the Greeks in Istanbul were excluded from this. *“According to official state statistics, in 1924 there were 280,000 Greeks, living in Istanbul, which had a population of 1,000,000. Refugees between the years 1914-1922 comprised part of these Greeks. In 1927 that number fell to 90,000. In addition, there were 26,000 Greeks from Greece. The census in 1934 showed that, in Istanbul, there were 73,000 Greeks and 30,000 Orthodox Christians of Greek origin, who were not included in the population exchange. During the Republic, the number has been on constant decrease in Turkey. In 1994 their numbers are well below one in a thousand of the total population of Istanbul<sup>24</sup>.*

There are many reasons to account for the enormous decrease in the population of the Greeks in Istanbul. The difficulties we were to face when we started this work and the absence of trust is an important reason. Our Greek citizens are complaining about the unsteady Turkish – Greek relations. During the crisis times between the countries,

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<sup>24</sup> Istanbul Encyclopedia Vol 6, s.367

both countries attempt to use their respective minorities as a trump, which has always discomfited those who are in this status. The property tax levied in 1942, September 6-7 1955 events, and citizens of Greek origin not being granted Turkish citizenship were a few these reasons<sup>25</sup> (Figure 7).



**Figure 7: The Population scala of Greek Population in İstanbul since Otoman era.**

### 1.3.3 POPULATION DISTRIBUTION IN TODAY’S ISTANBUL GREEKS

Unfortunately, the Greek population, having experienced a sharp decline, has almost dwindled to none today. *“Most of the Greeks estimated around 3 – 4 thousand live in Istanbul. There are around 2000 – 2500 Greeks in Istanbul. It proved impossible to determine their exact number, for in the 1964 census, questions concerning ethnicity were not posed. But face-to-face discourse with our Greek citizens and in the voters list prepared in charity organizations, the number is commensurate to this.”*<sup>26</sup> That’s also what we learn from the leaders of the community and Mr. Mihail Vasiliadis, the owner of the Greek newspaper Apoyevmatini who is defined the number almost same

<sup>25</sup> İstanbul Encyclopedia Vol 4, s.193

<sup>26</sup> Azınlık İşlemleri Bürosu, April 2009, İstanbul Valiliği,

(2500 person)<sup>27</sup>. In addition, we learn from the dailies Sabah and Milliyet that according to the information granted by the Foreign Ministry, a greater part of the 3000 – 4000 Greeks living in Turkey reside in Istanbul. We should also take note of the fact that our Orthodox citizens of Arab origin, who have emigrated from Hatay, are welcomed in the Greek Orthodox community and are provided with education in Greek schools. This could sometimes vary the demographic data. Concerning this, Samim Akgonul states that those Greek Orthodox citizens who only reside in Istanbul and speak Greek, number up to 3000, if we add our Orthodox citizens of Arab origin, then that will make 4000 to 5000<sup>28</sup>.

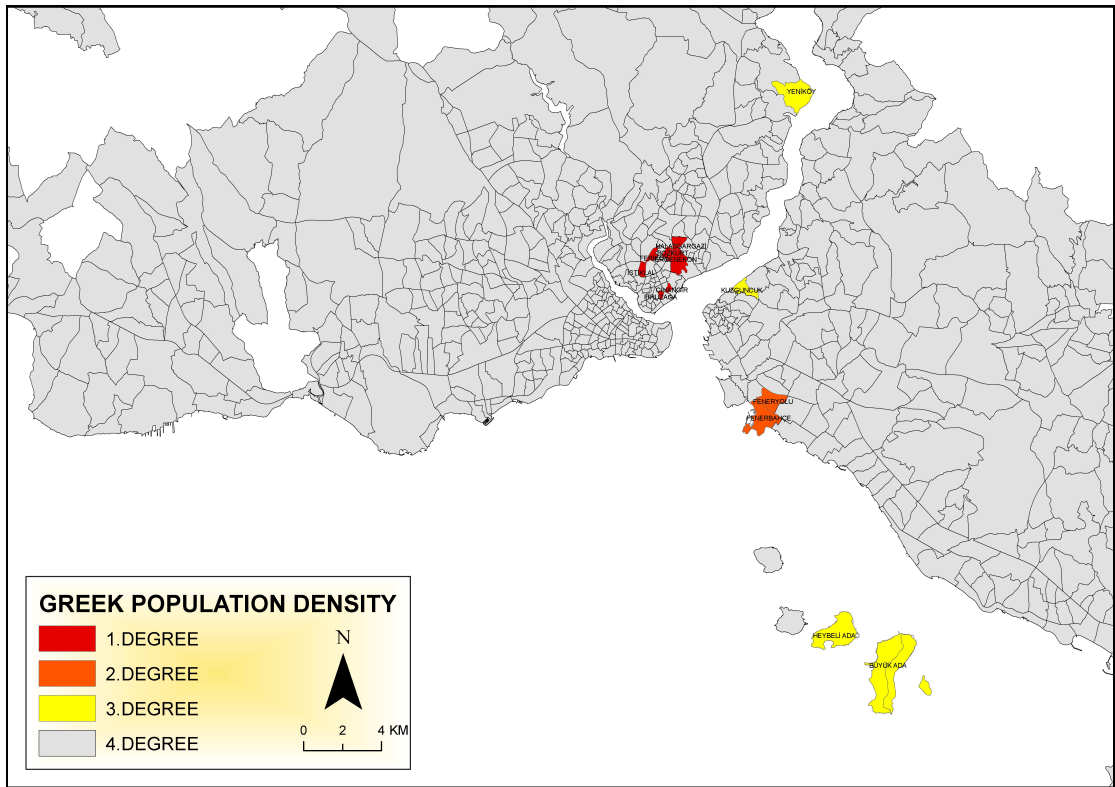
Owing to the fact that we have no official information on the distribution of the Greek community in Istanbul, we have attempted to reach a conclusion based on the information provided by the leaders of the community. Owner of the Greek daily Apoyeymetini, Mihail Vasiliadis, judging by the paper's circulation, says that in summer most of the population lives in Buyukada, Burgazada and Kinaliada while in winter they move to Kurtulus, Sisli and Beyoğlu. Father Dositheos, press secretary of the Aya Yorgi Greek Orthodox church in Balat gives us the names of the places where most Greeks live in Istanbul; Kurtulus, Sisli (Ferikoy), Beyoğlu, Kadikoy Feneryolu and Moda, Uskudar Kuzguncuk, Buyukada and Heybeliada.(Figure 8) Though not being as numerous as on the European side of Istanbul, some could be spotted in Yenikoy and Tarabya. Most of the Arab Orthodox citizens inhabit Yedikule and Samatya. Father of the Aya Dimitri church in Kurtulus told us that the number of their community totals up to 300. In a different source, Cihangir is said to embrace more Greeks. *After Cihangir comes Kurtulus, Bakirkoy, Yesilkoy, Kadikoy and Arnavutkoy, in each of which live 50 – 100 people on average. A small portion of the Greeks, who deal with commercial activities, have perfectly well integrated themselves with the city prefer a life away from their communities, living in such modern places in the city as Levent, Ulus, Bağdat Avenue etc<sup>29</sup>.*

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<sup>27</sup> Mihail Vasiliadis April 2009 Interview, Apoyeymatini Newspaper

<sup>28</sup> Akgönül S, September 2007, Türkiye Rumlari, İletişim yay. s. 346,347

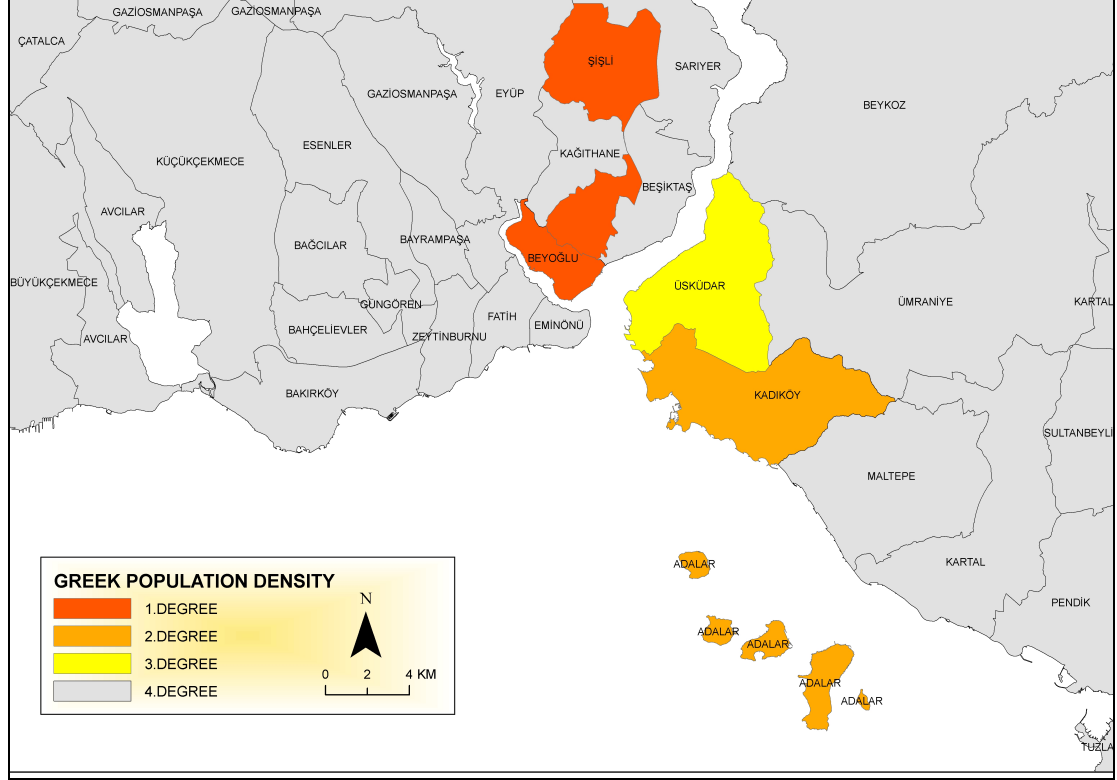
<sup>29</sup> Türker O, September 2002, İstanbulda Rum Semtleri, Görüş Magazine, TÜSİAD, Ankara



**Figure 8: Distribution of Greek Population in Istanbul according to neighborhoods (2009)**

A scrutinized study of the map reveals that the community mostly resides in the South of Sisli and the East of Beyoğlu. When the habitation is evaluated for Sisli, they were once especially towards the end of Ottoman period directed to settle down in Sisli, which was a vacant pasture then. On the other hand, Beyoğlu has always been a dwelling place for the minorities since the very beginning of the establishment of Istanbul. It still preserves its peculiarity of being a safe haven for minorities. Kadikoy centre, Moda and Feneryolu are other places with very early Greek settlements. In addition, there are two places in the Anatolian side of Istanbul with Greek societies; Buyukada and Heybeliada. The Islands have the highest Greek population density in summers. Here, many Greeks have summer houses that they call as their second house. This is why Greek population increases in summer. Kuzguncuk has the peculiarity of being one of the firstly settled places in Istanbul. It was a place with fishermen shelters and a place for people dealing with this type of works. Though they may be a few in numbers, there are the representatives of Greek community here.

According to the findings of the conducted researches and observations, the places of Istanbul with dense Greek populations are as follow. (Figure 9)



**Figure 9: Distribution of Greek Population in Istanbul according to sub-provinces (2009)**

According to a result that can be drawn from the map, it is thought that though Greek settlements were seen even at remote distances such as Bakirkoy (Makrikoy), Yesilkoy (Ayastefenos), owing to the tensions during Republican era, they came closer to each other at the central places of Istanbul.

Greeks of Istanbul were asked about their settlements in the past and present. The results show that a great majority of Greeks lived in ‘Tatavla’ (horse barn), which is now known as Kurtulus. Owing to the hardships of working conditions, it was not possible to have homogenous population distribution of the community, but it is observed that Kurtulus and its vicinity draw our attention in survey findings. That some participants mentioned Sisli, which covers Kurtulus in it, should be taken into account. Apart from these, other mentioned localities are Beyoğlu, Cihangir, Moda and Yesilkoy. (Table 1 – 2)

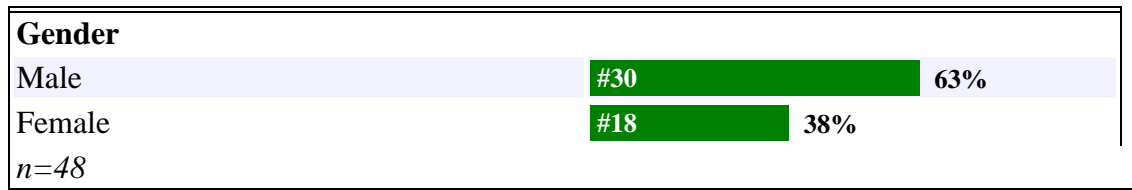
**Table 1: The Place of Greeks lived in the past.**

Places	Number
Sisli ( Kurtulus, ferikoy, Tesvikiye)	20
Beyoğlu (Taksim, Cihangir)	12
Kadikoy (Moda, Bahariye, Feneryolu)	6
Uskudar (Kuzguncuk, Baglarbasi)	4
Adalar (Hevbeliada. Buvukada)	4

**Table 2: The Place of Greeks living now**

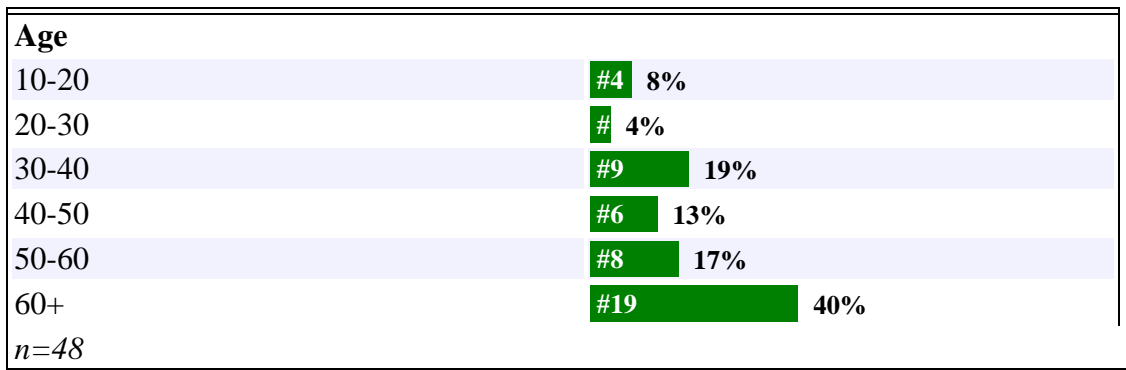
Places	Number
Sisli ( Kurtulus, ferikoy, Tesvikiye)	19
Beyoğlu (Taksim, Cihangir)	12
Kadikoy (Moda, Bahariye, Feneryolu)	10
Bakirkoy (Yesilkoy, Yenimahale)	4
Adalar (Buyukada, Heybeliada)	3

According to a 48 participant-survey finding, the Greek Orthodox community consisted of 63 % Male and 38 % Female members. The reason for the greater number of Males is that the survey was conducted in workplaces and working church personnel participated to the survey. (Figure 10)



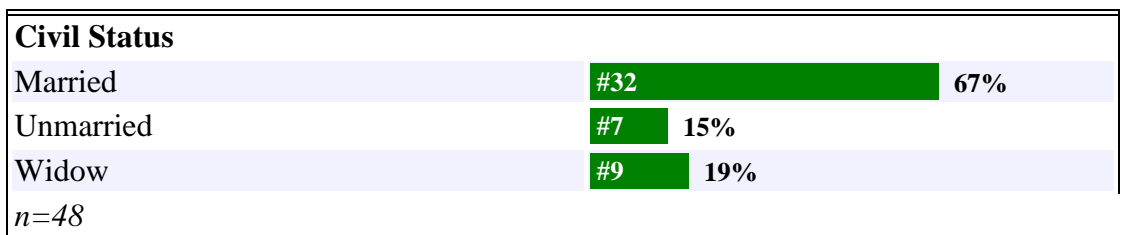
**Figure 10: Gender of Greek People**

Another significant outcome reflected to the survey studies is the age problem of the community members. Young member's presence abroad, reluctance of having many children for in family contributed to the high age average of community members. This age problem was also mentioned by the prominent figures of the community. According to the survey, 40 % of the community members are above 60 years old and 17 % covers the part of 50-60 years old (Figure 11).



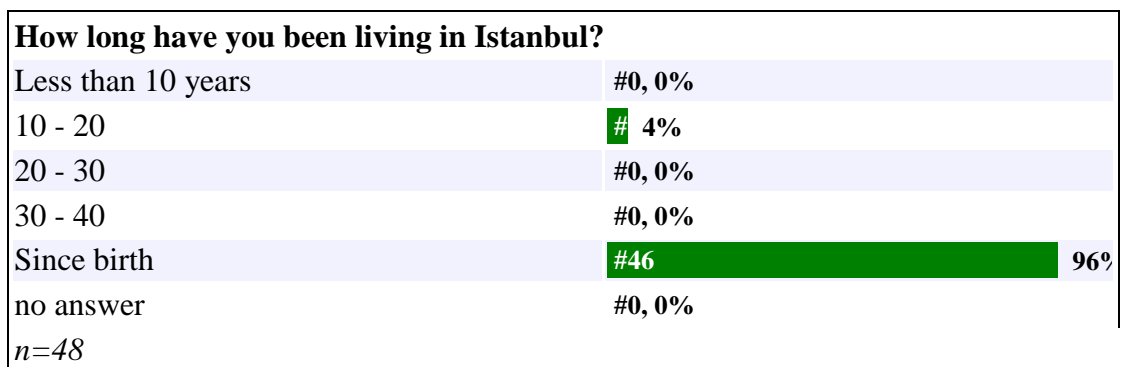
**Figure 11: Age of Greek People**

According to the survey, one of the attention-drawing characteristics of the survey is that most of the participants are married and only a small number is unmarried. The high number of widows and widowers is also an interesting outcome of the survey. Almost 20 % of the community have lost their spouses. This is mainly seen with old people (Figure 12).



**Figure 12: Civil Status of Greek People**

The question ‘*How long have you been living in Istanbul?*’ is responded as ‘Since birth’ by 48 people, that makes 96 %. High number of old community members and their stay in Istanbul ever after their birth played significant role for this result (Figure 13).

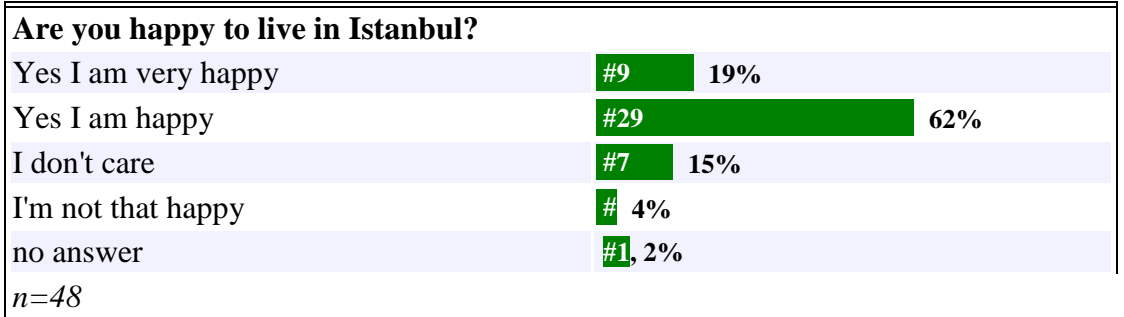


**Figure 13: The lifetime of Greek People**

The question ‘*are you happy to live in Istanbul?*’ is replied as ‘Yes I am very happy’ and ‘Yes I am happy’ by a significant majority of the community. 7 members

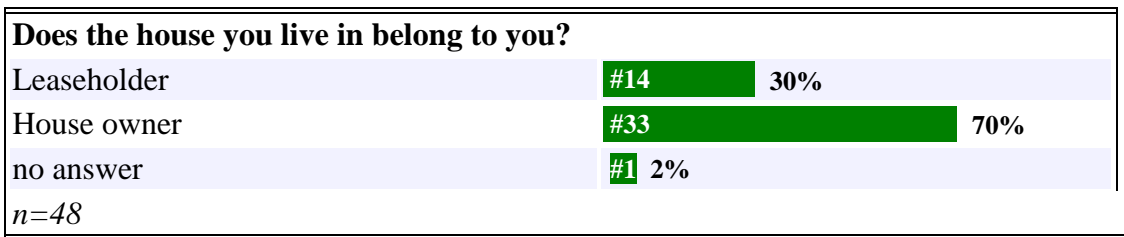


consisting 15 % replied as ‘I don’t care’ while 2 members said ‘I am not that happy’ (Figure 14).



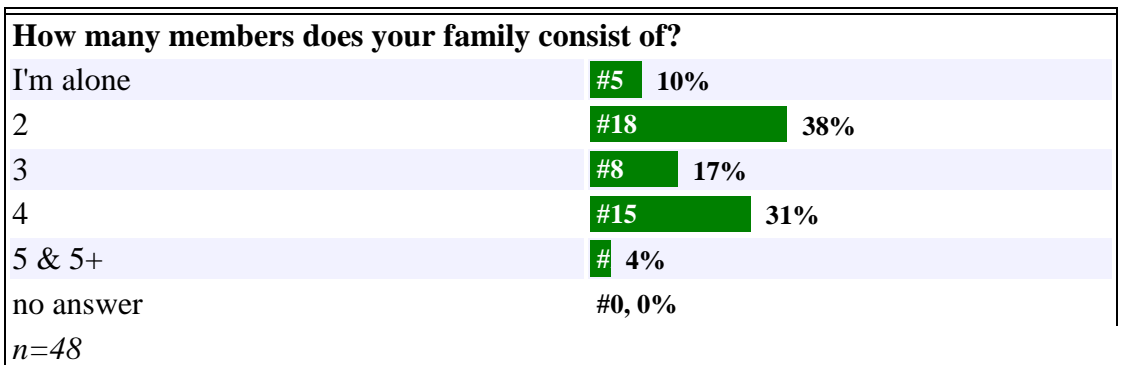
**Figure 14: The living satisfaction of Greek People in Istanbul**

70 % of the community members are house owners. Mainly old people are house owners while young and unmarried ones are noticed to be tenants (Figure15).



**Figure 15: The rates of house owners of Greek people**

38 % of the community members replied the question ‘*How many members does your family consist of?*’ as ‘2 people’. The question which included the couples is answered to people mainly above 60. They have either no child at all or their child/children went abroad. 10 % consisted by widows generally live alone and they are mostly above 70 years old. On the other hand, the rest 48 % have 3 or 4 children. They mainly consist the young generation. Only 2 people replied they have 5 or more family members (Figure 16).



**Figure 16: Number of family members of the Greek community**

The question ‘*Were your parents born in Istanbul?*’ was asked to the participants to have an idea about how fundamentally they are natives of Istanbul. The survey resulted that 90 % of the participants have either Mother or Father born in Istanbul (Figure 17).

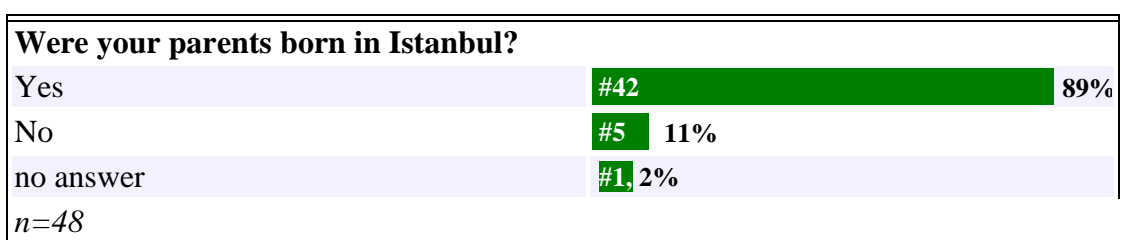


Figure 17: The rates of Native Istanbul Greeks

#### 1.4.1 HISTORICAL AND SOCIO-CULTURAL BACKGROUND OF THE ISTANBUL JEWISH COMMUNITY

The Jewish community, whose inhabitation of Istanbul dates back to Roman times, has always preferred Balat, Haskoy and Galata.

The Jews spoke Greek during the Roman rule, in Andalusia they spoke Judeo-Spanish, in Europe they spoke Yiddish and in Turkey they spoke Turkish, even joining the “Citizens! Stick to Turkish!” campaigns. Due to the Alliance schools most Jews speak French, rather than their own language. They were always able to be integrated into the society they lived in. They have engaged in trade since Roman times. Because of their religion based on ethnic discrimination, their demographic condition only changed with new births and migrations. The Ottoman Empire and the Turkish Republic welcomed and embraced these people, who were exiled from Spain and Europe<sup>30</sup>.

#### 1.4.2 JEWS IN ISTANBUL DURING THE REPUBLICAN ERA

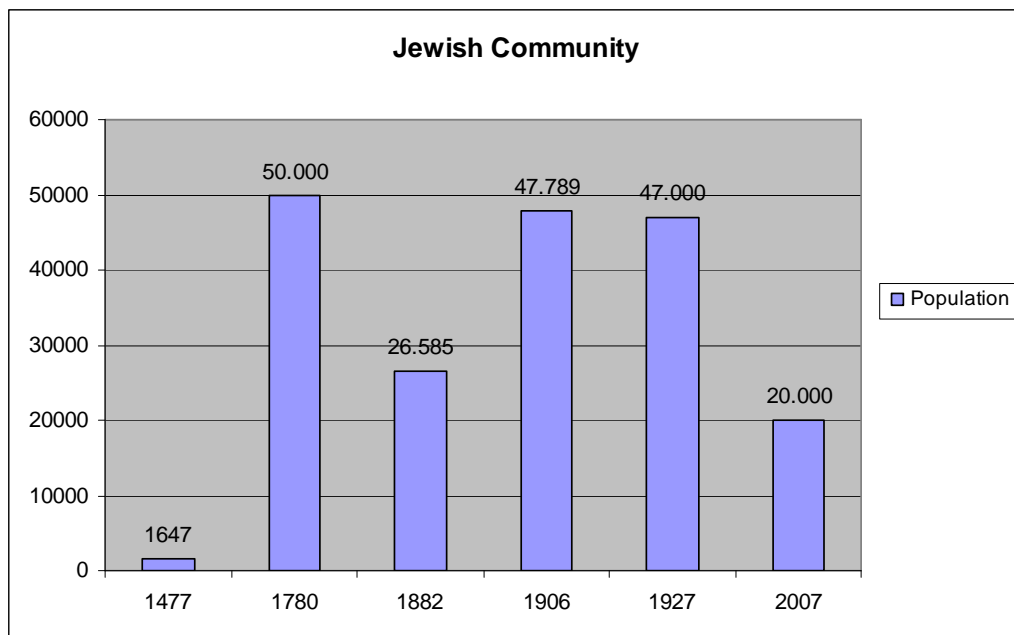
Jews, which were given the “minority” status in the Lausanne Peace Treaty, gave up their right to “individual rights”. However, they are a well integrated community in

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<sup>30</sup> Süleyman Faruk Göncüoğlu, April 2009, Interview

Turkish society and political life. With the help of the Jews like Avram Galanti, they even supported the “Citizens! Stick to Turkish” campaigns. During our study, when asked “whether they spoke their mother tongue” and “whether they joined the ceremonies held by their Turkish friends” they made us re-ask the questions by stating that “they were Turkish and their mother language was Turkish.” They caused no problems neither during the Ottoman Empire nor after the proclamation of the Republic. The 500<sup>th</sup> Year Museum in Karakoy is a good example of this. During the Second World War, Turkey embraced Jewish scientists fleeing from Nazi Germany, which got those scientists to contribute to the scientific studies carried out in Turkey.

It turned out in the 1927 census that there were 47.000 Jews living in Istanbul. After the establishment of Israel in 1948, many of these Jews moved to Israel. In 1955 there were 36.914 and in 1965 there were 30.83 Jews living in Istanbul<sup>31</sup>. (Figure 18) Those who left Istanbul were mostly the low-income Jews who lived in Balat and Haskoy<sup>32</sup>.



**Figure 18: The Population scala of Jewish Population in Istanbul since Otoman era.**

<sup>31</sup> Istanbul Encyclopedia Vol 7 s.407

<sup>32</sup> Süleyman Faruk Göncüoğlu, April 2009, Interview

### 1.4.3 POPULATION DISTRIBUTION IN TODAY'S ISTANBUL JEWS

Following the proclamation of the Republic, the number of Jews in Istanbul decreased by more than a half of their population. Most of them left after the foundation of Israel. "Jews belong to three sects in our country. **Seferadim** Jews are the ones who came from Spain and Portugal. **Ashkenazim** Jews are the ones who came from Germany, Hungary and Central Europe. **Karaim** Jews are the ones who came from Crimea, claim that although they are Jews, ethnically speaking, they are not of Jewish descent. There are differences regarding the practices of the religion between these sects. Estimated number of Jews in Istanbul is around 20.000 – 22.000<sup>33</sup>." According to the data from the Ministry of Foreign Affairs, there are 25.000 Jews in Turkey, 22.000 of which live in Istanbul<sup>34</sup>. Suleyman Faruk Goncuoglu, known for his studies on the non-Muslims living in Istanbul, believes that there are 20.000 Jews in Turkey excluding the Sebasteists<sup>35</sup>. Naim Guleryuz, a member of the community, reached the below conclusion concerning their numbers. "Today Turkish Jews number 24.000. Approximately 21.000 live in Istanbul, 2.000 in Izmir, and the rest in Ankara, Bursa, Antakya, Adana, Canakkale and Kirklareli. Sefarad Jews make up 96 percent of the community while Askenaz Jews number no more that 1000.<sup>36</sup>" Secretary of the Chief Rabbi also reported that there are 20.000 Jews in Istanbul<sup>37</sup>.

Jewish community's preference of district varies according to their social and economic condition or security concerns. But they haven't concentrated in a certain place in Istanbul. The community members went through a rapid change after the proclamation of the Republic and the foundation of Israel. "Following the 19<sup>th</sup> century more Jews started to settle in Istanbul. For instance, 200 Jews are known to have lived in Bakirkoy in 1913 while towards the end of the 19<sup>th</sup> century it was regarded as one

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<sup>33</sup> Azınlık İşlemleri Bürosu, April 2009, Istanbul Valiliği.

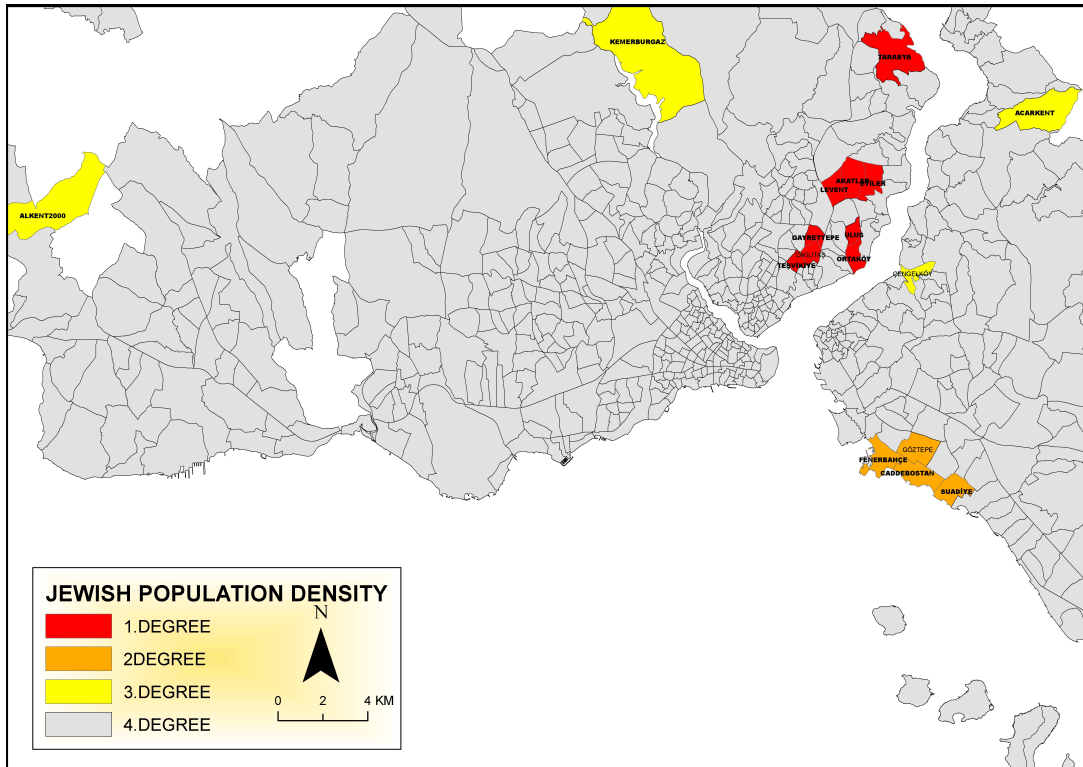
<sup>34</sup> Yılmaz Ö, 12 December, 2008 Milliyet Newspaper.

<sup>35</sup> Süleyman Faruk Gönçüoğlu, April 2009, Interview

<sup>36</sup> Güleryüz N, *İber'den Günümüze Türk Yahudileri'nin 500 yıllık yolculuğu*, September 2003, Görüş Magazine, TÜSİAD, Ankara

<sup>37</sup> Sönmezer M.H, 2004, *Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık*, Marmara Üniversitesi, Master Thesis, Istanbul

of the districts where Jews mostly preferred to live<sup>38</sup>.” As they became wealthier, Jews chose to reside in more secure places. “After 1935 they started to move to the districts to the north of Taksim, Nisantasi and Sisli. Today they are dispersed and live in Sisli, Nisantasi, Gayrettepe, Ulus, Etiler, Ortakoy, Tarabya, Moda, Caddebostan, Suadiye, and Ziverbey. So it seems impossible to cite a certain place where they are mostly concentrated<sup>39</sup>.” According to Suleyman Faruk Goncuoglu the distribution of the Jews in Istanbul is thus: “A Jew wouldn’t like to live close to his family. Grandparents used to live in Haskoy before. Then their son moved to Kuledibi, Taksim and then to Siraselviler, then to Harbiye, and then to Mecidiyekoy, Sisli. And from there, they have now moved to Kemerburgaz, Etiler, Ulus, Acarkent, Cengelkoy, Beykoz and Alkent. (Figure 19) No certain area for them...<sup>40</sup>” As can be understood from these statements the Jews are inclined to move to secure and modern places surrounded by walls.



**Figure 19: Distribution of Jewish Population in Istanbul according to neighborhoods (2009)**

<sup>38</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Marmara University, Y.L Tezi, İstanbul

<sup>39</sup> İstanbul Encyclopedia Vol 7 s.408

<sup>40</sup> Süleyman Faruk Göncüoğlu, April 2009, Interview

While the localities of where the Istanbul Jews live are taken into account, they are seen to be a reserved community, even in the centre of Istanbul. (Figure 20) They, especially the ones with high incomes, live at the far corners of the city in high-walled housing sites or within the urban settlements. These special housing sites also known as “Gated communities” offer all types of social and vital facilities. (Figure 21)

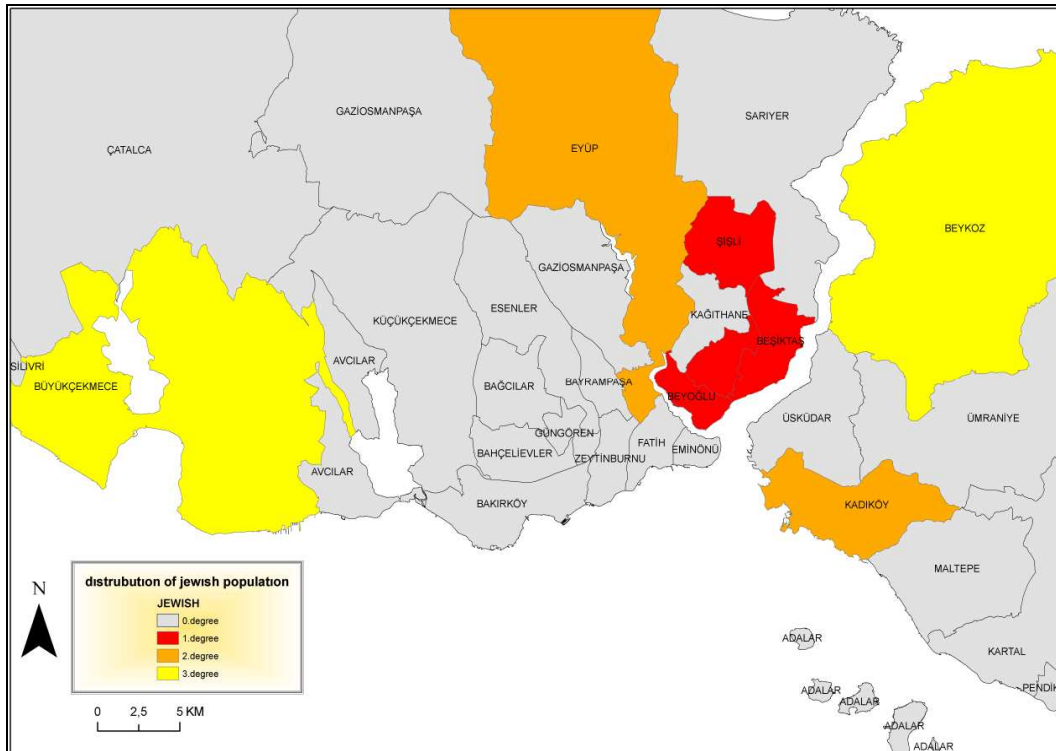


Figure 20: Distribution of Jewish Population in Istanbul according to sub-provinces (2009)



Figure 21: The entrance of Alkent 2000 where is one of the commonly places living Jewish People<sup>41</sup>

<sup>41</sup> <http://www.alkent2000.com.tr/konum.html>

While the answers to the question ‘*where did you live?*’ and ‘*where do you live now?*’ are scrutinized, it is observed that there is a shift from centre to the vicinity. While the answer of the first question is Beyoglu, the second question’s answer is Kemerburgaz. In addition, a decrease in Besiktas and Sisli, an increase in Kadikoy and Sariyer was observed. (Table 3 – 4)

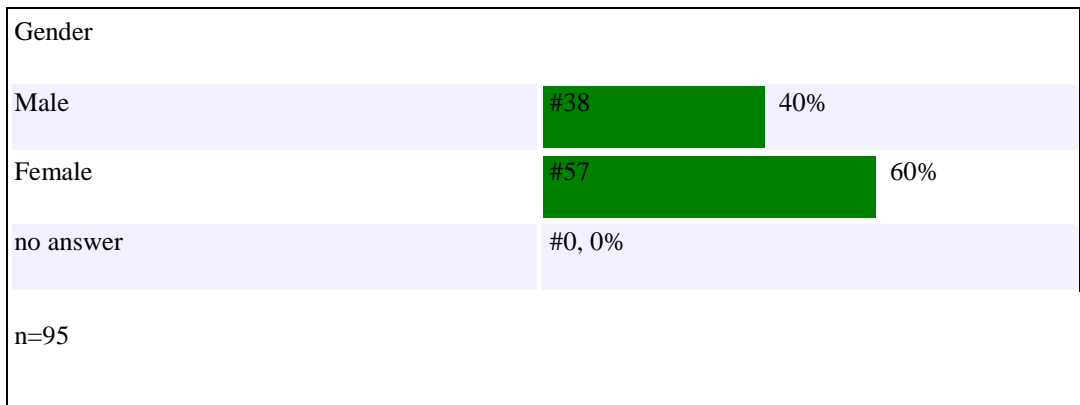
**Table 3: The Place of Jews lived in the past**

<b>Places</b>	<b>Number</b>
Sisli (Osmanbey, Tesvikiye, Maslak, Levent, Kurtulus, Mecidiyekoy)	31
Besiktas (Etiler, Ulus, Ortakoy, Harbiye, Gayrettepe)	24
Kadikoy (Caddebostan, Goztepe, Bostanci, Erenkoy, Suadiye)	20
Sariyer (Istinye, Tarabya, Bebek)	4
Beyoglu, Kuledibi, Sishane	3

**Table 4: The Place of Jews living now**

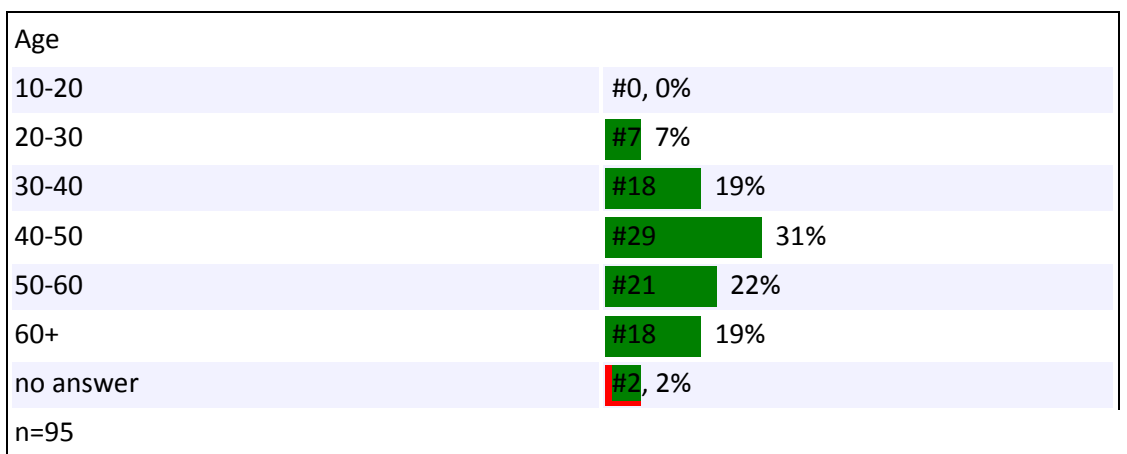
<b>Places</b>	<b>Number</b>
Sisli (Osmanbey, Tesvikiye, Maslak, Levent, Kurtulus, Mecidiyekoy)	25
Besiktas (Etiler, Ulus, Ortakoy, Harbiye, Gayrettepe)	22
Kadikoy (Caddebostan, Goztepe, Bostanci, Erenkoy, Suadiye)	25
Eyup (Kemerburgaz)	7
Sariyer (Istinye)	5

A study on 95 people was conducted by the helps of Chief Rabbi. Some survey questions determining the demographic structure of Istanbul Jews asked in this survey. Survey samples can said to have covered overall Jewish Community homogenously. Among 95 Jewish participants, 60 % of the participants were female while 40 % were male. The surveys distributed to the Jewish houses were occupied by females more than males with a slight difference. (Figure 22)



**Figure 22: Gender of Jewish People**

A survey result on the age of the Jewish community reveals that most of the population is middle-aged and older. Though most of the participants had to be at certain ages may have caused this, an analysis of Salom newspaper, which belongs to Jewish community, death and birth announcements points out that the number of death announcements is more than the double of the birth announcements. This indicates the aging of the community. (Figure 23)



**Figure 23: Age of Jewish People**

While marital status of the participants taken into account, almost all, to be specific 82 %, are married. The percentage of unmarried ones is only 8 %. Those who say widows are about 9 %. The fact that mainly married Jews participated to the study paved the way for Jewish society give authoritative answer in social, economic, religious and family perspective. (Figure 24)



<b>Civil Status</b>		
Married	#78	82%
Unmarried	#8	8%
Widow	#9	9%
no answer	#0	0%
<i>n</i> =95		

**Figure 24: Civil Status of Jewish People**

The question ‘*How long have you been living in Istanbul?*’ is answered as ‘Since birth’ by almost all i.e. 91 %. Those who live in Istanbul since their birth can be considered as the old natives of Istanbul. Majority of the rest have lived in Istanbul 20-40 years. (Figure 25)

<b>How long have you been living in Istanbul?</b>		
Less than 10 years	#	2%
10-20	#0	0%
20-30	#	3%
30-40	#	4%
Since Birth	#86	91%

**Figure 25: The lifetime of Jewish People**

Most of the community members i.e. 69 % responded the question ‘*Are you happy to live in Istanbul*’ as ‘Yes I am happy’. If the percentage of the ones saying ‘Yes I am very happy’ is also added, we can see that the percentage increases to 85 %. Concordantly, the outcome is that the Jewish community members live in Istanbul harmoniously and happily. Apart from those who say ‘I don’t care’, only 8 people said ‘I am not that happy’. (Figure 26)

<b>Are you happy to live in Istanbul?</b>		
Yes I am very happy	#15	16%
I am happy	#65	69%
I don't care	#6	6%
I am not that happy	#8	9%
no answer	#1	1%
<i>n</i> =95		

**Figure 26: The living satisfaction of Jewish People in Istanbul**

The question ‘Does the house you live in belongs to you?’ is answered as affirmatively by 77 % of the community members. 23 % is Leaseholders. Mainly the young and unmarried ones are observed to be the leaseholders. (Figure 27)

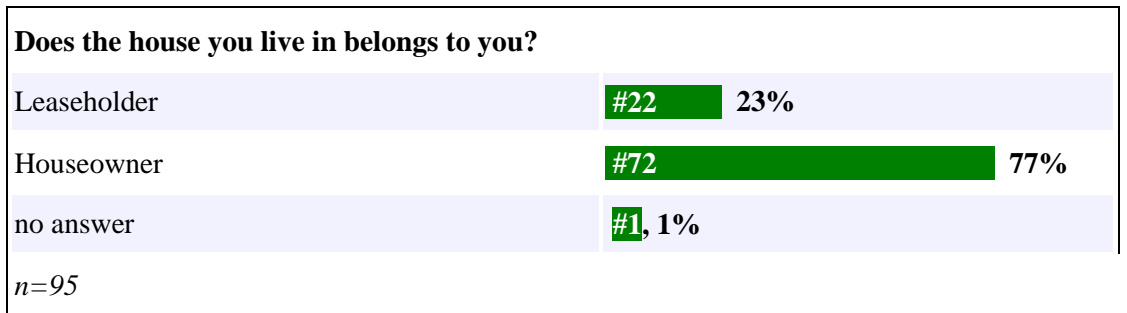


Figure 27: The rates of house owners of Jewish people

When the responses to the question ‘How many members does your family consist of?’ is scrutinized, the most common number is 4 by 38 %. A family profile of Parents and two children is seen. This is followed by a gradual decrease of the number of family members. The ones replying as 2 is 28 % and covers only husband and wife. Those who say 3 people come 3<sup>rd</sup> by 23 %. Those ho say ‘I am alone’ is 9 % by 8 people whereas those who say 5 and 5 plus is 3 % by 3 people by 3. (Figure 28)

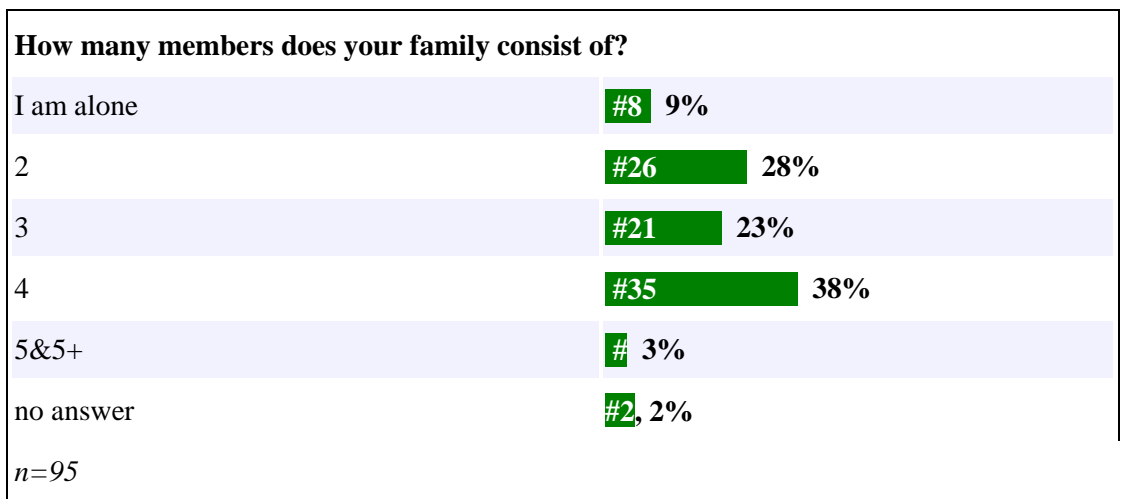
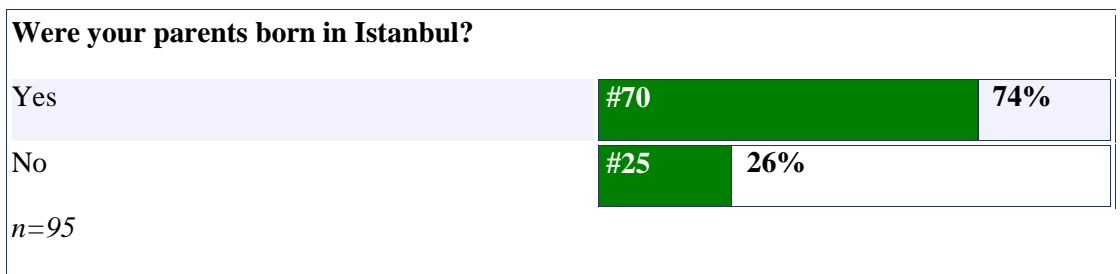


Figure 28: Number of family members of the Jewish community

By the replies to the question ‘Were your parents born in Istanbul?’, it is seen that most of the Jewish community are the natives of Istanbul and they live in Istanbul. The ratio of those who say ‘Yes’ is 74 % while those who say ‘No’ mainly came from

different parts of Anatolia, or the Ottoman territory that is no more Turkey now. (Figure 29)



**Figure 29: The rates of Native Istanbul Jewish**

### **1.5.1 HISTORICAL AND SOCIO-CULTURAL BACKGROUND OF THE ISTANBUL ARMENIAN COMMUNITY**

The Armenian Christians who name themselves “apostolic” did not take part in the Kadikoy consul. They differ from the Orthodox Church regarding the “divinity” of Christ. The Armenians church later divided into three groups: Catholics, Protestants and Orthodox, all of which are present in Istanbul.

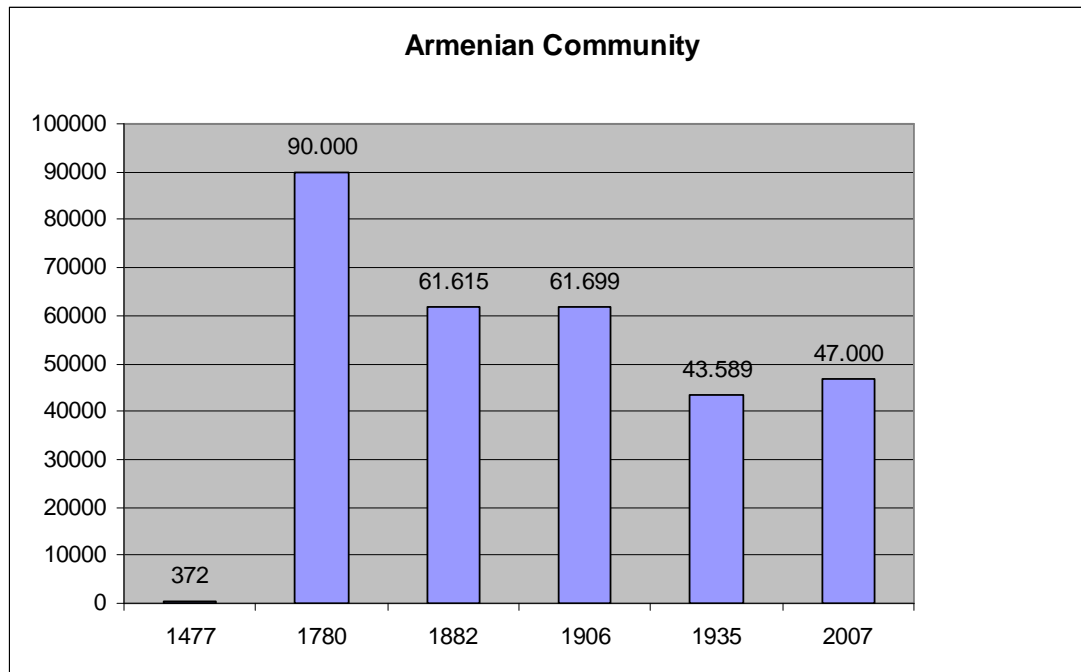
The community which was placed in Kumkapi and Samatya after the conquest of Istanbul later came to be called “Millet-i Sadika” (The loyal minority). They took up important positions in the Ottoman administration. They mostly dealt in commerce and jewelry.

The Armenian community is like a mirror of the Turkish society in all walks of life from eating to clothing, from music to many traditions. Putting aside the religion and the language, they are no different from the Turks in their lifestyles. Today, they make up the largest non-Muslim community in Istanbul and Turkey.

### **1.5.2 ARMENIANS LIVING IN ISTANBUL DURING THE REPUBLICAN ERA**

In order to analyze the Armenian population in Istanbul during the Republican era, we need to take a look at the situation during World War I. Before the war, the population of the Armenians numbered 150.000, and this number fell to around 100.000 at the

end of 1922<sup>42</sup>. Judging by the demographical statistics of Turkey, the Gregorian Armenian population of 43.589 gradually rose to 61.215 from 1935 to 1965<sup>43</sup>. (Figure 30)



**Figure 30: The Population scale of Armenian Population in İstanbul since Otoman era**

**Source: 1935 Census:** Cumhuriyet Dönemi, İstanbul istatistikleri, İstanbul Külliyyati

When the graphic peak is examined, in the Armenian community's most intensive term is the 19th century as is observed towards the end. During this period, nearly half of the Armenian community in Istanbul, which is born outside of Istanbul. That situation shows, there were come from various parts of Anatolia and the Ottoman Armenians in this period. However, during this period of the census system and population census to begin developing the new location will also be added that these figures have emerged with the start.

<sup>42</sup> İstanbul Encyclopedia Vol 4, s.193

<sup>43</sup> Cumhuriyet Dönemi İstanbul İstatistikleri, İstanbul Külliyyati

### 1.5.3 POPULATION DISTRIBUTION IN TODAY'S ISTANBUL ARMENIANS

There are three sects of the Armenian community in Istanbul; Orthodox Gregorians, Catholics and Protestants. According to the information taken from the Bureau of Minority Affairs; *“There are about 47.000 thousand Armenian Gregorians living in Istanbul and they are headed by Mesrob Mutafyan. There are about 2.500 Armenian Catholics in our city and they are headed by Ohannes Colakyan. There are about 500 Armenian Protestants in Istanbul.”*<sup>44</sup>

In the report given to the Foreign Ministry the population of the Armenians were shown to be less. The Armenians who make up the largest minority community in Turkey number 60.000, 47.000 of which live in Istanbul<sup>45</sup>. According to Kevork Pamukciyan, there are about 50.000 Armenians in Istanbul today. Prime Minister Recep Tayyip Erdogan once stated that there are around 40.000 Armenian fugitives in Turkey<sup>46</sup>. During our study of their distribution, as it is also stated by the Armenian Patriarch Mutafyan, we saw that most of them live in Kumkapi and deal with petty enterprises like peddling. Mutafyan says that the reason for them to prefer Kumkapi is that, it is relatively cheaper<sup>47</sup>.

As said by Sarkis Seropyan, a writer in Agos daily, Armenians have concentrated in certain places in Istanbul. These are Sisli, Kurtulus, Ferikoy, Pangalti, Bakirkoy, Yesilkoy, Kadikoy Moda and Kumkapi<sup>48</sup>. (Figure 31)

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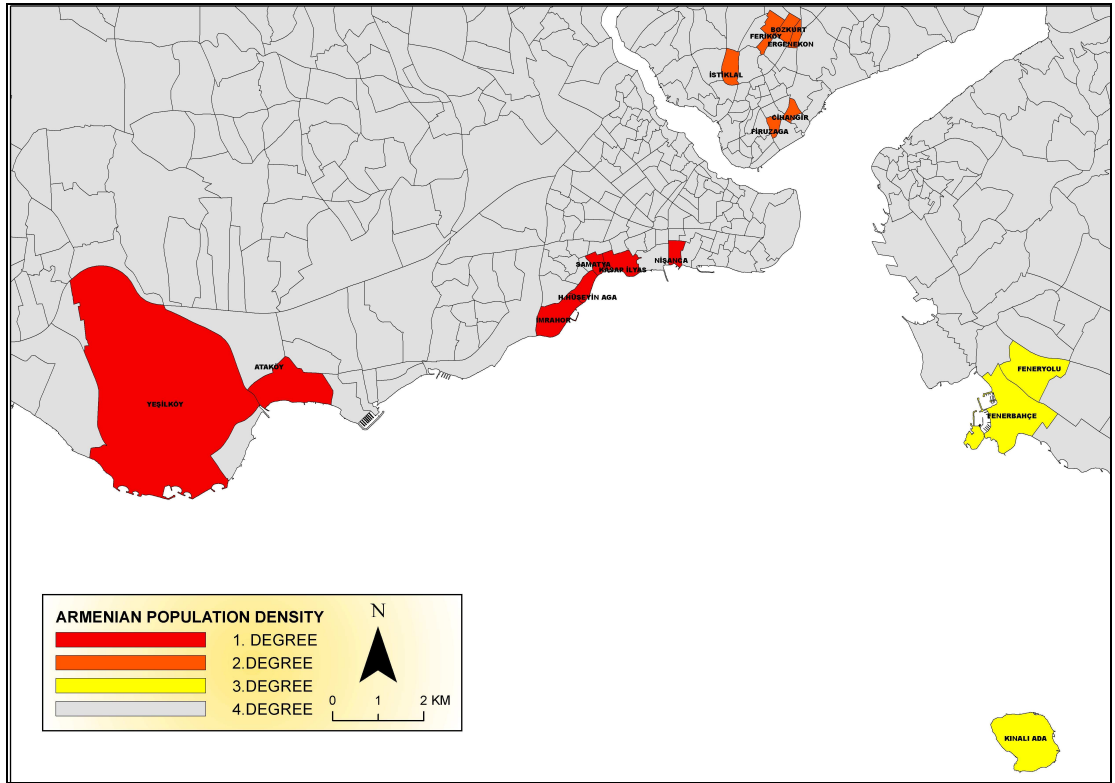
<sup>44</sup> Azınlık İşlemleri Bürosu, April 2009, Istanbul Valiliği.

<sup>45</sup> Yılmaz Ö, 12.Aralık 2008 Milliyet Newspaper.

<sup>46</sup> <http://www.cnnturk.com/2009/dunya/05/15/erdogan.karabag.sartini.yineledi/526792.0/index.html>

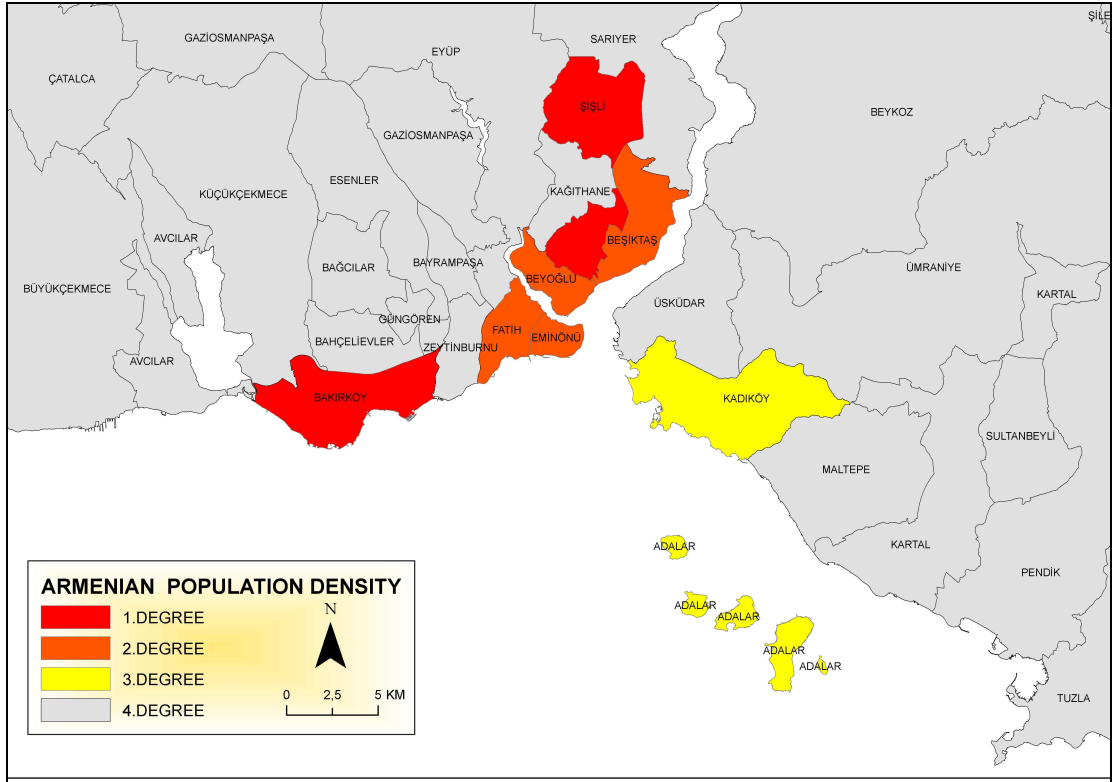
<sup>47</sup> <http://www.hurriyet.com.tr/pazar/4873037.asp>

<sup>48</sup> Seropyan S, May 2009, Interview, Agos Newspaper, Istanbul



**Figure 31: Today's Armenians of Istanbul in demographic distribution in the localities of Istanbul is shown at the Figure.**

While population distribution of Armenians in Istanbul is analyzed, they are seen to dwell at the central places of Istanbul with the Greeks. While newspapers are distributed especially in Sisli, Beyoglu and Kadikoy, it is noticed that Greek and Armenian newspapers are distributed together. The South Marmara shores, which were the first localities of Istanbul Armenians, hosts the Armenian community today. These places that hosted the Greek nation before the conquest of Istanbul, hosted Armenians after the start of the conquest. Instead of allocating new places, II. Mehmet allowed the Armenian community to live in the existing places. The trace of this can still be found today. The fact that the Greek churches converted to Armenian churches and Armenian houses have Greek motives are the proof of it. (Figure 32)



**Figure 32: Distribution of Armenian Population in Istanbul according to sub-provinces (2009)**

Currently, Bakirkoy and Yesilkoy are the places where Armenians live mostly. Aproximately 20 thousand community members are thought to live here. Bakirkoy and Yesilkoy, which were places with dense Greek population and summer houses during the final periods of the Ottoman, are big dwelling places.

According to the survey findings, there have not been many changes to the answers for the questions of their previous and current dwelling places. (Table 5 – 6)

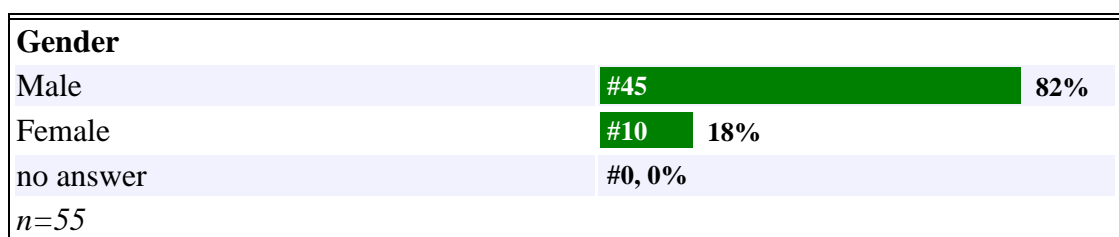
**Table 5 The Place of Armenians lived in the past**

Places	Number
Fatih (Samatya, Kumkapi)	22
Sisli (Kurtulus, Ferikoy)	17
Bakirkoy (Yesilkoy)	16

**Table 6: The Place of Armenians living now**

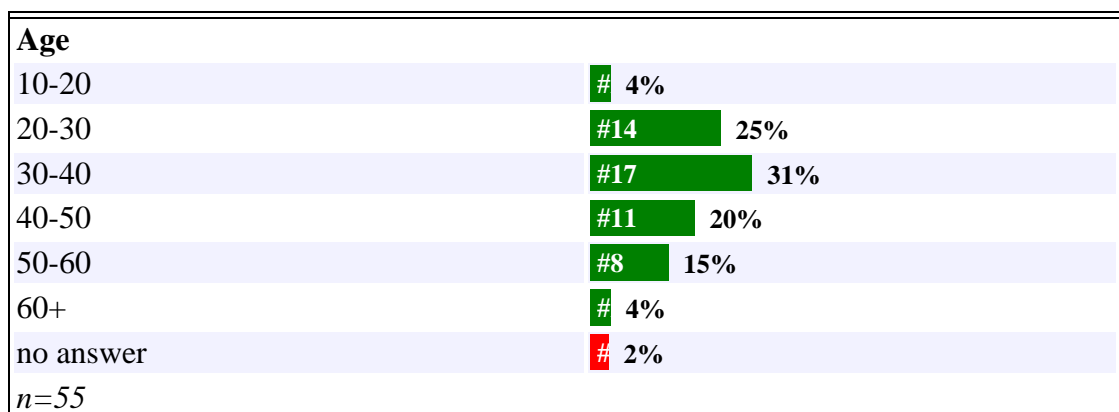
Places	Number
Sisli (Kurtulus, Ferikoy)	21
Bakirkoy (Yesilkoy)	16
Fatih (Samatya, Kumkapi)	18

There were 55 participants to the study conducted on Armenian Orthodox (Gregorian) community. Owing to the fact that most of the studies were conducted in the associations and institutions of the Armenian community, the number of male participants is more than that of the females. (Figure 33)



**Figure 33: Gender of Armenian People**

Currently the the population of the community is about 60 thousand, which is close to the average of Turkey. While young and middle-aged avergae age is high, the old-age average is low. Such was the condition with our research participants. The highest average age of participants was between 30-40. It is followed by the average age of 20-30 by 14 people, which makes 25 %. (Figure 34)



**Figure 34: Age of Armenian People**



60 % of the Armenian citizens participating to the survey is married, 35 % is single and 7 % is widowed. It was observed that generally people below 30 are single. Some people above 60 form the 7 % widow ratio. The fact that it is strictly forbidden to divorce in Armenia Gregorian Sect significantly reduces the ratio of widow at middle ages. (Figure 35)

<b>Civil Status</b>		
Married	#32	58%
Unmarried	#19	35%
Widow	#4	7%
no answer	#0	0%
<i>n=55</i>		

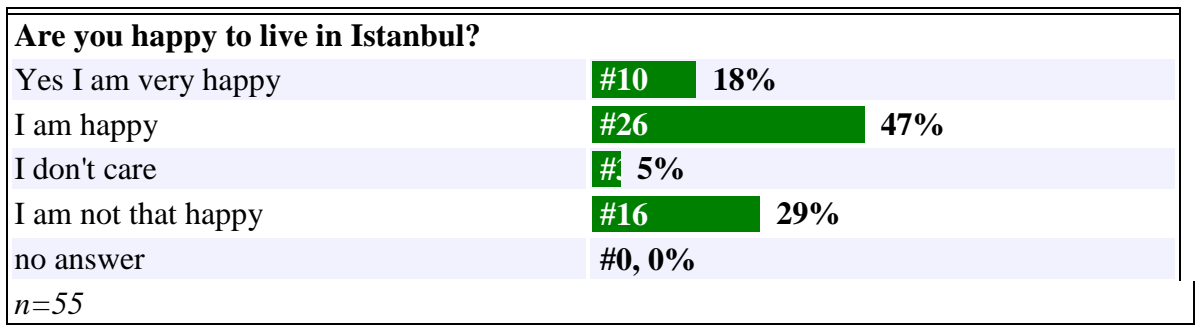
**Figure 35: Civil Status of Armenian People**

The question ‘*How long have you been living in Istanbul?*’ is answered as ‘Since birth’ by 82 %, some participants even mentioned about a few generations back emphasizing that they are the natives of old Istanbul. The rest 18 % were born in different parts of Anatolia and moved to Istanbul. (Figure 36)

<b>How long have you been living in Istanbul?</b>		
Less than 10 years	#	4%
10-20	#4	7%
20-30	#	2%
30-40	#	5%
Since Birth	#45	82%
no answer	#0	0%
<i>n=55</i>		

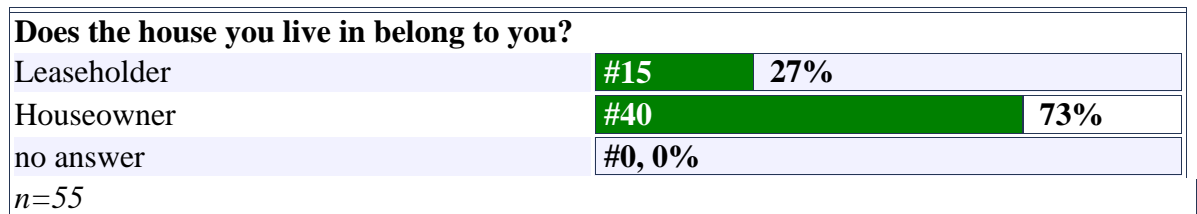
**Figure 36: The lifetime of Armenian People**

The question ‘*Are you happy to live in Istanbul?*’ is responded as ‘Yes I am happy’ and ‘Yes I am very happy’ by 65 % of the community. The rest 34 % expressed ‘I don’t care’ or ‘I am not that happy’. (Figure 37)



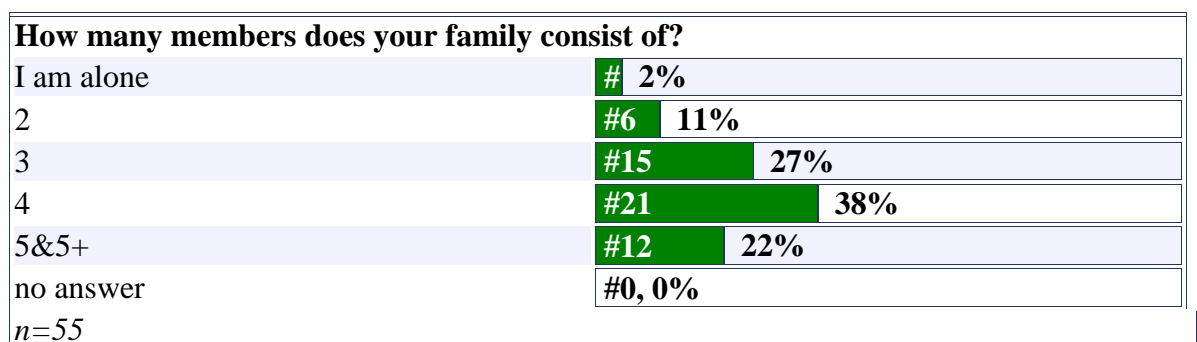
**Figure 37: The living satisfaction of Armenian People in Istanbul**

The question ‘Does the house you live in belong to you?’ was replied as yes by 73 % while the rest 27 % was marked by the unmarried ones or newly married couples. (Figure 38)



**Figure 38: The rates of house owners of Armenian people**

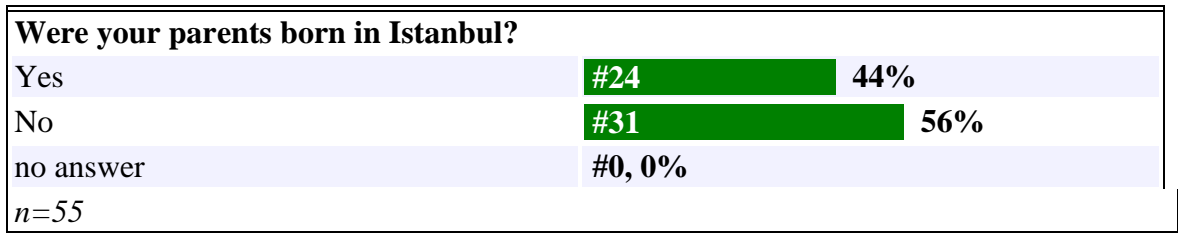
The answers to the the question ‘How many members including you does your family consist of?’ reveal that the community members generally have 2 children. While 38 % of the participants said 4, 27 % mentioned 3, 22 % marked 5 or more. Hence, 87 % of the Armenian Community has at least one child. (Figure 39)



**Figure 39: Number of family members of the Armenian community**

The question ‘Were your parents born in Istanbul?’ is asked to the community. 56 % of them replied as ‘No’. While asked where their parents were born, they generally answered as Sinop, Kastamonu, Kayseri and some cities in Eastern Anatolia. The Armenians living here are thought to be ones left behind from the 1915 deportation.

Concordantly, majority of the Armenian population in Istanbul has roots in Anatolia. They have stated that the difficulties to perform their religious practices and their feelings of solitary, a better education and higher standards of life are the main reasons why they mainly live in Istanbul today. (Figure 40)



**Figure 40: The rates of Native Istanbul Armenian**

## 1.6. CONCLUSION

One of the most important factors that makes Istanbul what it is that the rules of both the Eastern Roman Empire and the Ottoman Empire, strived to give it a cosmopolitan color from religious, cultural and ethnic perspectives. And they were successful in this. The geographical position of the city was of course decisive in this. Both in Byzantium and in the Ottoman Empire, compartment system was implemented; placing the minorities in certain areas and making them wear certain types of clothes. No one was malcontent about this. That is, no one was complaining about not being allowed to live together with other communities, as no one would have liked to live together so that they could perpetuate their traditions. They never approved of their daughters marrying someone belonging to another community, preferring to live a reclusive communal life<sup>49</sup>.

We need to analyze this community well in order to understand the non-Muslims. These communities were formed not by their ethnic origins but by their religious orientations. The population of the Greeks living in Istanbul varied throughout history. Staying at 100.000 for a long time after the conquest of Istanbul, the number rose to some 120.000 towards the fall of the Empire. After the Republic their numbers rose to as high as 280.000. But after 1950s a sharp decline started, which resulted in 2.500 Greeks living in Istanbul today. Changes in internal policies and the crisis between the two countries was the reason for this. Throughout history, those of them who were

<sup>49</sup> Ortaylı İ, 2001, Osmanlı Toplumunda Aile, Pan yay, İstanbul

well-educated worked in foreign affairs, while the rest made their living as craftsmen and merchants. Some of them who lived in Yenikapi and Kumkapi were fishermen, and some others living in Galata and Beyoglu dealt in textile.

As for the Armenians, they were placed in Kumkapi and Samatya as a balance factor. Many churches and dwellings belonging to the Greeks were used by the Armenians. They also resided in Galata, Beyoglu and Balat engaging in trade. Well-educated ones among them worked as government officials. Today they generally inhabit Bakirkoy and Yesilkoy<sup>50</sup>.

Following the conquest of Istanbul, the Jews were moved mostly to Balat, Galata and Haskoy. During the reign of Beyazit (II), Sefarad Jews being added to their numbers, they totaled up to 30.000. More were still settled in Salonika. Although there has been a decline in their population after the foundation of Israel, they have long numbered 20.000. The Jews exiled from Spain contributed greatly to the Ottoman economy. Many influential figures in the Jewish community worked as doctors in the ottoman palace. They resided around the Golden Horn, where dense commercial activity took place. Today, owing to their wealth and security concerns, they mostly moved further away from the center of the city. Greater part of the community still engages in trade<sup>51</sup>.

From a general perspective, we see that Muslim families were settled in the center of Istanbul, which was the administrative center. Then, as the non-Muslims arrived in the city, they were settled in certain places on the outskirts of the city. Trade activities, settlement policy and compartment system played an important role in the spatial distribution of the non-Muslims in the city. The hinterland of the Eminonu port acted as an import port and turned into a center for feeding and meeting the needs of the big city. Golden Horn has become a commercial center, and has taken up a noteworthy position in the Mediterranean world.

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<sup>50</sup> Ortaylı İ, 2007, İstanbuldan Sayfalar, Alkım yay. Istanbul

<sup>51</sup> Kaya, F. Ş, 1999, İstanbul Yahudilerinin Kimlik tanımları üzerine bir alan araştırması, Doktrate Thesis, Istanbul University, Istanbul.

Between 1950 and 1960 changes began to appear in the old cultural mosaic in which various peoples and communities had lived peacefully side by side and which had been one of the most remarkable and distinguishing features displayed by the city of Istanbul throughout the thousands of years of its history. More specifically, members of the Greek and Armenian minority groups migrated to Europe or the USA. In some districts, the old neighborhourly relations between the Turks, Jews, Greeks and Armenians were weakened as either the Turkish and/or the minority elements abandoned the areas.

## CHAPTER II

### 2.1 JUDAISM

Judaism is known to be the first of Godly religion. Jews are mentioned frequently in the holy books of all three great religions. They are thought to have emerged in 'Hebran' region 20 km South of Jerusalem about 4000 years ago.<sup>52</sup> They are also named as 'Hebrews (followers of Moses)' and 'Israelis'. Jews predicate depart of the Prophet Moses from Egypt with Jewish tribes as the beginning of their history. According to this, the current year is 5770 (2009-2010). *"Judaism is the oldest of the Godly religions; however it has the least number of followers. Today there are only about 18-20 million Jews of which 4.4 million are in Israel, 6 million in the USA and the rest are in Europe and other parts of the world"*<sup>53</sup>. In Judaism, race and religion can not be separated from one another. According to Judaist belief, God created the Jews as a selected race and thus no missionary activities can be conducted for those who are not Jews. Since Hebrew is a phenomenon belong to the Jewish race, it is very difficult to separate one from the other. Hence, it can be said to be a race and religion unity based on biologic ancestors.<sup>54</sup>

"Holy Scripture", which is accepted to be divine by both the Jews and the Christians, consists of two parts. The first is named the "Old Testament" by the Christians and "Tanah" by the Jews. "Tanah" is also divided into three parts of which the first part is called 'Torah' or currently known as 'Tevrat'. Torah means law and shariah<sup>55</sup>.

The Ten Commandments in Judaism are compulsory provisions in Islam and it is the command of God to abide by. They are believed to be brought written on stone boards after the meeting Moses had with God on the Tur Mountain.

The ten commandments of Judaism Rules:

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<sup>52</sup> Koçöz R, 2004 Tarihten Günümüze 'Yahudiler' İsrailoğullarından İsrail Devletine, Çağın Polisi Magazine, Vol.49

<sup>53</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

<sup>54</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>55</sup> Kaya. Ş. 1999, İstanbul Yahudilerinin Kimlik Tanımlarına Üzerine Bir Alan Araştırması. İstanbul University, Doktrate Thesis, İstanbul

*“1- I am the Lord your God who brought you out of the land of Egypt. Thou shall have no other Gods before me.*

*2- Thou shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth*

*3- Thou shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name.*

*4- Observe the Sabbath day and keep it holy, as the Lord your God commanded you.*

*5- Honor your father and your mother.*

*6- Thou shall not murder.*

*7- Thou shall not commit adultery.*

*8- Thou shall not steal.*

*9- Thou shall not commit perjury against your neighbors.*

*10- Thou shall not covet your neighbour’s house.”<sup>56</sup>*

## **2.2 THE USING SOME RELIGIOUS AND NATIONAL SYMBOLS IN JUDAISM**

**Menorah:** Menorah is also known as girandole with seven holders. Each of them is lighted in sacred days and candle festival known as Hanukkah. (Figure 41) *“Menorah is a candlestick; it is used as a Judaism symbol. According to rumor it is used for illumintaty holy tent and holy things, when Israili wolk around in he desert. Menorah is Israel government flag's coat of arms even today.”<sup>57</sup>*

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<sup>56</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Master Thesis, Marmara University, Istanbul.

<sup>57</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, Istanbul



**Figure 41: Menorah**<sup>58</sup>

**Magen David:** It is formed by two triangles put on one another and it looks like a six cornered star. It is the symbol of modern Israel's flag. (Figure 42)



**Figure 42: Israel Flag and Magen David**<sup>59</sup>

**Mezuzah:** It is like a box in the shape of a roll in which there are Old Testament sheaths. It may be available in Synagogues as well as the houses. They are generally at figure of being hanged to the door cornices. The Jews bless it by kissing or touching it<sup>60</sup>. (Figure 43)



**Figure 43: Mezuzah**<sup>61</sup>

**Shofar:** it is a kind of instrument made of ram, goat or antelope horn played by blowing. It has a significant place in Jewish worship. It is played on Yom Kippur festival. Those Jews who can not perform their worships because of various reasons are reminded of their Jewish identity by the blow of Shofar. A revoking effect is

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<sup>58</sup> [http://www.sevivon.com/show\\_symbol.asp?](http://www.sevivon.com/show_symbol.asp?)

<sup>59</sup> <http://www.britannica.com/blogs/wp-content/uploads/2008/05/israel-flag.gif>

<sup>60</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

<sup>61</sup> <http://www.jewish.org.pl/sklep/Mezuza1.jpg>



created<sup>62</sup>. (Figure 44)



**Figure 44: Sofar**<sup>63</sup>

**Kippa:** Another object that symbolizes Jewish identity is a cover that Jew males wear on top of their heads. It looks like the one Muslims have, but it is relatively smaller. It is used as an expression of respect to God. In Turkey, it is mainly worn in Synagogue worship<sup>64</sup>. (Figure 45)



**Figure 45: Kippa**<sup>65</sup>

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<sup>62</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Master Thesis, Marmara University, İstanbul.

<sup>63</sup> <http://www.populertarih.com/wp-content/uploads/2008/09/sofar.jpg>

<sup>64</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Master Thesis, Marmara University, İstanbul.

<sup>65</sup> [http://images.auctionworks.com/hi/70/70480/uk10438\\_1.jpg](http://images.auctionworks.com/hi/70/70480/uk10438_1.jpg)

## 2.3 WORSHIP IN JUDAISM

### Synagogue:

Ever after their sacred temples in Jerusalem were demolished; the Jews have been performing their worships in Synagogues. Synagogue is a given name to the temples where Jews worship (they themselves call it Bet ha Keneset), while it is known as Havra in Turkey.<sup>66</sup> Many synagogues have the architectural structure of a dervish lodge. There had not been any Jewish architecture until 19<sup>th</sup> century, hence mainly Turkish architectures worked on synagogue constructions<sup>67</sup>. In many respects, synagogues resemble mosques. There are no statues or images of people. Both men and women have to cover their heads while coming to these places. There are separate places for men and women during worship. There are private rooms for women like those of the mosques<sup>68</sup>. *“While performing worship, they turn towards Jerusalem; they call it “mizrah”, east direction. A cover on head and a long coat like dress is worn at the back. Women can join the performance as listeners. The climax of the performance is the moment when Old Testament rolls are taken out from a bundle and read by Rabbi. Jews in synagogues read parts of Old Testament to a Figure loudly. The hymns read are in Hebrew”*<sup>69</sup>.

Synagogue, like the mosque in Islam, is a place for communal worships. The worships in synagogue can only be made by at least ten men who have reached the age of minimum maturity (age of 13). This is called “Minyan”. The Rabbi or one from community can lead the performance.

*Synagogues have no peculiar architectural structure. It may change depend on climate and culture. However, there are three common elements in all the synagogues. They are Aron Ha-Kodesh, Ner Ha-Tamid and Teva. Aron Ha-Kodesh is a place where there are bundles of Old Testamen, it has a "mih-rab" like function in the mosque and it is located at the right opposite of the entrance. It is covered by quality*

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<sup>66</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

<sup>67</sup> Göncüoğlu S.F. April. 2009, Interview, İstanbul.

<sup>68</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

<sup>69</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

clothes with the images of Yahuda Lion, Menora, hexagon Magen David and number of Hebrew texts<sup>70</sup>.

*“The worship in Judaism is not like that of Islam, which performed in a disciplined manner with tranquility there, is no order and discipline in Jewish worships. Everyone can participate the hymns or chat with the one beside in the way he/she wants. People in the synagogue roam around, speak to each other, in fact the number of the listeners is few. To them, rather than a place of worship, a synagogue is more like a meeting place. Hymns are the essence of Jewish practices”<sup>71</sup>.*

Synagogues in Istanbul have Foundation statues currently. The total number of synagogues is 20 of which 3 are open only in summer months. The two synagogues survived to date from 15<sup>th</sup> century are Ahrida and Yanbol Synagogues<sup>72</sup>. (Figure 46)



**Figure 46: Neva Shalom Synagogue<sup>73</sup>**

### **2.3.1 HOLY DAYS AND FESTIVALS IN JUDAISM**

Holy days and festivals in Judaism have generally historical backgrounds. The Holy Days which are celebrated with the historical references in their Holy Books also pave the way for future generations to remember many historical events.

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<sup>70</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul  
<sup>71</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul  
<sup>72</sup> <http://www.turkyahudileri.com/content/view/246/221/lang,tr/>  
<sup>73</sup> <http://www.jewish-europe.net/images/turkia/neveshalom.jpg>

### 2.3.2 SABBATH:

According to Jewish belief, God created the world in six days and rested on the seventh. Concordantly, they specified Saturday as the seventh day and declared it as holiday. *“Sabbath is different from the other work days. It is the day and festival of peace and relaxation. Sabbath starts with worship and prayer 45 minutes before the day gets dark. All types of work are halted. For instance, all activities and works like smoking, touching at money etc. are forbidden.”*<sup>74</sup>

### 2.3.3 ROSH ASHANA:

Jewish year starts with Rosh Ashana, the first days of September or October. It is also recognized as a religious the New Year’s Day. It is the date that reminds their salvation from Egyptian captivity. According to Jewish belief, it is also the date the world was created<sup>75</sup>. Starting from this date, the Jews perform prayer and begging to God for 10 days. They spent the days with worship and repentance. The rituals in these days are held in synagogues and Shofar is opened. At the end of these ten days Yom Kipur festival is celebrated<sup>76</sup>.

### 2.3.4 YOM KIPUR:

It also means great fasting. The Jews currently keep fasting for about 25 hours. Yom Kipur is the day of refinement and begging for forgiveness. The Jews beg to God repentance and overall thought of what they have done. It is seen to be a great opportunity for peace with God and other people. Many features of fasting are similar to those of the fasting in Islam<sup>77</sup>. Some rules of Yom Kipur; *“Entire body is washed in Yom Kipur. Special ritual dresses are worn. People turn their face to the direction of Jerusalem; this is called “Mis-rah” (East direction). This prayer like namaz is*

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<sup>74</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul  
<sup>75</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Master Thesis, Marmara University, İstanbul.

<sup>76</sup> Kaya. Ş. 1999, İstanbul Yahudileri’nin Kimlik Tanımlarına Üzerine Bir Alan Araştırması, İstanbul Üniversitesi, Dokorate Thesis.

<sup>77</sup> Kaya. Ş. 1999, İstanbul Yahudileri’nin Kimlik Tanımlarına Üzerine Bir Alan Araştırması, İstanbul Üniversitesi, Dokorate Thesis.

*performed standing up with the feet adhered to each other in a low place*<sup>78</sup>.”

### **2.3.5 PESAH (PASSOVER FEAST):**

Pesah (Unleavened Bread) (Passover Feast) is celebrated in April. It lasts seven days. It is the memory of salvage from Egyptian slavery. The reason why it is also called ‘Unleavened Bread’ is, according to a belief, while they were leaving Egypt, they left without leavening dough and commemorate that day. Unleavened bread is eaten and prayers are said at the feast<sup>79</sup>. It is also known as spring festival. It is celebrated seven days in Israel and eight days abroad by the Jews in Diaspora as an Agricultural and national festival<sup>80</sup>.

**2.3.6 SUKOT:** It is known as “Arbor festival”. It is celebrated five days after Yom Kipur. It also symbolizes the salvation of the captivity of Egypt. The tribe leaving Egypt stayed in deserts for forty years before they reached to Jerusalem. Since they lived in arbors during these forty years, a celebration is made to commemorate that<sup>81</sup>. This is a entertainment festival for eight days. Foods like grapes, bread, egg, and pastry are offered at synagogues in Turkey<sup>82</sup>.

**2.3.7 HANUKAH:** Starting from the 25<sup>th</sup> of Kislev month (November-December), it continues for eight days. This is a national and religious that reminds the Jews of their triumph against Helen King Antiochus. It is celebrated as candle festival and seven armed chandelier is lighted by adding one more each day. Hanukah is celebrated in Synagogues and houses<sup>83</sup>.

**2.3.8 PURIM (CANDY FESTIVAL):** Purim is a festival of cheer and entertainment. According to a belief, Purim symbolizes the salvage of the oppressions of the

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<sup>78</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. Istanbul

<sup>79</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, Istanbul

<sup>80</sup> Kaya. Ş. 1999, İstanbul Yahudileri'nin Kimlik Tanımlarına Üzerine Bir Alan Araştırması. Istanbul University, Dokorate Thesis

<sup>81</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Master Thesis, Marmara University, Istanbul.

<sup>82</sup> Kaya. Ş. 1999, İstanbul Yahudileri'nin Kimlik Tanımlarına Üzerine Bir Alan Araştırması. Istanbul University, Dokorate Thesis

<sup>83</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık. Master Thesis, Marmara Üniversitesi, Istanbul.

Emperor of Iran in the 5<sup>th</sup> century B.C. in this festival, there are offerings at homes and poor people are helped. Purim is celebrated cheerfully and joyfully among Turkish Jewish community. Children are given sweet things<sup>84</sup>.

**2.3.9 SHAVUAT (ROSE FESTIVAL):** It is also known as “Weeks Festival” or “Harvest Festival”. Celebrated seven days after Pesah, it lasts two days. It symbolizes the day in which Old Testament and ‘Ten Commandments’ are given by God. The Jewish schools in Turkey are closed for three days in this festival<sup>85</sup>.

#### **2.4. CEREMONY AND RULES IN JUDAISM:**

**2.4.1 KASHER:** Kasher is the name given to Jews’ preparation and consumption of their foods within their religious rules. Kasher means ‘appropriate’ in Hebrew. Necessary conditions must be set for Kasher. Similar to Islamic rules, pork and pig productions are not used, the meat to be eaten must be clean of blood and kept in salty water, the slaughtering is held under the control of a special person. Meat and milk productions are also not consumed at the same time<sup>86</sup>.

**2.4.2 BRIT MILA (CIRCUMCISION):** The circumcision may be named as the registration that the person is a member of Jewish community like it is in Islamic community. “Boys are circumcised at the eighth day of their birth and they are named on that day. The separation of foreskin is the indication of the agreement of God and Prophet Abraham.<sup>87</sup>” in case the baby can not be circumcised for a reason, a few drops of blood should be shed from his organ<sup>88</sup>.

**2.4.3 BAR MITZVAH – BAT MITZVAH:** Every Jewish male of 13 years and

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<sup>84</sup> Kaya. Ş. 1999, İstanbul Yahudileri’nin Kimlik Tanımlarına Üzerine Bir Alan Araştırması. İstanbul University, Dokorate Thesis

<sup>85</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık. Master Thesis, Marmara University, İstanbul

<sup>86</sup> Kaya. Ş. 1999, İstanbul Yahudileri’nin Kimlik Tanımlarına Üzerine Bir Alan Araştırması. İstanbul University, Dokorate Thesis

<sup>87</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul

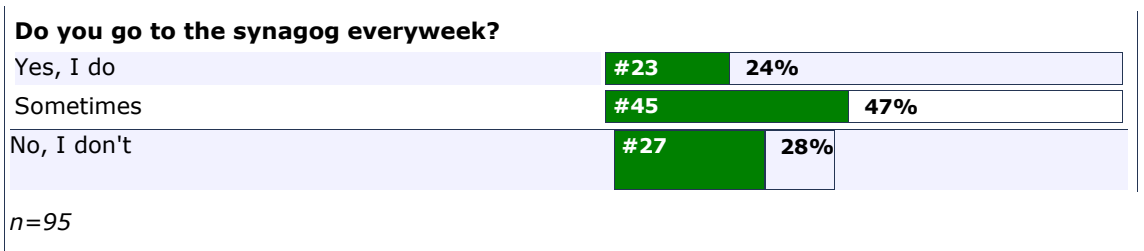
<sup>88</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık. Master Thesis, Marmara University, İstanbul

female of 12 years can celebrate bar/bat mitzvah. This means the individual at this age can bear responsibilities of Judaism. “*Bar mitzvah*” means maturity and the person is taken among the community by a belt of prayer. Starting from this date, child will be responsible from the religious commandments of God”<sup>89</sup>. The individual is taken to a synagogue at first day of this age and read a piece from Torah sitting on a chair allocated for him and he promises to the community that he will be a good individual<sup>90</sup>.

The question ‘*Do you go to the synagogue every week?*’ was asked to Istanbul Jewish Community. 24 % of them responded as ‘Yes I do’, 47 % as ‘sometimes’ and 28 % as ‘No I don’t’ This survey was conducted within the administration of the Istanbul Chief Rabbi. As put forward by Sule Kaya in her dissertation, unlike the common public opinion, Istanbul Jews have a liberal structure not as rigid as the one in their religious practices.

In the survey we have conducted among the Jewish community members in Istanbul, the question “Do you go to the synagogue every week?” yielded the following results:

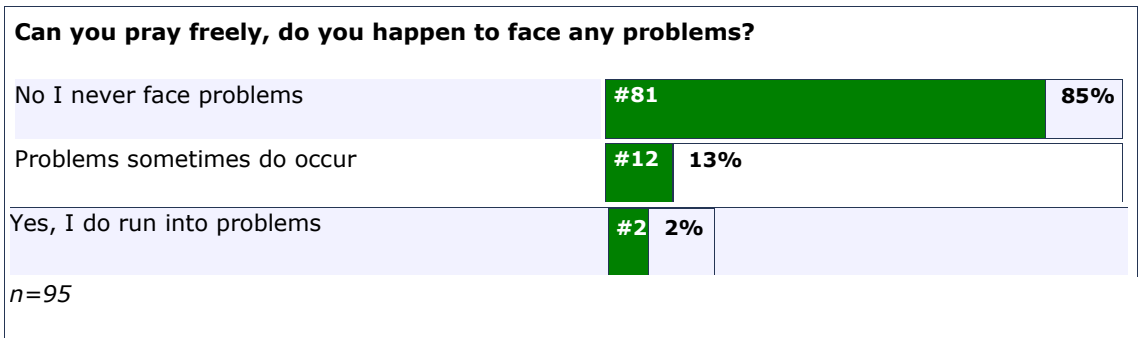
Those who said “yes” make up %24 while those who said “sometimes” and “never” make up %47 and %28 respectively. This survey was conducted under the auspices of the chief rabbi of Istanbul. As also pointed out by Sule Kaya, contrary to the popular belief, it turned out that the Jews in Istanbul are not that strict in their religious lives. (Figure 47)



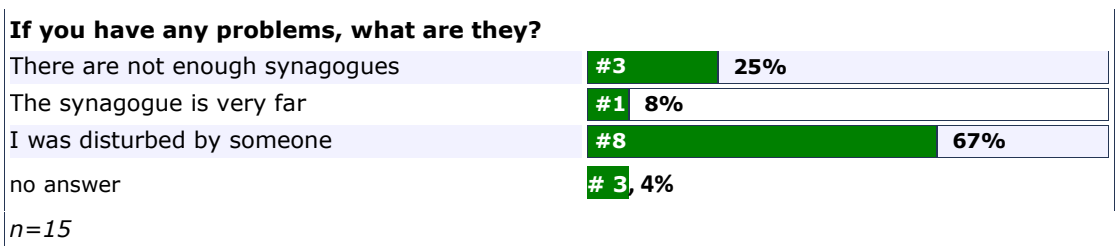
**Figure 47: The rates of going to Synagog of Istanbul Jewish**

<sup>89</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul  
<sup>90</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Master Thesis, Marmara University, İstanbul.

The question 'Can you pray freely, do you happen to face any problems?' is responded as 'No, I never face problems' by 85 % overwhelming majority. 12 people informed 'Problems sometimes do occur' and 2 people stated 'Yes, I do run into problems'. The answers to the consecutive question 'If you have any problems, what are they' are as follows. (Figure 48 – 49)



**Figure 48: The rates of free prays of Istanbul Jewish**



**Figure 49: The rates of disturbed Istanbul Jewish**

## **2.5 ISTANBUL JEWISH COMMUNITIES:**

During Rome and Byzantium reign, there were Romaniots (Rome Jews) and Karaims, who were descendants of Hazar Jews. The Sefarads from Spain and Ashkenazis from different parts of Europe coming to Istanbul after the conquest were added to the ethnical and cultural structure of Istanbul. Let's study the Jewish Communities coming from different language, location and culture.



### 2.5.1 ROMANIOTS:

The Romaniots who used to live in the Balkans, at the west of Anatolia and Istanbul were the citizens of Rome. They used to speak Greek as their language. Romaniots with rigid Orthodox opinions were strict to the Roman traditions and they belittled the Jews who came later. They had had power struggles with the Sefarads until the 17<sup>th</sup> century. During this period, Romaniots, owing to two large fires, lost their places and synagogues and melted into other communities.<sup>91</sup> Romaniots, also known as Byzantium Jews, lived mainly among the Sefarads from Spain in 15<sup>th</sup> century and Ashekanaz from East Europe in 17<sup>th</sup> century. They lived in Golden Horn and Balat with no survival reaching to date<sup>92</sup>.

**2.5.2 KARAIMS:** It is also known as Karailik or Karays. They have roots in 8<sup>th</sup> century while the Hazars accepted Judaism. It has comparatively a liberal structure against the rigid Talmudist Orthodox Judaism. This paved the way for them to live as separate communities in Istanbul during the Ottoman Rule. A “community leader” was appointed by the administration. They have synagogues peculiar to them. Though few, there was Karaim community during Byzantium reign. Haskoy vicinity was the center of the community in 16<sup>th</sup> century. Josef Rabizi, the Chief Rabbi of the Karaim establ a Foundation there in 1524. Most probably it is the Haskoy Turkish Karaim Jewish Synagogue Foundation in Haskoy today<sup>93</sup>. They have continued their existence, small as it might be, until now. While their population was 150 in 1985 and about 100 in 1994, it is about 50-60 today.<sup>94</sup>

**2.5.3 ASHKENAZS:** It means “Germany” in Hebrew. This term is used to define the Jew communities forced to migrate from various parts of Europe such as Germany, Hungary and France and sought asylum in the Ottoman territory in 13<sup>th</sup> and 14<sup>th</sup>

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<sup>91</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Master Thesis, Marmara University, İstanbul.

<sup>92</sup> S.F Göncüoğlu, Ocak 2004, “Haliç Yahudileri ve Sinagogları”, Dünyü ve Bugünü İle Haliç Sempozyum Bildirileri Kitabı, İstanbul

<sup>93</sup> A A, de Tapia, 2008, Jewish Communities in Istanbul, A Case of Intercultural Relationship from the Byzantine Empire to the Republic of Turkey, Kultur University

<sup>94</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık. Master Thesis, Marmara University, İstanbul.

century. Since Istanbul was under the reign of Byzantium then, they mainly settled down around Edirne. They also arranged works to do trades and small businesses. There were also some to work in palace as medical employers. The emigrations from Europe especial East Europe continued in 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> century. Turkey once again became a country to be sought asylum during the racist attitude in Europe in the 20<sup>th</sup> century. Though they came from very different places of Europe, they speak “Yiddish” as a common language. Their number in Turkey was about a few thousand at the beginning of the century, but today their number decreased as they migrated abroad or married and mixed to Sefarads. Most of them live in Istanbul. The only active synagogue they have is Yuksekkaldirim (High Pavement) Ashkenaz Synagogue in Galata<sup>95</sup>.

**2.5.4 SEFERADS:** Spanish King Ferdinand and then Portugal King Manuel ordered the Muslims and Jews in their country to convert to Catholicism or leave the country in the 15<sup>th</sup> century. Upon learning this, Bayazid the Second sent ships and brought tens of thousands of Jews along with the Muslims to their territory. (Figure 46) The Jews mainly settled down in Edirne, Istanbul and Selanic. Technical, cultural and business skills of the Jews contributed greatly to the country. The first printing machine brought by two Jews from Spain to Turkey in 1493 is one of the contributions. Bayazid II expressed “*How can you call this king (Ferdinand) as intelligent and calm Fernando? He leads his country to poverty and mine to wealth!*”<sup>96</sup>. 96 % of the Jewish community in Istanbul is formed by the Seferads today<sup>97</sup>. Judeo Espanyol, which is the mother tongue of Seferads but is about to die out now, is a Hebrew and Spanish mixture language. At present, it can be read and written by only a few old people.

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<sup>95</sup> Schild R, September 2003, Türkiye’de’ki yaşamları ve evren kültürleriyle Aşkenaz Yahudileri, Görüş Magazine, TÜSİAD, Ankara

<sup>96</sup> Schild R, September 2003, Türkiye’de’ki yaşamları ve evren kültürleriyle Aşkenaz Yahudileri, Görüş Magazine, TÜSİAD, Ankara

<sup>97</sup> Sönmez M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık. Master Thesis, Marmara University, İstanbul



Figure 50: A Picture description of Seferads coming to Istanbul<sup>98</sup>

## 2.6 ISTANBUL SYNAGOGUES AND FOUNDATIONS BELONG TO JEWS (ACCORDING TO PLACES AND SECTS)<sup>99</sup>

**Synagogues - European side of the Bosphorus – North of the Golden Horn**

**The Neve Shalom Synagogue:** (Karakoy, BEYOGLU)

**The Ashkenazi Synagogue:** Ashkenezi Synagogue (Karakoy/BEYOGLU)

**Italian Synagogue (Kal de los Frankos):** (Galata, BEYOGLU,)

**Maalem Synagogue:** (Haskoy, BEYOGLU)

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<sup>98</sup> <http://www.turkyahudileri.com/content/view/246/221/lang,tr/>

<sup>99</sup> [http://www.musevicemaati.com/index.php?contentId=24&mid=3.](http://www.musevicemaati.com/index.php?contentId=24&mid=3)

**Haskoy Turk Karaim Musevi Sinagogu Vakfi:** Karaim Synagogue (Haskoy BEYOGLU)

**Bet Israel Synagogue:** (Osmanbey, SISLI)

**Etz Ahayim Synagogue:** (Ortakoy/BESIKTAS)

**Yenikoy Synagogue:** (Yenikoy, SARIYER)

**The Ahrida Synagogue:** (Balat/FATIH)

**Yanbol Synagogue:** (Balat, FATIH)

**Bet Avraam Synagogue:** (Sirkeci/EMINONU)

**Kal Kados, Corapci Han Synagogue:** (Mahmutpasa caddesi, FATIH.)

**Bakirkoy Synagogue:** Bakirkoy

#### **Asian side of the Bosphorus**

**Hemdat Israel Synagogue:** (Yel degirmeni Izzettin Sok. KADIKOY)

**Bet Yaakov Synagogue:** (Kuzguncuk USKUDAR)

**Bet Nissim Synagogue:** (Kuzguncuk USKUDAR)

**Caddebostan Synagogue:** (Caddebostan KADIKOY)

#### **Princes' Islands**

**Hesed Le Avraam Synagogue:** (Buyukada/ADALAR)

**Bet Yaakov Synagogue:** Heybeliada

**Burgazada Synagogue:** Burgazada

The synagogues and Foundation of Jews in Galata is seen on the following map.  
(Figure 51)

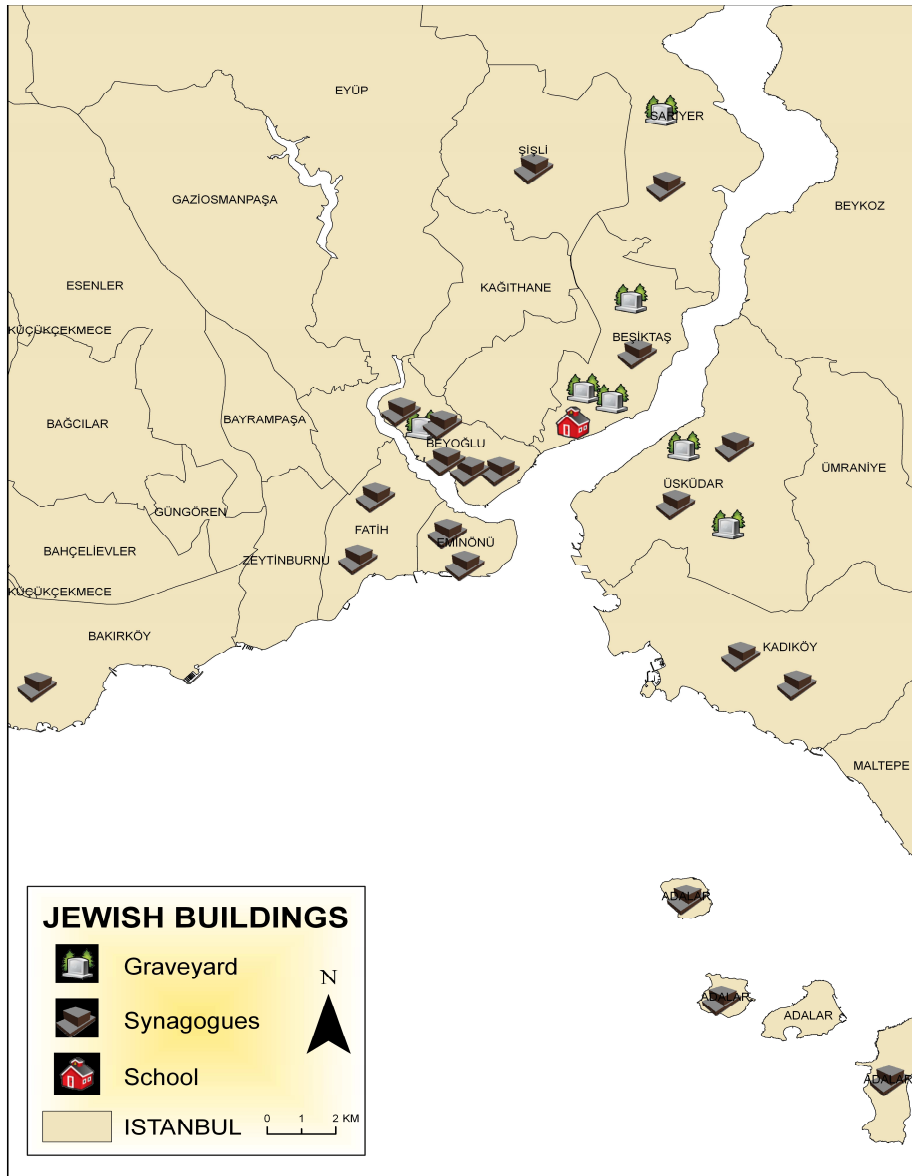


Figure 51: Jewish Buildings in Istanbul

## 2.7 SOCIAL LIFE IN THE JEWISH COMMUNITIES OF ISTANBUL

### 2.7.1 EDUCATION AND SCHOOL IN THE JEWISH COMMUNITY

Being away from scientific education until the 19<sup>th</sup> century, the Jewish schools gave religious education. It had a system where religious information, traditional customs and individual's formation of his/her position in the community are taught after the families. Since the first secular school was established in Haskoy in 1854 by the leadership of Avram Kamondo, religious figures opposed it and public of Haskoy were divided into 2. Hebrew, French and Turkish courses are taught at the school, which also received the support of the Ottoman Rule at the time. Nevertheless, the religious figures opposed French education claiming that it embeds Christian thoughts. Despite all, secular education continued by the start of other schools. Alliance Israelite Universelle, which is centered in France and founded with the aim of supporting all the Jews educational throughout the world, established its first school in the Ottoman Territory in 1875. Then, many schools at different corners of Istanbul followed it. By these progresses, female students were also taken to the schools. These developments pave the way for Jewish community to prosper in a short time. Along with language education, various activities of art and culture were supported. This led to important steps in the way to modernization<sup>100</sup>. Naim Guleryuz's, a prominent figure in Jewish Community, explanation the present schools is *"the community has an educational complex in Ulus covering nursery and elementary school and secondary school. The education language of elementary school is Turkish. Hebrew and English are also taught for a few hours a week. The mother tongue of Turkish Jews is Turkish. The ones above 75 years and over sometimes speak French and traditional Jewish Spanish (Ladino in Jewish)"*<sup>101</sup>.

Presently, there is a school complex for the Jews. This school which is at Ulus, Besiktas is a Ulus Private Jewish Schools. It has Nursery, elementary School and High School. It has a private Minority School statute. Religious though and Hebrew courses

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<sup>100</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık. Y. Lisans Tezi, Marmara Üniversitesi, İstanbul

<sup>101</sup> <http://www.turkyahudileri.com/content/view/246/221/lang.tr/>

are taught. It has many educational and social services to offer the students.

According to a survey conducted on the Community members, the women consisting a part of the participants marked ‘housewife’ option. In the same way, for the same question asked in a different way, they responded as ‘High School and equivalent schools’ and increased the percentage of the High School graduate greatly. In addition, while we take their dealing with own business and various trades and businesses are taken into consideration; this percentage seems to be reasonable as there might be some who may have left the school for business after middle school. (Figure 52)

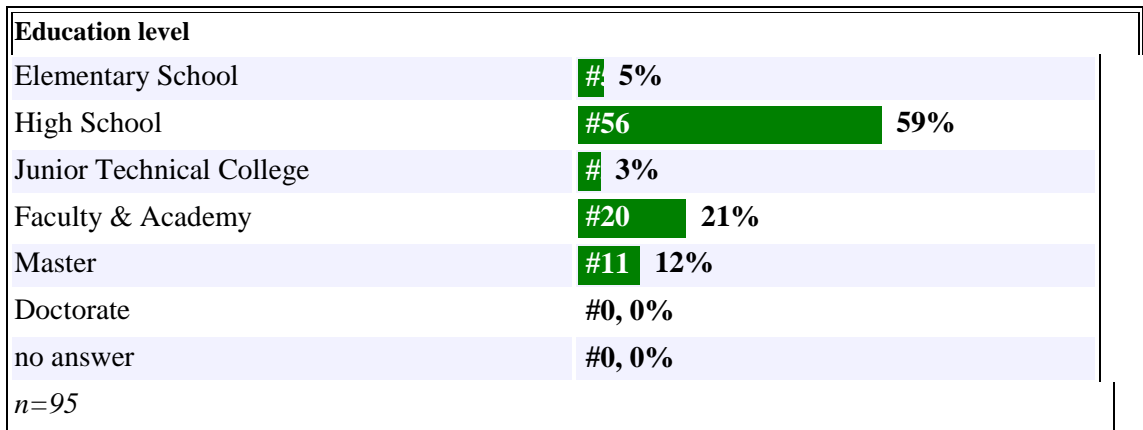
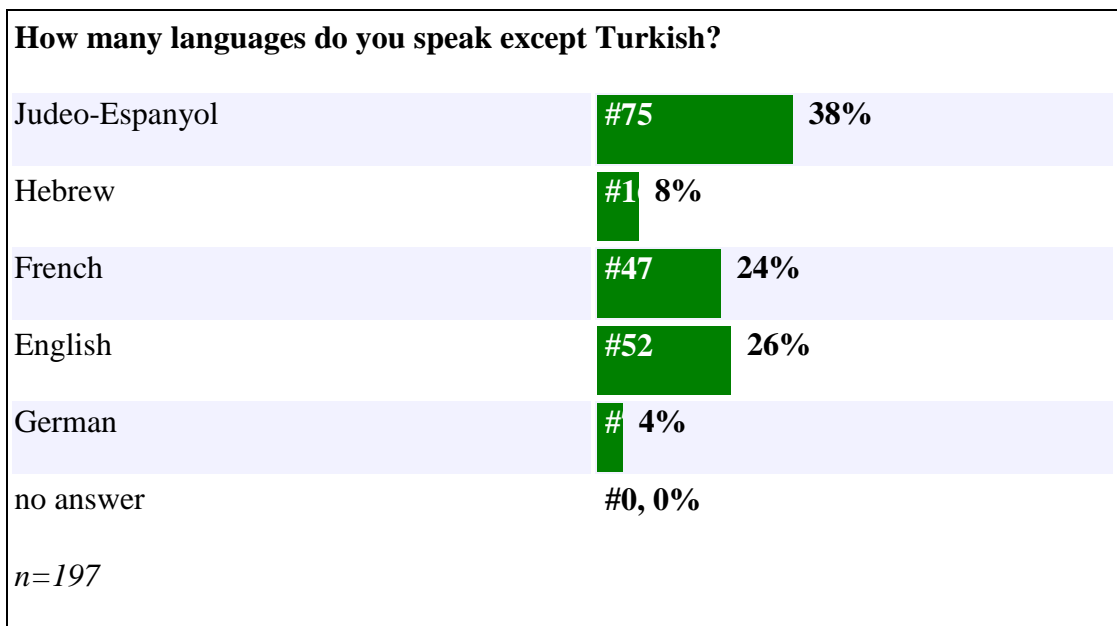


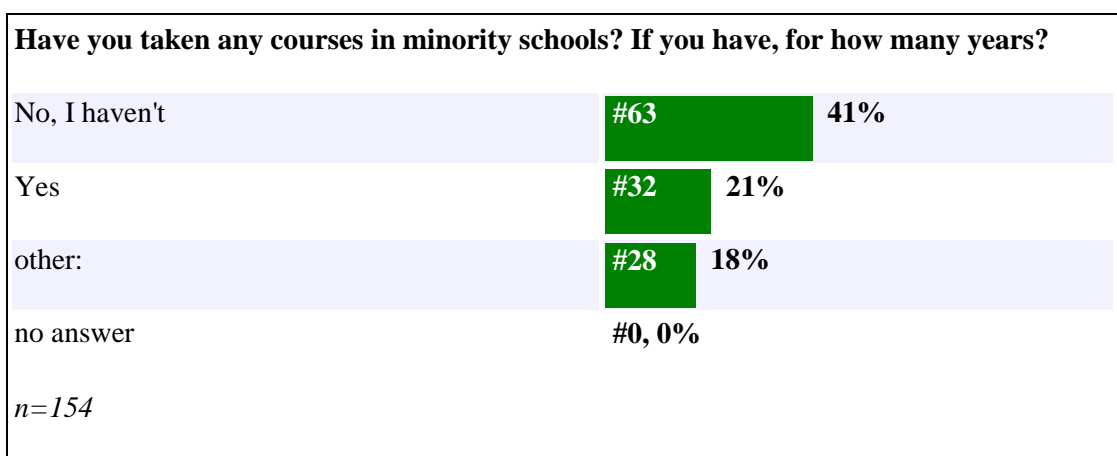
Figure 52: Education in Jewish Community

The question ‘How many languages do you speak except Turkish’ had 197 answers from 95 participants. Concordantly, every member of the community can be thought to know about 2 languages. The presence of Sefarad originated Jews also shows itself here. The Judeo-Espanyol, which they brought from Spain and a mixture of Hebrew and Spanish, was marked by exactly 75 members. Then follows English, a widespread language throughout the world, by 26 %. After that comes French marked by 47 people. The reason is that after the declaration of Republic, a French school was established in Turkey by an Institution centered in Paris for the education of the Jews throughout the world. Hebrew was chosen by 16 people. (Figure 53)



**Figure 53: The rates of foreign language speak in Jewish community**

When the responses to the question ‘*Have you taken any courses in minority schools? If you have, for how many years?*’ is analyzed, those who said ‘No I haven’t’ formed the majority of the community by 63 people. The number of ‘Yes’ consisted 30 % i.e. 32 people. If the distribution of those who say ‘yes’ is examined, majority of them received 5-6 years education. This means the ones completing their primary schools. Those completing 11 years secondary school education are 5 people. (Figure 54)



**Figure 54: The rates taking minority school course in Jewish community**



'Can you read and write in your native language' is answered as 'I can neither read nor write' by a majority of the community. The following results are drawn from the responses to the questions *Do you speak mother tongue within the family? And what foreign languages do you know?* Most of the community members can speak Judeo-Espanyol among themselves in daily activities, but they do not show the same success in terms of reading and writing this language. According to this survey, the people who said 'I can only read' have 22 % whereas the ratio of those who say 'Yes I can read and write' is 23 %. (Figure 55)

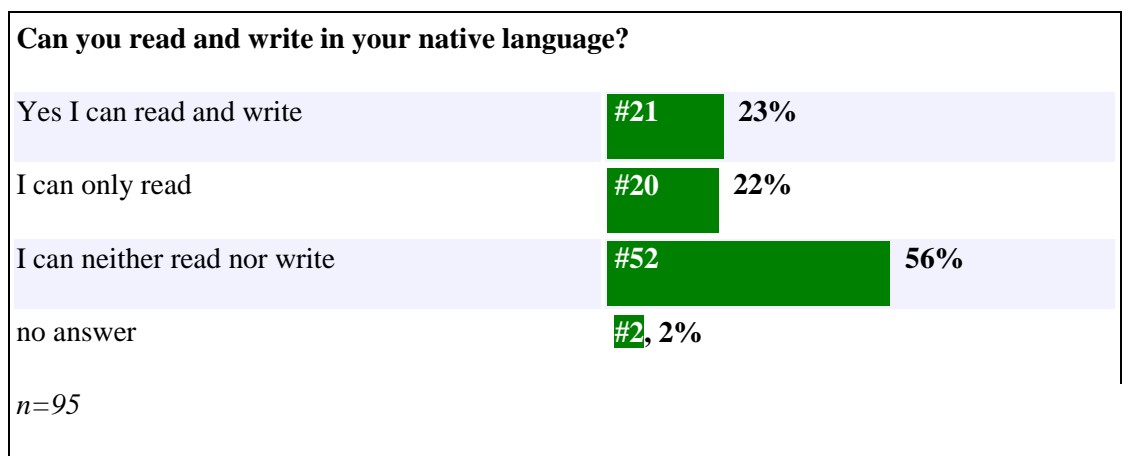


Figure 55: The rates reading and writing in native language of Jewish community

## 2.7.2 WEDDING IN JEWISH COMMUNITY

Similar to Christianity and Islam, wedding in Judaism take place in religious rules and regulation and for the marriage vow they go to synagogue. During the wedding mother and father of the bride stay under a cover called hubba. A Saturday before the wedding the Groom goes to synagogue and reads Torah. At the wedding, a kind of shawl called Tallit is used to cover the heads of bride and groom. Bride and groom drink wine from a goblet offered by Rabbi with prayers and at the end of the wedding a kind of document called Ketuba that vindicates women rights is given to the groom<sup>102</sup>. Then, the groom who opens bride's veil wear on ring saying "You have married to me through this ring by Moses and Israel Sheria" The bride does not say

<sup>102</sup> [http://www.radikal.com.tr/ek\\_haber.php?ek=cts&haberno=3729](http://www.radikal.com.tr/ek_haber.php?ek=cts&haberno=3729)

her acceptance of the marriage. Hence, wedding is completed. (Figure 56) In Judaism, woman has no right to get divorced. However, this is more flexible these days<sup>103</sup>. Marriage occupies an important place in Jewish family life. While polygamy was allowed in the Ancient Eras, it was made forbidden. The rings which are the indications of marriage are worn to index finger of the right hand<sup>104</sup>. (Figure 57)



**Figure 56: Neva Shalom Synagogue<sup>105</sup>**



**Figure 57: A couple for Jewish wedding<sup>106</sup>**

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<sup>103</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

<sup>104</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>105</sup> [http://image03.webshots.com/3/1/89/98/29518998XxeHhBJaiM\\_ph.jpg](http://image03.webshots.com/3/1/89/98/29518998XxeHhBJaiM_ph.jpg)

### 2.7.3 PRIVATE BALAT OR AHAYIM HOSPITAL

Or Ahayim, which means light of life, was established as a small clinic by the order of II. Abdulhamit in 1898. It was established at the shore of Golden Horn in Balat locality of Fatih. Some ambitious doctors and benefactors contributed to the establishment of the hospital.

Dr. Samuel Abravaya Marmarali, the doctor of Ataturk was another significant person contributed to the establishment and standings of the hospital.

Marmarali, who also served 25 years in Haydarpasa Medical Faculty, served 40 years for the hospital.

Or Ahayim, which opened some of the facilities of the hospital to the Kizilay in 1914 during the First World War, was later awarded by Kizilay. By the donations in 1920 and then 2004, the hospital was modernized and had some other complexes. At present, it serves over religiously as a private clinic<sup>107</sup>. (Figure 58)



Figure 58: Balat or Ahayim Hospital<sup>108</sup>

### 2.7.4 FUNERAL IN JEWISH COMMUNITY

The Jews, like in Islam, also bury dead bodies. When the death event take place, the

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<sup>106</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

<sup>107</sup> [http://www.rahamayim.com/?\\_Args=Dynamic,23](http://www.rahamayim.com/?_Args=Dynamic,23)

<sup>108</sup> <http://www.biggllook.com/biggistanbul/images/semtiler/eyub/icsayfalar/Balathastane.jpg>

Jews clean the intestines of the dead by pour water from the mouth, so that the dead won't stink and go in front of God clean. Women do not participate in Funeral. It is not well thought to be at the place where there is a dead body. After the burial of the body, the mourners stay at home for seven days and receive the condolences<sup>109</sup>.

## 2.8 GRAVEYARDS

Just as graveyards are administered under church foundation in Christianity, they belong to Synagogue Foundations in Judaism. The graveyards reached up to date and still receive burial are 16<sup>th</sup> and 17<sup>th</sup> century Kuzguncuk, Haskoy and Ortakoy graveyards. In addition, there are Ulus, Ulus Ashkenaz, Sisli Italian, Baglarbasi and Kadikoy Acibadem graveyards are in service of the Jews<sup>110</sup>.

### **Baglarbasi Graveyard:**

It is in Uskudar Baglarbasi. Presently, it is allocated to the use of Kuzguncuk Jewish Synagogue Foundation. Here the burial and all maintenance works are conducted by Neve Shalom Jewish Synagogue Foundation. (Figure 59)



**Figure 59: Baglarbasi Graveyard<sup>111</sup>**

### **Haskoy Graveyard:**

Haskoy, which is one of the largest are of Jewish populations has a Jewish graveyard. It has been deformed in some places owing to Earthquake, human factors and local

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<sup>109</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>110</sup> <http://www.musevicemaati.com/index.php?contentId=62&mid=21> 15.07 2009

<sup>111</sup> <http://www.musevicemaati.com/index.php?contentId=62&mid=21>

administrations. (Figure 60)



**Figure 60: Haskoy Graveyard<sup>112</sup>**

### **Ulus Sefarad Graveyard:**

It is one of the most important graveyards of the community. It is in Ulus, Besiktas. It has been in service for about 110 years. (Figure 61, 62)



**Figure 61: Ulus Sefarad Graveyard<sup>113</sup>**



**Figure 62: Ulus Sefarad Graveyard<sup>114</sup>**

### **Ulus Ashkenaz Graveyard:**

It has been in service since the same period with Besiktas Ulus Sefared graveyard. It belongs to the Ashekenazes. Owing to the surrounding walls, its boundaries remained

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<sup>112</sup> <http://www.musevicemaati.com/index.php?contentId=62&mid=21>

<sup>113</sup> <http://www.musevicemaati.com/index.php?contentId=62&mid=21>

<sup>114</sup> <http://www.musevicemaati.com/index.php?contentId=62&mid=21>

recognizable and the burial works are done orderly for a long time. (Figure 59)



**Figure 63: Ulus Ashkenaz Graveyard<sup>115</sup>**

### **Kilyos Graveyard:**

It is allocated to Jewish community in 1991 but due to official procedures and financial reasons there has not been any burial.

### **Kuzguncuk Nakkastepe Graveyard:**

Kuzguncuk, where there have been Jewish dwellings since very Ancient times, is in Uskudar. From the memories of Evliya Celebi, a Jewish graveyard is known to be there. (Figure 64) A tombstone with Rasi alphabet on it in Kuzguncuk Nakkastepe. (Figure 65)



**Figure 64: Kuzguncuk Nakkastepe Graveyard<sup>116</sup>**



**Figure 65: Kuzguncuk Nakkastepe<sup>117</sup>**

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<sup>115</sup> <http://www.musevicemaati.com/index.php?contentId=62&mid=21>

<sup>116</sup> <http://www.musevicemaati.com/index.php?contentId=62&mid=21>

<sup>117</sup> <http://www.musevicemaati.com/index.php?contentId=62&mid=21>

### **Ortakoy Graveyard:**

A grave yard has been known to be here since approximately 300-400 years back. It is in Besiktas locality.

## **2.9 JEWISH LOCAL PRESS IN ISTANBUL**

The Jews brought the printing machine to Istanbul in 1493, a year after their migration to there. They published some religious publications in Hebrew at the period. However, the first Jewish newspaper was published in Istanbul in 1853. It was published in Judeo-Spanish, which had similar alphabet to Hebrew. There had been many Judeo Spanish newspaper until the first years of the Republic but they did not last for a long time. The ones with the longest publication periods are *El Tyempo* (Time) for 60 years, *El Telegraf* (Telegraph) newspaper continued until 1930. In addition Le Journal D'orient of Albert Karasu was daily newspaper not only for the Jews but for entire Istanbul from 1917 to 1971. Many newspapers published after the Republic continued their publications in Latin alphabets. Many newspapers in the Republican Era like *Hür Adam*, *Türkiye'nin sesi*, *Haftanın Sesi* were published only in Turkish<sup>118</sup>. By the effective and prevalent condition of Alliance Israelite Universelle schools, Ladino language and Hebrew education deteriorated within the community and French newspapers were also published at the period<sup>119</sup>.

When we glance at present condition of the Jewish Press, the *Shalom* (Greetings, Peace) established by Avram Leyon in 1947 continues its publication at present. It is published by Gozlem Journalism Press and Publication Company. In addition, it is possible to find all types of Jewish publications in the same Publishing House. The *Shalom* of which only one page is Judeo-Spanish, is published weekly in Turkish<sup>120</sup>. *Shalom* newspaper is mainly sold in the places were Jews are relatively more populated. Some of them are Etiler Akmerkez, Suadiye Remzi Publishing House,

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<sup>118</sup> Istanbul Encyclopedia Vol 7 s.398-400

<sup>119</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık. Y. Lisans Tezi, Marmara University, İstanbul

<sup>120</sup> Istanbul Encyclopedia, Vol 7 s.398-400

Osmanbey Remzi Publishing House, Erenkoy Carrefour Remzi Publishing House, Akadlar Mayadrom Remzi Publishing House, and Mecidiyekoy Profilo Remzi Publishing House. The present editor in chief is Yakup Barokas.<sup>121</sup>

The responses to the question ‘Are you a subscriber of the local newspaper and magazine of your community?’ show that the community is mainly subscriber. The 65 people replying as ‘Yes, I am’ form the 69 % of the community. 22 people who said ‘Sometimes’ consist 23 % of the community. Hence, we can see that 92 % of the community members somehow are concerned with the local press and they closely follow the activities and relationships within the community. 7 % stated ‘No, I am not’. (Figure 67)

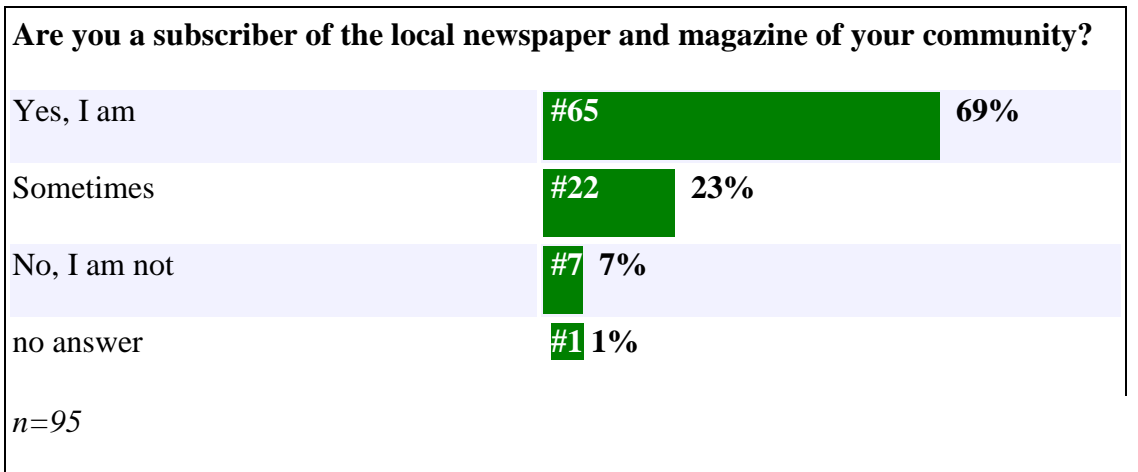


Figure 67: Local newspaper and magazine subscribe rates in Jewish community

The logo of Shalom newspaper is as follows. (Figure 68)



Figure 68: Shalom Newspaper’s logo<sup>122</sup>

<sup>121</sup> <http://www.salom.com.tr>

<sup>122</sup>



According to a survey which is made by Chief Rabbi, Jewish community reads firstly Hurriyet newspaper and secondly Turkiye newspaper. (Table 7)

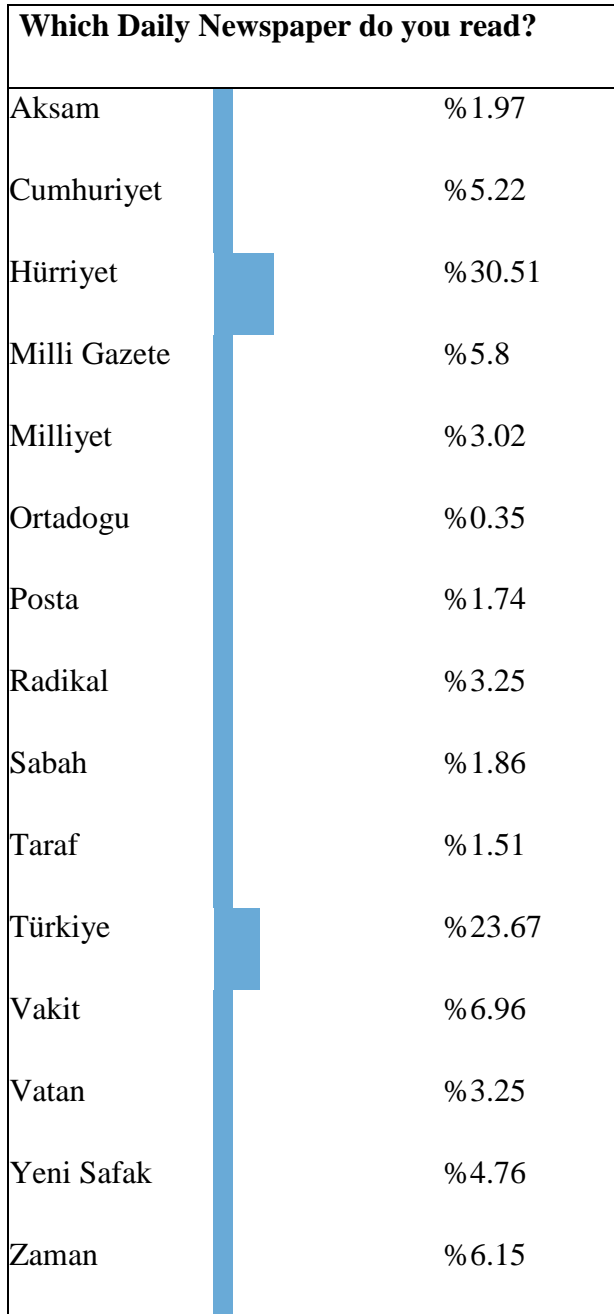


Table 7: It is an example to a survey conducted by the Chief Rabbi for the readers<sup>123</sup>:

<sup>123</sup> <http://www.musevicemaati.com/index.php?a=pollResult&pollId=7>

## **2.10 MUSIC IN THE JEWISH COMMUNITY<sup>124</sup>**

*Udi Misirli İbrahim = Avram Hayat Levi (1878 – 1948) player a Turkish lute and his wife to whom he dedicated a well known song in the hejaz mode.*

*Jewish immigrants not only adapted themselves to their new homeland but also started to produce work identifying themselves with the new culture, the best examples of which are observed in the field of music. Numerous composers and musicians are still well-known. Though the names of some are not known, their works are still played.*

*İsak Varon of Gelipoli (Gallipoli), who composed about 100 songs in different modes and a “semai” form for string instruments.*

*Rabbi Nesim Sevilla, he is also known with songs, especially in the mode of “suzynuck”*

*Tanburi İsak Romano: Teacher of “tambour” (an ancient form of lute still in use) for Sultan Selim 3. Teacher of music at Enderun (inner Palace). His numerous partitions and “semai”s are still played.*

*İsak Algazi: He was a Hazan who was admired by Atatürk and Atatürk presented him with a Koran. Also “Turkish air force march” composed by İsak Algazi and liriks by İsak Ferrera<sup>125</sup>.*

## **2.11 JEWISH ORIGINATED TURKISH CITIZENS JOINING THE PARLIAMENT FROM ISTANBUL**

*Turkish Jews have been existed at the parliament at certain times during the constitutional and republic periods.*

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<sup>124</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

<sup>125</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

***March 19, 1877***

***Abraham Aciman: Istanbul***

***December 17, 1908***

***Vitali Faraci: İstanbul***

***Victor Corbaci: İstanbul***

***Salamon Adato: 1946 – 1950 (8 and 9. Term) İstanbul***

***Hanri Soryano: 1954 (10 term), İstanbul MP***

***Yusuf Salman, İsak Altabev: 1957 (11. Term);, İstanbul MP***

***Cefi Kamhi: 1995 – 1999 (20. Term) İstanbul DYP***

***Erol Dilek: 1960: (12. Term), İstanbul Member of Constituent Assembly<sup>126</sup>.***

## ***2.12 PROMINENT FIGURES<sup>127</sup>***

*The coming of the Turks... meant a change for the Jews. Jews left the darkness behind and reached the light, left the captivity behind and attained the freedom. Jews have considered Turks as brothers with a religion very close to theirs... Turks, too, had confidence in Jews... Because they saw that Jews have a lot of similar traditions (as circumcision) to those of Muslims..."*

*Salamon Abraham Rosanes – Historian*

*1907-1914 Vol 1*

### ***THE CHIEF RABBINATE***

*Judaism - in the same way as Islam- differs from Christianity by not having a hierarchical ecclesiastical structure. A chief Rabbi is just the religious leader of Jews living in given area.*

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<sup>126</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

<sup>127</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

## **CHIEF RABBINATE**

*When Sultan Mehmet II. Conquered Istanbul in 1453, he recognized the last Byzantine Chief Rabbi, Moshe Kapsali, as the Chief Rabbi of Istanbul respected his authority.*

## **OFFICE OF HAHAMBASI**

*An imperial firman of by Sultan Mahmud II. created the office of hahambasi, Chief Rabbi of the empire (1835). Rav Avram Levi was the first Chief Rabbi to receive this title<sup>128</sup>.*

## **OTTOMAN CHIEF RABBIS**

*Avram Levi: 1835 – 1837*

*Samuel Haim: 1837 – 1839*

*Mose Fresko: 1839 – 1841*

*Yakov Behar David: 1841 – 1854*

*Haim Ha Kohen: 1854 – 1860*

*Yakup Avigdor: 1860 – 1863*

*Yakir Geron: Acting Chief Rabbi 1836 – 1872*

*Mose Levi: Acting Chief Rabbi 1872 – 1908*

*Haim Nahum: 1908 – 1919*

*Sebatey Levi: Twice by interim 1910 & 1912*

*Isak Ariel: Twice by interim 1918 & 1919*

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<sup>128</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

### **2.13 JEWS HAVE BEEN ACTIVE IN ALL ASPECTS OF TURKISH PUBLIC LIFE<sup>129</sup>**

*They taught a variety of subjects at the universities and educational institutions throughout the Ottoman Empire and Modern Turkey. Few of them:*

**Prof. Dr. Samuel Abranavel Aysoy:** *member of Ankara Veterinary Faculty, Aysal was well known for diagnosing and discovering cures for a number of diseases.*

**Prof. Selim Kaneti:** *Kaneti's vast contribution to science of Law included numerous works in which he replaced the old Ottoman terminology with modern Turkish words. He will be remembered for his efforts to modernize the language of law and for publicizing the progress in Turkish Law in the international arena.*

**Prof. Maiz Eskenazi:** *One of the most inspiring faculty members of İstanbul Technical University, Eskenazi taught all subjects of Electrical Engineering and specially in "Illumination".*

**Prof. Ivet Bahar** *(Chemical Engineering) received TUBİTAK- TWAS award (1995) and has been considered among the 100 Turkish scientist of the last ten years.*

**In Medicine and Pharmacy:** *Moshe Ben Hamon, Dr Jak Mandil, Ellas Kohen Pasha. Albert Mazon, Israel Gabay .*

#### ***In Government:***

**Jak Bey Nahmiyas:** *Inspector of the Ministry of Finance.*

**Davut Efendi Benmayor:** *Following various positions in the Ministry of Finance. Benmayor was appointed as the deputy head of the exchequer and audit department.*

**Zeki bey Albala:** *Public Prosecutor, Attorney General, Interrogating Magistrate, Chief Justice of Criminal Courts in various cities.*

**Nesim Civre:** *Director of Foreign Protocol in Yildiz Palace.*

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<sup>129</sup> The Museum of 500.Years Information Board, Karaköy, İstanbul

*Nahman Varon Efendi: Director of Postal in Zonguldak, 1913.*

*Vitali Kamhi: One of the founders of the Red Crescent. (1911) and member of the administrative Council<sup>130</sup>.*

### **2.13.1 FROM NAZI GERMANY TO TURKISH UNIVERSITIES<sup>131</sup>**

*In the critical days of 1933, when the first signs of a new world war appeared, Atatürk invited famous scientists, mostly Jewish, under threat in Nazi Germany and Austria to find shelter in Turkey and continue their academic careers at Turkish universities. The academic community that received the invitation gladly contributed to Turkish universities and scientific resources. Most of them were Ankara.*

*Ernst Hirsch: Faculty of Law, Ankara and Istanbul*

*Andreas Schwarz: Professor of Civil law and Roman law at faculty of Law, Istanbul*

*Prof. Fritz Neumark: He taught in financial and economy in İstanbul University and many others.*

*Dr. Erich Frank: Professor of Internal diseases at Istanbul University.*

*Julius Hirsch: Director of Hygiene Institute of Istanbul University. (1933 – 1948)*

*Alfred Kantarowicz: Director of Medicine School of Istanbul University (1933 – 1948)*

*Rudolf Belling: Academy of fine Arts sculpture department, Istanbul Technical University, Sculpture of the status of İnönü at Macka<sup>132</sup>.*

***The Jews who have been very successful in sports:***

*Hobert Serf Eryol: One of the star players of Galatasaray and Turkish national Team.*

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<sup>130</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

<sup>131</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

<sup>132</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul

*Selim Oztreves: Volleyball player.*

*David Kumru: Table Tennis player.*

*Lale Kohen: Swimming*

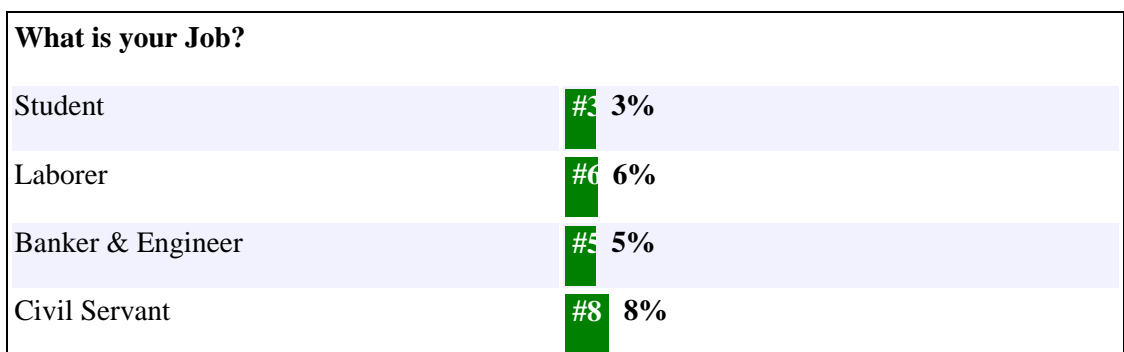
*Isak Arditi: Basketball.*

*Albert Barakos: Basketball, National team player.*

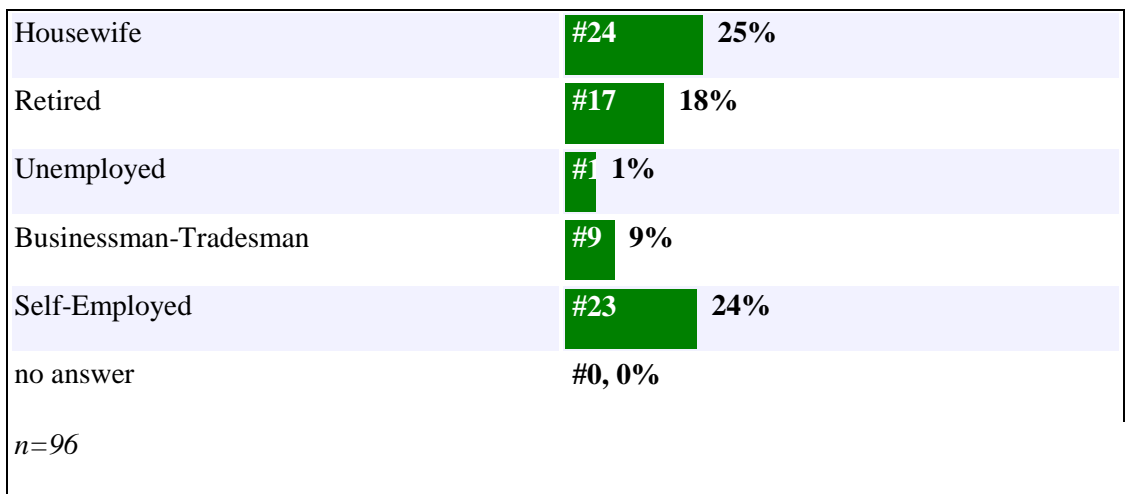
*Isak Franko: Cross-country and long distance runner<sup>133</sup>.*

## 2.14 SOCIAL RELATIONSHIPS AND ECONOMIC SITUATION IN ISTANBUL JEWISH COMMUNITY

When the responses given to the question ‘What is your job?’ is scrutinized, though the number of ‘Housewife’ is more than the others, the important thing is what the community is doing in general. Hence, ‘Self-employed’ has the second position. According to Sule Kaya’s doctoral dissertation, Jewish community prefers to do business, trade or self employment, rather than being a civil servant or work at private sector, they prefer to establish and run their own work. Following the 25 % ‘self-employed’ comes ‘retired’ by 18 % as those participants at the age of 60 and above marked it. Some of these participants were seen to mark ‘self-employed’ in addition to retirement. Another finding that strikes our attention is the ones marked ‘Businessman-Tradesmen’ by 9 %. (Figure 69)

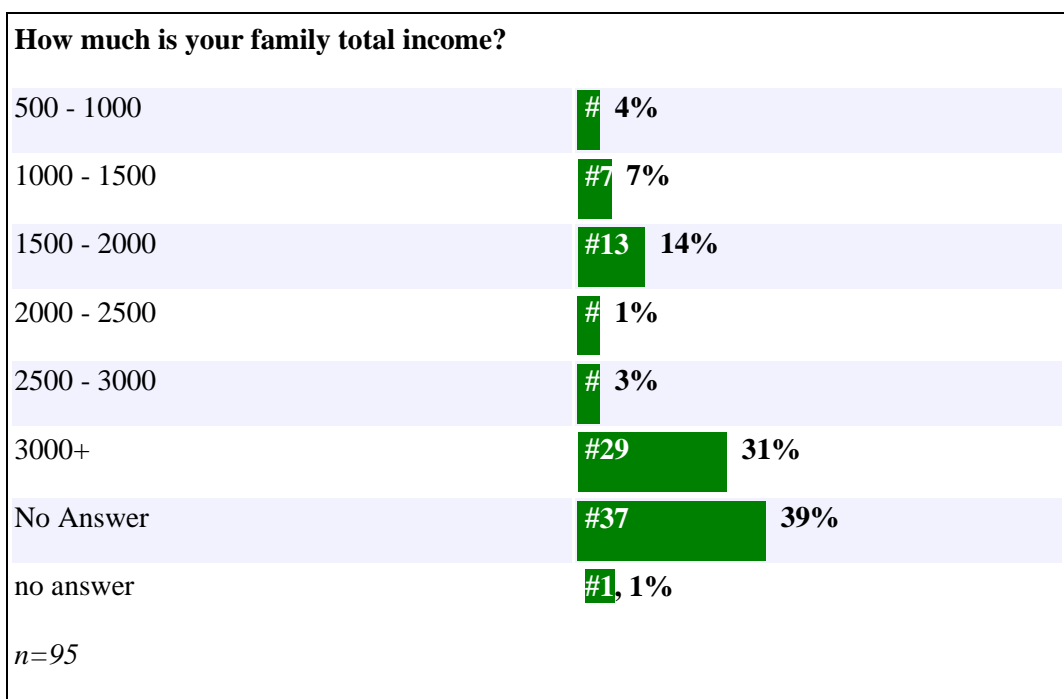


<sup>133</sup> The Museum of 500.Years Information Board, Karaköy, Istanbul



**Figure 69: The distribution of jobs in Jewish Community**

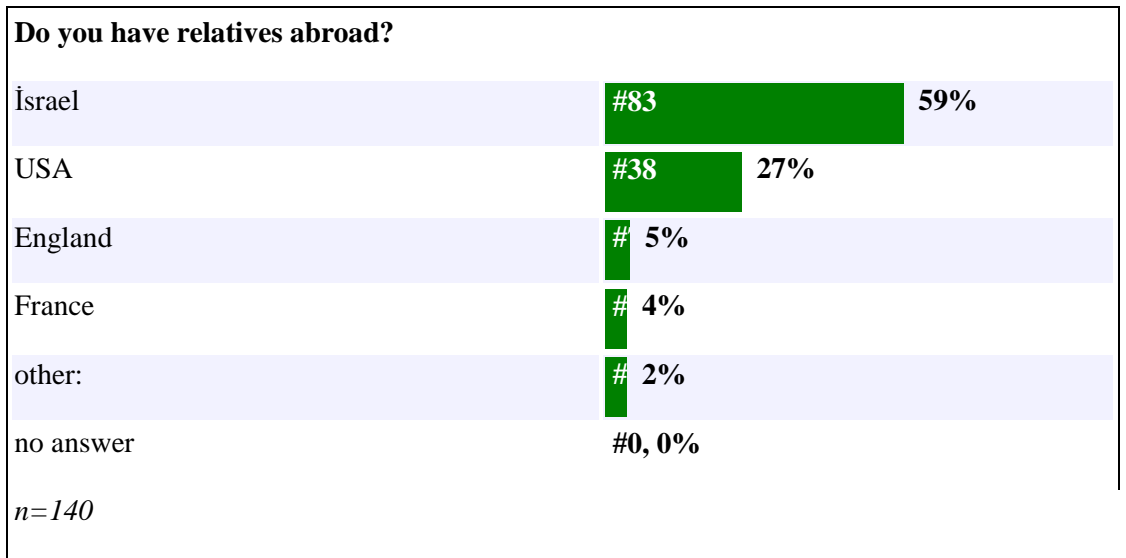
A number of community members did not want to reply the question ‘*How much is your family total income*’? : 39 %. However, the majority option was ‘3000+ TL ’ by 31 %. If the fact that many of the members not replying the question were well-educated and those who are aged and working in well-paid jobs, we can draw a conclusion that general monthly average income of the community members is 3000+ TL. The others taking our attention are between the amounts 1500-2000 by 14 %. This is the group who mainly work as laborer and civil servant. (Figure 70)



**Figure 70: The distribution of economical income in Jewish Community**

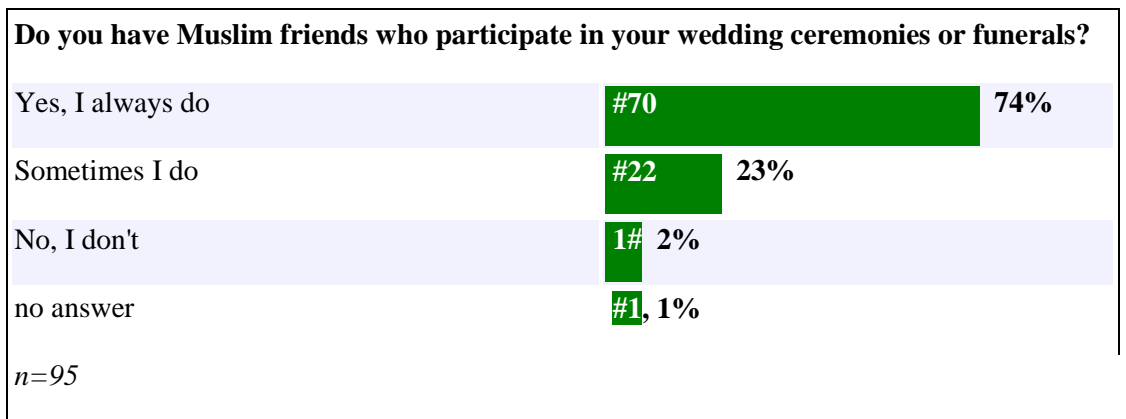


The question ‘Do you have relatives abroad’ is answered as ‘Israel’ by 83 people out of 95. There was a great Jewish migration after Israel’s Independence in 1948 and their invitations and promises to Jews in Diaspora back to their country, as a state policy. To illustrate, the Jews of Istanbul with low income moved to Israel. Following this, 40 % of the community members have relatives in the USA. (Figure 71)



**Figure 71: The relatives in abroad in Jewish Community**

The question ‘Do you have Muslim friends who participate in your wedding ceremonies or funerals?’ was answered as ‘Yes I always do’ by an overwhelming majority of 74 %. Those saying ‘Sometimes I do’ consist of 23 %. Hence, when the findings are examined, we can see that 23 % of the Jewish community members have some ceremonies among themselves. Only 2 people said ‘No, I don’t’. (Figure 72)



**Figure 72: The relations with Jewish community of Muslim people**

When the above question was asked in a different way ‘Do you participate in your Muslim Friends' weddings, ceremonies, funerals?’, the percentages suddenly changed. This time the ratio of those who say ‘Yes, Always’ was 62 % and those who said ‘Sometimes’ increased to 34 %. Concordantly, it can be stated that the community members feel difficulty in participating to the ceremonies of Muslim community. In addition, those who said ‘No, I don’t’ were 4 %. (Figure 73)

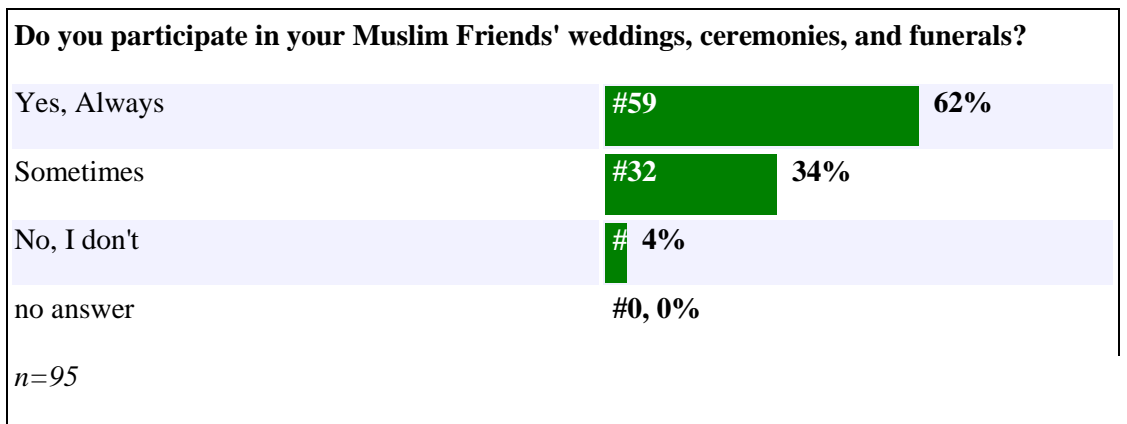


Figure 73: The relations with Muslim people of Jewish community

About two 3<sup>rd</sup> of the participators in the survey described themselves as “Jewish” in response to the question “How would you describe yourself?”. But also striking is the result showing that almost half of the participators described themselves as “inhabitants of Turkey”. Those who describe themselves as “residents of Istanbul” make up one 3<sup>rd</sup> of the participators. From this point of view, Jewish community members consider themselves to be “Jewish inhabitants of Turkey”. (Figure 74)

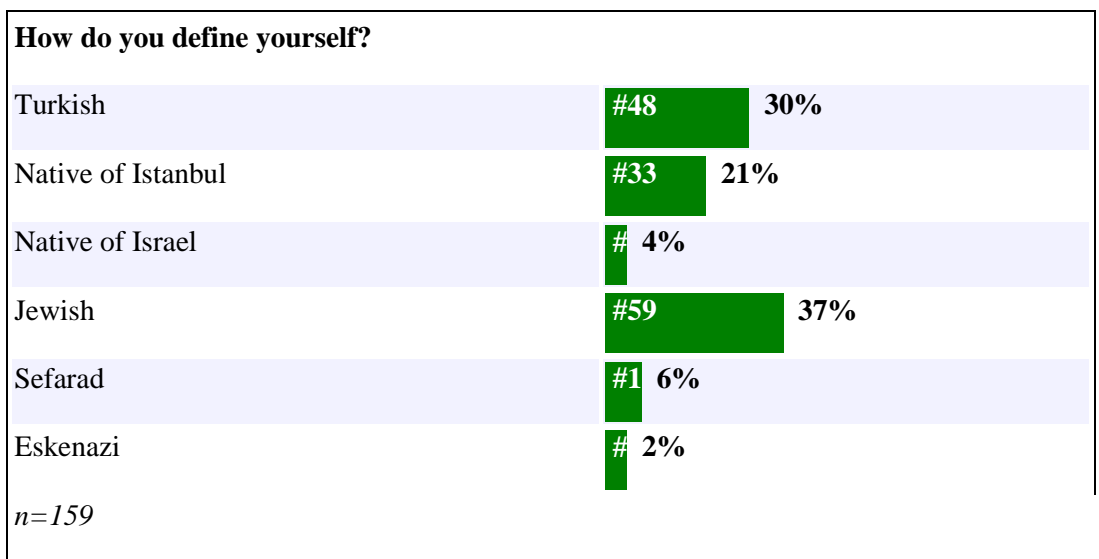
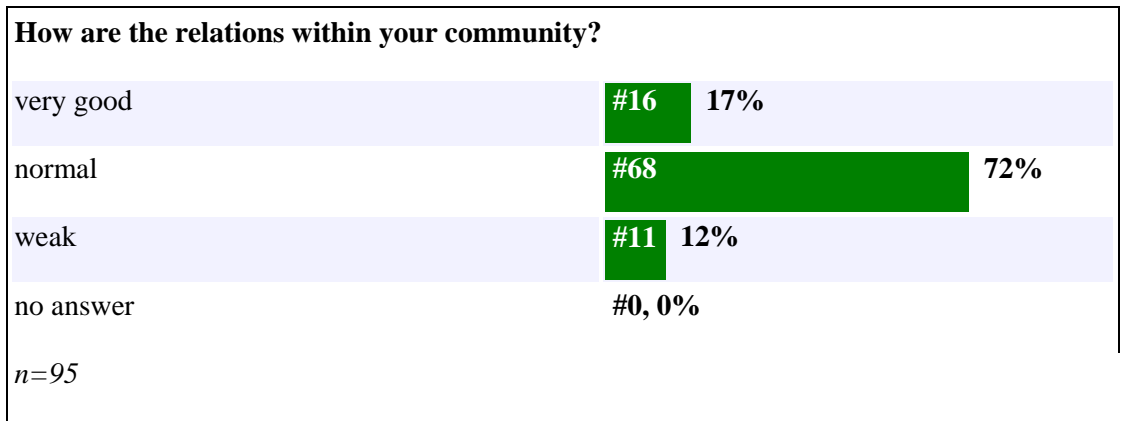


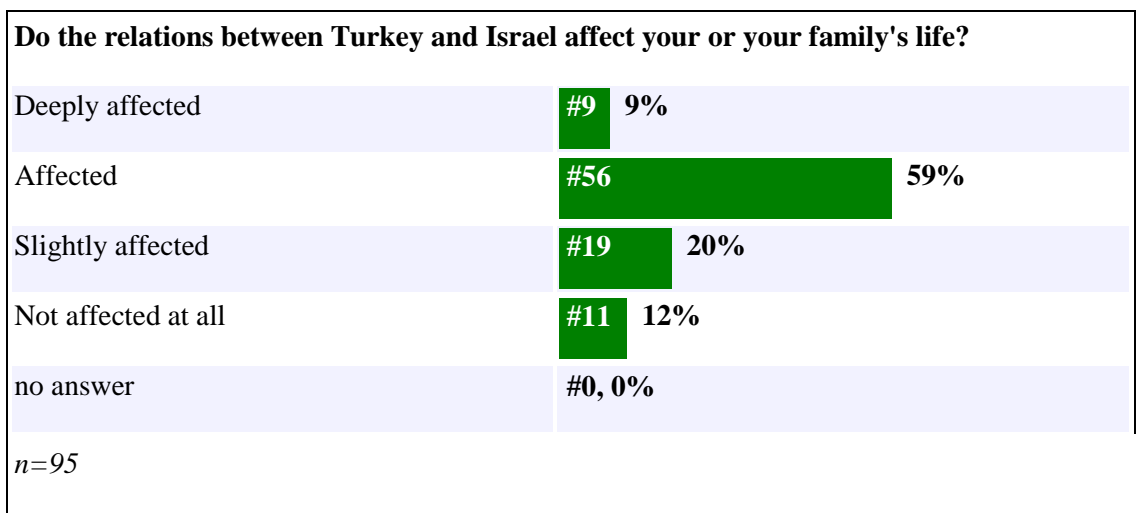
Figure 74: Defining themselves of Jewish community

The question ‘*How are the relations within your community?*’ was responded as ‘normal’ by 72 %. In addition, those who said ‘very good’ were 17 % while 12 % expressed as ‘weak’. (Figure 75)



**Figure 75: Relations within Jewish community**

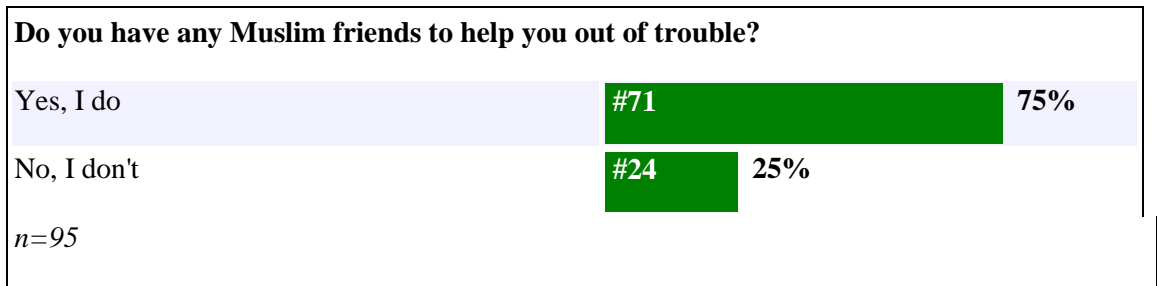
While the same Figure was asked ‘How is your relationship with the community?’, the ratio of the ones saying ‘very good’ is 41 %. Those who replied as ‘Normal’ had the greatest percentage by 56 % whereas the ones with the answer of ‘weak’ remained at 3 %. From this perspective, it can be said that the community members feel themselves close to the community. However, their relationships in general terms were found to be normal. (Figure 76)



**Figure 76: Affecting of Israel Turkey relations**

“*Do you have any Muslim friends to help you out of trouble?*” was replied as ‘Yes’ by three fourth of the members. However, those who are within the 25 % have a

considerable population. This can be examined in regard to various aspects. First, community may have thought that the relationships among themselves might be enough for themselves and thus they do not need the Muslims. Second, community members do not feel themselves intimate enough to Muslims to ask for the help even when they are in difficult condition. (Figure 77)



**Figure 77: The rates of close Muslim friend in Jewish community**

## **CHAPTER III**

### **3.1 CHRISTIANITY**

Today with its 1.4 billion believers, Christianity is accepted as the most common religion of the world. It is also called as Christendom. Christianity, one of the celestial religions, is based on revelation and holy book. Although it was monotheistic in reality, later trinity was adopted. In Christianity Jesus and Saint Mary have a very significant place. The qualities of divinity were attributed to Christ. In respect of the time and place it appeared, the influences of Judaism and its conventions and Greco-Roman paganism are seen in the religion. Christianity was spread by the believers when it first appeared. The interpretations of Paul who attended among the disciples of Jesus Christ caused important changes occur in the religion<sup>134</sup>. It is a religion developing around Jesus of Nazareth around two thousand years ago. The word comes from the origin of Hristos (Messiah) in Greek. Nearly %90 of European population is accepted to be the followers of this religion. In Turkey while there were nearly two hundred thirty thousand Christians in the 1960s, there were two hundred six thousand in 1965 and today it is estimated as one hundred ten thousand. Because of various political, social and economic reasons today it has receded to this number<sup>135</sup>.

#### **3.1.1 THE BREAKING UP OF THE CHURCHES**

In the year of 313, during the time of Emperor Constantine, the first indulgences towards the Christians had started and with Theodosius' acceptance of Christianity as the formal religion in 380, Christianity began to spread rapidly in the geography of Byzantium. The first separatist movements in Christianity were lived in the council of Iznik (Nicaea) in 325 which was also supported by the emperor Constantin. In these disassociations on the divinity of Jesus Christ and the authorities of Pope, the Church of Rome gained domination. Afterwards in 476 with the collapse of Rome in politics,

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<sup>134</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

<sup>135</sup> Sarıkçıoğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul

the Church of Rome began to earn greater power in the western world. While Rome was undertaking the advocacy of the western churches, the Istanbul episcopacy undertook the protectorate of the eastern churches. In these terms again Armenian, Assyrian, Copt and some other churches were in a state of independence.

At that time the whole Europe became a stage for the struggles of the Church of Rome and Byzantium Patriarchate for enlarging their influence and dominance. With various missionary and commercial activities and sometimes by force the whole Europe was Christianized quickly as Catholic (universal) and Orthodox (right way) .

This disagreements sometimes occurring between the Catholic and Orthodox churches lasted intermittently. However, the most obvious disintegration happened in 1054 when a cardinal sent by the Church of Rome left the Excommunication command of Pope and went away. Then, mutual excommunications came into being and the Orthodox Church accused the Church of Rome of atheism and blasphemy. While all of these were happening between the churches, there was no such disagreement among the general public in fact. This was until 1204 when the fourth Crusader army broke into Istanbul and killed most of the inhabitants inside the city and pillaged the city completely for over fifty years. This awakened a great hatred in the Orthodox Church. The struggles made till now to compound the churches would be at a dead end. Following these events, the Byzantines would say “Rather than seeing the cardinal’s (Latin) quilted turban we prefer to see the Ottoman turban<sup>136</sup>.”

### **3.2 THE ORTHODOX SECT**

Orthodox means the right idea and the right way. After the disassociation with Rome, it took this name to indicate it was in a truer way. In the first ages of Christianity, while the Byzantium Orthodox Church was in a more influential position, the Church of Rome played an effective role on the western societies. The acceptance of Christianity as the national religion in Istanbul gave a privilege to Istanbul among the eastern churches and its name passed as Ecumenical patriarchate (universal), unlike as

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<sup>136</sup> Ortaylı İ, 1987, Ortodoks Mezhebi, Mülkiye Magazine, Vol. 24, s 223, Mülkiyeliler Birliği Ankara

it is supposed, in fact this is not a religious leadership with a divine character as in the case of Pope in Rome, it is a state of leadership that is described as the primness among the equals among the eastern churches. Viewed from this point, there are only autonomous or partially autonomous churches which are dependent on the Istanbul Orthodox church; such as the Russian and Bulgarian Churches. There are four big patriarchates in the world of Orthodox or among the eastern churches. These are; Istanbul, Alexandria Antakya and Jerusalem. The Orthodox Christianity Sect leaves apart from other sects and the Catholics with the following aspects<sup>137</sup>:

- 1- Their clerical president is Patriarch.
- 2- They don't accept the supremacy of Pope, his being the agent of Jesus and his infallibility. They urge that the Holy Spirit went out from the Father through the way of Son.
- 3- They accept the first seven councils and their decisions. They don't accept the latter councils and their decisions.
- 4- They give much place to icons, respect them, but there is no place for Jesus statues as in Catholicism. (Icon: They are pictures made in a special style which describe Jesus, Mary and the saints and found in churches and houses.)
- 5- Worship is made in every country's language.
- 6- The arms of their crosses are equal to each other. They cross themselves from right to left.
- 7- They add barm into bread and water into wine in Evharistiya Ceremony.
- 8- Confirmation is made just after baptism.
- 9- The priests (excepting the married ones), the Monks, Bishops and Patriarchs do not marry. Divorce is available according to some conditions.
- 10- They accept purgatory as a short-time waiting place. A sinful person can get rid of his mistakes by paying a cost according to the degree of sin.

Of all the Orthodox churches that have 160 million baptized members today, the most esteemed one is the Patriarchate of Istanbul for its historical value. Until the last days

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<sup>137</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

of the Ottoman State though they were unified excepting the Russian church, the churches declared their own independence as a result of the nationalist rebellions as well. Some of their religious rituals are as such; *“Their worship has the characteristically spiritual and mystic. As the Church of Secret they seem as the heir of antique religions. The icons however describe the bodiless spirits of the celestial manners. For this reason it is prostrated before them, they are kissed, caressed and respected. The members of the congregation believe that they have worshipped together with Jesus, Mary, angels and saints. Children are considered to be protected and sealed against devilish powers through being baptized or their organs being oiled with miron. The oil, water used in religious practices, besides these, wedding, passing to priesthood and dead body are revered. Their religious exercises are made in the morning, daytime, evening and at night times<sup>138</sup>.”*

### **3.2.1 THE PROPERTIES OF GREEK ORTHODOX CHURCHES**

**Church:** Church originating from ecclesia in Greek meaning gathering, society later turned into church. The first Christians used to do their worships normally in the places they found suitable, they did not need a certain environment. However when the clergy that were bound to church earned property, churches were started to be built after the fourth century<sup>139</sup>.

From birth, many social occurrences realize in the body of church. Firstly, a new-born baby is baptized here, he or she is registered in the church congregation, the action of confessing of the person is made here, every Monday the religious rites are realized here, the celebrations on important days and festivals happen here, wedding ceremony is made here and finally the funeral is made in the church.

The Christian temples can be in different sizes and architectural styles. This shows difference mostly according to the religious sects. For instance while many of the Orthodox churches that we call eastern churches have vaulted roof, the Catholic churches in the west have mostly baroque and gothic roofs which are in the shape of

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<sup>138</sup> Sarıkçiođlu E, 2002, Bařlangıçtan Günümeze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>139</sup> Sarıkçiođlu E, 2002, Bařlangıçtan Günümeze Dinler Tarihi, Fakülte Kitabevi, İstanbul



tower. (Figure 78) While the bigger churches are called cathedral or dome the smaller ones are named as chapel.



**Figure 78: Kariye Museum (Churche) Fatih, Istanbul**

When we look at the inner architectural features of the churches, it is seen that the parts of altar face towards the East. There is a small bell tower on the top of the churches and the parish is informed through this bell being rung. In Catholic churches, though the statues of Jesus Christ and Mary are given place in the churches, the Orthodox churches do not allow this and most often the icons (pictures and mosaics) of Jesus Christ and Mary are used. (Figure 79) These icons are in the form of description of the verses passing in the Bible and the happenings in the life of Jesus Christ. (Figure 80)



**Figure 79: Kariye Museum (Church) mosaic ceiling.**



**Figure 80: Kariye Museum (Church) a mosaic related bible**

The other aspects in the church are these; in the entrance to church a large hole meets you, in the middle of the saloon there are chairs and desks facing the altar. (Figure 81) Here is called as “aspis” or “altar”. In front of this there is a big altar. Below this altar there is a small cupboard in which there is holy bread and wine. The altar is generally covered by a beautiful cloth. On the left front of the corridor there is a part called Chorus Place. After the saloon entrance, generally the right and left parts become

sectioned with three or more lines. The walls of the church are decorated with the pictures and icons of the 12 apostles and saints. In the entrance of the church there is holy-water or (ayazma suyu) in which the believers touch their hands and cross themselves. Besides, just after the entrance, on the right and left parts there are small cabins used for confessing. Furthermore on one side of the entrance part there is a marble basin<sup>140</sup>.



**Figure 81: 12 Apostol Greek Church Ferikoy, İstanbul**

According to the findings of a survey conducted on community, 44 % responded the question “Do you agree with to the church every week?” as yes whereas 52 % majority answered as “Sometimes”. Patriarchate officials who contributed to the survey greatly state that the findings of the survey to which they are also included demonstrates that the attendance ration of regular members of the sect to the church is lower. The percentage of those replying as “I don’t” is 4 %. (Figure 82)

<b>Do you go to the church everyweek?</b>		
Yes I do	#21	44%
Sometimes	#25	52%
I don't	#	4%
no answer	#0,	0%
<i>n=48</i>		

**Figure 82: The rates of going to Church of Istanbul Greeks**

<sup>140</sup> Sarıkçioğlu E, 2002, Başlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul

To the question “Can you pray freely, do you happen to face any problems?”, 94 % of the community responded as “No” while 6 % responded as “Problems sometimes do occur”. A consecutive question related to the topic “If you have any problems, what are they?” is responded by those replying as “Problems sometimes do occur” complained mainly about “inadequate number of officials in the church”.

This originates from the inadequacy of the community members and it is caused by the failure of finding personnel willing to work in the church. (Figure 83 - 84)

<b>Can you pray freely, do you happen to face any problems?</b>		
No, I never face problems	#45	94%
Problems sometimes do occur	#3	6%
Yes, I do run into problems	#0	0%
no answer	#0	0%
<i>n=48</i>		

**Figure 83: The rates of free prays of Istanbul Greeks**

<b>If you have any problems, what are they?</b>		
There are not enough churches	#0	0%
The church is very far	#0	0%
There are not enough staff	#3	100%
I was disturbed by someone	#0	0%
no answer	#0	0%
<i>n=3</i>		

**Figure 84: The rates of disturbed Istanbul Greeks**

### **3.2.2 THE SCHOOL AND HOSPITAL FOUNDATIONS BELONGING ISTANBUL GREEK ORTHODOX COMMUNITY<sup>141</sup>**

1. Yesilkoy Aya Stefanos Church, Primary School and Graveyard Foundation (Yesilkoy/Bakirkoy)
2. Cibali Aya Nikola Church and School and Soup Kitchen and Aya Haralombos Church and Ayazmasi Foundation (Cibali/Fatih)
3. Balikli Greek Hospital Foundation (Kazlicesme/Zeytinburnu)

<sup>141</sup> Vakıflar Genel Müdürlüğü, İstanbul Vakıflar 1. Bölge Müdürlüğü

3. Bakirkoy Aya Yorgi and Aya Analipsiz Churches and Schools Bakirkoy Greek men School Community, Greek girl Community School Foundation (Ebuzya cad/Bakirkoy)
4. Fener Greek School Foundation(Fener/Fatih)
5. Fener Marasli School Foundation (Sadrazam alipasa cad/Fatih)
6. Fener Yovakimion Greek Girl School Foundation (Fener/Fatih)
7. Tarabya Aya Paraskevi Greek Church and Greek School Foundation (Tarabya/Sariyer)
8. Ortakoy Aya Foka Greek Church and Aya Yorgi Church Graveyard and School Foundation (Ortakoy/Besiktas)
9. Buyukdere Aya Paraskevi Church and Buyukdere School Foundation (Buyukdere/Sariyer)
10. Yenimahalle Aya Yani Greek Church and School Foundation (Yeni mahalle/Sariyer)
11. Ferikoy Greek Orthodox 12 Apostolos Church and School Foundation (Ferikoy/Sisli)
12. Yenikoy Panayia Church and Yenikoy Greek Foundation (Yenikoy/Sariyer)
13. Boyacikoy Panayia Evangelistra Church and School Foundation (Resitpasa mah/Sariyer)
14. Beyoglu Greek Orthodox Community Churches and High Schools Foundations (Kalyoncu kulluk caddesi/ Beyoglu)
15. Galata Beyazit Neighbour School Foundation (Karakoy/Beyoglu)
16. Beyoglu Zapyon Greek Girl High School Foundation (Taksim/Beyoglu)
17. Kadikoy Greek Orthodox Community Churches and Graveyards Foundation (Osmanaga mah/Kadikoy)

18. UskudarPprofiti Iliya Greek Church and Ayazmasi and Graveyard and Foundation (Yenimahalle/Uskudar)
19. Kandilli Greek Orthodox Community Metamorfosis Church and Kandilli Greek School Foundation (Bahce sokak/Uskudar)
20. Cengelkoy Aya Yorgi Greek Church and Aya Tandeli Ayazmasi and School and two Old and New Graveyards Foundation (Cengelkoy/Uskudar)
21. Burgazada Aya Yani Church and Greek Graveyard Burgazada Greek School Foundation (Burgazada/Adalar)
22. Heybeliada Greek Clergy School Foundation (Heybeliada/Adalar)

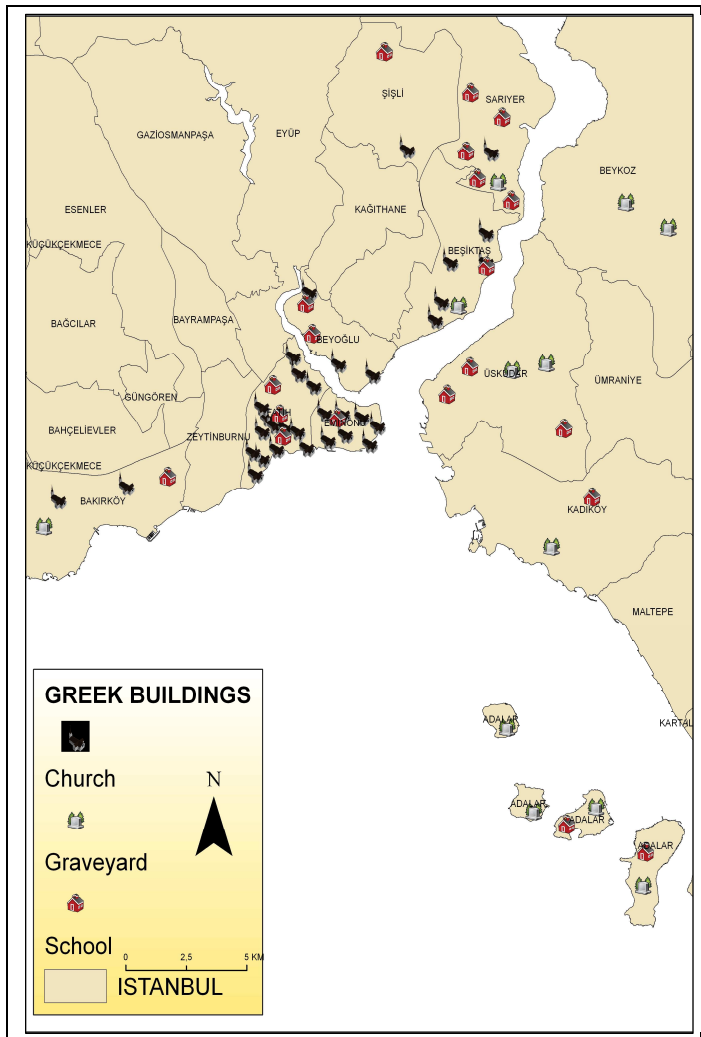
In the magazine of Gorus published by TUSIAD, according to the numbers that Zafer Karaca based them on the Patriarchy authorities, there were ninety six churches open to whorship at that time. *“Of all these churches which have different characteristics in terms of management types and aims of use, ten churches are monasteries, twelve are cemeteries, two are corporation churches; two churches are private, and the other seven churches are on the status of foreign representative office. In terms of management eighty seven of ninety six churches in Istanbul are dependent on the Fener Greek Orthodox Patriarchate, one is dependent on Sina Archiepiscopate, three on the Jerusalem Greek Orthodox Patriarchate, one on Sina Archiepiscopate; three churches are under the rule of Turkish Orthodox Archiepiscopate, and the other two churches are private. Eighty seven churches dependent on Fener Greek Orthodox Patriarchate take place in the management area of metropolitan. According to this; together with fifty churches and one monastery in the city the management of the nine monasteries on the islands directly belongs on Patriarchate. There are twelve churches under the rule of the Kadikoy Metropolitan, eight churches under the Terkos Metropolitan and seven churches under the Isles Metropolitan<sup>142</sup>.”*

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<sup>142</sup> Karaca Z, September 2002, Rum Ortodoks Kiliseleri, Görüş Magazine, TÜSİAD, Ankara

At the present day however according to the list taken out by the Regional Directorate for Foundations there are fifty open and active Greek Orthodox churches. Along with the decreasing population whose age average is quite high the control of the churches becomes difficult too. According to the law of the foundations, for the direction of a church at least three people are required to be at the management of the foundation. Since the decreasing population does not meet this, it has been offered that one person can be in the board of foundation management of three churches.

Especially when it is looked at the distribution of the churches built before Republic, how the population density of the congregation and its distribution in the city were like can be obviously seen. At the time of Ottomans when the population was high, six churches in Fener, three in Balat, four in Edirnekapi, Karagumruk and Cibali which are the northern coasts of The Golden Horn and together with them on the coasts of Marmara, as a sign of Greek congregation that was living with Armenians, six churches in Samatya, three in Bakirkoy and Kumkapi have maintained their presence. (Figure 85)



**Figure 85: Greek Buildings in Istanbul**

### **3.2.3 SOME RELIGIOUS SYMBOLS AND RITES USED IN THE ISTANBUL GREEK ORTHODOX CHURCH:**

Worships can be categorized as daily, weekly and annual in Christianity. These worships are generally practiced within the leadership of a priest in a church. In addition, there may be individual prayer and “fasting” can be done.

**3.2.3.1 DAILY WORSHIP:** While it was once practiced seven times a day, it is practiced twice i.e. morning and evening a day nowadays. During these worships,



verses from the Bible are recited and hymns are sung. In Christianity also collective worship is worthier than individual worship. Thus, church worship is encouraged.<sup>143</sup>.

**3.2.3.2 WEEKLY WORSHIP:** Sunday ritual has a special place in Christian world. It is accepted to be the day on which Jesus Christ was born. It is practiced twice i.e. morning and evening. While it is compulsory to attend Sunday ritual in Catholicism, it is not in others. Attending the rituals in the church even for a few times may be considered as an indication of loyalty to the church in other sects. Sunday ritual is practiced with a company of a priest and verses from the Bible are recited, chants are sung and preaching takes place here. The body of Jesus Christ is thought to be joined by bread and wine ritual practiced at the same day.<sup>144</sup>. Generally, a worshipper takes a few candles from the cup at the entrance of the church and puts as much money as he wants. He lights the candles from the ones in the church lightened while saying prayer and he also says his prayer and places the candle there. Priest or monk with their assistants start the ritual in front of altar and verses from Bible in front of them are read. This is done in Greek. Meanwhile, volunteers from the congregation at the back may join the ceremony and say prayer. During the ceremony, everyone stands up or sits on his/her knees and makes the sign of cross at some important times.

**3.2.3.3 ANNUAL WORSHIP (NOEL, EPIPHANY, EASTER, FIESTA, AND SAINT MARY DAY):** Owing to the difference of Church year from the regular year, some ceremonies take place at different times and some are specified by the church. Festival days are in the form of commemorations.

**3.2.3.4 NOEL:** it is celebrated as the day on which Jesus Christ was baptized. A diet fasting is kept before the Noel as a preparation to it. This covers four Sundays prior to Noel and it is about a month. This period is spent by prayer and worships. While Noel is celebrated on 25<sup>th</sup> December in the Catholic Church, it is celebrated on 6<sup>th</sup> January at the Orthodox Church. Noel had not been celebrated for three centuries until it was first celebrated in the fourth century in Rome and became a tradition ever after. In their book *History of Religions*, Gunay Tumer and Abdurraman Kucuk described this

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<sup>143</sup> Tümer G, Küçük A, 2002, *Dinler Tarihi*, Ocak yay. Istanbul

<sup>144</sup> Tümer G, Küçük A, 2002, *Dinler Tarihi*, Ocak yay. Istanbul

tradition as the modification of the reflection of a celebration to the Noel, took place at the same interval, named as ‘God of Sun’ adapted by the Romans from Iran. In addition to this, Santa Claus Figure who is believed to bring gifts to the children is not real, nor does it have any relation to Aziz Nikolas.<sup>145</sup>

**3.2.3.5 EASTER:** Easter is one of the most celebrated Christian festivals. Jesus Christ is believed to be embodied and descent to Earth. A week prior to the Festival is special and special rituals take place within this week. Hymns are sung and candles are lighted in the church at Easter night. Community members take part in the ceremony wearing clean clothes. The ceremony is at its climax at around 12. All members chant together upholding candles in their hands. Special Easter bread and colorful Easter eggs are distributed in the Churchyard after the ceremony. There is a time difference between the Catholic Church and the Orthodox Church. (Figure 86)



**Figure 86: Yenikoy Panayia Greek Church and Easter festival**

**3.2.3.6 THE CROSS SIGN:** It is also known as making the sign of cross. A person marks his right hand in a way to have his head appear to be on his chest like a cross

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<sup>145</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. Istanbul

sign. A person takes his hand to right and left shoulder determining his belief of trinity by saying “in the name of Father, Son, Holy Spirit” and ends up with Amen. This is one of the most commonly performed worships. The sequence of this may change according to the sects.

**3.2.3.7 THE CROSS:** It is a symbol of two lines (might be wooden or similar things) upright to each other. After the belief that Jesus Christ was crucified, this sign has been used for the commemoration of the pain Jesus Christ suffered. It is used as a small symbol of crucifixion. Christians carry this sign in their churches, houses, graves and even on themselves. The figure of the cross may change according to the sects. While the bottom left side is longer in Catholic Church, it is generally accepted to be equal in Orthodox Church<sup>146</sup>. (Figure 87)



Figure 87 Cross<sup>147</sup>

**3.2.3.8 TAKE OUT THE CROSS:** This is performed along a river, a lake or a shore symbolizing the baptism of Jesus Christ by the prophet John. This is celebrated on the 6<sup>th</sup> of July in Orthodox Church. A wooden cross thrown to water by the Patriarch is pulled up by the waiting young ones jumping into the water. (Figure 88 - 89). The boy catching the cross in the water first is awarded by the Patriarch with a golden cross.

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<sup>146</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. Istanbul  
<sup>147</sup> <http://www.str8up.co.uk/reading/images/newsbites/Crucifix.jpg>



Figure 88: Patriarch and the cross



Figure 89: Take out the Cross from sea

**3.2.3.9 BAPTIZING (BAPTEME BATEM):** This is considered to be one of the first phase of stepping to Christianity. A person is believed to have relieved from all his sins. This type of bathing is a kind of refinement. Some churches only water the head. This is like an ablution of whole body in Islam. Owing to their belief that babies is born with their sins, they are generally baptized in early ages. This is believed to be set by Jesus Christ. Prophet John also baptized Jesus Christ in the Jordan River. Once baptizing is done, a baby is oiled in a process named confirmation and a piece of confirmation bread is given to the mouth. Hence, an individual becomes loyal to the church<sup>148</sup>. (Figure 90)



Figure 90: Baptizing<sup>149</sup>

<sup>148</sup>

Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. Istanbul

<sup>149</sup>

<http://www.request.org.uk/main/churches/tours/orthodox/baptism.jpg>

**3.2.3.10 BREAD-WINE RITUAL (EUCHAHSÎIE: EVHARISTIYA: OKARIST):** This is also called the Communion ritual. It is one of the main pillars of Christianity. According to a belief, Jesus Christ had bread and wine in his last meal before the crucifixion and had his followers crumbled the bread saying “this is my flesh” and drank wine saying “this is my blood”. Since the interpretation of Pavlus, this event has been celebrated as a ritual. While this is performed daily in Catholic Church, it is practiced on Sundays and in festivals in Orthodox Church<sup>150</sup>.

**3.2.3.11 CONFESSION OF SINS (PENITENCE):** When they commit sins, Christian have to go to the church and confess to the priest and express their regret for the forgiveness of their sins. Here, Priest has a position of the representation of Jesus Christ. They support this with the following verse in the Johanna Bible. “Whoever is forgiven for his sins is forgiven and those who are not forgiven remains with his sins”. Despite the fact that it resembles ‘reciprocal forgiveness of the rights of one on the other’, there is in fact a different interpretation<sup>151</sup>. While the priest in the Catholic Church has the authority to forgive the sin directly, that of Orthodox Church informs the confessor of the sin that he will pray God for the forgiveness of the sin.

**3.2.3.12 FINAL OILING (EXTREME-UNCTION):** This is the action of rubbing the oil, which is allocated for deadly patients to heal or die in an easier way, to the forehead and hands of the patients. Hence, the patients feel themselves more comfortable. In addition, the Christians believe that the patient who is about to die is visited by Jesus Christ<sup>152</sup>.

### **3.3 CHURCH AND FOUNDATION LIST OF BELONGING GREEK COMMUNITY<sup>153</sup>**

1. Samatya Analipsiz Church Foundation (Kocamustafapasa/Fatih)
2. Topkapi Aya Nikola Church Foundation (Topkapi/Fatih)

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<sup>150</sup> Sarıkçiođlu E, 2002, Bařlangıçtan Günümeze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>151</sup> Sarıkçiođlu E, 2002, Bařlangıçtan Günümeze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>152</sup> Sarıkçiođlu E, 2002, Bařlangıçtan Günümeze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>153</sup> Vakıflar Genel Müdürlüğü, İstanbul Vakıflar 1. Bölge Müdürlüğü

3. Yesilkoy Aya Stefanos Church, Primary School and Graveyard Foundation (Yesilkoy/Bakirkoy)
4. Samatya Aya Nikola Greek Church Foundation (Kocamustafapasa/Fatih)
5. Samatya Aya Yorgi Kiparisa Greek Church Foundation (Kocamustafapasa/Fatih)
6. Balat Aya Strati Greek Church Foundation (Balat/Fatih)
7. Fener Aya Yorgi Greek Church Foundation (Fener/Fatih)
8. Cibali Aya Nikola Church and School and Soup Kitchen and Aya Haralombos Church and Ayazmasi Foundation (Cibali/Fatih)
9. Kumkapi Greek Aya Kiryaki and Panayia Elpida Churches and Schools Foundations (Kumkapi/Fatih)
10. Samatya Aya Kostantin Greek Orthodox Church and School and Kazlicesme Aya Paraskevi Greek Orthodox Church Foundation (Kocamustafapasa/Fatih)
11. Samatya Aya Mina Church Foundation (Kocamustafapasa/Fatih)
12. Sarmasik Aya Dimitri Church Foundation (Edirnekapi/Fatih)
13. Aya Dimitri and Aya vlaherna two Greek Churches and Greek School Foundations (Balat/Fatih)
14. Aya Todori Greek Orthodox Church Langa Greek Orthodox Community School Foundation (Aksaray/Fatih)
15. Balat Mahkemealti street Greek Balino Church Foundation (Balat/Fatih)
16. Bakirkoy Aya Yorgi and Aya Analipsiz Churches and Schools Bakirkoy Greek men Community School Bakirkoy Greek women Community Schhol Foundation (Ebuziya St./Bakirkoy)
17. Hancerli Panayia Greek Orthodox Church Foundation (Edirnekapi/Fatih)
18. Altimermer Meryemana Greek Church Foundation (Kocamustafapasa/Fatih)
19. Egrikapi Meryemana Greek Church Foundation (Atik Mustafapasa mah/Fatih)
20. Belgratta Meryemana Greek Church Panayia Foundation (Belgratkapi/Fatih)
21. Salmatomruk Panayia Greek Church Foundation (Karagumruk/Fatih)
22. Fener Kiremit Neighbour Vlahsaray Maruf Panayia Church Foundation (Kiremit St/Fatih)
23. Fener Meryemana (Kanli kilise foundation) (Fener/Fatih)

24. Tarabya Aya Paraskevi Greek Church and Greek School Foundation (Tarabya/Sariyer)
25. Ortakoy Aya Foka Greek Church And Aya Yorgi Church Graveyard and School Foundation (Ortakoy/Besiktas)
26. Kurucesme Aya Dimitri and Aya Yani Churches Foundation (Kurucesme/Besiktas)
27. Yenikoy Aya Nikola Church Foundation (Sait Halimpasa cad/Sariyer)
28. Buyukdere Aya Paraskevi Church and Buyukdere School Foundation (Buyukdere/Sariyer)
29. Yenimahalle Aya Yani Greek Church and School Foundation (Yeni Mahalle/Sariyer)
30. Haskoy Aya Paraskevi Church Foundation(Haskoy/Beyoglu)
31. Bebek Aya Haralambos Church and Bebek Aya Yani Graveyard Dova Church and Graveyard Foundation (Bebek/Sariyer)
32. Ferikoy Greek Orthodox 12 Apostol Church and School Foundation (Ferikoy/Sisli)
33. Yenikoy Panayia Church and Yenikoy Church Foundation (Yenikoy/Sariyer)
34. Boyacikoy Panayia Evangelistra Church and School Foundation (Resitpasa mah/Sariyer)
35. Besiktas Panayia (Meryemana) Church Foundation (Koyici sok/Besiktas)
36. Besiktas Pasa Neighbour Greek Ortodox Meryemana (Panayia) Church Foundation (Ciragan cad/Besiktas)
37. Beyoglu Greek Orthodox Community Church and School Foundation (Kalyoncu kulluk street/Beyoglu)
38. Kurtulus Greek Community Foundation (Kurtulus/Sisli)
39. Arnavutkoy Greek Orthodox Church Foundation (Satis Meydani/Besiktas)
40. Beyoglu Yenisehir Church (haci ilbey) Road Evangelistra name Greek Orthodox Churc Foundation (Haci ilbey sok/Beyoglu)
41. Burgaz Ada Gonullu road Kain Aya Yorgi (karipi) Monastery Foundation (Burgazada/Adalar)
42. Kadikoy Greek Orthodox Churches, Schools and Graveyards Foundation

(Osmanaga Mah/ Kadikoy)

43. Kinaliada Hamam Road Greek Orthodox Community Panayia Church, Greek Graveyard Foundation (Kinaliada/Adalar)
44. Heybeliada Aya Nikola Church and Greek Orthodox Graveyard and Mini Aya Varvara Church Foundation (Heybeliada / Adalar)
45. Uskudar Profiti Iliya Greek Church and Ayazmasi and Gravyard and Greek School Foundation (Yenimahalle/Uskudar)
46. Kandilli Greek Orthodox Community Metamorfosis Church and Kandilli Greek School Foundation (Bahce sokak/Uskudar)
47. Cengelkoy Aya Yorgi Greek Church and Aya Tandeli Ayazmasi and Greek School and two Old and New Graveyard Foundation (Cengelkoy/Uskudar)
48. Buyukada Greek School with Panayia Aya Dimitri and Profiti Iliya Churches and Greek Graveyard Foundation (Buyukada/Adalar)
49. Burgazada Aya Yani Church and Greek Graveyard Burgazada Greek School Foundation (Burgazada/Adalar)
50. Beykoz Greek Orthodox Community Aya Paraskevi Church and Graveyard Foundation (Panayir sok/Beykoz)
51. Pasabahce Greek Community Aya Kostantin Church and Aya Kiryaki Ayazmasi and Graveyard Foundation (Pasabahce/Beykoz)
52. Kuzguncuk Greek Church Foundation (Kuzguncuk/Uskudar)
53. Heybeli Ada Aya Triada (Tepe monastery) Foundation (Heybeliada/Adalar)

### **3.4 THE SOCIAL LIFE IN GREEK ORTHODOX COMMUNITY OF ISTANBUL**

#### **3.4.1 ISTANBUL GREEK ORTHODOX COMMUNITY SPECIAL SCHOOLS:**

Greek community whose number was about 250.000 in 1950s but is only 2500 today and whose average age is above 50 has some worries about schools. According to the information given by Dimitri Frangapulos, Director of Special Zografyon High school, the list of the Greek schools in Istanbul in 2008-2009 academic year is as follows; (Table 8)



### **3.4.2 ISTANBUL GREEK SCHOOLS AND 2008 – 2009 TOTAL**

#### **Kindergardens and Primary Schools:**

ZAPYON GREEK PRIMARY SCHOOL: 22 Students (10 Arabian Origin Ortodox)

OZEL LANGA GREEK PRIMARY SCHOOL: 9 Students (9 Arabian Origin Ortodox)

KADIKOY GREEK PRIMARY SCHOOL: 2 Students

MARASLI GREEK PRIMARY SCHOOL: 6 Students (6 Arabian Origin Ortodox)

PRIVATE ARNAVUTKOY MIXED GREEK PRIMARY SCHOOL: 3 Students (3 Arabian Origin Ortodoks)

BUYUKADA GREEK PRIMARY SCHOOL: 3 Students (3 Arabian Origin Ortodox)

ZAPYON GREEK PRIMARY SCHOOL: 45 Students (31 Arabian Origin Ortodox)

#### **Primary School:**

ZAPYON GREEK PRIMARY SCHOOL: 19 Students (10 Arabian Origin Ortodox)

ZOGRAFYON GREEK PRIMARY SCHOOL: 19 Students (2 Arabian Origin Ortodox)

FENER GREEK PRIMARY SCHOOL: 28 Students (20 Arabian Origin Ortodox)

#### **High School:**

ZAPYON GREEK HIGH SCHOOL: 14 Students (10 Arabian Origin Ortodox)

ZOGRAFYON HIGH SCHOOL 33 Students (10 Arabian Origin Ortodox)

FENER GREEEK SCHOOL: 35 Students (19 Arabian Origin Ortodox)

**Total: 238 Students, 112 Hatay Arabian Origin Ortodox**

### **2006 – 2007 GRADUATES FROM GREEK HIGH SCHOOL**

FENER GREEK HIGH SCHOOL: 7 STUDENTS /UNV: 4 (2 GREEK 2 ARABIAN)

ZOGRAFYON HIGH SCHOOL: 12 STUDENTS/ UNV 9 ( 7 GREEK 2 ARABIAN)

ZAPYON HIGH SCHOOL

**Table 8: Primary Schools and High Schools Totals**

**Student Number (2001-2002)<sup>154</sup>**

	Fener Rum Lisesi	Zografyan	Zappion	Toplam
1954 - 1955	44	5.350	6	1.145
1955 - 1956	45	5.380	6	1.209
1956 - 1957	44	5.551	6	1.347
1962 - 1963	43	4.910	6	1.996
1964 - 1965	43	3.876	6	1.396
1974 - 1975	26	862	6	1.150
1980 - 1981	14	433	6	378
1995 - 1996	11	164	4	142
2000 - 2001	10	122	4	136
2001 - 2002	10	125	3	132

Along with them, the reason why the number of some schools decreased from sixty to ten is the lack of students. To an Orthodox Patriarchate authority, Dositheos Anagnastopulos, the schools shut down on account of the inadequate number of schools are in Beykoz, Samatya, Beyoglu, Kurtulus and Ferikoy.

Another problem, as pointed out by Mr. Dimitri, is that the Orthodox Arab students coming from Hatay to Istanbul for education do not know Greek language. Owing to the students having difficulty in learning Greek language, students fall behind the curriculum and that the education given in Turkish contributes to their difficulties in learning Greek.

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<sup>154</sup> Frangapulos D, September 2002, Eğitimde Aşıl原因 Sorunlar, Görüş Magazine, TUSIAD, Ankara

Furthermore, Greek parents with considerable income sent their children to German, French or English schools for better education. This led to a decrease of the already small number of students.

To Dimitri Frangapulos, unsophisticated policies added to all these available problems. One such policy is that to be enrolled to these schools, the student must have their “Greek or Orthodox” identity. The Arab Orthodox depend on Greek Orthodox to be accepted. In Mr. Dimitri’s point of view, if there is no such required condition, Greek citizens living in Istanbul can get this education. Moreover, Syrian Orthodox living here can also benefit. Furthermore, the fact that the Arab Orthodox can not learn Greek is another significant problem. Hence, he supports compulsory Greek education in primary and pre-school periods.

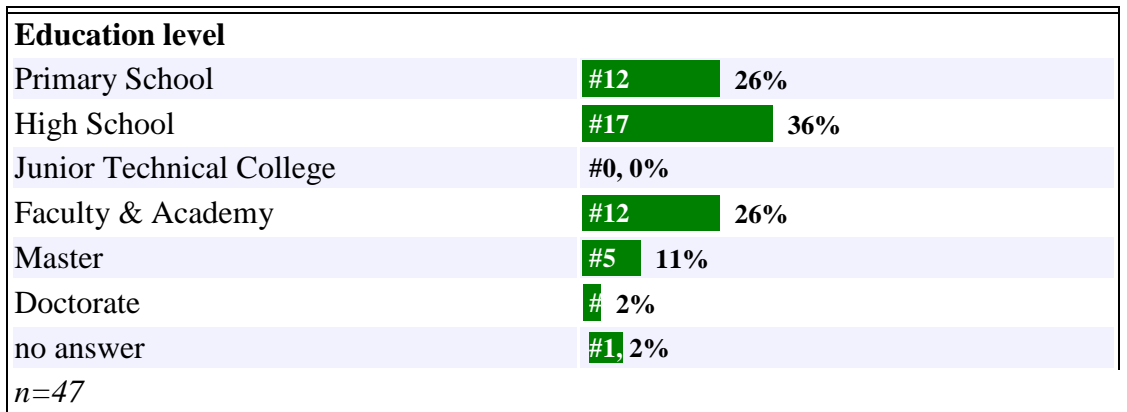
Dimitri Frangopulos, who points out that the tensions between Turkey and Greece, is the root of all these problems, stated that even in a minor crisis, schools are affected most and the families moving from here enroll their children to schools in Greece.

Owing to the fact that they are donations, the vacant school buildings can not be used for any other purpose, nor, with the final foundation regulations, can they be rented. Hence, schools are empty and out of use. As a requirement of the rules and regulations, a Principal, a Vice-Principal and teachers for the related branches are still appointed. To prevent schools from being shut, these administrators and teachers go to school everyday despite the fact that they do not have students.

The status of the Greek schools can be changed so that they can also be open to not only Greek community but also to all just like other foreign private schools such as French, German and English schools. In the circumstances, a student receiving Social science subjects in Turkish will receive Science subjects in Greek and thus he will learn another foreign language in addition to his English. This will pave the way for these schools to be more active and functional.

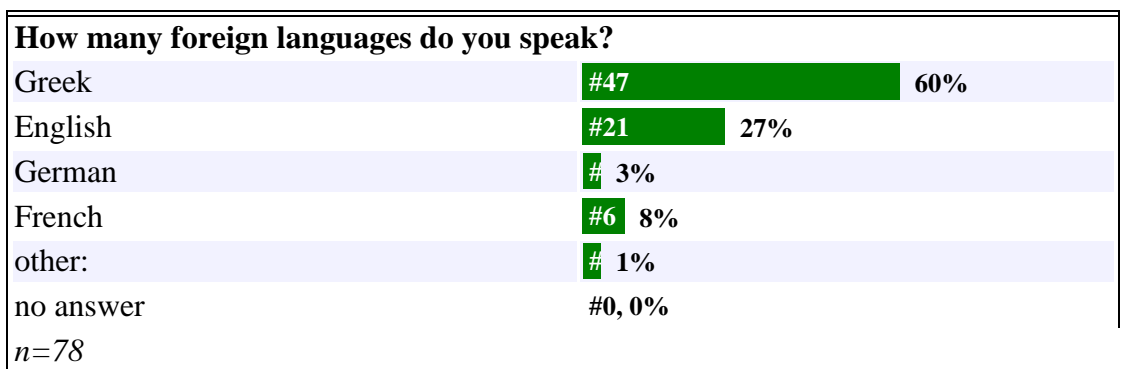
According to a survey among Greek community, when 47 people were asked about their educational background, majority of population is understood to be high school graduate. Following this %36 majority, %30 is faculty and academy graduate then

come primary school graduates with % 26. The percentage of Doctorate and Master Graduates is % 13. (Figure 91)



**Figure 91: Education in Greek community**

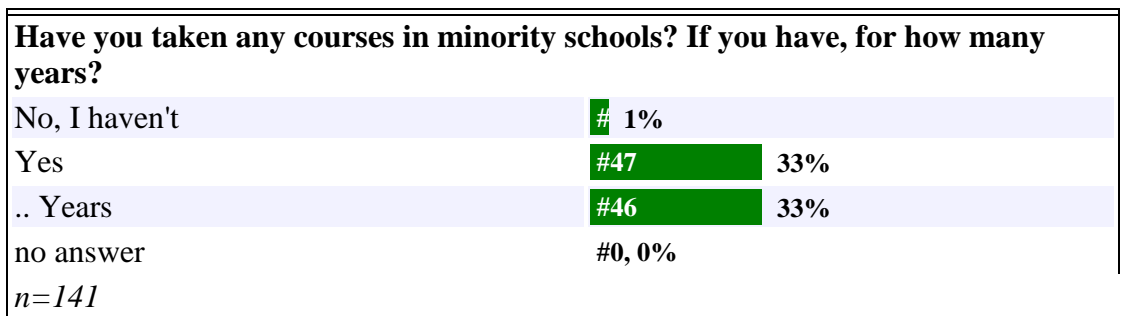
The multiple choice question ‘*How many foreign languages do you speak apart from Turkish?*’ was answered by 78 community members and most of them answered as Greek language by the majority. It is found out that all 50 people responding to this question know Greek and 21 of them (% 27) know English as well. The rest 9 % represent the percentage of people knowing a third language in addition to English. (Figure 92)



**Figure 92: The rates of foreign language speak in Greek community**

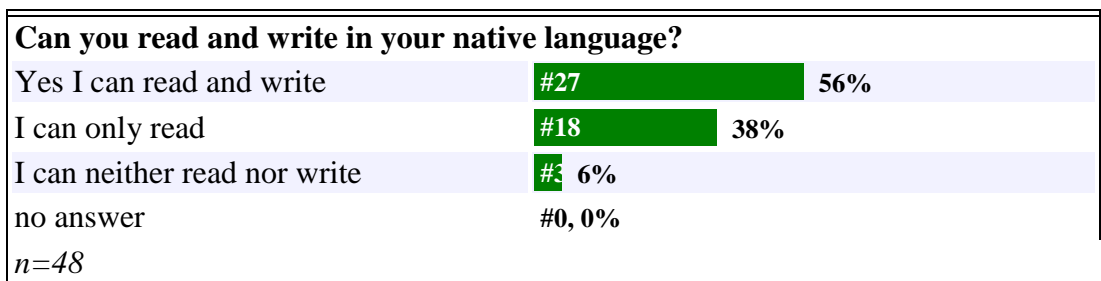
The question ‘*Have you taken any courses in minority schools? If you have, for how many years?*’ is replied by the entire community. Only one member said that he did not receive education and the rest received education in minority schools. When they were asked about the duration of the education they received 12 and 13 years and followed by 6 are observed. Majority of those who did not complete their education in

minority schools, completed high school in other institutions and hence graduated from high schools. (Figure 93)



**Figure 93: The rates taking minority school course in Greek community**

The question ‘*Can you read and write in your native language?*’ is replied as ‘Yes I can read and write’ by 60 % of the community members, and about 40 % answered as ‘I can only read’. Greek, which is alphabetically different from current Latin, accounts for the hardness of writing. (Figure 94)



**Figure 94: The rates reading and writing in native language of Greek community**

**3.4.3 MARRIAGE IN GREEK ORTHODOX COMMUNITY:** It is the approval of the marriage decision of two by the Church. Marriage is also a divine institution according to the Christianity and that it must take place within the frame of the consent of God. Thus, the priest asked the couple in front of the witnesses whether they have consents to marry, then wedding is completed by the prayers. While divorce

in Armenian and Catholic Churches is strictly forbidden, it may be possible on some conditions in Orthodox Churches.<sup>155</sup>.(Figure 95)



**Figure 95: Wedding in an Orthodox Church<sup>156</sup>**

#### **3.4.4 A HOSPITAL OF GREEK COMMUNITY**

##### **Balikli Greek Trust Hospital:**

Balikli Greek Trust Hospital is the only Foundation that belongs to Greek Community in Istanbul. The hospital located on the way to Belgradkapi in Zeytinburnu currently gives services to Turkish and Muslim citizens mainly. There is a House of Olds for 40-50 people from Greek Community. *“Today the hospital has 450 beds with internal medicine, external-general surgery, mental and neural disorders, maternal and birth section, urology, orthopedic, ear-nose-throat, children health and diseases, skin illnesses, eye diseases services. Moreover, sick and healthy old people are taken care in the 200 bed House of Olds. Patients are received regardless of their religion and race. Total of 585 beds out of 650 beds are allocated for patients receiving treatment free of charge. The Mental and Neural Disorders service, with its updated vehicles*

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<sup>155</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

<sup>156</sup> [http://farm1.static.flickr.com/82/234840225\\_b4ed9cfb53\\_o.jpg](http://farm1.static.flickr.com/82/234840225_b4ed9cfb53_o.jpg)

*and equipments, is largest service in Istanbul after Bakirkoy Mental and Neural Disorders Hospital.<sup>157</sup>” (Figure 96)*



**Figure 96: Balikli Greek Hospital, Zeytinburnu<sup>158</sup>**

**3.4.5 FUNERALS IN THE GREEK ORTHODOX COMMUNITY:** In the Orthodox sect, during the funeral, the corpse is cleaned by miron oil, blessed oil. Hence, he is protected against the evil spirits and satanic powers. Moreover, if there is a funeral at home, the corpse is put into a coffin and prayers are performed by lighting two candles to each side of the coffin. However, corpses are directly taken to the church nowadays<sup>159</sup>.

#### **3.4.6 GREEK COMMUNITY GRAVEYARDS:**

According to the information on the websites of Istanbul General Directorate of Foundations and that of the Minority of Greek, there are 13 Istanbul Greek Orthodox Foundation Cemeteries. They are<sup>160</sup>;

1. Burgazada Aya Yani Greek Church, Schol and Graveyard Foundation (Burgazada / ADALAR)
2. Beykoz Aya Paraskevi Greek Orthodox Church and Graveyard Foundation (Panayir Sok. BEYKOZ)

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<sup>157</sup> [http://www.zeytinburnu.com.tr/bel\\_zeytinburnu/ilce\\_gezisi/tarih/balikli\\_rum.cfm](http://www.zeytinburnu.com.tr/bel_zeytinburnu/ilce_gezisi/tarih/balikli_rum.cfm)  
<sup>158</sup> [http://www.zeytinburnu.com.tr/varliklar/Turkce/Haberler/images/balikli\\_rum\\_111.jpg](http://www.zeytinburnu.com.tr/varliklar/Turkce/Haberler/images/balikli_rum_111.jpg)  
<sup>159</sup> Dositheos Anağnastapulos, April 2009, Istanbul Orthodox Patriarchate Press Reporter  
<sup>160</sup> <http://www.istanbulrumazinligi.com/?m=art&c=809&n=31>

3. Buyukada Greek School with Panayia Aya Dimitri and Profiti İlya Churchs and Greek Graveyards Foundations (Buyukada / ADALAR)
4. Cengelkoy Aya Yorgi Greek Church, Aya Tantelli Ayazması, Greek School two old and new Graveyards Foundations (Cengelkoy/USKUDAR)
5. Uskudar Profitili İlya Greek Church, Ayazması, Graveyard and Greek Muhtelit School Foundation (Yenimahalle / USKUDAR)
6. Haskoy Aya Paraskevi Church, Greek Graveyard and School Foundation (Haskoy / BEYOGLU)
7. Pasabahce Aya Konstantin Greek Church, Aya Kiryaki Rum Ayazması and Graveyard Foundations (Pasabahce / BEYKOZ)
8. Kadikoy Greek Orthodox Churches, Schools and Graveyards Foundation (Osmanaga Mah. / KADIKOY)
9. Bebek Aya Haralambos Church, Bebek Aya Yani Graveyard Dova Church and Graveyard Foundation (Bebek, SARIYER)
10. Buyukdere Aya Paraskevi Aya Yorgi Rum Church, School and Graveyards Foundation (Buyukdere / SARIYER)
11. Heybeliada Aya Nikola Rum Ortodoks Churches, Graveyards and Aya Varvara Church Foundation (Heybeliada / ADALAR)
12. Kinaliada Rum Ortodoks Panayia Churches and Graveyards Foundations (Kinaliada / ADALAR)
13. Ortakoy Aya Foka Aya Yorgi Churches, school and Graveyards Foundations (Ortakoy / BESIKTAS)

#### **3.4.7 ISTANBUL GREEK COMMUNITY LOCAL PRESS:**

During the 1830s in which the first Turkish newspaper 'Takvim-i Vakai' published, Greek Press also published Greek newspaper. The name of the paper was "Efimeris



Konstantinupoleos" and it was published for a while and it was followed by a dozen of other Greek newspapers. Establish in Izmir but continued its publication in Istanbul in 1851, "Anatoli" newspaper was published for 70 years and it had Turkish publication through Greek letters especially for the Greeks in Karaman. The newspaper continued its publication in both Turkish and Greek. It had political section in Turkish and Religious section in Greek. Owing to their political biases, Sultan Abdulhamit 2 shut many of the Greek Newspapers towards the last periods of the Ottoman State. They were reestablished under different names<sup>161</sup>.

'Apoyevmatini' (mid afternoon) newspaper was established in the earlier years of the Republics and has been continuing since then. It is published in Greek. With no financial benefit, it continues to be published just to survive despite the fact that the population is decreasing. At present, it is published as black and white in Beyoglu Syria Passage. Mihail Vasiliadis, who is the Editor-in-Chief and a writer of the paper, is one of the most prominent figures of Greek community and continues the work that he took over from his father. The newspaper is generally funded with the incomes received by the announcements of birth, death and weddings. 'Iho' is another Greek newspaper. It is published in Taksim. It is in Greek and generally distributed with Apoyevmatini. (Figure 97)

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<sup>161</sup> Vasiliadis M. September 2002, Osmanlı ve Cumhuriyet dönemlerinde basın ve basım Görüş Magazine, TÜSİAD, Ankara



**Figure 97: Apoyevmatini Newspaper**

According to information given by Mihail Vasiliadis, Owner and the Editor, the circulation and the distribution of the paper is:

35 MODA (KADIKOY)

60 TAKSIM CIHANGIR ISTIKLAL STREET

200 (NEWS VENDOR) FERIKOY, KURTULUS

32 (NEWS VENDOR) BAKIRKOY

40 (PATRIARCHATE) BALAT

40 ADALAR (BURGAZ 10, KINALI 8, BUYUKADA 25) SUMMER TERM

25 KABATAS – ADALAR PORT TOWN (NEWS VENDOR)

TOTAL DAILY CIRCULATION IS 550; ABOUT 75 RETURN (March 2009)

If the number of the members of the community i.e. 2500 is taken into account and some live together, we can say that the newspaper reaches almost every house. The papers are distributed by hand. To the remote places where the papers can not be taken, including abroad, the papers are sent to the community members by e-mail. Along with this, when we look at the circulation and the places where the papers are

distributed, we can have an overall view of the demographic structure of the community.

Apart from them, other newspapers and magazines published after Republican period are Efimeris", "Embros", "Vima", "Hronos", "Pirsos", with religious content "Apostolos Andreas", "To Fos" ve "Politia" etc<sup>162</sup>.

According to a survey result, the question *Are you a subscriber of the local newspaper and magazine of your community?*, is replied as “Yes I am” by the 70 % members of the community. As we have also noticed in the studies we conducted, Apoyevmatini and Iho newspapers are tried to be distributed to every house, and for those who are out of reach are informed by email. Hence, everyone is kept in touch. Those who say “Sometimes” buy the newspapers from the newsagents. (Figure 98)

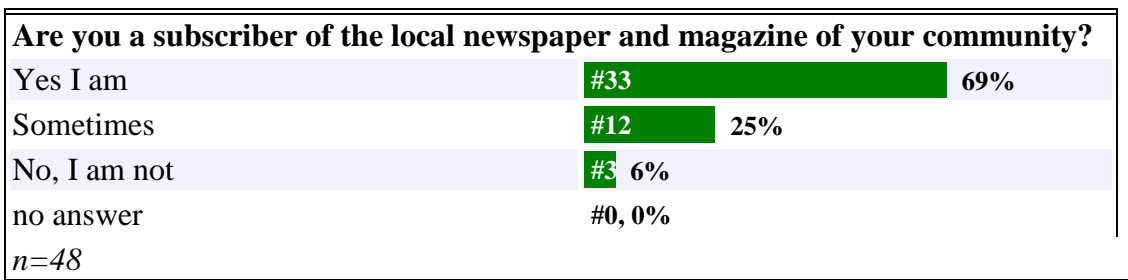


Figure 98: Local newspaper and magazine subscribe rates in Greek community

### 3.4.8 GREEK MUSICIANS DURING THE OTTOMANS AND THE REPUBLICAN PERIOD: SOME OF THE GREEK COMPOSERS PERFORMING TURKISH MUSIC<sup>163</sup>:

#### **Hristo Efendi (Sir) (Hristâki Kiryazis)(?-1914)**

He was a Greek originated song composer and a lude(lauta) artist. They had a trio of Vasili, Andon and Hristo. They played *kocekce* and *tavsancalar*. They have album of 10 volumes consisting about five hundred songs and cantos. Their song forms and masterpieces are Kurdîli Hicâzkâr Aksak, Karcıgar Yuruk Aksak, Karcıgar Yuruk

<sup>162</sup> Vasiliadis M, September 2002, Osmanlı ve Cumhuriyet dönemlerinde basın ve basım, Görüş Magazine, TÜSİAD, Ankara

<sup>163</sup> <http://www.istanbulrumazinligi.com/index.php?m=art&c=820&n=430>

Curcuna, Isfahan Aksak, Segâh Aksak, Sevk-Efzâ Aksak, Sûznâk Aksak, Nihâvend Yuruk Curcuna.

### **Andon (Batrik Kiryazis)(? – 1915 or 1925?)**

His original name was Batrik Kiryazis. Andon was a Greek originated Turkish composer. He played lude (lauta) and lute (oud). He had great success in Kocekce performances. He skillfully performed the masterpieces he composed. A few of his compositions survived to date. His most important masterpieces are Huseyni Pesrev and Saz Semaisi.

### **Kemânî Zafiraki (?-1920)**

*There is almost no information about his life. He had six pieces survived to date. He is thought to have died in 1920s in Istanbul<sup>164</sup>.*

### **Aleko Bacanos (1888-1950)**

His brother and father were also musical instrument players. He was born in Silivri. He had a peculiar way of playing violin. He gave international concerts. He had 12 pieces survived to date.

### **Kemenceci Nikolaki (?-1915)**

One of the other Greek originated Turkish violinists is Nikolaki. He was a song writer and composer. He was born in Istanbul in mid *XIX century and he was believed to have died around 1915 in Istanbul. He worked with Lavtacı Civan and Andon brothers for a long time. He contributed about 30 masterpieces of bard and songs to Turkish Music Repertoire.*

### **Marko Colakoglu (1896-1957)**

He was born in Nigde but spent most of his life in Istanbul. After receiving medical education in Istanbul for a while, he joined Church Choir in Fener. He was given

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<sup>164</sup> <http://www.istanbulrumazinligi.com/index.php?m=art&c=820&n=430>

music education here. He became interested in lute (oud) and remembered as Luteist. He has few but splendid masterpieces reached to date.

#### **Yorgo Bacanos (1900-1977)**

He was brother of Violinist Aleko Bacanos. He improved himself by taking part in musical performance at early age. He was famous as luteist but was also a composer. When he was 28, he had records and compositions with the leading figures of Turkish Music such as Hafiz Kemal, Hafiz Sadettin Kaynak, Aleko Bacanos and Ahmet Yatman in Berlin. He developed a peculiar way of playing lute. He joined Istanbul Municipality Turkish Music Performance Conservatoire Committee. He died at the age of 77 in Istanbul.

#### **3.4.9 GREEK ORIGINATED TURKISH CITIZENS JOINING THE PARLIAMENT FROM ISTANBUL**

Non-Muslims of Istanbul joined the Parliament especially during 1945-1955 when their population was dense and Turkish democracy transferred to multi party democracy by Adnan Menderes's Democratic Party government. The non-Muslim Community quota which was specified by Ataturk for the elections presupposed the representations of minorities and people with different opinions.

The Parliament members between the periods 8 and 11 are<sup>165</sup>;

#### **VASIL KONOS (Istanbul Parliament Member) Greek**

He was elected as Member of Parliament for 8<sup>th</sup> Legislation period (1946 – 1950) from Istanbul. Vasil Konos Rum, who was elected from Democratic Party, was a Greek originated Turkish citizen.

#### **NIKOLA FAKACELLI (Istanbul Member of Parliament) Rum**

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<sup>165</sup> Yeşilyurt S, 2005, Ermeni Rum ve Yahudi asıllı milletvekilleri, Kültür Sanat Yay. Ankara

8. Legislation Period Member of Parliament. He was a Member of Parliament during (1946 – 1950) from Republican Public Party (CHP). He was a Greek originated Turkish citizen.

**ANDRE VAHRAM BEYAR** (Istanbul Member of Parliament)

He was a Member of Parliament during 8<sup>th</sup> period from Democratic Party. He was a Greek originated Turkish citizen. He was in fact a doctor.

**AHILYA MOSHOS** (Istanbul Member of Parliament)

He was elected as Member of Parliament from Istanbul Beyoglu for the 9<sup>th</sup> Legislation year in 1950. He was a Greek originated Member of Parliament. He entered Parliament from Democratic Party. His was originally a Judge.

**HRISTAKI YOANNIDIS** (Istanbul Member of Parliament)

He was a Member of Parliament from Istanbul for 11<sup>th</sup> period. He entered the Parliament from Democratic Party. He was a Greek originated Turkish citizen. His profession was tobacco tradesman.

**ALEKSANDROS HACOPULOS** (Istanbul Member of Parliament)

He was a Greek originated Member of Parliament from Istanbul for 10<sup>th</sup> and 11<sup>th</sup> Period from Democratic Party.

#### **3.4.10 PROMINENT NAMES OF THE ISTANBUL GREEK COMMUNITY:**

**Herkul Milas:** He is a Greek originated Turkish citizen. He was born in Ankara in 1940. He was a Faculty Member at Contemporary Greek Literature Department of L.H.G.F., Ankara University. He has many books and articles on Turkish-Greek Relationships. He is currently a poem translator and a columnist in some newspapers.

**Lefter Kucukandonyadis:** He was born in Istanbul in 1925. He was a famous Turkish and Fenerbahce Sports Club football players. He had championship twice in Fenerbahce and Istanbul professional league and three times in Turkish championship. He played for the national team 50 times and scored 22 goals in those matches. He

scored 423 goals in 615 matches he played for Fenerbahce. He was the Turkey champion goal scorer in 1953-1954 season. He was awarded by Turkish Football Federation for his achievements. He also played in Italy and France after Fenerbahce<sup>166</sup>.

### **Teodor Kasap**

He was one of the popular journalists lived during the final years of the Ottomans. He was born in Kayseri in 1835. He came to Istanbul at early ages and studied at Kurucesme Greek school and then went to Paris. After his education there, he returned to Istanbul and published the newspaper 'Diyojen'. Some of the names he worked with in the newspaper are Ali Bey, Rezaizade Ekrem and Namik Kemal. His newspapers were sealed but he reopened them under different names. He gave importance to the development of Ottoman theaters and vindicated national theater. He had Molière adaptations in "Miser Hamit", "Doubtful Memo", "Money Profession". In addition, he translated some of his world classic masterpieces to the Ottoman language. He died in Istanbul in 1905<sup>167</sup>.

**Ersi Abaci Kalfoglu:** Prof. Dr Ersi Abaci Kalfoglu is a Greek originated Turkish scientist. He is a specialist Bio Chemistry and has a doctorate in Forensic Sciences. He is a Faculty Member at Forensic Medical Institute of Istanbul University. He also works at the Centre of International Forensic Sciences<sup>168</sup>.

**Stefanos Yerasimos:** Born in 1942, Stefanos Yerasimos conducted studies on the Ottoman Empire and Turkish Republic. He graduated from Architecture Department of State Academy of Fine Arts. Then he went to France to carry out some studies on urbanization in Sorbonne University. He stayed at Paris University and continued his Academic life until his death of cancer in 2005. Some of his masterpieces are<sup>169</sup>;

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<sup>166</sup> <http://www.istanbulrumazinligi.com/index.php?m=art&c=820&n=219>

<sup>167</sup> <http://www.istanbulrumazinligi.com/index.php?m=art&c=820&n=342>

<sup>168</sup>

[http://www.adlibilimlermerkezi.com/Uluslararası%C4%B1\\_Adli\\_Bilimler\\_Merkezi/\\_Hakk%C4%B1m%C4%B1zda.html](http://www.adlibilimlermerkezi.com/Uluslararası%C4%B1_Adli_Bilimler_Merkezi/_Hakk%C4%B1m%C4%B1zda.html)

<sup>169</sup> <http://www.biyografi.net/kisiyrinti.asp?kisiid=3494>

- “Turkey in Developing Process”
- “Turkish Soviet Relationships, 1917-1923”
- “Kostantiniye and Ayasofya Legends in Turkish Texts”
- “Nations and Their Boundaries”
- Travelers in the Ottoman Empire (XIV-XVI. Century)
- “Suleymaniye”
- “Sultan Dining Tables”

### 3.5 SOCIAL RELATIONSHIPS AND ECONOMIC SITUATION IN ISTANBUL ORTHODOX COMMUNITY

Findings of a study on Greek Community conducted on the question ‘*What is your job?*’ revealed that a significant ratio of the population is retired. It was noticed that the rest marked the option that they work at various institutions despite their retirement. Civil Service is the most striking profession among Greek Community. 18 % of the survey participants marked Civil Service option. (Figure 99)

What is your Job?		
Student	#5	10%
Laborer	#	4%
Banker& Engineer	#	2%
Civil Servent	#9	18%
Housewife	#6	12%
Retired	#16	32%
Unemployed	#	4%
Bussinesman & Tradesman	#5	10%
Self- Employed	#4	8%
<i>n=50</i>		

**Figure 99: The distribution of jobs in Greek Community**

Some members of the community were reluctant to answer the question ‘*How much is the total income of your family?*’, the income distribution chart of the 35 members responded to the question is as follows. According to this, the average income of the community members is 2000-2500 TL with a percentage of 26 %. (Figure 100)



<b>How much is your family total income?</b>		
500 - 1000	#4	11%
1000 - 1500	#5	14%
1500 - 2000	#7	20%
2000 - 2500	#9	26%
2500 - 3000	#5	14%
3000+	#5	14%
no answer	#0	0%
<i>n</i> =35		

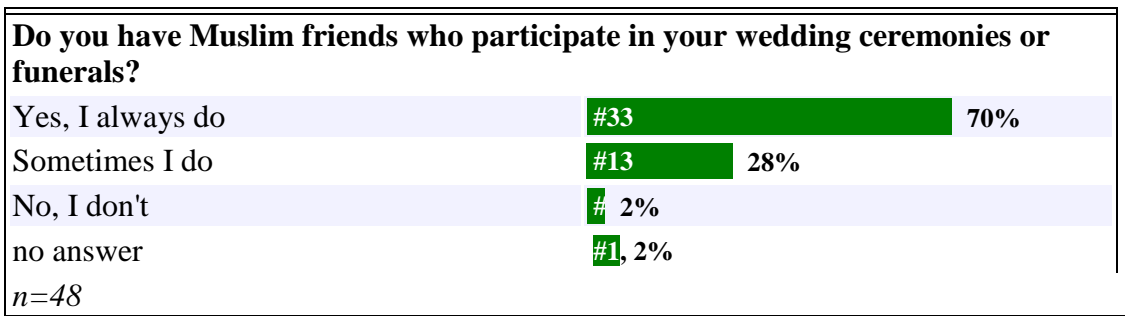
**Figure 100: The distribution of economical income in Greek Community**

The question ‘do you have relatives abroad, if so in which countries?’ is answered by almost all and the outcome was that almost all the members have the community have relatives in Greece (47 members). This originates from the immigration of community members to abroad especially to Greece owing to political crisis in the near history. Young population still moves to Greece for education or better working conditions and this triggers the aging of the population. The USA and England are next to Greece. It can be understood here that most of the people migrated in recent history are relatives of the Greek community members we have today. (Figure 101)

<b>Do you have relatives abroad?</b>		
Greece	#47	65%
USA	#8	11%
England	#6	8%
France	#1	1%
other:	#5	7%
no answer	#0	0%
<i>n</i> =72		

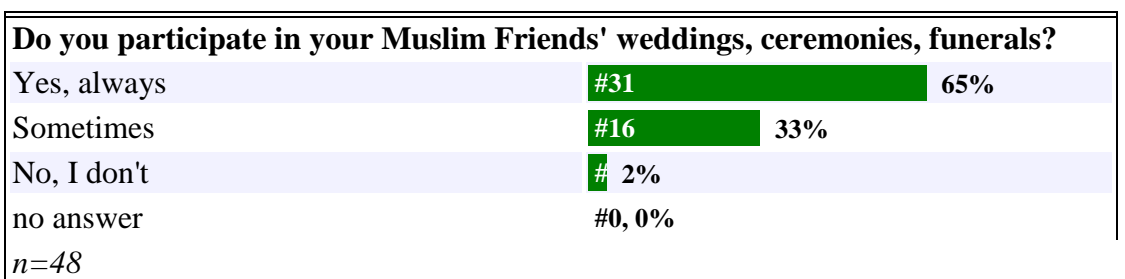
**Figure 101: The relatives in abroad in Greek Community**

To the question ‘Do you have Muslim friends who participate in your wedding ceremonies or funerals?’, 70 % of the community responded as ‘Yes, I always do’. This proves that they are accepted among Muslim Turkish Society, and regardless of religion and race good friendships are carried out. (Figure 102)



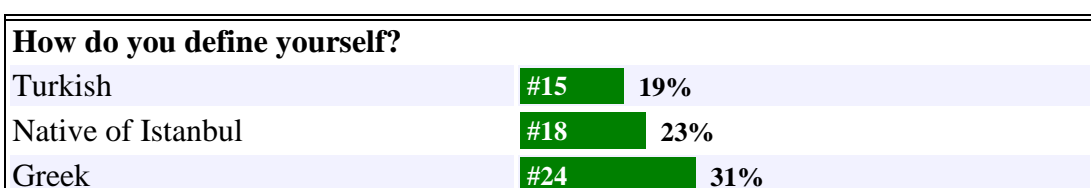
**Figure 102: The relations with Greek community of Muslim people**

65 % of the people participated to the survey on the question ‘*Do you participate in your Muslim Friends' weddings, ceremonies, funerals?*’ replied ‘Yes, Always’. Though it may originate from the few number of community results, it is observed that the community members have close relationships with their Muslim neighbors without hiding their identity. While 33 % said that they preferred to go to wedding, funeral and ceremonies of only intimate Muslim friends and thus marked the option ‘Sometimes’, only one person said ‘No, I don’t’. (Figure 103)



**Figure 103: The relations with Muslim people of Greek community**

Most of the community members replied the question ‘*How do you define yourself?*’ While the ratio of the ones answering ‘I am Turkish, or from Turkey’ remained at 19 %, ‘Native of Istanbul’ or ‘Greek’ or ‘Greek Orthodox’ consisted the majority. Most of the members saying ‘Native of Istanbul’ also selected the option ‘Greek Orthodox’ or ‘Greek’. Those who say ‘native of Turkey’ marked single option. The one who described himself as Hellen is the one who was not born in Istanbul but migrated from Greece. (Figure 104)



Greek Orthodox	#19	25%
Hellen	#1	1%
no answer	#0	0%
<i>n=77</i>		

**Figure 104: Defining themselves of Greek community**

The question *How are the relations within your community?* Question is answered by the majority i.e. 34 members as ‘normal’. An important ratio of 17 % selected the option ‘very good’ and emphasized on the importance of their relationships within. Only 5 people answered as ‘Weak’. (Figure 105)

<b>How are the relations within your community?</b>		
Very good	#8	17%
Normal	#34	72%
Weak	#5	11%
no answer	#1	2%
<i>n=48</i>		

**Figure 105: The relations within Greek community**

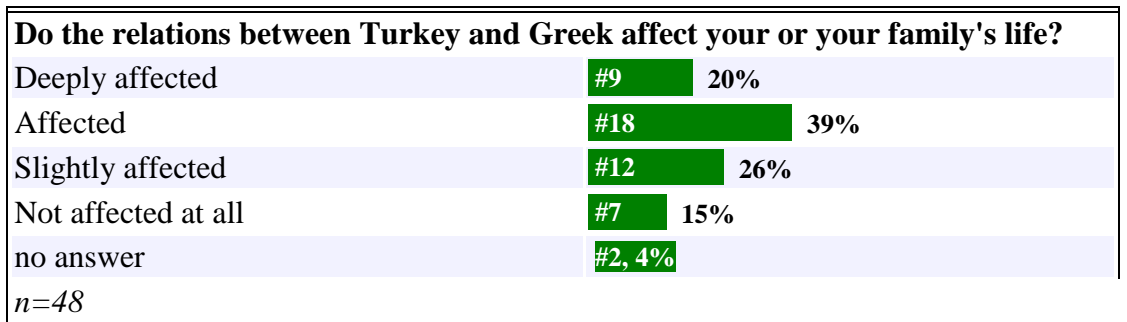
No one answered the question “*How is your relation with your community?*” as ‘weak’. 36 people that make 75 % responded as ‘normal’ whereas 12 people that is 25 % replied as ‘very good’. As can be found out here, Greek community people see themselves as members of the community and maintain good relationships with each other. (Figure 106)

<b>How is your relation with your community?</b>		
Very good	#12	25%
Normal	#36	75%
Weak	#0	0%
no answer	#0	0%
<i>n=48</i>		

**Figure 106: The relations within Greek community with people**

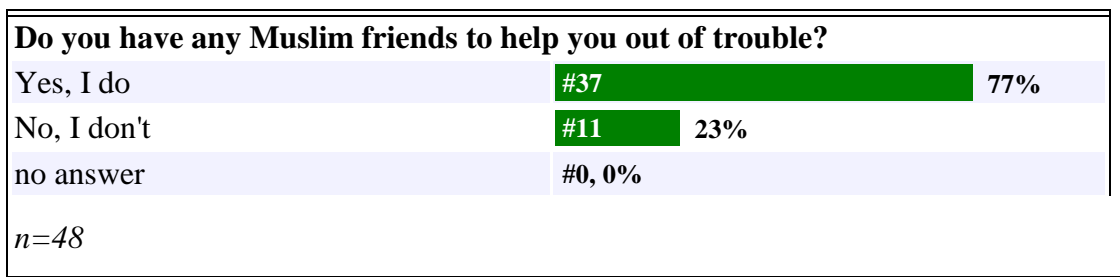
Another question ‘*Do the relations between Turkey and Greek affect your or your family's life?*’ responded by 59 % as ‘Deeply affected’ and ‘Affected’. Most of them were victimized as a result of crisis between Turkey and Greece in the recent history. This is why it was difficult for us to form a confidence among them while distributing survey. Some community members who were afraid that they could be harmed by the

survey, only joined the survey after some given references. 26 % opted ‘Slightly affected’ while 12 % replied as ‘Not affected at all’ and most of them were young people. (Figure 107)



**Figure 107: Affecting of Greece Turkey relations**

“Do you have any Muslim friends to help you out of trouble?” question is answered as ‘Yes, I do’ by 77 % of the participants. This shows how integrated they are to Turkish society. It is necessary that the prejudices against the Greek community should diminish. They can be very intimate with the Muslims. Apoyevmatini newspaper’s editor Mihail Vasiliadis mentioned that the at 6-7 September events, his neighbors hid them saying that ‘there were no Greeks there’. However, the apartment door keeper followed the looters and searched the houses of Greek people. This might be a good example of our unfortunate perspective on Greek Community. (Figure 108)



**Figure 108: The rates of close Muslim friends in Greek community**

Do you have any problems that you think must be solved? If so, what are they? Most community members specified Education and schools. The opening of Heybeliada Priest School and return of well-protected foundations are some of the requests they had. Another problem that can not be solved by the government is the aging and decrease of the population. They expressed their grief that with their number of 2000-2500, they have become like museum elements and instruments of surveys.

## CHAPTER IV

### 4.1 ARMENIAN ORTHODOX (GREGORIAN) CHURCH

Christianity continued to be spreading in the Rome Empire despite the fact that it had been exposed to oppression from the very emergence until the beginning of the 4th century. The first tolerance from the Rome Empire, which was in Pagan belief then, was shown in 313 by Konstantin, the East Rome Emperor. Hence, the spread of Christianity in the East Rome territory was set free. Konstantin assembled the council of Nicaea in 325 to dispel the confusions made over the previous 12 years. First confusions occurred within the council members who were actually there to dispel the ambiguities. Pavlus, who joined the apostles of Jesus Christ lately and brought new dimension to Christian belief, was killed in AD 64 in Rome. However, his thought of the divinity of Jesus Christ and trinity had supporters here as well. The supporters of Pavlos attained superiority over those of Arius who stated that Jesus Christ was not a God but a creature. This is how the separations originated in the Council. First, the 'Ebionits' diverged, who supported the unity of God and the Prophethood of Jesus Christ and who also had worships like circumcision, ablution. (They were forgotten after the 4<sup>th</sup> century). Then, a conflict over monophyism emerged in the Ephesus Council in 431. Here, the Alexandria Church, one of the East Churches and Armenian Gregorian Church Council (presently they do not admit it though) accepted that Jesus Christ was just God<sup>170</sup>.

Armenia is one of the first places for Christianity to prevail. There, the Magian thought was common. The Armenians converted to Christianity around 3<sup>rd</sup> century. Tridates, the king at the period, accepted Christianity and appointed his relative Gregor as the Patriarch. This is why the churches are named as Gregorian churches. Those who interpret and adapt his preaching are considered to be Armenians regardless of ethnic roots<sup>171</sup>.

Armenian Church spent great efforts from the spread of Christianity to that of

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<sup>170</sup> Ortaylı İ, Şubat 1987, Ortodoks Kilisesi, Mülkiye Magazine, Mülkiyeliler Birliği, Ankara

<sup>171</sup> Bozkuş YD, 2004, Bir Başka Açıdan Ermenilerde Din, Ermeni Araştırmaları Magazine s.14-15

Armenian alphabet. The Armenians were exiled and deported to Iran and Mesopotamia with the collapse of Armenian Kingdom by the Persian invasions. An Armenian alphabet was prepared by the King 1 and a monk named Mesrob. By the translation of their holy books from Syrian to Armenian, it became easier to accept the Armenian instead of Greek and Syrian used as public language. Later, they could not join the meetings at Ephesus Council in 431 and against the decisions they accepted Monofizitism officially<sup>172</sup>. In addition, Armenian Church played a significant role in the formation of Armenian nationalism and identity. In this structure which is also known as Mono nationalism, Armenian Nation united around the church. Gregorian Churches have had great significance in having the Armenians, who were scattered around the world along the history, maintain social and cultural relationships and live in other cultures without being assimilated. This was also a pioneer to political identity<sup>173</sup>.

The Armenian community which was common and scattered faced oppression due to their religious differences from the East Rome Empire before Anatolia was conquered by the Turks and they were forced to live to the Eastern part of Anatolia. By the entrance Turks to the Anatolia, the people here had more comfortable life.

#### **4.2 THE CHRISTIANITY IN ARMENIAN ORTHODOX CHURCH**

On account of the fact that the Armenian Orthodox Church is a sect in Christianity, despite its differences, like the Greek Orthodox sect, many religious rituals, ceremonies and the things used overlap with each other. However, it may differ from Greek Orthodox Church in some basic practices. A difference of opinion in the divinity of Jesus Christ is one of them. Armenian Gregor Church recognizes Jesus Christ as the very God. They give their Patriarch the title of 'Katolikos'. The wine and bread used in the communal rituals are not believed to be the blood and flesh of Jesus Christ. They do not have icons and images at homes. They do not allow divorce

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<sup>172</sup> Sarıkçiođlu E, 2002, Bařlangıçtan Günümüze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>173</sup> Bozkuş YD, 2004, Bir Bařka Açıdan Ermenilerde Din, Ermeni Arařtırmaları Magazine s. 14-15

except in case of adultery<sup>174</sup>. In addition to this, some other religious affairs are as such;

The characteristics of Gregorian Armenian Church and their differences from the Christian Churches<sup>175</sup>:

*1- Gregorian Armenian Church is national (the church and the nation are the same things for the Armenians; they are intertwined with each other). All the churches are recognized to be national.*

*2- The center of the Armenian Church is Echmiyazin, close to Erivan. It means a place where Jesus Christ descended. They are of the opinion that the churches are not established by Petrus, but by the Apostles sent by Jesus Christ. Hence, Jesus Christ is the one that established the churches. Thus, they do not recognize the leadership of Papa as dogma for Christian Church.*

*4- Currently, the Gregorian Armenians have first degree Katolikos in Echmiyazin and second degree in Beirut; they have also patriarchs in Istanbul and Jerusalem.*

*5- Gregorian Armenian Church recognizes Ecumenical Councils as the origin of the dogmas and regards the first three Councils as the Ecumenical Councils. It does not recognize the Councils after them. (Orthodoxies recognize seven, Catholics twenty one councils). They believe that the Goodness of Jesus Christ-Messiah and the Holy Spirit and the unity of their nature were explained in the first three Councils.*

*6- Armenian Church preserves the ancient explanations with a great care in the definition of Dogmas; they accept that the authority to explain dogmas can take place only in Ecumenical Councils.*

*7- It recognizes a single nature in Jesus Christ. (Divine and Human natures are believed to be united in Jesus Christ).*

*8- Fillyok (Filioque: Holy Spirit's coming from God through the Son) is not accepted.*

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<sup>174</sup> Sarıkçıođlu E, 2002, Bařlangıçtan Günümeze Dinler Tarihi, Fakülte Kitabevi, İstanbul

<sup>175</sup> Tümer G, Küçük A, 2002, Dinler Tarihi, Ocak yay. İstanbul

*9- It does not admit an authority of Pope and his being infallible. It rejects the idea that the Church forgives the sins.*

*10- Sacraments are recognized to be six. They do not accept and perform the final oiling.*

*11- It does not add yeast to the bread and water to the wine in Evharistiya (Bread – Wine Ritual). All must be pure and clean.*

*12- Baptizing is done to the children by letting their entire body dive into water. At present, there are also different practices of water spraying or pouring. Water is boiled and checked by the mother whether it is warm or not. The baptized one is named after the saint whose festival is celebrated at the baptizing day. (Half of the year is passed by holy days and festivals among the Armenians).*

*13- Baptizing, Confirmation and Evharistia are done at the same time.*

*14- It does not recognize the forgiveness of sins by the Church; it recognizes the confessions in deadly sins; but does not believe in the urgency. It may happen later (by itself). It does not believe that the priests have authority to remove sins. They consider Repentance and confession as Sacraments.*

*15- Gregorian Armenians have a very orderly arranged church hierarchy. The church hierarchy is as follows: Diakos (vice priest), priest, bishop, patriarch and katolikos. In addition, there are also vartabets (unmarried priests with academic title).*

*16- Bishops and bishop candidates can not marry. The unmarried ones can not be promoted. They can not be promoted to the hierarchy above them. However, the ones whose wife died can be promoted on condition that they do not get married. Patriarch and Katolikos are to be single.*

*17- They do not accept purgatory or any special judgment.*

*18- There is a slaughtered animal with blood in the Armenian Church.*

*19- The final decisions are made by a Council consists of religious and secular ones.*



*20- There is a marriage at the very early age, and even sometimes as soon as baby is born (engaged to one each other while still in cradle) among the Armenians.*

#### **4.2.1 THE HOLY DAYS AND FESTIVALS IN THE ARMENIAN COMMUNITY**

Festivals and special days are no doubt one of the most significant indications of Armenian public culture and social tradition. Since ancient times, in the Armenian festivals to which pagan traditions also contributed greatly, especially the ones declared after the acceptance of Christianity in 4<sup>th</sup> century, were adopted to this religion and its rituals. Some of the important days and festivals in the Armenian community are explained in the following paragraphs.

##### **4.2.1.1 GAGANT**

The New Year's Day that Armenians celebrate is 'gagant'. 6 January is accepted as New Year's Day and the night of 5 January is celebrated by offerings and feast with the relatives. Basically, food prepared in Armenian kitchen consist the feast. Children go door to door and forward the news of the birth of Jesus Christ. Various gifts are bought<sup>176</sup>.

##### **4.2.1.2 DIYARNINTARACH**

This night, which is also named as the night of fire, is celebrated on the 14<sup>th</sup> of February. According to belief, at the 40<sup>th</sup> day of circumcision Jesus Christ was brought to a temple. A candle is lit at the altar in the evening of this day and people turn to all four directions which let them believe that entire world is blessed with this ritual. The candles lit from this candle are distributed to the candles in the hands of the community and the candles at home are also lit. Hence, the house is believed to be illuminated by Jesus Christ. There is a possibility that this tradition might have a link to the celebration prior to the Easter<sup>177</sup>.

##### **4.2.1.3 PUN PERAGENTAN**

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<sup>176</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>

<sup>177</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>

It is the festival celebrated before the great fasting named Pun Paregentan, Medz Bahk that continues for 50 days. There are offerings and feasts at this night. Entertainments are arranged. This night was celebrated at the 17 February night that was linked to 18 February in 2007 and the rest days until 7 April a fasting was kept for 50 days. Some entertainments were arranged in Kinaliada and Patriarch II. Mesrop Mutafyan attended the night. (Figure 109) On the other hand, Great Fasting is the time of repentance and forgiveness. In this period, once a day, a meal is had. Only vegetables and grain are eaten. No animal product is eaten. No entertainment and wedding can be arranged. People join the rituals in the Churches<sup>178</sup>.



**Figure 109: Pun Paregentan Festival Kinaliada, 2007<sup>179</sup>**

#### **4.2.1.4 ZARZARTAR AND ZADIK (EASTER)**

It is a festival celebrated at the sixth week of the Great Fasting and a week before the Easter, in which there are some elements that belong ton the period prior to the

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<sup>178</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>

<sup>179</sup> <http://www.lraper.org/main.aspx?Action=DisplayNews&NewsCode=N000001826&Lang=TR>

Christianity. Churches and Houses are decorated with flowers. Olive, date and willow branches that represent the entrance of Jesus Christ to Jerusalem decorate the surroundings. Then, the week of Zadik (Easter) comes. The graves are visited at this week. The Great Fasting, hence, terminates in this way at the night of Easter. The Easter is celebrated as the day in which Jesus Christ descends on Earth again. On this day, red Easter eggs and Easter cakes are distributed<sup>180</sup>.

#### **4.2.1.5 AVAK SHAPAT**

“Great week” the seventh week of the Fasting that starts with Monday and continues until Thursday and this period represents some important events. Thursday, which is the last day is the day on which Jesus Christ washed the feet of the Apostles with modesty, is represented at the church by priests’ washing the feet of the small children. This day is accepted as the day of crying “Latsi Kiser” since Jesus Christ was captured on this day by the soldiers of Rome. Green lentil is eaten at this night to represent the tears of Saint Mary. The rituals at night continue until the morning<sup>181</sup>.

#### **4.2.1.6 ASTVATSATSIN OR VERAPOKHUM FIESTA**

August which means abundance for the North Hemisphere brings an important celebration to the Armenians. ‘Anahit’, who was a significant Goddess for and represented abundance for the Armenians before the Christianity, day coincides with this day. On the eve of the day, the priest makes ritual at the garden of one of the prominent figures or a garden of a monastery and later plucks grapes with scissors and cross sign in his hands. He is accompanied by his assistants and lit candles. For blessings, the collected grapes are put on Armenian altering stone called Hachkar (Figure 110). The grapes not blessed are not eaten. A cluster of grapes brings abundance to homes and thus are preserved till the following year<sup>182</sup>.

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<sup>180</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>

<sup>181</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>

<sup>182</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>



**Figure 110: Hackar**<sup>183</sup>

#### **4.2.1.7 VARTAVAR**

Vartavar is believed to be the arrival of spring and end of Noah's flood and then representation of the thanks of the ones survived the flood. It is an Armenian festival similar to 'hidrellez' and 'Newrouz'.

The Armenians wet each other by the rains in this period throw water on each other, representing the rains of that period. The name Vartavar is originated from the Armenian word 'vart' meaning rose, as the houses and churches in ancient times were used to be decorated by flowers<sup>184</sup>.

#### **4.2.1.8 KHACVERATS**

It is also known as cross festival. It is a common festival for both Greek Orthodox and Armenian Orthodox churches. Persian Emperor Husrav defeated Herakleus, the Emperor of Rome and invaded Jerusalem in the 7<sup>th</sup> century and brought Cross, which is blessed for the Christians, to Iran. Then, Heraklus who fought again with the Iranians and this time had a victory over them. Then, he handed the Cross over to the Christians. To commemorate this day, this festival is celebrated at the mid of September every year<sup>185</sup>.

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<sup>183</sup> <http://tr.wikipedia.org/wiki/Ha%C3%A7kar>

<sup>184</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>

<sup>185</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>

#### **4.2.1.9 TARKMANCATS**

Greek and Asuri which had effect on the language and culture of Armenian community until the 5<sup>th</sup> century took Armenian community under its effect. By the preparation of Armenian alphabet by two religious men Sahag Barteve and Mesrob Mashtotz, Armenian Church had one of its most important moments. This new alphabet paved the way for National and religious unity as well as translations of the Bibles to Armenian language. Hence, these two people were declared as Saint by the Church and their memories were remembered in these days<sup>186</sup>.

#### **4.2.2 THE PROPERTIES OF ARMENIAN CHURCHES**

As it is known, Mehmet II brought Armenians from different geography of the Ottomans to Istanbul as an element of balance against the Greeks. Apart from settling them down to a number of different locations, basically Marmara shores like Kumkapi, Samatya were opened to them. The temples for settled Armenians were the churches left from the Greeks. With some few changes, Greek churches were converted to Armenian ones. Surp Asdvadzadsin Patriarchate in Kumkapi, Surp Kevork former Patriarchate in Samatya and Surp Hreshdahabed churches in Balat may be some examples<sup>187</sup>.

Armenian churches have some differences from the Greek ones in general. They are generally constructed in crass like shape. In addition they have palace like structures. There is a central dome at the church roof. There is an altar at the East of the structure. There are places separated by pillars from the entrance to the altar. However, the pillars are not as many as the ones in the Greek churches. The domes at roof were not higher than the ones the mosques had during the Ottoman Era. This limited the samples of this Architectural structure. Two examples are the churches of Surp Asdvadzadsin in Besiktas and Surp Krikor Lusavorich in Kuzguncuk<sup>188</sup>.

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<sup>186</sup> <http://www.bolsohays.com/?part=ekler&gorev=oku&id=21&sid=634937013>

<sup>187</sup> İstanbul Encyclopedia, Armenian Churches,,S. 4, s.183

<sup>188</sup> İstanbul Encyclopedia, Armenian Churches, S. 4, s.183

There was no new church construction in the Republican Era. However, only Surp Krikor Lusovorich church in Karakoy was repaired<sup>189</sup>.

#### **4.1.3 CHURCH AND SCHOOL FOUNDATIONS OF ISTANBUL ARMENIAN COMMUNITY<sup>190</sup>**

1. Pangalti Armenian Catholic Mihitaryan Monastery and School Foundation (Pangalti/Sisli)
2. Ferikoy Surp Vartanans Armenian Church Foundation (Ferikoy/Sisli)
3. Uc Horon Armenian Church Foundation (Istiklal cad/Beyoglu)
4. Surp Lusavoric Armenian Church and Getronagan High School Foundation (Karakoy/Beyoglu)
5. Surp pircic Armenian Catholic Church Foundation (Karakoy/Beyoglu)
6. Surp istepanos Armenian Church and Graveyard Foundation (Karakoy/Beyoglu)
7. Eyup Surp Astvazazin Armenian Church Foundation (Islambey mah/Eyup)
8. Eyup Surp Yegva Armenian Church Foundation (Nisantasi mah/Eyup)
9. Surp Nigogos Armenian Church Foundation (Topkapi/Fatih)
10. Narlikapi Surp Hovhannes Armenian Church Foundation (Kocamustafapasa/Fatih)
11. Surp Hirastagabet Armenian Church Foundation (Balat/Fatih)
12. Meryemana Armenian Church Foundation (Kumkapi/Fatih)
13. Kumkapidisi Surp Harutyun Armenian Church and School Foundation (Kumkapi/Fatih)
14. Gedikpasa Surp Hovhannes Armenian Church Foundation (Gedikpasa/Fatih)
15. Yenikapi Surp Tateos Partogomeos Armenian Church Foundation (Yenikapi/Fatih)
16. Bakirkoy Surp Astvazazin Armenian Church Foundation (Ebuzziya cad/Bakirkoy)

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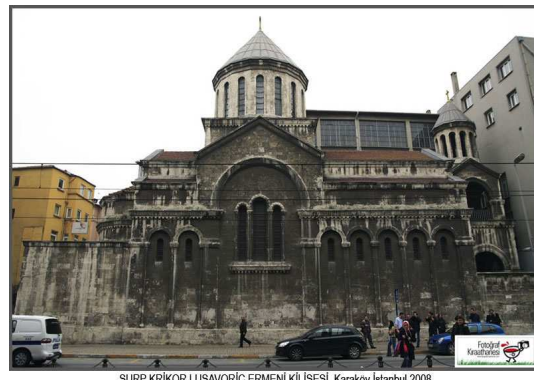
<sup>189</sup> İstanbul Encyclopedia, Armenian Churches, S. 4, s.183

<sup>190</sup> Vakıflar Genel Müdürlüğü İstanbul Bölge Dairesi

17. Yesilkoy Surp Istepanos Armenian Church Foundation (Yesilkoy/Bakirkoy)
18. Besiktas Surp Astvazazin (Meryemana) Armenian Church Foundation (Koyici/Besiktas)
19. Ortakoy Surp Astvazazin (meryemana) Armenian Church Foundation (Ortakoy/Besiktas)
20. Yerevman Surp Hac Armenian Church Foundation (Kurucesme/Besiktas)
21. Boyacikoy Surp Yeris Mangans Armenian Church Foundation (Boyacikoy/Sariyer)
22. Yenikoy Surp Astvazazin Armenian Church Foundation (Yenikoy/Sariyer)
23. Rumelihisari Surp Santuht Armenian Church Foundation (Rumelihisari/Sariyer)
24. Surp Hiripsimyans Armenian Church Foundation (Cayirbasi/Sariyer)
25. Surp Nigogos Armenian Church Foundation (Mehmet yavuz cad/Beykoz)
26. Uskudar Surp Garabet Armenian Church Foundation (Yeni mahalle/Uskudar)
27. Uskudar Surp Harc Armenian Church, School and Graveyard Foundation (Selamiali mah/Uskudar)
28. Kuzguncuk Surp Kirkor Lusavoric Armenian Church Foundation (Kuzguncuk/Uskudar)
29. Kandilli Surp Yergodasan Arakelotz Armenian Church Foundation (Kandilli/Uskudar)
30. Kadikoy surp takavor Armenian church foundation (Muvakkithane/Kadikoy)
31. Surp Nsan Armenian Church Foundation (Soganlik sok/Kartal)
32. Ohannes Gumusyan Foundation (Kumkapi/Fatih)
33. Anarat Hicityun Armenian Catholic Church Foundation (Kocamustafapasa/Fatih)
34. Surp Kirkor Lusavoric Armenian Catholic Church Foundation (Ortakoy/Besiktas)
35. Kumkapi Meryemana Armenian Church Dirasular Foundation (Kumkapi/Fatih)
36. Gedikpasa Armenian Protestant Church and School Foundation (Gedikpasa/Fatih)
37. Beyoglu Armenian Protestant Church Foundation (Aynalicesme/Beyoglu)
38. Kinaliada Surp Kirkor Lusavoric Armenian Church Foundation (Kinaliada/Adalar)

39. Surp Kevork Armenian Church Sahakyan nunyan School and Graveyard Foundation (Kocamustafapasa/Fatih)
40. Surp Gazar Armenian Catholic Mihitarist Mihitaryan School and Monastery Foundation (Bomonti/Sisli)
41. Apeloglu Andon Foundation (Yenikoy, Sariyer)
42. Anarat Higutyun Armenian Catholic Nun monestry and School Foundation (Pangalti/Sisli)
43. Surp Lusavoric (cercis) Armenian Church and Getronogan School Foundation (Karakoy/Beyoglu)
44. Karagozyan Charity School Foundation (Abide-i Hurriyet cad/Sisli)
45. Kalfayan Charity School Foundation (Altunizade/Uskudar)
46. Armenian Catholic Surp Agop Hospital Foundation (Cumhuriyet cad/Sisli)
47. Turk-Armenia Minority Schools Teachers Foundation (Pangalti/Sisli)
48. Yedikule Surp Pirgic Hospital Foundation (Zakirbasi sok/Zeytinburnu)

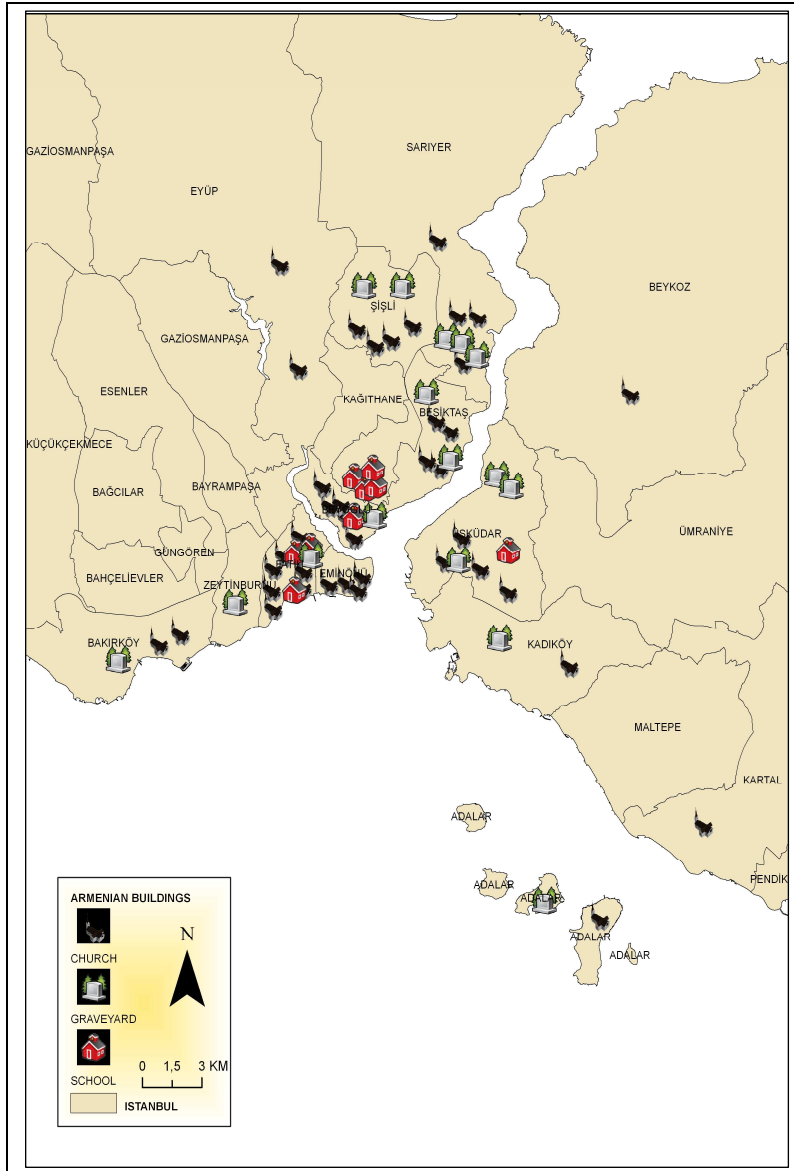
Two examples of Armenian Churches (Figure 111, 112)



**Figure 111: Surp Hresdahabet Church Balat, Ist**    **Figure 112: Surp Krikor Lusavoric Church Karakoy, Ist**

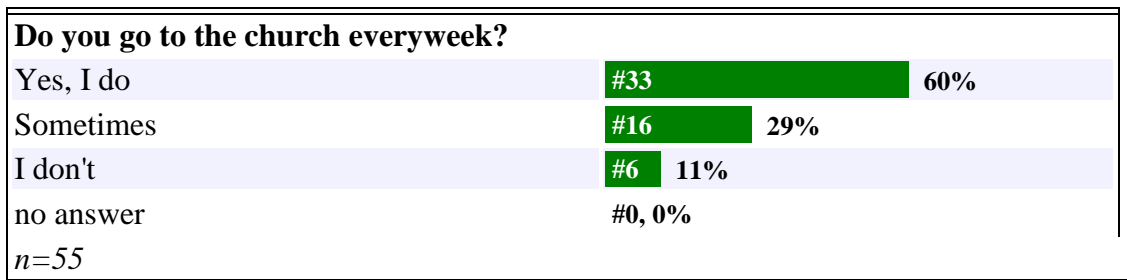
Armenian churches are especially dense in Sisli and those areas of Istanbul which face the Marmara Sea. These are also the places where most Armenians live. However, Armenians moved their cemeteries, formerly in their churches, to Sisli and Sariyer, which were outside the city at the time, as a result of outbreaks of epidemics. (Figure 113)





**Figure 113: Armenian Buildings in Istanbul**

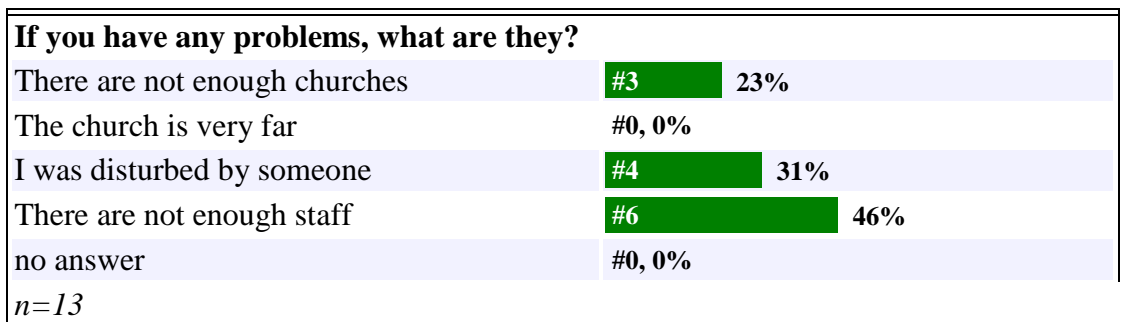
According to a survey conducted on Armenian community, a question “do you go to church?” was asked. It is understood that 60 % of the community members regularly go and perform their worships. 30 % stated “Sometimes”. Hence, 90 % of the community members go and perform their practices. A conclusion that Armenians generally are people dedicated to their religion can be drawn. (Figure 114)



**Figure 114: The rates of going to Church of Istanbul Armenians**

The question “Do you perform your worships easily, do you face any problem?” was asked. The majority of the responses favor that they do not face any problem. 76 % of the participants mentioned that they do not face any problems whereas 22 % specified ‘I sometimes face problems’. According to this survey results the Armenian community can perform their worships without any problem. They do not have any problem of significant degree.

In another question which was the continuation of the previous one, “if you have any problems, what are they?” was asked. ‘There are not enough staff’ ‘there are not enough churches’ were the main responses. The 4 people stating that ‘I was disturbed by someone’ mentioned their worries. (Figure 115)



**Figure 115: The rates of disturbed Istanbul Armenians**

## **4.2 SOCIAL LIFE IN THE ISTANBUL ARMENIAN COMMUNITY**

### **4.2.4.1 PRIVATE ISTANBUL ARMENIAN SCHOOLS**

The first Armenian educational activities were started in Istanbul under sustenance of 'Asdvadzadsin Church' at the new settling place Kumkapi at the time right after the conquest of Istanbul. Then in 1652, a church was repaired and converted into a school by Abro Celebi. However, only a few years this place continued its educational activities. A number of schools were established in Kumkapi, Balat and Haskoy where Armenians were more populated in the 18<sup>th</sup> century. Basically, religious sciences were taught in those schools. These educational institutions were generally established by individual efforts with no legal permissions.

The first official permission was granted to Amira Mirciyan. Then, many schools were established one after another within ten years. Langa Surp Lusavoric and Balat Surp Hresdagabet are some of the schools established then. A commission of people graduating from higher schools met in 1853 and took important decisions. They went to the west for a better education. According to a study carried out in 1858, there were 42 schools belonged to Armenians and there were 4376 male and 1155 female students and 197 teachers.

Armenian Schools were operated under the supervision of Education Ministry in the Republican Era. Except the Armenian language, The social sciences were taught in Turkish. The system of 5-3-3 was also applied to these schools and later Nurseries were added to these schools.

### **4.2.4.2 LIST OF ARMENIAN SCHOOLS<sup>191</sup>**

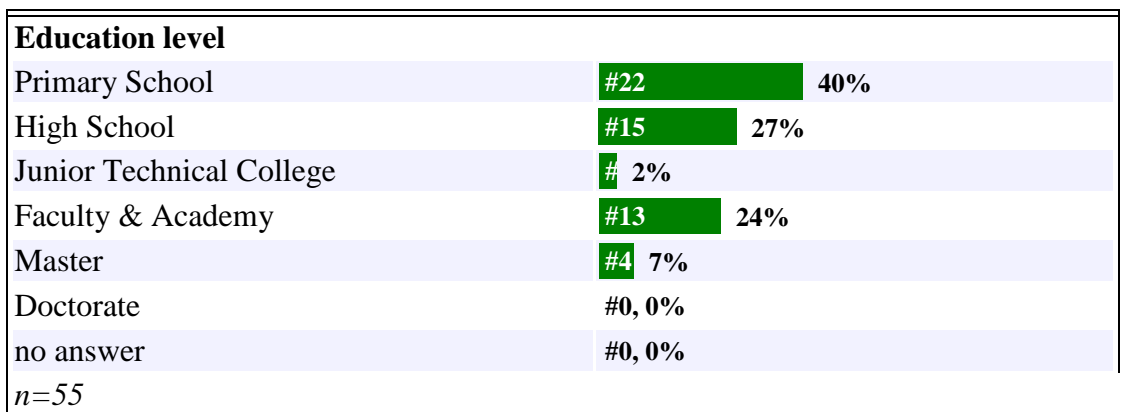
1. Aramyanyan-Uncuyan Armenian Primary School, (Kindergarden) Leylek Sok, Kadikoy
2. Bezciyan Uncuyan Armenian Primary School (Kindergarden) Sarapnel Sok, Kumkapi
3. Bomonti Armenian Primary School, (Kindergarden) Izzetpasa Sok, Sisli
4. Dadyan Armenian Primary School, (Kindergarden) Ebuzziya Cad, Bakirkoy
5. Esayan Armenian High School, Meselik Sok. Taksim

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<sup>191</sup> <http://www.bolsohays.com/rehber.asp>

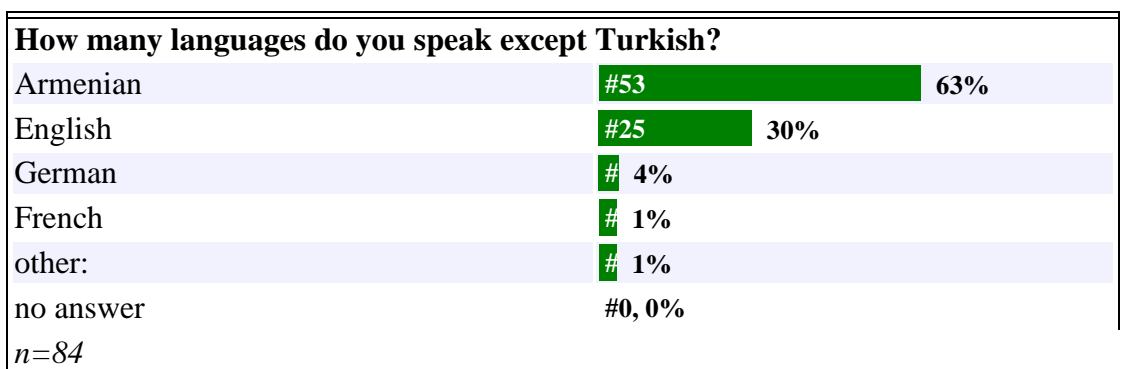
6. Getronagan Ermeni Lisesi (High school) Karakoy, Beyoglu
7. Ferikoy Armenian Primary School (Kindergarten)
8. Kalfayan Cemaran Armenian Primary School (Kindergarten, Primary School)  
Altunizade, Uskudar
9. Karagozyan Armenian Primary School (Kindergarten)  
Abidei Hurriyet Cad, Sisli
10. Kocamustafapasa Anarat Higutyun Armenian Primary School (Kindergarten)  
Kocamustafapasa, Fatih
11. Levon Vartuhyan Armenian Primary School (Kindergarten) Topkapi, Zeytinburnu
12. Merametcian Armenian Primary School (Kindergarten) Ferikoy, Sisli
13. Nersesyan-Yermonyun Armenian Primary School (Kindergarten) Haci Bakkal Sok,  
Uskudar
14. Pangalti Anarat Higutyun Armenian Primary School (Kindergarten) Pangalti, Sisli
15. Pangalti Armenian Primary School and High school (Kindergarten) Pangalti, Sisli
16. Sahakyan-Nunyan Armenian High School (Kindergarten) Kocamustafapasa, Sisli
17. Surp Hac Armenian High School, Ekmekcibasi Sok, Uskudar
18. Tarkmancas Armenian Primary School (Kindergarten) Ortakoy, Besiktas
19. Yesilkoy Armenian Primary School (Kindergarten)

When the Armenians were asked about the level of their education, it was seen that most of them are Primary School graduates. Concordantly, 40 % of the community members did not continue their education after Primary School. Another conclusion as drawn from the job distribution is that the members are directed to different professions like business and trade after primary school education. The following High School graduates consist of 27 % proportion. Despite all, the university graduate average is high. 24 % of the community members have graduated from a higher institution. Post graduate proportion is only 7 %. (Figure 116)



**Figure 116: Education in Armenian community**

The question ‘How many languages do you speak except Turkish’ was responded by ‘Armenian’ by 53 community members i.e. 63 %. Next is ‘English’ marked by 25 community members. Other languages do not have significant proportion. As understood here, almost all the community members know their mother tongue i.e. Armenian. (Figure 117)



**Figure 117: The rates of other language speakers except Turkish in Armenian community**

When the responses to the question ‘*wave you taken any courses in minority schools? If you have, for how many years?*’ are scrutinized, it is seen that 85 % said yes. They have generally received 5 years but some received 12 years and then 11 years of education. Those people who graduated from the Primary Schools of Armenians learn Armenian Language and Literature. (Figure 118)

<b>Have you taken any courses in minority schools? If you have, for how many years?</b>		
No, I haven't	#	5%
Yes	#48	32%
other:	#48	32%
no answer	#0,	0%
<i>n=149</i>		

**Figure 118: The rates taking minority school course in Armenian community**

The responses to the question ‘*Do you use your native language in your family*’ show the presence of Turkey Armenian within Armenian families. 39 % said ‘Yes we do’. It shows that it is commonly used in family. The biggest proportion that forms 52 % mentioned ‘Sometimes’ and meant that they use both Turkish and Armenian within the family. (Figure 119)

<b>Do you use your native language in your family?</b>		
Yes we do	#21	39%
sometimes	#28	52%
No we don't	#5	9%
no answer	#1,	2%
<i>n=55</i>		

**Figure 119: The rates using native language in Armenian community**

The question ‘*Can you read and write in your native language?*’ was answered as ‘Yes’ by 36 % and 36 % said that they can only read. OOne of the participants expressed that it is because reading of Armenian alphabet is easier than writing. The alphabetically different rmenian Alphabet seems to be the reason. (Figure 120)

<b>Can you read and write in your native language?</b>		
Yes I can read and write	#20	36%
I can only read	#20	36%
I can neither read nor write	#15	27%
no answer	#0,	0%
<i>n=55</i>		

**Figure 120: The rates reading and writing in native language of Armenian community**

## **4.2.5 ISTANBUL ARMENIAN PRIVATE HOSPITALS**

### **4.2.5.1 SURP PIRGICH HOSPITAL:**

Harutyun Amira Bezciyan, a close advisor to II. Mahmut and an Armenian benefactor asked for a permission in 1832 to establish a hospital in what is now known as Kazlıcesme, Zeytinburnu. II. Mahmut granted a permission as he could not reject the requests of the then Armenian Patriarch Stepanos Agavni. Owing to an outbreak, the construction of the hospital was completed in such a small span of time of 5 years. The official inauguration was made in 1834. The architectures of the hospital were Balyan brothers. In the following years many other foundations were added to the service of the hospital such as House for olds, Neural disorders, Mental Disorders, orphanages for men and women, school, spiritual education. The hospital which is still functional has internal disorders, external disorders, Neural Disorders, General Surgery, ear-nose-throat, skin diseases, x-ray and women diseases<sup>192</sup>.(Figure 121)



**Figure 121: Surp Pırgiç Hospital**

### **4.2.5.2 SURP AGOP HOSPITAL:**

During the periods when cholera and plague outbreak was very common in Istanbul, the need for the hospitals increased. First, the hospital was established as the House of

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<sup>192</sup> Köseyan V, <http://www.surppirgic.com/tarihce.asp>

Olds and Nursing Home in the bodily structure of Vosgeperan Church, later on took the form it has today. By the order of the Sultan in 1830, it was established in what is known as Sisli Pangalti today with the fund of some Armenian Catholic community businessmen. There are many units including House of Olds<sup>193</sup>.

#### 4.2.6 ISTANBUL ARMENIAN GRAVEYARDS

The Armenians, who used to bury their dead bodies to the graveyards of the churches had to terminate this tradition on account of Istanbul's population density and the mass deaths in 1560 because of plague. During the Ottomans, Taksim and its vicinity (it was a vacant field then) were donated to the Greek, Latin and Armenian communities as places of new graveyards. In addition, due to some outbreaks at the time, some more fields (not open to settlements then) were allocated to them from presently known place Sisli in 1865. Although some graveyards were removed and expropriated, the ones still open to be used are as follows<sup>194</sup>.

Bakirkoy	Armenian Graveyard
Balikli	Armenian Graveyard
Boyacikoy	Armenian Graveyard
Buyukdere	Armenian Graveyard
Edirnekapi	Armenian Graveyard
Haskoy	Armenian Graveyard
Kadikoy	Armenian Graveyard
Kandilli	Armenian Graveyard
Kinaliada	Armenian Graveyard
Ortakoy	Armenian Graveyard
Rumelihisari	Armenian Graveyard
Sisli Armenian	Catholic Graveyard
Sisli	Armenian Graveyard

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<sup>193</sup> [http://www.surpagop.com/index.php?option=com\\_content&task=view&id=1&Itemid=44](http://www.surpagop.com/index.php?option=com_content&task=view&id=1&Itemid=44)  
<sup>194</sup> İstanbul Encyclopedia, Armenia Churches, Vol. 4, s.185



Uskudar	Armenian Graveyard
Uskudar	Armenian Graveyard
Yenikoy	Armenian Graveyard

#### 4.2.7 ISTANBUL ARMENIAN LOCAL PRESS

The press activities in the Ottomans were basically done by the non Muslims. This, in fact, was not originated from the fact that the Ottomans were against printing but it was concerned with social and economic structure. The first printing machine was brought by the Jews and the second was brought by the Armenians. The first printing to press in Armenian language was brought in 1567 by Sivasli Ermeni Apgar Togaratsi who learnt the work in Venice. Then the first Armenian press was printed under the name *Lirakir6* of *Takvim-i Vekayi*. The newspaper continued its publications under several names before it was closed for good<sup>195</sup>.

The other newspapers contributed to the Armenian Though life during the Ottoman Era are Hayastan, Avedapar, Rahvira and Masis. There had been about 350 newspapers and magazines from 1832 to 1970 published in Istanbul. The highest number of magazine and newspaper were published between the years 1909 – 1910. There were also Protestant newspapers and publications with missionary activities among the Armenian newspapers<sup>196</sup>.

There were a dozen of magazines formed by the graduates of the Armenian schools during the Republican Era: by the Solidarity Foundation for the Teachers of Turkish

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<sup>195</sup> Eraslan H, 2007, *AGOS* (1996-2005) Türkçe-Ermenice Bir Gazetenin Tarihi, Gazi University İletişim Faculty, Kırkınıc Yıl Kitaplığı No:5 s. 17,18

<sup>196</sup> Eraslan H, 2007, *AGOS* (1996-2005) Türkçe-Ermenice Bir Gazetenin Tarihi, Gazi University İletişim Faculty, Kırkınıc Yıl Kitaplığı No:5 s. 18, 19

Armenian Minority Schools: Bardez, Jibid, and by the Pangalti High School Graduates and Getronagan High School Graduates Foundation: Hobina ve Megu<sup>197</sup>.

Currently, there are three newspapers of Armenian community: Nor Marmara, Jamanak and Agos. Published in 1940, Nor Marmara newspaper was used to be published on alternative days in the first years but today, it is published every day except Sundays. Being published completely in Armenian, the newspaper makes news from social, economic and religious affairs of the community. It has a circulation of about a thousand. On the other hand, Jamanak started its publication life in 1908. It is a daily and political newspaper. Jamanak is the oldest Armenian newspaper in the world to be published without any pause. It is published everyday but Sunday as 4 pages and black and white. The daily circulation is between one thousand and one thousand five hundred<sup>198</sup>.

Starting its publication on 5 April 1996, it is the most important newspaper that belongs to Armenians. It is published daily. It means 'Ark' (irrigation) in Turkish. The newspaper which is published 8 pages in Turkish and 2 pages in Armenian has news and comments that concern the Armenians, news about Turkey from the foreign and Turkish press and news on the Armenians abroad. The newspaper publishes extra pages on the festivals and special days of the Armenian community. The reason is that it receives more advertisements in these days. There are research articles, interviews and evaluation on the community at the back page of the paper. After the death of Hrant Dink, another Armenian journalist and interpreter Etyen Mahcupyan undertakes the responsibilities of being the editor in chief<sup>199</sup>. (Figure122).

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<sup>197</sup> Eraslan H, 2007, AGOS (1996-2005) Türkçe-Ermenice Bir Gazetenin Tarihi, Gazi University İletişim Faculty, Kırkınıcı Yıl Kitaplığı No:5 s. 23, 24

<sup>198</sup> Eraslan H, 2007, AGOS (1996-2005) Türkçe-Ermenice Bir Gazetenin Tarihi, Gazi University İletişim Faculty, Kırkınıcı Yıl Kitaplığı No:5 s. 25, 27

<sup>199</sup> Eraslan H, 2007, AGOS (1996-2005) Türkçe-Ermenice Bir Gazetenin Tarihi, Gazi University İletişim Faculty, Kırkınıcı Yıl Kitaplığı No:5 s. 28, 29



**Figure 122: Agos Newspaper**

When asked ‘Are you a subscriber of the local newspaper and magazine of your community?’, 49 % of the community members said ‘Yes I am’. Other largest group that makes 40 % said ‘Sometimes’. Hence, when we look at this perspective, we see that the local newspapers that maintain the communication within the community have a very significant place among the community members. The people saying ‘No I am not’ consist of only 11 %. (Figure 123)

<b>Are you a subscriber of the local newspaper and magazine of your community?</b>		
Yes I am	#27	49%
Sometimes	#22	40%
No, I am not	#6	11%
no answer	#0,	0%
<i>n</i> =55		

**Figure 123: Local newspaper and magazine subscribe rates in Armenian community**

#### 4.2.8 MUSIC IN ISTANBUL ARMENIAN COMMUNITY:

Armenian community has been exposed to various cultural and ethnic influences since their very existence. Music in Armenian community was basically of the form of religious and musical. The developments in the Armenian music can be divided into three phases. Music which had some progress in the Armenian Church in the 4<sup>th</sup> century when the Christianity was newly accepted was under Syrian and Greek influence. Though music got rid of foreign influence to a great degree by the development of Armenian alphabet by Surp Mesrop Mastotz in the 5<sup>th</sup> century, the influence somehow continued till the 12<sup>th</sup> century. The religious poetry and melody took the form of Armenian public music. Bashpatrik Nerses Sinorhali was the prominent figure of the period. He composed 1200 hymns. On the other hand, the third period can be multi voiced music emerged in the second half of the 20<sup>th</sup> century<sup>200</sup>. Levon Hanciyan, Asdik Aga, Bimen Sen, Udi Hrant, Nubar Tekyay, Artaki Candan are some of the composers contributed to Turkish soft music. Furthermore, Zilciyan family's orchestra cymbals produced a different timbre. This received world fame. Gomidas is another name worth mentioning in Armenian music. He visited Anatolian villages and represented Armenian Public music. For his performance, Halide Edip Adivar expressed "when Gomidas sings, Allah descends on Earth to listen to him". This perhaps describes him best. Some Armenian musicians at present are famous pianist and composer Sahar Arzruni, pianist Sayat Zaman, Mimar Sinan University Instructor and pianist Levon Eroyan, Marmara university instructor Mari Barsamyan and violinist Ayda Tunc. However, the most famous known names currently are Garo Mafyan and Onno Tunc<sup>201</sup>.

#### 4.2.9 PROMINENT NAMES AMONG THE ARMENIAN COMMUNITY

**Berch Keresteciyan:** He was an administrator of the Ottoman bank and assistant director of Turkish Red Crescent. He was an intimate friend of Atatürk. He informed

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<sup>200</sup> Istanbul Encyclopedia, Armenia Churches, S. 4, s.185, 186

<sup>201</sup> Mamigonyan H, August 2001, Tatyos Efendi'den Onno Tunc'a, Görüş Magazine, TÜSİAD, Ankara

about the attack during Ataturk's leave for Samsun. Moreover, he made a lot of financial contributions to Turkey during the war of liberation<sup>202</sup>.

**Agop Martayan Dilacar:** While an officer in the Ottoman Army, he met Ataturk and became intimate friend with him. He was promoted to the Directorate of Turkish Language Institution in 1934. He is the one to suggest Mustafa Kemal the surname 'Ataturk'<sup>203</sup>.

**Irma Felekyan:** İrma Felekyan is Cem Karaca's mother. She is one of the cutest actresses in Turkish theatre and Cinema. She died in 1992.

**Nubar Terziyan:** Actor in Turkish cinema. He always plays lovely grandfather. (Figure 124)



**Figure 124: Nubar Terziyan**<sup>204</sup>

**Sami Hazinses:** Actor in Turkish cinema, He used to play in comedy films. Also he is known as 'Cilali İbo'

**Kirkor Cezveciyan:** He is known as Kenan Pars, Actor in Turkish cinema, he usually used to play the bad guy.

**Onno (Boyaciyen) Tunc:** Musician. Several generations in Turkey liked and listened his songs by the voice of the Sezen Aksu. He died in a plane crash in 1996.

**Garo Mafyan:** A famous musician and melodist in Turkey. Several melodies prepared by him for singers.

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<sup>202</sup> <http://www.ataturk.com/content/view/114/5/>

<sup>203</sup> Söylemez H, Gülmez G, 2005, Kuvay-ı Milliye'nin Ermeni casusları, S 564. İstanbul

<sup>204</sup> <http://img.sinemalar.com/images/sanatci/Nubar-Terziyan.jpg>

**Artin Penik:** Armenian origin Turkish citizen, he committed suicide by burning himself in Taksim square in 1982, in order to protest Armenian terrorism against Turkish diplomats and Turkish people between 1973 – 1986.

**Migirdic Margosyan:** Novel writer. He is known with the stories in Diyarbakir, where he grew up.

**Alin Tasciyan:** Film critics and writer in Milliyet newspaper.

**Hrant Dink:** Former journalist and editor of Agos newspaper. He was killed in 2007.

**Etyen Mahcupyan:** Journalist and TV critics. Columnist in Zaman and Taraf Newspaper. Also He is editor of Agos Newspaper.

#### 4.2.10 SOCIAL RELATIONSHIPS AND ECONOMICAL CONDITION IN ISTANBUL ARMENIAN COMMUNITY

In the study, the samples were asked about their jobs. There were different responses. The fact that ‘Self-employed’ option was selected most gives us idea that they generally deal with their own business. One of the tradesmen suggested that for the Armenian Community, there should also be the option of ‘goldsmith’. This confirms the idea that community members generally are tradesmen. The following 27 % works as Laborers while the third significant section deal with Trade and Industry. (Figure 125)

What is your Job?		
Student	# 5	5%
Laborer	#15	27%
Banker& Engineer	#0	0%
Civil Servent	# 5	5%
Housewife	# 5	5%
Retired	#5	9%
Unemployed	#0	0%
Bussinesman & Tradesman	#9	16%
Self- Employed	#17	31%
no answer	#0	0%
n=55		

**Figure 125: The distribution of jobs in Armenian community**

28 % of the participants did not want to answer the question ‘How much is your family total income?’ whereas the rest responded as about 1500 TL. 18 % replied as between

2000-3000 TL and 7 people i.e. 13 % marked the total income as 3000 and over. The fact that the study was conducted mainly in limited places may have paved the way for the result of low income. As a matter of fact, according to many researches, people dwelling in Kumkapi are found to have low incomes. However, families staying in Yesilkoy, Sisli, Bakirkoy and Moda are members with high incomes. The studies confirm that there is a parallelism between the income and the place to stay. (Figure 126)

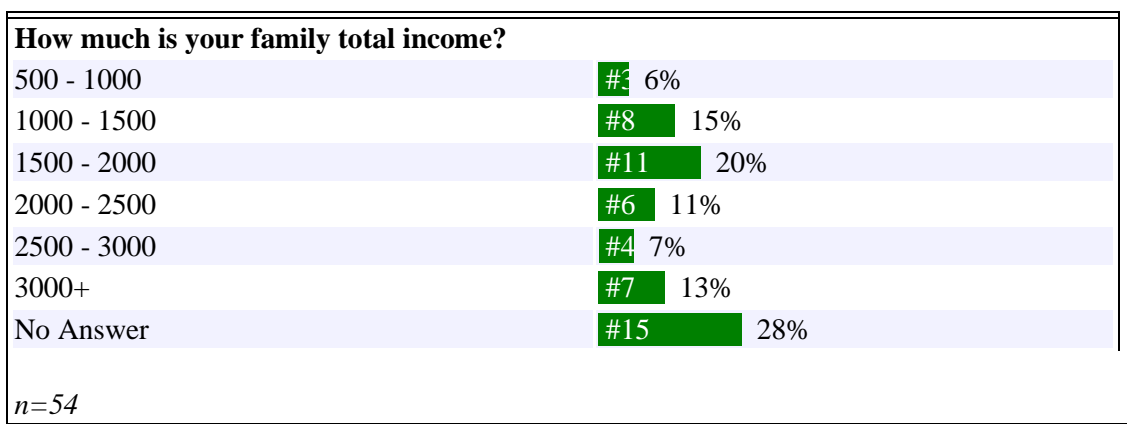


Figure 126: The distribution of economical income in Aremnian community

Against our expectations, the answer ‘Armenia’ to the question ‘Do you have relatives abroad’ remained very few. Most of the relatives of the community members are in the USA and France. Then follows Germany by 22 %. The USA is known to be an important place for the ‘Diaspora Armenians’. However, why there is a great ration of Armenians in France can be a question of research. (Figure 127)

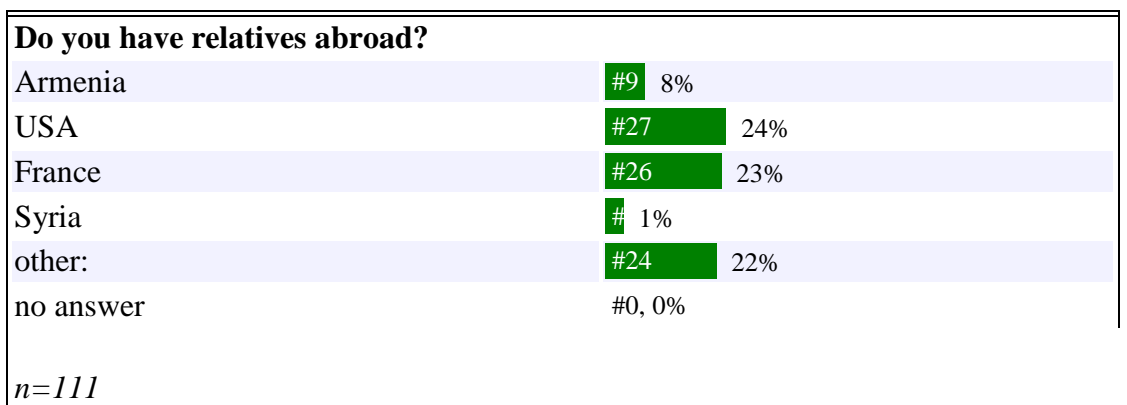


Figure 127: The relatives in abroad in Armenian community

The question ‘Do you have Muslim friends who participate in your wedding ceremonies or funerals?’ was answered as ‘Yes I always do’ by 81 %. ‘Sometimes’ was marked by 15 % while only 2 people said ‘No I don’t’. Thus, the Turkish and Muslims around Armenians seem to have no problem in building up and sustaining their relationships with them. (Figure 128)

<b>Do you have Muslim friends who participate in your wedding ceremonies or funerals?</b>		
Yes, I always do	#44	81%
Sometimes I do	#8	15%
No, I don't	#	4%
no answer	#1	2%
<i>n=54</i>		

**Figure 128: The relations with Armenian community of Muslim people**

While the community members were asked the similar question in a different way ‘Do you participate in your Muslim Friends' weddings, ceremonies, funerals?’ an overwhelming majority stated their intimacy by participating the wedding, festival and funeral of their Turkish and Muslim friends. According to the responses to this question, the Armenians can also be with their Turkish and Muslim friends in their happiness and grief without hiding their identities. (Table 129)

<b>Do you participate in your Muslim Friends' weddings, ceremonies, funerals?</b>		
Yes, Always	#37	67%
Sometimes	#15	27%
No I don't	#	5%
no answer	#0	0%
<i>n=55</i>		

**Figure 129: The relations with Muslim people of Armenian community**

‘How do you define yourself?’ was a good definition on how they find themselves. 35 participants mentioned at the first phase that they are natives of Turkey. Then they emphasized on their ethnic or religious identity. The ratio of those who feel themselves natives of Istanbul is 10 %. Those who said Armenian Orthodox is in minority. (Figure 130)

<b>How do you define yourself?</b>		
Turkish	#34	55%
Native of Istanbul	#6	10%
Armenian Orthodox	#20	32%



Armenian Catholic	# 2%
Armenian Protestant	# 2%
no answer	#0, 0%
<i>n=62</i>	

**Figure 130: Defining themselves of Aremnian community**

67 % of the community members defined their relations within the community as 'normal'. About 10 % stated 'very good' while 15 % said 'weak'. (Figure 131)

<b>How are the relations within your community?</b>	
Very good	#10 18%
Normal	#37 67%
Weak	#8 15%
no answer	#0, 0%
<i>n=55</i>	

**Figure 131: The relations within Armenian community**

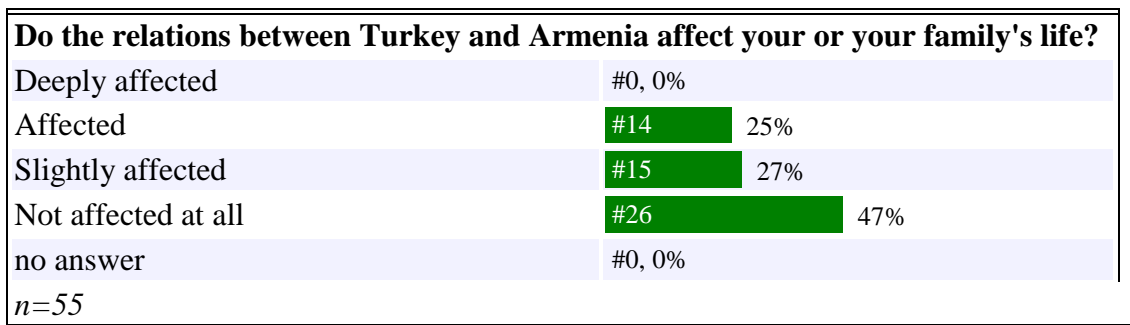
While their relation with the community was asked, many Armenians expressed their relations with the community as 'normal'. The ones saying very good is 24 %. Only 7 % 7 uttered as 'weak'. (Figure 132)

<b>How is your relation with your community?</b>	
Very good	#13 24%
Normal	#38 69%
Weak	#4 7%
no answer	#0, 0%
<i>n=55</i>	

**Figure 132: The relations within Armenian community with people**

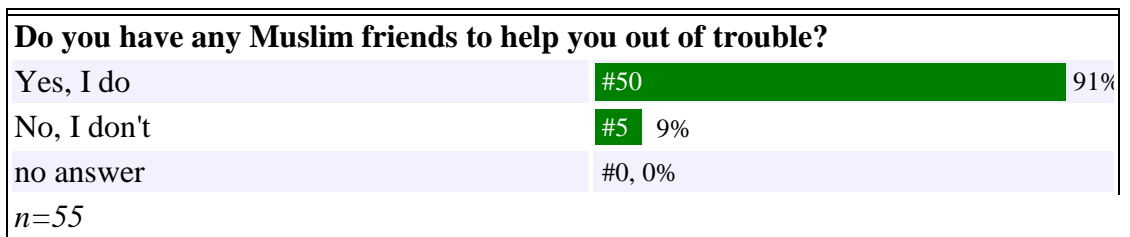
The question *Do the relations between Turkey and Armenia affect your or your family's life?* was asked to the community members. The most common answer was 'Not at all affected. This forms almost half of the participants. Then comes 27 % claiming 'Slightly affected'. 25 % of the participants marked 'affected'. From this perspective, almost half of the community members are seen to be affected. Only one of the participants pointed out 'the borders must be opened' as the problems to be solved. Another interesting finding of the survey upon close dialogues was that the

Armenians of Istanbul and those of Armenia were seen to be very much different. The ones coming to Turkey from Armenia generally do not have good characteristics and do some illegal works in Turkey. They have also pointed out that there are differences in culture and language between Istanbul Armenians and Armenia Armenians. (Figure 133)



**Figure 133: Affecting of Armenian Turkey relations**

91 % of the participants responded the question ‘*Do you have any Muslim friends to help you out of trouble?*’ as ‘Yes I do’. This outcome shows the fact that the relationships established with the Turkish and Muslims are over races and religions relationships. They have Muslim friends who visit them in their happiness and sorrow and who they visit. Only 5 people said ‘No I do not’. These people are either newly trying to have friends or very wealthy people. (Figure 134)



**Figure 134: The rates of close Muslim friends in Armenian community**

### **4.3 THE COMPARISON OF NON MUSLIMS OF ISTANBUL ACCORDING TO THE SURVEY RESULTS**

When we look at the average age of the communities, we see that the Greeks form the highest age average; 40 % is above 60 and over. Then follows the Jewish community where middle age and old age is densely populated. They form 40-50 years of average and over by 72 %. The Armenian community forms the youngest group. 55 % of the participants are between the ages of 30-40 or below.

According to marital status, the Jewish community has the highest proportion of marriage rate by 82 %. The basic reason of it is that the surveys were mainly distributed to the house wives. The Greek community is the second by 67 % after the Jews. This condition has no doubt a connection with the average age. If we also consider the widows due to their ages, it may increase to 86 %. According to the result by looking at the participants, the Armenian community has the least marriage proportion by 58 %.

To the question '*What is your Job?*', if we leave the 'housewives' majority in the Jewish community apart, the 'self-employed' comes first by 24 %. As it is confirmed by the earlier studies, the general skills of the Jewish community are basically on business and trade. When we analyze the Greek community, we see 'retired' by 32 %. This is related to the age. Then 'civil servant' comes with 18 %. The Armenian Community shows parallelism to the Jewish community. 31 % marked 'self-employed'. The highest profession to follow it is 'Laborer' by 27 %.

When the monthly total income of the communities are looked at, though a great proportion of the Jewish community members i.e. 39 % did not want to answer the question, 31 % of the ones who responded said 3000 TL and above. This can give us overall view on the community. Furthermore, it must be taken into consideration that many of the ones reluctant to answer are old, well educated ones with several known foreign languages and also house owners. The 26 % proportion strikes our attention with 2000-2500 TL average. 1500 – 2000 is the amount that follows as the second. Whereas an important number of Armenians i.e. 28 % did not respond, the amount 1500 – 2000 is the most common marked option by 20 %.

When we look at the educational level of the communities, the Jewish community with 'High School or equivalent schools' by 59 % holds our attention. The participant housewives' role in the result is very significant. Then 'Faculty and Higher Education Institutions' come by 21 %. Similarly, in the Greek community also 'High School or equivalent schools' lead by 36 % while 'Faculty and Higher Education Institutions' leads the options of the Jewish community by 26 %. On the other hand, the majority of the 'Primary School Graduates' by 40 % strikes our attention. This is followed by 'High School or equivalent schools' by 27 %. 'Faculty and Higher Schools' has only 24 %. Hence, the percentages of university graduates in all three communities are close to each other.

The question 'What are the foreign languages do you know in addition to Turkish' received highest number from the Greek community by 47 people who opted 'I know Greek'. Approximately 21 people forming 40 % told that they also know English. 53 of the 55 participants in Armenian community know Armenian language. The half of the participants that is 25 people by 50 % mentioned that they knew English. On the other hand, 70 % of the Jewish community knows Judeo-Espanyol. The number of people who stated that they knew English was 52 and formed 50 %. Moreover, 50 % also know French. While there is only one person to know all there languages, there are also members to know only one of the given languages. There is also 15 % knowing Hebrew.

When the proportions of the relatives abroad are analyzed, almost entire Greek community have relatives in Greece. This originates from the emigrants in the recent history. 80 % of the Jewish community has relatives in Israel. This also originates from the migrations after Israel's declaration of its independence. 35 % of the Jews have relatives in the USA as well. On the other hand, 50 % of the Armenian community has relatives in the USA. Interestingly, 50 % of them relatives in France as well. There are only 9 people having relatives in Armenia. From this point of view, we can draw a conclusion that when they were to move from here, they mostly selected the USA or France rather than Armenia.

There is a common response to the question ‘How long have you been living in Istanbul?’ by all three communities. 91 % of the Jews, 82 % of the Armenians and 96 % of the Greeks are the natives of Istanbul.

When the communities were asked about their feelings in living in Istanbul, 34 % of the Armenians, answered as I do not mind or I am not that happy and 66 % expressed their happiness. On the other hand 81 % of the Greek community was Happy while a proportion of 19 % said I do not mind. However, the Jews have the highest ratio of living in Istanbul happily i.e. 85 %.

The communities were asked whether they were house owners or leaseholders. 73 % of the Armenians were found to be house owners and the rest 27 % is lease holders. This ration in the Greek community is that 70 % is house owners and 30 % lease holders. On the other hand, 77 % of the Jews were house owners while only 23 % were lease holders.

The community members were asked about Turkey’s joining the European Union. 85 % of the both Jews and Armenians said Yes while 71 % of the Greeks said yes and 25 % of them expressed that they had no idea on it.

81 % of the Armenians answered the question ‘do you have Muslim friends to attend your weddings, festivals and funerals’ as yes always. The Jewish community comes next with 74 % and the Greek Community by 70 %. Since there was an option of ‘Sometimes’, many of the community members also selected this option.

While the above question was asked in a vice versa i.e. are you with your Muslim friends in their good and bad days? 67 % of the Armenians, 65 % of the Greeks and 62 % of the Jews answered as yes. This shows that while they where attended more, they do not attend to their friends occasions as frequently as their Muslim friends.

The followings are the answers to the question ‘how do you define yourself?’. 65 % of the Armenian community members selected the option ‘Native of Turkey’ while 40 % selected ‘Native of Turkey and Orthodox’. When we look at the Greek community, we see that 24 people that make 50 % said ‘Greek’ and 19 people i.e. 40 % selected ‘Greek Orthodox’. There are also 18 people with 40 % selecting ‘native of Istanbul’.

They have also marked 'native of Turkey' by 35 % from 15 people. When we look at the answers of the Jewish Community, we see that 95 people responded 159 times. 59 of them defined themselves as Jewish and 48 of them defined as the native of Turkey. The way the responses are given shows that the inclination is towards the option of 'Native of Turkey and Jewish.' In addition to them, there were also 33 people defining themselves as 'native of Istanbul'.

"How many members does your family consist of?" Was another question to be analyzed. 60 % of the Armenians said above 4-5, while Greek community said 2 members by 38 %. Other 31 % said that they had 4 members. 38 % of the Jewish community said 4 and other 51 % marked 2 and 3 options. We can have a conclusion that the Armenians have more crowded families than the others.

While the results of the question 'Have you had any education from a minority school?', we see that 90 % (47 people) of the Armenian community, 98 % of the Greek community and only 30 % of the Jewish community had education from the minority schools. Hence, the Greek community received more education from the minority schools than the other two communities.

"Do you use mother tongue within the family?" Was another question asked to the communities. While the Greek community said Yes by 94 %, the rate is 39 % in the Armenian community and 52 % of the Armenians selected the option sometimes. Among the Jewish community only 27 % said yes we do and 41 % said Sometimes. From this perspective, the Greeks are the ones to use their mother tongues most with the family, then comes the Armenians. A great proportion of the Jewish community speaks Turkish at homes. Some even mentioned as a reaction that their mother tongue is Turkish. Judeo-Espanyol is spoken by the old people and is about to be forgotten completely.

"Are you a subscriber of a local newspaper of your community?" was answered as yes by the 64 % of the Jewish community and 22 % of them said yes I sometimes buy. The Greeks said yes by 69 % whereas 25 % of them said sometimes. The proportion of the Armenians is 49 % yes and 40 % sometimes. From this perspective, we see that

the Greeks are the ones that buy the local newspapers of the community most. The few number of community members also contributed to this.

“Can you read and write your alphabets?” Was answered as ‘I can both read and write’ by the 36 % of the Armenians and same percentage mentioned that they can only read. The rest can neither read nor write. 56 % of the Greek community mentioned that they can both read and write while 38 % stated that they can only read. 23 % of the Jews mentioned that they can both read and write Judeo Espanyol, 22 % mentioned that they can only read. 56 % of them said that they can neither read nor write. Here we can interpret that a majority of Jewish community use Judeo Espanyol within the family as a spoken language. It is learnt traditionally.

“How do you find the relationships within the community member?” was answered as normal by the 67 % of the Armenian community and very good by 18 %. On the other hand, the Jews answered the same question as normal by 72 % and very good by 17 %. The percentages of the Greek community were the same with those of the Jews’. 72 % of them defined as normal while 17 % defined as very good. When we look at this perspective, the Greeks and the Jews can be said to have closer relationships within themselves.

“How is your relationship with your community?” Was another question to be analyzed. 69 % of the Armenian community defined as normal and 24 % said very good. 75 % of the Greek community mentioned as normal whereas 25 % said very good. There was no one to say weak. On the other hand 41 % of the Jewish community said very good while 56 % said normal. There were three people saying that it is weak. Hence, the Jewish community members are seen to be more dedicated to each other.

We asked the communities about how the relationship of Turkey with Israel, Armenia and Greece affected your you and your family. The Jewish community answered as yes by 59 % and 20 % said affected a little. Armenians said no, not at all by 47 % while 27 % said that it affected a little. On the other hand the Greeks mentioned affected by 39 % and 20 % said that it affected a little. Hence, the Jewish community

seem to be the most worried ones. However, when we look at the recent history, we see that the Greeks were in fact affected most.

“Do you have Muslim friends to get help when you feel difficulty?” Was answered as 75 % Yes by the Jewish community and 25 % No. the Greeks answered it as 77 % Yes while it 91 % with the Armenians. From this perspective, we can claim that Armenians have closer ties with the Turkish society than the other communities.

“Do you go to a church or a synagogue weekly?” Was asked to the communities. 60 % of the Armenians said yes while 44 % of the Greeks said yes. The number of yes in the Jewish community is 24 %. There are also 28 % Jewish members who say that they never go to synagogue. The survey was conducted by the leadership of the Chief Rabbi.

“Whether your parents are natives of Istanbul?” was asked to them. 89 % of the Greeks said yes, ehile 74 % Jews answered affirmatively. Only 44 % of the Armenians said yes. Perhaps, a great majority of the Armenians came from different parts of Anatolia to Istanbul.

When asked whether they perform their worships easily or not almost all the communities said yes with high percentages. When we look at the negative answers Armenians lead by 22 % and then Jews 13 % and finally the Greeks with just 6 %.

“If you face any problems, what are they?” Was answered similarly almost by every one. They generally said ‘we are disturbed from outsides and there are not enough churches and synagogues’.



#### 4.4 CONCLUSION

Istanbul, with its nearly three thousand history, unique geography and climate, and its geopolitical position, has always been one of the most attractive cities of the world, and for hundred of years, people have been trying to control it. The city, having been the capital of Eastern Rome for about one thousand years after the division of Roman Empire into two in 395, resisted to many attacks thanks to its thick walls and being almost surrounded by seas. Aside from this, with the emperor of Eastern Rome Constantine's acceptance of the Christianity in 313 and its having been accepted as the formal religion in 380, Christianity began to spread in the whole Europe. The Iznik consul in 325 when the first disagreement with Western Rome on the issue of religion began became the sign of different understandings of Christianity between the East and West would emerge. After the collapse of Western Rome in 476, the Western church (Catholics) which had increased its domination embarked on a race with Eastern Rome to Christianize Europe. The importance of Istanbul had begun to appear in this term and became the center of Eastern church which characterizes itself as "Orthodox". In the Christianization of today's Balkans, Russia and Eastern Europe the most significant role had been of the Istanbul Orthodox Patriarchate. Seen from this perspective, Istanbul's, where European states can find traces from their own historical roots, being the European Cultural Capitol is an undeniable fact.

The secure position of the city, its dominance over the Bosphorus, being on the trade routes like the Silk Road, and being on the closest point of land connecting Asia and Europe, made the city very productive in the field of commerce. The Romans having dominated Byzantium, a city state, for almost one thousand years including the return, kept the population structure cosmopolite through the tradition they brought from the empire. The ruling class being from the Roman nobles, in the social and economic fields of the city such as commerce, military, architecture, gave a special place to different ethnic and religious constituents. This also provided those tradesmen from European countries which have a coast on the Mediterranean and

opportunity to found colonies and increase trade in the city. Viewed from this point, its historical ties with Europe have continued in the commercial field as well.

With the Ottoman army's knock on the city's wall in 1453 the city surrendered after about two months defense and the Middle Ages were closed and the New Age opened. Conqueror Mehmet the Second, known as the intellectual sultan of the Ottoman state, permitted his soldiers one day looting though they had three days of it and besides this guaranteed the safety of the Greeks who were the native public of the city. Many churches in the walls especially Haghia Sophia, the biggest church of the city, were turned into mosques, with the surfaces of these that had fresco and mosaic depictions being covered. Mehmet the Second, not wanting the Greek public of the city to leave and go to Italy, cared to keep those who were culturally and artistically well-grown up, and furthermore brought more artisans from Italy. Additionally, by taking the Orthodox church under his custody and providing them a patriarchate and many rights, pushed the supporters of connecting to the Catholic Church in the Greek Orthodox community out and thus enabled the Orthodox Church to stay on foot against Catholic Church. When looked at from this perspective the Ottoman state had an important role in the religious geography of Europe today too.

When we look at the settlement policy of Fatih Sultan Mehmet after he conquered the city, it is known that he principally opened the inside of the wall to the Muslim settlers. A palace is built in a place where today Istanbul University takes place and then in the part that is called Sarayburnu today, the construction of Topkapi Palace began. This place which was an old acropolis in the time of Byzantium was now becoming the ruling center of the Ottoman State. Many ruling units of the city and military sections and trade harbours were made here and the places that were close or close to flat were opened to the settlers coming from Anatolia; like Aksaray today. After this the Greek population which was still the biggest minority group was placed around Fener, Balat and Galata which could be counted as the suburbs of the city at that time and today's Samatya and its nearside. Mehmet the Second made both Muslim and non-Muslim communities settle even by force from many regions of

Ottoman geography in Istanbul in order to make the city more prosperous and live. By making the Armenian Patriarch whom he knew beforehand come to Istanbul, he opened a patriarchate here as a balance factor against the Greek Orthodox community, and placed the Armenian community coming from Crimean and Bursa in today's Samatya, Yenikapi, Yedikule and its surrounding. For the existing Jewish community in the city, by the system of chief rabbi being practiced, the degree of community leadership was given and as a settlement place to this community Balat and Haskoy, two parts of Golden Horn and some regions in Galata were given. When looked at all of doings, the political, cultural and economic basis of the city was begun to be constituted in the time of Fatih and so that the structures could be protected Fatih broadcasted law books. Viewed from this point, the core of cultural capitol that would last for hundreds of years was constituted.

Non-Muslims who were compartmentally placed in the surrounding areas of the city manifested changing population graphics in past times and with the enlargement of the city they changed locations. Firstly, the Jewish population in Istanbul increased with the coming of the Jewish brought from Spain in the time of Beyazit the Second and the Jewish who were skilled in different vocations gave life to the city in terms of economy. Following this, the Muslim population from Anatolia is still growing in the city. From the east the migration of Armenian communities was seen. The Greek population, with the collapse of Trabzon Greek Empire, increased to some extent. Their population during the rule of Selim the Third was about 90.000.<sup>205</sup>

Towards the 18th and 19th centuries, with the Ottoman's losing land in the Balkans and Russia, the Greek Orthodox population in Istanbul increased. This stems from Roman, Bulgarian and etc. communities who are ethnically not Greek but connected to the Greek Orthodox Church. Together with the rising non-Muslim population in the 19th century, non-Muslim population in the Muslim districts of Istanbul appeared as well; the narrowing Balkan lands in early 20th century such as Fatih, Beyazit,

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<sup>205</sup> Sönmezer M.H, 2004, Modernleşme Sürecinde İstanbul Yahudilerinin Hayatında Sinagog ve Dine Bağlılık, Marmara University, Master Thesis, İstanbul

Uskudar and Cerrahpasa and with Caucasians, Thrace and Southern Marmara and Istanbul got immigration from non-Muslims and Muslims too. After the population rose respectably settlement movements starting from the 19th century rose up. Particularly today's Bakirkoy and Yesilkoy, Besiktas, Bebek, İstinye and Sariyer across the Bosphorus which were previously used as summer houses were opened to settlement, the connection of the places which were once fishermen's town with the city began. To the regions of Bakirkoy and Yesilkoy mostly the Greek and Armenian population moved, the Greeks and Armenians who were previously staying around Beyoglu and Galata moved to the districts of today's Sisli, Kurtulus, Ferikoy districts which were previously farm and vineyards and orchards. In this movement epidemic had a role from time to time as well. Kadikoy Moda and Uskudar Kuzguncuk surrounding have hosted the Greek and Armenian communities since the first foundation of Istanbul. The Jewish community however with the increasing welfare moved to around today's Besiktas Ulus, Sisli Gayrettepe, Levent and Tesvikiye setting out from Balat and Haskoy towards the republican term. However, with the foundation of nation states from the republican term the increasing non-Muslim population gradually decreased while this decrease was realizing utmost in the Greek community, it occurred least in the Armenian community. In the realization of this situation in this direction the role of political tensions happening with Greece became significant. Armenian community however emigrated to USA and France rather than Armenia but with the migrations from Anatolia and high birthrates balanced its population in Istanbul. Though the Jewish society saw some of its population leave for Israel, a major part of it stayed here. Its families with high incomes live in distant, safe collective settlement areas of Istanbul known as resorts today, where there are all kinds of social life environments are present.

Today with 2500 Greek, 20.000 Jewish and 47.7000 Armenian populations, Istanbul is still trying to keep its non-Muslim colors alive. There are over one hundred non-Muslim foundations, among these; there are non-Muslim schools, hospitals, cemeteries, churches and synagogues. If Samatya and its surrounding where a part of the Armenian community lives and is kept separate, the three communities reside in the luxurious districts where the groups with high incomes live. Although the

influences of compartment system coming from past to present affect the issue of knowing each other enough between Muslim and Non-Muslim communities, Non-Muslim communities as minority know the Muslims better as majority. In one year numerous celebrations and ceremonies rites in churches and synagogues on every Saturday and Sunday are made. In order to some prejudices on both sides be abolished, making the necessary efforts and the introduction of communities with various activities in the body of municipalities can decrease the existing problems. They left deep traces on Istanbul's social and cultural identity even though it had not been as of Islam. From literature to music, architecture to commercial life, to food culture, bureaucracy and to various branches of art, it is possible to see the influences of Istanbul non-Muslims everywhere. During the study, our observation prove that these communities vary from each other, in daily, weekly and yearly worships, celebrations, holidays and ceremonies, funerals and wedding ceremonies. Such activities are taking place in Istanbul almost every day and communities do not ever encounter any intervention. The tolerance and respect rooted in Ottoman times has allowed them to preserve their cultures up to this day. Also, cultural exchange has been occurring as a result of interaction. In this respect, Istanbul has been maintaining its bonds with European culture and the basic qualities of Europe throughout history and it has been harbouring the European Cultural capital in its very existence for hundreds of years.

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