**Kadıköy**

Cultural Diversity in Kadıköy

**City Guide**

Advisory Board: Prof. Dr. Tanay Sıdkı Uyar

(KADOS Bilim Kültür Sanat)

Prof. Dr. Yorgo İstefanopulos

(Kadıköy Rum Ortodoks Cemaati Kiliseleri, Mektepleri ve Mezarlığı Vakfı)

Kıdemli Peder Krikor Damatyan

(Surp Takavor Ermeni Kilisesi)

Eli Arditi

(Hemdat İsrael Sinagogu Vakfı)

Harun Niyego

(Araştırmacı, Yazar)

Text Writers: Katerini Proku Türker

Sevan Ataoğlu, Mois Gabay

Prepared by: Burcu Yılmaz Gündüz

Başak Gündüz

KADOS Bilim Kültür Sanat 2019, Kadıköy - İstanbul

This publication was produced with the financial support of the European Union. Its contents are the sole responsibility of KADOS and do not necessarily reflect the views of the European Union.

Content

Introduction - Tanay Sıdkı Uyar 5

[From Call to Mind - Kadıköy City Guide Advisors…](#_TOC_250052)

Historical and Cultural Heritage of Kadıköy Greek Orthodox Community

[Yorgo İstefanopulos 7](#_TOC_250050)

A Look at the History of Kadıköy Armenian Community

[Krikor Damatyan 8](#_TOC_250048)

Jewish Life in Yeldeğirmeni and Hemdat Israel Synagogue Foundation

Eli Arditi 9

Haydarpaşa-Yeldeğirmeni, one of the oldest settlements of the

Jewish community in Istanbul - Harun Niyego 10

[From Call to Mind - Kadıköy City Guide Authors…](#_TOC_250047)

History of Kadıköy and the Presence of Greeks in This Region

[Katerini Proku Türker 12](#_TOC_250046)

Armenian Traces in Kadıköy - Sevan Ataoğlu 14

 [On Yeldeğirmeni, the Lost Jewish Heritage… Mois Gabay 16](#_TOC_250045)

[Call to Mind - Kadıköy City](#_TOC_250044) Route

[Important Institutions 18](#_TOC_250043)

[Kadıköy Metropolitan Building 18](#_TOC_250042)

[Churches, Sacred Springs and Synagogues 19](#_TOC_250041)

[Ayia Efimia Metropolitan Church 20](#_TOC_250040)

[Ayia Triada Cathedral 20](#_TOC_250039)

[Ayios Yeorgios Church 21](#_TOC_250038)

[Ayios Ioannis Hrisostomos Church 21](#_TOC_250037)

[Ayios Ignatios Mezarlık Church 21](#_TOC_250036)

[Kadıköy’s Sacred Springs 22](#_TOC_250035)

[Surp Takavor Armenian Church 23](#_TOC_250034)

[Surp Levon Armenian Catholic Church 23](#_TOC_250033)

[Hemdat Israel Synagogue 23](#_TOC_250032)

[Bet El Synagogue 24](#_TOC_250031)

[Eglisia Notre Dame du Rosaire French Catholic Church 25](#_TOC_250030)

[Notre Dame de l’Assomption French Catholic Church 26](#_TOC_250029)

[All Saints Presbyterian Church 26](#_TOC_250028)

[Tubini Church - Anatolian Protestant Church 27](#_TOC_250027)

[Cemeteries 27](#_TOC_250026)

[Kadıköy Greek Orthodox Cemetery 27](#_TOC_250025)

[Kadıköy Armenian Cemetery 28](#_TOC_250024)

[Kadıköy Jewish Cemetery and Acıbadem Jewish Martyrdom 28](#_TOC_250023)

[Kadıköy British Cemetery 28](#_TOC_250022)

[Schools 29](#_TOC_250021)

[Kadıköy Greek Community Schools 29](#_TOC_250020)

[Aramyan Uncuyan Armenian Elementary School 31](#_TOC_250019)

[Anarad Hığutyun Catholic Armenian Elementary School 31](#_TOC_250018)

[Mıhitaryan School 31](#_TOC_250017)

Haydarpaşa Jewish Community School

(Ecole Communale Israelite de Haidarpacha) 32

[Associations 33](#_TOC_250016)

[Moda Culture Association (Morfotikos Sindezmos Modiu) 33](#_TOC_250015)

Graduates of [Aramyan School Association 33](#_TOC_250014)

[Göztepe Culture Association 34](#_TOC_250013)

[Theaters and Cinemas 34](#_TOC_250012)

[Kadıköy Theater 34](#_TOC_250011)

[Yeldeğirmeni Cinema 34](#_TOC_250010)

[Everyday Life Places 35](#_TOC_250009)

[Moda Park Restaurant (Koço Lokantası) 35](#_TOC_250008)

[Todori’s Tavern 35](#_TOC_250007)

[Greek Tradesmen in Kadıköy and Moda 35](#_TOC_250006)

House of [Gülbenkiyan Family 36](#_TOC_250005)

Mansion of [Şekerciyan Family 37](#_TOC_250004)

Mansion of [Lazyan Family / Lausanne Club 38](#_TOC_250003)

[Famous Jewish Apartments of Yeldeğirmeni 39](#_TOC_250002)

Jews Who Left Their Mark on Yeldeğirmeni 40

[Call to Mind - Kadıköy Bibliography:](#_TOC_250001)

 [An introduction to more in-depth studies… 43](#_TOC_250000)

**Introduction -** *Tanay Sıdkı Uyar*

KADOS Science Culture Art is a non-governmental organization founded in 2000 to carry out studies in the fields of arts, urban rights, and environmental rights, cultural and artistic rights. In addition to scientific, cultural and artistic activities, children are also included in our fields of activity.

Through our ‘Urban Talks', which is one of our events that have been continuously implemented since our establishment, we have acted as a means for bringing together many people of science, culture and art who are experts in their fields with people who are interested in similar fields. We helped the local residents gain knowledge and experience in our areas of work, and we have created and continue to create a platform where people who participate in these talks as speakers and listeners come together in interaction.

Again, as one of our important works; we can name the "Don't let Moda Coast Become a Highway" campaign that we launched with the support of Moda District Initiative and the residents of the region. In 2003, with residents of Kadıköy, it was an important step to put forward the public will to prevent the implementation of the highway project planned to pass through Moda Coast. Moreover, this campaign was followed by many international projects in the field of environment. These projects helped KADOS Science Culture Art gain international presence especially in fields of environment, climate and energy, in addition to being a local non-governmental organization.

In 2001, we took part in the Balkan Ecological Network. There in a workshop with children, we prepared a "friendship, peace and environment in the Balkan countries" themed calendar, and during the calendar preparation process, we saw the importance of transferring this knowledge and experience to future generations, and adopted children as one of our fields of study.

Since 2004, KADOS Science Culture and Art has been taking part in the NGOs Forum, Environmental NGOs Forum and Environment and Climate Forum programs organized within European Commission. In this way, we find the opportunity to observe and evaluate the developments in the world simultaneously. And following our application to participate as an observer in 2015, we have since been working as a non-governmental organization accredited to attend the annual Conference of the Parties (COP) under the United Nations Framework Convention on Climate Change (UNFCC). In this process, we also carried out studies within the Climate Network established in Turkey. We are also closely following international developments as a member of the Black Sea NGO Network (BSNN) and Climate Action Europe (CAN Europe). The knowledge and experience we gain from these studies also manifest themselves in the activities we carry out within Turkey Environment Platform (TÜRÇEP), of which we are a member and the coordinator.

Turkey Environment Platform (TÜRÇEP), of which we are a member and the coordinator, was founded in 2005. Connected to 9 Regional Platforms, it incorporates many non-governmental organizations that are involved with it. Every year, we hold House of Representatives meetings regularly; in an effort to raise awareness about problems across the country, to share our knowledge with the public and to find solutions.

We realized our most comprehensive work in the field of culture and art with the ‘Call to mind: Cultural diversity in Kadıköy’ project that we started this year. 'Call to mind: Cultural diversity in Kadıköy’ was launched to support the development of contemporary urban culture, to preserve cultural heritage, to transfer cultural memory to future generations and to contribute to the development of intercultural dialogue in urban life. The preparation process took about two years. We set out with the desire to follow the traces of Armenian, Greek and Jewish residents of Kadıköy, many of whom had to leave their place due to political and economic reasons, in urban life through spaces, and transfer this knowledge to young generations; and we had many companions in this process which we realized collectively. We would like to thank everyone who helped us to establish and solidify this unity.

As we mentioned at the beginning, 'Urban Talks' is one of the events of KADOS Science Culture Art that has been organized regularly since its foundation. This guide is a product of the Urban Talks seminar series, which was conducted in May as part of the ‘Call to mind: Cultural diversity in Kadıköy’ project, and provides us with archive-worthy texts with its records. It was completed with the contributions of the Advisory Board consisting of Yorgo Istefanopoulos, Krikor Damatyan, Eli Arditi and Harun Niyego and the Text Writer Group consisting of Katerini Proku Türker, Sevan Ataoğlu and Mois Gabay.

The cultural heritage of Kadıköy is, of course, not limited to the places in this guide. We limited our route to these places since the scope of the study was limited to the Greek, Armenian and Jewish people in Kadıköy, and to the Levantines partly. Another feature that distinguishes this study from its counterparts is that it includes a ‘Kadıköy Bibliography’. This bibliography provides an introduction to more in-depth studies. Resources were classified by subheadings such as encyclopaedic publications, special series, studies related to the project subject, theses and documentaries, and sorted by publication years. We were able to include only a small portion of the texts about Kadıköy in the printed sample; through the online bibliography, which will be updated and improved every year, it is possible to access many more texts on the websites of KADOS Science Culture Art and Call to Mind Kadıköy.

Another application that you can access from the website is the online version of the map, which is provided in print with the guide. The scope of this map will be expanded as our work develops and deepens.

In short, we invite you for a little walk with the guide you are holding. You can consider the map that we share on the following web pages, the records of the Urban Talks and the Kadıköy bibliography as suggestions for the next steps after this walk, and you can contribute to the activities of KADOS Science Culture Art with new suggestions.

KADOS - kados.org.tr

#### Call to Mind – From Kadıköy City Guide Advisors…

**History and Cultural Heritage of Kadıköy Greek Orthodox Community**

*Yorgo İstefanopulos*

Founded in 685 BC by those coming from the city of Megara in Greece, Khalkedon has been the home of a Greek-speaking community throughout its history of nearly 2700 years. This community adopted Christianity after the 1st century AC. The Greek-speaking and Orthodox Christian people of Khalkedon, which had an important location directly opposite Constantinople, the capital of the Eastern Roman Empire, began to be referred to as ‘Rum’ (Romios), derived from the word ‘Rome'.

Khalkedon was conquered by the Ottomans in 1350. In 1453, when Sultan Mehmet the Conqueror conquered Constantinople, he gave Khalkedon to the kadi of Istanbul as service payment and later this region came to be known as Kadıköy.

The cultural heritage of Kadıköy is based on Turkish Muslim, Greek Orthodox, Armenian and Jewish communities. Of these, the Greek Orthodox cultural heritage is the oldest.

I was born in Kadıköy's Moda district in 1944, but my grandfathers and grandmothers had passed away before that year. As I learned from their family friends, my grandfather, Nikola Stefanopoulos, settled in Moda district in the early 1880's and built a house on a plot close to the back door of the Mansion of Mahmut Muhtar Paşa. In those years, the Greek population in Kadıköy was over 10,000. And in the early 1900s, it exceeded 20,000. For this reason, the necessary edict was obtained from Sultan Abdulhamid for the construction of a new church with the initiative of Kadıköy Metropolitan Germanos and the intervention of the last Russian Tsar Nikolai. With the generous donations of the Greek community and the financial contribution of the Russian Tsar, the Hagia Triada Church on Bahariye Street, the last church built during the Ottoman period, was opened in 1905 with a magnificent ceremony to meet the religious needs of the increasing Greek Orthodox community. This church was severely damaged during the events of September 6-7 in 1955. The largest crystal chandelier of the church, which was a gift from the Tsar, was completely destroyed in these events. 60 years later, in 2015, this chandelier was rebuilt in accordance with the original with the initiative of the Kadıköy Greek Orthodox Community Foundation, where I have been the Chairman of the Board of Directors since 1991, and the Hagia Triada Church regained its former beauty during the Easter Day ceremony of that year.

The most important Greek source about the history of Kadıköy Metropolitan is the comprehensive work "Kadıköy Metropolitan Church from Antiquity to the Present" published in 2000 by theologian Dr. Anas-tasios K. İordanoğlu. As a phenomenon brought to mind by this work, we can mention the tendency and necessity to positively remember the past accomplishments and cultural heritage of a society, which is almost extinct, and to transfer those to future generations. Today, this Guide, which focuses on the cultural heritage of the ever-decreasing Greek population in Kadıköy, aims at realizing this transfer.

Best Regards.

# A Look at the History of Kadıköy Armenian Community

## Krikor Damatyan

Today, Kadıköy is a heavily populated district of Istanbul, well-developed with its religious, charity, educational and social institutions. We know that Armenians, who settled in Kadıköy, which used to be a small fishing village where horticultural agriculture was practiced, formed a distinctive community and made a significant history. This history is an integral part of the history of Kadıköy.

Published by the Municipality of Kadıköy and prepared by the late Dr. Müfit Ekdal, the book "The First Turkish Village in the Byzantine Metropolis: Kadıköy" provides us with the records of the Armenian community in Kadıköy.

Since we are interested in the history of Surp Takavor Church and its community, we gained a lot of information as much as we had access. During this research, we saw that memoirs written by Lili Koç and Dr. İkna Sarıaslan memorialized the history of the church and choir, while Vahram Burmayan summarized the 100-year history of Aramyan Uncuyan School.

Apart from this work published in Armenian language, we have prepared two other works for publication which are the result of a more comprehensive study and research. Of these, ‘Memories, Traces of Kadıköy's Past’ is a memoir from 1872 by Hovhannes Kalfa Isdepanyan of Kadıköy. This work, which contains information about both the Armenians of Kadıköy and the Muslim and Greek neighbors in terms of its content, spans over a period of time starting from late XVIII. century and continuing into the early XX. century.

And the five-volume work titled ‘Kadıköy Memorial Book' prepared by us in Armenian language discusses the position of Kadıköy Armenian community in different areas, significant events in the community life, religious, charity, educational and social institutions, community mem-bers who left their mark in different fields and well-known families.

We would like to thank Association of Kadıköyü Friends of Science, Culture and Art (KADOS) for its contribution to promoting our works.

Greetings and best regards.

# Jewish Life in Yeldeğirmeni and Hemdat Israel Synagogue Foundation

# *Eli Arditi*

Jewish life in Kadıköy Yeldeğirmeni dates back to the mid-1800s. In these years, the Jewish population of the district, where a small number of Jews preferred to live, increased in 1872 with those who migrated to the neighbourhood after a fire in the Kuzguncuk Mountain Bath. The Jewish population, which was 200 households in the late 1800s, reached 450 households in 1921, while the number of Jews living in this district today has decreased to 2-3 households. While settlements were observed in Moda district after 1950s, at the same time, summer-house vacationists started to come to the region between Caddebostan and Suadiye. With the construction of the Bosphorus Bridge in 1974, Caddebostan was now not only a summer resort but also a neighbourhood where Jewish community members began to settle to live whole year. As a result of the need for a synagogue that arose as the population grew in Caddebostan district, the Caddebostan Bet-El synagogue, which is still actively used in this district, was opened for worship in 1954. The neighbourhood also has the only association of our community operating on the Anatolian side, Göztepe Culture Association.

Memories and documents related to Jewish life in Yeldeğirmeni became a literature work with the book "Our 100 Years in Haydarpaşa" prepared for the 100th year of Kadıköy Hemdat Israel Synagogue.

Today, about one third of the Jewish community lives on the Anatolian side. Our community has a synagogue and a youth association as well as a kindergarten for preschool children. We wish to move this school, which has been serving Jewish children of the region for many years, to our old school building in Yeldeğirmeni, which is currently undergoing restoration.

We would like to thank Association of Kadıköyü Friends of Science, Culture and Art (KADOS) for their contributions and works, which will give our community, who is living in Kadıköy and gradually decreasing, a better recognition, and will contribute to the richness of coexistence.

With love and best regards.

# Haydarpaşa-Yeldeğirmeni, One of the Oldest Settlements of the Jewish Community in Istanbul

## Harun Niyego

In the 19th century, the face of Istanbul was changing with the emergence of new districts. New districts such as Yeldeğirmeni in Haydarpaşa, and Moda presented a modern look with their straight streets that are either parallel or vertical to each other and their apartments built of stone and marble at the highest standards.

Haydarpaşa became an important supply and public transportation point with the opening of the Anatolian railway. During the years of armistice, the occupation forces set up camps in the region and frequently organized sports demonstrations, which gave the region quite a popularity. During this period, Jews' popular settlements on the Asian side were Üsküdar’s famous Mountain Bath region known as Bella Vista, and Yeldeğirmeni and Talimhane, which were the most popular areas of Haydarpaşa, the places chosen for residence by the people living in Bağlarbaşı and Kuzguncuk regions.

In 1890, we observe that the Jewish community of Haydarpaşa reached two hundred families. In order to preserve and recognize Jewish identity, the idea of constructing a new and magnificent synagogue in this community began to be considered and so Hemdat Israel Synagogue was opened on Sunday, September 3, 1899, which coincided with the Jewish New Year.

There were also charity associations run by both the community leaders working voluntarily within the Hemdat Israel Synagogue, and by local youth. A charity called Bikur Holim used to take care of community members who are sick or in need. As we learn from the El Tiempo newspaper of November 1890, there was another association under the name of Jeune Union Litterarie de Haidar-Pacha in the Hay-darpaşa region. In my interviews with the elderly people who lived in Yeldeğirmeni, they always mentioned that, in the 1920s, a club under the name of Circle Israelite Social Aid Association was in service of the members of Haydarpaşa Jewish community. Middle aged and older members of the community would go there, chit-chat, read newspapers and play cards and backgammon. The association also organized social assistance to families and persons in need in the neighbourhood. Later, the young people of the district established a library under the roof of this association and organized activities such as public plays and musical performances. This cultural section founded by young people started to operate under the name Circle Israelite Section Litterarie. There was also Bar-Kohba Association where young people practiced sports.

In the 1890s, the presence of French Ecole Saint Euphemie Girls' Primary School, French Ecole Saint Louis Boys' Primary School, Ecole Allemande German School and Ecole Communale Israelite de Haidar-Pacha, which is the Community School of Alliance Israelite in the Yeldeğirmeni district of Haydarpaşa indicates that the cultural level of young people was very high. Before the First World War, the Jewish and Christian population in Yeldeğirmeni was much higher than that of Muslims. As a result, two of the schools operating in the district provided education for Catholics, Protestants and Jews. These schools were at the primary school level. After completing these schools which has six years of education, the students would either being to work or continue their studies at Saint Joseph Boys' School in Moda and Dame de Sion French School for girls. And the students who graduated from the Jewish community received their primary school diplomas after passing a separate examination at the French embassy.

The owners and tenants of the first large apartment buildings built on the ridges overlooking Haydarpaşa Bay on the Anatolian side of Istanbul were mostly Jews. In the early years of the Republic, population of Yeldeğirmeni consisted of an equal number of Turks and Jews, and a smaller number of Greeks and Armenians. In the neighbourhood, pharmacists, doctors, tinsmiths, grocery stores, mobile fishermen, herbalists, glaziers, mobile rollers and tailors were Jewish. As for the barbers… Every community had their own barber.

One of the meadows, which were very important places for the local people, was called as 'La Blankeriya', in Haydarpaşa and known as 'İbramağa’ meadow. There was such a rich chamomile cover that, when you looked at it, it looked as if the meadows were covered with a white, and not green, cover. Jews would go to the synagogue on the Holy Saturday and they would crowd into the country cafe here after synagogue. The high number of meadows around the region led young people to make sports a part of their life.

In 1921, a fire that broke out in Bella Vista area of Üsküdar, where a developed Jewish community lived, destroyed everything, and many Jewish families who became homeless migrated to Yeldeğirmeni mostly. Exactly one year after this fire, on 27 July 1922, Yeldeğirmeni district saw another great fire. 280 buildings, 170 of which were made of stone, burned down in the fire, and 300 Jewish families suffered from the disaster. There were many casualties. More than a thousand families were left homeless after the fire. Yeldeğirmeni district recovered once again after this fire.

As someone born in Yeldeğirmeni in 1950 and spent his childhood and youth in this neighbourhood, I got to experience the mosaic in Yeldeğirmeni. I still remember that the language heard in the streets when I was a child was Ladino. In the 60s, the fact that Jewish residents of Yeldeğirmeni district preferred the European side of the city, Moda district and Caddebostan and its surrounding areas as new places to live, and that especially the young graduates of Saint Joseph high schools started to leave Yeldeğirmeni to study at universities abroad led the Jewish population of the neighbourhood to decrease gradually, and this is where we are today. I presume that there are two or three Jewish families living in the neighbourhood today.

#### Call to Mind – From Kadıköy City Guide Writers…

**History of Kadıköy and**

**Presence of Greeks in the Region**

*Katerini Proku Türker*

We need to go back to the 7th century BC in order to examine the history of Kadıköy and the presence of the Greeks in this region. 'Khalkedon’ (new town), a settlement established by the Phoenicians who were one of the first maritime tribes of ancient times, caught the attention of Megarans who had already established two cities in the region. With its sheltered location, the nearby Kalhedon river, its large harbors and its proximity to the southern entrance of the Bosphorus, Khalkedon had all the necessary characteristics for settlement. In 685 BC, the Megarans called this distinguished city by the name ‘Khalkedon'. The walls of city, which was governed by the system of ancient Greek city-states, surrounded the Acropolis built on the hill where Bahariye district is today. About 30 years after the founding of Khalkedon, it was Megarans again who founded the rival city at the entrance to the European side of the Bosphorus. The last Megarans who founded the city state of Bizantion despised Khalkedon and called it the ‘land of the blind'.

 The city, having been plundered in the 6th century BC during the passage of the Persian armies under the command of Darius, lost its importance after city of Nikomidia (Izmit) became the capital of Bitinia.

In 74 AD, after a long resistance against the Romans, the city fell and became part of the Roman Empire. As a punishment for the resisting city, the Romans destroyed the city walls and used their stones in the construction of the Valens (Bozdoğan) aqueduct which they built in the 4th century (368). The city, which was rebuilt in the Roman period, was moved to the area where Haydarpaşa station is located today. Apart from the hippodrome which is a must for Roman city culture, theatre building, wide street and squares (forum) and two big temples were built. One of the temples was dedicated to the Goddess Aphrodite, and the other temple with the divination centre was dedicated to God Apollo.

With Christianity beginning to spread from the 1st century AD onwards, as in all eastern lands of the Roman Empire, the language was Greek, religion was Christianity, and a cultural synthesis that is governed by the Roman state administration system had emerged. This synthesis, called Greco-Roman, constituted the culture of the Eastern Roman Empire. Until the 7th century AD, Khalkedon was an important settlement on the Anatolian side of the capital of the Eastern Roman Empire. The city, abandoned with the onset of raids and attacks by Avar-Persians and later Arabs, turned into ruins over time.

The Ottomans took Khalkedon in 1350. 103 years later, Fatih Sultan Mehmet conquered Constantinople and gave Khalkedon to the first Kadi of Istanbul, Celâlzade Hıdır Bey, as a ‘service pay’. After this date, it came to be called by the name of Kadıköy.

Foreign travellers who came to Istanbul at the beginning of the 16th, 17th, 18th and even 19th centuries mention, in their texts, the image of Kadıköy as a small, abandoned village. Starting from the mid-19th century, Greek population increased greatly, in parallel to the increased general population of Kadıköy. After the conquest of Istanbul, the Greek population of Kadıköy, which was almost negligible, was 1.500 in 1867, 20.000 in the early 20th century, 15.000 in the first years of the Republic, 1.000 in 1968, 750 in 2000 and today (2019) about 100 people. Together with a small number of Greeks living in other districts of Istanbul, the remaining 100 people continue their lives in an effort to preserve and maintain their native language spoken in these lands for 2.700 years, the Christianity which they have been following for 2.000 years, and the cultural assets created by their ancestors where they lived.

# Armenian Traces in Kadıköy

## Sevan Ataoğlu

For those who are curious about the history of Armenians in Kadıköy, ‘Kadıköy Almanac’ (2016) is the sole reference which is the product of the 10-year research and writing process by the researcher Krikor Damatyan, who is also the religious officer of the district's Armenian church Surp Takavor. The project ‘Call to Mind: Cultural Diversity in Kadıköy', which was implemented by KADOS Science, Culture and Art, paved the way for the efforts to translate 5-volume Armenian work into Turkish. Making a Turkish presentation in one of the project seminars, Damatyan demonstrated the Armenian heritage of the district. This resource also played a key role in the preparation of the Armenian chapter of the project guide. The living witnesses were also interviewed in order to compile information on the history of the Republic and the recent period, thus the first Turkish source we have was produced.

As can be seen throughout Istanbul, the community life of Armenians in Kadıköy continues in the triangle of church-school-association, too. The church, which is located in downtown Kadıköy, is the first, and still active, social living area of the Armenians in the neighbourhood. Surp Takavor (Saint King) Church, Aramyan Uncuyan School in Moda, and the adjacent alumni association continue to provide religious, educational and social services.

The history of the Armenians in the neighbourhood is not as old as that of Greeks and Turks. When the history of the Armenians in Kadıköy is examined, it is seen that the oldest settlement was recorded in 1657. Historian Eremya Çelebi Kömürcüyan mentions in his diary on 30 August 1657 that a priest lived in Kadıköy, but there was no significant Armenian community, nor an Armenian Church building. In his work 'History of Istanbul', completed in 1684, Eremya Çelebi states that Turks and Greeks lived in Kadıköy, but he does not mention the existence of an Armenian community or church. It is known that several Armenians lived in the neighbourhood in those years. It is noted that Kadıköy's first and most famous Armenian was Hoyhannes Kalfa Giragosyan. Giragosyan repaired mansions and tombs in various districts of Istanbul and worked at the supply of timber to be used in the construction of Selimiye Barracks.

Armenian population in the neighbourhood increases with the construction of the first church. The Armenians of Kadıköy had a small place of worship in the early 17th century. Under the patriarch of Istanbul Armenians Patriarch Hovhannes Golod, with the construction licence and Sultan's edict given on 14 January 1721, this church in Kadıköy was reconstructed extensively and was dedicated to ‘Surp Asdvadadzin’ (Holy Virgin Mary). During the reign of Sultan Mahmut II, the Armenian community of Kadıköy gained a new church building, which was built in 1814 under the Sultan's edict. It is known that around 250 buildings were damaged by the fire that broke out in Kadıköy in 1855. The church and the adjacent school were also destroyed in the fire. Repair work begins in 1857, and the church is opened for worship in 1858. From this date onwards, the church is called Surp Takavor (Saint King). The church, which was repaired in 1936 and 1978, was built in a closed cross plan, unlike classical Armenian architecture.

When the boys' and girls' schools built adjacent to the church became insufficient in time, the land in Moda on which there is Aramyan Uncuyan School today was purchased, a masonry building was built on it in 1875, and education started. This building was destroyed when it got old and inadequate over time. The school building we have today, which was reconstructed with charitable donations, opened on 24 June 1962.

Around 20 Armenian schools, which do not exist today, were also identified in the neighbourhood. Felekyan School, Madağyan Kindergarten, Edilyan Kindergarten, Feraceciyan Kindergarten, Karakaşyan Kinder-garten, Haydarpaşa Yeldeğirmeni Kindergarten, Erenköy School, Mezburyan School for Girls, Torosyan School, Isbandaryan School, Dibar Gırtaran Sultanyan School, Askanazyan School, Berber-yan School, Mikhtaryan School, Palakaşyan Girls' School, Tibrotsaser Dignants Teacher's School, Boyacıyan Girls' School, Kazancıyan School, Surpik Aşcıyan First Class Modelist School were short-lived neighbourhood and home type schools in the early 20th century.

We learn from the published works that associations and unions were established within the Armenian Community of Kadıköy and we learn about their aims. It is known that 34 different Armenian associations were active between 1868-1930. The fields of activity of these associations and unions can be grouped under the headings of education, aid to schools, cultural and art activities, social aid, sporting activities and commercial activities.

The oldest union founded by Armenians in Kadıköy was the ‘Fire-fighters Union’ which was founded in 1868. Firefighters Union operated under the auspices of the Executive Board of Surp Takavor Church. The pumps and hoses used in the fire extinguishing work by the fire-fighters would be paid by the union. When it was insufficient, the church board would provide financial support. Tulumbacı Haygaz, whose real name was Hayg Apraham Aşıkyan, the last representative of the Armenian firefighters in Kadıköy, died on February 22, 1956 at the age of 62. He was buried in Uzunçayır Cemetery. According to the elderly people, he used to protect his water pump as if it was his child. But what happened to the pump after his death is unknown.

It is known that there were four alumni associations named Aramyan in Kadıköy. Aramyan School Graduates Association (founded in 1886), Aramyan School Graduates Mixed Student Association (founded in 1922), Aramyan Reading Enthusiasts Association (founded in 1927) and Aramyan School Graduates Association (founded in 1950). A.O.Y.D. initially started in a rented clubhouse in Cem Street in Kadıköy. In 1951, the abandoned building next to Aramyan School was repaired and restructured as the association office. Today, the association continues its cultural and social activities in this office.

The first cemetery of the Armenians in Kadıköy was located in the square overlooking Altyol, in the front area adjacent to Surp Levon Armenian Catholic Church and Anarad Higutyun Armenian Catholic School (Nazim Hikmet Cultural Center). The Şehremaneti (the former form of municipality of Istanbul) forbade burial in the old cemetery on 12 July 1892. A land is allocated for use as a cemetery in Hasanpaşa, Uzunçayır neighbourhood. The first burial in the new cemetery was on August 1, 1892. In the cemetery, there are graves of those who served in various fields such as culture, art, education and trade. Hasanpaşa Armenian Cemetery, which is affiliated to Kadıköy Surp Takavor Armenian Church Foundation, is still in service today.

Today, the Armenian community in Kadıköy is represented by the foundation officially known as ‘Ermeni Surp Takavor Armenian Church, Aramyan Uncuyan School and Cemetery Foundation’. The Foundation provides religious services, aid to the poor and educational services. Within the church, there is a choir, the women's branch and the poor relief branch. Although the exact Armenian population in Kadıköy is not known, there are 5200 Armenians registered in the church. Around 180 students are studying at Aramyan Uncuyan School and the alumni association has 149 members.

# On Yeldeğirmeni, the Lost Jewish Heritage…

# *Mois Gabay*

It was a Sabbath day in 2017. I went down the pier and walked through the alleys to the synagogue to be among the dedicated people who gather every day on Sabbath in Haydarpaşa Hemdat Israel Synagogue, and to experience Yeldeğirmeni with the Jews of Haydarpaşa. After prayer and breakfast, Anri Niyego, the compiler of the book 'Our Last Century in Haydarpaşa', a Yeldeğirmeni lover, and I had agreed to meet. He didn't refuse my request, and we started our trip from door to door, neighbourhood to neighbourhood which would take about two hours in order to transfer the Jewish heritage of this neighbourhood to the next generation. In this neighbourhood, which had its share of ‘gentrification’ movement, just like Galata, Hasköy and Balat, seeing the first examples of houses where the Jewish community inhabited densely in this neighbourhood, getting to know the Jewish heritage of these streets, from doctors to grocery stores, shops to pharmacists, even though they are not here today, sufficed for me to establish a bond with this neighbourhood. Last week, we were on a tour of Kadıköy-Yeldeğirmeni to share what I learned with my friends for the first time. Sometimes we immediately knew from the letters on the door of a house or the style of the buildings that a Jewish community lived here. As long as we, who are in love with this city, are here, we will continue to tell the story of our multi-coloured Istanbul.

*Dedicated to Yomtov Garti, the legendary teacher of Galatasaray, Saint Joseph and Jewish High School,*

*to Salamon Seviş, Kadıköy Synagogue's late veteran, benevolent person*

*and to all other Kadıköy residents who loved this city, and whose names we could not mention here…*

### Where we came to Yeldeğirmeni from?

The majority of the Jews whose settlements in Bahçekapı District were expropriated with the order of Safiye Sultan and the construction of the New Mosque starting from 1597 settled in Hasköy, Balat and Kağıthane, which are the northern and southern coasts of the Golden Horn. Over time, the Jewish community moved to Galata and then they migrated to Ortaköy and Kuzguncuk Dağ Hamamı this time due to the plague epidemic that broke out in Galata. The fire in the Kuzguncuk Dağ Hamamı in 1872 caused the Jewish community to migrate in large numbers to Yeldeğirmeni. The fact that the Jews had been living in Yeldeğirmeni before this date was a reason for their preference of this place. The Jewish population, which was 200 households in the late 1800s, reached 450 households in 1921, while only a few families left today as the Jewish community that still lives in this district.

### Call to Mind - Kadıköy City Route

**Important Institutions**

Kadıköy Metropolitan Building

The church administration of Kadıköy (Khalkedon) and its region was raised to the Metropolitan level in the period of the 4th Ecumenical Council (451 AC). There is no record of a building defined as a Metropolitan Bishop residence in Kadıköy in Byzantine period in the sources. Especially after the 7th and 8th centuries, it is known that the metropolitan bishop of Kadıköy (Khalkidon) stayed in the church of Ayia Efimia built near the Byzantine hippodrome. In the Ottoman period, it is said that the metropolitan bishop of Kadıköy sometimes resided on the Anatolian side of the Bosphorus, in Kuzguncuk, Üsküdar, Şile, sometimes in Fener or Heybeliada. The first metropolitan bishop residence mentioned in the sources is the building purchased in 1794. A person named Hacı Nazi purchases a building belonging to Ayia Efimia church near Kadıköy ferry port and donates it to the Metropolitan of Kadıköy. This building, which still exists today, is located near the new Kadıköy ferry port, with Bambi café beneath it.

In 1905, Kadıköy Metropolitan Bishop of the period, Germanos, moved to the women’s section of Köseoğlu Pasha's mansion in Bahariye as a tenant first, and in 1908, he bought the building with his personal money and donated it to the Kadıköy Metropolitan Institution for use as the metropolitan bishop residence. Süreyya Pasha purchased the men's section of the mansion. Located on Bahariye Street, adjacent to Süreyya Opera House, this wooden mansion is the last example of Ottoman mansion architecture in Bahariye. Built in a large garden, the building dates back to the 18th century.

The wooden building, which is entered through a large, glass entrance with marble steps, consists of two full floors and a penthouse. The lower floor of the building houses various offices of Kadıköy Metropolitan. The second floor, which has the appearance and splendor of a museum and is furnished with antique furniture and precious oil paintings, houses the office and official reception rooms of Kadıköy metropolitan bishop.

The building, which was damaged during the events of September 6-7 in 1955, was restored in 1970 by two prominent Greek architects, Aristidis Pasadeos and Vasilios Vingas. In the last restoration in 2012, all the historical and structural features of the building were carefully preserved and especially the exterior restoration was done.

# Churches, Holy Springs and Synagogues

### Ayia Efimia Metropolitan Church

Kadıköy's Greek Orthodox churches operate under the roof of Kadıköy (Halkidona) Metropolitan of Istanbul Greek Orthodox Patriarchate.

After the population exchange in 1924, seven churches from Bağlarbaşı to Beykoz on the Anatolian side of the Bosporus and five churches in the centre of Kadıköy are open to worship and serve the Greek Orthodox community. Four of these churches are congregational churches and one is a cemetery church. In addition to the churches, there are three sacred water springs called ‘ayazma' which have an important place in the Greek Orthodox religious tradition.

The first church attributed to Saint Efimia was built in the early 4th century, probably during the reign of Emperor Constantine the Great, around present-day Haydarpaşa, which was settlement area of Kadıköy (Halkidon) at the time. According to some sources, ‘martyr' (those who died with torture for the sake of their religious belief) Efimia's body is preserved in the splendid church which was built on the tomb of Efimia, who was buried in the area of the ancient temple of Aphrodite or in the site of the Apollo prophecy centre. The activities of the 4th Ecumenical (Universal) Church Council, which convened in 451, continued in this church with the participation of more than 600 senior clergymen (bishops) beside the body of Saint Efimia.

The church was pillaged during the Avar-Persian attacks in the 7th century, probably in 626, and then remained ruined. The marbles, columns and capitals from this church were used in the construction of Süleymaniye Mosque which was built in the 16th century. The sacred body of the Saint was first smuggled to the island of Limni and then preserved in the church of Ayia Efimia, which was built next to the Istanbul Hippodrome. Today, the ‘Holy Body' of the Saint is located in the right nave of Ayios Yeorgios Patriarchate church in Fener. It is known that there was a monastery attributed to Saint Vassi in the place of Ayia Efimia church during the Byzantine period in Kadıköy downtown.

After the conquest, a large part of the Christian population of Kadıköy moved to Fener, Samatya, Kumkapı and Beşiktaş districts. The few Muslim and Christian inhabitants who stayed in Kadıköy settled around the Osman Aga Mosque built near the pier in the early 17th century. During this period, the Christian people began to use the church of the Azize Vassi monastery in that region which was in an abandoned and ruined state, attributing it to Saint Efimia. After the restoration in 1694, the church took its present form with the extensive repairs and additions in 1830. The most recent repair was made in 1993.

In Kadıköy downtown, you can enter the courtyard of Ayia Efimia church through the door on Yasa street. In the courtyard the top which is covered with glass, there is the grave of the Zaharof family, who sup-ported the church with great donations. In the narthex section of the church entered through the courtyard, there is the Ayia Paraskevi spring and the ‘Giant Icon' depicting the 4th Khalkedon Ecumenical Council, as well as depictions of male and female saints of various sizes. The architecture of the main part of the church entered through the narthex is incompatible with any of the known church models. Due to the additions and interventions made, the building has become amorphous. The ‘iconostasis' (templon) section of the church, and the 'ambon' (sermon stand) and the bishop's throne are among the finest examples of 19th century wood carving. The icons in the church date back to the 18th, 19th and 20th centuries. On the outer surface of the southern wall of the church courtyard is located the Grand Vizier Sürmeli Ali Paşa fountain, dated 1693.

### Ayia Triada Cathedral

This church, the largest and most magnificent church of the Kadıköy Metropolitan today, is attributed to the 'Ayia Triada' (Holy Trinity: Father, Son and Holy Spirit).

The Greek population, which started to increase from the second half of the 19th century, expanded their settlement area from Kadıköy's pier region to Bahariye and Moda. In order to meet the needs of the Christian population settled here, a church was built where the present church is located. The small, wooden church built in 1887 was far from meeting the needs of the rapidly growing community in the early 20th century. In these years, it was decided to build a large church with the do-nations from the public, especially the community's prominent rich people.

The architect of the church was Velissarios Markopulos. Built on an area of approximately 800 square meters, the church has a domed basilica plan and has two bell towers on the west side. Hereke stone and Marmara Island marble were used in the construction of the church, which has a dome height of 30 meters. ‘Templon' (or iconostasis), 'ambon' (sermon stand) and the bishop throne in the church were built by Teodoros Tombros, the well-known Athenian sculptor of the time, using famous Pendeli mountain marble of Athens. 'Icon' (depictions) and wall paintings in the church are the works of well-known icon painters Diako Prokopios and Nikolaos Kesanlis. The sound of the Russian-made big bell of the church, according to the elders, would be heard in Pendik when it tolled. ‘Ayazma’ water brought from Ayia Ekaterini in Moda is put into the water reservoir in 'narthex' entered through the stepped entrance of the church in the garden.

The church was inaugurated on April 10, 1905 by the Kadıköy Metropolitan Bishop of the period, Germanos. Metropolitan Bishop Germanos, who provided extraordinary financial and moral support during the construction of the church, rose to the position of Patriarch of Istanbul in 1918 as Germanos V. After his death, he was buried in the magnificent tomb in the garden of the church of Ayia Triada.

### Ayios Yeorgios Kilisesi

The church on the Karakolhane street of Yeldeğirmeni district was dedicated to Ayios Yeorgios (Aya Yorgi). In the 1890s, the first church built in the location of a ruined synagogue consisted of a small, wooden structure. The bell tower of the church was made from the railway rails by the Greek workers working in construction of Haydarpaşa station and railway laying in those years.

When the Christian population of the district increased in early 19th century, the school building, which had been built a few years ago, was transformed into a church in 1919, replacing the existing old church to meet the needs of the community.

The wooden church was rebuilt between 1958-1961.

The three-nave, domed basilica plan church's icons are 20th-century copies of mosaic depictions painted on wood in Chora church.

### Ayios Ioannis Hrisostomos Church

The church of Ayios Ioannis Hrisostomos, located on the Iskele street of Kalamış district, is the last church in the eastern side of Istanbul, used by the Greek community of Istanbul. Since the churches in the districts such as Bostancı, Maltepe, Kartal, Pendik, Bakkalköy, Paşaköy, which were used before the population exchange in 1924, were not used any more due to the lack of congregation after this date, Kalamış became the eastern border of Greek Orthodox churches in Istanbul.

It is known that Emperor Arkadius' palace eunuch Evtropios built a palace and monastery in Kalamış in 400 BC during the Byzantine period and was buried in this monastery.

In 1878, the Greek community of Kadıköy built Ayios Ioannis Hrisostomos church on the ruins of the Evtropios monastery in Kalamış, where several fisher families and gardeners lived and used it as a summer resort. The gravestone of Evtropios found during the foundation excavations can be seen in the narthex where it was placed in the church.

The church, which looks like a small village church, is painted on the outside and has three naves, and a small bell tower in the courtyard. The templon, ambon and bishop's throne of the church are wooden and their icons are dated to the late 19th century and 20th century. In the narthex of the church, there is a holy spring (ayazma) attributed to Ayios Ioannis Prodromos (John the Baptist).

21

### Ayios Ignatios Mortuary Chapel

The church, located in Uzunçayır of Hasanpaşa district and in Kadıköy Greek Orthodox cemetery, is attributed to St. Ignatios.

In 1864, after the decision was made to move the burial sites out of settlements, approximately 10.000 square meters of land in Uzunçayır was allocated to Kadıköy Greek community, along with the other minority communities. Permission to build a church within the allocated land was granted in 1898 (the reign of Sultan Abdulhamid II). Deputy Prime Minister of the Russian Embassy, Pavlos Maksurof, was personally involved in obtaining the necessary construction permit. In addition to donating 100 Ottoman gold coins for the construction of the church, he also had the icons of the church made by the famous icon painters of Aynaroz. P. Maksurof's son Aleksandros, who died in Istanbul at a young age, was buried in this cemetery.

The exterior of the church bears the characteristics of Russian churches. The interior plan is a three-nave, domed basilica. The icons dating to the end of the 19th century are in Aynaroz style, and there are also those depicted by the priest Diako Prokopios in Istanbul. The temple and the bishop's throne are wooden.

### Kadıköy’s Holy Springs

The water springs in Greek Orthodox churches, which are believed to have therapeutic properties, are called ‘Ayazma' meaning ‘holy water’. The holy springs which are located in the narthex section of a church building can also be found in an independent building outside the church, which is also deemed as sacred as the church. As a result of the centuries-old experience of coexistence of people from different religions and faiths in Istanbul, the holy springs are visited not only by the Greeks but also people of other religions.

Ayia Efimia, one of the churches in Kadıköy, has the Ayia Paraskevi spring in its narthex. The water of this holy spring is especially believed to treat eye diseases.

The water of Ayia Ekaterini Ayazma in the narthex of Ayia Triada church is taken from the water source of the holy water in Moda which is dedicated to the same saint and poured into the reservoir there.

There is Ayios Ioannis Prodromos holy spring in the narthex of the church of Ayios Ioannis Hrisostomos in Kalamış.

Ayia Ekaterini is the holy spring which is known and visited by almost everyone living in Kadıköy. This small spring attributed to Saint Ekaterini is located in Moda district, under Moda Park (Koço) restaurant. Since the beginning of the 20th century, when Moda cove was used as a fisher's shelter, shipyard and caulking place, it was believed by the Greek fishermen who discovered the spring that the water boiling among the rocks on the shore was holy. In 1924, a small building was built on the holy spring, embodying the rock where the water came from. The building, which looks like a miniature church, remains beneath Moda Park Restaurant built in 1930. The holy spring is reached through the garden of the restaurant with a few steps. Inside the square-planned building there is a large silver-plated icon of Saint Ekaterini, icons of various saints, the rock with the water source and a water tank with two taps. The foundations of an old church in the vicinity were discovered while the old, wooden restaurant was demolished for the construction of the new restaurant building above the Ayazma in 1930.

### Surp Takavor Armenian Church

On 14 January 1721, the church was first opened for worship under the name of ‘Virgin Mary’. It was damaged in the fire of 1855 and reopened on September 30, 1858 after renovation. From this date onwards, the church is called 'Surp Takavor'. The church, which was restored in 1936 and 1978, was built in a closed cross plan, unlike classical Armenian architecture. In addition to religious services; a choir, women's branch and the poor relief branch also operate within the church.

### Surp Levon Armenian Catholic Church

A wooden church was first built in 1890 for about 150 Catholic families living in Kadıköy. The building was demolished in 1908, and the current church was opened in 1911. Concerts are also held at the church due to its acoustic characteristics.

### Hemdat Israel Synagogue

Hemdat Israel Synagogue, which is included in the list "world's most beautiful synagogues" published by Conde Nast Traveller magazine of 2017 along with the Edirne Synagogue from Turkey, is one of the most important elements of the neighbourhood’s Jewish heritage identity, preserving the memories of the Haydarpasa Jewish community. Today, the synagogue is open during the holy Sabbath days and holidays and especially those whose families are from Haydarpaşa community take care of the synagogue.

According to the information in Anri Niyego's work, the reason for naming synagogue Hemdat Israel is, in a sense, a means of saying thank you to Sultan Abdulhamit II. The Hebrew meaning of Hemdat Israel is 'The Compassion of the Israelites'. However, the word 'hemdat' here has another meaning. This word consists of the Het-Mem-Dale-Tav consonants in Hebrew. These consonants also form the word 'Hamid’.

An Austrian architect named Boris Lekav was commissioned to prepare the project. The Baroness Clara de Hirsch also made a significant donation to the construction of the synagogue. The construction of the synagogue was completed in 1898, but since its internal deficiencies took a year to complete, it was officially opened on 3 September 1899.

The flamboyant chandelier that can still be seen in the middle in the synagogue was taken by Aronaci Efendi, the chief jeweller of Yıldız Palace, from his house in Moda for the opening ceremony. An identical one of this chandelier, which was later donated to the synagogue, is located in the Dolmabahçe Palace. The wooden ‘azara' (women) section of the synagogue was especially retouched in 1946 by the architect Albert Arditi, who would later participate in the construction of Atatürk's Mausoleum. In the 1970s, a wall was built on the connection between Uzun Hafız and İzzettin Street for security reasons, and in 2014, the garden exterior wall was repaired. In recent years, the building that once housed the Soryano pharmacy next to the synagogue has also been incorporated into the synagogue and is used as an exhibition room.

The main entrance of the temple is normally on the south. However, the synagogue is currently entered through a gate on the aforementioned connection. After entering through the main gate, which is now kept closed, the synagogue is reached by a white staircase climbing up on both sides. The room on the right after entering through the door is ‘midrash’. On the left, a wooden staircase leads to the women's section, ‘azara’. In the middle of the synagogue is the ‘ehal akodesh’ and ‘teva’. The ‘ehal akodesh', where Torah rolls are stored, is made of white marble and is reached by three steps. Interestingly, teva is located adjacent to the western wall of the synagogue. In fact, this plan is an indication of the smart use of space. In this way, the two important parts can be seen by everyone in the synagogue and prayers or speeches can be heard from all over the temple.

The first rabbi of the synagogue was Rabbi Menahem Farhi, originally a Bulgarian immigrant. Rabbi Farhi, who taught Hebrew at Alliance Schools as well as at some Jewish schools, also wrote for some newspapers. Hemdat Israel synagogue is not open to visitors for security reasons today and can be visited with special permission on cultural tours.

### Bet El Synagogue

Since the 1950s, the Jewish population in the Haydarpaşa-Yeldeğirmeni region preferred to settle in various districts along the coast, and numerous families from the European side preferred to move to Caddebostan-Suadiye to spend the summer, creating problems in transportation to the temple in the district of Yeldeğirmeni on Saturdays and religious holidays. From time to time, some volunteers opened their homes for worship, but it didn't suffice to solve the problem. Temporary solutions such as renting some houses with special permits after 1949 in order to organize Rosh Ashanah (Hebrew New Year) and Kipur (day of atonement) ceremonies became insufficient after a while. It was required to erect a building to be designated to this purpose. However, the Haydarpaşa-Kadıköy community did not have a budget for such an initiative. Moiz Behar Ebeoğlu gave the half of the land on the Caddebostan Stone Mektep street to the committee, with a price well below the normal price. Construction started according to the project prepared by the Architect and Engineer Albert Arditi free of charge and completed in the summer of 1954.

The application made by Chief Rabbi on April 1, 1961 was accepted on April 17, 1961 by the authorities to allow the Jews going to their summer houses in Erenköy and its vicinity to perform mass rituals during the season. In 2011, the synagogue was named after Kal Kadosh Bet El and was blessed in the prayer on Saturday morning, February 27, 2011, with the decision of the board and the approval of Chief Rabbi Rav Ishak Haleva.

### Eglisia Notre Dame du Rosaire French Catholic Church

The school opened in Haydarpaşa in 1895 by Oblates de l'Assomption nuns coming to Kadıköy from France was built as school, monastery, church and school building, where 20 nuns worked and 360 students were educated. During the fire in 1911, the monastery and church sections were severely damaged, and the school building was partially damaged. The school building, which was located in the north of the garden, was transferred to the Ministry of Education in 1935. The monastery building and school building, which served as Kemal Atatürk Secondary School in the 1960s, was used as a sports hall in the 1980s. It was completely evacuated after the 1999 earthquake.

The French Notre Dame du Rosarie Catholic Church, a historical architectural monument built thanks to the rights granted by the 19th century Ottoman Reform (Tanzimat) regime, and which was left vacant for long years, was expropriated and restored in 2013 as part of the Rasimpaşa-Yeldeğirmeni Neighbourhood Revival project by Kadıköy Municipality.

Thus, Yeldeğirmeni Art Center, designed to host concerts, plays, conferences and meetings, was opened here on 14 March 2014. In 2011, it won the ‘Project Award' of 'Historical Cities Association' in the “Contest for the Encouragement of the Cultural and Historical Heritage Protection Projects and Applications”.

### Notre Dame de l’Assomption French Catholic Church

There is different information available about the history of Notre Dame de L’Assomption French Catholic Church. In his presentation during the Urban Talks event organized by KADOS researcher-writer Orhan Türker emphasized the importance of the Church in Kadıköy history by pointing out that many French journals about literature and archaeology were published in this Church. According to the Architect Arif Atılgan who has important studies on the spatial history of Kadıköy; when the Greeks from Chios joined to the Latin descendants of Kadıköy in the 1850s, the Catholic population increased and in 1858 the priest Gioseppe de Negri, who was a priest of the region, decided to build a church to meet the needs of the Latins with the support of wealthy Catholic families living in Kadıköy. The foundation of the church was laid in 1859 and construction was completed at the end of 1862. A monastery building was built after the church. It is stated that the priests and nuns of this church also worked in the Notre Dame de Sion school located at the intersection of Cem street and Moda street where there was a church for a period. The Notre Dame de Sion school was closed in 1935 and the Kadıköy Girls' Institute started education in the building. Today, Kadıköy Vocational and Technical Anatolian High School provides education in the new building built in the place of the old building demolished in the 1960s.

The full name of the church is Notre Dame de L’Assomption, which means 'The Ascension of Our Reverend Mother’ (Virgin Mary). The architect is Giovanni Batista Barberini, who is also the architect of the Beyoğlu Municipality building and the theater in Dolmabahçe.

It is known that the Kadıköyspor basketball team facility, for a while, was also in the land of the church which was used as a place of worship by the Syriacs as well since the mid-1970s.

### All Saints Presbyterian Church

It was built in 1878, after the Crimean War. The architect G. E. Street, who built this small church building, is also the architect of the Crimean Memorial Anglican church in Tünel, behind the Swedish Consulate building. This building, which is still open to worship as an Anglican church, is better known as 'Christ Church’.

In the 19th and early 20th centuries, there weresome British families involved with trade in some districts of Istanbul. Until 1906, some British families lived on Yusuf Kâmil Paşa Street, known as Delcorda Street and Loranda Street now known as Poet Nefi Street. One of these families was the Whittall family, one of the well-known merchant families in Moda at that time. The Whittall family was a pioneer in the construction of Moda All Saints church and covered a large portion of the building's expenses. The building was built on a land owned by the Whittall family, although other families also contributed to it. For this reason, the building still belongs to the heirs of the Whiltall family and is religiously supervised by the Anglican church of Istanbul under the European Episcopal.

Moda All Saints church, which was built before the Lausanne, is a small albeit historical example that has been inherited from the last period of the Ottomans to the present. In the early seventies, the number of British residents of Moda declined rapidly. Today, the Istanbul Presbyterian congregation, which is composed of Christian Turkish citizens living in and around Moda, is the local congregation of All Saints Moda, and therefore the church fulfils its worship and religious services in Turkish.

### Tubini Church - Anatolian Protestant Church

The church, which is now used by the Turkish Protestant community, is located on the street that connects Mühürdar Street to the old Kadıköy pier.

The church built in 1904 by the Greek-Italian Catholic mixture Tubini family is a small basilica plan church. It had been abandoned and remained in a ruined state for many years when it was finally allocated to the Turkish Protestant community in recent years.

# Cemeteries

### Kadıköy Greek Orthodox Cemetery

Kadıköy's Greek Orthodox community was used to bury their dead around churches and monasteries, as usual in the Christian world throughout history.

During the Byzantine period, the Christian cemetery near the Ayia Vassi monastery (where the Ayia Efimia church is located today), continued to function after the conquest, too. However, with the increase in the Greek population in the 19th century, the need to create a regular burial site outside the settlements arose. The Greek Orthodox cemetery of Kadıköy, which was built in this period, was located at the intersection of Söğütlüçeşme Street and Bahariye Street.

Until the early years of the Republic, the tradition of burying community leaders and high-ranking clergy in the garden and courtyard of churches continued. During the reign of Abdulaziz, it was decided to move the cemeteries away from the cities and settlements due to hygiene reasons. However, it is known that the congregation continued to use the old cemetery, which remained in the city for a long time (until the 1880s).

The Greek Orthodox cemetery located in the 10-acre land in the Hasanpasa-Uzunçayır area of Kadıköy, allocated by Abdulhamid II to the Greek community is still in use today. Among those buried in this cemetery were Greek pashas, doctors and scientists. In addition, Kadıköy metropolitan bishops and clergymen of Kadıköy churches and members of the Kadıköy Greek community are buried in this cemetery.

The cemetery includes the church of Ayios Ignatios, built in 1898.

### Kadıköy Armenian Cemetery

The first cemetery of the Armenians was located at the area in front of Nazım Hikmet Cultural Center and the adjacent Saint Levon church, which overlooked Altıyol square. The city prohibited burial in the old cemetery on 12 July 1892. A land was allocated in Hasanpaşa-Uzunçayır. The first burial in the new cemetery was made on August 1, 1892.

### Kadıköy Jewish Cemetery and Acıbadem Jewish Martyrdom

In Acıbadem Uzunçayır, there is a Jewish cemetery that meets the burial needs of those living in Yeldeğirmeni and Moda region, and later, of those living in Göztepe, Suadiye region. Also, in this cemetery there is the only Jewish martyr cemetery in Turkey. There are symbolic tombstones of 18 Jewish soldiers who went to fight on various fronts of the Ottomans, and didn't return, during the First World War. They are commemorated along with all the martyrs in the events organized on March 18 Martyrs' Day every year.

### Kadıköy British Cemetery

During the Ottoman-Russian Crimean War of 1854-1856, the United Kingdom, an ally of the Ottoman Empire, used the Selimiye barracks in Istanbul as a military hospital and brought the wounded soldiers here for treatment. In fact, during this period, the British woman named Florence Nightingale, who came to the Selimiye barracks in Istanbul to assist in the care of British soldiers in the hospital, started the tradition of nursing in the field of health and became the first female nurse in history. During this period, a land near the Selimiye barracks was allocated for the burial of British martyrs. The land, which is still under the ownership of the British government, serves as a cemetery where civilian British people are buried along with the soldiers who died in the Crimean War, the First and Second World wars. The entrance is on the road leading to Harem from Haydarpaşa Marmara University Faculty of Medicine building.

# Schools

### Schools of Kadıköy Greek Community

Some sources mention the existence of a Greek school in Kadıköy in the 1830s. Schools of that period were usually located in or around the church, and lessons were taught by the pastor.

According to the records, the first community school started education in December of 1861. None of the old school buildings have survived due to fires in Kadıköy in the 19th century.

With the efforts of the church administration and the leaders of the Kadıköy Greek community, the foundation of the building which would house the main educational institution of the community was laid on 29 June 1871. The building of the Greek educational institutions on Sevastopol street housed the boys’ and girls’ sections. In 1910, it was decided to build a new building because the number of students increased and school building was not sufficient to house all the students. The new school building built on Neşe Street right next to the current school was used as a girls' primary school until the end of the 1944-1945 school year. Since maintaining two separate school buildings was very costly, girls and boys were educated together in the building in Sevastopol street after this date. The school, in which 181 students studied in the 1955-1956 school year, 210 students in the 1963-1964 school year, 28 in the 1985-1986 school year, and 3 in the 2007-2008 school year, was closed in 2011 due to lack of students, and the building was rented out to MEÇ (Merak Eden Çocuk) primary school.

In addition to this school in Caferağa, which was the central primary school of the Kadıköy Greek community, there were also schools providing education next to Yeldeğirmeni and Kalamış churches.

### Yeldeğirmeni Greek Primary School

Yeldeğirmeni primary school started education in 1886. Next to this school building, which was renovated between 1907-1911, two shops were also built to generate income. In 1919, this new school building was converted into a church. Between the years 1920-1923, a three-class primary school building, which was used until 1972, was built next to the church building. The school building, which was closed in 1972 due to lack of students was repaired and is now used as a residence.

### Kalamış Greek Primary School

The school, which provided education with three classrooms at first in the small building built in the same period with and next to Kalamış Ayios Ioannis Hrisostomos church built in the last quarter of the 19th century, functioned until 1972 with four classrooms after 1911. Apart from the aforementioned three Greek primary schools, which were functional from the second half of the 19th century to the beginning of the 21st century, we can also talk about private schools which were founded and operated before the population exchange and the proclamation of the Republic:

### Tarsi Varidu Greek-French Girls' School

Founded in 1895, the school had 2 years of kindergarten education, 4 years of primary and 3 years of secondary education. The school in Kadıköy was closed in 1923 but the same person's school in Beyoğlu Ağahamam functioned until the beginning of the 1960s.

### Konstandinos Kallios School

In this school with a capacity of 10 students, which started education in 1870, the Greek language lessons were taught by the school owner and Turkish lessons were taught by the mosque imam (hodja).

### Evantia Kambanaki Girls' School

The girls' school, which started education at the end of the 19th century, had a capacity of 21 students.

### Pekmezoğlu School

A private school in 1912, in the district of Yeldeğirmeni, which operated for only a few years.

Before the exchange in 1924, in addition to the schools in the center of Kadıköy there were small schools in the other neighbourhoods; for instance, in 1912, 40 students were educated in a 4-classroom Greek primary school in Küçük Bakkalköy (Kilise Mahallesi, Köyiçi no.9). We also know that there were Greek schools in the villages such as Büyük Bakkalköy, Paşaköy, Maltepe, Kartal, Pendik, Tuzla, most of them with 4 classes.

### Aramyan Uncuyan Armenian Primary School

When the local school adjacent to the church of Surp Takavor became insufficient, it was decided in 1871 to build a new school on the land purchased in Moda Rıza Paşa street. Construction started in 1872 and lasted about two years. On January 19, 1875, the school was opened, named 'Aramyan'. Matus Uncuyan, one of the leading philanthropists of Kadıköy Armenian community, bought a Greek building behind the school and renewed it and donated it to the community. On July 8, 1912, this building became a girls' school and the school started to be called Aramyan-Uncuyan. The masonry building was demolished in 1960 when it became insufficient to meet the needs. The school building, which was rebuilt from scratch, opened on 24 June 1962. Today it continues to provide education as preschool, primary and secondary school.

### Anarad Hığutyun Catholic Armenian Primary School

Anarad Hığutyun Armenian School was founded in 1902 adjacent to the Surp Levon Armenian Catholic Church. The building is a four-storey stone building including the entrance floor and a large garden. The school started education in 1909, and served as a nun school until 1980, then as a preschool and primary school. The school, which had 104 students between 1961 and 1964, was closed in 1987 by the foundation that it was affiliated to due to the decrease of the number of the students. The building remained idle for a long time. In 2004, when the law on minority immovables was changed within the framework of European Union harmonization laws, it was rented to Nâzım Hikmet Cultural Center.

### Mıhitaryan School

It was founded by the Venice Catholic Priests' Society in 1869 on the Cape of Moda. During World War I, on October 24, 1914, the Italian school was confiscated by military administrators. The building was destroyed by a fire on 21 January 1915. Today there is a parking lot and a restaurant in its location.

### Haydarpaşa Jewish Community School (Ecole Communale Israelite de Haidarpacha)

By the 19th century, the educational level of Jewish communities living within the Ottoman borders was very low compared to their European coreligionists, and the existing schools were inadequate. The French-based Alliance Israelite Universelle (Universal Jewish Union) resumed the work that was started by the Kamondo family and founded Alliance schools in different cities within the empire.

With the help of various aids, the boys 'school opened in January 1875 and then the girls' school opened in August 1880 in Kuzguncuk Dağ Hamamı began education. However, the education of boys' section of these schools was terminated in 1893 and the education of girls' section in 1895. As understood from some correspondence, another Jewish school had started education in Yeldeğirmeni in 1875. In this way, Jewish children would not fall behind in education. This building, named Haydarpaşa Jewish School, had 182 students in 1902.

In 1924, the Ministry of Education obliged all Jewish schools to choose either Turkish or Hebrew as the language of instruction. In this way, French was removed from Jewish schools as the language of instruction. Haydarpaşa Jewish primary school ended its primary school education of six years in June 1935. Consisting of two buildings with a courtyard garden in the middle, the school's front building was wooden and one-storey and the rear building was masonry with three storeys. In later years, the wooden building in the front was demolished and the area where it used to be was converted into the garden of the masonry building at the back. The three-storey masonry building at the back, which had a large garden in front of it, was used as a dispensary for a while. In the 1960s, Yeldeğirmeni Club used the building for a while. In the 1970s, a summer cinema was held in the garden. In the 2000s, the new building, which was built by enclosing the front garden, was used for purposes such as ice houses, slaughterhouses and meat stores. A few years ago, the new building was demolished and the area was restored back to a garden. Excavations were made here and the foundations of the wooden building originally located there were unearthed.

The Jews who immigrated from Bursa to Haydarpaşa in 1914-1915 settled down on the other side of the school and suffered a lot of misery. This land was started to be used by Kadıköy Municipality in 1998, and later, as a car wash place.

The two-building complex, which served Jewish children of the region within the Alliance Israelite Universelle schools for many years has started to undergo restoration upon the permission of the Monuments Council and Kadıköy Municipality, with the attempts restarted in 2017. The ruined building is being restored to the original one. It is planned to move Miniks kindergarten providing education to the preschool children on the Anatolian side for years to this building when the restoration finished.

# Associations

### Moda Culture Association (Morfotikos Sindezmos Modiu)

In parallel with the Greek population of Istanbul, which had been increasing since the mid-19th century, the Greek population in Kadıköy also increased in quantity and quality. In addition to the local people of Kadıköy; Kadıköy, Moda and its surrounding neighbourhoods became a region preferred by rich and qualified Muslim, Greek, Armenian, British and Levantine families. It is known that many Greek associations with sportive, cultural and social purposed were founded during this period.

Today, the Kadıköy Greek community has two active associations.

The oldest association of Kadıköy, which works for social purposes, is Kadıköy Fukaraperver Association (Halkidoni Filoptohos Adelfotis Kirion). Founded in 1884, the association aims to provide food, clothing, medicine and coal to the poor Greek families of Kadıköy. This association, which is still active today, derives its income from donations of wealthy families and dinner and dance evets organized.

Moda Culture Association, which is still active, was founded in 1946 and includes an amateur theatre team. It has been operating in the building of the old Greek girls' primary school in Neşe Street since its establishment. The association building, which has a dining hall, library, office and kitchen sections, also has a large theatre hall.

### Aramyan School Graduates Association

Aramyan School Graduates Association (AOYD, 1950) initially started its activities in a rented clubhouse in Kadıköy on Cem street. In 1951, the abandoned building next to the Aramyan school was repaired and restructured as the association's hall. The Association continues its social-cultural activities in this hall.

### Göztepe Culture Association

In 1975, it was decided to found Göztepe Culture Association under the leadership of Sami Day and Lazar Aldiş in order to gather and keep together the youth of the growing Jewish community in Caddebostan and its surroundings. The association was opened in 1984-1987 upon the completion of its hall's construction.

# Theaters and Cinemas

### Kadıköy Theater

The first theatre building of Kadıköy, which was built in 1873 under the name of Theatron Halkidonos on the land donated by banker Zanni Stefanovik Skilichis, was located on Tiyatro Street, now known as Sakızgülü Street. This theatre, run by the Kadıköy Greek community, is referred to as the Apollon theatre in Turkish sources. After the renovation works in 1915, the hall was made also suitable for cinema shows. Afife Jale, the first Muslim Turkish female stage artist, debuted on stage in this hall.

The theatre, which was renamed as Hale during the Republic period, was used as a cinema hall back then. Rexx cinema, which was built in 1961 in place of the demolished building, was considered one of the biggest and modern movie theatres of that period. A large area within the cinema building was used for events such as engagement ceremonies, weddings and tea meetings. From 1961 to the mid-1970s, most Greek couples of Kadıköy got engaged in this hall.

After the crisis period in the cinema sector, the magnificent, giant cinema hall was divided into small halls and some of them were turned into bazaars. The 146-year-old cinema building belongs to the Kadıköy Orthodox Community Churches, Schools and Cemetery Foundation.

### Yeldeğirmeni Cinema

Yeldeğirmeni Cinema, which was run by a Russian of Jewish origin named Srochkin and was called as Ünlü Cinema for a short time and then as Özen Cinema, provided both service and liveliness to the neighbourhood until 1970s. The best and most preferred films of the time were shown to the cinema lovers in this cinema hall starting from the silent movie period. After many years of being used as a warehouse and for various functions, the abandoned building was restored by the Municipality of Kadıköy and put into service as "Tasarım Atölyesi Kadıköy (TAK)".

#  Everyday Life Places

### Moda Park Restaurant (Koço Restaurant)

Opened in 1930, this restaurant is right next to Moda ferry port, in the building located on the old boathouse and Ayia Ekaterini holy spring. To date, it is rather known by the name of Koço, its first owner, than its trade name. The restaurant, which has a view overlooking Moda Bay and Kalamış, also has a large garden as well as a large terrace used in summer. The enclosed winter section offers the opportunity to enjoy your food while watching the view through its huge windows.

### Todori’s Tavern

Todori’s tavern, located in the Kalamış district, on İskele Street leading to the former ferry port, was the second most renowned restaurant of Kadıköy after Koço restaurant. Todori’s tavern, located next to the church of Kalamış Ayios Ioannis Hrisostomos and the old Kalamış Greek primary school, was a shabby tavern serving Greek fishermen and gardeners who originally formed the local people. The tavern's fame spread throughout Istanbul in the 1950s, when intellectuals such as poets, writers, musicians living on the Asian side of Istanbul discovered Todori's tavern and its delicious appetizers.

The tavern which was closed down due to the decrease of the Greek population in the 1970s, later became the 'Todori Facilities' as a clubhouse of Fenerbahçe sports club. Today, it continues to serve as a tavern-restaurant under the name Todori in order to preserve this cultural heritage.

### Greek Tradesmen in Kadıköy and Moda

Kadıköy, which was a quiet Anatolian town until the beginning of the 19th century, started to attract the attention of British, French and Turkish, Greek and Armenian people in Istanbul. Chalets and mansions started to rise especially in Kadıköy and Moda, which were preferred as a summer resort from the mid-19th century on. The small number of locals of Kadıköy undertook various jobs to meet the needs of the growing population such as eating, drinking, recreation, housing and the needs for drivers, boatmen, cleaners, babysitters.

Kadıköy bazaar which developed around the two mosques in the vicinity of the Kadıköy pier, the Greek Ayia Efimia church and the Armenian Surp Takavor church, had its share of the big fire in 1856, and had to be rebuilt afterwards. With the population increase in the years following the fire, Kadıköy bazaar started to expand towards Moda along Moda street. Some of those who came to work from Istanbul's districts such as Fener, Balat and Galata, and those from places inside or outside of the Ottoman Empire such as Albania, Epirus, Macedonia and Chios settled in Kadıköy. We should include in this list the Greek and Armenian ‘Karamanlides’ who came to Istanbul from Anatolia and especially from the villages of Cappadocia to work. It is also observed that there is a link between the region where the shopkeepers in the bazaar came from and their profession. Most of the grocery stores in the bazaar were Cappadocian Greek (Karamanlides); green grocery and market garden owners were Albanian; bakers, pastry shops and butchers from Epirus; milk, cheese, butter sellers, milk puding (muhallebi) shops and dairy owners were Macedonians (they were called Bulgarians); gardeners and flower growers, those engaged in businesses such as restaurants, taverns, liquor production and trade, as well as house-cleaning, babysitting, fishing and sandal transport were from Chios; and janitors and carters were Montenegrins.

If looked carefully at the shops in the bazaar that were built in the late 19th and early 20th centuries, it can be seen that the lower floors were built as a shop and the upper floors were house.

As the examples of the shops that have existed in Kadıköy for nearly a century, three well-established businesses can be mentioned:

### Beyaz Fırın (Bakery)

The Istanbul story of the Christian family of Macedonian origin begins in 1836 when the great-grandfather Kozma Stoyanof opened a bagel bakery in Balat district. With the expansion of the family, shops known as Karaköy Börekçisi, Sarıyer Börekçisi and Bulgarın Simitçisi in Üsküdar were opened.

The shop opposite the Ayia Efimia church in Kadıköy was opened in 1920 as a bagel and pastry bakery. Nearly for a century, it has always been the place for those catching a ferry to go to work or passing through Kadıköy downtown to stop by and buy pastry for breakfast. Since the main ingredients used in making pastry and bagel are the so-called three white substances ‘flour, sugar and salt', the name of the company was registered as ‘Beyaz Fırın' meaning white bakery.

With the courage of her youth and the confidence of having a pastry education abroad, Natali Stoyanof, the last generation representative of the family who continues the family tradition, transformed the bagel bakery started by her grandfather into the high standard patisserie named ‘Beyaz Pastane' that would become an enviable patissery among the world’s famous and long-established patisseries.

### Milka Deli

The story of the Milka Delicatessen, which served people of Kadıköy on Moda Street until recently, began when the young Bulgarian-born Konstantin Natof came to Istanbul from Macedonia for work, and opened a dairy shop in 1885. The shop where milk, cream, cheese and yogurt brought from dairy farms in Şamandra were sold, was turned into a deli by the grandchildren of Konstantin, Niko and Koço, and operated until Koço's death a few years ago.

### Kadıköy Baylan Patisserie

The story of Baylan patisserie, one of the oldest and most known patisseries in Kadıköy, started with the Lorian patisserie, opened in 1923 by Filip Leanas of Epirus and his cousin Yorgo Kirichis on Istiklal Street in Beyoğlu. The patisserie changed its name to Baylan in 1934. After the establishment of the Karaköy branch and Baylan chocolate factory in 1939, Baylan Kadıköy branch was opened in 1961. Harry Leanas, who studied pastry in Austria, Switzerland and Germany bacame the manager of the Karaköy branch, while Mihail Leanas who studied business in England took over the management of the shop in Kadıköy.

With its cool, grape arbor garden and unique desserts, Baylan patisserie near Kadıköy's former ferry port is the main stop for those who want to experience nostalgia. Cup Grille, which is Harry Leanas' own discovery, is Baylan's most known and sought-after specialty. In addition, truffle chocolate, suri (farecik), chestnut cake, rococo ice cream cake, Easter and Christmas muffins are the most successful and well-known varieties.

Shortly before his death, Harry Leanas, the last representative of the family who died a few years ago, asked the new owners to preserve the business just the way it is when selling this century-old family business. After more than three years since Harry Leanas' death in June 2016, everything in Baylan is kept the same.

### House of Gülbenkyan Family

Today, the area used as Moda Elementary School was the house of the Gülbenkyan family in the past. Kalust Gülbenkyan was a world-renowned entrepreneur known for having 5% of world oil. The foundation named after him continues its activities in Portugal.

### Mansion of Şekerciyan Family

In the area where Bahariye Elementary School is located, there was the mansion of Şekerciyan family at the beginning of the 20th century.

### Mansion of Lazyan Family/Lausanne Club

An detached building in a garden on Moda Street is used as a bank branch today. Known as ‘Lausanne Club' in the near past, the first owner of the mansion was the Armenian Lazyan family. The family sold the mansion to a French citizen Armenian named Darto Dober. It started to serve as ‘Lausanne Club’ in 1983.

### Yeldeğirmeni’s Famous Jewish Apartment Buildings

Kehribarcı (Kehribardji) Apartment Building

When the Kehribardji apartment building, built in 1909 in Yeldeğirmeni, where the Jews frequently settled in Kadıköy since 1900s, rises in front of us with all its majesty as a witness of history and old Istanbul; we can't help but ask: "Are there such streets left in Istanbul?” The Kehribardji apartment building, which is one of the two apartments seen in the silhouette of Yeldeğirmeni for 100 years, was built by German engineers commissioned by Levi Kehribardji family as the name suggests. According to the author Mario Levi who lived here for a long time and wrote many of his novels, especially "Istanbul was A Fairy Tale", on the top floor of this apartment, watching the view of the historical peninsula; German engineers working in the construction of the apartment building did not forget to leave the necessary space for an elevator to be placed in the apartment in the future, although there weren’t many apartments that had elevators in Istanbul back then. Thus, the apartment building got to have an elevator in the following years. In addition, the durability of the apartment building was proved once more after the 1999 earthquake. The name of the apartment was written in a way that could be pronounced in French to suit the trend of that period.

Although the Kehribardji apartment building was intended to be transformed into a hotel in the 2000s, the project did not succeed and with its restoration in the past years, the building has survived to be passed on to the future generations as one of the important apartments inhabited by families of Yeldeğirmen.

### Valpreda Apartment Building

Like the Kehribardji apartment, the Valpreda apartment was also built by the Levi Kehribardji family in 1909, presumably, in ‘art nouveau', the trendy style of the period. It is also known as the Italian apartment building due to the fact that the Italian stone workers working in the construction of Haydarpaşa Train Station stayed in the building that has 7 floors and 14 apartments. The building, where magnificent stone craftsmanship by Italian stonemasons can be seen on the façades, was illuminated by coal gas like the other apartment buildings in that period. In addition, there are rumours among the public that there is a tunnel extending from the bottom of this building to the Haydarpaşa railway station and the rails of the Haydarpaşa railway station were used in the construction of the building.

### Menase Apartment Building

It is a Jewish apartment located on the opposite corner of Celal Muhtar apartment, at the intersection of İskele street and Taşlıbayır street. Today its name is Ankara apartment building. It was inhabited by the Jewish families who came from Ankara and settled in Yeldeğirmeni.

### Ester Apartment Building

It is a stupendous building on Nemlizade street. Ester Apartment, which is the only big building in greens on the street where it was located in 1930s, is the third largest building which can be seen in the silhouette of Yeldeğirmeni after the Kehribarcı and Valpreda apartments. The building, which was demolished and rebuilt today, is used as an association building of a city.

### Jews who Left Their Mark in Yeldeğirmeni Yeldeğirmeni’s Superman:

Tailor Salomon Seviş

Salomon Seviş, who passed away in 2008, was remembered for being a hero who conquered the hearts of citizens of all religions in Yeldeğirmeni, rather than for his tailor shop. Seviş, also known as ‘Superman’ and ‘Jewish saint' among locals, was famous for not refusing anyone in need. From his neighbour to the watermelon seller passing through the street, hundreds of people he doesn't know but perhaps came to visit him after hearing his name, got to benefit from his benevolence. People in prison, people who could not pay their electricity bills, people who had a case in court, people who could not afford to go to the doctor and have their tests, and even students who needed to get a report visited him. When Salomon heard about someone in need, he would do all he could and get the help of his wealthy friends and help those in need. Writer Mario Levi and writer and cartoonist Izel Rozental from Moda also recalls Salomon Seviş in their memoirs as he would find and bring the minimum number of 10 Jewish men required for prayer in the synagogue called ‘Minyan' during the holy Sabbath days. The life philosophy of Salomon Seviş, a benevolent figure, a devoted person, was, as İzel Rozental puts it, “Don't worry, sleep easy!"

### ‘Teacher of Teachers’ Yomtov Garti

Legendary teacher Yomtov Garti, or Professor Garti as called by his students, friends and society, who passed away in 2011, was always a youthful, creative, lively person who, most importantly, was a leading light for those around him for 95 years. He was born in 1915 to a veterinarian in the Ottoman army in a house very close to Hemdat Israel synagogue. When he was orphaned at the age of two, he was raised by his uncle Yaakov Uziel, whom he was always grateful for. He completed his primary education at Ecolé Communale de Haydarpaşa and secondary education at Saint Joseph High School. He completed his baccalaureate at Galatasaray High School. From a very early age, he was always a brilliant student and had a special interest in mathematics.

After Galatasaray High School, he studied mathematics at Istanbul University, despite her mother's criticism “you will study math and what will you be?” After his graduation, he got his doctorate degree at the same university when Professor Van Misses insisted, one of the lecturers who came to Istanbul University during the Second World War. With his theorem focusing on statistical function he became the third person with the title of doctor of mathematics in Turkey. His doctoral thesis is still called the Garti theorem.

After his doctorate, he refused the job offers from the United States both because of his unwillingness to leave his mother alone and for his devotion to his country and started as a maths teacher at Haydarpaşa High School. Afterwards, he worked as a maths teacher first in Jewish high school, and then at Galatasaray High School, Saint Joseph High School and Notre Dame de Sion High School, with the special permission of Hasan Ali Yücel, Minister of National Education of the time.

Garti, who has two daughters, was also teacher of her daughters during his teaching years at Notre Dame de Sion High School. Immediately after his retirement, he accepted the offer from Boğaziçi University and gave advanced mathematics lectures there for three years. In the following years, he did not quit teaching. Until 2007, that is, until the age of 92, he continued to teach at Galatasaray High School.

Since his youth, Garti worked steadily in the district of Haydarpaşa-Yeldeğirmeni, in Turkish Jewish community aid organizations, and Or Ahayim Hospital Foundation, and served as advisor to the Chief Rabbi in Haydarpaşa community for 30 years and in the central Turkish Jewish community for 28 years, making important contributions during these years.

### From Dr. Albert Benozio to Benozio Cafe…

Dr. Benozio used his house in the upper left corner where Yeldeğirmeni's Uzun Hafiz street intersects with Karakolhane street both as home and private practice office, and his name today is kept alive by turning the old ‘Bakkal Albert’'s shop into a café, in the building of which the main floors are currently empty. On the same street there was once Jak Usta's shoe shine shop.

### Dr. Viktor Bitran

Mr. Bitran, the famous doctor of Yeldeğirmeni, lived in his house at the top of İskele Street. His home, which was also his private practice office, looks the same it did years ago. The house, which is a trace of the history of the neighbourhood, will always live in hearts along with its owner.

### Soryano Pharmacy

There were three pharmacies in Yeldeğirmeni from the early 1900s until the law on the merger of pharmacies in the same region in 1921. After the merger of Rozano and Tatlıyan pharmacies, the only pharmacy in the district was Soryano Efendi's pharmacy at the back of the synagogue. Soryano Efendi was a beloved character in the whole neighbourhood because of his painless injections and timely delivery of orders. But during the wealth tax period, he had to sell his pharmacy and work as an assistant for the person who bought the pharmacy for years.

What is left of Jewish Tradesmen in Yeldeğirmeni in memories…

During the first years of the Republic, pharmacists, doctors, tinsmiths, grocery stores, mobile fishermen, herbalists, glaziers, mobile rollers and tailors in the neighbourhood were Jewish. As for the barbers… Every community had their own barber. In Yeldeğirmeni, the barber of the Jews was Yasef. His customers were mostly the Jews or the new roughnecks who preserved the hair trend of the old roughnecks.

Karakolhane street, which was the centre of the district and marketplace was a very lively place. Shops were lined up on this street. One of these shops was fat Davit's herb shop. In Davit's tiny shop which he hardly fit in, there were incredibly a vast number of and different kinds of goods. There was another herb shop on the same street.

Bitran ran the neighbourhood’s only haberdashery shop. Later, a few more were opened, such as İzak Proeta's. In his shop, Bitran used to sell laces, buttons and everything needed especially for brides.

Fisherman Leoniko Çakon and Rafael el Baylador were two of the most memorable fishermen of the district. The taste of their Lakardas are still remembered by the old locals of Yeldeğirmeni. When they were abundant, they would try to sell the fish they caught by yelling loudly like a traditional roughneck, “yes dove, forty kurush for one okka.

Eliyezer Bensal and Butcher Niyego were the butchers of the Jewish population to meet the need for meat cut according to religious rules.

Ester Abenkual, who ran a grocery store in Yeldeğirmeni district, and Behor Alfasa, a mobile fabrics seller, were very skilled people just like Salamon Seviş mentioned before, trying to solve people's problems by extending help to anyone from the neighbourhood who had problems in state offices.

The shop owner called 'deaf greengrocer’ in the neighbourhood did not hear the sirens during one of the November 10 commemorations and continued to work, which caused a reaction from the other tradesmen, and after a short-term fight, the family immigrated to Israel in the following years.

In her memoirs, Roz Acıman reports that there was no language other than Ladino heard on the streets during the years he lived in Yeldeğirmeni, that Jewish families sent their children to the kindergartens called Maestra, which was run by Greek women, and that many Jewish children learned Greek perfectly.

42

#### Call to Mind - Kadıköy Bibliography:

An introduction to more in-depth studies…

##### İstanbul Ansiklopedisi (11 volumes), Reşad Ekrem Koçu Dünden Bugüne İstanbul Ansiklopedisi (8 volumes)

Tarih Vakfı ve Kültür Bakanlığı. İstanbul, 1993.

##### Sigorta Haritalarında İstanbul, Jacques Pervititch

Tarih Vakfı Yurt Yayınları, AXA Oyak Sigorta. İstanbul, 2001.

##### Metropolis Halkidonos Apo tin arheotita mehri simera (Antik Dönemden Günümüze Kadıköy Metropolitliğinin Tarihi), Dr. Anastasios İordanoğlu

Sindesmos ton en Athines Megalosholiton (Fener Erkek Lisesi Mezunları Derneği). Atina, 2000.

##### Antik Dönemden Günümüze Kadıköy Metropolitliğinin Tarihi, Dr. Anastasios İordanoğlu

Fener Erkek Lisesi Mezunları Derneği. Atina, 2000.

##### Sfragides Mitropoleon Halkidonos-Derkon (Kadıköy ve Terkos Metropolitliği Mühürleri), Akilas Millas

İdrima Mizonos Ellinizmu (Evrensel Yunan Kültürü Araştırma Kuruluşu). Atina, 2000.

##### Panagia Proskinimata İeras Mitropoleos Halkidonos Konstantinupolis (Kadıköy Metropolitliği İbadethaneleri), Yannis Yiyurtçis

Dimos Kavalas-Dimofelia (Kavala Belediyesi Kültür Yayınları). Kavala, 2018.

##### Hişadagaran Kadıköyi Surp Takavor Tıbrats Tas Yerkçakhumpi, Surp Takavor Tıbrats Tas Yerkçakhumpi Kısanıhinkamyagin Artiv (Surp Takavor Teganni Heyeti ve Korosu

**25. Yıl Anı Kitabı) 1938-1963, Lili Koç**

İstanbul, 1963.

##### Haryuramya Huşamadyan Kadıküği Aramyan-Uncyan Varjarani (Kadıköy Aramyan Uncuyan Okulu 100. Yıl Anı Kitabı) 1873-1973, Vahram Burmayan

İstanbul, 1985.

##### Hisnamya Huşamadyan Surp Takavor Yerkçakhumpi (Kadıköy Surp Takavor Korosu

**50. Yıl Kitabı) 1938-1988, Dr. İkna Sarıaslan**

İstanbul, 1990.

##### Huşabadum, Kadıküği Antsyalen Badarigner (Anılar, Kadıköy’ün Geçmişinden İzler), Hovhannes Kalfa Isdepanyan, Yayına Haz. Kıdemli Peder Krikor Damadyan

Türkiye Ermenileri Patrikliği Hovagimyan Serisi No.3. İstanbul, 2012.

43

##### Huşamadyan Kadıküği (Kadıköy Anı Kitabı - 5 Cilt), Kıdemli Peder Krikor Damadyan

Surp Takavor Ermeni Kilisesi Vakfı. İstanbul, 2016.

##### Haydarpaşa’da Geçen 100 Yılımız, Anri Niyego

Gözlem Yayıncılık. İstanbul, 1999.

##### Tarih Boyunca Trakya ve Anadolu’daki Yahudi Yerleşim Yerleri (2 cilt), Naim A. Güleryüz

Gözlem Yayıncılık. İstanbul, 2018.

##### Bizans Metropolünde İlk Türk Köyü Kadıköy, Müfid Ekdal

Kadıköy Belediyesi ‘Kültür ve Bilim Hizmetleri’ Dizisi 1. İstanbul, 1996.

##### Moda: Kendine Özgü Bir Semt, Gökhan Önce

Kadıköy Belediyesi ‘Kültür ve Bilim Hizmetleri’ Dizisi 2. İstanbul, 1998.

##### Kadı Köyü Hakkında Belediye Araştırmaları, Celal Esad Arseven

Kadıköy Belediyesi. İstanbul, 2011.

##### Kaynaktan Mahalleye Ab-ı Hayat: Kadıköy Çeşmeleri, Yayına Haz. Görkem Kızılkayak

Kadıköy Belediyesi. İstanbul, 2011.

##### Evvel Zaman İçinde Acıbadem, Cemal Küçüksezer

Kadıköy Belediyesi. İstanbul, 2013.

##### Tarihöncesi Dönemden Ortaçağ’a Kadıköy Arkeolojisi, Necmi Karul, İnci Türkoğlu, Oğuz Tekin, Gülbahar Baran Çelik, Mıhaly Dobrovıts

Kadıköy Belediyesi Kültür Yayınları. İstanbul, 2018.

##### Kadıköy Heykelleri

Kadıköy Belediyesi Kültür Yayınları. İstanbul, 2018.

##### Kadıköy’ün Sakinleri

Kadıköy Belediyesi Akademi, İDEA Kadıköy ve Tasarım Atölyesi Kadıköy. İstanbul, 2019.

##### Bir Kadıköy’oğlu, Hulki Aktunç

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Mühürdar’dan Moda’ya Geçmişe Doğru Bir Gezinti, Deniz Kavukçuoğlu

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Moda Sevgilim, İzel Rozental

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Her Yeri Resim Gibi Küçük Moda, Anais M. Martin

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

44

##### Marmara’da Bir Balık Olarak Haydarpaşa, Murat Batmankaya,

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Çamlıca’dan Yeldeğirmeni’ne, Melisa Gürpınar

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Koşuyolu Dünyalar Kadar, Müge İplikçi

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Acıbadem ve Sınırlarına Kısa Gezintiler, Piraye Şengel

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Fener’e Giden Yol: Feneryolu, Eray Canberk

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Kızıltoprak Günlerim, Sinan Korle

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Rufinia’dan Çiftehavuzlar’a, Nevra Bucak

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Gözbebeğim Göztepe, Celal Özcan

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Bağdat Caddesi, Hikmet Temel Akarsu

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Suadiye Suadiye, Cüneyt Altunç

Heyamola Yayınları Avrupa Kültür Başkenti Serisi. İstanbul, 2010.

##### Bir Zamanlar Kadıköy, Adnan Giz

İletişim Yayınları. İstanbul, 1988.

##### İstanbul Gezi Rehberi, Murat Belge

Tarih Vakfı Yurt Yayınları. İstanbul, 1993.

##### Kadıköy Rüzgarları, Cahit Kayra

Boyut Yayın Grubu. İstanbul, 1997.

##### Kapalı Hayat Kutusu Kadıköy Konakları, Müfid Ekdal

Yapı Kredi Yayınları, 2004.

##### Halkidona’dan Kadıköy’e: Körler Ülkesinin Hikayesi, Orhan Türker

Sel Yayıncılık. İstanbul, 2008.

##### Benim İstanbul’um 15 Yazar 1 Çizer, Adnan Özyalçıner

Evrensel Basım Yayın. İstanbul, 2010.

45

##### Sayfiye: Hafiflik Hayali, Der. Tanıl Bora

İletişim Yayınları. İstanbul, 2014.

##### Geçmiş Zamanların, Mekânların ve Hatırlamaların Rafında: Kadıköy’ün Kitabı, Tamer Kütükçü

Ötüken Yayınları. İstanbul, 2014.

##### Moda’da Gezinti, Deniz Kavukçuoğlu

Can Yayınları. İstanbul, 2015.

##### Eski İstanbullular, Anais M. Martin

Heyemola Yayınları. İstanbul, 2016.

##### Moda Sevgilim, Yeniden, İzel Rozental

Kırmızı Kedi Yayınları. İstanbul, 2016.

##### Evvel Zaman İçinden Yeldeğirmeni, Arif Atılgan

K-İletişim Yayınları. İstanbul, 2017.

##### Eskiçağ’da Kadıköy, İnci Türkoğlu

Ege Yayınları. İstanbul, 2017.

##### Kadıköy Kronolojisi, F. Nalan Türkmen

Yeditepe Yayınevi. İstanbul, 2018.

##### Küçük Şehir - Kadıköy İskelesi, Cevat Fehmi Başkut

İnkılâp Yayınları. İstanbul, 2008.

##### Bir Başkomiser Galip Polisiyesi: Kadıköy Cinayetleri, Çağatay Yaşmut

Oğlak Yayınları. İstanbul, 2012.

##### İstanbul’dan Montreal’e: Bir Göçmenin Hikâyesi, Byron Ayanoğlu (Çev. Ümit Uğur)

Türkiye İş Bankası Yayınları. İstanbul, 2013.

##### Yeldeğirmeni Öyküleri, Rüzgâr Ceyda Alpak

Notabene Yayınları. İstanbul, 2018.

##### Karıncaların Günbatımı, Zaven Biberyan

Aras Yayıncılık. İstanbul, 2019.

##### Bir Cuma Rüzgârı Kadıköy, Mario Levi

Everest Yayınları. İstanbul, 2019

46

Mehmet Rifat Akbulut, ***“Kentsel tarih araştırmalarında bilgi teknolojilerinin kullanımıyla yeni bir yöntem geliştirilmesi: Kentsel dönüşümde kaos kuramı ve Kadıköy-İstanbul örneği”*** Mimar Sinan Güzel Sanatlar Üniversitesi Fen Bilimleri Enstitüsü Şehir ve Bölge Planlama Anabilim Dalı, Doktora Tezi. İstanbul, 2004.

###### Zeynep Ayşe Gökşin, “Sürdürülebilir mahalle yenileşmesinde toplum-tabanlı model: Kadıköy-Fikirtepe için bir model önerisi”

Mimar Sinan Güzel Sanatlar Üniversitesi Fen Bilimleri Enstitüsü Şehir ve Bölge Planlama Anabilim Dalı, Doktora Tezi. İstanbul, 2009.

##### Haluk Öner, “Yeni Türk edebiyatında Kadıköy (1872-200): Hikâye, roman ve anı kitapları”

Marmara Üniversitesi Türkiyat Araştırmaları Enstitüsü Türk Dili ve Edebiyatı Anabilim Dalı, Doktora Tezi. İstanbul, 2013.

###### Devran Bengü, “Kamusal mekânın yapılanmasında kamusallık ve ekinsel üretim mekanlarının rolü: Kadıköy örneği”

Mimar Sinan Güzel Sanatlar Üniversitesi Fen Bilimleri Enstitüsü Şehir ve Bölge Planlama Anabilim Dalı, Doktora Tezi. İstanbul, 2017.

##### Aylin Şentürk, “Aidiyet, kent kimliği ve kentsel koruma etkileşimi bağlamında kullanıcı sürekliliğinin irdelenmesi: Kadıköy Moda örneği”

İstanbul Teknik Üniversitesi Fen Bilimleri Enstitüsü Şehir ve Bölge Planlama Anabilim Dalı, Doktora Tezi. İstanbul, 2018.

Vedia Derda Taşar, ***“Network toplumunda kent: Kadıköy, Fatih ve Sultanbeyli örnekleri”*** Mardin Artuklu Üniversitesi Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı, Doktora Tezi. Mardin, 2018.

Berken Döner, “***Azınlıkların Gündelik Yaşamında Kültürel Süreçler: İstanbul Örneği***” Kocaeli Üniversitesi Sosyal Bilimler Enstitüsü İletişim Bilimleri Anabilim Dalı, Doktora Tezi. Kocaeli, 2019.

##### Khalkedon: İstanbul’un Anadolu Yakasındaki Rum Cemaati

Belgesel. 2014.

Yönetmen: Grigoris Oikonomidis

47