

ÖGET NEVİN CÖCEN

IDENTIFYING THE VALUES OF
KÜÇÜKBAHÇE VILLAGE THROUGH ITS ARCHITECTURE AND
COLLECTIVE MEMORY

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ITS ARCHITECTURE AND COLLECTIVE MEMORY

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ABSTRACT

IDENTIFYING THE VALUES OF KÜÇÜKBAHÇE VILLAGE THROUGH ITS ARCHITECTURE AND COLLECTIVE MEMORY

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Karaburun Peninsula is one of the coastal peripheral areas of Izmir where social, cultural and economic effects of Izmir on a rural environment can be seen. Karaburun, with a historical background that can be dated back as much as Izmir's, had continuously been inhabited and considered as a strategic place. However, it was never got densely populated and urbanized but had kept constant in its modest rural life. Complying with the context of the Aegean coast, it was comprised of villages with mutually living societies of Turkish and *Rum* people. Turkish people were the prevailing settlers on the peninsula and owners of most of the properties while *Rums* with many other poor Turkish people were the working group to earn their lives. However, this harmonious living in Ottoman villages had to last with the population exchange between the *Rums* in the peninsula and the Muslims in Aegean island and Balkans, as a consequence of Lausanne Treaty that took place in 1923. 1922 was a turning point in Karaburun peninsula's life. It became a purely Turkish peninsula and with less population and idly in socioeconomic life compared to its past.

Today, Karaburun consists of thirteen villages, which carry footprints of Ottoman legacy in varying levels of perception and ways of exposition. Unfortunately, most of the fairly populated villages' historic contexts are almost demolished. Küçükbahçe is one of these historic villages of the peninsula which is almost abandoned. However, it is a village, in which cultural, social and physical values of Ottoman period can still be perceived and their change can be followed.

The study was conducted to identify the architectural characteristics, on the Aegean coast, of late Ottoman village, Küçükbahçe while understanding its rural life and determining its cultural, social and physical values. The thesis aims to reconstruct and visualize the rural life between 1850s and 1922 and physical environment of the village via juxtaposing some of the oral historic documents and the givens of the built environment. Thus, it conceives information to understand how change in social and cultural values influence and are reflected in the built environment of the historic village and establish knowledge on how this historic village can continue its living in contemporary life while conserving its inherited values from Ottoman period.

On the whole, a source of reference on Küçükbahçe, where the collective memory of its inhabitants and its architecture are explained as the main sources for its description, is achieved. Thus, a base for further studies on the conservation of Küçükbahçe is established where politics of conservation strategies, principles for interventions and refunctioning of the village are determined. Accordingly, a conservation project for Küçükbahçe is decided to base on the three inputs of its current situation as: break, continuity and change. Hence, agro tourism is proposed as the new function of the village where continuity of the economic activities and social life will be sustained, the break in the life and development of the built environment will be recovered and the population characteristics and construction activities that are already in change will be defined to change in a conservation consciously manner.

Regarding the whole, this thesis contains necessary and satisfying information for a study of the possibilities on the re-functioning of the village. Thus, the decision on the function of the village and the structure of a conservation project has to be given by collaboration of a larger group of specialists building on the knowledge secured by this thesis.

Keywords: 19th century Ottoman Rural Life, Population Exchange, Rural Architecture, K  c  kbah  e, Izmir

ÖZ

KÜÇÜKBAHÇE KÖYÜ DEĞERLERİNİN MİMARİ NİTELİKLERİ VE TOPLUMSAL HAFIZA YOLUYLA TANIMLANMASI

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Karaburun, İzmir'in sosyal, ekonomik ve kültürel hayatının kırsal ortamlara yansımalarının izlenebildiği bir bölgedir. Karaburun tarihi İzmir tarihi kadar eski olup 1923 e kadar farklı hinterlandların yönetimleri altında sürekli iskan edilmiş bir yarımadadır. Yarımada, stratejik önemine rağmen nüfus yoğunluğu sorunu yaşamamış, kentleşme baskısına uğramamış ve kırsal niteliğini korumuştur. Karaburun, ayrıca, yerel mimari ve Türk ve Rum nüfus birlikteliğinden oluşan kırsal kimliğiyle, Osmanlı'nın Ege'deki kıyı yerleşimlerinin bir örneği olmuştur. Farklı grupların birarada yaşadığı köylerde daha çok varlıklı grubu oluşturan Türklerle 19. yüzyılda bölgedeki varlığı bilinen ve genelde çalışan çiftçi grubu olan Rumların birlikteliğiyle yaratılmıştır. Fakat Karaburun'un süre gelen yaşantısı, Ege'deki pek çok yerleşim gibi, Karaburun'daki Rum nüfusun da Yunan ayaklanmasına destek vermesiyle bozulur. Uzun yıllar birarada yaşayan farklı etnik gruplar arasında giderek artan çatışmalar başlar. Balkan Savaşı'yla devam eden ve Kurtuluş Savaşı'yla tamamlanan bu süreçte Ege'deki Yunan ayaklanmasına destek veren yerleşmelerde iç barış tamamen bozulur. 1923 te imzalanan Lozan Antlaşması'na kadar Ege'deki bu çatışma ortamı devam eder.

Lozan Antlaşması ile bu iç çatışmaya konu olan Rum azınlık Yunanistan'a göç ederken Yunanistan'daki Türk azınlıkta Anadolu'ya zorunlu olarak göç eder.(Aru, 1995: 58) 1923 yılı itibariyle yarımada tamamıyla Türk nüfusun yaşadığı, Osmanlı Dönemi'ndeki yerleşim sayısı ve nüfusunun çok altında, sosyal ve ekonomik yaşantısında durgunlaşmış bir sürece girer.

Karaburun, bugün, Osmanlı mirasının farklı seviyelerde algılabildiği ve sergilendiği 13 tane köyüyle 19. yüzyılda ulaştığı kırsal mimari kimliğini devam ettirmektedir. Küçükbahçe, Karaburun da yer alan ve yerleşikliğini düşük yoğunluklu olsa da koruyan bir köy iken, bazı köyler mübadele sonrasında tamamen terk edilmiş ve boş kalmışlardır. Zaman içinde yaşadığı terkedilmişliğin getiri ve götürüleriyle Küçükbahçe, Osmanlı'nın kültürel, sosyal ve fiziki değerlerinin algılanıp bugüne kadarki değişimlerinin öğrenilip değerlendirilebilme olanağını veren bir köydür.

Bu özellikler göz önünde bulundurularak yürütülen çalışmada, Küçükbahçe örneği özelinde Ege Kıyısı'ndaki geç dönem Osmanlı köyünün mimari özelliklerinin belirlenmesi ve kırsal yaşantısının, kültürel, sosyal ve fiziki değerlerinin belirlenmesi amacıyla öğrenilmesi amaçlanmıştır. Tezin ana amacı, Küçükbahçe'deki 1850'ler ve 1922 arası kırsal yaşamın ve yapılı çevrenin tanımlanması olup bu amaca sözlü tarih belgeleri ve köyün bugünkü, geçmişe ait tek somut verisi olan yapılaşmış çevre verilerinin çakıştırılmasıyla ulaşılmak hedeflenmiştir. Tezin bir diğer amacı, köyün bugüne kadar oluşan fiziksel, sosyal ve kültürel değerlerindeki değişimin mevcut yapılı çevrenin oluşmasındaki rolünün tanımlanması olmuştur. Ayrıca, terkedilmiş Küçükbahçe Köyü'nün Osmanlı'dan miras kalan değerleri korunarak bugünkü yaşantıya nasıl dahil olabileceğinin araştırması yapılmıştır.

Sonuç ürün, öncelikle, Küçükbahçe Köyü'nün kentsel hafıza ve mimari verilerinin anlatılması yoluyla tanımlandığı bir kaynaktır. Bunu takiben, ileride yapılabilecek bir koruma projesine altlık oluşturacak bir çalışmadır ve bu bağlamda, tez boyunca anlatılan köyün gelişim ve değişim sürecine referansla,

koruma politikaları ve müdahale ve yeniden işlevlendirme prensipleri belirlenmiştir. Bu prensiplerin, süreklilik, değişim ve kırılma kavramlarına referansla yorumlanması gerektiği düşünülmüştür. Öyleki, Küçükbahçe'nin agro turizm işleviyle bundan sonraki yaşantısına devam etmesi kararında süreklilik, değişim ve kırılma kavramlarının beraber değerlendirilmesinin bir sonucu olmuştur. Önerilen yeni fonksiyonla, tarıma dayalı kırsal hayatın yine tarıma dayalı olarak devam etmesi, 2000'li yıllarda başlayan göçlerle değişim içine giren nüfus karakterinin terketmiş halkı köye geri döndürecek ve yeni yerleşenlerinde yerel halkla uyumlu şekilde yaşayacak olanlar olması, 1975'ten bu yana terkedilmişlikten dolayı sosyal hayat ve fiziki çevrede yaşanan kırılmanın, köyün aynı yerleşke üzerinde yeni bir gelişim süreci içine girmesiyle onarılması, amaçlanmıştır.

Bu çalışma, sonuç olarak, köyün yeniden işlevlendirilmesi için yapılacak bir çalışmaya hizmet edebilecek gerekli ve yeterli bilgiyi kapsamaktadır. Diğer yandan, önerilen fonksiyonun mevcut yapıya uygunluğu ve koruma projesi daha geniş ve kapsamlı bir ekiple çalışılmalıdır.

Anahtar Kelimeler: 19. yüzyıl Osmanlı Kırsal Yaşantısı, Mübadele, Kırsal Mimari, Küçükbahçe, İzmir

To My Family

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CHAPTER 1

INTRODUCTION

Küçükbahçe is a historic village of Izmir that locates in Karaburun Peninsula. Küçükbahçe with its own characteristics and values is one of nine similar and 22 in total villages of Karaburun Peninsula, while Karaburun is one of many settlements like Urla, Çeşme, Ayvalık, etc., of Aegean Coast of Anatolia, in means of having lived through a certain period in history with similar inputs. Conclusively, Küçükbahçe being less deprived in its historic settlement dignity on the other hand, being more susceptible to dismantling its original Ottoman values due to lack of maintenance, increasing habitation demands and tourism concerns, are considered in decision giving on studying this village. The study is concentrated on understanding Küçükbahçe between 1850s and 1923, complying with the givens of the built environment and other sources of information in order to benefit them in maximum amount.

Within this framework, before getting to the focus of the study on identification of the values of Küçükbahçe through its architecture and collective memory, the description of the context of Karaburun gets priority to form a base for further explanations.

1.1 Karaburun Peninsula As The Context of Küçükbahçe

Karaburun is the suburban town of Izmir where Ottoman heritage can still be perceived through many of its historic vernacular villages. It also gives its name to the peninsula that locates at the entrance of Izmir Bay, at the north west end of Izmir. It lies across the Chios and Lesvos islands of Greece and at the same time, with Foça on the main land, they act as the two entrances of Izmir Gulf. It consists 13 villages as Ambarseki, Bozköy, Eğlenhoca, Haseki, İncelik, Kösedere, Küçükbahçe, Parlak, Saip, Salman, Sarpıncık, Tepeboz, Yaylaköy, over 436km² land with 13,446 inhabitants (Isık, 2002:47).

It is a loosely built and populated environment that preserves its prevailing natural, physical and cultural characteristics. Henceforth, it is a reputed environment and investments are being made through local and EU projects to sustain its natural properties besides its flora and fauna; its agricultural production activities as viticulture, viniculture and olive production; its built environment both as a settlement pattern and as buildings.



Figure 1 Location of Karaburun and its villages (googlemaps.com)

1.1.1 History

As a continuously inhabited environment, Karaburun Peninsula's history dates back to prehistoric era. Erythrai and Klazomenai are two partially excavated archaeological sites that give information on the history of the peninsula. The artifacts and tools excavated in a cave at about 4 km distant from Karaburun town center and the historical ruins scattered in and around the villages show that Karaburun (Mimas) was first inhabited in between 5000-3000s BC (Isık, 2000:6). Karaburun in the classical period is known to be at its summit with its cultural and commercial activities, by being near to an Ion city, Erythrai. Following the classical age, until the reign of Ottoman Empire over the peninsula in 1426¹, Karaburun had gone under control of Roman, Byzantium, Seljukids and Aydinogulları Principality. In contrast with its stable characteristic of being a rural settlement under all dominations, it had fluctuating significance that changed in each reign. Additionally, parallel with the change of the order over the area, the known oldest name, Mimas had converted to Stelar or Stylarius, Capo Calaberno and to Karaburun in Ottoman Period gradually. It gained its recent Turkish name, Ahırlı for the town center and Karaburun for the whole peninsula in 1900 when it departed from Çesme and became an administrative center connected to Izmir (Isık, 2002: 49).

Starting with the Ottoman rule over the peninsula, sources of information on and covering Karaburun increases. The Ottoman registers, deeds and foundation charters are primary written documents that the scholars attain knowledge on the social life of the area. Accordingly, Karaburun always had an important role in Izmir's living in Ottoman period. It was a control point at the entrance of Izmir Bay and also was a region where the city could get connected with the Greek islands, Chios and Lesvos, more directly and for more casual means. What is more, it was a transition zone for tradesman and immigrants as much as being a buffer zone for the gulf and city of Izmir, against attacks from the sea.

¹ Ottoman had first got the control over the peninsula in Yıldırım Beyazıt period. After Ankara War (1402) it was drawn back by Aydinogulları Principality and finally had gone under Ottoman reign by Çelebi Mehmet after "Fetret Devri" (http://tr.wikipedia.org/wiki/Ana_Sayfa) (accessed in 2007).

Following Greek military forces' invasion in Izmir, Karaburun was, expectedly, invaded along with Çeşme and Urla at 17th September in 1922. Following the Turkish Independence War, by the sign of Laussane Treaty in 1923, the Rum population in Karaburun Peninsula was forced to migrate to Greece and the Turkish population in Greece was settled to different regions of Turkey². With the foundation of Turkish Republic, the peninsula had its new role as, being one of the destinations of Balkan immigrants that were to be settled on Greek inheritance, as a state policy.

1.1.2 Population Characteristics

Though an accurate knowledge on the number and composition of the inhabitants do not exist for the period before 19th century, it is known that Karaburun peninsula had a population composed mostly of Turkish and *Rum* people. Based on the information gathered from registers, Işık (2002: 38) states that the information on population of the peninsula for 16th and up to 18th century can only be estimated through calculations basing on the *hane*³ numbers that were registered in tax notebooks⁴, but a specific number cannot be given. For the first census in 1831, he states that there were 2240 Muslims with 1024 *hanes* and with no specific population 1015 *hanes* for *reaya*.

² The people who moved from Greece to Turkey and Turkey to Greece, as an obligatory of Laussane Treaty, after 1923 are called with special names by the society they were to adjust. In Turkey, the people these people are called as mübadil while in Greece they are called as refugee (Hirschon, 2002.p.7).

³ Unit of house that is considered to inhabit one family

⁴ Numbers: 983/1575, s79-105; no:148, 935/1528

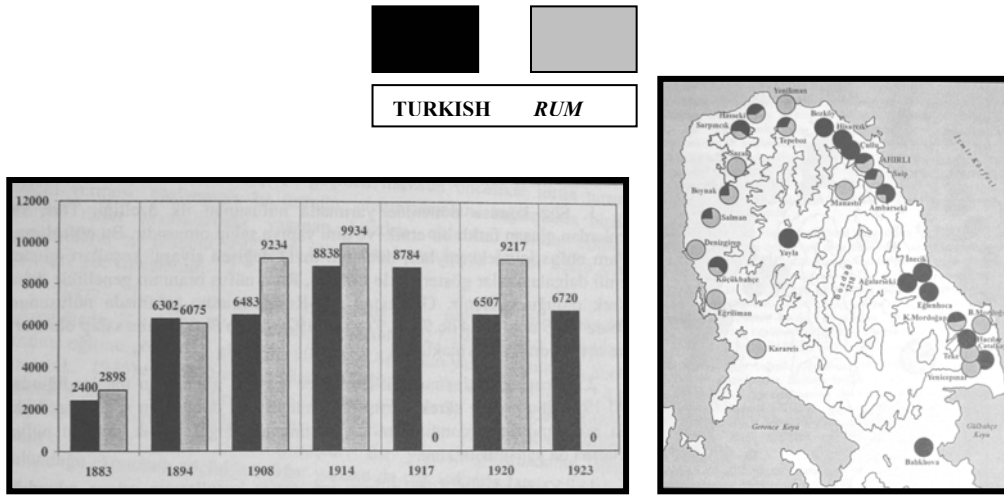


Figure 2 Population change between 1883 – 1923 (Isık, 2002: 34)

Figure 3 Population in 1920 (Isık, 2002: 44)

When the above graphics (Figure 2) of Isık is examined, it can be seen that Karaburun was not affected from the forced migration in 1914. In deed, the peninsula was at its peak in population. However, with the 1st World War, the second population movement had occurred, the *Rums* had all left in 1917 and their return back to the peninsula after Armistice of Moudros was by 1920 (Figure 3). Gradually, the prevailing fluctuation in the population of the peninsula, as can be understood from the chart too, lasted with migration of *Rums* in 1922 and with the population exchange between Greece and Turkey after Laussanne Treaty in 1923. Additionally with the resettlement of Balkan immigrants to the area in 1923 and onwards, Karaburun peninsula has become all Turkish after a long period furnished with *Rums*.

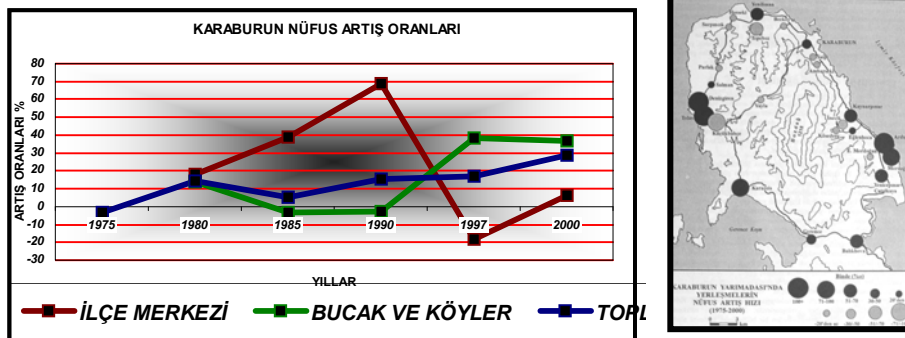


Figure 4 Population change between 1975 - 2000 (Isık, 2002: 50)

Figure 5 Population increase % - Year: Red - Town center Green – Villages Blue – Total (DEU CPD report, 2003)

After 1927 the population of Karaburun became stable with a slight decrease until 1975 census. It is mentioned in the study on the evaluation of planning of Çeşme Peninsula by the City and Regional Planning Department of DEU in 2003 that it was until 1980s the population of Karaburun peninsula was decreasing and it was by 1990s the population movement had changed direction and the rural population of the peninsula has gradually started increasing. The main reason of this change was the rehabilitation of the main road connecting the peninsula to Izmir, in 1972. Since 1972, Karaburun peninsula has been in development to be a summer place with an increase in its population despite the inevitable migration of its locals to Izmir, due to economic and educational concerns, which are not at a satisfying level for the locals of the peninsula.⁵ As stated in the study of DEU, basing on the values of the census of 2000, recently Karaburun Peninsula has the 65+ years old inhabitants as the major group by covering 12% of its population.

1.1.3 Economic Life

In Karaburun, agriculture was the primary economic activity while grape and olive were the most favored products of the region in the late 19th century. Though Karaburun has an inconvenient topography for agriculture, the plains on the seaside are known to be fertile to have a distinguished type of Karaburun grape and wine and olive and olive oil in late 19th century. As valid for the other research issues about the peninsula, primary documents to follow the economic activities of the peninsula are not many and detailed. Yet, through the studies of Işık that were published in 2000, on registers in the tax notebook 537 no 983/1575, vineyards were properties that the most amount of taxes were collected from and the registered 50 mills, for water, olive oil and wind, were proofs of olive and olive oil production (Işık, 2002: 65). In addition to olive groves, viticulture and viniculture; fig, wheat and barley were other common produces (Telci, 1996: 53). For all farmers, the

⁵ The population was 6,941 in 1975 and 15,179 in 2000 (Işık, 2002: 49).

following activity was cattle breeding, especially, sheep and goat. Having even a few animals just for the needs of the family was essential.⁶

Besides agriculture and cattle breeding, sea trade with Izmir and islands was a common activity in late 19th century. It was mainly selling the sur-plus products, for to attain the needs that cannot be sustained within the borders of peninsula. Trade was managed through *iskele*⁷ s. Karareis, Eđriliman and Denizgiren, on the west side of the peninsula Saip, Kösedere and Mordođan, on the east were *iskeles* where over produces were delivered and orange, tangerine, wood logs and etc. were brought to the peninsula.⁸

Close before and after 1923, the economic activities of the peninsula was not like before. Turkish Independence War and change in the characteristics of the inhabitants expectedly had an influence on the economic activities. Vineyards⁹ were quitted and locals were involved with tobacco which resulted as not satisfying enough as viticulture. The decrease in the interest in earning money through agricultural activities resulted in extinction of other professions, too. Textile, sericulture and mill industry are few of activities that no longer exist as a profession in the peninsula.

The economic life of the peninsula has started to be re-shaped in 1980s. With the enterprise and support of the state, introduction of new technologies with modern and more profitable equipments initiated an interest and return to agricultural activities, which gradually encouraged economy and production in the peninsula. The use of irrigation systems in agriculture increased the type of production and since then artichoke, orange and tangerine have been the new concern of farmers. Today, in addition to the irrigated

⁶ Appendix B: 145

⁷ The landing structure on the sea where the boats and ships are tied

⁸ Appendix B: 145

“...yet, by the imports through Kösedere and Mordođan *iskeles* in years between 1604 and 1607, Ottoman state has gained 24,000 *akçe* as customs’ taxes..” (Goffman, 1990: 58)

⁹ In 1926 the grape yards covered about 65,000 square meters, 9,570 in 1937 and 700 in 1998 (Isık, 2002: 67).

agriculture, growing cut-flowers (narcissi and hyacinth), apiculture (beekeeping) together with revival of vineyards and olive groves compose a more qualified agriculture based economic life in the region.

Today, together with agricultural activities, employment facilities in service sector and tourism has great contribution to the economic life of Karaburun.¹⁰ The peninsula became interesting both for locals and foreign tourists because of its preserved natural beauty and traditional rural life.

1.1.4 Settlement Pattern of the Peninsula

Karaburun has always been a suburb with low population and built-up area density, regarding its size. This is due to its mountainous topography and accessibility.

In Karaburun Peninsula, having observed the still existing historic villages together with the ruins of the demolished ones, the historic villages are to be established on the slopes of hills. Their choice of location are either on the outer slopes to see the sea or on the inlands looking to the sides of the hills not having sea view. This differentiation is commonly explained by the choices of the inhabitants, Turks were preferring the inlands while *Rums* were settling on the outer slopes. However, this basic distinction being not valid for the whole peninsula is being learned through this study¹¹. In both cases, the villages are settled in a distance of one to three kilometers of climbing from the sea level, which is

¹⁰ The main economic activity in the peninsula is agriculture, which employs about 61.74% of workers. Service sector takes about 33.30% and manufacturing sector 4.96% of workers. After all, the unemployment rate is 2.37% (DPT, 2004). These values, evaluated with data on socio-economic characteristics, put Karaburun at eighty-fourth place and in the secondary group of 872 studied towns ranked by State Planning Organization depending on the data collected in the census of the year 2000 (DPT, 2004).

¹¹ Appendix B: 146

explained, by scholars, to appear as a consequence of a need to get protected from pirate attacks from sea and cultivate the plains.

The settlement pattern of the peninsula can not be described only through mountain villages. The settlements established on the sea side are as essential and as wide in number as the mountain villages, to be concerned. Though, today, they are separate villages their names and location are enough to understand their reason d'etre. They were established to complement the living in mountains. They were either called with the name or with a *iskele* addition to the name of the village they are connected to or with a separate name, such as Balıklıova-Balıklıova, Saip- Saipaltı iskele and Küçükbahçe- Denizgiren. However it was late 19th and early 20th century of Ottoman period, at when some of these settlements gained importance and developed to become vital villages rather than being a complementary settlement. Denizgiren is one of these, which developed over Küçükbahçe, which was the main village, had changed to be dependant to Denizgiren¹².

Additionally, as common in the peninsula, there were settlements which were not villages but had scattered houses that were mostly inhabited in spring and summer for the cultivation period of plains and for utilizing the sea for trade. In the study on a district of Ottoman villages in Crete, Allaire Brumfield certifies that these areas would be formed where the villagers have their olive groves, vineyards or wheat fields. She explains that these places would be half an hour to four hours walking distant, of which one and a half hour is stated to be the most common distance (Brumfield, 2004: 70). She notes that the villagers she had talked could date their use of these buildings¹³ back to mid 19th century, where each village would have their field houses at around a certain place and they would not use these places as for living shelters (Brumfield, 2004: 73). In parallel, in Karaburun Peninsula, Eğriliman is described by old *Rum* and recent Turkish locals of Küçükbahçe, as

¹² Appendix B , Denizgiren was not named as one of twenty-three villages listed in 1831' s census but was stated as a village in 1890' s and followings' salnames (Işık, 2002: p.19)

¹³“These building types, metochi as they call, were used in Venetian times, that is between 15th and 17th century, in Crete.”

being a settlement in relation with Küçükbahçe village in same means that is described above. It is told to locate at one hour walking distant towards southwest of the village where the Küçükbahçe villagers had their vinyards¹⁴. Akin to the description of the examples in Eğriliman, Brumfield describes that the buildings in these settlements would mostly be one storeyed, just to provide an enclosed space for storage¹⁵ and have either one, two or three rooms. She describes these houses as dry stone masonry structures with a timber skeleton and flat timber roof that are covered with clay soil (Brumfield, 2004: 71).

Regarding above, in 19th and early 20th centuries Karaburun was at its summit with about 33 settlements of various types as villages, *iskeles* and plain settlements (Isık, 2002: 23). In early twentieth century, today's settlement pattern of the peninsula dictating another systematic of pattern started to be shaped.

Today, apart from the historic villages on the slopes, many villages and scattered houses on plains and seashores exist. This can be explained by understanding the life in the peninsula in the twentieth century. The population exchange was a breakpoint, in change of the former pattern. Rums places were vandalized by Turkish and the left ones were assigned to immigrants from Balkans. Additionally, some totally damaged villages were reconstructed for the immigrants. However, the abandoned villages of *Rums* could not get habited or new coming people preferred building new houses and quarters at lower levels. New settlements combining reinforced concrete buildings with stone houses built by reuse of historic buildings' materials were the adhoc solutions that created the current milieu of the peninsula.

During, the second half of the twentieth century Karaburun peninsula was transformed mainly by three reasons: the natural disasters, the rehabilitation and openings of new roads in 1970s and introduction of irrigated agriculture activities to the farmers in the late 1980s.

¹⁴ Appendix B: 145

¹⁵ Appendix B: 145

The earthquake at 23rd of July in 1949 was a natural disaster which caused collapse of many old vernacular houses and then, some neighborhoods of villages became uninhabitable and Çullu and Hisarcık villages were abandoned¹⁶. This phenomena initiated construction of new buildings for the ones who were afraid to live in old houses. As stated before, the plant disease in 1954 was another disaster that caused many people quit working with land. Additionally, both disasters initiated a hitherto tendency to migrate to Izmir. Following 1950s, in 1972, the rehabilitation of the road connecting the peninsula to Izmir, enabled the remote peninsula to be discovered by domestic and foreign tourists. Single or groups of weekend houses with their peripheral buildings started to be built all over the peninsula. The building activity increased rapidly, even continuing today, andso new concrete framed buildings invaded the empty fields, especially on the shores of the peninsula.

Within the same period, the introduction of irrigated agriculture activities to the farmers directed inhabitants to a new living style. They started cultivating plains more easily with more water andso they abandoned working on sloped fields. Change in the agricultural land of the inhabitants gradually brought a shift in their housing area, too. They built new houses on plains by modern construction technique and abandoned the old vernacular villages¹⁷. This move caused new villages built with modern technique and with the name of the historic village, appear, like in the example of Küçükbağçe.

¹⁶ There were 2000 houses collapsed and 10 people had died in the region covering Chios, Karaburun and Çeşme with this earthquake. It was followed by noteworthy earthquakes in 1953, 1969 and 1979 and 1994 which were originated to Karaburun. In total there were 2812 houses collapsed since, and including, 1949 (DEU Report, 2003).

¹⁷ Cooper (2002: 35) calls this “ process whereby an entire settlement moves to a new, often nearby, location, often retaining the name of the original...” as *metoikesis*. He explains “ these moves occasionally are the result of natural disasters, such as earthquakes; but in other situations, the movement of an entire village is associated with cultural and economic factors...”

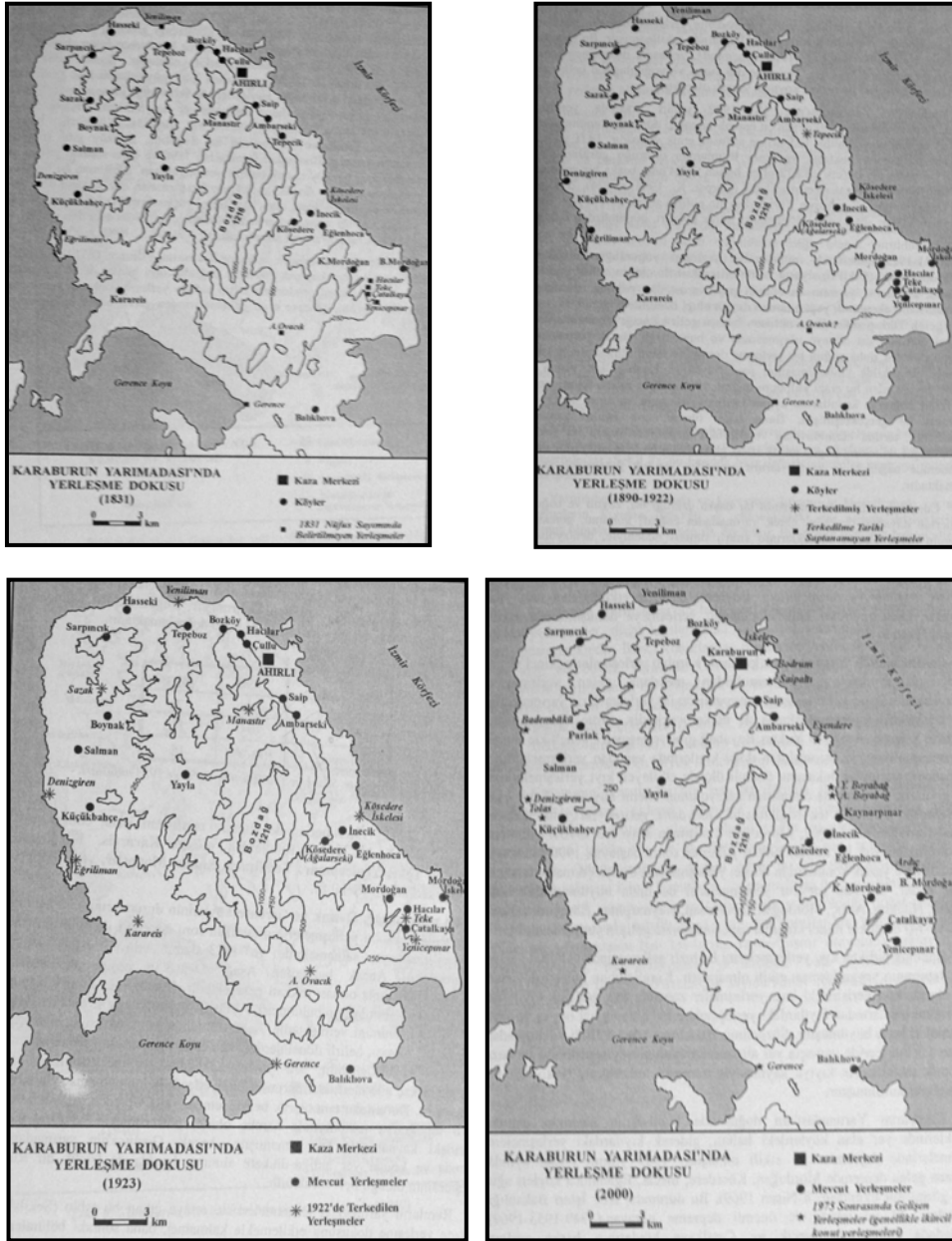


Figure 6 Settlement pattern of the peninsula between 1831 and 2000 (Isık: 2000: 52)

When the above maps are examined it can be seen that:

- all settlements that had increased in population and developed in socio-economic means between 1890 and 1920 existed in 1831.
- between 1890 and 1920, some settlements had developed to become villages and the peninsula had reached its peak in number of villages.

- in 1923, 10 villages, including the settlements that had developed to be villages between 1890 and 1922, had been demolished and totally got abandoned.
- in 2000, a decrease in the number of former historic villages while an increase in formation of new settlements by the seaside as modern residences, appear.

On the whole, the peninsula still owes villages, which carry footprints of Ottoman legacy in varying levels of perception and ways of exposition. Unfortunately, most of the fairly populated villages' historic contexts are almost demolished. In most of them, they are the few scattered houses or an enlarged space dominated by a mosque and surrounded by few houses enable the perception of old living. On the other hand, there are few historic villages from which a good knowledge on Ottoman life can be gained. Similar with Küçükbahçe, they are abandoned or inhabited much more under their capacities and so they have been less influenced by intervention activities demanded by modern living conditions.

1.1.5 Architectural Features of Houses

Old vernacular villages in Karaburun Peninsula are formed by close relation of buildings with topography and nature. Houses are constructed parallel to the topographic lines, mostly siding to the slope of a hill and especially on rocks. Regarding the existing historic houses, it can be stated that they are settled in a way that none of the house would prevent the view of the other. The houses are either in adjacent attached lining of three or four, in doubles or are single. The houses are either single buildings with no peripheral or complementary units or are complexes consisting all or any of; a circular building for bathing, a one storey stable, a fireplace or a cage. Among all the existing old houses, they either have short garden walls, which does not prohibit the eye contact inbetween common and private open space but shape the walking paths or they do not have gardens andso the houses, themselves define the edges of the streets and paths.

The houses are built as one or two storey high, depending on their location on the site and the needs of the owner. However, the size and form of the house is not dependant on the owner being *Rum* or Turkish. They are constructed of stone masonry accompanied with timber beams and columns, in which architectural elements are of timber, too. Their roofs are either flat and of timber covered with earth or pitched timber covered with tiles. Both stone of the masonry walls and earth of the flat roofs are known to be supplied from the local sources, from closest quarries, whereas timbers are known to be imported from islands.¹⁸ Due to getting stone from the nearest quarry, a difference in stone type and so in color of unplastered houses appear. It can be easily perceived that on the west, a gray, flat and hard stone was being used while a yellowish white, circular and softer stone was used on the east.

Throughout the study of the thesis, it has been examined that for the peninsula, neither a generalization on existence of a clear distinction between street sizes, settlement pattern of neighborhoods nor on the use of construction material and in choice of construction technique of Turkish and *Rum* houses, cannot be made.¹⁹ Contrary to the argument of Telci (1996: 7), examples denying the segregation of houses, as: if it is small and one storey it is a Muslim and Turkish person's house and if it is a double storey and more elaborate one it is a *Rum* person's house²⁰, have been studied within the content of this thesis. Hence, within the peninsula, the architecture of the settlements, houses and other building types show great resemblance no matter in which village of which community they belong. They are also akin and can confidently be classified as examples of Aegean coast vernacular rural architecture.

¹⁸ Also are stated by RLK, Mehmet Göçmen, in site survey.

¹⁹ Telci (1996: 75) states the existence of distinction between the two neighborhoods

²⁰ Telci (1996: 75) supports the segregation between *Rum* and Turkish houses



Figure 7 Boynak



Figure 8 Salman



Figure 9 House from Sarpıncık



Figure 10 Sarpıncık



Figure 11 House with white rubble stone from Balıklıova



1.2 Aim of The Thesis

Küçükbahçe is an old vernacular village in which cultural, social and physical values inherited from Ottoman period can still be perceived. The aim of this thesis is to learn about Küçükbahçe's rural life between 1850 and 1922, through determining and understanding its cultural, social and physical values, in order to develop a base for a conservation plan. The primary aim is to define the historic rural life and architecture of the village via juxtaposing documented oral historic descriptions with the givens of the built environment. It is, to describe authentic physical features, means of architecture of buildings and the settlement, and to sentence the cultural values that can not be understood through the existing pattern.

Küçükbahçe is also a village where the change and diminution of values can be traced. Within this framework,

- how political decisions affected the life and the architectural characteristics
- in what ways changing patterns in economy and agriculture and status of the inhabitants affected the condition of built up spaces
- how population fluctuations and its consequences affected the life in the historic village
- what kind of a role can be adapted to Küçükbahçe to sustain the historic context of the village

was questioned. Furthermore

- to understand the changes in social and cultural values after 1923 that have an influence and are reflected in the built up environment of Küçükbahçe
- to establish knowledge to develop proposals on how Küçükbahçe can sustain its features in contemporary life by conserving its inherited values of Ottoman

was the secondary aim of this study.

1.3. Methodology and Structure of The Study

Initially, this study was aiming to document and gradually to develop a conservation plan for the preservation of architectural properties of Küçükbahçe, which is a well preserved village. However, the content of the study had to be revised due to an indispensable and a detailed reference on the description of the village for the period before 1923, to come out during the research period of the study in the Center of Asia Minor Studies. In accordance to the described aim of the study:

1. The architectural characteristics of the village through its settlement, buildings, interventions and traces, are documented.
2. The orally transmitted records found in the archive of the Center for Asia Minor Studies in Athens are translated and evaluated for the definition of architectural characteristics and daily life in the 19th century.
3. The information gained through the records are cross checked through a site study for the architectural descriptions and interviews with the recent locals for social and cultural value identification
4. The life and the built environment of the village before 1923 are reconstructed by referring to the givens of the built environment and the collective memory of old and recent inhabitants of Küçükbahçe

Accordingly, the architectural characteristics of the built environment are documented in two consecutive summer long site work in and near environment of the village. First year was mainly devoted for the preparation of the existing map of the village by total station. The existing map preparation was conducted by a group of an architect, as the author of the thesis, two topography engineers and two topography engineering trainees. The measurements were mostly made from the top of a hill edging the village. However, because the village was settled in two districts and parallel to the slope, the total station had to be set on several other polygon points to make more accurate coordinate readings of the separate and lower parts. Basing on the total station measurement, a draft drawing of the map was made to be used as a guide to take the necessary detail measurements

within the village by conventional technique. These measurements required longer time and were more struggling regarding the conditions of the topography and hot weather. For the period after the map preparation and especially in the following summer, sketch drawings of the main façade and plan of buildings were made. Additionally, where it was available to enter, measurement and photographs of the interiors of the houses were taken. Parallel with documentation of the architectural properties, social questionnaires were applied to the owner of the houses and inhabitants were held to collect information on the current social, cultural and economical properties of the village. Further more, a more abstract and brief excursion was done to survey the physical characteristics of related villages and to perceive the historic context of the peninsula.

Following the site survey of the 2006, the archive study held at the Center for Asia Minor Studies, CAMS, in Athens on translation of the oral records. This study was a part of a 6 months long research period in Greece. The CAMS is a private legal entity incorporated in 1962 under Greek law which was established after the population exchange in 1923 in Athens. It is a research center where all kind and sources of information of Anatolian *Rums*, who lived in Asia Minor before 1923, was gathered and classified for researchers. It is a place where the memory and the information on the exchanged Greek population are being preserved. It is a research center where the oral accounts of 5000 immigrants from all parts of Asia Minor were collected by more than 100 researchers who had dealt with 1375 settlement units by creating more than 300,000 pages of manuscript records²¹. Regarding the effort on what had been managed in 1950s, and the archive being open for the use of all researchers has to be appraised.

The orally transmitted records archive is grouped according to the regions in Anatolia where people migrated from. Among these, the records concerning Karaburun Peninsula are under Ionian group and their code starts with I. Within this group, five records exist that would be useful to translate to gather information on Küçükbahçe. They are titled and

²¹ <http://www.helleniccomserve.com/centreasiaminororal.html> (accessed in 2007)

numbered as Boynak- I98, I99; Salman- I103 and Denizgiren- I100, which are neighbor villages of Küçükbahçe that were also recorded as villages under Küçükbahçe administration in Ottoman registers.

The information gathered for this thesis bases on the translation of the file on Küçükbahçe- I92 due to the restrictions in accessibility of the documents and difficulty in translation. The records on Küçükbahçe include the manuscripts on oral historic surveys made with the same people in years of 1957, 1963 and 1964. It involves classified information transferred from five *Rums*; Nikolaos Avgerinos, Despina Zortaloudi, Giorgos Sideris, Angeliki Taki and Giorgos Takis, who had lived in Küçükbahçe and moved to different parts of Greece in 1922, before the population exchange in 1923. The main topics²² of the orally transmitted records can be listed as follows:

1. Biographic Informations: information on personal life of the person, who were interviewed for this study, for the period before and after the population exchange can be learned.
2. Description on geographic condition and borders: information about locational characteristics of Küçükbahçe such as: approach from Izmir and neighboring villages, distances in means of walking time, natural borders- runlets, mountains, can be gathered.
3. General Information about the naming of the village, administrative relations and governing, population- no of houses, family names and no of members, relations with neighbour villages, role and place of the village in the near environment are given
4. Description on physical properties such as roads, paths, squares; houses and neighborhoods, religious buildings and schools, fountains and mills, cemeteries and ruins are made.

²² The English translation of the topics of the orally transmitted records are at Appendix A

5. Description of life in the village through description of social activities, religious activities, economic activities and commercial life, cultural properties as dressing, use of gun, daily customs, cuisine, memories of events that took place in daily life, is made.

After collection and translation of records on Küçükbahçe from CAMS, the information got from the records are cross referenced with current locals to prevent any probable misleading information share, to get to know about what has been left in the minds of younger generations and to add these to form the collective memory. No specific selection due to any reason was made among the current locals. Anyone who had knowledge to share was surveyed. Accordingly, Zehra Ömerli, Mehmet Göçmen, Hasan Kayalı, Fatma, Abdullah Dalkılıç (demarche), Mehmet Efe attributed to this study by sharing their knowledge.

Besides, the information transferred through this thesis is back grounded by few but essential studies and publishing, which are not specifically on Küçükbahçe. Two books on Karaburun Peninsula are utilized to base the theoretical content of the study. Accordingly, they are: The book of Şevket Işık titled as “Karaburun Yarımadası’nın Tarihsel Coğrafyası” (Historical Geography of Karaburun Peninsula) to understand the settlement history of the peninsula and population movements and the book of Cahit Telci named as “Karaburun” to have a compact knowledge on all social, economical, cultural, administrative, historic and physical issues of the peninsula.

Furthermore, the book, Houses of the Morea and the chapter named “Osmanlı Girit’ inde Tarım ve Kırsal Yerleşme, 1669-1898” (Agriculture and Rural Life in Ottoman’s Crete, 1669-1898) in the book ‘Osmanlı Arkeolojisi’ (Ottoman Archeology) and the article, “Concepts that Shape Historical Olive Oil Mills and Some Aspects for their Sustainability” were vital sources that had helped in filling the blanks and recovering the missing information which were crucial for the study. Houses of the Morea, was a source that consisted a parallel study of scholars from University of Minnessota on Greek Villages that were in Ottoman rule contemporarily with Küçükbahçe. It was beneficial in understanding the architectural context of the Aegean Region with its structured written

and drawn information on Ottoman villages. Additionally, the essay of Allaire Brumfield titled as “Osmanlı Girit’ inde Tarım ve Kırsal Yerleşme, 1669-1898” (Agriculture and Rural Life in Ottoman’s Crete, 1669-1898) which was published as a chapter in the book “Osmanlı Arkeolojisi” (Ottoman Archeology), was useful to understand the rural life activities and agricultural development and equipment use of a contemporary Ottoman village with Küçükbahçe in Crete.

On the whole, the documentation of the architectural characteristics, the translation and evaluation of the orally transmitted records and the cross referencing are the three studies held to accomplish a good reference on to understand the social, cultural and architectural characteristics of Küçükbahçe in the period between 1850 and 1922.

The information gathered and produced through out the study of the thesis is conceived to be presented in four chapters. First chapter is the introduction of the study accomplished via explaining the aim, methodology and tools for conducting the study. Within this section, background information is set to understand the context of the peninsula that the studied village, Küçükbahçe locates on. It is purposefully kept brief and only mentioning the essential inputs of each title, thinking Karaburun not being the focus of the thesis. The peninsula is described through same categories that would be valid for the description of Küçükbahçe, too. By this means, the information on Karaburun is categorized under titles of: History, Population characteristics, Economic activities, Settlement Pattern and Architectural Features. The second chapter follows with more detailed information structured to describe Küçükbahçe.

The section is structured to describe the daily life of current and old Küçükbahçe. All the information gathered in this section was collected from oral records of the former inhabitants of Küçükbahçe and the interviews with the existing inhabitants of Küçükbahçe. The section was conceived with an emphasis on identification of the daily life in the village in between the years, 1850s and 1922. However it is introduced through a description of the village based on its current condition and properties, in order to get to

know what kind of a village has been handled and to enable a base to evaluate the changes of values and properties of the village in further studies. The identification of the life of old Küçükbahçe has been explained through sections mentioning its: historical background, social structural properties: name, administration and language; population characteristics; socio-cultural properties: commercial life and economic activities, social life and daily customs and relations with other environments, physical properties of its built environment: neighborhoods, common open and built up spaces and settlement pattern, are explained analyzing the oral information with the givens of the site survey.

At this moment, it is vitally important to explain that the information referred to oral records and existing locals are determined with a special coding to set correlation in between different sections. Hence, the codes are determined to be:

- OTR for orally transmitted records
- OLK for old locals of Küçükbahçe who are the *Rum* people in OTR.

Accordingly, OLK (no.) refers to one the same person²³ all through the thesis.

OLK(1)- Nikolaos Avgerinos

OLK(2)- Despina Zortaloudi

OLK(3)- Giorgos Sideris

OLK(4)- Angeliki Taki

OLK(5)- Giorgos Takis

- RLK for recent locals of Küçükbahçe who are Turkish and living in the village.

Accordingly, RLK (no.) refers to the same person all through the thesis.

RLK(1)- Zehra Ömerli is a retired primary school teacher who was born and grew up in Küçükbahçe. She is 51 years old and lives in the new district of Küçükbahçe. She is the chairman of the women cooperative established within the framework of WINPEACE project.

²³ Biographies of these people take place at AppendixB: 132

RLK(2)- Hasan Kayalı is the older brother of Zehra Ömerli. He is 79 years old and married to a wife from Küçükbahçe. He is the fifth generation of his family who lives in Küçükbahçe.

RLK(3)- Fatma is the older sister of Zehra Ömerli. She is 67years old and married to a husband from Küçükbahçe.

RLK(4)- Mehmet Göçmen is a retired driver who is a son of a family from Küçükbahçe. He is 63 years old and married to his wife who is from Küçükbahçe, too. He stays both in Izmir and his family house in Küçükbahçe.

RLK(5)- Abdullah Dalkılıç is the demarche of the village. He is married to a wife from Küçükbahçe. He is a son of a family from Küçükbahçe. He stays in the new district of Küçükbahçe.

RLK(6)- Mehmet Efe is a retired man from a state association but is still involved with cattle breeding. He is 79 years old and married to a wife from Küçükbahçe. He doesn't have any children. He lives in Küçükbahçe and never had moved to the new district.

Following the chapter on identification of the socio-structural, socio-cultural and partially, the physical properties of Küçükbahçe in two periods, it is the third chapter that completes the description of the properties of the village. In this section, the architectural features of the houses are defined through data mainly maintained on the site survey and supported by collective memory. The information based on the inquisition, cross referencing and interpretation of what has been comprehended on the socio-cultural properties of the village, though much was not stated by the sources about the life in a house. The knowledge attained on houses are explained more in detail following the description of a house unit in the introduction. Architectural features of houses are explained through descriptions on the use of space and plan schemes, architectural elements such as: door openings and doors, windows, balustrades and shutters and stairs; built in cupboards, niches and herths; architectural objects and decoration. The information is transferred through drawings and related photographs of the surveyed houses, whose information sheets are put in the appendix.

In the last chapter, an evaluation on values of Küçükbahçe is made as well as, the influence or impact of the change of the values on the built environment is explained. The evaluation is eventually followed by a proposal section for the conservation of the village. Within this section, to give an idea for further studies, conservation strategies, a function and suggestions on the use spaces by considering the necessities of the proposed function and depending on the architectural features of the spaces, are proposed for the integration of the historic villlage with the contemporary living. The thesis is concluded with a section that criticizes the achievements and miss outs, which at the same time gives suggestions for furter studies.

CHAPTER 2

KÜÇÜKBAHÇE

The main concern of the study, as has been explained before, is to identify the properties and values of Küçükbahçe in the years between 1850 and 1923. Complying with the aim, because the identification is a retrospective study that evaluates the givens of the recent built environment to understand the past, the description of the recent condition of Küçükbahçe gains importance. Additionally, understanding today of the village is important to determine and evaluate the changes in the characteristics and values of the village, in order to develop a proposal for its future life.

2.1 The recent context of Küçükbahçe

Küçükbahçe located across the Chios Island on the west side of Karaburun peninsula, which is less populated and less numerous in number of villages when compared to the east side that lines along the Izmir Bay. It is among the line of villages, which consecutively from north to south are Sarpıncık, Parlak or Boynak, Salman until Küçükbahçe and Eğriliman and Karareis until the line reaches Balıklıova where the peninsula integrates with the Urla Peninsula. Within this order, Küçükbahçe sits at six kilometers distant to Salman and five kilometers to Eğriliman. Additionally, Denizgiren or Iskele, as inhabitants call, on the sea side towards two kilometers north west and Yaylaköy, mountain village towards eleven kilometers northeast are the other villages that have borders with Küçükbahçe. Additionally, Küçükbahçe located at 30 kilometers

distant from Karaburun, 65 to Urla, 80 to Çeşme and 109 to Izmir city center, with about two hours driving.

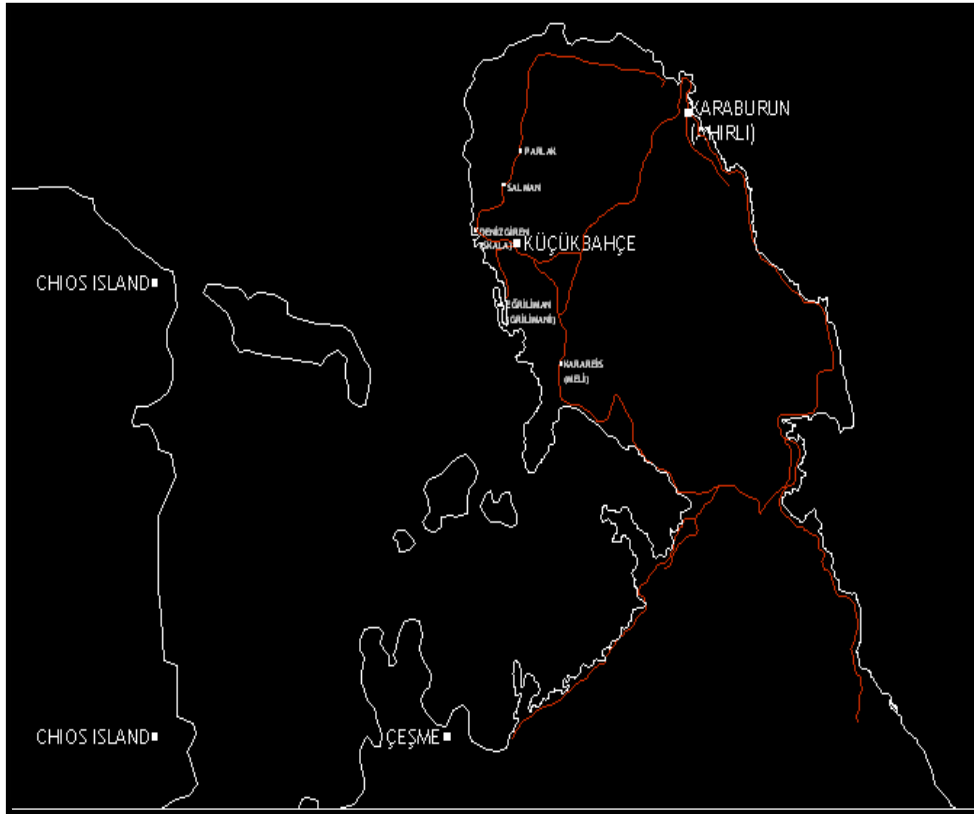


Figure 12 Location of Küçükbağçe within the peninsula

Küçükbağçe²⁴ is a village that was abandoned between 1975 and 2000 and recently started to be inhabited far under its capacity²⁵. In the summer of 2006, there were 11 houses permanently inhabited and one was being used temporarily in summers. Of these, six of the permanently inhabited houses and the temporarily visited one are inhabited by locals of Küçükbağçe and the rest, five houses are used by new coming inhabitants. The inhabitants within themselves show variety in age; four houses are owned by old people, three couples and one single, who are over their seventies and the two others are owned by young married locals, in their thirties who had inherited their houses. On the other hand, the new inhabitants have a younger age average. Two of the five houses are owned by

²⁴ For borders of Küçükbağçe please see page 28

²⁵ The mapping of the inhabitants are on page 29

young married couples with one child each who are, at their thirties, and are relatives. One house is rented by a couple with two children, at their forties and the two other houses are rented by a man at his forties and a old lady at her late sixties. The inhabitants, sustaining the tradition are occupied with agricultural activities and cattle breeding while the men of new coming families are contemporary construction workers, who had first came to the region from eastern Turkey to work temporarily in constructions. The old inhabitants are retired man with social security and all have their own house and tillable fields. On the otherhand, only two of the new coming inhabitants own their houses and the others have a will to buy and become permanent in the village.

Regarding the current and newly growing population status of the village, it is not possible to talk about the economic activities being run, the existence of a commercial life nor on the use of common built environment. Instead, it is the new district, established on the plain, where these activities are ran by the old inhabitants of Küçükbahçe.



Figure 13 Two disticts of Küçükbahçe: new on the plain – old at the mountain

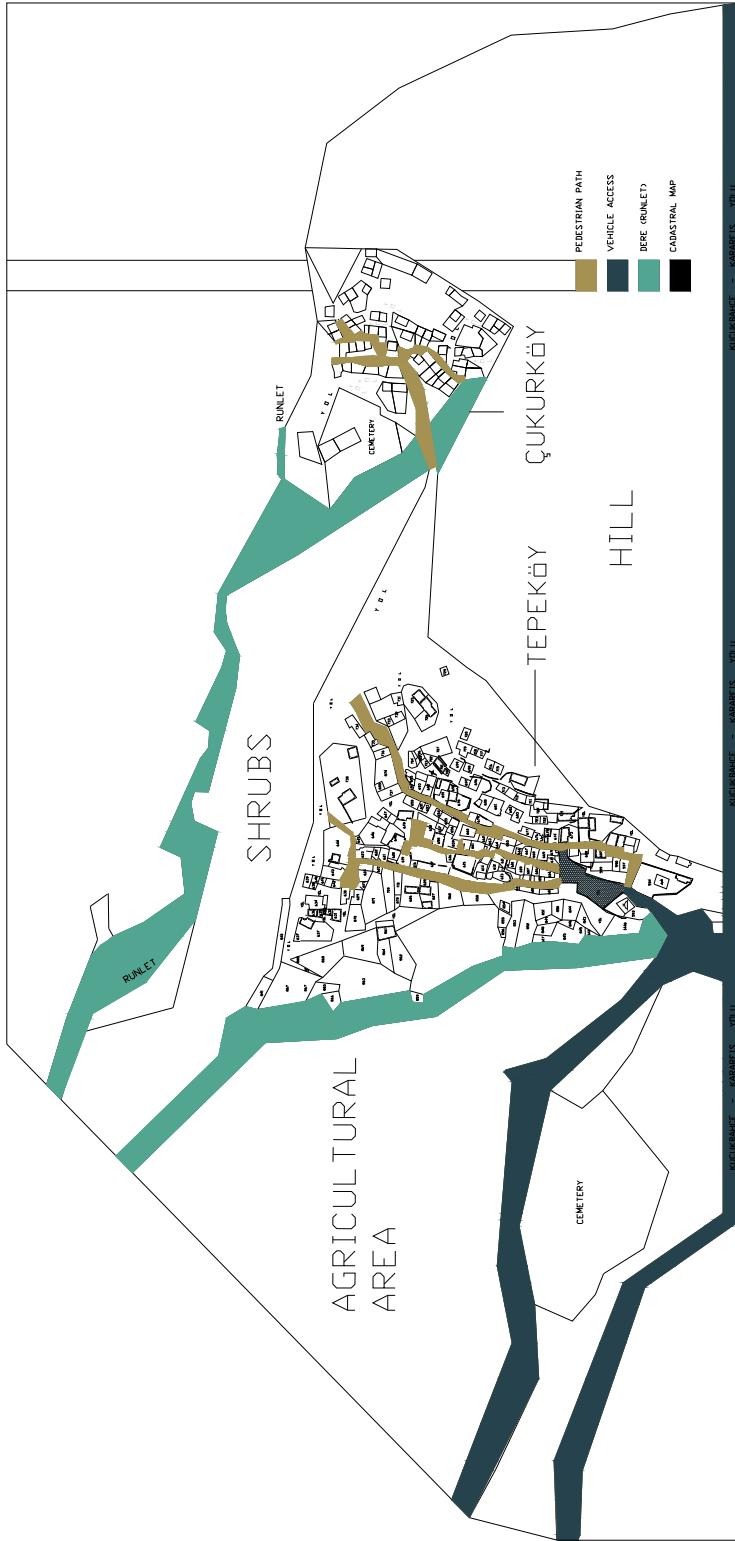


Figure 14 Borders of Küçükbahçe

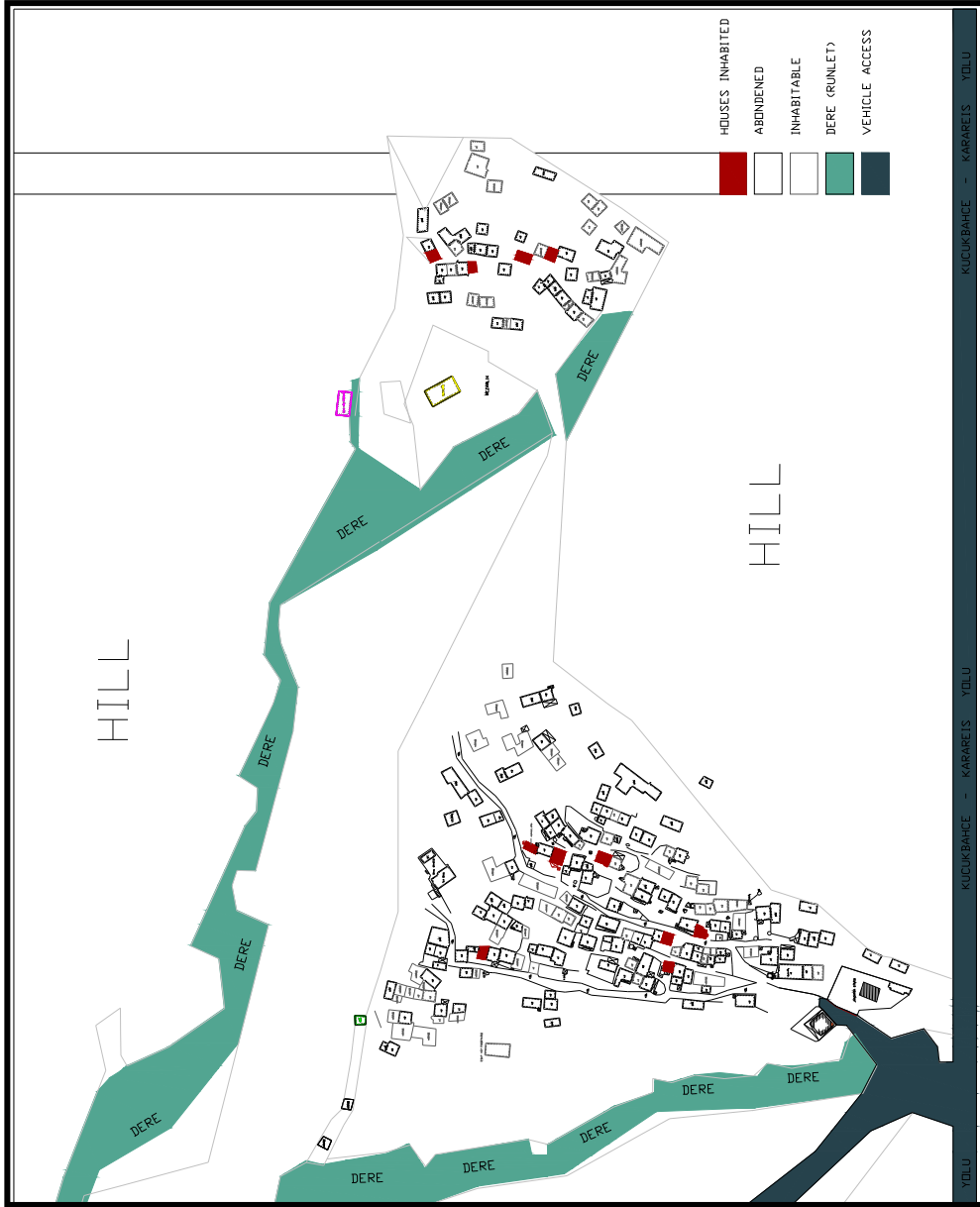


Figure 15 Houses that are currently being inhabited

Accordingly, similar to their life that was in Küçükbahçe, inhabitants at the new district are involved with agriculture but with different produces. They have fruit gardens and architoke fields as their primary concern and though it is not valued as in Ottoman times, they keep their olive groves at Pirenli, Zofyan and Bostanlık, near Eğriliman. On the otherhand, cattle breeding is almost being extinguished while a great interest in agro tourism is being arose by the local women. With the initiation of Karaburun Municipality and within the content of an EU project, WINPEACE, the village has been determined as a pilot area for agro tourism. It is considered as a new profession specific to women where they have income through selling what they cook at home or prepare as home made or host short term tourists in their villages to share rural life. Additionally, working in the service sector has become another economic activity of the village with the new inhabitants of Küçükbahçe.

In accordance with the economic activities, the mild commercial life in Küçükbahçe is being transfered to the new district. Consequently, it is not easy to comment on the social life nor on the condition of sustainability of the daily customs. As far as, it has been observed, the inhabitants of Küçükbahçe have close relations with the locals in the new district. Küçükbahçe inhabitants are like living in another neighborhood of the new settlement established at the plain. They come together with the old inhabitants at the new district for any common occasion. The daily customs like preparing and cooking home made food or women wearing a specific kind of red cloth on special days can be listed as examples of continuity in local customs of the village. However, it would be misleading to think of an existence of a social environment in an almost abandon village.

Yet, due to the description of the properties of the village it would be awkward to talk about neighborhoods or common use of spaces, either open or built up.

Besides the paths to the current inhabitants' houses, there are two fountains being used by these few families, that forms the common uses in open spaces of the village while no

secular building is in common use²⁶. However, the village has the traces of a more social life for the period before 1923. Today; ruins of a *çamaşırhane*²⁷ or *hamam*²⁸ and two olive mills, two shops, two mosques, a school and eight fountains are standing as clues of the past²⁹.

Consequently, as in the above listed aspects of the life in Küçükbahçe, the status and condition of the built environment also have influences and reflections of what has been lived. As approached to the village from the main Karaburun Road, the village gives a vista of a calm, harmonious and well maintained vernacular settlement. Though it is partially true, the real status of the village releases within the village. The abandon and ignorance are well reflected through the built environment while the newly developing life with the new inhabitants is hardly perceivable.

Küçükbahçe compromises two districts named as Tepeköy and Çukurköy. The village is entered from Tepeköy through a square dominated by a monumental plane tree on one side and a mosque on the other. Çukurköy appears suprisingly as the path to the end of Tepeköy is followed. A route, paralell to the river that is at a lower level, connects the two districts. Though the two districts form Küçükbahçe village, both has its own central space, ruins of an olive mill, mosque, fountains and cemetary, as if each is a seperate village.

The two districts have different settlement patterns and number of houses but in both, the houses rise paralel to the topography in a way that at some levels the earth covered flat roofs of the houses integrate with the walking paths. Additionally each house has a view of sea. The houses are more plastered and have pitched roof with tile covering than exposing stone on their façades and

²⁶ The mapping of the recent building use is on page 33

²⁷ It is a public laundry space

²⁸ It is a common bathing space

²⁹ The mapping of the building use before 1922 is on page 34

having earth covered flat roofs . Additionally they are more in two storeys than being single floored³⁰.

Though the ruined condition of the neighborhoods and houses is not perceivable at first sight, as the streets are wondered and unlocked houses are entered the deterioration and the deformation of the both, fabric and houses appear³¹. The village according to a numbering on the buildings, had about 190 houses in some period of its life. However, today at most 75 to 80 houses stand structurally healthy. The ruins, more in number and widely exist on the upper and back borders of the two districts of the village. The inbetween ruined houses are derelict open spaces covered with plants. The houses apart from the ruined and healthy ones are partially collapsed. Their roofs are mostly down and walls have volumetric material loss due to the pressure of the collapsed roofs.

Besides the ruined condition, construction of new houses and repairment of the olds exist within the pattern³². Though untouched houses are less, the continuity in vernacular construction technique and use of local material alone or in combination with untraditional material in building and repairment activities has formed a unified built environment. The new buildings are compatible with the prevailing ones in means of mass effect, plan scheme and façade organisation, albeit few distinguishable untraditional constructions. Yet, the village is not under busy construction activities but with the enlightenment of the people on the interest of foreigners on their village and in their region, they deal with repairing and restoring their houses. Expectedly, the interventions are not conciously made and though not intended, they are in a damaging manner, unlike the interventions that had been made during the living of locals in the village.

³⁰ The mapping of no.of storeys is on page 35

³¹ The mapping of the current structural condition is on page 36

³² The mapping of the construction technique of the buildings is on page 37

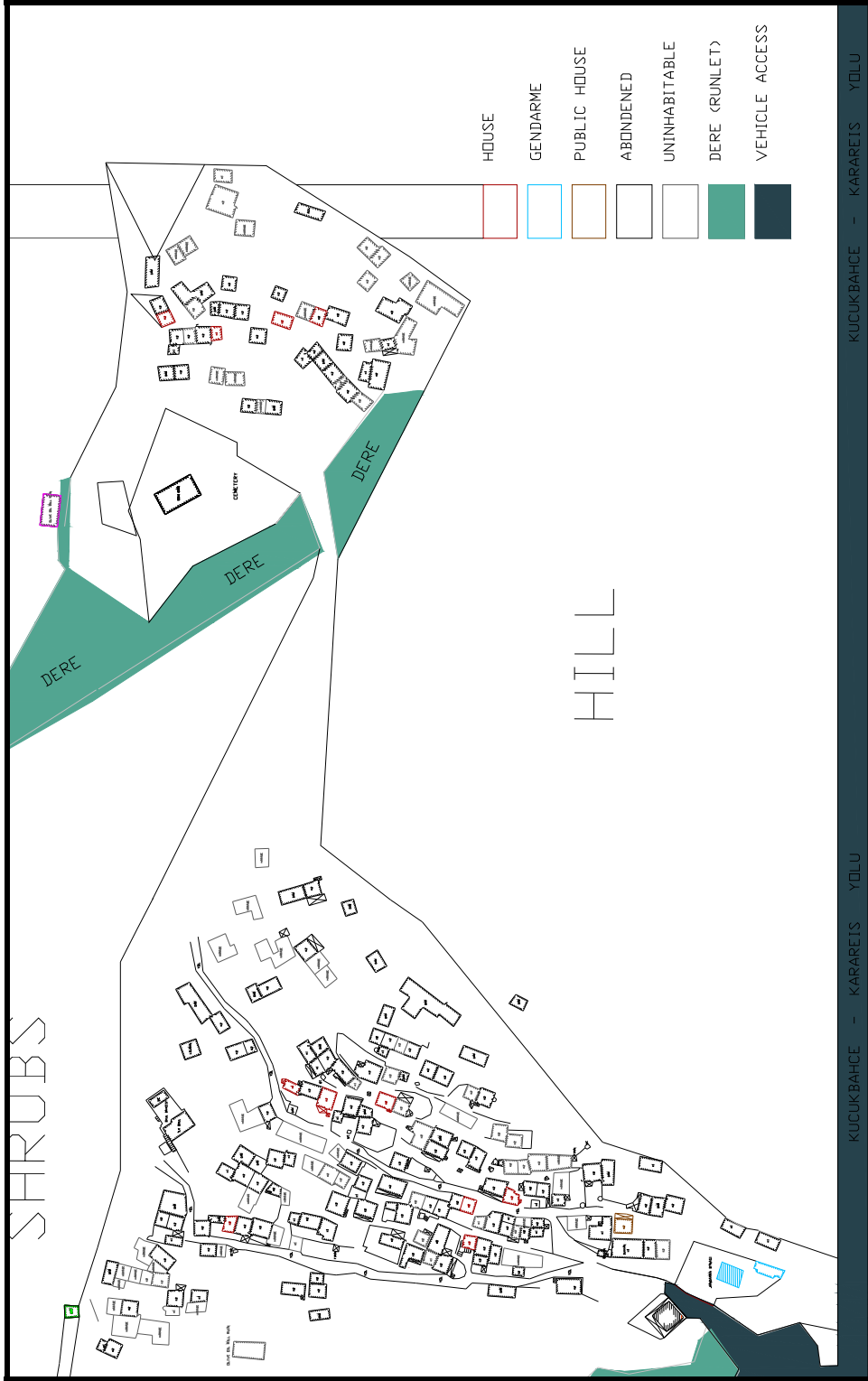


Figure 16 Current building use

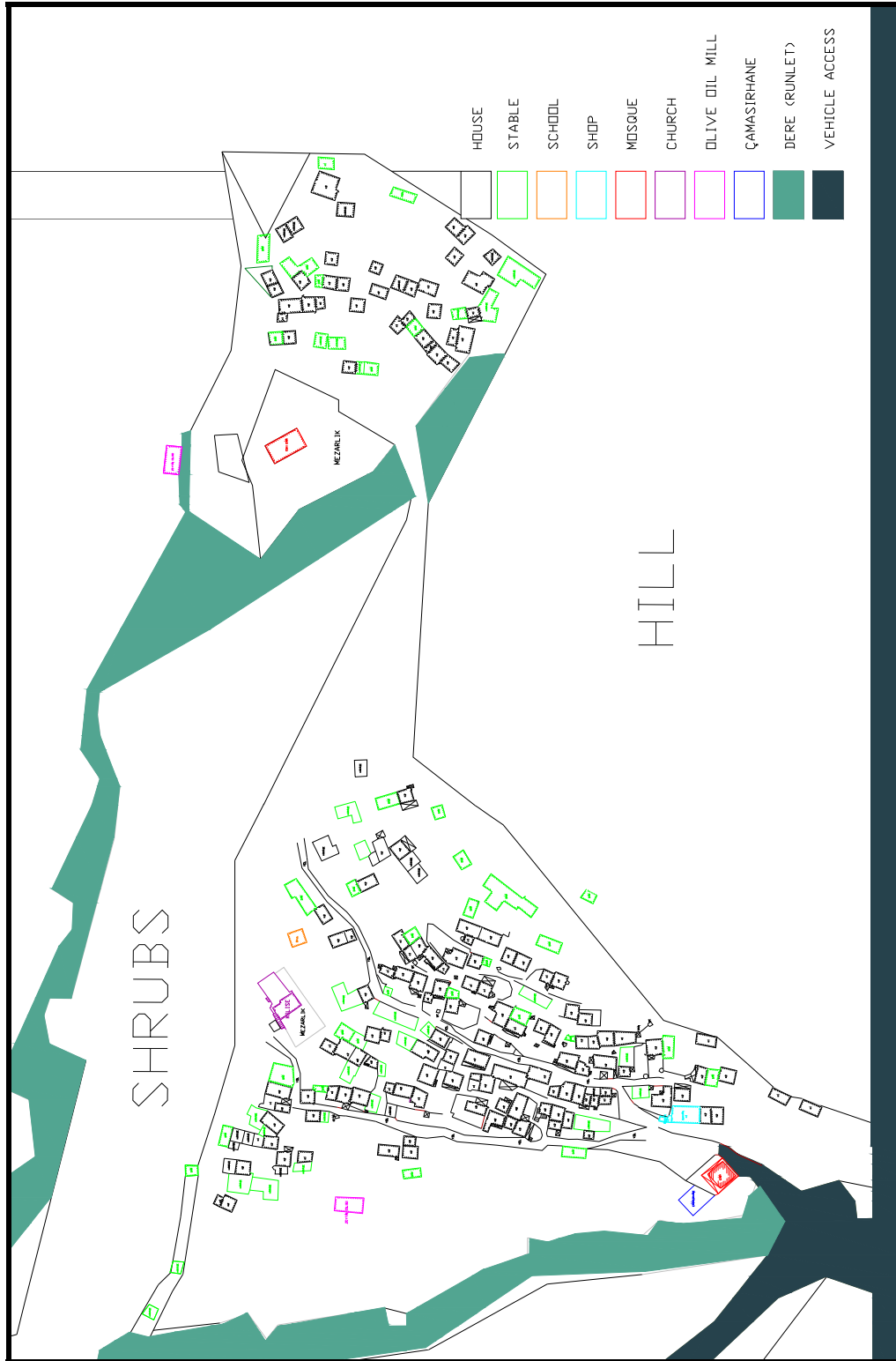


Figure 17 Building use before 1922

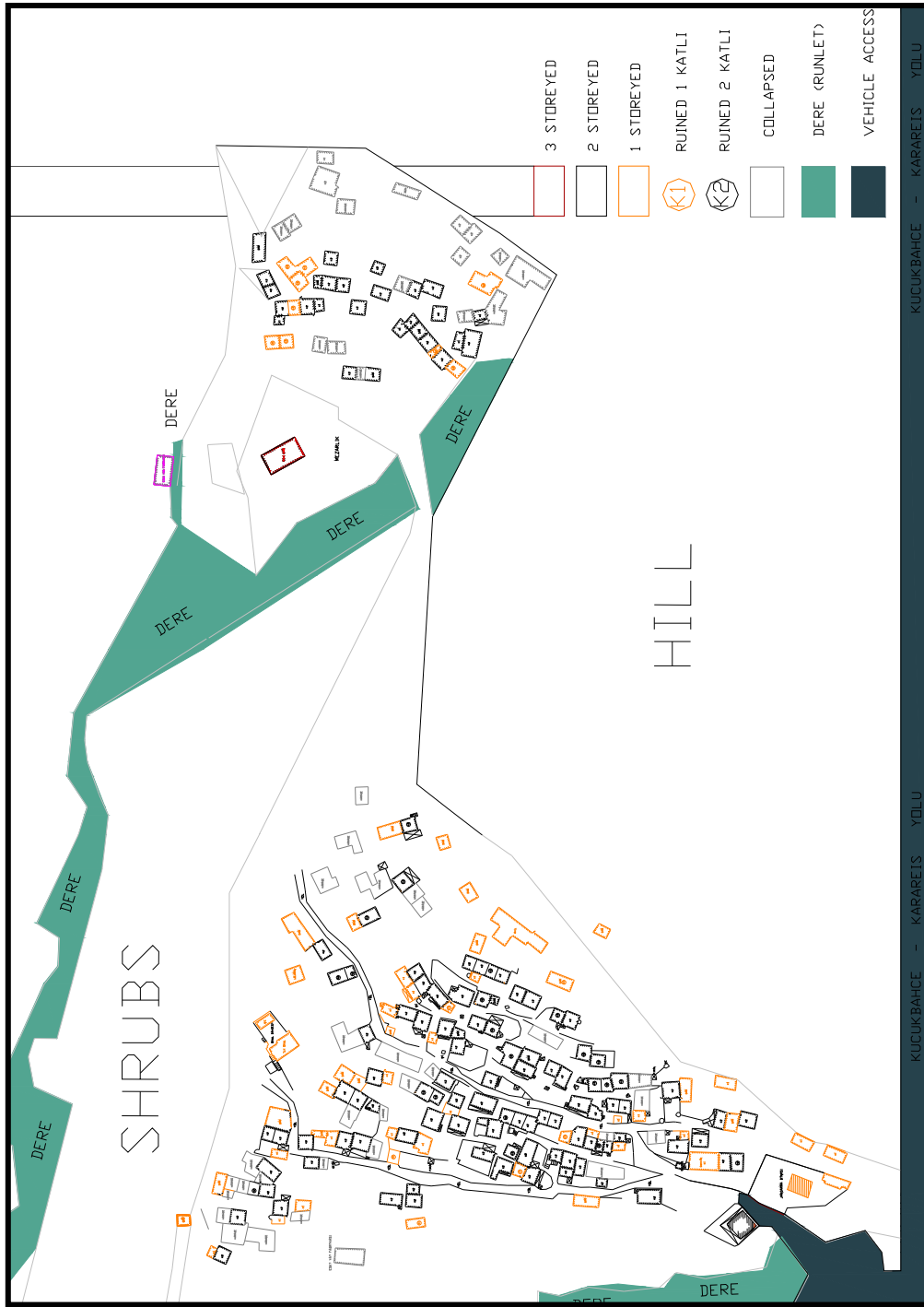
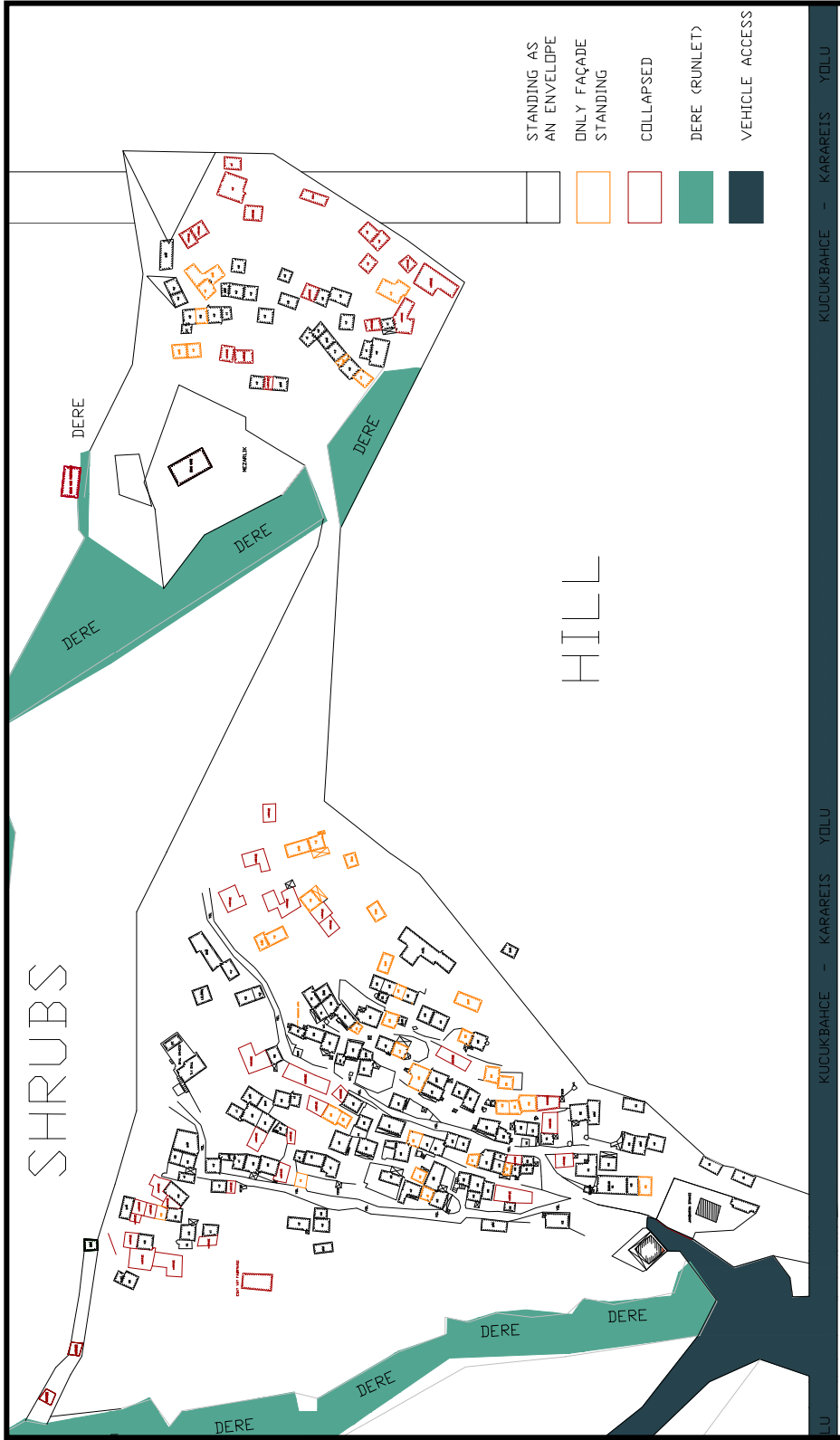


Figure 18 Number of storey of built up spaces



KUCUKBAHCE — KARAREIS — YOLU

KUCUKBAHCE — KARAREIS — YOLU

Figure 16 Construction technique and material

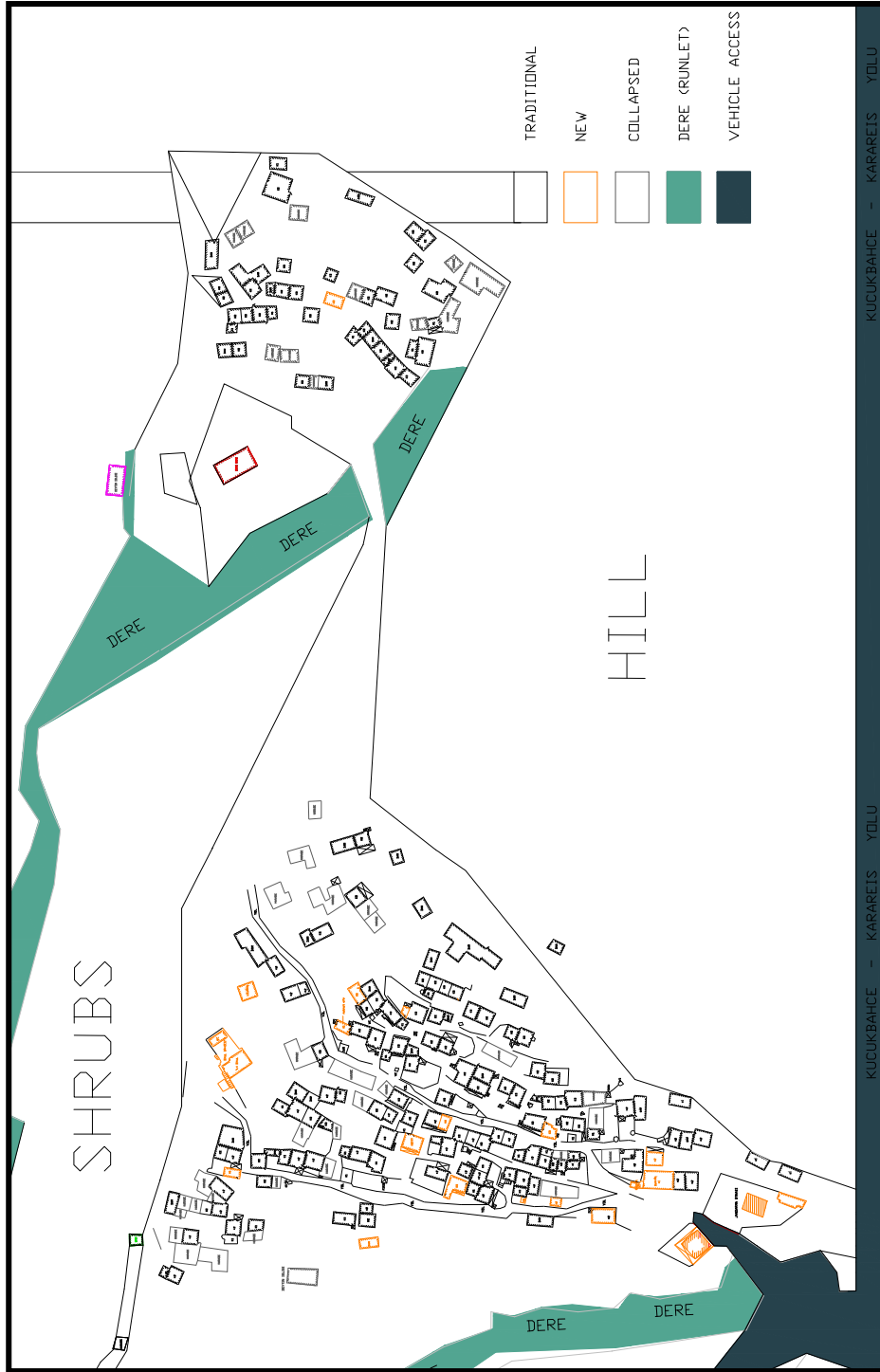


Figure 18 Construction technique and material

On the whole, the village still owes its authentic architectural properties. Thus, the recent milieu of Küçükbahçe can be described as an almost abandoned historic village, unconsciously holding up to its reminiscences and ruins to benefit from its prevailing cultural values and built environment to develop a new life defined by new inhabitants and contemporary concerns.

2.2 Life in Küçükbahçe between 1850 and 1923

2.2.1 Historical Background

Life in the near environment of Küçükbahçe is dated back to antiquity. As stated in the book of Şevket Işık (2002: 14), the findings of potteries and tile pieces in Denizgiren, date back the existence of the village to Hellenistic and late Roman period.

For the period until the reign of Ottoman and going on in the sixteenth and seventh centuries of the Ottoman rule, no direct and detailed information on the life of the village exists. Exceptionally, Işık lists Küçükbahçe as one of the four associated villages in the income registers of Boynak, in tax notebooks of 1528 and as one of the nine villages of the peninsula recorded with two names Küçükbahçe and Kablakağaç in tax notebooks of 1575.

On the other hand, RLK2 tells what he has been told for the history of the village as: “Küçükbahçe had been depopulated twice. It was first deprived of its inhabitants during the fights of Börklüce Mustafa³³ and secondly after the plant disease appeared in Pınar,

³³ Börklüce Mustafa was a follower of Şeyh Bedrettin, who was against level differences within the societies and therefore was rebellion to the system of Ottoman, insisting on socialism. He had fought against Ottoman in Karaburun with his 10,000 supporters and was defeated by the sultan, Mehmet Çelebi. He was crucified and his 2,000 followers' heads were chopped off (www.wikipedia.com).

Kızılıcık and Buruncuk villages. After all, the village was founded by two nomad groups from Aydın. They had settled in Çukurköy and Küçükbahçe was formed by extending of that settlement.” Approvingly, it is known that the *Börklüce* rebellion in 1413 had caused a great distraction in the peninsula and also as been listed by Orhan Kılıç in his article “Osmanlı Dönem’inde Meydana Gelen Kıtliklar” the region that Küçükbahçe is involved, had faced with famine due to a plant disease in 1565 (Kılıç: 719). Henceforth, as it is recorded in the OTR, when *Rums* had first settled in Küçükbahçe, which can be dated back around mid 19th century³⁴³⁵, Turkish people were already settled in Çukurköy and they had welcomed *Rums* to work in their vineyards and fields which were in poor condition.

Having all in mind, it can be concluded that Küçükbahçe village had its former form much more before Ottoman but it was after mid 19th century when the village was at its summit with its built up environment and social, cultural and economical values. This achieved status of the village had continued until the first population movement of *Rums* that had took place in 1914. It was a consequence of Ottoman’s lost against Balkan societies in the war that took place between 1912 and 1913 after which, *İttihat ve Terakki*³⁶ had decided the orthodoxies in Trakia and in Aegean Region to be moved out and a population exchange to take place between the Muslims in *Rumeli*. As it can be perceived through the OTR, all *Rums* of Küçükbahçe had left the village via Chios, leaving everything behind believing to be back. However, again as it can be followed through the OTR, their return could not be early enough to save their properties’ loss. Following the execution of *İttihat ve Terakki*, First World War had started and *Rums* could return back to Küçükbahçe after

³⁴ Zortalidi had told that her grandfather, who was born in Salman, had married her grandmother, who was from Küçükbahçe. Regarding, Zortalidi was born in 1903 and letting her to have 20 years difference between she and her father and her father having the same difference with her grandfather, it can be concluded that in 1850s *Rum* people were inhabiting in Küçükbahçe.

³⁵ It is also known that *Rums* had moved to Turkish villages via Chios gradually after the war of liberation broke starting from Peloponnesse in 1821(Philippides, 2003: 81).

³⁶ Organization that was established to stand against the Sultan of Ottoman Empire, II. Abdulhamit, in 1889. Later Mustafa Kemal Atatürk, İsmet İnönü, Kazım Karabekir and Celal Bayar had attended the community who also took pioneer steps for Turkish Independence War.

the war ended, in 1919. Regarding the OTR and what the locals of Küçükbahçe tell, *Rums*' lands, houses and worship places were vandalized and they could hardly rehabilitate their environments until 1922, when they had to leave everything once more but this time knowing that they would not be back. The *Rums* of Küçükbahçe had left the village via Chios as the Independence War of Turkey had resulted with the success of Turkish and loss of alliance that Greeks were involved in³⁷. OLK1 had told about the day as "...we had returned to Küçükbahçe after Agios Dimitrios Day³⁸ and had to escape again in August of 1922. We all went away. No massacre took place. We had decided to leave towards lunch time and we were at Chios at night. We did not have enough time to take many things with us" (Appendix B: 157), which summarizes the situation well. Certifying the *Rums*, RLK5 tells about the day of *Rums* departure as he was told "... a Greek soldier from Afyon had came in a priest costume towards lunch and told the *Rums* to run away because they had lost in the front-line of the battlefield."

Basing on the collective memory, by the end of August, Küçükbahçe was deprived by its *Rum* locals and so was not subjected to population exchange period after the Lausanne Treaty in 1923. However, it is known that Denizgiren, where mostly *Rums* were living and Küçükbahçe *Rums* had their relatives living there, had experienced 1923. Though its building stock was widely damaged and was put in administration of Küçükbahçe, it was assigned as a resettlement place for people coming from Thessalonica and. As the son of a Balkan immigrant who had moved to Küçükbahçe in 1924, Eftal Sevinçli³⁹ puts in words, his father and family had departed from Thessalonica to arrive Urla but they were finally settled to Denizgiren in 1924. They were settled with all their relatives and were given land and house. He and his relatives had gone to primary school in Küçükbahçe and left the village in 1936 to move to Turgutlu, a town of Manisa neighboring Izmir. Giving an

³⁷ There were 850,000 *Rums* that had evacuated their habitats through the ports of Izmir and Istanbul, following the leave of the troops of Greece between 9th of September and 11th of October of 1922 (Özsoy, 1995: 14).

³⁸ 26 th of October

³⁹ Whose aunt was born in 1914 and father was born in 1923 in Salonica. His father is alive but is not mentally healthy enough to express himself.

idea for the following years of the area, he adds that there was a common tendency to sell land and property and move to urban places between the end of 1930s and in 40s and also in 1970s. Coinciding with what Sevinçli notes, Küçükbahçe was abandon by 1975 which was the second remarkable issue of its near history after the leaving of *Rums* in the year, 1922.

2.2.2 Social Structural Properties

Regarding the historic documents and Ottoman registers, Küçükbahçe was the administrative center of Boynak, Salman, Karareis, Yayla, Eğriliman and Denizgiren villages. As it states in the OTR, *Rums* had one demarche and Turkish had another. (Appendix B: 133) The locals would choose the demarches and the *kaymakam* would authorize. *Kocabaş* was stated to be the *Rum* representative, who was elected by the *Rum* locals of the village (Ortaylı: 997). The demarche was told to collect the taxes, which later told to be a tax officer who had to collect the taxes of both Turkish and *Rums*.

Additionally, as in OTR, the common language used in daily life and in administrative issues of the village was Turkish for both Turkish and *Rum* locals. *Rums* had stated that they were to learn and use Greek at their school and practice it in the church (Appendix B: 132).

In a way certifying the information on the language of the locals, it was stated in the OTR that everyone had used to call the village as Küçükbahçe. As OLK4 had stated “We, both Turkish and Christians were calling where we live, as **Küçükbahçe**. It had no other different name. This was because it had a very green environment, it was full of gardens and water sources. They were calling us as **Küçükbahçeli**⁴⁰”(Appendix B: 132). Similarly

⁴⁰ Nickname for locals living in Küçükbahçe

Küçükbahçe exists with same name in Ottoman registers but, as stated before, the name, Kablakağaç was once used for Küçükbahçe in a tax notebook of 1575.

Comparing the information gained from oral and written documents and the recent values, Küçükbahçe has always formed in this environment where its recent neighbour villages and settlements that were in relation with Küçükbahçe have been accompanying it with their recent names. The only small difference appears to be in different naming of some villages between Turkish and *Rum* locals of Küçükbahçe. In OTR, Küçükbahçe is stated to be neighbours with Skala, Salmani and Boynaki, where Skala⁴¹ refers to Denizgiren, Salmani to Salman and Boynaki to Boynak. Eğriliman is noted as a related village called as Grilimani and Yaylaköy as Yayla.

The continuity in naming shows coherence in description of the location of Küçükbahçe through time givings of walking distances. By its *Rum* locals, Küçükbahçe was told to be 20 minutes to Denizgiren and, on the same direction, a hour to Salman and half an hour more to Boynak. On the same direction, Küçükbahçe was stated to be two and a half hour walking distant to a village called, Sazaki, which still exists today as a historical ruin, called Sazak and is at 13 kilometers distant to Küçükbahçe. Following, Eğriliman was described as a place at an hour walking distant behind the hills.

Additionally, Küçükbahçe' s location regarding centers; Karaburun, Urla and Çeşme was described matching with the recent values. However, whether the information on values for distances to be dependant on walking or on a travel by mule is not clear. Accordingly, Ahırlı was at four hours and Urla was at 12 hours distance. Çeşme, as recorded in the files was so far that even by a mule you needed a day to reach therefore they would go there by boats from Denizgiren.

⁴¹ Skala is the corresponding Greek word for Iskele, which Turkish people refer to Denizgiren as, in their daily life.

2.2.3 Population Characteristics

Based on the information gathered from OTR and recent inhabitants, Küçükbahçe, in mid 19th century of Ottoman reign was a village of both Turkish and *Rum* people. It was a village, where Turkish people were the prevailing society living in the village when the first three *Rum* brothers; Yiannis, Kostas and Mikes; from Langada of Chios had moved to the village to work for Turkish people (Appendix B: 134). As OLK2, who was born in 1903 and lived until 1922 in Küçükbahçe, had stated “the presence of the Greek people in the village were no more than 200 years”(Appendix B: 134). According to her, for the years she had lived in Küçükbahçe “ Turkish people were more. They had about 50-60 houses. They were not more than this. Christians were about 40”(Appendix B: 134).

For 1831, an earlier period than OLK2’s born, Küçükbahçe was registered to have 107 muslims; 24 men, 29 children, 54 women; in 49 *hanes* and 26 *hanes* for *reaya*, which were known to be *Rum*. This two values support eachothers and additionally prove the liability of the oral information. Additionally, the values: 323 in 1891 (Telci; 2000: 56) and 150 *Rum* and 250 Turkish in 1905⁴² were the only population values that are known for Küçükbahçe for the period before 1922. However, for 1914, OLK2 had stated that there were about 40 *Rum* families and for 1922, she lists 30 *Rum* family names with their member numbers and states that there were 142 *Rum* living in Küçükbahçe (Appendix B: 136). As can be expected, the small drop in the population of *Rums* in 1922 was due to some families not returning to the village in 1919 after they first left in 1914.

The fall in the population was by the end of the Republican War in 1922. The population of the village was recorded as 322 Turkish people living in 60 *hanes* in census of 1923. This was a consequence of the resettlement of immigrants, however disappointingly, the positive intention to revive the life of the village has not been successful yet.

⁴² (Appendix B: 158)

2.2.4 Socio-cultural Properties

2.2.4.1 Commercial Life and Economic Activities

As it is still the primary economic activity of the village, selling of agricultural produces was the most essential economic activity of the locals of Küçükbahçe in late 19th century, too. As *Rums* had declared in OTR and RLK6certifies, *Rum* people were involved in agricultural activities as Turkish did, unlike the idea on *Rums* being involved with fishery. Viticulture was the most essential activity of the villagers while olive and wheap producing were also interested as other agricultural activities.

Grape was valuable in every means and it was sold with the brand name as *Karaburna* (Appendix B: 153). *Razaki* was the type of grape produced and its best quality after being cleaned was sold to merchants in equivalent of money, soap and gasoil, in return. The second quality was being bought by merchants of Denizgiren and what had been left as the lowest quality were sold by women in time. Women would buy their needs like, underware, tshirts and textiles with the money they were to earn (Appendix B: 153). Grape, besides being sold as fresh and dried was also utilized to make wine of the peninsula, whose taste was well reputed by then.

Following, olive and olive oil producing was as important as viticulture. Though no information comes from the OTR, two olive oil producing ateliers with collapsed structures but occupying equipment with Greek writings still exist in Küçükbahçe. One sits at the lower part of Tepeköy, edging the *Hamamlı Dere* and the other sits, at the lower level of Çukurköy, siding the *Kovanlı Dere*.



Figure 19 Olive oil mills

As the recent locals of Küçükbahçe stated, the mill in Çukurköy was in use until 1970s when it caught fire, it got abandoned after. As the ruins show, they both have a similar form of a rectangular space constructed by stone masonry with a pitched roof covered with tiles. In both mills, it can be perceived that the rectangular space is divided into different parts by short walls. They are equipped with different materials at different levels, giving clues for different uses. A metal screw type press and grindstone are the equipments that take place in different sections. Basing on the givens of the mills in Küçükbahçe, the system resembles to the mill in the study of Brumfield (2002: 79). As Brumfield states, basing on a study on the evolution of olive oil production methods and depending on the equipment being metal and advanced, the olive oil mills were in use in mid 19th century which juxtaposes with the date existing on one of the presses in Küçükbahçe as 1884. (Brumfield, 2002: 79) As she explains, the mill's location was to be near a water source due to the need of a lot of hot water for olive oil producing, which justifies the function of buildings in Küçükbahçe being olive oil mills and gives clues on the existence of a fireplace space in ateliers. Current traces of these buildings resemble the descriptions defined by Turan-Hamamcıoğlu (2005: 4) for Saip Village mills near Küçükbahçe.

Accordingly, adhering the condition in Küçükbahçe, the olive oil mills are told to settle near to a natural water source and get organized with their courtyards and terraces depending on the place of the source of water and a dominant tree. Turan mentions that “...provision of water, storing of oil amphorae and olive cake, resting of the workers and animals...” (Turan, 2005: 4) would be under the shadow of a tree and the building would be edging the courtyard. Mills are described as “...a single volume, subspaces were defined for different phases of the production process. The level differences and vertical partitioning elements are the border elements of these subspaces. Each of these subspaces refers to one of the stages in the processing of the olives.”(Turan, 2005: 4), which explains the ruins of the partition walls that are still valid in the mills of Küçükbahçe are fingerprints of taller walls at the same place. Following the systematic of olive oil production is explained and the order of the use of spaces and equipment is noted releasing the information on the missing parts of the mills. Based on the article, “...the components in the order of their usage are timber funnel, roller mill, press, fireplace and amphora with a tap.”(Turan, 2005: 5) and of these, roller mill with four grindstones and metal screw press, with the names ΣΥΠΕΕ and Δ. ΙΣΗΓΟΝΗΣ, of both mills exist in the examples of Küçükbahçe. Furthermore, the architectural features of the mill studied example in Saip are described through a comparison of other examples in the peninsula.

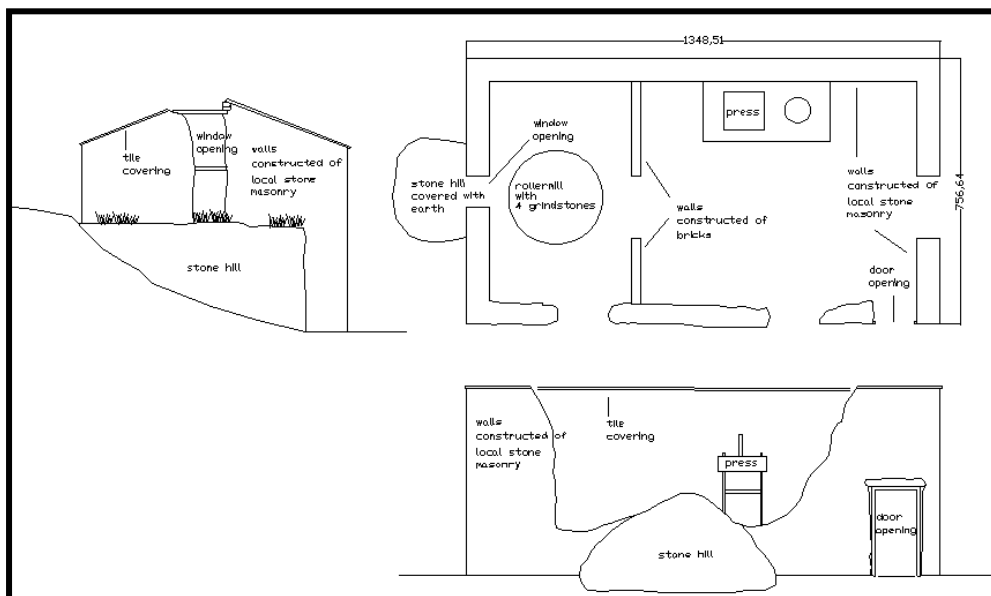


Figure 20 Existing plan and façade schemes of the mill in Çukurköy in 2006

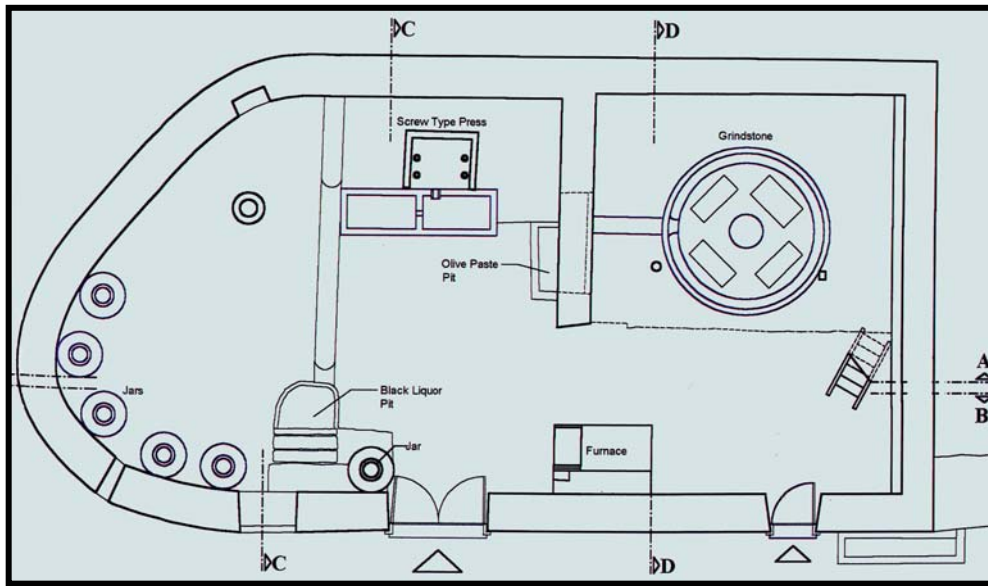


Figure 21 Spatial organization of the ground storey, Mill 1, Saip, restitution (Turan, 2005: 2)

Following agricultural produces, cattle breeding and earning money through selling milk products were other sources of income. In Küçükbahçe, both *Rum* and Turkish people had sheeps and goats and additionally *Rums* had porks. As being told by OLK, they would give their goats and sheeps to the shepherd to take care of them. As RLK5 stated, the shepherd for goats and sheeps were seperate and the shepherd was also the responsible to share the milk among the owners of animals. The shepherd would look after animals and give shares in same ratios depending on the number of animals owned by the family⁴³. Families would take meal to the shepherd the day they would get their share of milk. The milk, primarily was used for family needs and then the excess amount was used for cheese production. Kefalisia as *Rums* and Kopanist as Turkish people call, Tulumia as *Rums* and Tulum as Turkish people call and Kasar as both call were the three types of cheese that were merchandised through the merchants that would go to Küçükbahçe to buy and sell the cheeses.

⁴³ Yet, only the Turkish people who had large amount of animals had seperate shepherds.

What is more, working for rich Turkish landowners was another work activity. As OLK2 had stated both Turkish and *Rum* were employed in houses as servants and as farmers in lands of Turkish people while *Rum* people would run their works by themselves. As RLK6 certified, *Rum* people were appreciated by Turkish people for being hardworking.

On the contrary, but expectedly, commercial life within the village of Küçükbahçe was not lively and only based on running of one *bakkal*⁴⁴ and two *kahvehane*⁴⁵. The *bakkal* was owned by a *Rum*. It was small and limited in variety of its goods. The inhabitants were used to buy sugar, rice, gas and matchsticks from the local *bakkal* and would go to Denizgiren and Izmir for more elaborate needs. The visit to Izmir was mostly once in a year after selling the grapes to merchants. A chosen person would go to Izmir to buy the needs of all the others and especially would go to get the costumes of bride and groom for the wedding.

The two *kahvehanes* were owned by a Turkish and a *Rum*. Everyone would go to Turkish *kahvehane* when the tax officer would be in Küçükbahçe to collect the taxes. As OLK2 had told, locals of Küçükbahçe were to have a reason such as paying taxes, to go to the coffee shop (Appendix B: 133).

For the period after the *Rums* leave from the village, RLK6 stated that viticulture and cattle breeding have almost extincted as economic activities. He told that after 1989 with the start in water based agriculture, with produces such as tangerine and artichoke, people started to earn more money and gradually abandon the vinyards and olive groves. He added that the decreasing interest in cattle breeding was also a consequence of this change and explains that people chose to live on the plains and so it turned out to be very difficult for them to climb and take care of their animals in the old village, which was a more ideal place for cattle breeding.

⁴⁴ The market in small scale

⁴⁵ Traditional coffee house

Contrarily, mild commercial life of the village, does not seem to be effected much for the period after the departure of *Rums*. As all locals mention they had two *kahvehanes*, one for youngs and the other for olders, and at least two *bakkals*, which were usually on ground floors of the houses. However, the drastic change had released by 1975 at when the village was abandoned. Since then and on, it is not possible to talk about a commercial life in Küçükbahçe while the economic activities are being sustained with changing priorities.

2.2.4.2 Social Life and Daily Customs

Küçükbahçe was a typical village of Karaburun peninsula where traditions of the region were continued. It had inhabited, for about 200 years before the last migration of *Rum* people in 1922⁴⁶, both Turkish and *Rum* people. Basing on the descriptions in the OTR, Küçükbahçe was a peaceful village where, though *Rums* had settled later than Turkish people and always had stayed in minority in the village, it was not difficult and late for them to have a word⁴⁷ in the living of the village. Both Turkish and *Rum* people were content with the mutual living. Yet, *Rum* people were more content because beyond earning their lives they could earn more to run their own land and animals while they could sustain their daily customs. What is more, Turkish people were in favor of *Rums* settling in their village so that they could make them work in their land and help in house work. Turkish people were even protecting *Rum* people against Turkish gangsters, who were to kill Christians just because of their religion, at that time⁴⁸. On the other hand, the leave of *Rums* in 1914 unlikely to the other *Rum* population of the peninsula and similarly, them abandoning the village in a rush in 1922 are doubtful events to be questioned for the sincerity and reality of peace in between the societies.

The vital customs, both for Turkish and *Rum* people, were worshipping and celebrating or memorizing the religious days. Turkish people had a settled order with prevailing habits

⁴⁶ Appendix B: 157

⁴⁷ *Kocabas* was a *Rum* representative living in the village, who was also the consul of Ottoman administration in *Rum* society

⁴⁸ Appendix B: 137

however *Rums* had to set their own order without causing any disturbance in the prevailing living of the village. Among many others the most essential issue was establishing an environment for their religious affairs. However, it was not so struggling for *Rums* to have their worship place.

The religious celebrations and memorizations of each religion were respected by the other. As told in the OTR, 27th of June was a religious fest of *Rums* in Küçükbahçe. All *Rums* from neighboring villages; Denizgiren (Skala), Eğriliman (Grilimani), Sazak (Sazaki), Boynak (Boynaki) and Karareis (Meli) would gather at Küçükbahçe for two or three days. The first day at night they were to have a pray and the second day they were to have a sacrament and for all three days the village was described to be like a fair area. As OLK2 had told Turkish people were respectful for this celebration as they were for many other. Turkish people were even to go for greeting the priest coming from the metropolis and priest would ask them about their relations with *Rums*. On the other hand, ***Ramazan and Ramazan Bayramı***⁴⁹, ***Kurban Bayramı***⁵⁰ and ***Hidirellez***⁵¹ were important celebrations for Turkish people. In *Ramazan*, Turkish people would fast for a month and at the end they would celebrate the *bayram*. As RLK4 told, in the first day of the *bayram* they would gather in the courtyard of the mosque.

Many events in Küçükbahçe, no matter realized by Turkish or *Rum* were like rituals. Weddings, house building and grape exposing were all made by help of relatives. If a house were to be built, masons from Salman, carpenter from Denizgiren would come and all capable relatives would help. Turkish people would sacrifice a goat or sheep for the start of the construction activity while *Rums* were to have a pray of the priest. When the house was completed a cross that was made of Daphne or olive tree with a shirt, to the head mason and handkerchiefs to the other masons were given. Additionally, Turkish

⁴⁹ Ramazan is the 9th month of the Islamic calendar, Hicri, in which all muslims are expected to fast and ramazan bayramı is the consecutive three days of celebration after fasting

⁵⁰ The four day celebration after the first ten days of Zillhice month of Hicri calendar of Islam. Cow or goat like animals are victimized to God, Allah

⁵¹ The name of the celebration for the new coming spring on every 6th of May

people would hang a flag to a Daphne tree's branch while *Rum* people would hang a cross made of Daphne tree's branch.

Weddings were mostly marriages of two Turkish locals or two *Rums*. As it is commonly expressed by RLK6 and RLK3, a Turkish would not marry Rum or the visa versa. What is more, as RLK6 mentions, at the first years after the immigrants from Rumeli were settled to the village, the Turkish locals would not even marry the immigrants. In parallel, regarding the biographies of *Rum* people in the OTR, *Rum* people were to marry *Rums* either from Küçükbahçe or from neighbor villages and Chios. However, an exceptional case being lived in RLK1's family is told by RLK3. As she had told, at the first abandon of *Rums* in 1914, two *Rum* sisters who were living in the village had not left and each married a Turkish. One had married a Turkish man from Küçükbahçe and become a member of RLK1's family and the other had married another Turkish man from Hoşgiren village, towards north of Küçükbahçe.

Information on customs of a wedding ceremony only comes from RLKs of the village. Accordingly, wedding ceremony was to start at Fridays and last on Sundays. On Friday, the groom would go to forest with 10-20 of his friends to collect wood logs for having fire for cooking. For the wedding dinner and all three day celebration, a peculiar lady who is known by her talent in cooking among the region, would cook all the food in the house of the bride with the help of the bride's relatives. On Saturday, henna ceremony would take place, where the bride wears a traditional costume that is known in all over the peninsula as Küçükbahçe red *şalvar*⁵². Following, on Sunday, the wedding ceremony would take place. As RLK6 says, people from Salman, Boynak, Sarpıncık and Haseki would come and the family would sacrifice about 30 sheep and goats for the food.

⁵² Baggy trouser like authentic costume of locals

2.2.4.3 Relations with its near environment

As stated before, Küçükbahçe was the administrative center of Boynak, Salman, Karareis, Yayla, Eğriliman and Denizgiren villages in 19th century. Apart from the administrative relations, Küçükbahçe people would visit or host people from the other villages in fests and celebration gatherings. Though Küçükbahçe was the center, in late nineteenth century and early twentieth century, its neighbour, Denizgiren was described in OTR, to be larger and more crowded than Küçükbahçe due to its trade life (Appendix B: 152).

Similar to many villages of the peninsula, Küçükbahçe was a mountain village settled on untilled slopes therefore the vital activities for living were taking place around the village. The life was more outside than being in the house and more in near environment than being in the village. (Figure 24)

Denizgiren and Eğriliman were the supplementary villages of Küçükbahçe living. As stated before, Denizgiren was the nearest village to Küçükbahçe. It was by the seaside and was first established as the *iskele* of Küçükbahçe, but gradually it had become more developed than Küçükbahçe. It was described to have more elaborate houses and larger streets. It had *Rum* population as great majority and *Rums* of Küçükbahçe would go there to visit their relatives while Turkish people would go there for running their shops and fields but not for living. The locals would speak “...Greek within themselves but Turkish with Turkish people” (Appendix B: 135).

Denizgiren villagers were mostly farmers or merchants. The merchants were involved with sea trade. They were taking some products to Chios, Izmir and Çeşme. “In Eastern they were taking eggs, cheese and lamp to Chios and from Chios to Denizgiren they were bringing tangerine and orange...from there they were taking to us” (Appendix B: 153). “We were to go to Denizgiren for shopping. We would buy coffee, soap, gas and seed oil...” (Appendix B: 152).

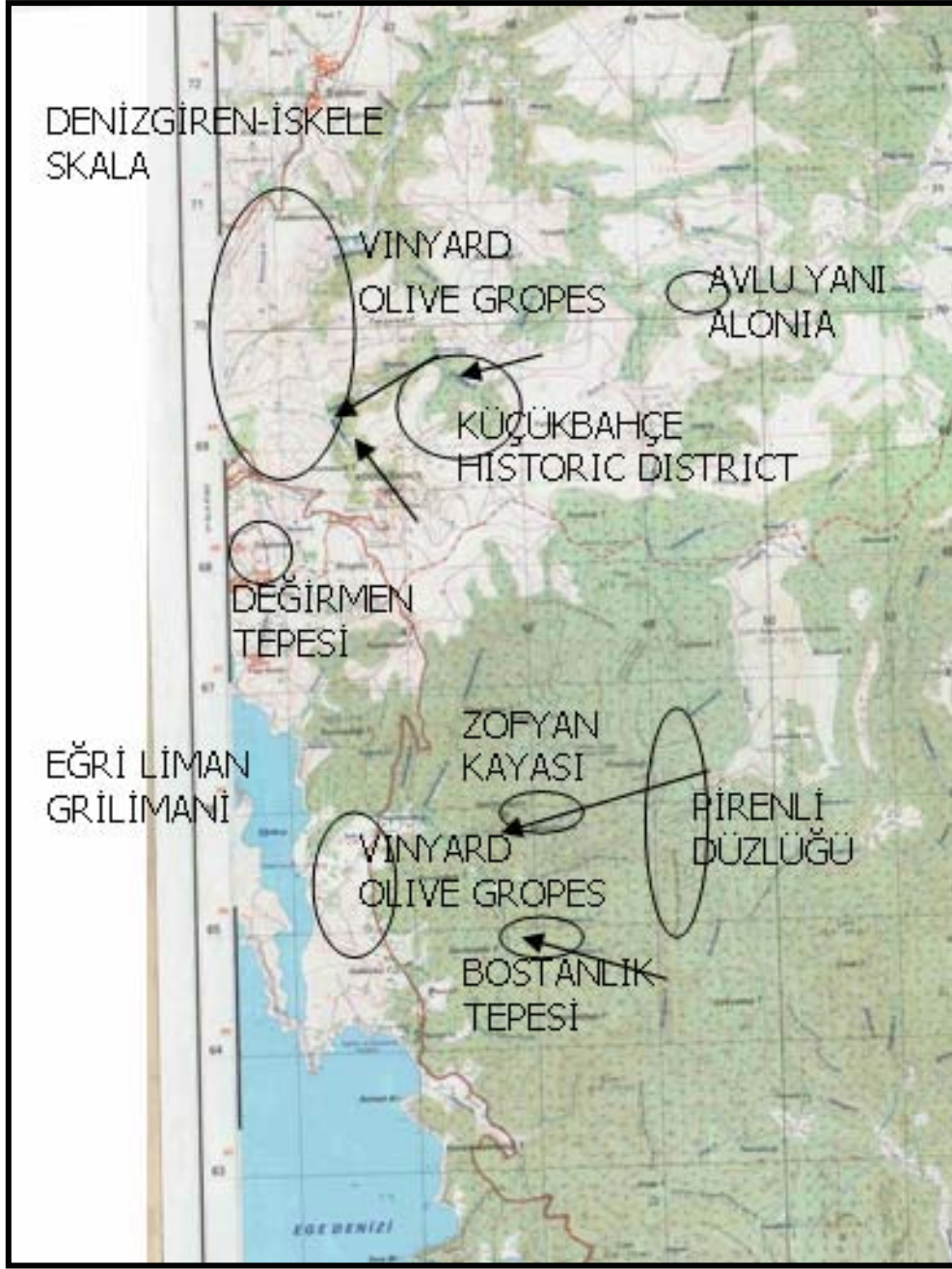


Figure 22 Küçükbahçe and its related environments with in 19th century



Figure 23 Denizgiren; fruit gardens and *iskele*

Denizgiren also had a school for upper levels than the school in Küçükbahçe had so who wanted to go on his study would go to Denizgiren. Additionally, Denizgiren had a police station, a custom's office and a large church where Küçükbahçe people would also utilize when needed.

Just like Denizgiren, Eğriliman or Grilimani as *Rums* had called, was established by the "...10 families who had moved down from our village and two were from Chios" (Appendix B: 151) Küçükbahçe villagers had their vineyards and olive groves in Eğriliman and therefore used to have regular and frequent visits to the village. As OLK4 had told, Küçükbahçe would "almost get empty in summers because we would go down to 'limani'. Because we had our vineyards there and we also had shelters⁵³ that we could stay in" (Appendix B: 151). Eğriliman did not have elaborate houses nor many houses. It

⁵³ These shelters, as mentioned before are referred as *metochi* in essays on studies made on Greek settlements but are called as *kuruçağ*, by Turkish people, referring to the construction technique of the walls being without mortar (RLK1).

had a bakery, a storage for the products brought to the *liman*⁵⁴ and a church. The children would go to schools in Küçükbahçe or Denizgiren.



Figure 24 Eğriliman; *liman* and olive groves, fruit gardens, temporary shelters

Küçükbahçe besides these two settlements, was in close relation with other places for wheat threshing, grape exposing and olive oil producing activities.

Wheat processing was made at a place which was called *alonia* by *Rums* and meant the courtyard while it was called as *avlu yanı* by Turkish people and meant the same⁵⁵.“ ‘Alonia’ s were at the top of a hill. This was a flat place, that we climbed, at the top of a hill. Everyone brought their wheat there...” (Appendix B: 145). They would tie four mules in the courtyard encircled with a circular stone wall at about 90cm tall⁵⁶. Later, the wheats

⁵⁴ Harbor

⁵⁵ Interview with RLK3

⁵⁶ Interview with RLK3

would be taken to the mill at Değirmen Tepe, which was“above the sea inlet, on the hill there was a wind mill...” (Appendix B: 145) but if there was no wind that day they would take the wheat and whatever to be grinded to another mill on the way to Salman.



Figure 25 *Avlu yanı* Degirmentepe and mill Plain

Grapes were the mostly dealed produces of Küçükbağçe people. They had several places for grape exposing or drying and they were mostly in and around Eğriliman and Denizgiren. “Grandfather, father, and both uncles would work on family’ s grapes all together. Each family would work seperately” (Appendix B: 145). They would lay a sheet over a gathering of gravels, which was called *çarşak*⁵⁷ and expose the grapes on that. Tolas Hill towards Denizgiren was a bold hill where Küçükbağçe people would prefer to go there, more than anywhere else, in August to expose and dry their grapes (Appendix B: 145).

Küçükbağçe, as stated before, had two olive oil producing ateliers on the borders of its settlement, however the olive groves were mostly in and around Eğriliman. Zofyan and Bostanlı hills the two places near Eğriliman, were areas spared for olive groves.

⁵⁷ Interview with RLK1



Figure 26 The mentioned places from the liman of Eğrilman towards the land

“Bostanlık hill had a river flowing on its skirt. We were getting water for our olive groves, near the hill...” (Appendix B: 142). Pirenli or Pireni as *Rums* were to call was another place where Küçükbahçe locals had vineyards, olive groves and fruit gardens. They would, as well as the visitors from Izmir, go there for hunting, too. They would hunt rabbit, wild boar and partridge.

In addition to agriculture based visits, villagers had some certain places for cattle breeding. Locals would keep their big animals within their stables, near their houses⁵⁸ and give all small ones to the shepherds for raising. “Shepherds were first going to Pireni and then would move to Bozbağ in summer because it was a cool place...” (Appendix B: 142).

⁵⁸ Interviews with RLK5

2.2.5 Physical Properties of Küçükbahçe

2.2.5.1 Neighborhoods

Though some information on neighborhoods and built up environment is being delivered by the recent locals of Küçükbahçe, the most detailed and clear information on neighborhoods with numeric values and description of Küçükbahçe had been delivered by *Rums* in the OTR.

As OLK2 had said “Turkish and Christians were separate. There was a runlet in between...” The *Rum* neighborhood was compact and was considered to be out of the village, at a high level backing to the hill. *Rums*, as had stated, “were passing this runlet to reach the ‘mesa horio’,⁵⁹ the inner village. There were Turkish people” (Appendix B: 144). As, also, OLK4 had said “Greek people were at a high level near the mountain. Turkish people were down near the runlet” (Appendix B: 144) and they were gathered around a mosque which was called as Ayia Paraskevi, an old church name, by the *Rum* inhabitants. Though most of the Turkish people were living in ‘mesa horio’ there was a Turkish neighborhood, that consisted either 20 or less houses, just under our houses.” had said OLK2, as she had described the neighborhoods of the village (Figure 29).

⁵⁹ It is “İç köy” in Turkish and inner village in English

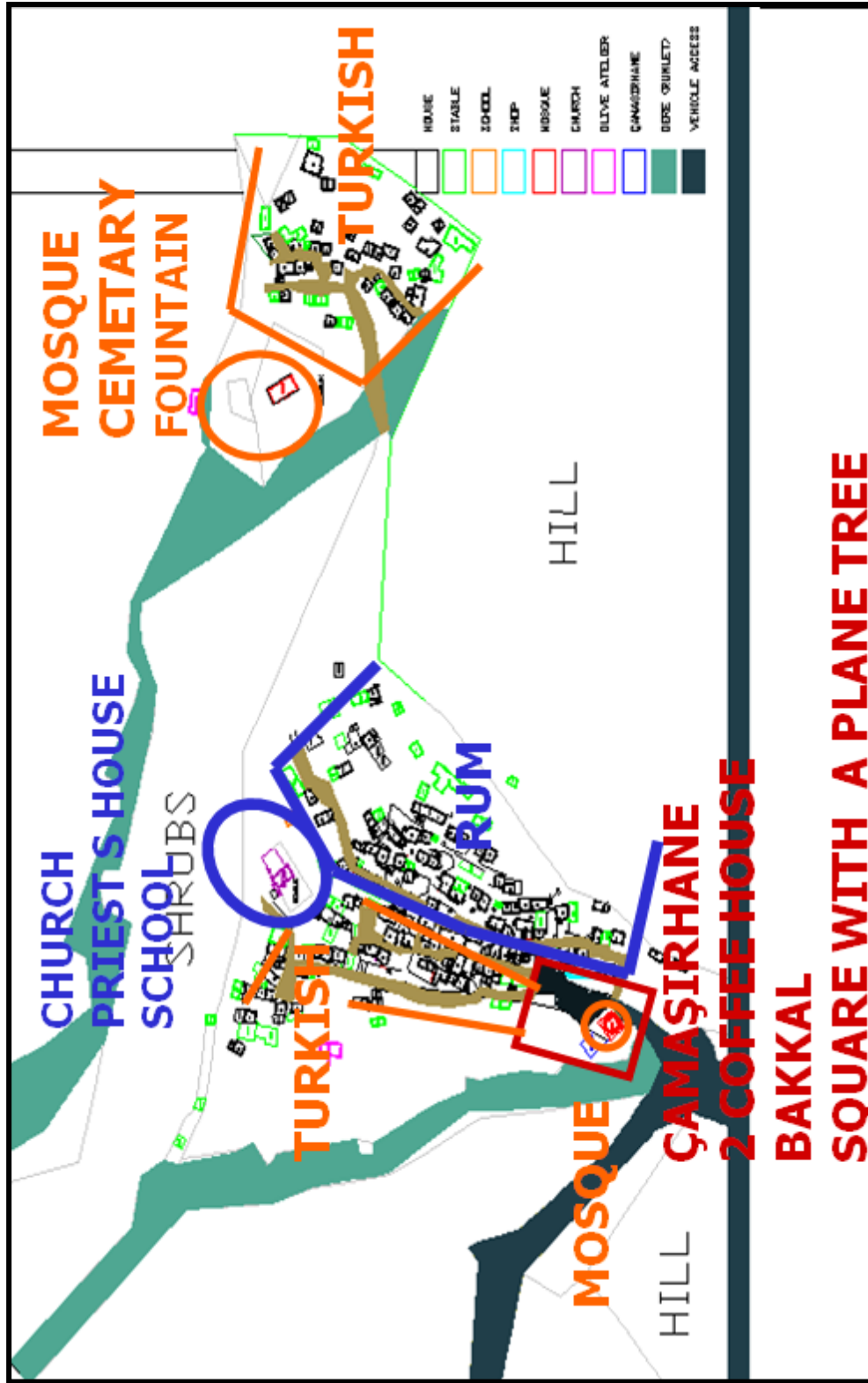


Figure 27 Scheme of Turkish and Rum neighborhoods

Supportingly, RLK1 and RLK2 approved that the church, the house of the priest and open spaces called with *Rum* names were in the neighborhood that OLK2 had described as *Rum* neighborhoods and stated that Turkish people would call this place as ‘Tepeköy’ and the other neighborhood as ‘Çukurköy’. Additionally, RLK2 stated that he has a house in the Turkish neighborhood in Tepeköy that was described by OLK2 as Turkish below the *Rum* neighborhood. RLK2 explained that he is the fifth generation owning the house, continuously. He listed the name of the father of the families and noted that since the death of Nizam Hikmet and end of the second generation, it has been 150 years. Depending on this, an approximate year of construction of the house and the existence of the Turkish neighborhood in Tepeköy can be dated back to the first half of the 19th century.

2.3.5.2. Common Spaces

2.3.5.2.1 Open Spaces

2.3.5.2.1.a Runlets and Fountains

Küçükbahçe is a village bordered by two runlets. They are referred as *dere*⁶⁰ by the recent locals however as OLK4 had stated before both Turkish and *Rum* villagers were calling them with same name as *çay*⁶¹. As OLK4 had told“...they were flowing from the mountain and uniting at a greater *çay* at a lower place. We were calling the *çay* they met as Azmaki⁶² and it was reaching the sea near Denizgiren” (Appendix B: 145)

⁶⁰ Dere is the Turkish name for small runlet

⁶¹ Cay is the Turkish name for small runlet, too. Though *çay* is a smaller runlet than *dere* in scientific terminology, it is commonly used for referring *deres*

⁶² Azmak is a Turkish word for the place where a flowing water meets with the sea

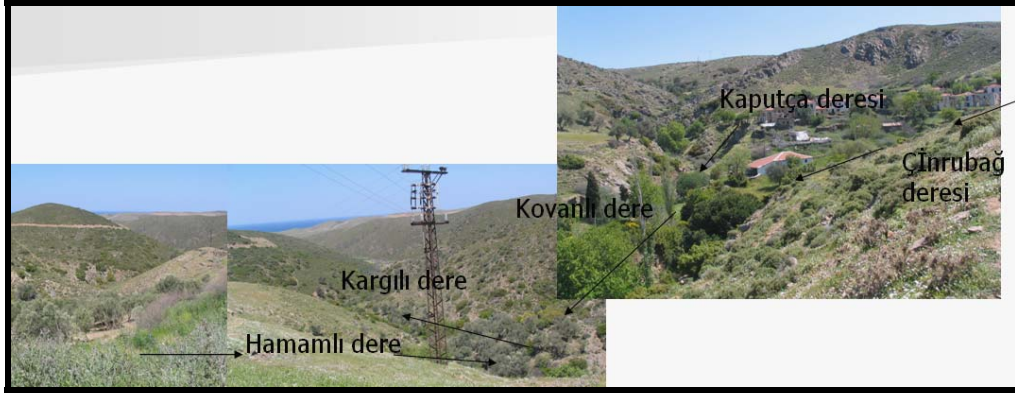


Figure 28 Flow of runlets

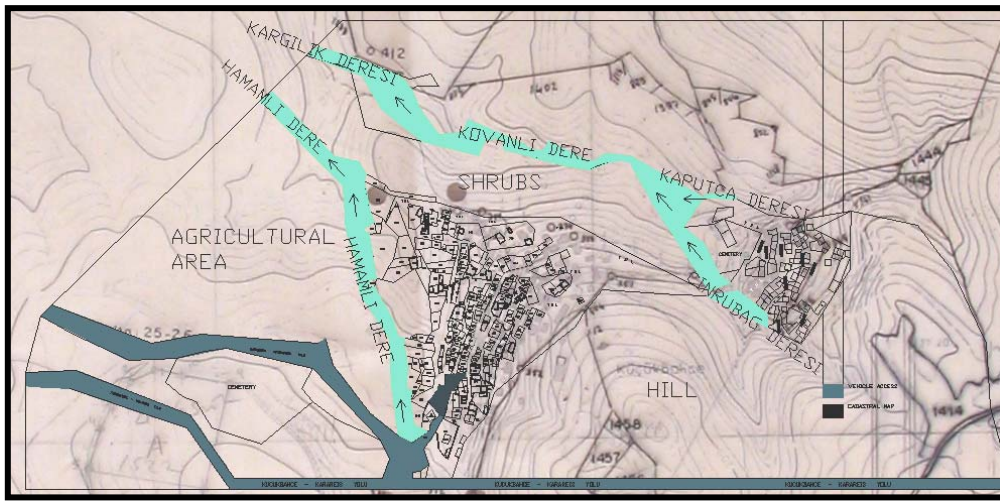


Figure 29 Names and flow direction of *deres*

The runlets are described to be shallow and flow along berry, plane and olive trees in all seasons. The runlet bordering Tepeköy was called Hamamlıdere referring to a *hamam* or *çamaşırhane* by its side and the runlet bordering Çukurköy was called Kapatça, in for the upper part, Kovanlı, referring to the *kovan*⁶³s, for the lower part. The runlet when these two meet was called Kargılı. The runlets were accompanied by fountains but there were no bridges on neither of the runlets.

⁶³ Kovan is the beehive and the runlet was called with beehives referring their existence along the runlet

Today in Küçükbahçe there are eight fountains (Figure 32) but only two of them are still being used. These are Hatıp Pınarı at Tepeköy and Gözlü Pınar in Çukurköy. All the other fountains either have no water or the water going to them is directed to other places thus they are still standing. Although some had interventions that had effected their characteristics, all are being called by their old names that are known and is stated both by the Turkish locals and in the OTR.

Accordingly, Küçükbahçe is told to have nine fountains which were all at the sides of the village. Accordingly, there were three fountains around and one on the opposite of the mosque in Çukurköy. The around ones were called Gözlü Pınar, Eşik Pınarı and Kovanlı Çeşme and the opposite one was Karşı Pınar. There was also one on the hill inbetween Çukurköy and Tepeköy, called Çınrubağ. Hamamönü was the fountain near the mosque and the *çamaşırhane* at Tepeköy. Hatıp Pınarı was the other fountain following Hamamönü along the runlet. Additionally, it is stated by both Turkish locals and *Rums* that “out of the village, about 5 min, there was one fountain that had white marbles. It was known to be built by a *hoca*⁶⁴ on his way and therefore was called as Akçeşme” (Appendix B: 146) Besides these, as OLK2 had told there were other fountains in the village that had no names but all the fountains were of white marble. She had also stated that Hamamönü, Gözlü Pınarı and Akçeşme had writings on them, which noone could read. Of these, only the inscription of Akçeşme exists today.

⁶⁴ Men who is highly knowledged in Islamic rules

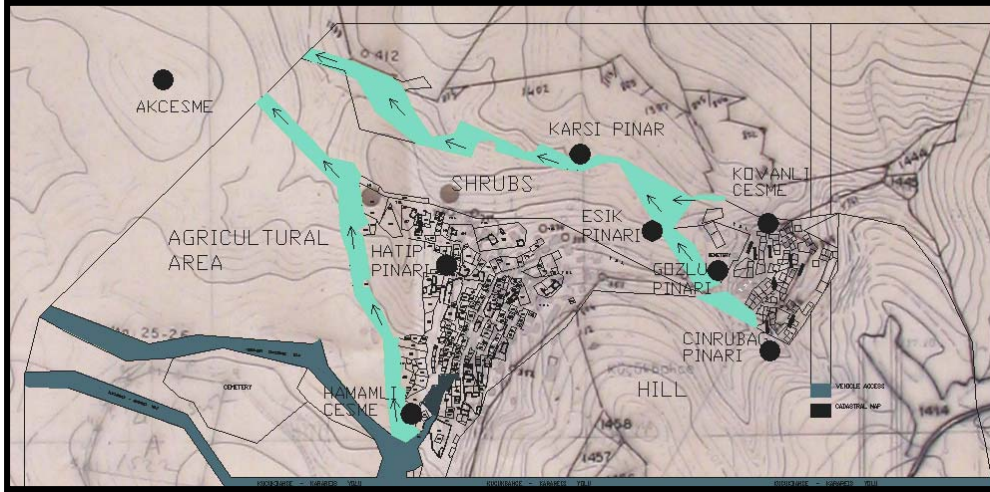


Figure 30 Eight fountains that are still standing



Figure 31 Top to Bottom: Akçeşme- Gözlü Pınarı- Eski Çeşme

2.3.5.2.1.b Cemeteries

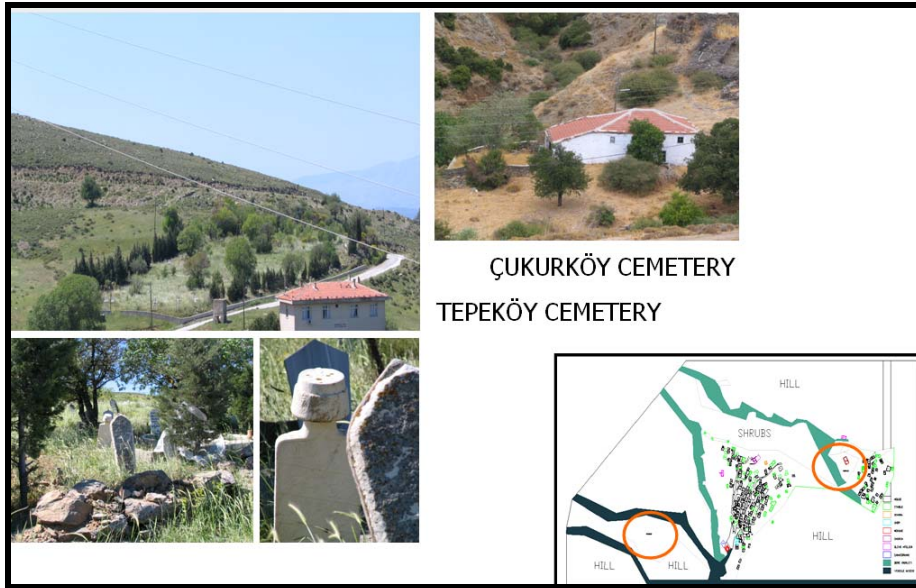


Figure 32 Cemeteries in Tepek y and  ukurk y, of which the one in  ukurk y is in the courtyard of the mosque and is not in use

K c kbah e had two cemeteries. One sits at the entrance of the village through Tepek y and the other is in the courtyard of the mosque in  ukurk y. The one in  ukurk y is no more in use. It has gravestones from Ottoman time, giving clues of its history which have been studied by art historians. As RLK5 mentioned fifteen years ago, an art historian had read a gravestone of Hattaođlu Ali who had died 350 years before then. Additionally, OLK2, according to the OTR, had described this cemetery and told that Turkish people were to use this cemetery and another in the opposite of Tepek y (Appendix B: 149).

Justifying what OLK2 had said, the one at the entrance of Tepek y also has old gravestones and the graveyard is still being used for recent burials. As RLK6 stated the cemetery in  ukurk y was not being used even when he was at his 7 or 8 years old. But he remembers the one near Tepek y was being used. So this shows that since around 1930s the cemetery in Tepek y region is continuously in use.

Additionally, though there are no traces about its existence, a third cemetery in the courtyard of the demolished church is known and has been approved by the recent locals of Küçükbahçe. As RLK2 stated *Rum* people were to use this cemetery in the courtyard of the church and they would take the corpus after two years for to make other burials. The same information, as stated before, was also given by OLKs. In the OTR, detailed information on gravestones and customs of burials take place. Accordingly, the gravestones used in the cemeteries were all same. They were white and 20cm tall but additionally *Rum* people would put wooden cross and hang a candle light which they used to call “feneraki” which is “fener” in Turkish.

Regarding the above given information, though Turkish people and *Rums* were using different cemeteries, the burial custom as OLK2 and OLK4 had stated shows great resemblance to Turkish customs. As they had described they were to use the one and only white painted wooden coffin of the church and at the cemetery they would bury the corpse with the white cloth. Thus, with some change, in case of a need, after three years of the burial they would open the graves, collect the bones in a clean white cloth and use the grave for burial again. Justifying this, OLK1 stated that they had built a shelter to put the bones and showed the place of this shelter which has been replaced by a house.

2.3.5.2 Built up Spaces

2.3.5.2.a Mosques

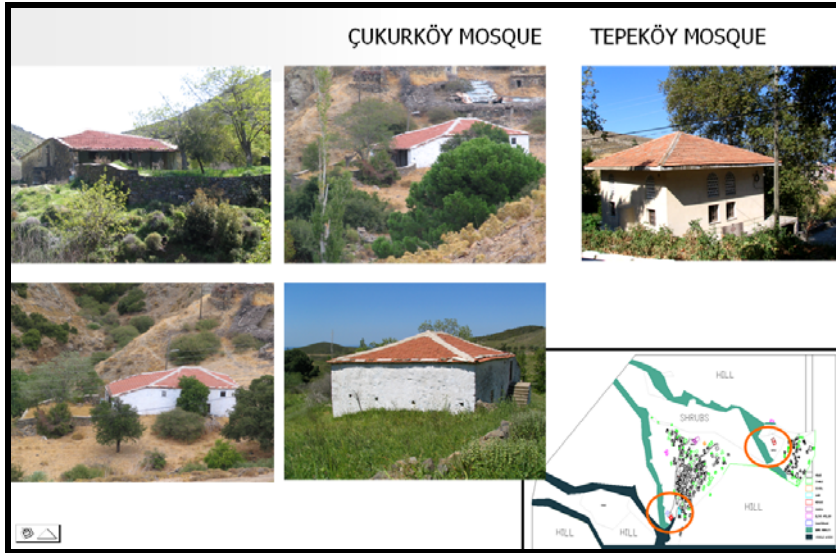


Figure 33 Historic Mosque in Çukurköy - New mosque in Tepeköy

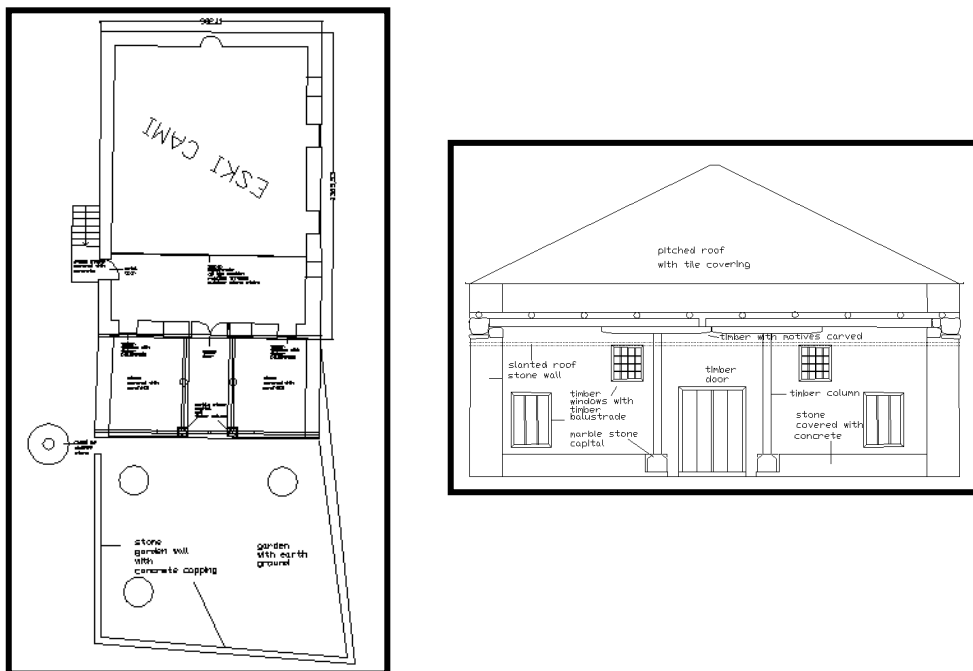


Figure 34 Pre-measurement of the historic mosque in Çukurköy in 2006

Two mosques exist separately on two parts of Küçükbahçe. The one in Tepeköy is a large one built by unconventional technique and material over an old one where as, the one in Çukurköy is an old stone masonry structure that is modest in appearance. Unlike the mosques around the region they do not have any minarets. Today, due to abundance both of the mosques do not function and yet the new one is structurally deformed. Yet, RLK5 stated that in state registers the old mosque in Çukurköy is named as the mosque of Küçükbahçe village and though the villagers had built a new mosque in the new district of Küçükbahçe, the clergyman is still being assigned to the old one.

The existence of these mosques is being stated in the OTR, too. It is stated that the large mosque was the one in the center of Çukurköy. Turkish people would go there to worship every Friday but if there had not been a religious responsible they would go to other mosques. *Rum* people would call this mosque as Ayios Paraskevi because they believed, before it was the church of Ayios Paraskevi (Appendix B: 151).

Unlike today's condition, according to the OTR and to the RLKs, the mosque in Tepeköy was not so big. It consisted of three rooms. One was for worshipping, another was for giving lectures and the third was for hosting visitors. As the recent demarch, RLK5 stated that it was enlarged to take its recent form after the earthquake in 1949 and was renovated again after the earthquake in 1978.

2.3.5.2.2.b Church

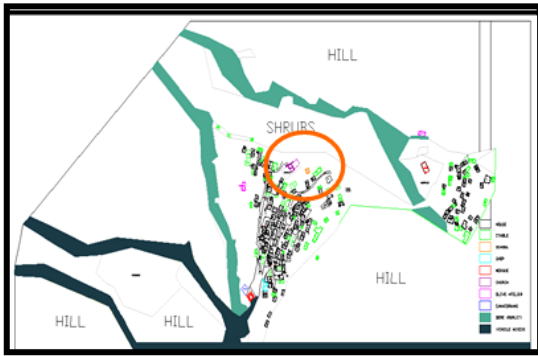


Figure 35 Described place of the church, where recently the abandon school exists

Depending on the information gained from the files of oral documentation, Küçükbahçe first had a worship space for its locals who had moved from Langada of Chios to Küçükbahçe. They were having their worship everyday afterwork. This was valued by the Turkish people and so with the agreement and initiation of the Turkish locals, *Rums* had built a small single spaced building. They did not have a priest but in the following years as *Rum* population had increased they had decided to build another church. After Stamatis Kavalis, as one of *Rum* inhabitants had got the permission letter from Istanbul (Appendix B: 151)⁶⁵. They built the church, Ayios Panteleimonas around 1880.

⁶⁵ *Rum* Othodox Church had gained great importance and privileges with the reign of Istanbul by Fatih Sultan Mehmet. The church was assigned as the leader of all Anatolian and Balkan Orthodoxes. With its move to Fener district, patriarchate became a control point. Regarding, they had established a good systematic of control via hierarchy. In villages, *Kocabaş*, who was elected by locals, as a representative and a priest, assigned by metropolitan as the responsible of all money, legal, spiritual and educational affairs were the two responsible people. (Ortaylı, p.998)

Having learned about some of the tenets of Küçükbahçe *Rums* and how they were bounded with their religion, it can be easily concluded that Küçükbahçe was a well example, enabling to read the role of the church in *Rums*'even in daily, lives. Additionally, Küçükbahçe adds more to the knowledge on general terms, like need of a council of locals for running of church facilities and maintenance of the church.

Ayios Panteleimonas was in the middle of the village, towards the Çukurköy end of Tepeköy. Referring the descriptions in the OTR, it was a big church that could gather 500 people with a courtyard which consisted olive trees, roses, a bell tower and a cemetery. The church was in the middle of the courtyard. It was leveled and so could be reached by ascending six steps. It was constructed of local black stone. It had a domed superstructure which was of timber with tile covering. It had an embroidered timber arch at its entrance and stone stair attached at the outside to climb to the women's part. In the church, besides women's part there was also a part with embroidered timber for the priest (Appendix B: 151).

As had been described, the church was totally white and was illuminated by hanging lights. Its walls were painted white and its floor was covered with white marble.

However, with the *Rums*' own words "...there was nothing left from this church, when we came back after the 1st exodus, in 1919. Turkish people were using it as a stable... there was nothing left but the walls..." (Appendix B: 157).

Besides their church, Küçükbahçe *Rums* would make visits to the churches of Ayio Nikolas in the vineyards of Denizgiren, Ayio Paraskevi and Prophet Illias in Tolas and Evangelistria in Eğriliman, especially to celebrate the dates that the churches were baptised as.

2.3.5.2.2.c School

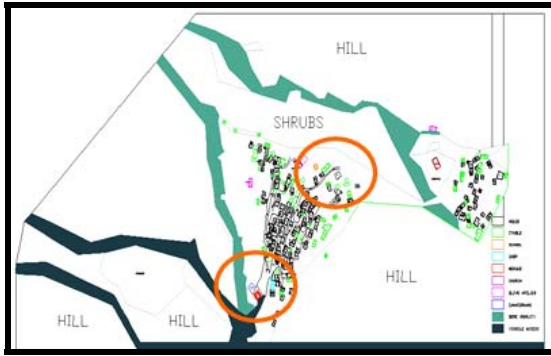


Figure 36 Upper - *Rums*' school below - Turkish school

Currently, there is no school functioning in Küçükbahçe. The school, the toilet building and the house of the teacher towards the end of Tepeköy, in the place of church and school of *Rums*⁶⁶, are not being used due to abandonment. Though the locals had moved to the new district, a school does not exist there either. The students, as from all other villages, are carried by buses of municipality to the school in Karaburun.

According to the records in the OTR, in 19th century Küçükbahçe had two schools. One was for Turkish and the other was for *Rums*. Turkish school was the large room in the mosque of Tepeköy and the *Rum* school was a two storeyed building just above the courtyard of the church which is about the same place of the house of the teacher, today. The school building of *Rums* had classes at the first floor and the teacher's residence on the second. The school was educating until fourth class and anyone who wished to continue was going to Denizgiren. As OLK2 and OLK4 had indicated it was thought that girls did not need to go to school but had to learn house work and therefore the girls were in minority among twenty *Rum* students. Initially, there was one teacher for twenty but later the student number had increased to thirty six while teacher number had become two as one male and one female.

⁶⁶ RLK1

2.3.5.2.2.d Çamaşırhane



Figure 37 Ruins of foundation walls of Çamaşırhane, near Hamamlı Çeşme

The existence of çamaşırhane is known but is almost forgotten by the recent locals of Küçükbahçe, probably, due to its lost structure besides the ruins of its foundation. However, a more detailed information has given by OLK2 and with a remind, the missing information on its place and use is being told by RLK1. Additionally, existence of a *hamam* or *çamaşırhane* is no unexpected regarding the runlet, flowing by siding the ruins, to be named as Hamamlı Dere and the fountain, just being near the ruins, being referred as Hamamönü Pınarı both in testimonials of old *Rum* and recent Turkish locals. For the OTR, OLK2 had told about existence of a *çamaşırhane*, which, she had noted, to be a hamam before. OLK2 had described it as: “There was a rectangular room. It had no roofing structure. It had sinks both from inside and outside. There was one *gourna*⁶⁷ in this room and it was surrounded by marble seats. Both Turkish and us were going to this *gourna* to wash.. In this room there was also a place to put the cauldrons and heat the water...it was said that before this was a *hamam* but we couldn’t reach it. It was very close to us”(Appendix B: 150).

⁶⁷ Gourna in Greek refers to and sounds the same with the word *kurna* in Turkish.

2.3.5.3 Settlement Pattern

Küçükbahçe, considering Tepeköy, was described to have three main streets and many paths in between the houses. These were stated to be one for going to the church, another to Çukurköy and a third to Pireni, justifying the most accurate paths that can be followed in the existing pattern, too. The streets were told to be wide enough for animals to pass. The paths were described to be sloped in Tepeköy, due to the location of the neighborhoods. As OLK2 had stated *Rum* neighborhood did not have a square but “... only in front of the church there were two coffee shops and the large lot in front of these was like a square...youngsters were gathering and dancing in this space in Ayia Panteliymonas fest.” (Appendix B: 148). Unlikely, the Turkish neighborhood of Tepeköy, referring to the recent condition, is formed by the houses lining along the river that edges the square, which is defined by a mosque, two *kahvehane*, a *çamaşırhane*, a fountain and a tree. It is told that both *Rums* and Turkish people would use this space for buying textile products from visiting salers and also pay their taxes in the *kahvehane*.

On the otherhand, Çukurköy, which was defined as the Turkish district by the old *Rum* locals, is formed by a central space and paralel lines of houses rising along it. The central space is dominated by a mosque, two fountains: one for getting water and the other for washing clothes, and trees. Additionally, it was noted by the *Rum* locals that the paths were more plain in Çukurköy, as it is still so.

Furthermore, the settlement pattern of houses in Tepeköy and Çukurköy have both similarities and differences.

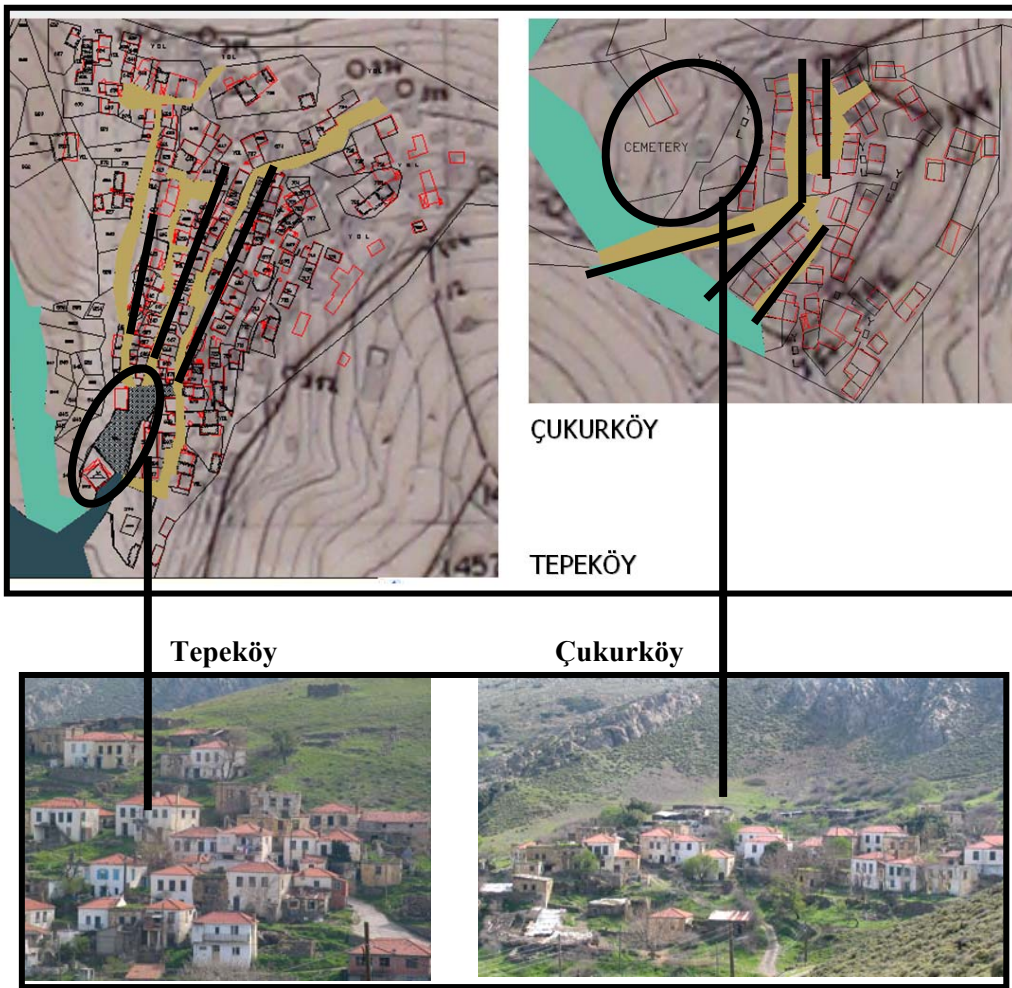


Figure 38 Settlement pattern of two districts - the central common space is at lowest level

As OLK2 and OLK4 had also stated, in *Rum* neighborhood of Tepeköy “houses were not all attached, they were at most two together and you could get to your home by passing wherever you want... there was a path on two side of a house” (Appendix B: 146). It is told that the streets and paths were not edged by fences or walls of houses. Whereas, the settlement pattern in Çukurköy is dominated by attached lining of houses⁶⁸ and ruins of garden walls. On the other hand, when the ratios of built up area to lot sizes are compared, the common 1/1, 1/2 ratios exist in neighborhoods of the both districts.

⁶⁸ Appendix B: 146



Figure 39 Attached houses, no: 163-164-165-166-67, in Çukurköy that sit 1/1 to the lot

Figure 40 Attached houses, no: 185-186-187-188-189-190, in Çukurköy that sit about 1/2 of the lot



Figure 41 Two adjacent houses, no: 168- 169, in Çukurköy; 168 sits 1/1 and 169 sits about 1/2 of the lot



Figure 42 Attached houses, no: 93-94-95-96, in Tepeköy that sit 1/1 to the lot



Figure 43 Two adjacent houses in Tepeköy



Figure 44 Two single houses, no:191- 192, in Çukurköy that edge the paths

Yet besides houses, in both Tepeköy and Çukurköy the bakery ovens⁶⁹ and fountains have a role shaping the paths and formation of common open spaces. The enlargements in paths form the common open spaces. These spaces are told to be called with the name of the owner of the nearest house, such as *Yorgo' nun fırını*⁷⁰, *Angori'nin ev arkası*⁷¹ and *Mehmet Efe'nin yanı*⁷².

As being numerous as houses, even in the existing pattern, the stables have a role in formation of the settlement pattern of the village. The stables are mostly one storied and, similar to houses, are stone masonry with flat timber roof with earth covering. They are either small and in the village or large and out on the borders of the village. However, RLK5 stated that they had stables with two storeys in which they would keep the crib in the upper floor and animals in the ground floor. RLK5 also noted that while Turkish families had their mules and cows in the stables near their houses to take care of, *Rums* had their stables for their porks under their neighborhood.



Figure 45 Outside and inside of a common type of stable

⁶⁹ outdoor fireplaces for common use of the people living close

⁷⁰ Turkish of “Yorgo’ s fireplace”

⁷¹ Turkish of “Back side of Angori’ s house”

⁷² Turkish of “Side of Mehmet Efe’s house”

CHAPTER 3

ARCHITECTURAL FEATURES OF HOUSES

Within the content of the study, following the existing map preparation, 32 of the 70 standing houses are being surveyed⁷³. Houses were intended to be surveyed regarding their old vernacular appearances, however many of them turned out to be vernacular houses of different periods or old houses with interventions. This was enlightening to identify the continuity in construction and use of spaces of the houses. Accordingly, the vernacular technique in construction and prevailing design of the houses have not been changed much to create big differences in time. As a consequence, the houses studied and the architectural properties documented consist of information both on the old vernacular houses and the vernacular houses built in time which could not get classified into time intervals with the information attained in this study.

Regarding, the vernacular house definition of Küçükbahçe cannot base only on identification of one shelter unit. The life in Küçükbahçe was more at outdoors than being collected in a unit and therefore the spaces compromising the living functions of inhabitants form a group. The houses, independent of their sizes, are accompanied with separate masses as a circular toilet space and a coop. As also being widely existing and certified by RLK4, the houses are accompanied with one storey spaces which were used for animal keeping at the inside and as ‘hayat’ at the flat roof. Additionally as RLK4 explained, in cold and rainy days they would reach to bathing space on ground floor by

⁷³ For the mapping of the survey status houses please see Appendix D

going through small rooms on terraced roof of these one storey spaces. However, no example of these rooms exists today. In addition to all, they bakery ovens accompany houses as common spaces or private to themselves.



Figure 46 Bakery ovens are constructed of stone masonry

Among the group of built up spaces described above, coops are the inevitable elements of houses. In most of the houses, they seem as if randomly placed adhoc spaces but in deed, they are characteristic elements of front façades with *folluk* holes.



Figure 47 Coops are attached to the front façade and accompanied with *folluk* holes or fitted to the space under outdoor stair of houses

Following, the circular toilet spaces are attached or single units. They are akin to the construction technique and material use of houses as being stone masonry and having an earth covered flat roof.



Figure 48 Circular buildings constructed of vernacular technique and material



Figure 49 The circular toilet spaces are surrounded by a shorter stone wall which edges the in between space that is full with earth

Having explained the stables before, the group of built up spaces accompanying the house have unity and coherence in construction technique and material use among themselves and with houses. However, the combination and layout of these built up spaces together with the houses have variety.

Within the pattern, houses are mostly attached by a stable and/or by a toilet space. A stable being attached to a house is the most common combination. Following this, the relation as the stable is being attached to a façade of the house and the toilet space being attached to the stable is less common than the stable is being attached to the house and the toilet space being apart, tangent to the garden wall.

Table 1 Combination and layout of spaces

Toilet Space - Stable - House		Toilet Space - House
<p>148</p> <p>stable</p> <p>stable</p> <p>42</p> <p>stable</p> <p>Circular toilet building is attached to the one storey stable Stable is attached to the two storeyed House</p>	<p>stable</p> <p>126</p> <p>* A Garden wall is added</p>	<p>115</p>
<p>Circular toilet building is out on the border Stable is attached to the two storeyed House All are connected with a short Garden wall</p> <p>113</p> <p>stable</p> <p>112</p> <p>stable</p>	<p>stable</p> <p>120</p> <p>* The Garden wall does not exist or missed out in time</p>	<p>192</p>



Figure 50 The attached combination of house-stable – circular toilet space. The distinction in the placement of the circular space affects its mass, too. The ones attached to the stable are mostly two storied and the separate ones are single storied.

3.1 Plan and Use of Spaces In Houses

3.1.1 Use of Spaces

Having the functions of toilet, cooking and keeping animals, outdoors, other functions are compromised in houses. Basing on what the reminiscences express in two storied houses, the ground floors are either simply depot or depot and living space and the upper floors are only for staying while in one storied houses everything is compromised in a single space.

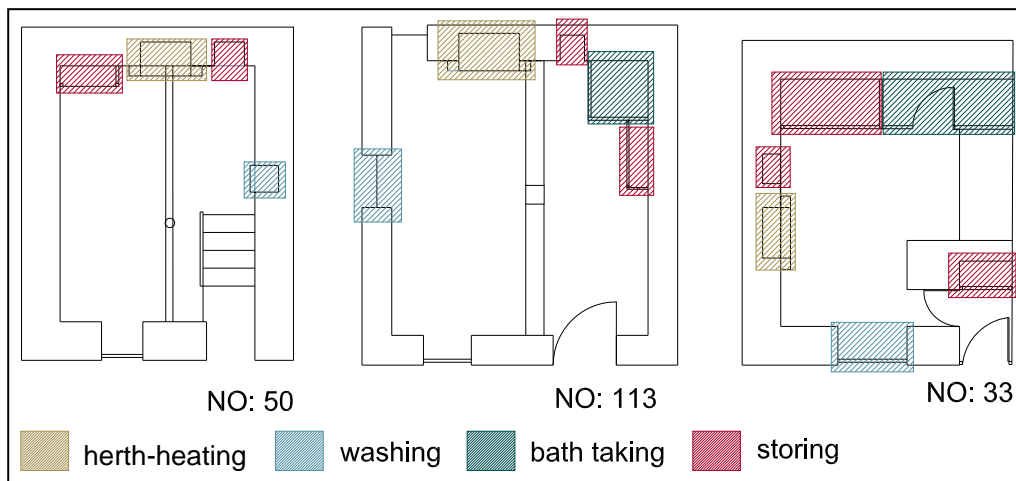
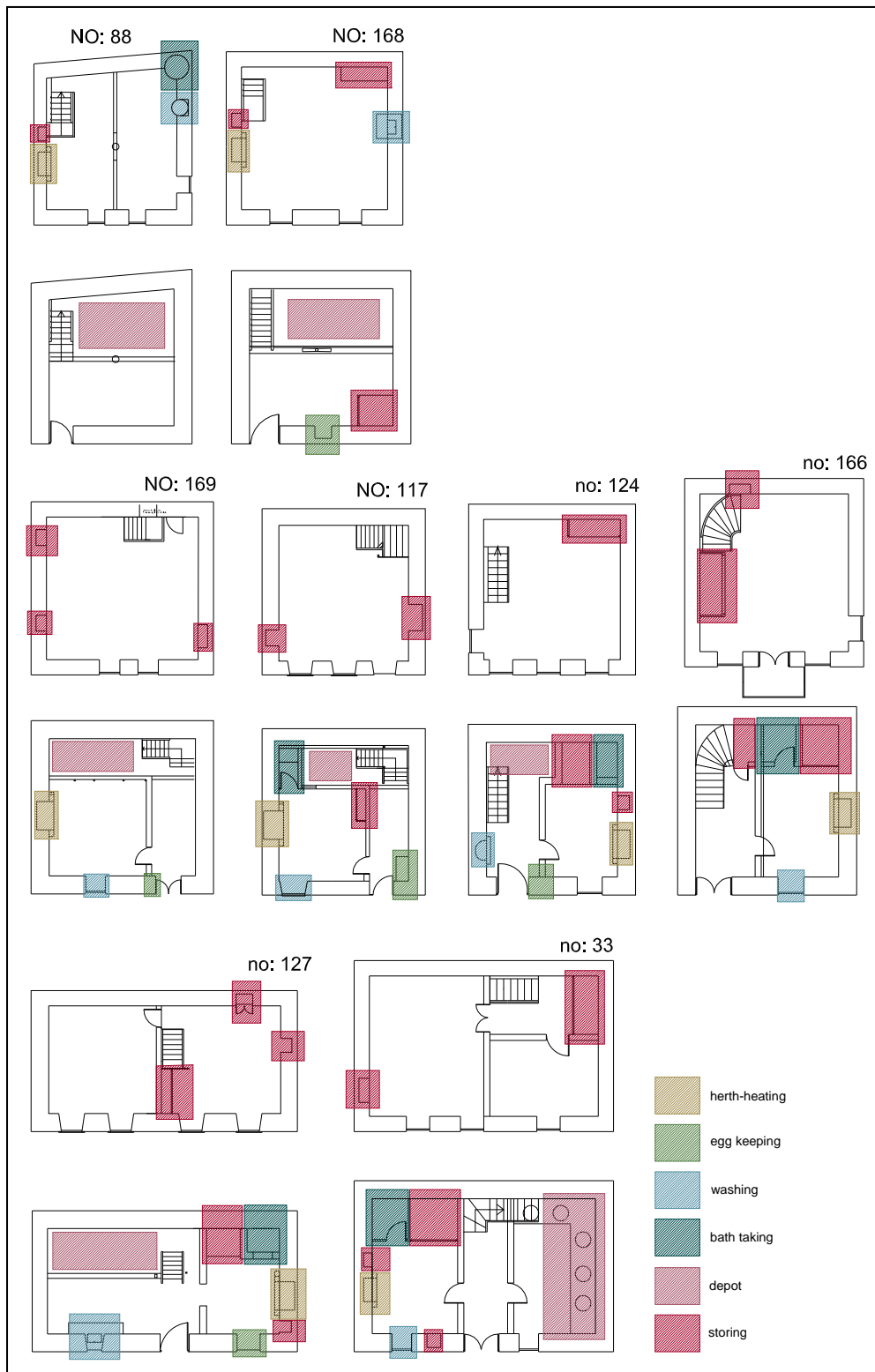


Figure 51 Use of space in a single storey house

Regarding the three examples above, heating by a hearth, storing by niches and a built in cupboard and washing by poured water by utilizing the niches in window openings are the three main uses of space in a single storey house. In addition to all, the bath space is being inserted to the houses as a space defined by timber plank partitions or walls.

Table 2 Use of spaces in two storied houses



The above mapping of uses certifies the existence of a difference in the choice of functions adapted to storeys. Based on the surveyed houses, the two storeys have different purposes to be used and so are decorated accordingly. Additionally, it justifies that due to changing comfort conditions and demands in time, some functions not being originally existed in first and/or ground floors have been inserted. Besides all, it shows that, though a generalization cannot be made depending on existence of functions at certain places, the original use of spaces have a clear systematic that can be followed through less intervened houses.

Complying with above, the ground floors are single spaces as depots, they store wood logs, agriculture equipments and built in baked earth cups. The space is divided in perception by a timber column standing in the center, in the houses that owe, and by a change in the floor decking, which is earth after the line of the first step of the stair and timber planks in the front, entrance area. If a hearth exists in the ground floor, it locates on the section with timber floor decking. Additionally, a stone platform either lies adjacent to the wall and under the staircase or make an L shape covering also the perpendicular wall to the wall where the stair sides. It is altered about 60 centimeters and pierced with holes to inhabit the cups. Besides, the wood logs and equipments are kept randomly.



Figure 52 Depot spaces in ground floors

However, the use of ground floors for both as a depot space and a living space is more common. In this shared use, the depot space owns the same role and architectural elements and the living space are spared in a room that side to the front façade. It is separated by a wall and accessed through a single winged timber door. The rooms are spaces that occupy the functions of kitchen, bedroom, bathroom and living room. In most of the examples, the

wall of the room which is also a part of the back side of the house is being shared by a built in cupboard and a bath space which is enclosed by a timber plank partition or a stone wall. Additionally, the wall facing the entrance of the room, which is also the perpendicular wall of the front façade, locates a hearth with niches and shelves. The rooms are mostly illuminated through the window openings on the wall of the front façade. This window opening niche is also utilized as a washing space. It occupies a carved base with a hole at its exterior wall end that lets the poured water out. This washing space also locates as a niche at the front wall or one of the side walls. The washing niche takes place both at ground and/or first floor.



Figure 53 Elevations of the interior walls of ground floor rooms

Following, the first floors are used as or carry the traces of being used as living spaces. They are either a single space or intervened to have two or three rooms. The single spaced first floors are used as bedroom and living room in change but in the divided first floors all the rooms are used as bedrooms while the living room gets transferred to the ground floor room. Usually one hearth exists in most of the first floors, except the old houses, which have gone through less intervention, that have a hearth in the ground level. The lavatory space for washing adapted to a window opening exists in most of the single spaced first floors while this use is enhanced by an addition of a bath space as a separate niche on a corner of the first floor. This is usually more common in less intervened houses which have single space in both floors.



Figure 54 Use of first floors are as bedroom and living space

The information on the functional organization of spaces that come from the old locals of the village and the files of oral documentation certify the givens of the existing condition of the houses. As if defining the recent condition, OLK2 had stated that “down floors always had two rooms; we would put wood logs and copper in one and onions, olives, pectin cups, oil and other foods to the other room.” Additionally, OLK1 had noted that some people would keep their animals in the ground floors. Similarly, RLK6 described the functional distribution of floors as: *ambar*⁷⁴ for the ground floor and sleeping and eating for the upper floor. RLK6 stated that they used to have a washing space in both floors, a bathing space at a corner of ground floor and a toilet space outside in a circular building. RLK6 also added that the houses that were lately built had a room for living in ground floors, which gives a clue to trace the evolution of spaces of houses.

3.1.2 Plan Schemes

As have been explained houses are either one or two storied box like structures. One storied houses sit on a rectangular base whose width change from 4.50 to 4.60m and correspondingly length change from 5.45 to 5.60m. They are either attached to a two storied house as in No.34⁷⁵ or are single houses as in No.50⁷⁶. Their neither sizes nor

⁷⁴ Turkish word for depot space

⁷⁵ Appendix D: 208

⁷⁶ Appendix D: 209

decoration have any distinguishable differences. Indeed the only difference is the single houses to have a circular toilet space while the attached ones share this space with the adjacent two storied houses.

Similarly, two storied houses sit on a rectangular base. However the proportions between the width and the length of the rectangle appear in three groups. Accordingly a two storied house is a

- Rectangle with a longer length than its width, whose length changes from 5.30, 6.25, 8.70 to 9.33m and correspondingly, the width changes from 4.80, 6.80, and 5.65 to 6.14. The ratio, between the lengths of the rectangle to the widths, changes from 1.1 to 1.5. Yet, No.162 in Çukurköy, and No.33 in Tepeköy are examples of these houses.
- Rectangle with a longer width than its length, exist. Here, the ratio, between the lengths of the rectangle to the widths, is stable at around 0.90. Yet, No.166 in Çukurköy and No.39 in Tepeköy are examples of this kind of houses which also are different among themselves as being an attached and a single house.
- Square, where the dimensions are like 6.06 x 6.10 as in the example of No.97.

Unlike one storey houses, the differences in the form of the rectangle of the two storied houses are accompanied with differences in the plan scheme and façade organization in varying combinations⁷⁷.

Having the above information in mind and considering the plan schemes of the existing houses, the two storied houses can be grouped as having:

- a single space in both floors
- a room in the ground floor and a single space in the first floor
- a room in the ground floor and two rooms with a corridor in the first floor
- two rooms and a corridor in both floors

⁷⁷ See the typology on page 89

Yet when this grouping is examined by juxtaposing the façade organization and the size of the openings on a façade of the houses, a change can be followed as: the sizes of the buildings being enlarged and the openings getting larger.

Apart from this grouping the houses can be grouped according to the circulation within the houses as:

- houses with an outdoor stair and two entrances from two levels
- houses with an indoor stair and a single entrance from ground floor

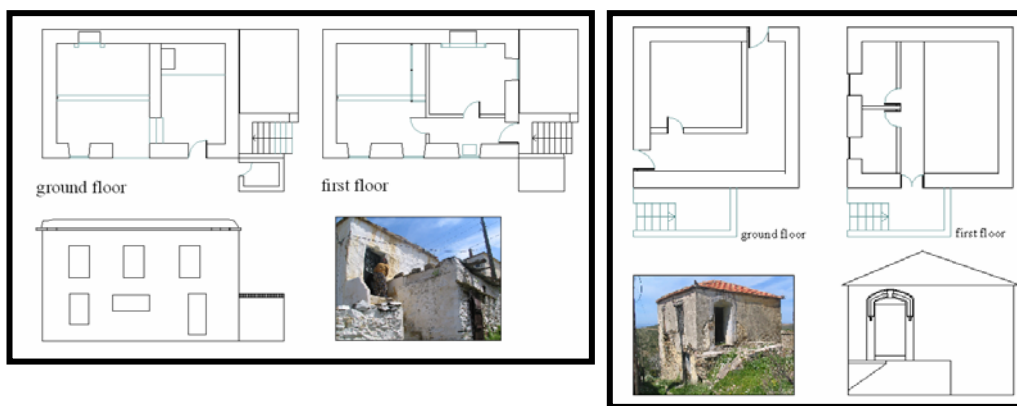


Figure 55 no: 42 and no: 56 are both houses with outdoor stairs but they have different plan schemes

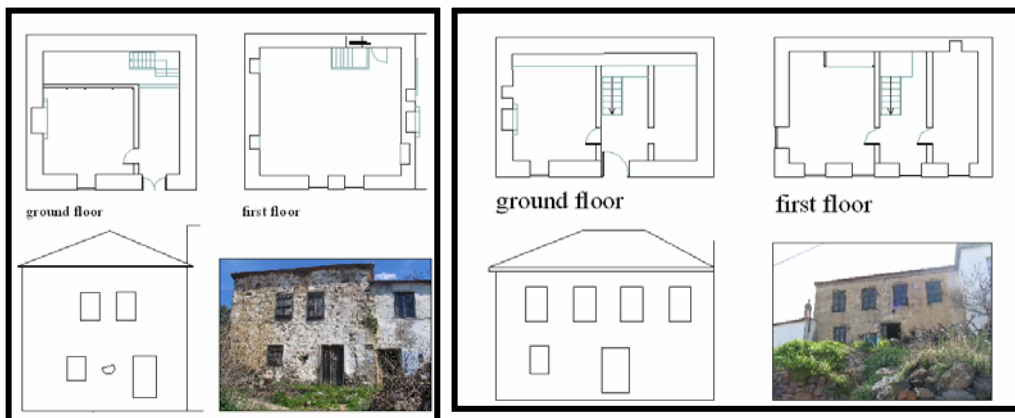


Figure 56 no: 168 and no: 132 are both houses with indoor stairs but they have different plan schemes

However, by this grouping a systematic in the plan schemes cannot be followed. For example a house numbered 56 has an outdoor stair. It has two rooms in the ground level and two rooms and a corridor at the first floor while the house numbered 42 with same properties differ by having one room in ground level. What is more, the house numbered 168 has an interior stair. It has one room at ground floor and a single space at first with small window openings while the house numbered 132 also has an interior stair with two rooms in both floors with larger windows.

Having discussed the two possible groupings on determining the bases of the typology, the grouping based on the number of spaces enable a common base for the comparison and evaluation of the evolution of the houses.

Table 3 House Typology

TYPE 1		TYPE 2								
1.1	1.2	2.1			2.2			2.3		2.4

3.2 Construction Technique and Material

The box like houses of Küçükbahçe are stone masonry structures accompanied with a timber column and beam load bearing system and topped with an earth covered timber flat roof. Referring to the locals and what is written in the OTR, the houses were built by flat black stones taken out from a quarry at the mountain near Küçükbahçe. The timber was either brought from the forests around Karareis, Izmir or from Chios. RLK6 stated that when they were to receive timber from Izmir, they would receive it by the seaway and carry it up to the village by the help of load carrying animals. Earth or sand was to be attained from a place called Geren Çukuru, which is a close district to Küçükbahçe towards south, and straws were collected from the runlets around. The masons would come from Salman in early twentieth century but later two locals of Küçükbahçe had started constructing the houses.

The envelope of houses is of stone walls. As OLK2 had stated and a local of Küçükbahçe had told similarly “they were first putting mortar in between inner and outer walls and then were filling the in between space with gravels to abound the walls.”⁷⁸ The size of the walls, forming the envelope, range from 60 to 70 centimeters at ground floors and from 50 to 60 centimeters in first floors.



Figure 57 10 to 12 centimeters difference in the width of the ground and first floor walls is utilized as a base for the perpendicular timber beams of the floor of the first storey

⁷⁸ Appendix B: 146

Additionally, RLK6 explained how to construct an inner wall and what materials to use for interior and outer wall mortars. Accordingly, an inner wall that has a width of 13 to 22 centimeters, was constructed by pinning of straw horizontally on two sides of timber columns, leaving the in between space empty and then covering the straw surface with mud mortar and applying a smooth surface over. They were to make the wall surface coverings by applying two layers of mortar and lime based plaster over. As RLK6 told they were to prepare the first layer of mortar, that they call mud mortar, by mixing sand and thin straw pieces and the second layer by using sand with small and thin particles and lime. RLK6 noted that they would apply the second layer for about two centimeters thickness to have a smooth surface to apply the lime based plaster over. The existing houses carry the traces of the habit of plaster application on, in and outside walls however there are also some examples with no traces of plaster covering on the inside walls of ground floors nor on the outside of the envelope walls.



Figure 58 Inside and outside of an exterior wall is constructed with same stone and technique. The partition walls are applied in the traditional technique

Exceedingly, RLK6 told that the roofs were constructed as flat in old times. RLK6 described the layers, from inside to out, of timber flat roof with earth covering as⁷⁹ *kalın çalı, ince çalı, kara saman, kararlama* and finally *Geren toprağı*. RLK6 noted that the earth covering would permit water for a year and so water would sink inside until the sand gets hard enough to insulate. In the following years, they would add over same earth as it was necessary.

⁷⁹ Thick shrub, thin shrub, dried straw, mixture of sand and earth from a near district, Geren



Figure 59 Layers of a timber flat roof with earth covering

Recently these flat roofs rarely exist but referring to the examples; they have about 50 centimeters height on the façade. The 30 centimeters earth topping separates from the walls by a layer of flat stones that have a width about 10 centimeters, projecting about 10 to 15 centimeters on all sides. Together with flat roofs it is difficult to find original chimneys. Referring to the existing ones, the stone chimneys of the houses with flat roof raise through the wall of the house without making any projection on sides. They have a width of 40 to 50 centimeters and rise over the earth of the roof about 80 to 90 centimeters. They are topped with a large baked earth cup whose base or sides are partially broken to let the smoke out.



Figure 60 Traditional chimneys are built of stone and topped with baked earth cups



Figure 61 Drainage of the roof water is either through a hole carved in a roof stone, a clay water pipe or a carved stone gargoyle

On the other side, regarding the recent condition, the pitched timber roofs are substitutes of flat roofs. They extend the height of flat roofs to a higher level but they are not steep and they don't project to make large eaves, akin to the flat roofs. They are covered with tiles and the roof structure, similar to the flat roofs, separate from the walls with a layer of tiles, stones, concrete or marsilly tiles. The chimneys of the pitched roofed houses are intervened too. They are either of stone or brick with a height exceeding 40 to 50 centimeters over the peak of the roof. They are plastered and capped with tile, baked earth cups or a concrete slab. Some of them are also intervened in width by projecting on the side wall.



Figure 62 Pitched roof is either decked by timber planks over beams and the structure is exposed or it is decked by straw, the traditional material of flat roofs, and covered by timber planks as the ceiling material



Figure 63 Eave ends of pitched roofs are decorated

3.3 Architectural Elements

The stone houses, as common in the peninsula, have timber architectural elements. Though very restricted information comes from the locals or from the files of historic oral documentation, important knowledge is delivered to form a base to analyze the existing elements. As OLK2 had told there was a timber staircase inside which would rise from depot to first floor and later to the roof. Hearths were the fireplaces in houses that were used for heating. As RLK6 certified OLK2, when they would light fire they would open the wooden wings of the shutters and when the hearths were too dark because of the ashes and smoke they would paint them.

What is more, it is told in OTR that the floors were covered with mats and carpet and roofs were covered either with tiles or earth which has prevailed until now, albeit some concrete interventions for the leveling of surfaces of floor or roof exist.

Having all in mind, the understanding of the existing status of the architectural elements is the main source of information to interpret the past architectural properties.

3.3.1 Door Openings and Doors

Houses of Küçükbahçe have same kind of doors and door openings no matter they are old or new buildings. The door openings vary in size, free from the size of the façade or the building. Their width differs from 70 to 120 centimeters while the heights change between 160 and 225, where the widths extend over 105 and heights exceed over 180 centimeters in the arched openings. The door openings are mostly spanned by flat timber beams in both one storey and two storey houses, albeit there are few two storey houses where openings are spanned by timber beams bent in arch form. The arched openings are also the rare examples of decorated door openings, which are decorated with plaster relieves.



Figure 64 Flat and arched door openings

Doors have no distinction in their choice of material or size when a comparison made regarding the size of the house or the façade or the door being inside or outside. They are, apart from one storied house, altered at least a step and at most to a level determined by the topography of the lot. They are, discounting the altered ones; timber elements formed of 8 to 12 centimeters wide wood plates being vertically pinned together. All one storied buildings and most of the two storied ones have single winged doors while some two storied houses, especially the ones with arched door opening, have double winged timber doors that are formed with the same technique of single winged doors. The single winged doors sit on the outer edge of the door opening so their size depend on the size of the opening while the double winged doors sit on the inside edge of arched openings and they have smaller dimensions than the size of the opening. For example in the house numbered 33, the arched door opening has 267 centimeters of height and 126 centimeters of width while the double winged timber door has a width of 110 and a height of 185 centimeters.

On the other side, the altered doors are either of timber or metal with same dimensions that fit in the prevailing door opening. The new timber doors are simple with no paint coating while the metal ones have upper half of their wing of glass protected with metal balustrades and are also rarely painted.



Figure 65 No. 29 and no. 112 are double winged doors with an arched door opening and no. 85 and no. 141 are single winged doors with flat door opening. No. 112 and no. 141 are metal doors with glass and metal balustrade, which is the most common intervention type on old timber doors

3.3.3 Windows, Shutters and Balustrades

Windows and shutters, together with doors, form the façade characteristic of houses. Disregarding interventions that could be made, they are dark brown timber and double winged, with no profile or paint coating. Additionally, in the houses studied, all rooms have at least one window independent of the size of the space and all the widths of the window openings decrease 10-20 centimeters from inside to outside. Furthermore, it is noteworthy that one storey buildings mostly have one and big window opening while in two storey ones a systematic cannot be followed.

In two storey houses, depending on the size of the building, one or two windows exist on ground floors. However when examined, originally the houses are to have only one or no timber window in ground floors. The second window must have appeared in time as a need for lighting and ventilation due to partition of spaces. The ground floor window openings are 60 to 110 centimeters altered. They have a width of 60 to 90 with a height of 90 to 120 centimeters. Thus, the intervened windows vary in their width, height and place, which cannot be ranged, but they are either of timber or metal.

Parallel to the condition of ground floor windows, the windows in the first floors also had been subjected to interventions but as studied, the houses, originally, have two, three or at most four timber windows. Apart from their number, size of each window change from 60, 70 to 73, 80 to 83 and 90 to 91 in width and in the same order, from 109, 115 to 118, 121 to 125 and 142 to 147, in height (Figure 68).

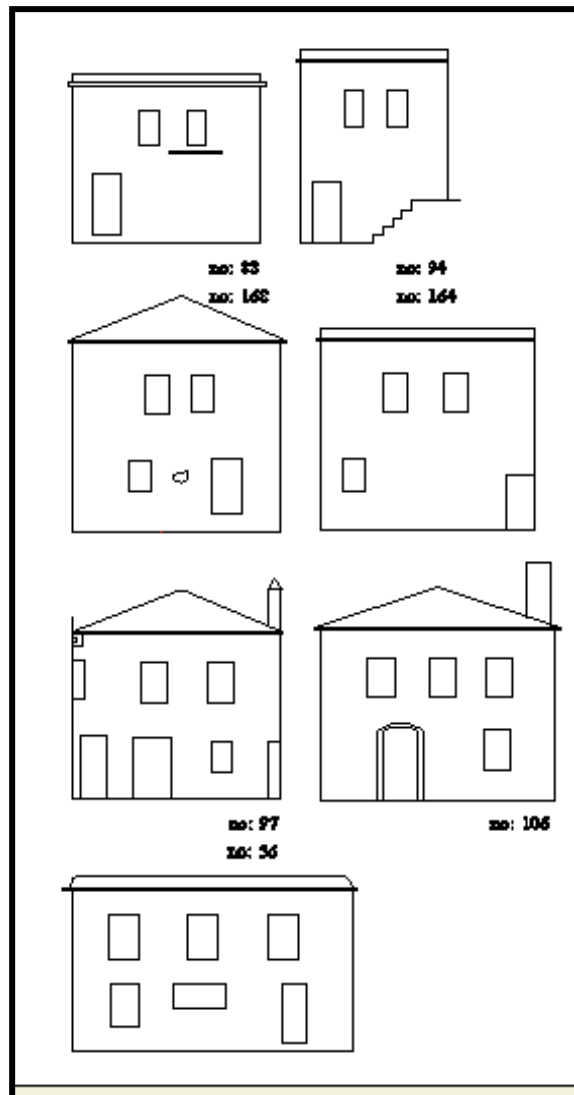


Figure 66 1st row - the houses numbered 88 and 94 with 60 cm wide window openings
 2nd row - the houses numbered 168 and 164 with 73 cm wide
 3rd row - the houses numbered 97 and 106 with 82 cm wide
 4th row - the house numbered 56 with 91 cm wide

Yet, the sizes of the windows have no direct correspondence to the number of windows that take place on a façade; on a large façade two small windows can exist while on a similar façade three larger windows may take place. Regarding, the house numbered 95 has a façade of 676 centimeters and it has three windows with 82x144 dimensions while the house numbered 163 has a similar size of 659 centimeters façade and it has two windows with 73x115 dimensions. In addition to all, same type of windows is being used in a row of a façade.

The shutters are inseparable parts of windows. Akin to windows, they are plain, dark brown timber with no paint and ornamentation. They are attached by simple iron nails. They sit on the outer edge of a window opening. They either fit in the opening or make a timber frame around the opening. The shutters have an 8 centimeters wide border of timber framing the window opening and a wood lath, with a simple profile, projecting over. Besides shutters, timber balustrades of a window's half height only appear in two houses and wood plates or metal sheets projecting over the window openings are common in use for shadow making.



Figure 67 Two kinds of shutters; fitting to the opening and framing the opening



Figure 68 Two kinds of timber balustrades

3.3.4 Stairs

Stairs in use in houses do not have great differences but their variance show how adhoc solutions enrich the architecture of a rural settlement.

Stairs, grouped according to their material, exist in three types. There are only timber or stone and combination of both. The most common one is the fixed timber stair. They are used in two storey houses in which first floor are accessed through an entrance door in the ground floor. Use of only stone is inside of altered one storey houses or outside of two storey houses where an alternative entrance to the house is given through the second storey, too. Rarely, the use of stone stairs with timber is valid for two storey houses. Especially in the houses built on rocks, first three or up to five steps are stone, utilizing the topography and then a timber stair bases on stone steps.



Figure 69 Only stone stairs in one storey houses/ Portable timber or iron stairs in double storey houses/ fixed timber stairs/ Timber stairs fixed on stone steps

Timber stairs can be grouped according to their form. They are straight or L shaped, siding to a wall. They have 6 to 10 steps with or without rise. Their widths differ between 70 and 90 centimeters, including the width of balustrades that rise parallel. They are not elaborate in detailing or ornamentation but are simple and stable timber stairs. Their location in plan scheme is always facing the entrance door. They rise mostly along the entrance way, albeit some examples with an opposite orientation.



Figure 70 Varieties of timber stairs: straight with or without rise, L shaped and straight with opposite orientation



Figure 71 Most stairs are accompanied with simple not profiled balustrade but there are few exceptions which are profiled and painted

3.4. Other Architectural Elements

3.4.1 Built in Cupboards

Built in cupboards are fixed cupboards that are randomly placed in houses. Though they have similar construction techniques, their width, height and placement show great variety. They are simple timber skeletons in rectangular prism shape where two vertical sides of it are edged either by wall or wooden plates. A horizontal wooden plate altered about 60 to 90 centimeters, is pinned in between the timber columns of the skeleton frame and a topping lies parallel to the horizontal plate, ending the skeleton frame. The width of the horizontal plate determines the width of the built in cupboard and it is mostly around 40 to 50 centimeters with exceptions reaching a width of 110. The height depends on the height of the ceiling but there are also examples with a height 20 to 60 centimeters lower than the height of the space. They are all covered with a curtain or left without a covering

yet they don't have caps. They are usually uncolored but in the houses numbered 166 and 39 how they were painted can be seen.



Figure 72 Built in cupboards are either fixed or side to a wall at least from one side

3.4.2 Niches

Niches exist as built in shelves with or without a lid or as openings in walls. Similar to other architectural elements, they are random in size, form and location. Thus, among the studied examples, they do not exist on the main façade but, on the other hand, a niche always exists in the wall where a fireplace takes place. In the studied examples, niches are usually small openings for putting or reserving small equipments. They are openings altered 60 to 90 centimeters with a height of 30 to 90, a width of 30 to 60 and a depth in wall, 30 to 45 centimeters.



Figure 73 Niches for shelf, either have a lid or not. Sizes cannot be ranged

However, the houses also have niches for other functions. There, niches exist for lavatory and bathing. The niches for lavatory resemble to the common niche definition made above with an addition of a circular hole at the deep end of the base of the niche for the water

flow. They are altered for the same height but are larger in size and vary in form. They are 40 to 70 centimeters width and height and have 40 to 50 centimeters depth. They have circular or rectangular bases where the span is passed by an arch, a flat or a hemisphere.



Figure 74 Niches for lavatory change in size and form

On the other hand, the niches for bathing are totally different in size and they have a specific place. These niches take place at the first floor and on one of the opposite corners of the main façade wall. They are carved both as a cylindrical whole or as a volume with a polygonal base, where in both, the base has about 60 centimeters width and makes 8 to 12 centimeters extension through the walls. Additionally, the opening of the niche is covered with a diagonal timber lid that acts as a door.



Figure 75 Niches for bathing exist on the opposite corner of main façade

3.4.3 Hearth

Hearths are inevitable components of houses. Either the houses are one storied or two, small or big they all have hearths. Regarding the studied houses, they have one hearth in

the room on the ground floor and one other on the first storey. There are few examples that only have one hearth on one storey, either on the ground or first and additionally, there are no examples that two hearths exist on one storey.

The hearths sit in the wall perpendicular to the main façade. They are all painted in the color of the wall with no ornamentation and they sit on a stone base on the floor, they are not altered. Their size change but this is independent of the size of the space. Especially in one storey houses, hearths are very dominant in size. Mostly hearths have an opening height around 70 and a depth in the wall around 45 centimeters. However, their width and size, with the shelf like border surrounding the hearth, vary a lot. The shelf like bordering is a, 8 to 15 centimeters plate that projects from the wall and makes a frame above the hearth. It consists of two larger projections to put matches and lighters, altered about 50 to 70 centimeters and has a width of 17 to 22 centimeters, on two sides of the hearth which are called as *tembellik*⁸⁰.



Figure 76 Arched hearth and a timber lath over as a shelf and Flat hearth with *tembellik* on sides

3.5 Architectural Objects

Houses, beyond the described elements above, occupy some other components that are beneficial for the activities of spaces. They are either fixed or movable elements. Timber is being used similarly, unornamented and uncolored. The most common fixed elements

⁸⁰ Interview with RLK1

are wood plates running over hearths and the wooden shelves for dishes near the lavatories. Additionally, *folluk*, a wooden cage that fits in the interior side of the front façade wall which has an opening on the outside for collecting eggs; and wooden plates attached to the timber columns, that stand on the middle of a room, to put candle or oil lamp are other fixed complementary elements that take place in houses.



Figure 77 *Folluk* for keeping eggs and timber shelves for keeping flowers

Apart from the fixed ones, *sandıks*, that are wooden boxes with a lock and mostly used for keeping precious textiles or jewelry, and special timber seats for putting olive oil and water vases, are widely existing portable equipments of houses. Similarly, these portable timber equipments are plain and uncolored with some exceptional *sandıks* that are painted.



Figure 78 Timber *sandık* and coach are simple and authentic furniture



Figure 79 Timber shelves for dishes and boxes for oil and water

3.6 Decoration

Houses of Küçükbahçe are modest in furnishing, ornamentation and in use of color in coherence with their context and construction technique. Basing on the existing or survived examples, color use, besides the plasters of walls, exists on *yüklüks*, *sandıks* and brackets of stairs; ornamentation appears in profiles of wood plates and in bars of the brackets of the stairs. Yet, only in the house numbered 166, a plaster decoration as a relief on the wall to put candle and again plaster relief ornamentation on a hearth take place.

However, quantity of the furnishings nor the existence and quality of decoration show no direct relation with the size and the place of the houses. Regarding, the houses in Tepeköy numbered 97 or 39 are smaller houses when compared to the houses numbered 33 or 132, but they have ornamentation in their furnishings and color is being used unlikely to larger houses. A painted *yüklük*, profiled use of timber in architectural elements with use of paint can be seen in the house numbered 39. What is more, number 50 is a one storey house at lower part of Tepeköy, in which color and ornamentation is being harmonized and 166 is a two storey house in Çukurköy, which is the most elaborately furnished and ornamented house of the village.



Figure 80 Use of color: blue, white and yellow, in the interior walls and white on the exterior walls are the common choices



Figure 81 Profiled use of timber elements



Figure 82 Indoor and outdoor plaster applications

CHAPTER 4

CONCLUSION

4.1 Evaluation on the Values of Küçükbahçe

In accordance with the structure of the thesis, the identification of the cultural and architectural values of Küçükbahçe through explaining its characteristics for the late 19th century has been the aim and main content of the previous chapters. To evaluate the recent values of the village through understanding the changes, continuities, extinctions and breaks in the values is what is intended by means of this section.

Values of a society mostly depend on and are established by the people living in a specific environment for a long time. Hence, determining the values of a place or a society primarily and directly related with the characteristics of its inhabitants. The definition of the values of Küçükbahçe is, therefore, what has been accumulated by the inhabitants, *Küçükbahçeliler*, on the land that still exists today. Regarding, to whom the phrase Küçükbahçeliler refers, gains importance to understand the characteristics of the population that has been living in this particular piece of land.

Referencing the history of the village that was explained through the sources and collective memory of the inhabitants, the characteristics of Küçükbahçe cannot depend on understanding the evolution of one society, who had founded the village. The established and inherited values have to be evaluated through identifying the life of the village in different time intervals. Henceforth, Küçükbahçe 's outlined history through the years of

change in its population characteristics which eventually was effective and created cultural and architectural characteristics and values of the village, is as follows:

Table 4 History- Population- Built Environment Relation

time line	description of the cause	description of the population	description of the built environment
1413	Börklüce Rebellion	Depopulated	Abandoned- Break
1528			registered within the administration of Boynak Village
1565	Plant Disease	Depopulated	Abandoned- Break
1575		settlement of <i>Yörüks</i> , Turkish Tribe from Aydın	registered as one of the nine villages of Karaburun formation of Cukurköy
1820s	rebellions in Greek Islands	settlement of first three <i>Rums</i>	Cukurköy being named as Turkish neighborhood few <i>Rum</i> houses being built in Tepeköy
1880s		mostly populated by both groups	mostly developed
1914	as a result of Balkan War	leave of <i>Rums</i>	demolishment
1919	as a result of Mondros	return of <i>Rums</i>	reconstruction
1922	as a result of Turkish Independence war	leave of <i>Rums</i>	demolishment and construction
1949	earthquake	leave of inhabitants	ruined and evacuated
1975	Change in Priorities	Depopulated	Abandoned- Break
2000	Immigration	Loosely populated	Repairment and Demolishment
2006	Study for the thesis		

4.1.1 Social and Cultural Values

Through out the history of the village, each abandon was a break in the prevailing life of the village but at the same time, it was a start for the new life with new inhabitants at a newly formed built environment. Accordingly Küçükbahçe, considering the period after 1413, is determined to have

- 1st settlement: sometime after 1413- 1565
- 2nd settlement: sometime after 1565- 1975
- 3rd settlement: 2000- up to date

Expectedly, the social and cultural values of the village are an accumulation of these three periods. However, the village being abandoned in 1565 makes it less available to discuss about the influence of the first period on the social and cultural values of the village. Eventually, the inherited values of Küçükbahçe mainly depend on the Turkish tribes, *Yörüks* as in Turkish, which formed the village in the second period and then enriched by *Rums* that got added and integrated with the prevailing Turkish characteristic of the village in early 19th century.

Following, when today's Küçükbahçe is examined, it can be easily perceived that course of life has achieved to asset its new standards complying with the demand of the time and according to new the choices of the children and grandchildren of old inhabitants. Starting after 2000, Küçükbahçe has been left to its new immigrant inhabitants whose immerging characteristics in the values of the village cannot be neglected.

On the whole, the recent social and cultural values of Küçükbahçe which in some means, also can be considered as potentials and problems of the village are inheritance of consecutively settled different groups of people who had belonging to the village. The following list involves every value with its reason in order to be evaluated in a project to be developed for the future of the village.

History

- dated back to antiquity
- being under reign of different civilizations
- has clear and detailed information on its living as a 19th and 20th century Ottoman village
- experience of population exchange period and resettlement of Balkan immigrants
- establishment of a new district in 1950s

- continuity in being the administrative center of neighbor villages
- abandoncy of the historic village by 1975

Location and Geographical Condition

- being remote and distant to Izmir
- being on Karaburun peninsula
- being on the west side of the peninsula
- facing Chios and Lesvos Islands
- having a new district on plain where concrete constuctions take place
- having an *iskele* and a plain
- having fruit gardens on plain
- being a mountain village with sea view
- being bordered by two runlets
- having tillable lots, terraces for olive groves around runlets
- having two sections, where Çukurköy is more plain and the other is more sloped

Population Characteristics

- having clues of inhabitanace in antiquity
- continuity in habitation of Turkish inhabitants
- having locals of Turkish and Rum people in 19th and 22 years of 20th century
- being at its summit by late 19th century in means of population
- having experienced population exchange
- resettlement of Balkan immigrants
- tendency of locals in migrating to central areas like Karaburun, İzmir
- abandoncy of the village in 1975
- remain of locals only in 6 houses, where the owner of the houses are all old but single ones live with the family of their children
- new inhabitants are young couples with one child and two other single people
- new inhabitants are not rich and educated
- tendency of house owners' to give their houses for free to people that they know for the maintenance of the houses

- tendency of low income people, mostly from east of Turkey, to rent houses
- tendency of relatives of new settlers' to move in time to the village

Economic Activities

- continuity in dealing with fishery as a hobby or for family needs
- continuity in home made produces for family
- continuity in agriculture base economic activities
- adoption of new agricultural techniques and technologies
- having new produces, architoke and tangerine and selling them country wide
- being a pilot village of EU' s agro-tourism based Winpeace Project – only womens are involved
- warming in agro-tourism as a new income source through refunctioning houses as pensions
- having houses for rent
- men of new inhabitants' as construction workers

Social Facilities

- continuity in wedding and burial ceremonies
- continuity in *bayram* gatherings
- continuity in going to Pireni for olive groves
- continuity in going for visits to other villages
- continuity in going to Karaburun and/ or Izmir for legal and administrative issues
- continuity in doctors visit to the village once a week
- having local tourists for sea tourism in the new district
- having foreign tourist group visits for at most one night stay

Daily Customs

- women meeting for prays
- women preparing marmelade, home made pasta and handcrafts for themselves and also for sales
- men and women, young and adults work in their farms
- continuity of men meeting in *kahvehanes* in the new district

4.1.2 Architectural Values

Similar to the interaction between the description of inhabitants and the formation of social and cultural values, a connection between the formation of the built environment and its inhabitants exists. Accordingly, the settlement history of the village is identified to include more numerous thresholds in the formation of the built environment than the ones in the description of the inhabitants. Based on the collective memory and the givens of the existing built environment, the evolution of the recent built environment had to be evaluated through descriptions of the periods

- 1st : after 1413- 1565
- 2nd : after 1565 – the early 19th century
- 3rd: the early 19th century- 1914
- 4th: 1914-1919
- 5th: 1919- 1922
- 6th : 1922- 1975
- 7th : 2000- up to date

However, because when the site study was held in 2006, the necessary information to make this grouping had not been attained, the methodology to investigate the village in order to describe it through different time intervals was not set. Hence, by juxtaposing the identified characteristics of the built environment with the collective memory of the inhabitants some classification could be achieved to interpret the development of the built environment. Yet, referencing the descriptions made in chapters 2 and 3; the development or the evolution of the architectural characteristics of the built environment in 2nd settlement period (after 1565 – 1975) can be followed.

Accordingly, the village had an already established built environment in late 18th or early 19th century, when the *Rums* had arrived. Until the mid 19th century, the Turkish people were settled in Çukurköy and there were few scattered houses of *Rums* constructed in Tepeköy. The Turkish had their mosque and *Rums* had a single spaced worshipping place.

The houses were single spaced in both floors and had a timber flat roof with earth covering, such as in no.86 and 88. The timber architectural elements were simple and mostly rough in workmanship. The window openings were small and covered with shutters.

It was 1850s to 1914; the village was at its peak in means of its population, social environment and economic activities. Consequently, Küçükbahçe had its most elaborate form as an Ottoman vernacular village at Aegean Coast. Çukurköy was still a Turkish neighborhood with its mosque, fountains, cemetery and olive oil mill while Tepeköy had developed to a shared district of Turkish and Rum people. It involved a *Rum* neighborhood with its church, priest's house, school, *kahvehane*, *bakkal* and cemetery and a Turkish neighborhood with its mosque, *kahvehane*, *bakkal*, school and cemetery. *Çamaşırhane* and fountains were utilized by all inhabitants. The houses were mostly in an attached lining with few single houses, such as no.39, in Turkish neighborhoods while houses of *Rums* were in doubles or single. Single spaced houses had started too divided to have rooms and gradually the window openings had started to take place in the ground floors while another window was added to the two openings in the first floors. The timber pitched roofs with tile covering started substituting the flat ones. On the other hand, the change in the construction technique and in the place of the stairs from inside to outside had most probably started by the end of this period but it has to be examined more in detail.

The duration after 1914 until 1919 was a demolition period of the original Ottoman village, Küçükbahçe. The main impact was achieved through the demolition of the *Rum* common built up spaces and the vandalism of their houses for the reuse of their material. This impact was enhanced by new building activities of Turkish people. It was this period at when Turkish people had spread over the whole village and so a transformation in the pattern had started. It is most probably at this period at when the attached lining houses with flat roofs were built in the *Rum* neighborhood which can be identified through the houses no.120-121-122.

From 1919 to 1922, it was the reconstruction period of the village. However, because the pattern had already been disturbed, the straight distinction between the neighborhoods could not be retained. *Rums* had constructed in between spaces of Turkish people or over the ruins of their houses. The flat roof construction was left out while use of local stone and prevailing plan schemes were followed. However, the work done until 1922 was not sufficient enough to reconstruct the milieu of the village as it was before 1914.

1922, despite was a break in the social and cultural characteristics and values of the village; it did not cause much influence in the built environment because the pattern already had its deep impact in 1914. The village initially, had faced with similar events that were lived between 1914 and 1919. But following, after 1923, resettlement of Balkan immigrants possibly had an effect on its architectural characteristics, yet these could not be determined within the content of this study.

After all, because the village did not experience any other seriously influential events, apart from the earthquake in 1949, on its built environment, what is perceived in Küçükbahçe today is basically the built environment of 1922 with the interventions made until 1975.

Referring the architectural characteristics of the recent houses, the oldest house of Küçükbahçe village, is determined to be a two storied building with a flat timber roof with earth covering. It is, to compromise two single spaces at both floors which are connected by fixed, timber, straight stairs in the ones that are entered through their ground floors or by portable timber stairs in the ones which are entered through their first floors. The house unit is thought to be accompanied with a single storey building and a circular bathing space but whether these always to be attached or could be separate, needs a more detailed study. On the other hand, the most recent examples of the houses are detected to be like no. 188 and 125 which are stated to be constructed in 1960s by RLK1. As it is observable, they are harmonious with the old buildings but have distinguishing characteristics as the window openings being larger or use of labored timber architectural elements.

On the whole, Küçükbahçe's recent built environment is where no clear distinction for labeling houses as *Rum* of Turkish can be made. As had been explained through coinciding examples of houses from two different neighborhoods and through differing examples within a neighborhood, a community attribution to a construction technique, plan scheme nor to a settlement pattern cannot be made. Additional recent values of the village based on its architectural characteristics are:

- being survived as a settlement with less demolition compared to other villages that *Rums* had lived
- being an example of the common village type of the peninsula and the Aegean coast
- having two districts Çukurköy with about 10 and Tepeköy with about 70 houses and their remains
- each district have its own natural sources and common spaces as: a river , fountains, a mosque, bakery ovens, olive oil mills
- each district still owes the traces of the historic paths, squares and common open spaces and common built up spaces
- settlement pattern of houses and their change can be perceived
- old vernacular houses still exist in considerable amount
- houses are small and simple buildings
- traditional construction technique and material use are still implemented
- no serious invasion of concrete or untraditional material exist
- interventions are not so drastic and widely implemented
- changes can be traced back and some can be reversible

Besides all, Küçükbahçe is a village where an easily observable difference in between old, new or intervened architectural properties does not exist. It is a harmonious built environment composed of the evidences of continuities, breaks and changes.

4.2 Proposal for the Conservation of the Village

4.2.1 Politics for Conservation

Regarding the development of the social, cultural and architectural values of the village, Küçükbahçe brings out the rules of its own for its future. So far, the village, as have been outlined before, had leaved through three abundances and gradually three born with new inhabitants on a newly created or developed built environment over the same land. The condition of today is one of those periods where the village had started its new life in 2000, with its new inhabitants on a prevailing built environment. However it is at such an early level of its growth, any developed strategies for the future of the village would be determinant in its future.

Having studied the life of the village and the development of its built environment in parallel, the proposal for the future of the village has to base on the revealed systematic of the village. The proposed project should built the future of the village upon its past with breaks, changes and continuities. The three keywords: break, change and continuity have to be considered for decisions on the settlement, functioning and even in conservation of architectural elements.

4.2.2 Priciples on Function

Küçükbahçe always had breaks that stimulated the still continuing change in the village. The last abandon in 1975 was the cause of the last break in Küçükbahçe's prevailing life. This break gradually has initiated a new interpretation of life in the village as had happened in its history, too. However, the impact of the immigrant inhabitants cannot be witnessed, yet. Consequently, this paused condition of the village gives a chance to form the new life of the village as a step justified by the history of the village. Referred to this, the village is decided

- to develop as a newly characterized settlement just as it had been after the breaks in 1413 and 1565

- to be formed by its new inhabitants who are more conscious of the environment they live on
- to benefit the existing built environment and sustain the prevailing architectural characteristics to establish a new settlement

However, having identified and evaluated the cultural, social and physical values of the village, it would be irrelevant to propose a new life not basing on these. Therefore, in addition to the strategies mentioned above, the values of the village, Küçükbahçe being a pioneer village for implementing the WINPEACE project and the increasing tendency of people owning houses from this historic village are considered together to negotiate on Küçükbahçe to be a village of agro tourism.

By means of this new role adapted to the village it is aimed to rebound the break appeared with the abandons with the return of old inhabitants to their houses and by consecutive short term visits of new inhabitants as tourists; the prevailing rural identity of the built environment to be sustained and revitalized; the continuity in the agricultural activities of the inhabitants to be continued and to revive the social and cultural life of the village by the interaction of the old inhabitants and the agro tourists as foreigners to the village.

4.2.3 Principles on the Interventions of the Built Environment

The interventions of the built environment of Küçükbahçe have to be structured in coherence with the approach in decision giving on the new role of the village. Similarly, the historic development of the village has to be referenced for setting the criteria for interventions of the built environment. Accordingly, the built environment is determined to live through breaks due to abandons, changes due to changing characteristics of its inhabitants and continuities due to being formed at the same environment in each time.

Recently, the built environment of Küçükbahçe is neither on break for construction activities nor is deeply into. Regarding this idle condition of the building activities and the

described architectural characteristics of the built environment, the interventions are considered to recover the condition after the break in 1975, just as they had after 1413 and 1565. Accordingly, the interventions are decided to

- imprint the new architectural characteristics of the new life of the village as an agro tourism themed village
- sustain the prevailing original architectural characteristics of the pattern and the buildings such as: construction technique, material use, construction details, façade organization and architectural elements; which are determined to be the main inputs for the harmonious whole vista of the village and the well integrated pattern of the built environment
- change the irrelevant changes made in the pattern and in houses if necessary for the conservation and restoration concerns

4.2.4 Proposal

In addition to the decisions stated above, the conservation project has to answer the demands and needs of agro tourism and its proposed inhabitants within the limits of its built environment. For this, it has to be developed conceiving the village as a whole while conservation activities can be applied at once or divided to be implemented in different periods. In the second option, it would be necessary to determine and initiate from certain places that would gradually influence and start a transformation in its near environment. Accordingly, four areas⁸¹ are determined for:

- being a whole as a part of the settlement
- consisting open space elements like fountain, bakery oven, and stairs, paths and enlargements within the pattern
- occupying examples of various types of houses, preferably healthy examples but this was not the main criteria.
- involving complementary buildings like stables and circular buildings

⁸¹ Map of the districts , see Appendix C: 159

Following, the conservation and restoration decisions of the houses have to be given. For this, a program has to be made to determine the use of each building. Though preparation of such a program has not been intended within this study, suggestions are developed on the use of houses as houses of the prevailing owners, for rural life experimenting units for the agro tourists and as leisure spaces. In accordance with the described role and intervention strategies, the houses are proposed for certain functions based on the comparison of their capacities and architectural properties. In reference to the description of the architectural features of the houses and the typology study, mainly two types of houses as one and two storied exist.

One storied houses, as in type 1.2, are either single buildings or single buildings with circular toilet space or as in 1.1, are attached to two storied houses. Regarding their description in chapter 3, no matter their type, they are single spaced involving every necessary function of a house. Depending on their recent condition, they can be either rented for singles, couples or for children of large families. Additionally they can be used as service spaces or as dormitories of the workers for the maintenance or monitoring of the environment, if necessary.

Similarly, the two storied houses have variety, too. As has been described in chapter two, based on their settlement pattern, the two storied houses can be grouped as single houses with peripheral buildings and garden, double houses and attached lining houses. The single houses are appropriate for large families or can be used as pensions. The attached lining houses or doubles may be spared for groups or close friends to be neighbors.

On the other hand, the two storied houses, considering the typology study, can be grouped for certain purposes other than being used as houses. The single spaced houses, as 2.1 in the typology study, may be social hubs for common use while larger houses, as 2.4 in the typology study may be pensions or their rooms may be for rent.

Besides, every common open and built up space has to be restored to reconstruct the rural living of the village with the described values.

4.3 Conclusion

On the whole, a study that initially aimed to develop a conservation plan of the village, by the input of the sources, ended up as a preliminary study to realize a conservation plan. Regarding the change in the focus of the study, the architectural analyses are conducted to attain a base knowledge to understand the architectural characteristics and evaluate the physical values of the recent built environment while leaving out much more to be studied.

Finally, the study maintained a source of reference on a vernacular village, Küçükbahçe, where the collective memory of its inhabitants and its architecture are explained as the main sources for its description. Thus, the collective memory of its inhabitants is referenced to understand the life and its social and cultural values; and the recent built environment is referenced to understand the architectural properties and its physical values. As a result, a full description of the life of the village and its built environment could be achieved while the description of the life in houses is explained in a more restricted content due to lack of sources.

Regarding the whole, this thesis contains necessary and satisfying information for a study of the possibilities on the re-functioning of the village. Thus, the decision on the function of the village and the structure of a conservation project has to be given by collaboration of a planner, an architect, a conservation scientist, a lawyer, a sociologist, an economist and even an agriculture engineer and a representative of inhabitants.

Following, a technical study on the site has to be made to cross reference the appropriateness of the proposed function to the condition and capacity of the built environment. In addition to all, a more detailed study on settlement scale, considering the infrastructure maintenance like: drainage system, electricity and clean water assessment to

each house; rehabilitation of paths and squares, has to be conducted in parallel to another study conducted for documenting the construction details and pre-measurements of the architectural features of the houses.

Besides fulfilling the missed out information for a conservation project, other research topics brought out by this study can be concentrated. By building on the knowledge secured by this study, the relationship of the architecture of the villages and houses within the context of the Aegean coast line of Turkey and islands of Greece can be questioned and the evidences of possibly existed nomad architecture within this area in 16th century can be traced. Apart from these, the interventions made in settlement pattern of the peninsula and in architecture of the settlement and buildings of the villages can be identified.

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APPENDIX A

ENGLISH TRANSLATION OF THE OUTLINE OF ORALLY TRANSMITTED RECORDS

PART 1-GEOGRAPHY AND TOPOGRAPHY ISSUES

CHAPTER 1: Name and integration of the settlement in familiar groups (units)

- 1.1. Name of the settlement
- 1.2. Newsletter of the map service of the Asia Minor Center
- 1.3. Incorporation of the settlement in periphery or in section
- 1.4. Turkish administration
- 1.5. Church dependence

CHAPTER 2: Residence

- 2.1. Number of inhabitants: Greek/ Turkish/ other nationalities

CHAPTER 3: Language

- 3.1. Greek, Turkish, Kurdish and Armenian
- 3.2. Words: idiomatic and Turkish
- 3.3. Names
- 3.4. Speeches

CHAPTER 4: Newsletter with various contents

- 4.1. Free presentation of the settlement by the informer

CHAPTER 5: Geographic Data

- 5.1. Location of the settlement
- 5.2. External Streets
- 5.3. Mountains, hills, plains, plateaus
- 5.4. Natural caves
- 5.5. Carved caves
- 5.6. Rivers, lakes
- 5.7. Sea, islands, ports, beaches
- 5.8. Climate

CHAPTER 6: Carved

- 6.1. underground
- 6.2. on the ground
- 6.3. mixed, carved and built up
- 6.4. areas with ruins and engravings
- 6.5. the profession of the sculptor/ wood carver

CHAPTER 7: Names within the settlement and its periphery

CHAPTER 8: Internal form of the settlement

- 8.1. Green of the settlement
- 8.2. Districts, streets, squares, thresholds (passages)
- 8.3. Water, stream, fountains, wells
- 8.4. Houses
- 8.5. Churches, Chapels, monasteries
- 8.6. Cemeteries
- 8.7. Schools and teachers
- 8.8. Other buildings: khans, mosques, stores, coffee houses, baths

CHAPTER 9: Near and distant settlements

- 9.1. Urban centers, cities
- 9.2. Fully Greek settlements
- 9.3. Mixed settlements: Cities with Greek and Turkish
- 9.4. Turkish settlements
- 9.5. Old Christian settlements that are now Turkish settlements
Old Christian settlements that are now topographies (demolished)
- 9.6. Armenian settlements, Kurdish, Cerkez, Kızılbaş
- 9.7. Other nationalities' settlements

CHAPTER 10: Relations and economic relations of the settlement

10.1. Settlements with whom they are related or economically bounded

10.2. Which were the most important relations: religious feasts, primary need buys, most important buys, small or big merchandize, bazaars

PART 2: SOCIAL LIFE ISSUES

CHAPTER 11: Human life

11.1. Birth

11.2. Baptism

11.3. Engagemet and marriage

11.4. Death

11.5. Family life

11.6. Social life

CHAPTER 12: Religious life and worship of the people

12.1. Religious life

12.2. Saints

12.3. Churches, chapels, monasteries

12.4. Icons

12.5. Holly objects

12.6. Candles

CHAPTER 13: Schools, teachers (men and women), school commission

CH 14: Science for the people

14.1. Astrology and meteorology

14.2. Human medicine

CH 15: People's art

- 15.1. Fairy tales and prays
- 15.2. Tradition and others
- 15.3. Songs dances instRuments
- 15.4. Myths
- 15.5. Narratives- verbal stories

CH 16: Economics

- 16.1. General info about the economy of the settlement
- 16.2. Products
- 16.3. Agriculture
- 16.4. Fishing
- 16.5. Hunting
- 16.6. House art
- 16.7. Textiles, shoes,etc..
- 16.8. Professions
- 16.9. Metalurgy
- 16.10. Trading or merchandise
- 16.11. Taxes

CH 17: Self administration- type of community

CH 18: Greek- Turkish relationship

- 18.1. Friendly relationships
- 18.2. Hostile relationships
- 18.3. Economic relationships
- 18.4. Religious independence
- 18.5. Converted to Islam

CH 19: Races; Turkish, Çerkez, Armenian, Kurdish, Kızılbaş, Turkmen, Nomads

PART 3

CH 20: History Issues

20.1. Local history

20.2. Historic facts and their influence

20.3. Russian Turkish wars

20.4. Greek revolution

CH 21: Sources and supplementary documents

CH 22: Natural life; animals and plants

APPENDIX B

ENGLISH TRANSLATION OF ORALLY TRANSMITTED RECORDS

Biographies

Nikolaos Avgerinos- OLK1

He is 76 years old in 1963. His mother and father, both were born in Küçükbahçe. His grandfather and grandmother had moved to Küçükbahçe from Salmani. He had gone to school in his village, Küçükbahçe. He and his father were farmers. He had married a woman from his village and has 4 daughters and a son. He had lost two of his daughters. They had come to Chios in 1914, turned back to Küçükbahçe in 1919 and with the catastrophe in 1922; they had come to Chios as a last move. He had worked as a farmer in Chios, too.

Despina Zortaloudi- OLK2

She is 60 years old in 1963. She was born in 1903 in Küçükbahçe from parents who were born in Küçükbahçe, too. They had come to Voliso in Chios in 1914, turned back in 1919 and came back Chios in 1922. She had married her husband in Chios in 1937. They live in Votaniko in Athens.

Giorgos Sideris- OLK3

He is 89 years old in 1964. He is not literate, doesn't know writing or reading. He was born as a son of *Küçükbahçeli* (whose from Küçükbahçe) parents whose roots were from Chios. He was a poor man and was spending the day around the square of the village. He had settled to Chios in 1922.

Angeliki Taki- OLK4

He is 80 years old in 1957. He was born in 1880 in Küçükbahçe. His parents had gone to Küçükbahçe from Langada, Chios. He had married his wife in Küçükbahçe, who was from Küçükbahçe, too. They have 4 sons and a daughter. He is not literate, doesn't know writing or reading. As he states all of his children but not his daughter are educated. One of his sons is a lawyer. His daughter, as it was a common habit of the village, had not

studied. They had come to Voliso in Chios in 1914, turned back to their village in 1919 and had come to Voliso, Chios once more to settle in 1922. They had stayed in Chios until 1930 until when they moved to Athens. He is also interviewed in 1963.

Giorgos Takis- OLK5

He is 90 years old in 1957. He is not literate, doesn't know writing or reading. He had lived at the house numbered 14 in Küçükbahçe.

Name of the Village

Angeliki Taki

We, both Turkish and Christians were calling where we live, as Küçükbahçe. It had no other different name. This was because it had a very green environment; it was full of gardens and water sources. They were calling us as *Küçükbahçeli* (people from Küçükbahçe)

Our village was at 100 meters high. It was at about 2 kilometers on the skirts of Akdağ.

Government of the Village

Turkish Government

Angeliki Taki

Our village was under the duty of Ahirli Kaymakami and Izmir government. There was no police station in the village. There was one in Denizgiren. The village had no poor people. It was a small village.

Despina Zortaloudi

When we had business with the court we were going to Ahirli. Both, Turkish and we was calm people. Agios Panteleimonas and Fridays were holy days for both religions. One Agios Panteleimonas day, some people had provoked the Turkish people at the mosque telling them that *Rums* had killed Arap and as a pay back Turkish people had grabbed Kocabaş. In the court in Ahirli, the judge had taken the part of Christians and scolded the Turkish people by asking why they were around the area of Christians though knowing that it was the festival day of us.

Giorgos Takis

We were like sheep; they were mostly having arguments among themselves. We were going out home only for work and visiting the church. Once a week, police officer was coming for control.

Nikolaos Avgerinos

One *muhtar* (demarche) we had and another was theirs. The villagers were electing the *muhtar* but we were taking the authorization from the *kaymakam* (head official of a district). In the old years, *muhtar* had a mission to collect the taxes but later someone named *tahsildar* (tax collector) started getting the taxes. We didn't have *müdürlük* (directorate).

Hierarchy of the Church

The church was under the authority of Çeşme Metropolitan, Metropolitik Krinis. Küçükbahçe had its priest as a representative in this metropolitan council.

Angeliki Taki and Despina Zortaloudi

Every year in September the despot was coming. In Meli, every 26th of September Agios Giannis Theologos day was celebrated. He would go there and from there he would first come to us. He would pass to Skala in Salmani then to Boynaki and from there to Sazaki. He would travel all Karaburna in his trip for the celebration of Agios Dimitriou Day and then return to Çeşme.

As he came at night, he would do *esperino* (a pray) and the sacrament in the morning of the next day. He would stay one night and pass to Skala on the night of the second day. He would bring a child with him who was under his protection and who later got married and became a priest. We would know the day he would come and work so hard to host him well. As he reached the village, we would ring the bells of the church and all the people would be on streets to greet him.

In his travel from Meli, he was accompanied by people from Meli and we would take him to Skala. In early times, Turkish people were attending the greeting the despot and the despot would ask them how we get along with each others.

All the baptisms, birth giving, deaths, weddings and ceremonies were registered in a notebook and the payment was done in the visit of the despot. The despot also would listen to our problems and demands. Everyone would participate to the sacrament and following the willing ones would also attend to the religious ceremony at the cemetery of the three saints.

Nikolaos Avgerinos

The despot assignee in the village would keep the records of every event. He would go to Çesme to get the permission for the wedding and the despot would bless the wedding in his visit.

Other than this, there was a church commission. They were concerned with our needs and responsible for the running of the school.

Inhabitants of the Village

Giorgos Takis (p.39)

There was 80 Turkish and 50 Christian houses

Angeliki Taki and Despina Zortaloudi (p.40)

Turkish people were more. They were about 50-60 houses, they were not more than this. Christians, on the other side, were about 40 families.

The history of the last Christians living here was no more than 200 years. Initially it was three brothers: Giannis, Kostas, Mikes from Langada had come as servants to Turkish people. As they got older their masters had told them to go back their countries and get women and return to Küçükbahçe. With that order, they had gone to Chios, got married and came back. These people had gone to Langada in the first dispatch in 1914, too.

In those years, Turkish gangs were making sudden visits to villages. Once they had come to our village and asked to Turkish people 'Do you have your Christians? If so, let us eat them'. Turkish people had sent them away by saying 'we don't have of those you ask'. They had protected us by saying 'they are working for us' because they were lazy and they needed man to work for them. Then after that event, the gangs didn't come again but we were hearing about their visits to other villages.

Despina Zortaloudi (p.41)

My grandfather's grandfather was from Elefsina and his name was Sidernis. My father's grandfather was from Andro Island. He had moved to Meli and got married there. My father's grandparents had moved to Salmani where my grandfather was born, who later on had got married and moved to Küçükbahçe.

Nikolaos Avgerinos (p.42)

We were about 90-100 houses. Turkish and *Rums* were mixed. We were about 40 houses and Turkish were 10-15 houses more than us.

There were neighbor villages where *Rums* were more.

We were mixed with Turkish; our *mahalles* (neighborhood) were not apart.

Our people had first gone there as helpers. If the dispatch did not have taken place, *Rums* were going to get their lands back but we had to sell and leave. We left in small groups, not all together. People were going mainly to Chios and to some other islands.

Language

Giorgos Takis (p.48)

We were speaking both Turkish and Greek. Some only Turkish speaking villages did not know any Greek but we knew Turkish. Turkish was more common. At churches and schools always Greek was spoken.

Nikolaos Avgerinos(p.49- 50)

Our mother tongue was Turkish. Later on at schools we were also learning Greek. The ones going to school compulsorily was learning Greek. Because here there were many Turkish living, we knew Turkish but for example in Meli there was no Turkish living so Turkish were not spoken there.

Everything in the church was in Greek. The priest was reading the bible in Greek. Some people could understand but some could not. Only who knew good Greek could understand. Our songs were mixed. They were sometimes in Turkish and sometimes in Greek. There were two local singers who also were playing the instrument. They were singing in Greek where *Rums* were more and in Turkish where Turkish people were more numerous.

The condition of *Rum* Families in 1922

Despina Zortaloudi

In 1922 there were 30 families with 142 people.

But at the time of the first dispatch in 1914, *Rum* families were about 40. Some families went to America, as some other did in 1919, and did not turn back.

No	Family Name	No. of members	Profession	Family root	Recent place	Notes
1	Giannis Nikolakis	5	farmer	Salmani	Chios	-
2	Avyerinos Nikolaos	5	farmer	Salmani	Chios	-
3	Giorgos Takis	6	farmer	Salmani	Athens	dead
4	Manolis Takis	6	farmer	Salmani	Mani	dead
5	Giannis Takis	7	farmer	Salmani	Chios	dead
6	Stamatis Sideris	2	farmer	Elefsina	Chios	dead
7	Nikolis Sideris	3	farmer	Elefsina	Chios	dead
8	Georgios Sideris	4	farmer	Elefsina	Argos	-
9	Stavros Sideris	7	farmer	Elefsina	Chios	-
10	Aristidis Sideris	8	farmer	Elefsina	Fara	dead
11	Giannis Kontes	1	farmer	-	Chios	-
12	Dimitris Kontes	1	farmer	-	Chios	-
13	Nikolas Kontes	4	farmer	-	Andros	dead
14	Pantelis Kavalis	6	farmer	Langada	Chios	dead
15	Giannis Kavalis	8	farmer	Chios	Crete	dead
16	Giorgis Kavalis	4	farmer	Chios	Chios	dead
17	Loukas Uksugiannis	6	farmer	Chios	America	dead
18	Dimitris Uksuyiannis	2	our father	Chios	America	-
19	Nikolas Karagiorgis	6	farmer	Chios	Chios	dead
20	Giannis Kolivas	2	farmer	Chios	Chios	dead
21	Manolis Kolivas	4	farmer	Chios	Chios	dead
22	Zafiris Kolivas	4	farmer	Chios	Chios	dead
23	Giorgis Kolivas	8	farmer	Chios	Inuses	dead
24	Dimos Kovalis	8	farmer	Chios	Inuses	dead
25	Georgios Engleksos	4	farmer	-	Chios	dead
26	Dimos Engleksos	3	farmer	-	Chios	dead
27	Nikolaos Engleksos	6	farmer	-	Chios	dead
28	Panagiotis Engleksos	3	farmer	-	Chios	dead
29	Manolis Ksevovs	3	farmer	-	Chios	dead

Extensive Document covering many issues

Georgios Sideris (p. 51)

Küçükbahçe village was founded by poor laborers who had come here to work and earn their lives and who could also find place to stay. (Due to lack of understanding in handwriting the following is a summary: When the *Rum* people had first come, there were Turkish landowners and they were not happy with the settlement of *Rums* but slowly in time, *Rums* had increased in number and were no more afraid of Turkish as before) This place was a fertile place with tillable land but there was only blackberries and pears. After the settlement of Christians, these fields with blackberries and pears were replaced by grape yards. Initially, they did not know about viticulture but in time they learned and started to export grapes with the name, “Karaburna” to Europe via Izmir.

Georgios Sideris (p. 52)

They did not have churches. In early times, after walking for two hours they were reaching Salmani and there, they were praying and worshipping. Among these people there was a boy, Giorgi and his mum Leni. They were living down of a landowner's house. One night they were awoken by the landowner's call for them. Giorgi's mother, Leni goes up to the landowner's house to help the birth giving of the wife of the landowner.

This event had changed Turkish people's approach and enabled *Rum* and Turkish people to have more sincere relations. Turkish people had started to talk good of Christians, telling that they were good, hardworking and religious people. This positive event encouraged *Rum* people to bring their relatives to the village and arrange jobs for them to work. Why would not people come and stay here unless they find work, money, bread, water and wood.

Georgios Sideris (p. 53)

They were having their worship after their work. The *ağa*, who had witnessed that was touched and let them to build a space to put the icon of Agios Pandeimonas. It was a place built of stones. Even Turkish people were fascinated. 5-6 people had gathered and built this place that was 3-4 meters tall. They were under protection of Halil Aga who always had told them to be content and he was there as a guarantee for them.

One day, after his return from the government of Izmir, Giorgi had asked for a gathering to tell the good news about the permission he had got for building a bigger church. However the villagers had reacted with an against attitude for building a saint large church. (whether these villagers were Turkish or *Rum* cannot be understood clearly) Additionally they had guiltied Giorgi for dealing with illegal things and wanted to hang him to die.

Georgios Sideris (p. 54)

Halil Aga was serene and was trying to calm down the mother of Georgi. He was telling her to go on crying but not with a fear nor deep from her heart. Unlucky Georgi was on the platform to be hung when he was asked for his last wish, speech or complain. He had said that he had a complain and had presented a paper to be read which he had taken out from his pocket. It was the permission paper for the building of the church. After this paper being read, Georgi was saved and had become a leader. In time, we were about 60 houses. After many years, they had gone to the seaside and constructed another village and named it, Grilimani. Most of us were from the Langada village of Chios. Our surname in papers were registered as *Langadalular* (meaning: people from Langada). We were speaking Turkish. This was not an order or a rule but we were living within Turkish people. My grandfather and mother had relations with Andros island and my father had relations with Athens.(The survey making man makes a notice at footnote telling that this man had given some doubtful information and also some information may be imagenary.)

Georgios Sideris (p. 55)

Our first clergyman was Sakizli Theodosios (Theodosios from Chios). I don't remember from which village he was. Later a priest came to us. His name was Papadakis, he must have died by now. He was from Mastihohorio (village in Chios). Following him, someone named Pasalisinidis (or Papalifkidis) came. After a year, Papapanagiotis came and we didn't get anyone else afterwards because our village had started to have its own priest. The priest was called as Papadimitris and Oksia (or Oksion, which meant beech tree in greek) Giannis because he was very tall.

My grandfather had died when he was 110. I had learned a little in reading and writing from Papatheodosios, but after 3 years he was transferred to another village and my father had given me a job. I remember that i was 10-12 years old and i was loading the wood logs to our mules and taking them to home. I was also working at our fields.

Our village was small to have a priest and a teacher. Our elders were telling that it would be enough to know *To Pistevo* and *Pater Imon* (a very common pray)

Georgios Sideris (p. 55)

Takis (not Aggeliki Taki) had his education in Chios and who else wanted to study were going to Chios to get education. Panteli's and Fiogenis' sons had gone too. The name of my father-in-law was Kavalis. This name was adopted to him because he was playing *kaval* (an instrument, pipe) at weddings.

Geographic Condition

Giorgos Takis (p.57)

Due to the difficulty in reading and understanding the handwriting, this page could not be

translated.

Despina Zortaloudi (p.58)

Our village was at an abnormal place, near a steep mountain where there were runlets on its two sides. At the top part, *Rums* and at the lower levels Turkish people were living. There was a *çay* (small runlet) that was separating us from the Turkish neighborhood. Our front view was widely the sea, Inuses at Chios and some parts of Lesvos island. When the bells of the church in Chios was ringing, we could hear it. Turkish neighborhood did not have a vista, they could not see the sea. Ahead of us, at 20 minutes distance there was Skala (Denizgiren) whose lights could be seen at nights.

Despina Zortaloudi (p.59)

We could not see Grilimani, there was a hill hiding it behind. It was at a distance of 45 minutes to a hour. Further away towards north there was Salmani and to reach there we had to pass through Skala. It was one to one hour and a half distance. After Salmani, there was Boynaki. It was on the at two hours distance following the Skala path. There was another path reaching this place through the mountain but it was a very difficult path. Sazaki was at two and a half hours and Ahirli was at 5-6 hours distance. To there we were either going via Skala and Boynaki or via a Turkish vilaage called *yayla* which was on the skirts of Bozdağ. Cesme was so far away, a day was needed to go by mules so we were going there by boats from Skala. Meli was at two hours distance and we were going there via Grilimani.

Location of the Village

Nikolaos Avgerinos (p. 60-61)

The most closest place to us was Ahirli. It was at 4 hours distant while Çeşme and Vurla were at more than 12 hours distant. Our village had borders with Denizgiren, Salmani and Boynaki. These were the nearest villages to us. They were either half an hour or an hour distant from our village. Meli was further about 2 hours. We were about half an hour far from the sea. Down at the seaside there were an *iskele* (skala got its name referring to this), coffee shops and shops. To this place, we would call in Greek, Skala and in Turkish, Denizgiren. It also had a village that consisted 50-60 houses. Our village was built on a mild slope. It was oriented toward northwest. There was no slope rising from where the houses existed. Mountains and hills were tillable fertile places. As a big mountain, there was only Bozdağ which was at 4 hours distant from us and it could be seen from Chios, too. To there, in summers herds would go and bring our cheese from there. Sometimes, it was visited to gather wood logs.

Exterior Paths

Despina Zortaloudi (p.62)

It had paths but for animals. Some parts of it was neat but some parts were abnormal. Some parts were descending, some were ascending while some parts were wide and some were narrow. These were changing according to the topography of the mountain. There was no path that a horse carriage could pass, near us. One path was to start from the south of the village continue to Grilimani and then to Meli, another path was to start from the northeast, continue to Pireni and then was to reach Meli. The third path was to long 200 meters towards west and then divide to two. One was to go to Denizgiren and the other was for Frantskuri and the plain.

Despina Zortaloudi (p.63)

There was another path. Through the mountains it was for going to Salmani, then to Sazaki and to Boynaki. Another path was going to south to the Turkish village, Yayla. We were going to some of our fields through these paths and to some others through arbitrary footpaths

Akkaya

Nikolas Avgerinos (p.64)

The place facing Bostanlik was Akkaya. Akkaya meant the white stone. Here there was cliff which was not so steep. Zofyan kayasi, Bostanlik kayasi and Akkaya, on the south of the village, were the nearest rocky hills both to Grilimani and the village

Mountains

Akkaya

Aggeliki Taki Despina Zortaloudi (p.65)

There were no road for horse carriage, transportation was either by walking or by mule like animals. To go to Izmir, two days were needed because a night was to be stayed in Vurla. I, once, in 12-13 hours went to Vurla. The road was a goat path. On the way to Vurla, there was a Turkish village named Baklava. There was a way to Çeşme, too but it was also a goat path. It was taking 12 hours to reach Çeşme by walk. It didn't have good paths. In winter, these paths were covered with mud and people were really struggling to walk.

Zafyon Kayasi

Aggeliki Taki Despina Zortaloudi (p.66-67)

On the skirts of Pireni there was a hill whose end was reaching a cliff. Pireni'nin eteklerinde sonu büyük bir ucu *Ruma* ulasan bir tepecik vardı. One side of the cliff was white stone and of this stone they were making lime. They were coming from Lesvos to work in this quarries and later some of these people married to women from Sazaki and stayed here. Zofyan Kayasi was an hour far from the village. On the east, down the cliff we had our vineyards.

On the south of it, we had our olive groves. On this side the cliff was very steep. It was impossible to climb the north side of the cliff.

Bozdağ

Despina Zortaloudi (p.68)

Behind Pireni, a wide and vast vally was reached and from there Bozdağ was rising. Shepherds were going there. First, they were going to Pireni and in the heat of summer they were climbing to Bozdağ because it was a cool place. In September, when they were back they would bring beautifully smelling virgin lilies.

Bostanlik

Aggeliki Taki Despina Zortaloudi (p.69)

On the skirts of Pireni, inbetween the four hills: Zafyon kayasi, Bostanlik kayasi, Akkaya and a place where i don't remember now, there was Bostanlık hill. According to hearsays, this place has alot of buried money. Once the priest , while he was digging his field, had found a 60cm wide marbel cross. We left this at our down stairs when we left the village.

Bostanlik Kayasi

Aggeliki Taki Despina Zortaloudi (p.70)

On the skirts of Pireni, after Zofyan Kayası(rock) there was Bostanlık Kayası. Here was a cliff too but was not so steep. It had white stone and lime was being made. Zofyan Kayası and Bostanlık Kayası were close to each others. A little vally was seperating them. To go from one to another 10 minutes were enough. On the skirts of Bostanlık there was a runlet

and we were having water for our adjacent olive groves.
(footnote telling on this place not existing in maps)

Hills

Pireni

Despina Zortaloudi (p. 71)

Pireni was about 1 hour distant to the village. It was higher and longer than Immitos (a hill on the east of Athens) As we leave the village, in 15 minutes we were arriving up to a plain, where harvesting of wheat was made, and then from there we were climbing to Pireni. Pireni was on the east of the village. After passing Pireni we were walking to reach Bozdağ. Pireni was a mountain covered with forests. It was all covered with mastich, fig and blackberries. On the skirts of Pireni there were many runlets. At the end of Pireni, half an hour distant on the way to Meli there was Demirtaşı mine.

Despina Zortaloudi (p. 72)

It was working in the past but now it was abandoned. It had a fountain near which had blurred mineral water flowing. It was a convenient place for hunting. People from Izmir was coming to Grilimani by boats and from there, they were climbing to Pireni for hunting rabbit, wild boar and partridge. There were not many wild animals. Later, when we were back after the first dispatch, there were a lot of wild boar and they were even down the plain. We were going to Pireni frequently because we had our fields on its sides and vineyards and fruit, like fig, pear and olive, gardens towards the mine.

Ambarcik

Despina Zortaloudi (p.73)

On the front and towards west of the village, there was a high hill called Ambarcik. It was on the lower part of the village and was hiding the Turkish houses. In the lower parts there were vineyards and in their higher sections they were cultivating and animals were fed. Between this hill and the village, there was a valley. It was not far, was about 10 minutes walking distant. (footnote telling on this place not existing in maps)

Kuskaya

Despina Zortaloudi (p.74)

On the north of the village, there was a larger and higher hill than Ambarcik, named Kuskaya. Its peak was bold and full of gravels. On its skirt, it had vineyards and trees of

fig, pear and olive. The hill was surrounded by fields. Here, we had a vinyard which had a well. (footnote telling on this place not existing in maps)

Bozyeliz

Despina Zortaloudi (p.75)

After Ambarcik, on the south we had another hill named Bozyeliz. It was not so tall and looked as if it was far. It had fertile land. It... had black soil. One side of it was cultivated and on the other side it had vinyards. The skirts of both sides had many small runlets. (footnote telling on this place not existing in maps)

Tolas hill

Despina Zortaloudi (p.76-77)

On the way to Denizgiren, near Asmaki(a *dere* out of the village) there was a low hill named Tolas Tepesi. It was to start from Agia Paraskevi and reach Akçeşme(fountain) which was out of the village. It was a dry hill where we would go in August to expose our grapes. There were few Turkish houses, which they were to stay in summers when they were there for the grapes. On the skirts of Tolas Tepesi, there was Agia Paraskevi and at 5 minutes distant towards up the hill was Profitis Ilias. Two minutes to Agia Paraskevi and in the plain there was Agios Nikolaos. All these were in ruins, they had no gaslights nor other things.

Valleys

Demir Tas

Despina Zortaloudi (p.78)

On a half an hour walking distant towards noth of the village there was a valley that we called Demir Tasi. It was at the end of Pireni. It had small runlets. It was all covered with grape yards of Küçüknbahçe people. We had a vinyard there, too. We were to go there through Pireni. (footnote telling on this place not existing in maps)

Primary Form of the Village

Street, Spaces, Squares

Mahalles

Angeliki Taki and Despina Zortaloudi (p.98)

Turkish and *Rum* were separate, there was a runlet passing in between. By walking along this we were reaching the center of the village and there were Turkish.

Turkish was using Agios Paraskevi as a mosque and was living around it.

Our houses were about 40 and as a group they were out of the village.

Most of the Turkish was living around Agios Paraskevi but a Turkish mahalle with more or less, 20 houses was down of our houses.

Rums were high near the mountain, Turkish were down near the runlet.

Streets and Paths

Despina Zortaloudi (p.99- 100)

We had many paths but three of these were main streets. One was going to the church, another was to the center of 'Mesa Horio' (interior village) and the third one was towards Pireni.

Houses were not all together. They were all separate. At most two houses were together. As you leave the house there were paths on both sides of it. Houses were not surrounded by fences, you could pass from wherever you like.

At Mesa Horio, where Turkish people were staying, there were attached lining houses.

Our paths were abnormal, our paths were out of the village and sloped, but the paths in Mesa Horio were straight. All paths were wide; animals could pass by load carrying.

Squares

Despina Zortaloudi (p.100- 101)

We didn't have a square. Only facing the church there were two coffee shops and in front of these shops there was a large empty field like a square. We had nothing. Neither a fountain nor a tree but at the other parts of the village, near the houses there were mulberry and fig trees. In the Agios Panteleimonas fest young people would gather there and dance. The merchants were coming to the square and we were buying textiles from them.

Avlu Yanı/ Alonia (threshing places)

Despina Zortaloudi (p.102)

The threshing places were at the hill. This was a place above the village. Everyone was bringing their wheat and processing them there. It was a very large place. We were tying four mules to process and clean the wheat.

Grape Exposing/ Drying Places

Despina Zortaloudi (p.103)

At some places, there were exposition place for grapes. We were laying all the grapes over them. These places were mostly around Grilimani and Denizgiren. At Denizgiren there was a mountain covered with gravels, there the grapes were drying well. We were washing the grapes with water and ash solution, cleaning them and then were exposing them to dry. Each family's grandfather, father and brother in laws were working for the produce of the family all together and separate from other families.

Runlets, Fountains, Water Resources

Çays (Runlets)

Angeliki Taki and Despina Zortaloudi (p.104-105)

On both two sides of the village there were çays. This place was out of the district that *Rums* were staying. We were calling these runlets çay. They were flowing from the mountain and reaching down to a larger runlet. We were calling the runlet they met as Azmaki. It was meeting the sea near Denizgiren.

The çays were not deep. The water was flowing through the olive, blackberry, plane and mulberry trees. The çays were flowing all summer and winter.

There were fountains whose water was flowing to runlets. There were no bridges. The gardens were getting water from these runlets.

Fountains

Angeliki Taki and Despina Zortaloudi (p.106-107)

Surrounding the village there were nine fountains. They had water day and night. They were all on the sides of the village.

The name of one of the fountains was Hamamönü. There was a rectangular room. It had no roofing structure. It had sinks both from inside and outside. There was one *gourna* in this room and it was surrounded by marble seats. Both Turkish and we were going to this *gourna* to wash. In this room there was also a place to put the cauldrons and heat the water...it was said that before this was a hamam but we couldn't reach those days. It was very close to us.

Another fountain was called Gözlü Pınar. This was in front of the Agios Paraskevi mosque, which was said to be a church before.

There were other fountains in the village. They did not have names. They were all made of marble.

Hamamönü and Gözlü pınarı had writings on their marble but no one could read them. I had heard that an archeologist had come and taken the model of the writings by wax.

At about 5 minutes distance to our village there was another fountain. It had white marbles. A *hoca* (religious man responsible of mosque) was known to built this fountain on the way to his home and there for it was called as Ak Çeşme (white fountain)

Near Agios Panteleimonas mosque there was another fountain, named Karşı Pınar.

Houses

Angeliki Taki and Despina Zortaloudi (p.108-111)

All the houses were two floored. We were using the downstairs as depot and the first floor for staying. Some houses had one room, some had two and some had three rooms.

Downstairs usually had two rooms. To one room we were putting the wood logs for firing and the other space was for storing: onions, olives, oil and grape molasses cups and other foods.

The houses were constructed of local black stones taken out from there. At the mountain, there was a stone quarry; they were going there to get the stone.

Some of the roofs were covered with tiles and some were with small rooms on their terrace, which were the old houses.

At the inside there was a timber stair. This stair was used to go from depot to first floor and from first floor to the roof.

Floors were covered with carpet and mats

The walls were constructed as two and they were putting mortar and small stones to abound them.

Next to the houses there was a building whose inside was for animals and up was 'hayati'.

Most people had their stable away from their houses.
We didn't have an atrium or courtyard. The surrounding of the houses was empty. We even didn't have a garden. We only had 1-2 roses on our windows.
Our fields were on the border of the village because the fountains were there.
When boys were to get married, their fathers were building houses for them. They may be working together but they were staying separately.
Masons from Salman and carpenters from Skala were coming to build the houses. When the foundation of the houses was complete they were sacrifice a sheep or a goat and the priest was making holy spring of Orthodox Greeks.
It was not only money that was given to the workers, they were also given food.
The relatives were helping for the construction as much as they could do.
When the building of the house was completed, they were giving a cross made of Daphne or olive tree with a shirt to the head mason and handkerchiefs or socks to other masons.

Nikolaos Avgerinos (p.112)

Houses were two storied and had one entrance. We were reaching the first floor from the stairs at this entrance. We were using the entrance floor as depot space. Some were keeping their animals at the entrance floor.

Churches

Angeliki Taki and Despina Zortaloudi (p.116-117)

In the center of the village there was Agios Panteleimonas. It was a good church and about 500 people could fit in it. They had built it the year I was born, 1880.
The first three people, who had moved to Küçükbahçe from Chios, Langada, were saying the *espirinos* at nights as they were turning back their homes from work. The Turkish people who had heard them had given them a place to build a church. In early years it was a small place but in the years of my birth they had built the large one.
Stamatis Kavalis goes to Istanbul and gets permission to build the new church. They were over with the foundation of the church when Turkish people had got furious and threatened Stamatis to hang him. However, the problem ends when Stamatis shows them the legal allowance paper he had got.
Agios Panteleimonas was a church built of local black stone. It had a circular dome at the top. It was not covered with tiles. Its floor was covered with white stone plates.
Inside the church there was a section spared for women. It was less illuminated.
There was an ornamented timber arch at the entrance.
There was no pulpit but a special place for the priest. This was timber and ornamented, too.
Inside, from the ceiling, there were chandelier were hanging over the iron bars.
Walls were whitened.
In 1919, when we were back from the first dispatch, there was nothing left from the church. Turkish people were keeping their animals and they had demolished it. Even the

stone plates were removed. There were no doors left in the building. We were tying *kougies* to the chandelier which were hanging over the iron bars. We could only find the walls.

We had taken icons and other equipment with us. It was like a gesture of God. The church was built by people coming from Langada and we took the icons back there again.

Angeliki Taki and Despina Zortaloudi (p.118-122)

The church was at a high place. We were ascending 6 steps. In front of the church, at a little lower level, there was the bell tower of the church. We had bought this bell from Izmir.

Outside on the right of the church there was a stone stair. It was for getting to the women's section.

There was a large open space around the church and the church was on the center. There were olive trees, roses, *tzitzifieç* in the courtyard. At early years, there were klimataries, too but we couldn't see those days.

Our priest was permanent; he was not leaving for anywhere. At first years, we were to get priest from Chios but at last years we had our own local priest.

There, in our village we didn't have a doctor. Our doctors were our saints. We believed in them and they were curing us. Agios Panteleimonas was very moderate in curing.

Whoever came to him, he was getting cured and healthy.

Once, from Salmani they had taken a child who was mentally sick. He had stayed in Agios Panteleimonas for 40 days and worshipped deep from his heart. In this while, the villagers had taken care of him and given him food and eventually he was cured. This boy, when he had got older, had married a woman from Küçükbahçe and stayed in Küçükbahçe.

On 27th of July we had a festival at which people from other villages would come, too.

Everyone was willing to do something for the visitors. We were hosting them in our homes and serving them food. They were coming either at the night before the festival date or 1-2 days before. They were coming from Sazaki, Boynaki, Skala, Grilimani and Meli. The one coming from Meli always wanted to dance; they were hardly going to houses.

One day before the Agios Panteleimonas day, there was *esperinos* and the sacrament was taking place at the day. The priests from other villages would come, too. This fest would take place for 2-3 days.

Every two years, a council which was determined at this fest was managing the church for the period until the next election. This commission was responsible of everything to do with church like, cleaning, maintenance, baptisms, etc.

Old women would visit the church and light the candles and then would do their cleaning because we didn't have anyone working specially for this job. It was a poor church it didn't have any income.

Men were to gather at the school and to choose the responsible according to an order in a list. These meetings were attended by all, poor and rich, but they were not accepting shepherds because of them being illiterate.

Nikolaos Avgerinos (p.123)

It was a quite big church because there were not many Christians. All our locals would fit in the church.

It was a stone church and it didn't have glasses or window.

The bell was hanged on a wall.

The roof was of timber and was covered with tiles

It had a cemetery in its courtyard.

Chapel like Worshipping Places

Despina Zortaloudi (p.124)

In Rum's field there were ruins of Agios Paraskevi. Its walls were standing and it could be perceived that it was a church. It had many *sumbulia* (.....) surrounding it.

We were visiting here in 'ζωοδοχου Πηγης' and were taking all our icons. We were making the Three Saints ceremony and returning to our village.

Cemeteries

Angeliki Taki and Despina Zortaloudi (p.125-127)

At the courtyard of Agios Paraskevi there was a cemetery.

The headstones of graves were all the same. They were making them 20 cm tall and white.

The interior of the graves were covered with plain black stone plates.

There were no marble crosses but they all had wooden crosses and *feneraki* (little light giving candle like equipment). The women would light these and memorize their passed away relatives.

Three years they were not touching the graves. After three years if they needed they were opening the grave, collecting the bones of the dead person to a clean white pillow cover like textile and reburying it again to the same place.

At last years, near the cemetery, they had built a small room to put the collected bones.

Unfortunately we didn't have time to use it because we ran away.

The church had one white painted wooden coffin. As they were getting to the grave they were taking out the corpus and putting into a white textile to bury.

Around the cemetery there were *tzitzifiec*, olive trees and one well.

Schools

Angeliki Taki and Despina Zortaloudi (p.128-130)

School was out of the courtyard of the church. It was new, beautiful and two floored. Initially it was only a room but later it was extended. The coming teachers were staying in this building, too.

Ground floor was a large class and the first floor was teacher's room. There was one teacher.

How many students were there? They were very few. They were more or less 20. Girls were in minority. It was the common idea that girls had no need to go to school but should learn house work, instead.

The school could be continued until the 4th class. The ones who wanted to go on, was going to Denizgiren.

'.....' day, they were taking some cooked things and also students were taking flavor, sugar to church for the wife of the teacher to cook them. In this day, students were also reading poems and their parents were celebrating them.

At the end of the year students were taking examination in front of their parents.

Teachers were paid once a year by the parents of the students. The teachers were also receiving presents, like baked cookies and desert, in special days

Nikolaos Avgerinos (p.131)

Our school was near the courtyard of the church. It was two floored. There was one classroom at downstairs and another at upstairs.

Both girls and boys could go to school.

Education was given until the 6th class.

There was one teacher.

Other Buildings

Mills

Nikolaos Avgerinos (p.132)

We only had one mill.

We had one *hamam* (Turkish bath). The visitors were not having bath here, we were taking them to our homes.

Despina Zortaloudi (p.133)

At the top of the village, there was a wind mill. This mill was my mother's uncle's, Staritis Enderis.

It was close to alonia, threshing place. It was the mill first and then the alonia was coming. We were taking all things to be labored there. When there was no wind we were taking to the neighbor villages.

On the way to Salmani, there was one water mill on a runlet but it was collapsed and not working. It was between Salmani and us.

Mosques

Angeliki Taki and Despina Zortaloudi (p.134-136)

At 'Mesa Horio' (inner village), there was a big mosque. Turkish people were going there to worship. It was bigger than Agios Panteleimonas

Out of the courtyard of the mosque there was their cemetery. Additionally they had a cemetery on the opposite side of the village.

There were three fountains at the near environment of the mosque.

Turkish people were going to this mosque if they had a *hoca*, or else they were going to another mosque.

They were telling that this mosque was a church before. Yet, it had signs of being a church. It had one cross which was very big and stable and what is more it had a *Vagia* where they were praying with crosses.

Agios Paraskevi was not allowing sacrificing a *klari*. Anyone who would cut had seen him in his dream in a way telling them to take back it. Once a Turkish man after cutting sees Agios Paraskevi and leaves it back.

Agios Paraskevi was seen by everyone. My grandmother had seen him once and he had told her 'I am Agios Paraskevi, come and wipe me and you will have a son.' And following that day she had given birth to a boy and since then she was going for wiping the floor.

In our village, near the Turkish *mahalle* there was one mosque. It had three rooms. In one they were worshipping, in the other they were lecturing and in the third were for foreigners. If anyone would come for visit, they were hosting there and even, were bringing the food there.

Near and Distant Villages

Rum Villages

Gri limani

Despina Zortaloudi (p.137-138)

Gri Limani was at 1 hour distance from us. It was on the southwest. There we had our fields therefore we were going very often and regularly.

There were not many houses.

Including the winter, the inhabitants were 10 families. They had moved down here from our village. Two of them were from Chios. One of them had a bakery and the other was running a coffee shop. The bakery was busily working because there were many boats coming and asking for bread.

Houses were gathered at the seaside. There was one shop on the seaside. There, grapes, coal and whatever was brought by the boats were stored.

There was no school. Some of them were sending their children up, to us and some were sending to Denizgiren.

Their church was Evangelistria. It was a beautiful church by the seaside. It had a priest. They were having celebrations in winter in the day of Evangelismos and they were having a festival at which many people from other villages were gathering.

The locals were farmers. In summers, always there would be visitors from us and Denizgiren.

Our village was almost evacuated in summers; we were going down to limani. Because there we had our vineyards and we had shelters, that we could stay, near the places we were exposing our grapes to dry.

And in winters, captains were resting here in case there were harsh weather conditions.

Denizgiren

Despina Zortaloudi (p.139-141)

Denizgiren was a beautiful village at the seaside. There we had relatives and we were going for visits. There were all *Rum*. Turkish people were going there too. They had fields and shops but they were not staying there.

They were speaking Greek among themselves and Turkish with the Turkish people.

Because it was on the edge of the inlet, the entire bay could be seen.

They had a school that was teaching until 7th grade.

Their church was Agios Nikolaos. It was bigger and more beautiful than ours. We were trying to go for the celebration of the Agios Nikolaos day. When it was rainy, we were going in the daytime. They had another small church named as ‘ζωοδοχου Πηγης’ which was at a peninsula near the windmill.

Houses were two floored. They were better than our houses and their streets were wider than ours. It was a better maintained village than ours.

They had many shops. The ones staying there were farmers and merchants. They had trade relations with Izmir and Çeşme. At the same time, with their own boats, they were able to carry several produces to Chios, Izmir and Çesme. At Pascal, they were taking eggs, cheese and sheep to Chios and were bringing tangerine and orange from Chios to Denizgiren and then to our village. Because it had a busy trade life it was more populated than us. Denizgiren had a police station and customer’s office.

Trade Relations

Despina Zortaloudi (p.144-148)

There was a small *bakkal* (shop for daily needs). It was selling sugar, rice, gas, matchsticks and some other small products. It belonged to Rum.

There were two coffee shops: one Turkish and one *Rum*. When *tahsildar* came, he was sitting at the Turkish coffee shop. *Kocabas* was informing us about this and we were going there to pay our taxes. In order the locals to visit a coffee shop they had to have a reason to be there.

We were buying big things from Denizgiren. Once a year after selling the grape, Izmir was being visited, but everyone was not able to do this. Usually one person was going and we were giving him money to shop for us. In weddings, the *şalvar* for braid and groom was bought from Izmir.

At last years we were going to Denizgiren for doctor, too. Before, we had a nurse in our village that was very good and could do the work of a doctor.

Our houses were also shops. Starting with March we were beginning to have our cheese. The shepherd was giving our share of milk that was dependant to our number of sheep and goat. We were taking food to the shepherd and getting our cheese. Whatever we were to get from the shepherd, we were getting until the Prophet Ilias day. The milk was shepherds' after that day.

Everyone in the village was giving their animals to a shepherd. In the village there were 5-6 shepherds. Turkish people had more animals, thousands.

We were storing beans and chickpea.

We were having our own tomatoes.

In August we were storing grape pectin and wine. By the end of September we were completing everything.

After the Prophet Ilias day we were making *tarhana* and pasta. We were not spending money for buying these kinds of things.

We were dealing with viticulture and cattle breeding. At last years we were involved with cheese making, too. The merchant was coming to buy the cheese: *kefalisia*, *tulumia* and *kasar*.

As we cut the Razaki, we were cleaning it from carious ones and selling to the merchant.

We were getting from him, gas oil and soap for the whole year. They were also coming from Denizgiren and telling 'I am going to buy the carious one. How much do you want?'

The third quality of grapes were left to women, us. With its money we were purchasing our needs and in summers we were buying textiles from the visiting merchants.

There were fisherman coming from Denizgiren and we were getting our need from them.

For the meat we were having our own animals cut in the village.

Most of the fields belonged to Turkish people. They had permanent servants. They were hiring both Turkish and *Rum* laborers. We were handling our own fields by ourselves.

Information on Economics

Economic Relations

Nikolaos Avgerinos (p.149- 150)

Above all, production was based on vinyards. Additionally, there were people working with olive groves and wheat production. Animal raising was common too, almost every house had 5-10 sheeps and goats, ofcourse there were some with 100, too. These goats and sheeps of us, both of turkish and we, *Rums*, were taken and fed out by shepherds. Turkish people had seperate shepherds but we could give our animals to be fed with their herds, the animals were mixed. We had 1-2 *bakkals* in the village, they were for small things. For shopping we would go down to Skala, Denizgiren. From there, we would get our needs like sugar, coffee, seed oil, soap.

Clothes and Costumes

Aggeliki Taki (p.151)

In Küçükbahçe, women and men were to wear *şalvar*. It was very practical in daily life, in farms and vinyards and house. No women would wear *şalvar* in the church.

Gun use of women

Georgios Takis (p.152)

In Küçükbahçe, women would never use gun, nor in weddings or other facilities. In Küçükbahçe, only men would carry gun. In Grilimani, women would carry guni they were men like.

A miracle in the sea of Grilimani

Aggeliki Taki (p.153-154)

(Due to the difficulty in reading handwriting, this part is a summary of what is written on this page) A ship was sailing near Grilimani but it was in a struggling condition. One of the passengers had pinned a coin on a piece of wood and let it to flow on the sea. It was found by the seaside of the Vaggelistra church of Grilimani by some one who was there for bathing. It is said that on the coin it was written “ Vaggelistra save us”

A long while later when the ship was found. The captain of the ship had told that he had prayed to Vaggelistra to rescue them from the condition they were in.

Vaggelistra had this kind of miracles alot.

Agios Dimitrios / Miracle

Angeliki Taki (p.155-156)

(Due to the difficulty in reading handwriting, the information is delivered as much as it is possible to read) In Klambaraki, there were many archeological remains. This archeological place was highly secured, even animals were not allowed in. It was surrounded by fences. A Turkish men had built....near this place and was staying there. Here, he had his farms and could took his animals through the fences. One night, Agios Dimitrios goes and knocks on his door. After he goes to the village to be seen to his wife. The Turkish men tells about this event by making fun of it. Following that day, Agios Dimitrios makes few more visits and the Turkish men gets afraid and buys something to his wife. That night Agios Dimitrios goes and knocks on the window of the man. As the man opens the window he hears the move and moaning of the horse and asks his wife if she had seen it.

This event continues to appear 5-6 more times and later the Turkish men gets ill.He goes to Christians and tells them that he wanted to sell his place. He asks them if they would like to buy. It was bought for 100 liras and was surrounded by fences and no one had a step there again. Turkish men also did not give any permission to build a house nor to cultivate the fields there. This place was far from all the villages..... Turkish people would not build houses on the sea side, they would build on mountains.

Footnote: A document on Klambaraki

Vinyards

Georgios Takis (p.157)

In Küçükbahçe fields were cultivated, wheat and grains were raised. There were vinyards, too. All the plains were grape yards. In the exodus in 1914, a bit illness, phylloxera had invaded all yards. When we were back in 1919 the vinyards were in very bad condition so we planted tobacco instead of grapes.

Georgios Takis (p.158)

(Due to the difficulty in reading handwriting, this part is a summary of what is written on this page) A year later.....was left away and viticulture and grape raising was adapted again. The vinyards had started releasing their fruit slowly. First year the vinyards were.....and new vinyards were established. This was continued in the following years and the produces of vinyards acceleratngly increased. All these were left with the disaster in 1922.

Mines

Angeliki Taki (p.159)

The places of Karaburna region were very old, even our grandfathers would not know. According to orally told stories of those times, if the mines of Küçükbahçe was excavated and taken out, we could make shoes of our horses of gold. Of stones and....there were mines.

Relations of Turkish and *Rum*

Georgios Takis (p.160)

In Küçükbahçe, there were both good and bad Turkish. Christians were always together and protecting themselves In *Anastasi* days (the rebirth of Jesus, Eastern) we were more attentive if there were Turkish around or not.

Agia Paraskevi

Angeliki Taki (p.161)

In the plain at Fragiko, there were ruins of Agia Paraskevi. Turkish people did not give permission to build this church again.

Archeological remains at the plain

Georgios Takis (p.162)

At the plain of Küçükbahçe, there were marbles of somewher that was not known. It was thought to be either of the churches of Agios Nikolaos or Agios Georgios or of a cemetery near. A Turkish had taken the marbles from his field at this place and reused them to construct the stairs in front of his house. Following those days, one day he had a dream in which a saint (agios) had told him to put those marbles back where he had taken them. In our time, we saw those marbles in the mid of the plain.

1914

Angeliki Taki (p.163)

We were thrown out. We escaped to Chios. We went leaving every belonging of us. We left all our vinyards and wheat fields, Turkish people gained them. What else could we

do? We could not choose not to live. With boats or whatever we could find we ran away. What else could we do.

Near History

Migration

Nikolaos Avgerinos (p.164-165)

In 1914, like all other villages, we faced with dispatch from Karaburna, too. Later we came here to Chios. We had taken nothing with us. In 1919, when we were back, our houses were like ruins, in some parts there were one or two houses were left undamaged. Who knows who had demolished them. Our neighbors, Turkish, had told us that soldiers had taken them down but i don' t know. They had taken our wood, doors and windows., Germans sent us away from there because a little while before, one.....came and had stopped there and were watching.

In 1919 we turned back and again started building our houses and farms, but unfortunately we could only stay about two years. In 1919 after Agios Dimitrios we had returned and in august of 1922 we escaped again. We all ran away. Nothing like massacre happened. Around lunch time the decision was taken and at night we were at Chios. We could not have time to take some things with us.

Recent Settlement

Despina Zortaloudi (p.166)

We, Küçükbahçe people, are in scattered condition. Some of us settled to Frangomahala, Chios; some to Anniki and some got settled in America. Unfortunately, of the old people none but only my mother lives. In Corinthos (where Morea peninsula meets with Attiki, mainland) at the refugee settlements many people from Salmani exist.

Nikolaos Avgerinos (p.167)

We are here at Chios, some of us are at Volesso, some of us are at Hira, as 3-4 resettled places. Here, the oldest people are us. Some of us are at Athens but they shall be younger than us. The books of our church are at Sikiada, here up at a village of Langkada.

Information From Other Sources

page 168

A quotation from P. Kondogianni' s book “ The geographical structure of Asia Minor” dated 1921, page321

“ One of the villages of Karaburna is Eğri- limani. It is at the seaside. On its north is Meli, Küçük- bahçe at where *Rums* and Turkish people live

page 169

A part of the study by M. Mihailidi Nuaru, on the education strategies of Greek state at Asia Minor.

Name of the references :

“Αναλυτικός Στατιστικός Πίναξ σχ. Ετους”

“Μικρασιατικά Χρονικά” 1921-22, vol. St page 58 Athens 1955

The statistics on the numbers of teachers and students in a school of Küçükbahce:

Two teachers: 1 male 1 female

36 students 18 boys 18 girls

Sayfa 170

A part from a journal called “Ξενοφάνης”

Vol. G3, 1905

page 136

Küçük bahce *Rums* 150 people

Turkish 250 people

APPENDIX C



Figure C Project Proposed Areas

APPENDIX D

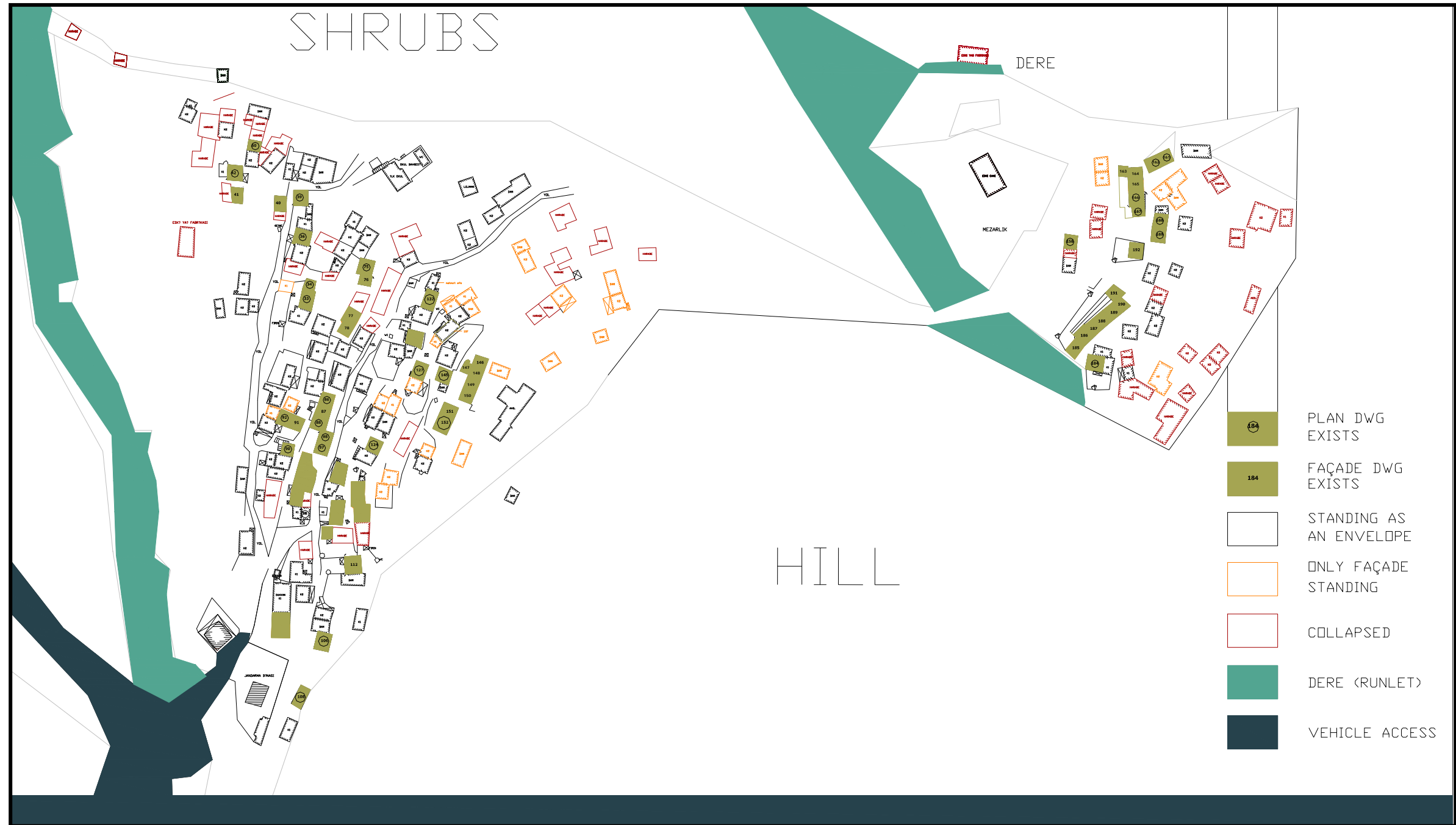


Figure D Houses Surveyed

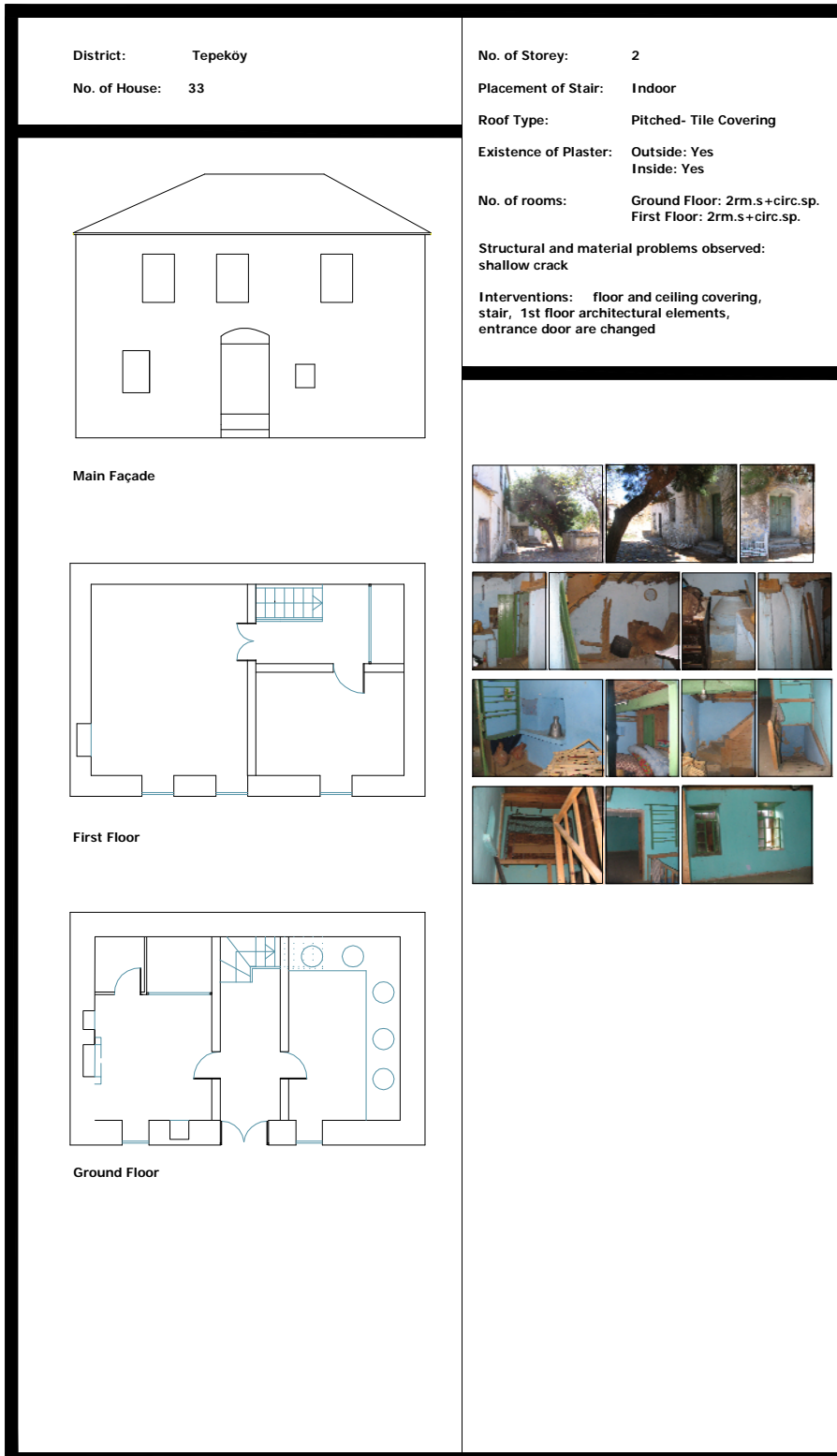
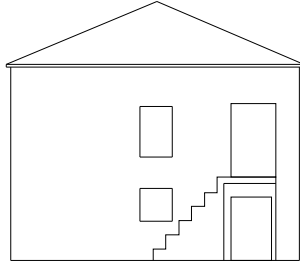


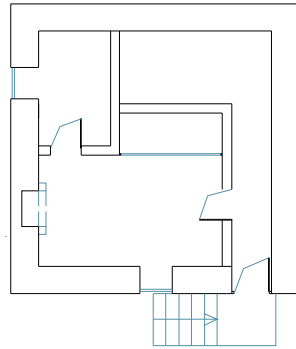
Figure D 1

District: Tepeköy
No. of House: 39

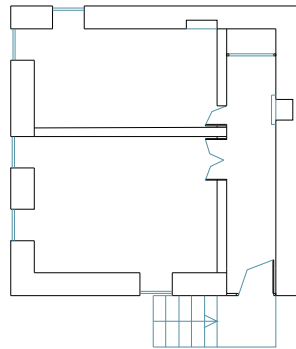
No. of Storey: 2
Placement of Stair: Outdoor
Roof Type: Pitched- Tile Covering
Existence of Plaster: Outside: Yes
Inside: Yes
No. of rooms: Ground Floor: 1 rm.+bathrm.
First Floor: 2rm.s- circ.sp.
Structural and material problems observed:
shallow cracks, plaster detachment
Interventions: floor and ceiling coverings,
architectural elements are changed



Main Façade



First Floor



Ground Floor



Figure D 2

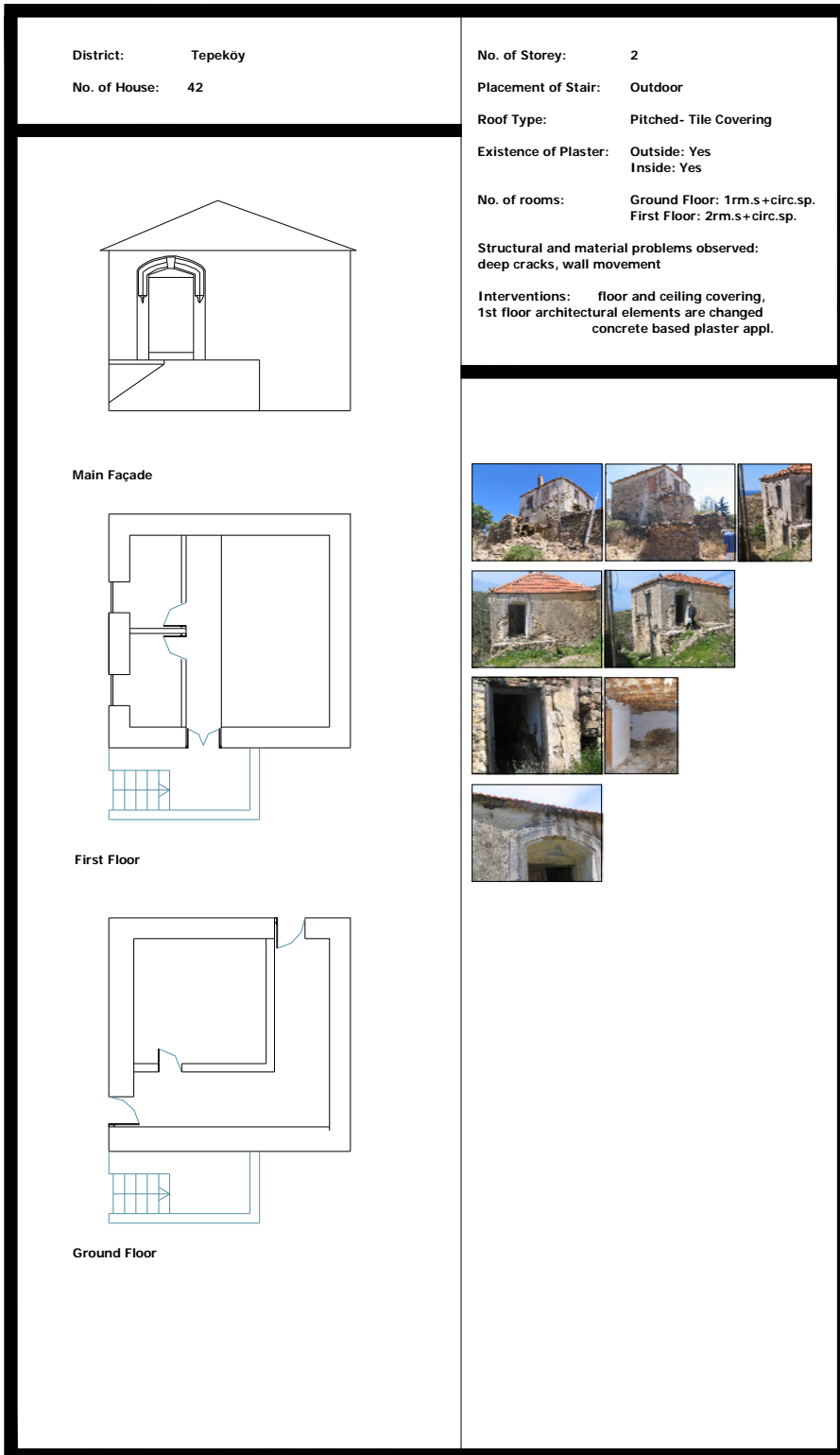


Figure D 3

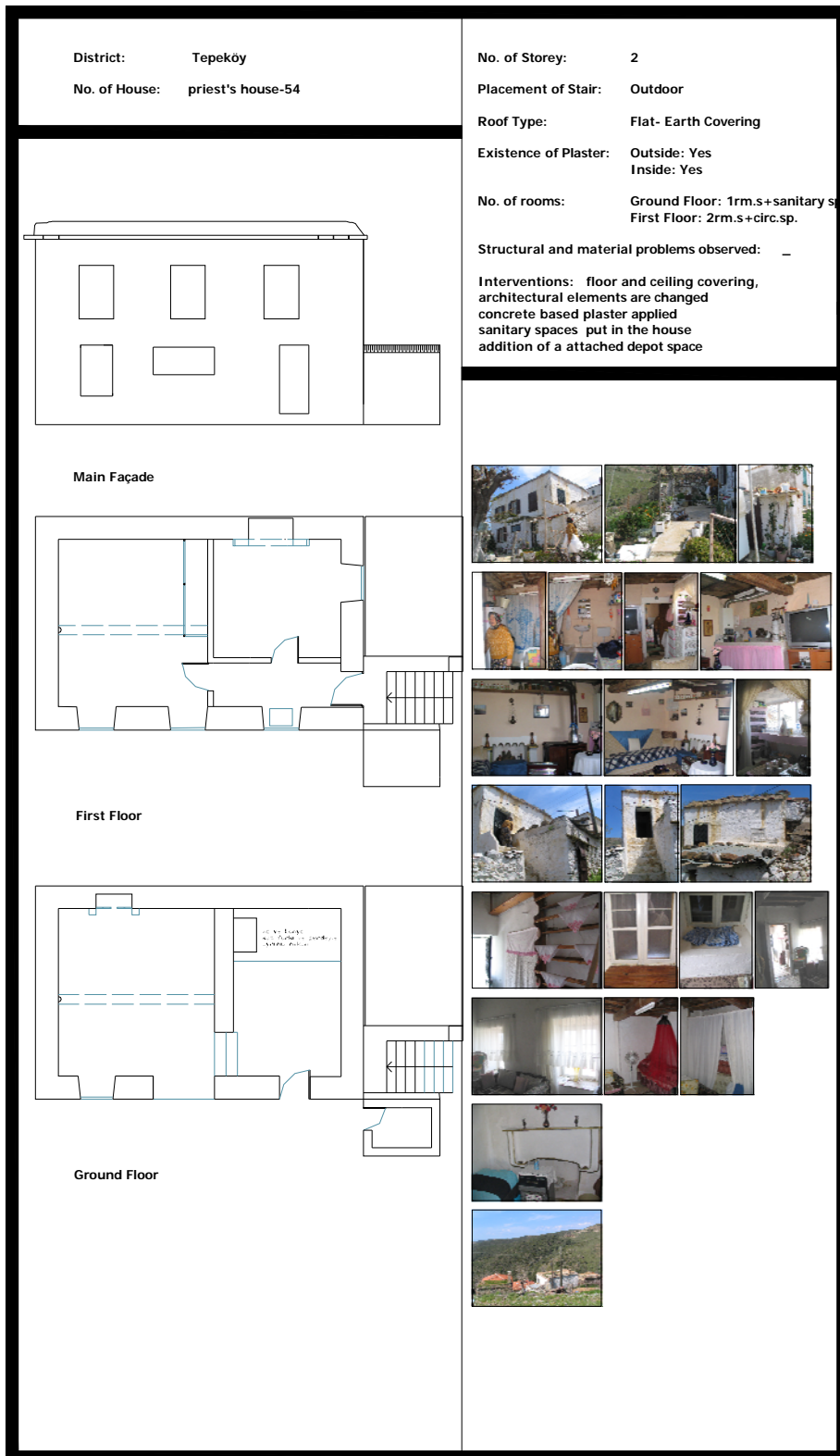


Figure D 4

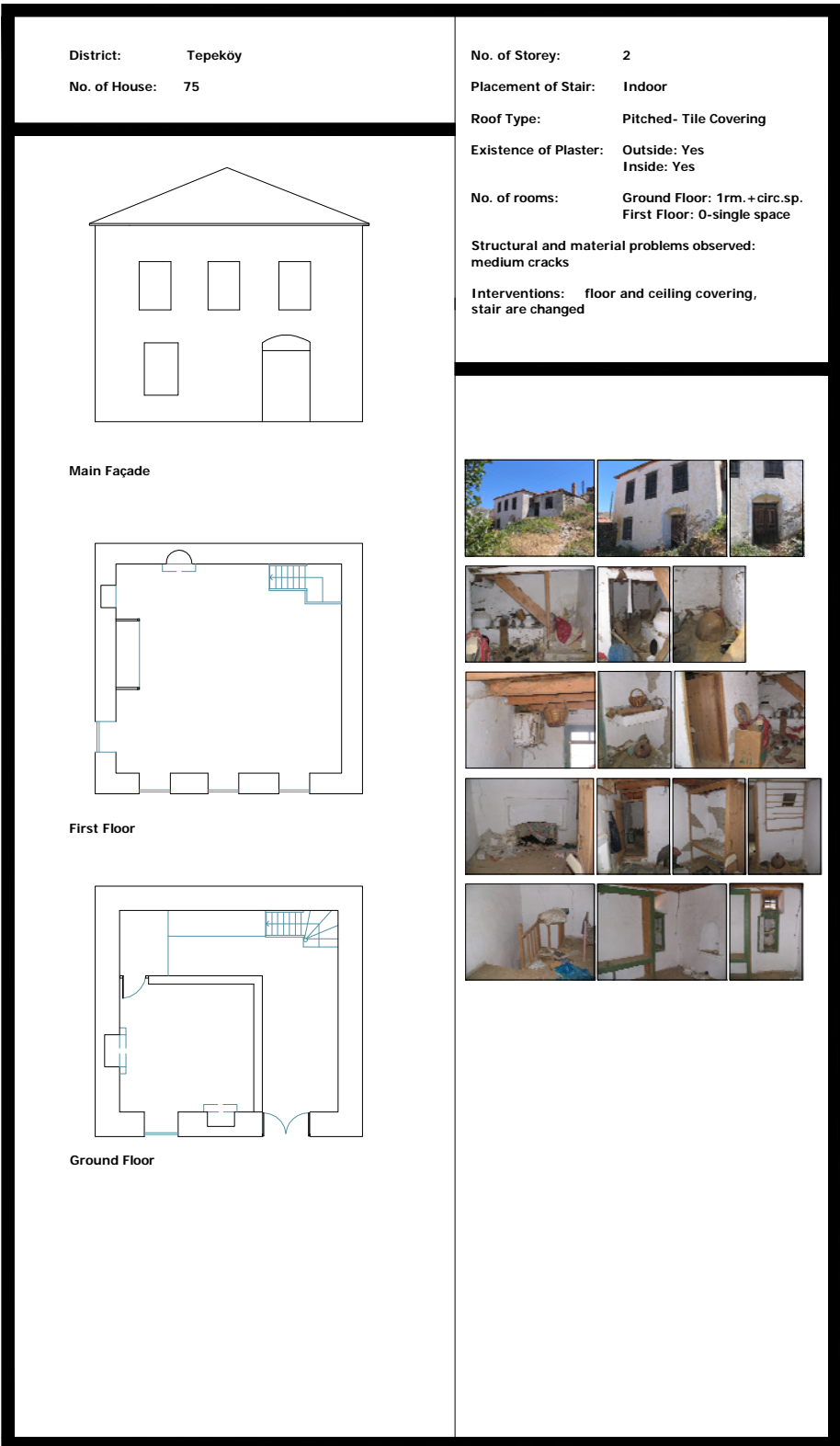


Figure D 5

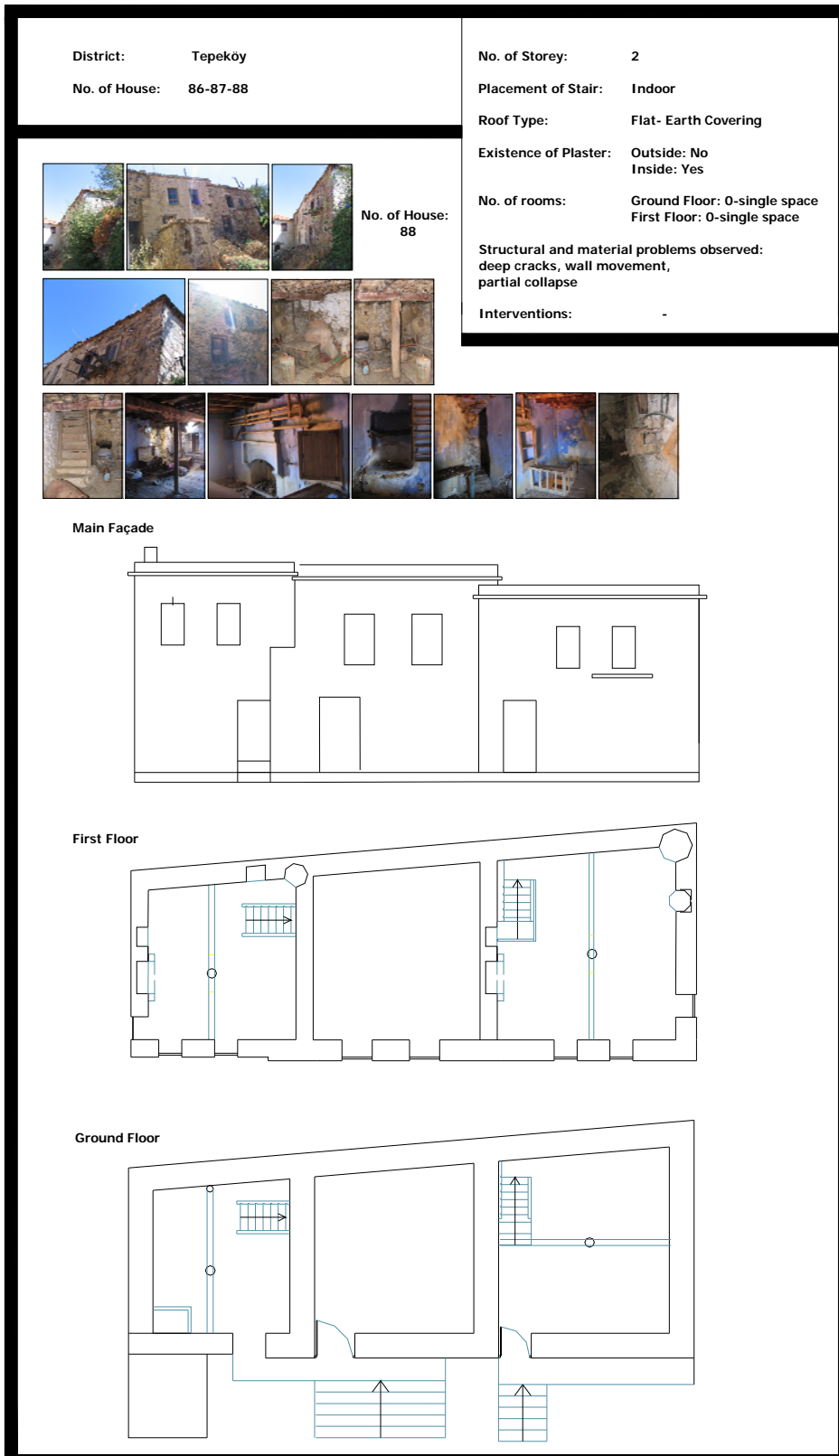


Figure D 6

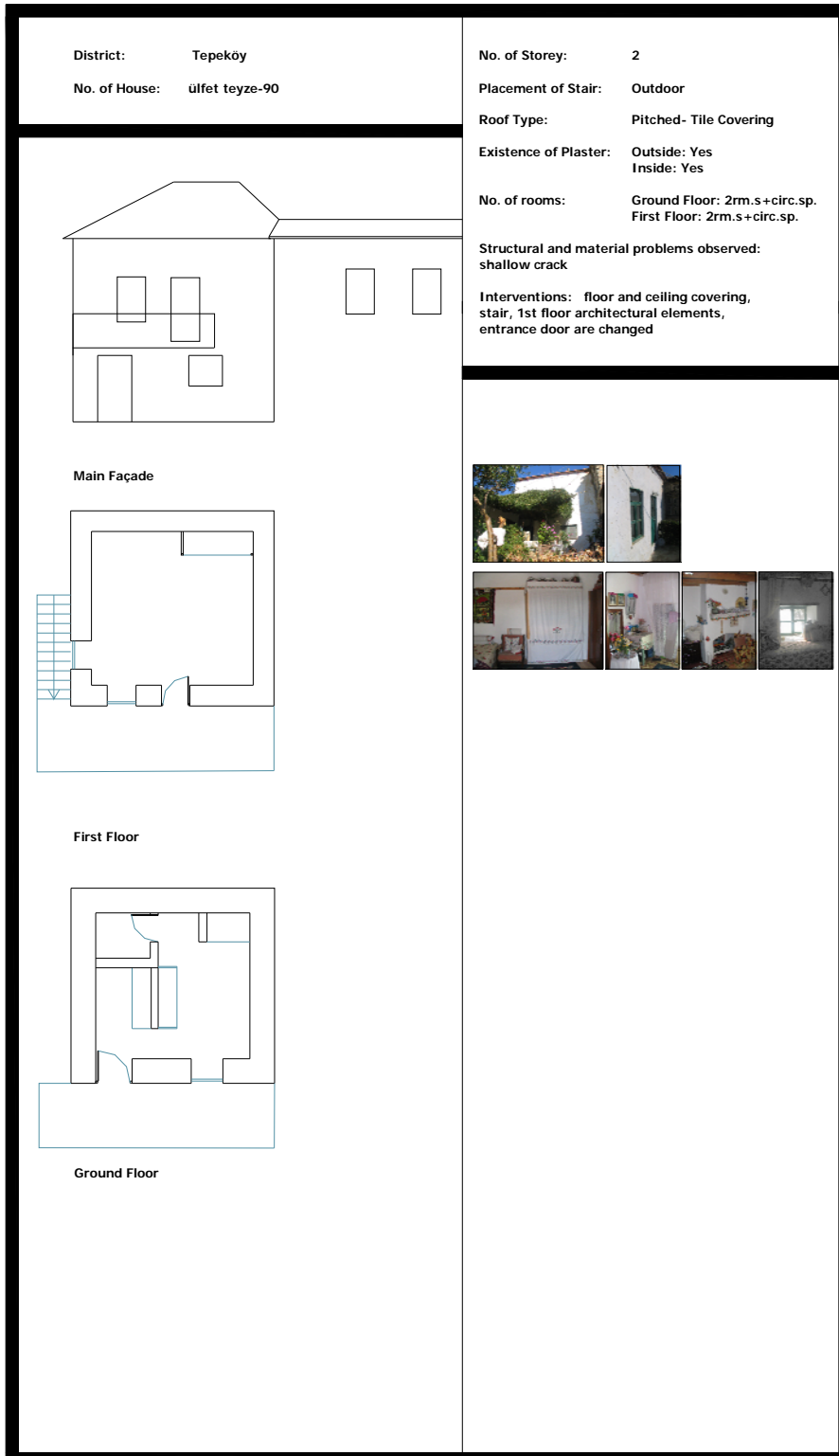


Figure D 7

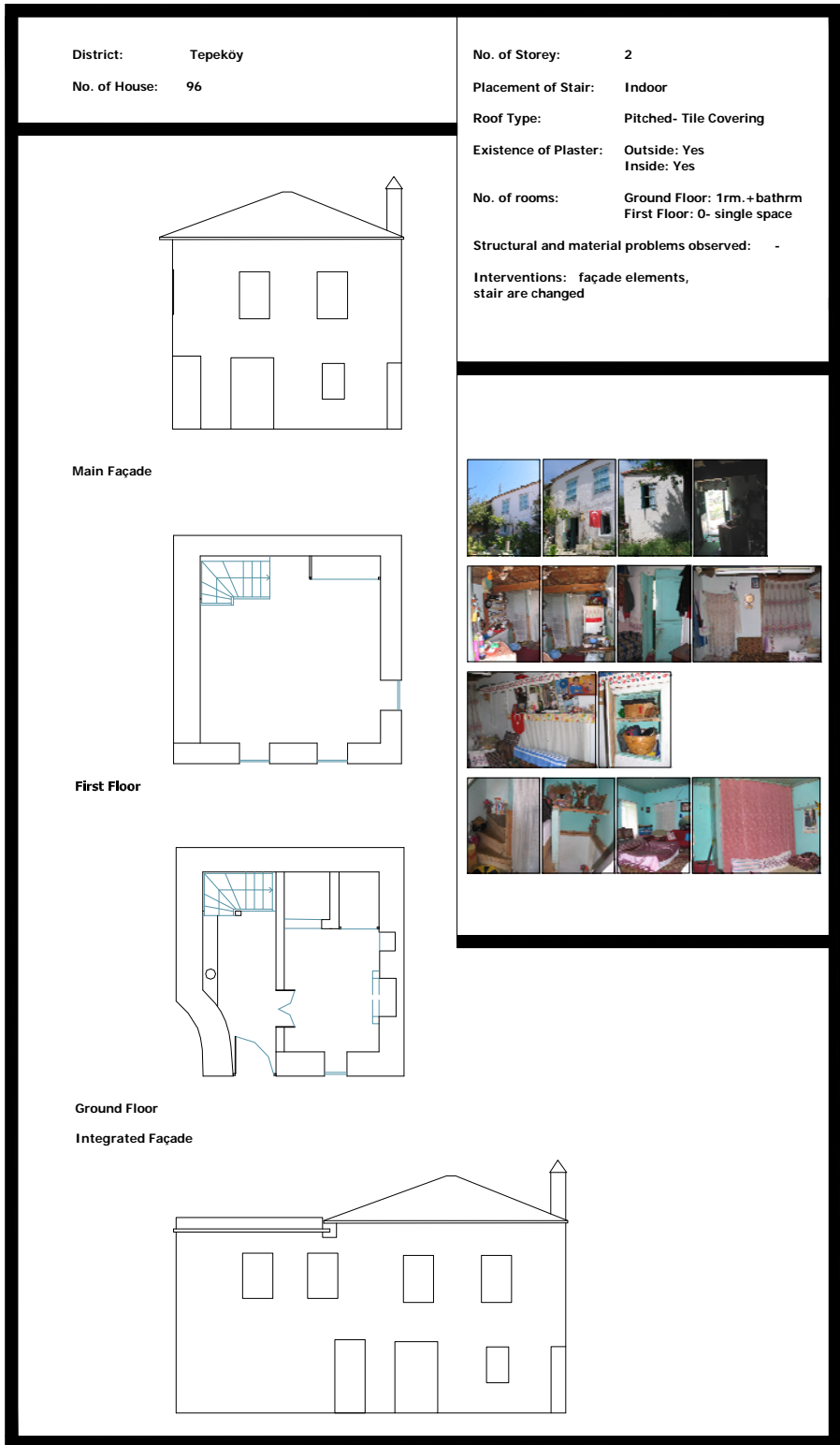


Figure D 8

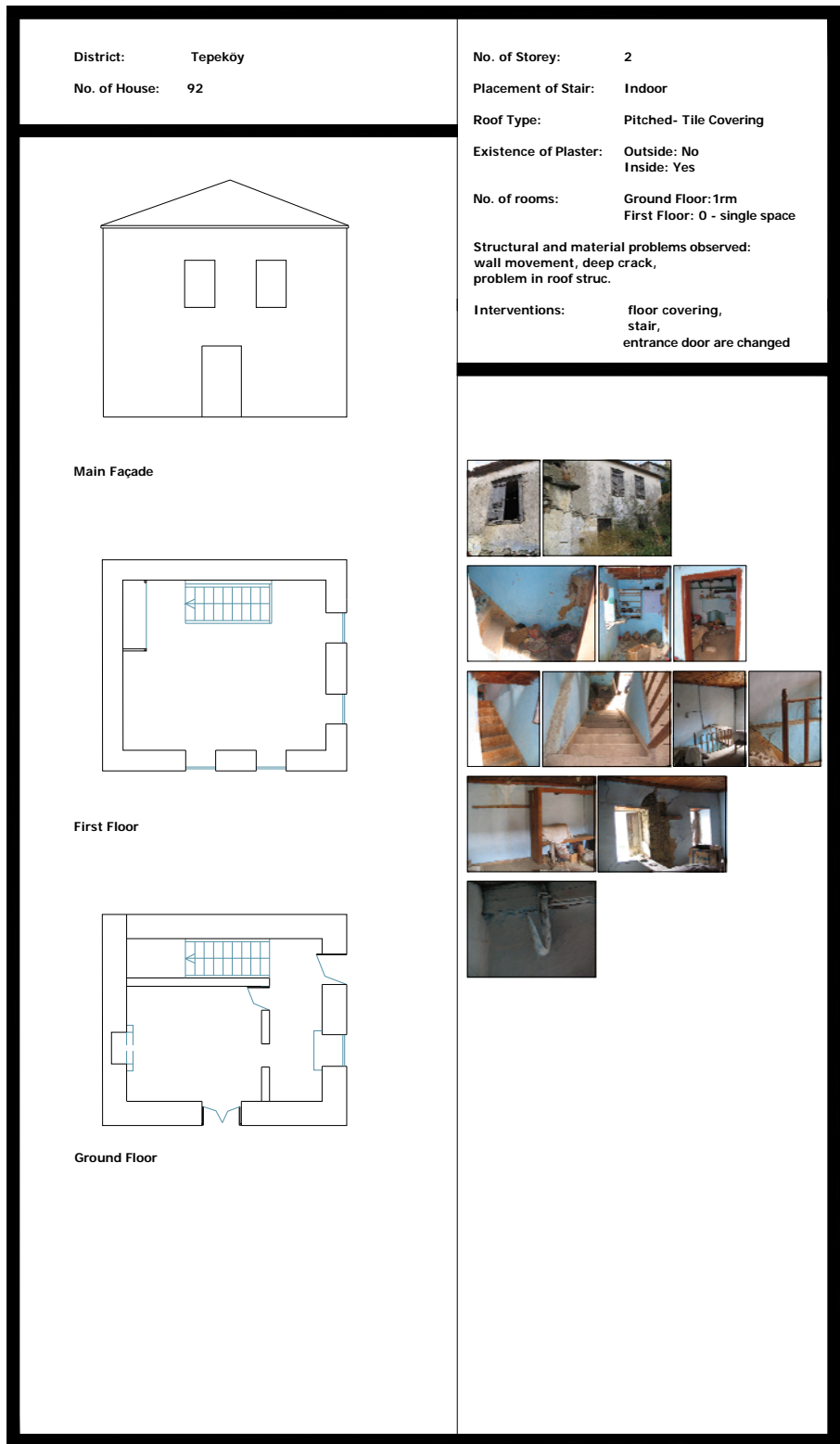


Figure D 9

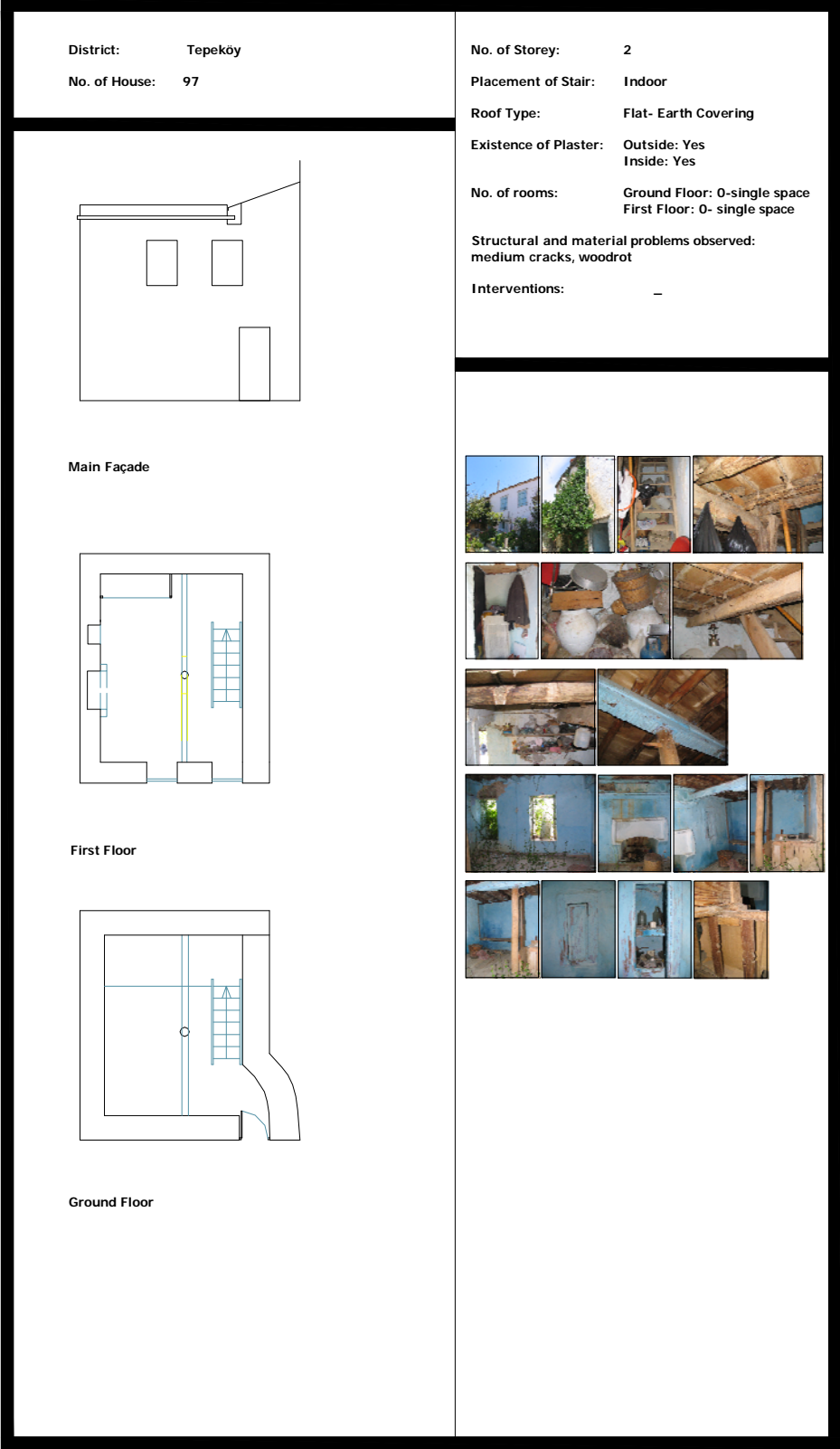


Figure D 10

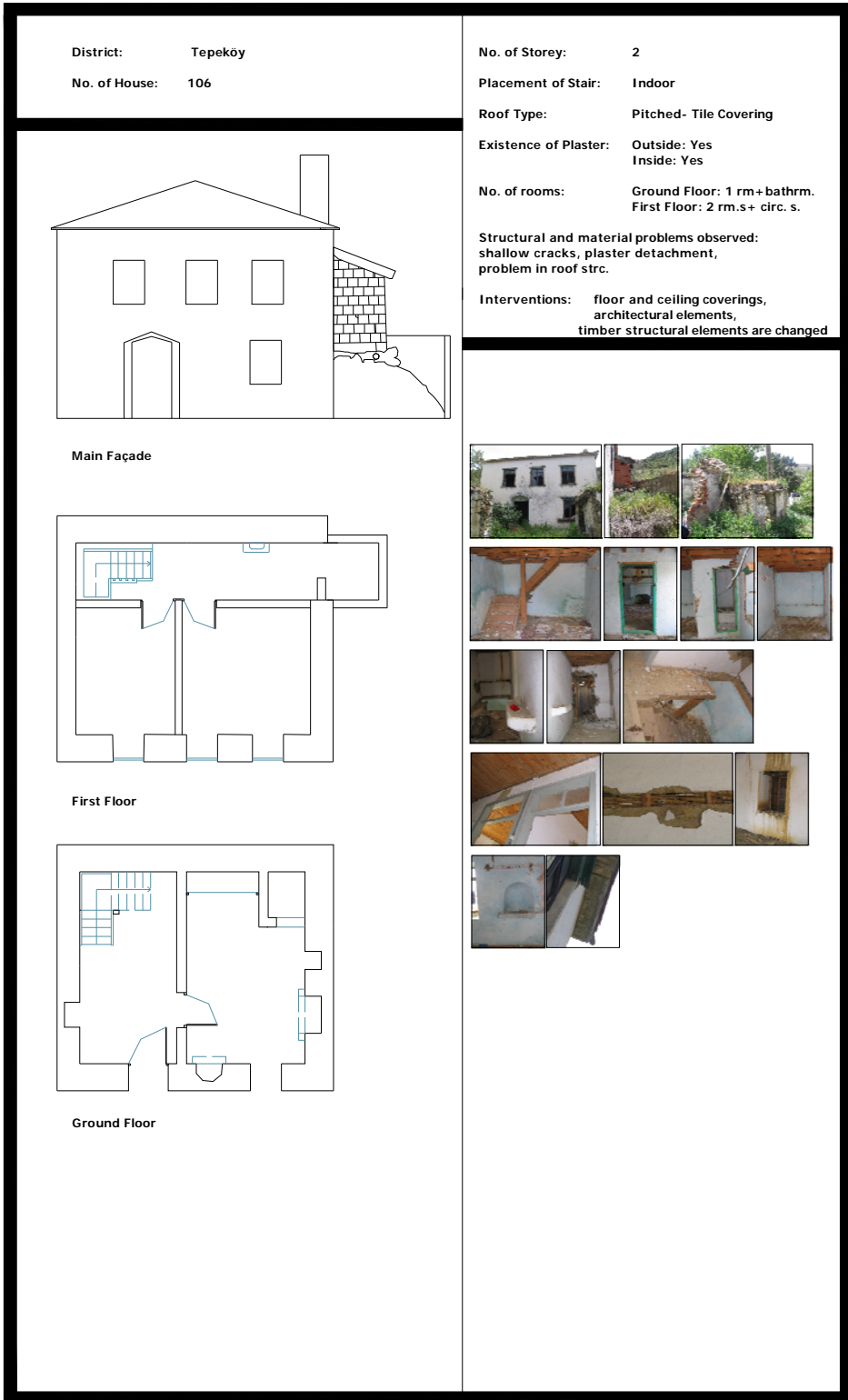


Figure D 11

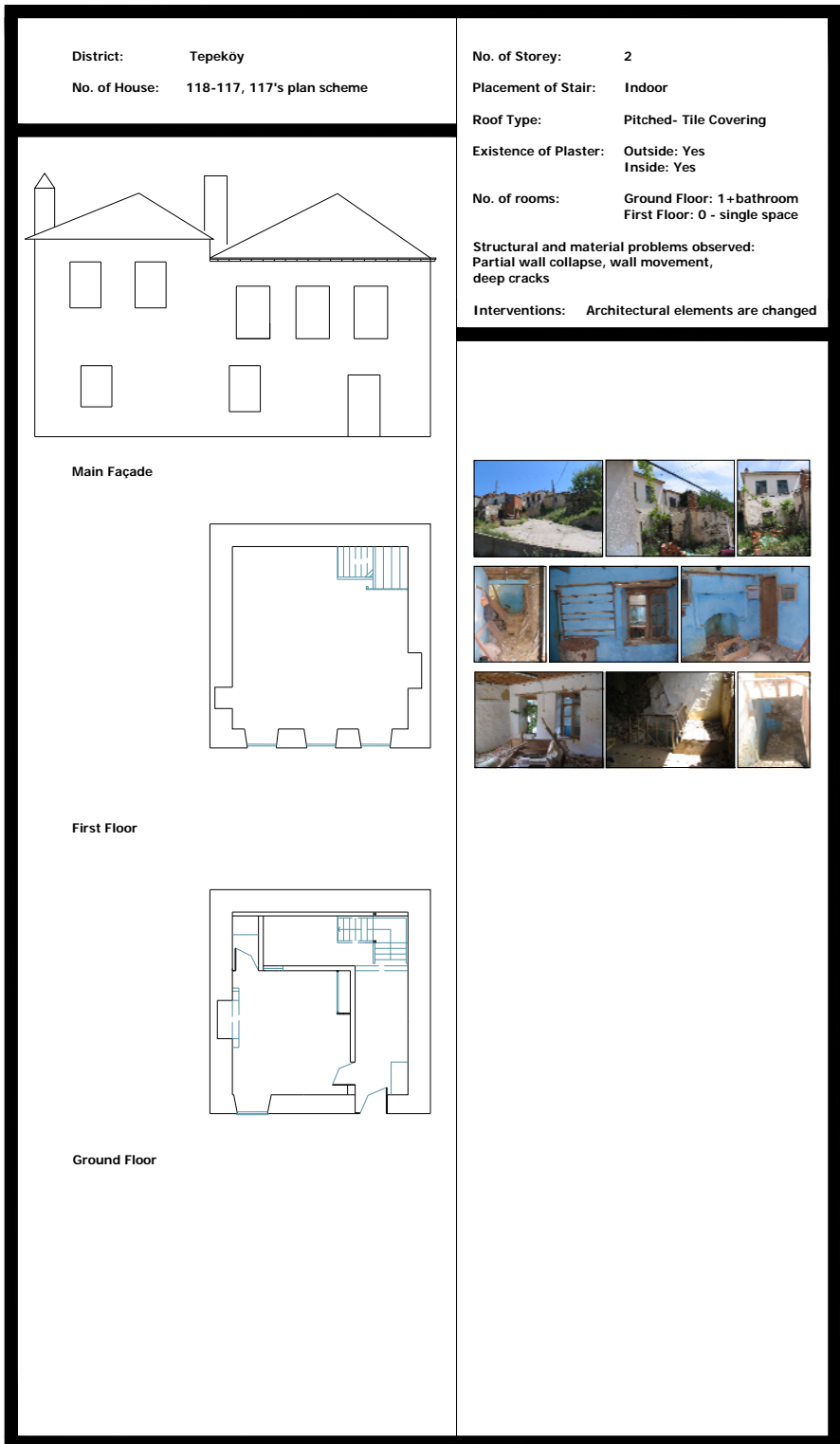


Figure D 12

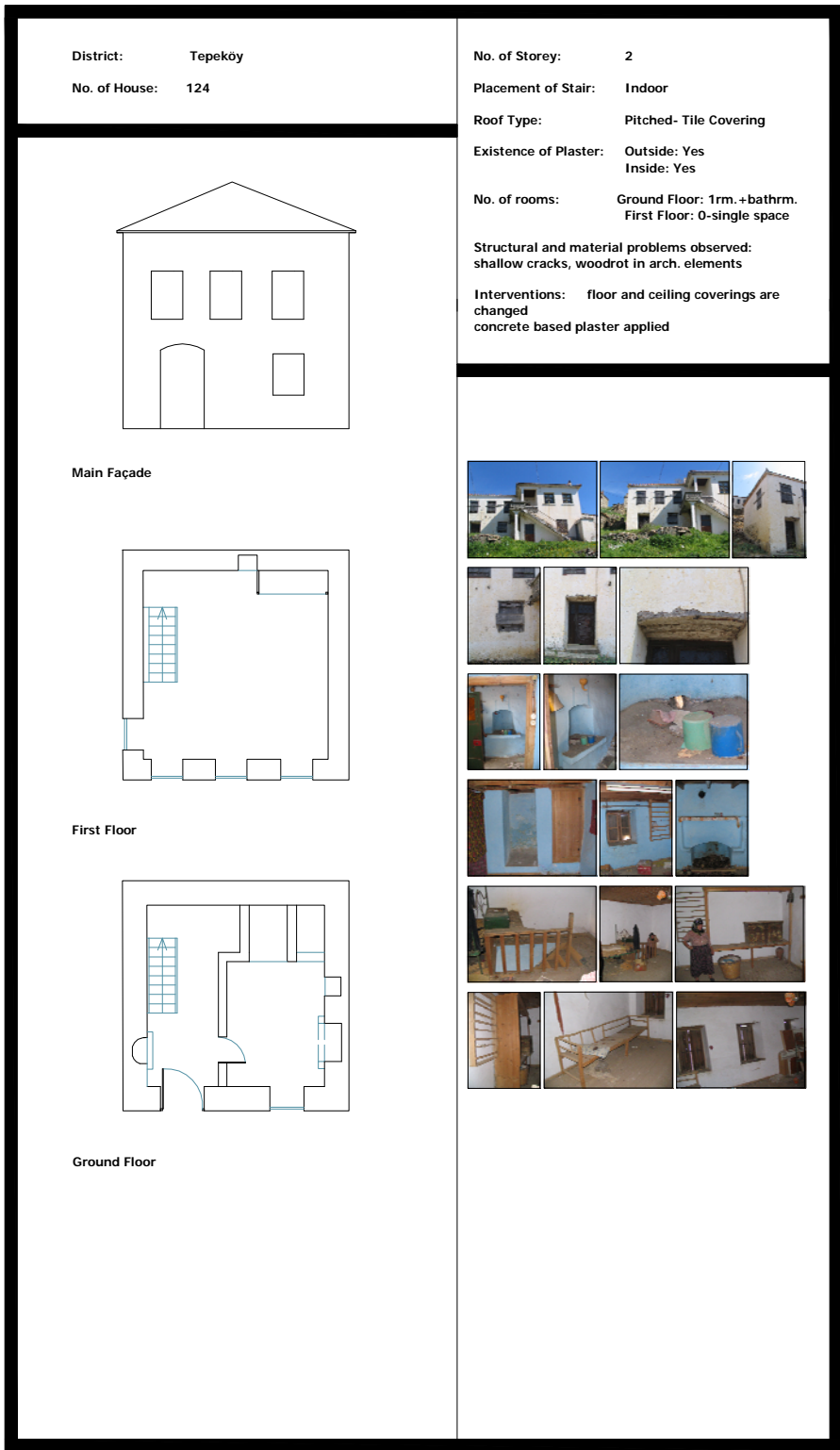


Figure D 13

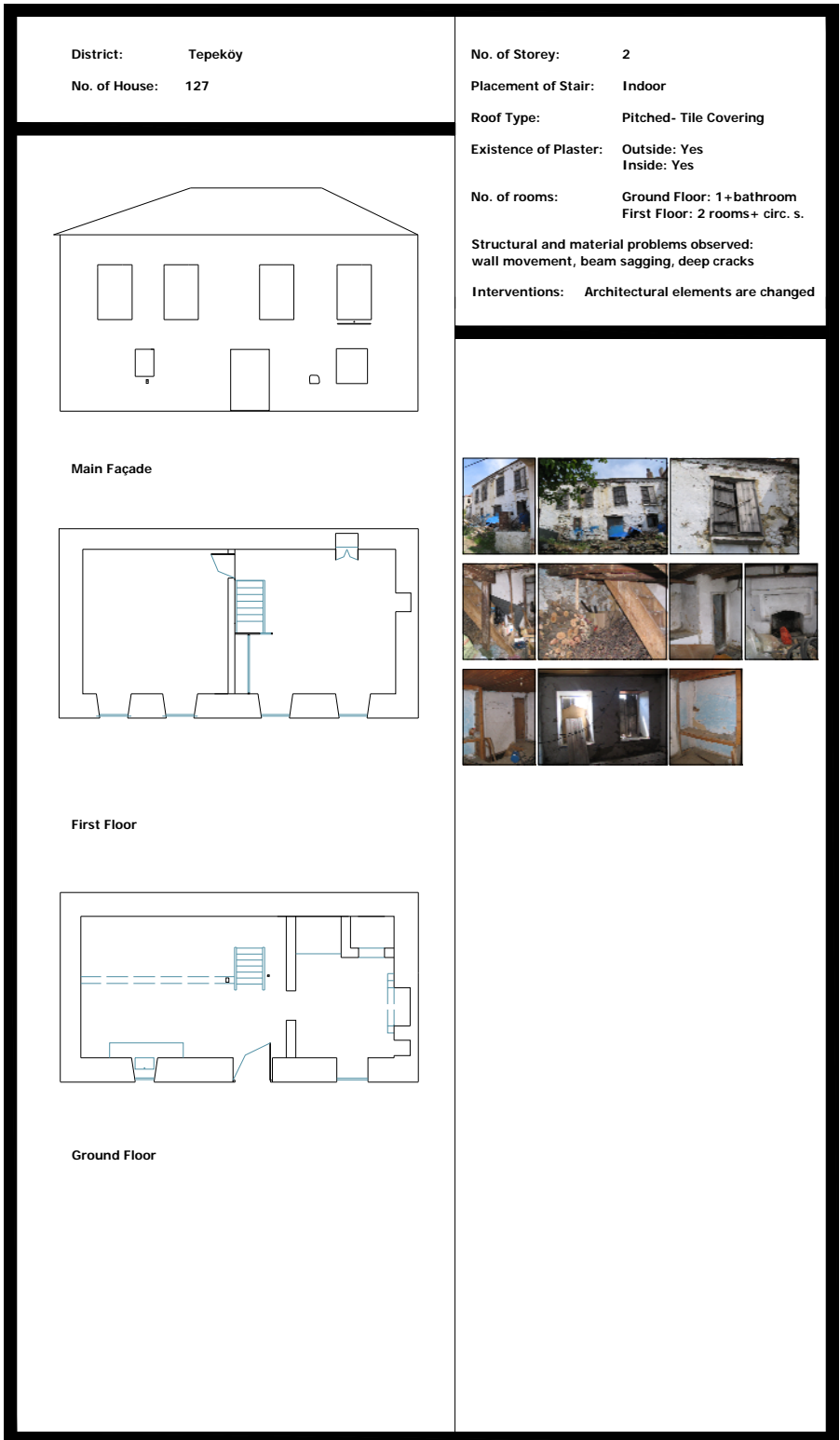


Figure D 14

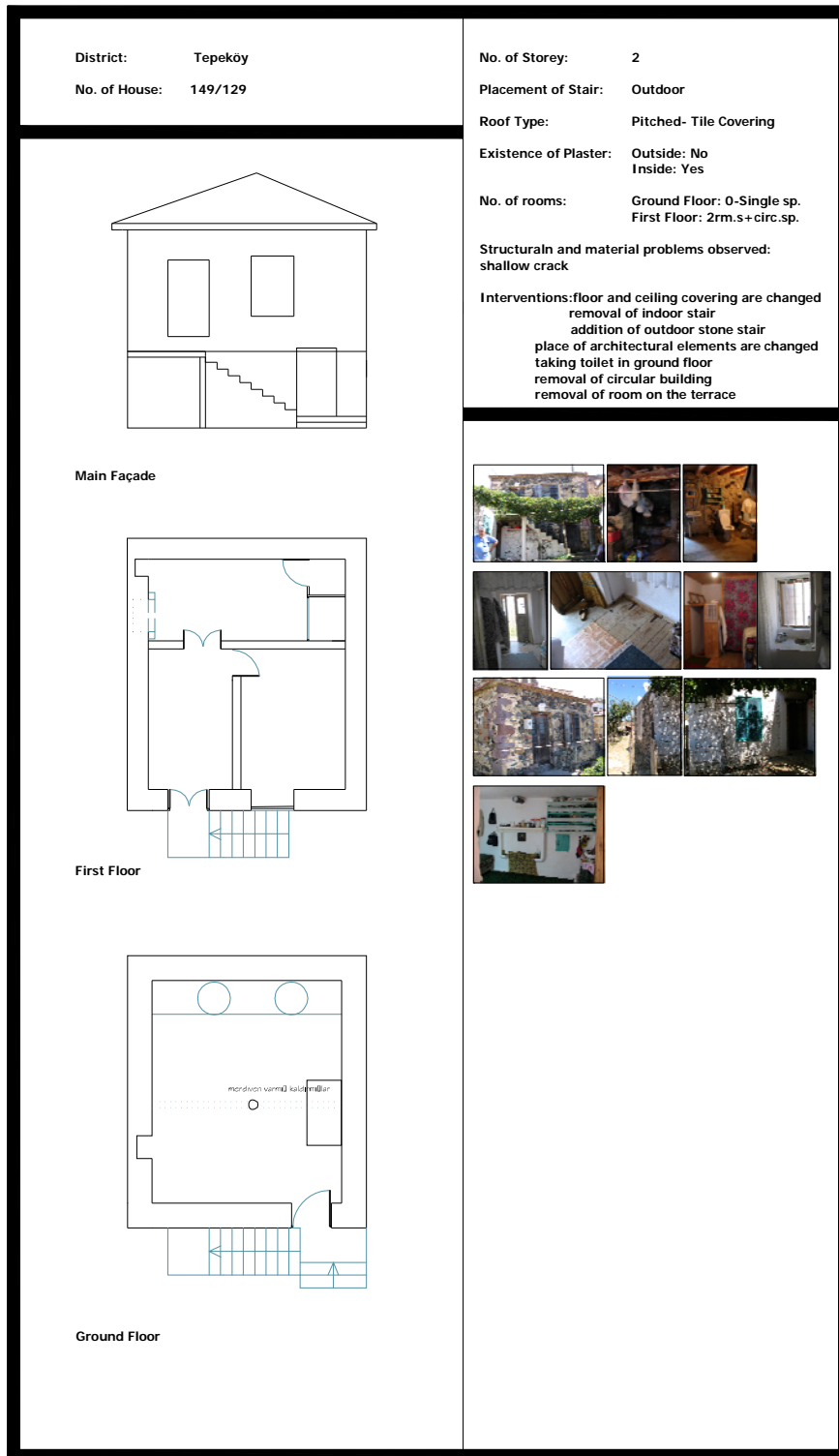


Figure D 15

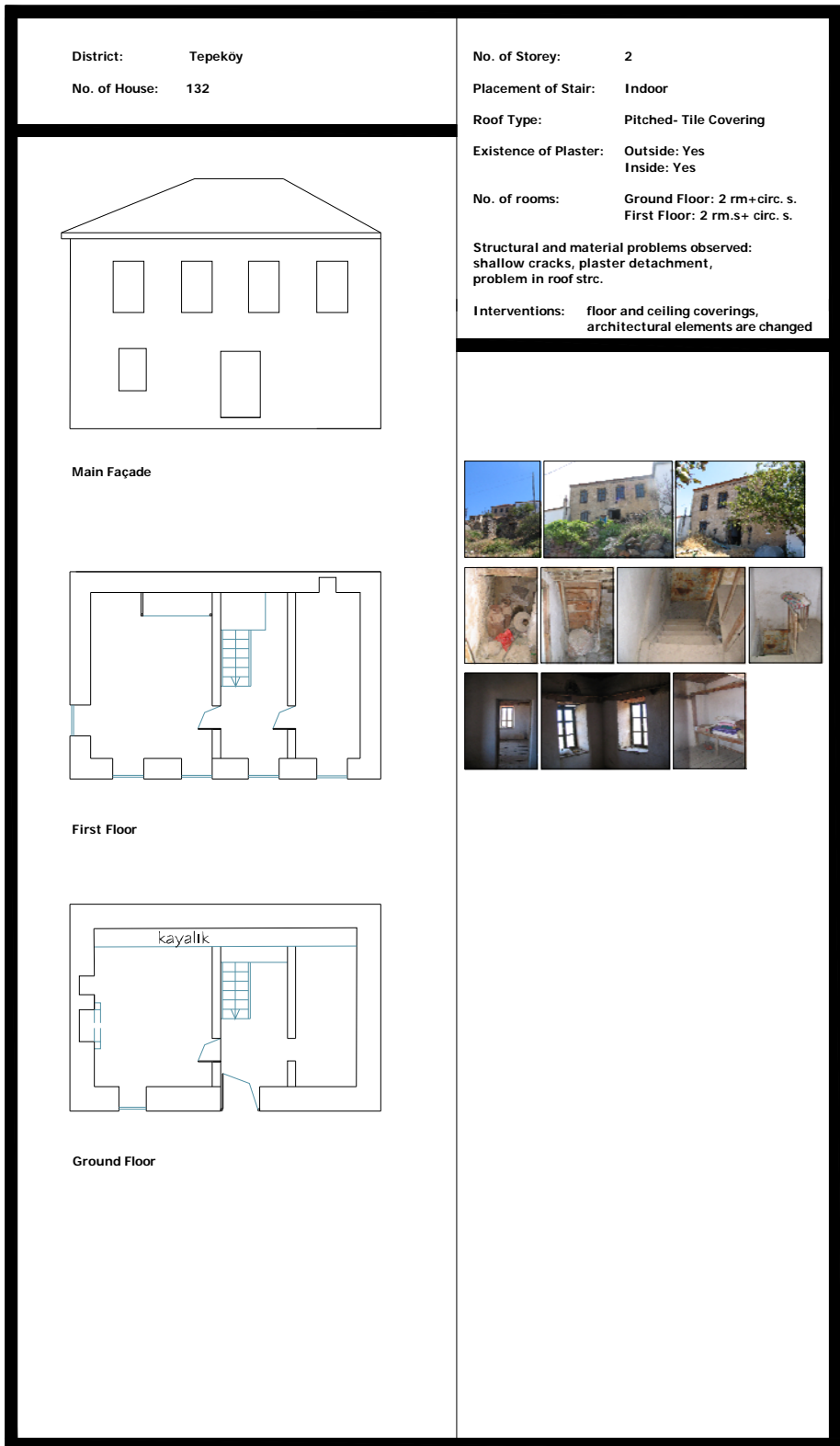


Figure D 16

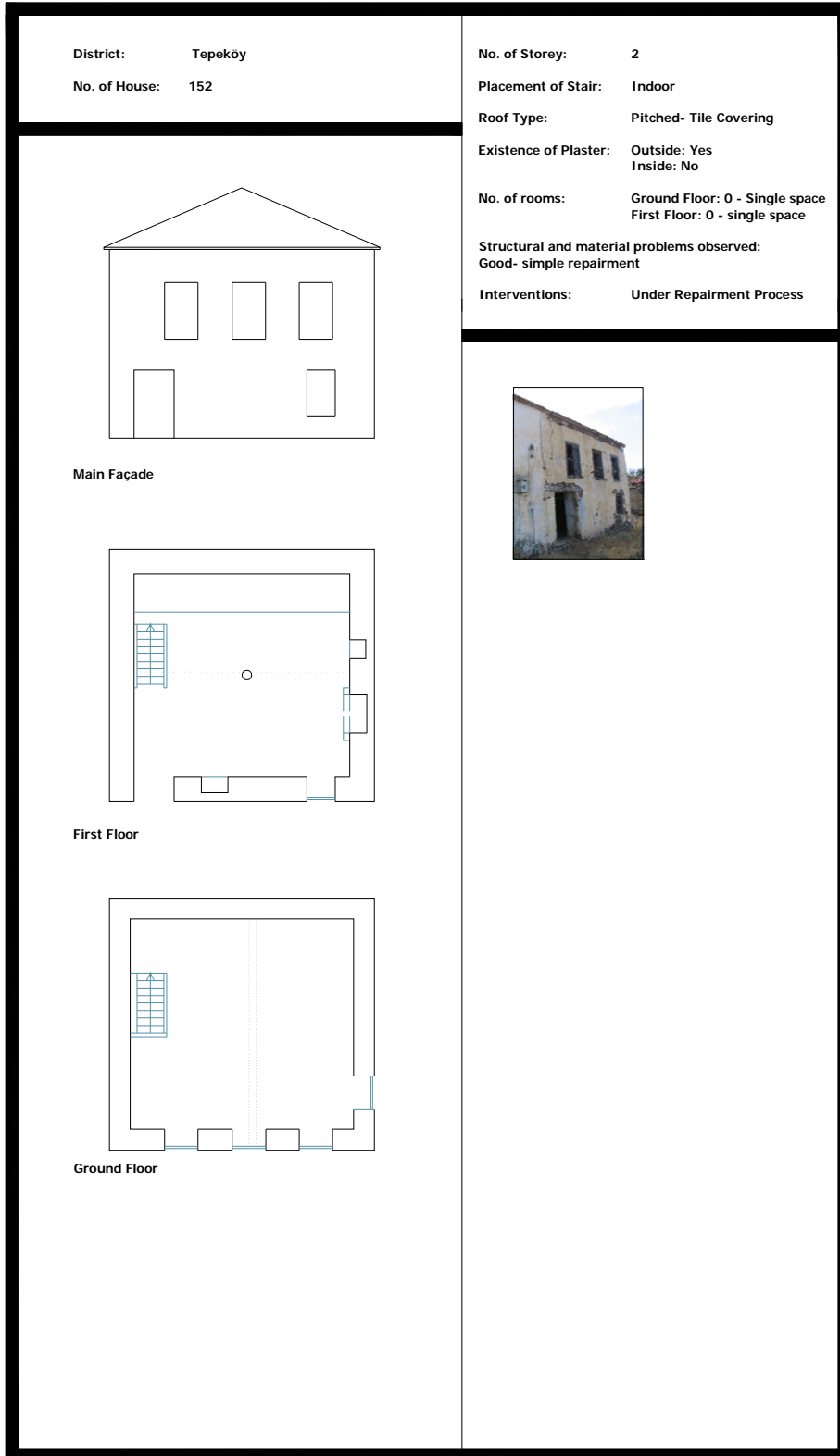


Figure D 17

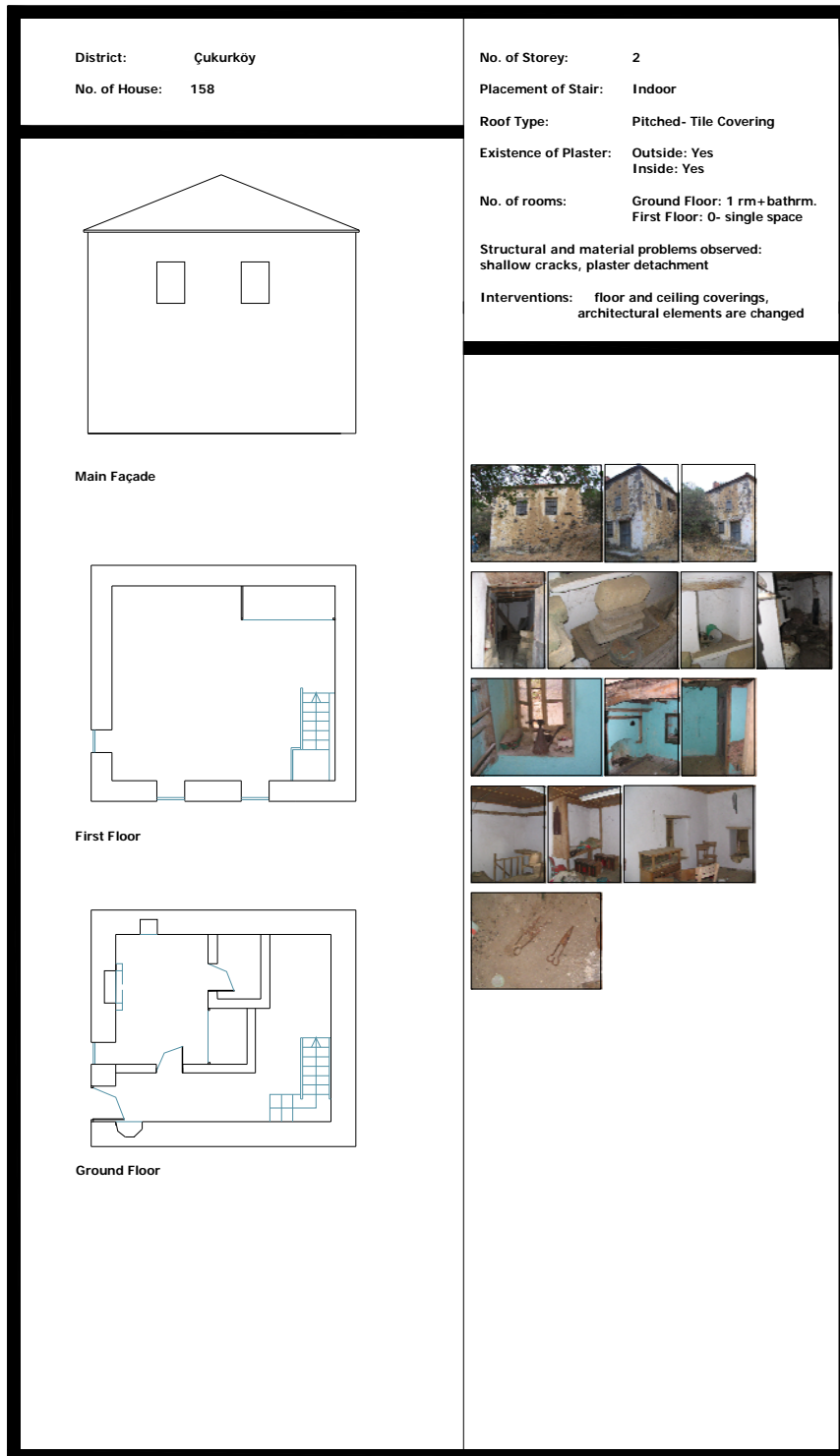


Figure D 18

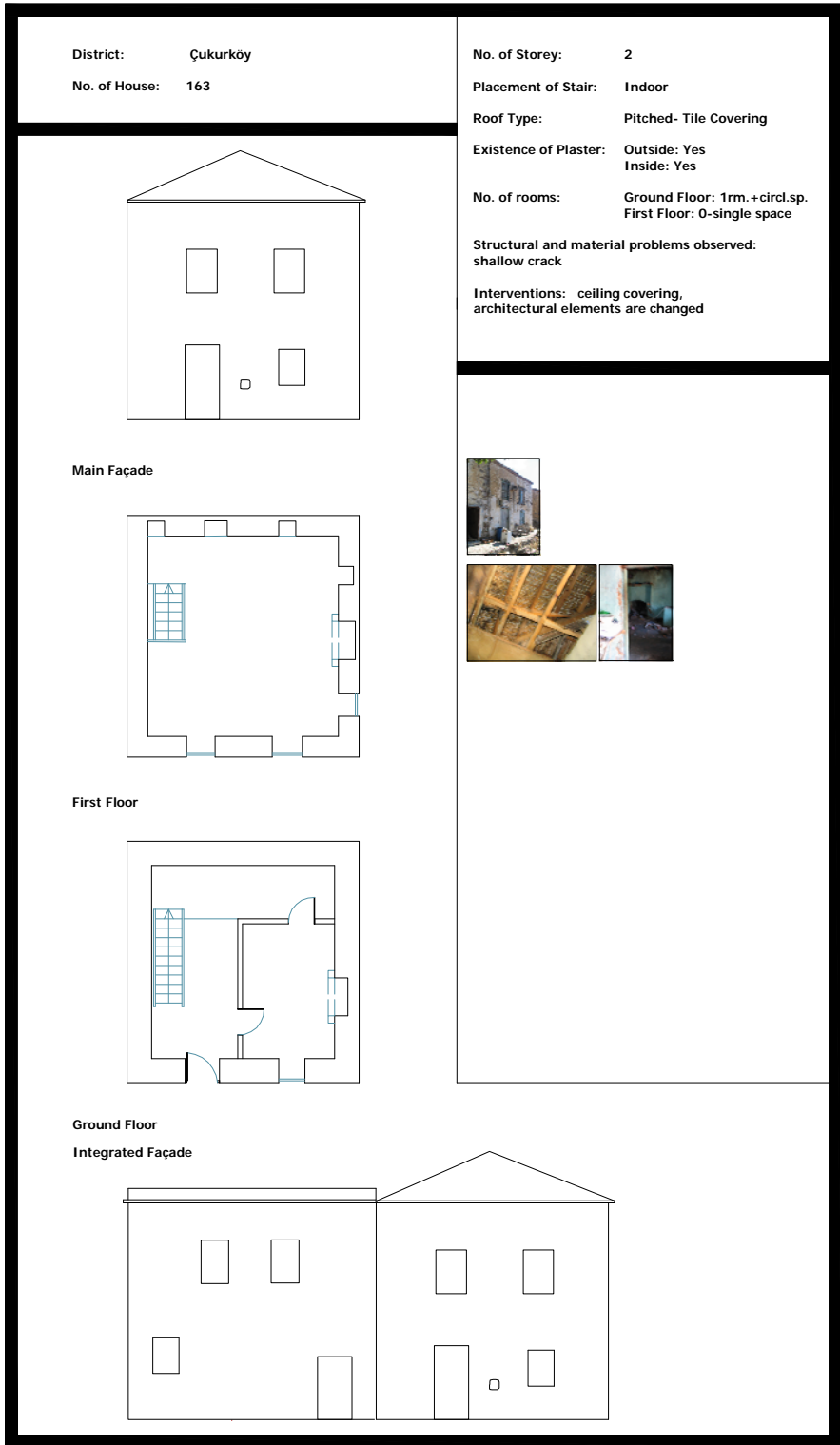


Figure D 19

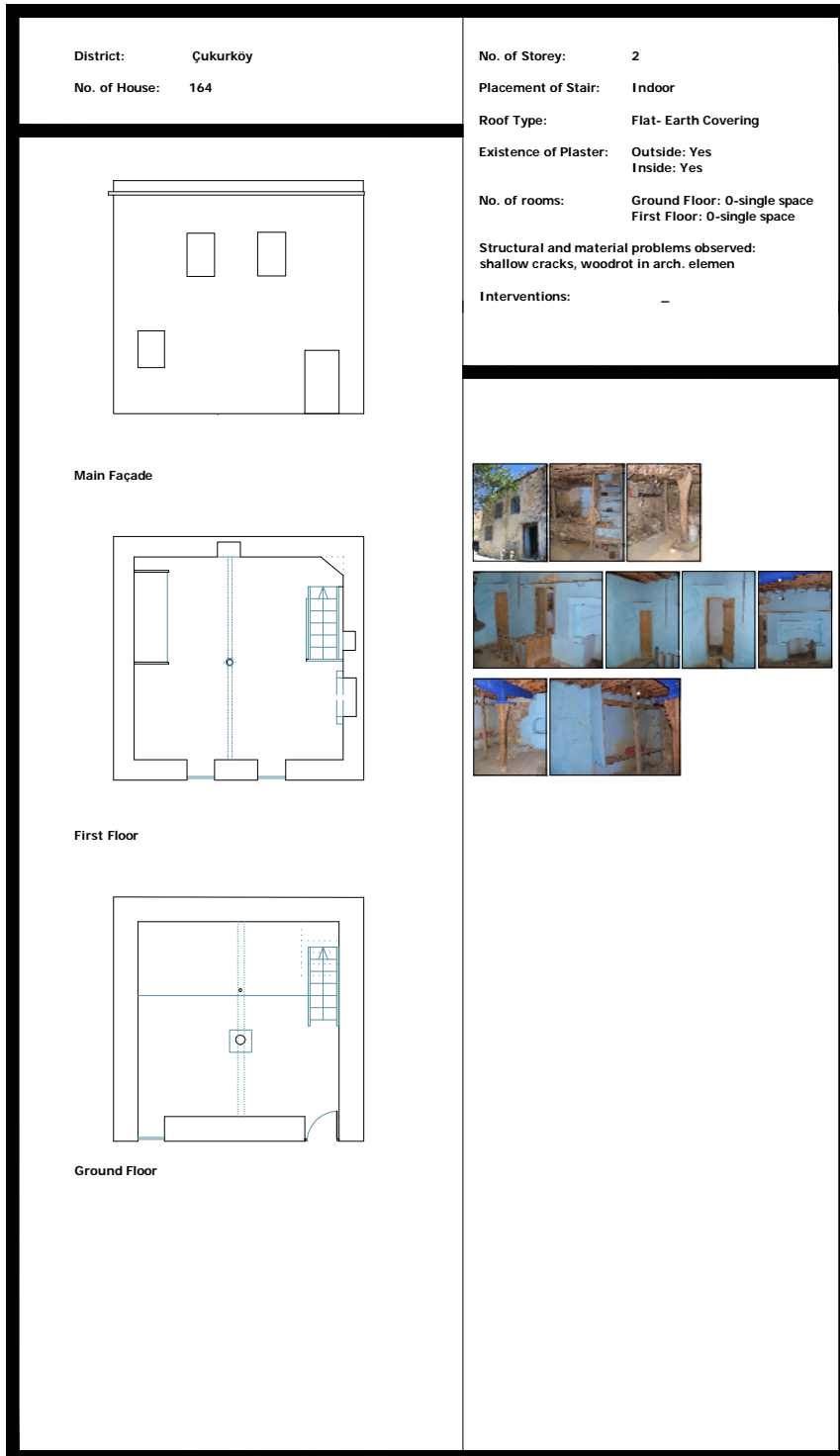


Figure D 20

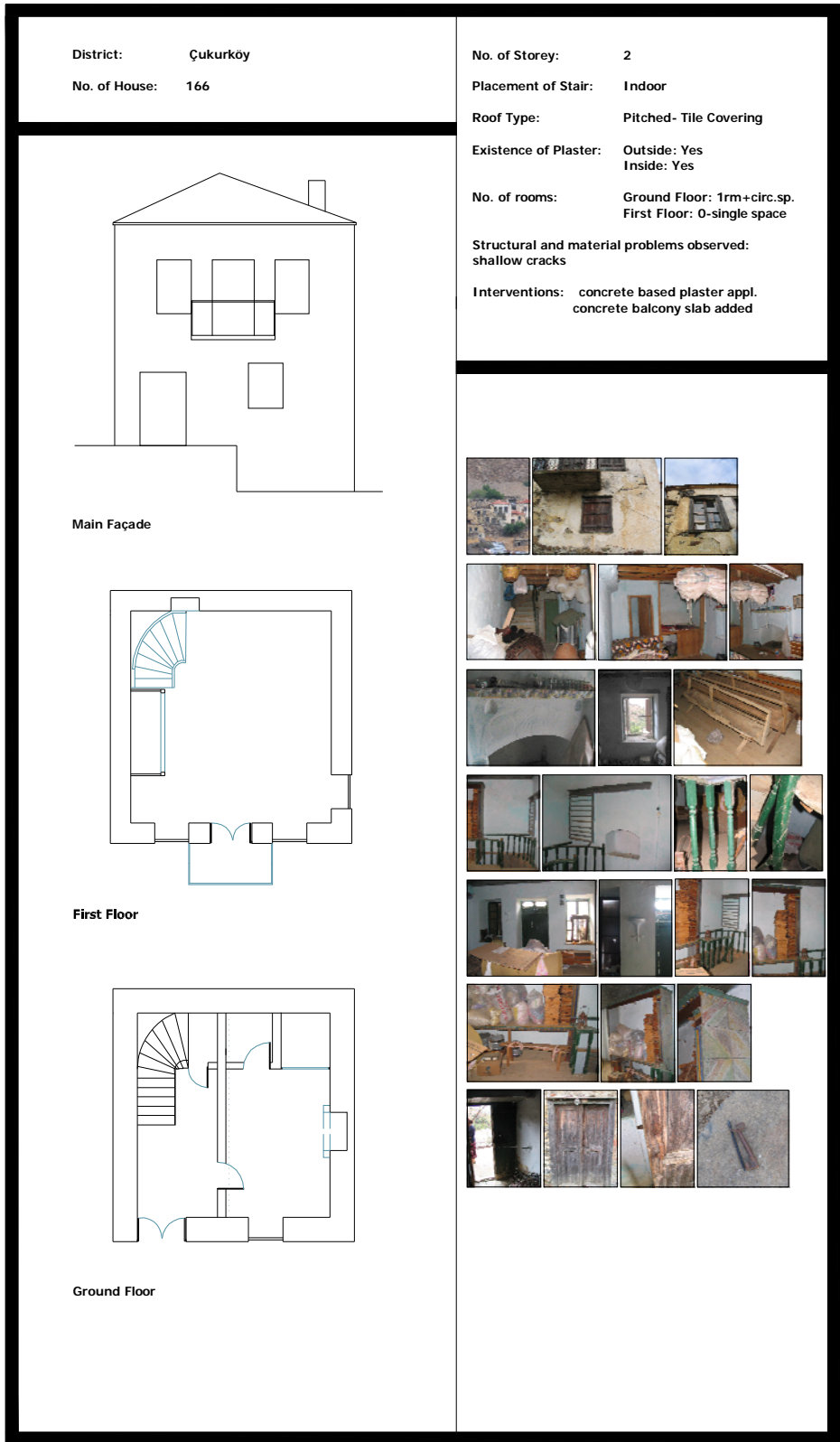


Figure D 21

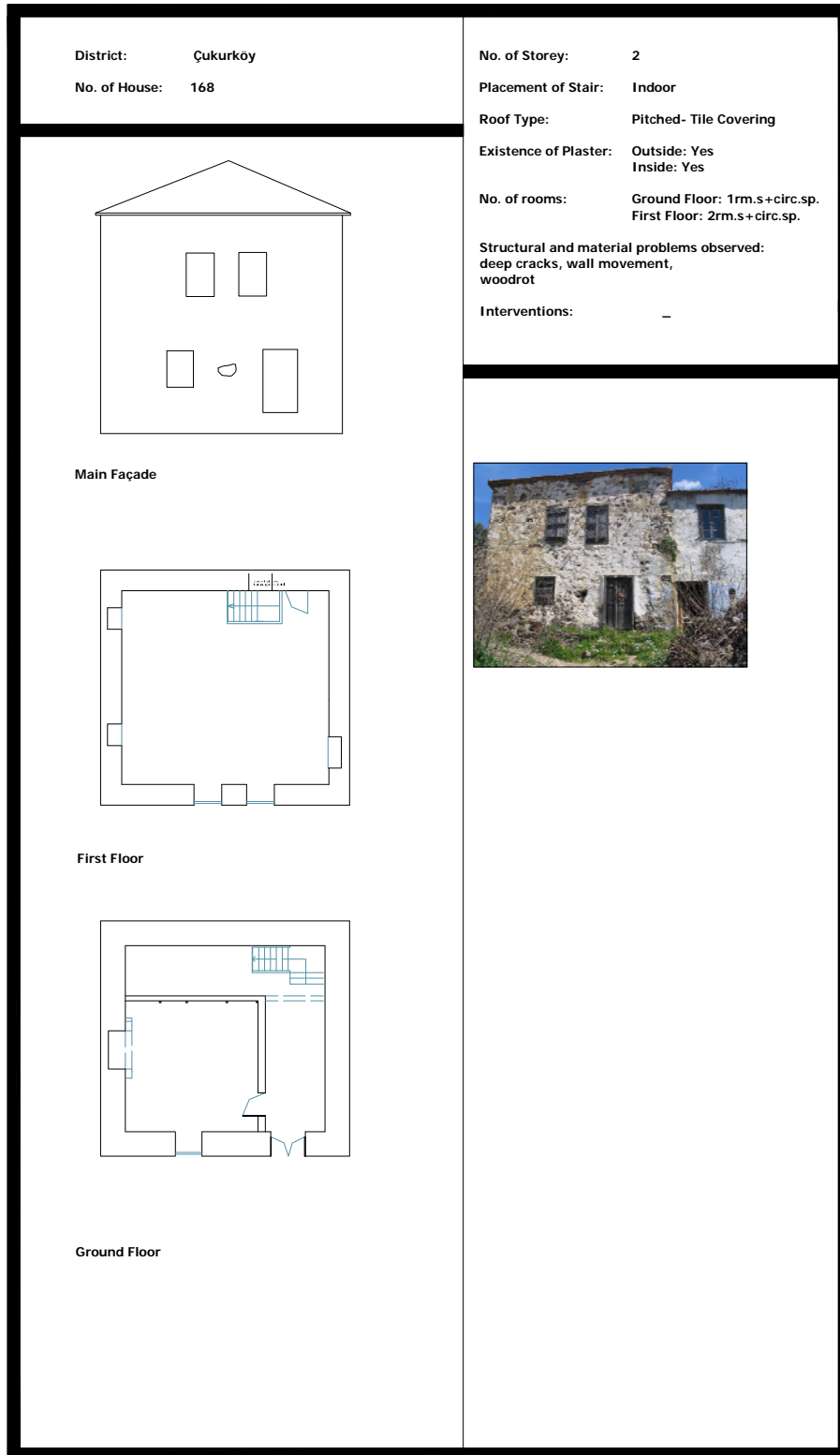


Figure D 22



Figure D 23

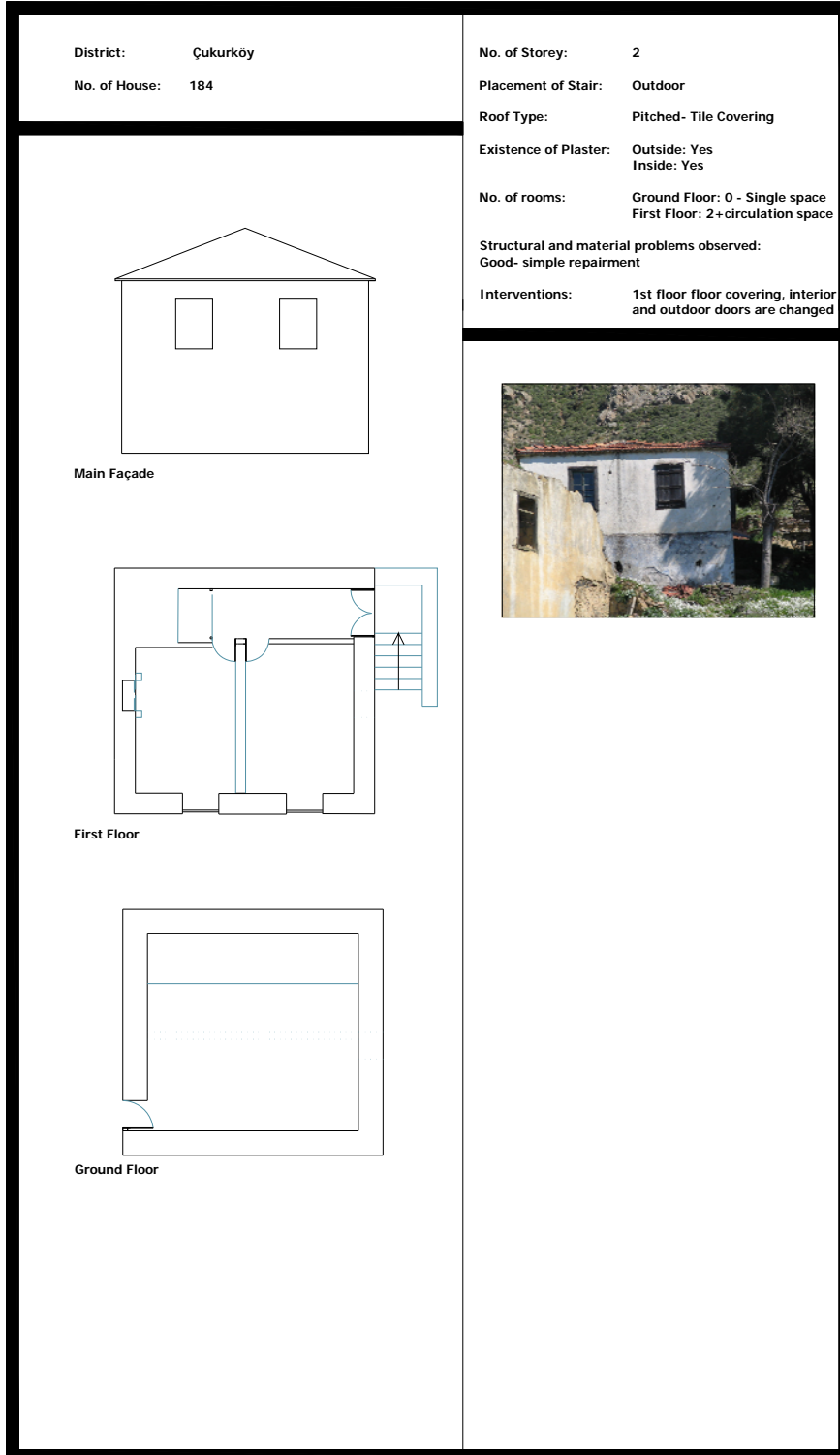


Figure D 24



Figure D 25

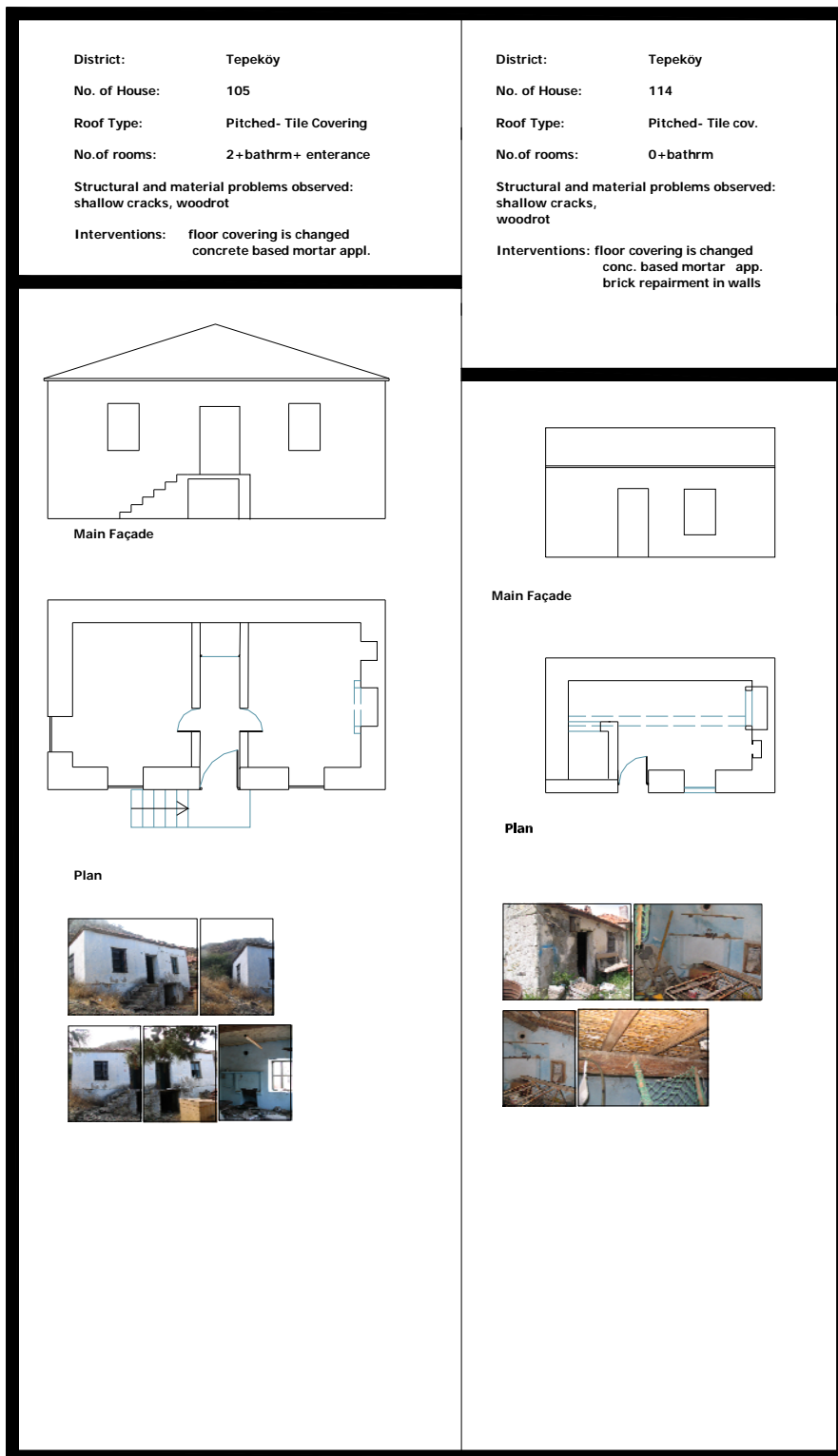


Figure D 26

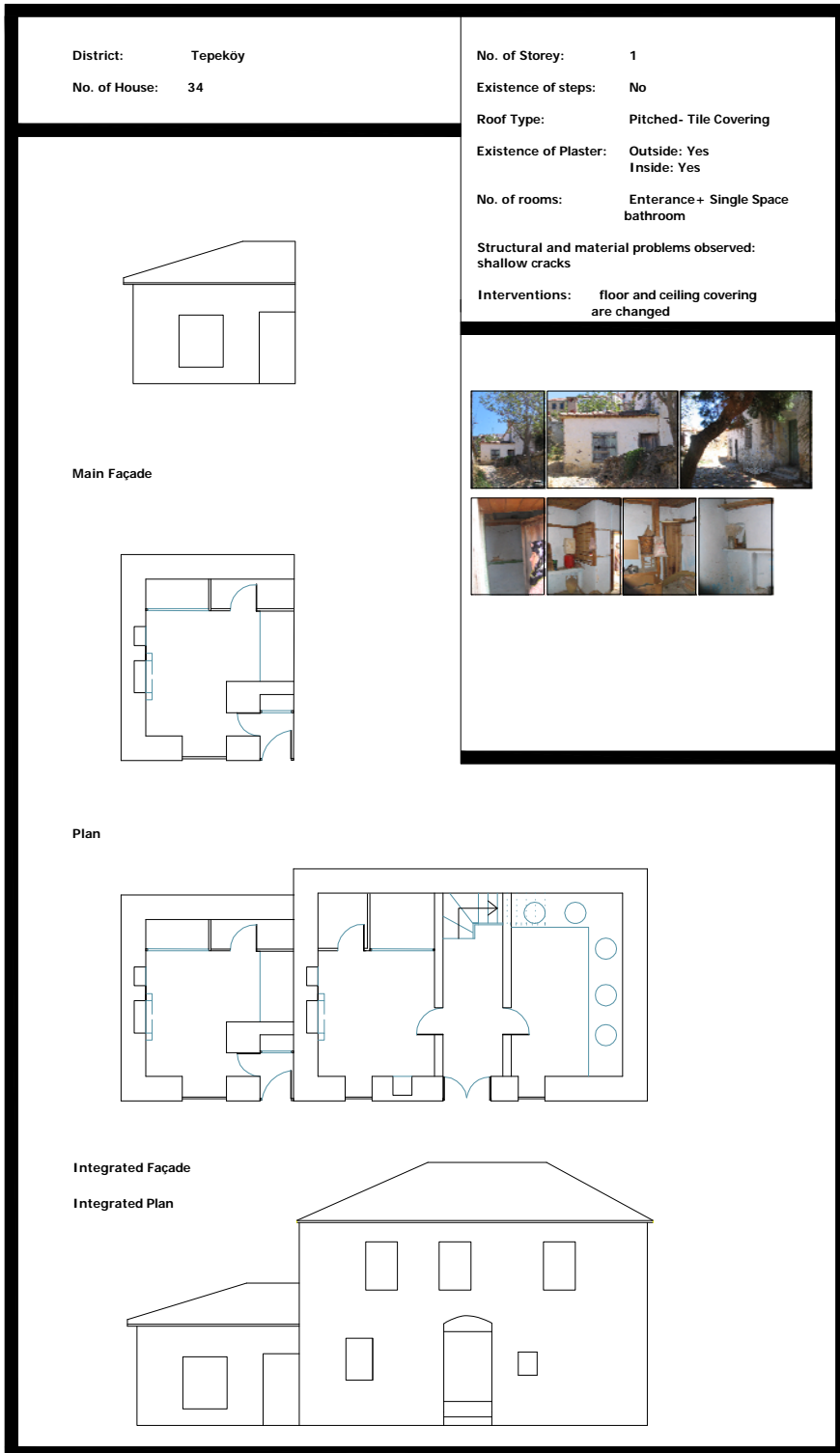


Figure D 27