



# Silent Witnesses of the Sacred Region: Findings and Evaluations About Ottoman Period Non-Muslim Places of Worship in Trabzon-Hamsiköy

Fulya Üstün Demirkaya\*   
Ecem Özdenizci Nuhoglu\*\* 

## Abstract

Trabzon-Değirmendere Valley is the third holy place for the Orthodox after Jerusalem and Hagion Oros (the Holy mountain). This study intends, through a field work, to trace and document the places of worship built by non-Muslims in Hamsiköy Valley, which is a branch of Değirmendere Valley that had the densest non-Muslim population, not included in the current literature or not made subject to comprehensive determinations and analyses. On-site determination and documentation studies were carried out in the study by tracing down the Non-Muslim places of worship situated in Hamsiköy Valley. Coordinates of these buildings were established, measurements were conducted whether the building/remnant was existing, schematic plans were drawn and photographs were taken. Inventory forms were generated in accordance with the information obtained. The building/remnants were processed on maps and their locations/positions were documented and their interrelations and the topography of the area was exhibited. A total number of 47 non-Muslim worship places were identified in Hamsiköy Valley in the current literature. Only 14 of these 47 buildings were located during the land study and 19 more buildings that could not be matched with the 47 buildings in the literature were identified during the field work. Hamsiköy Valley which is a branch of Değirmendere Valley, extending from the center of Maçka to Zigana in the south defines the spatial boundaries of the research. While the beginning of the period in question commences with conquest of Trabzon by the Ottoman, the temporal boundary of the study is drawn by the 19th century when extensive rights were granted to non-Muslims and then Turkish-Greek population exchange that took in 1923. This study was conducted for tracing down the places of worship built by non-Muslims in the past in Hamsiköy Valley in Trabzon. These non-Muslim buildings, for which there is not enough information about their current situation despite references in the literature, were identified on site, their coordinates were determined, their sketches were drawn, photographed and taken into inventory.

## Keywords:

*Değirmendere valley, Hamsiköy valley, non-muslim places of worship, Trabzon*

\* Department of Architecture, Karadeniz Technical University, Trabzon, Türkiye  
(Corresponding author)  
✉ Email: fulyastn@ktu.edu.tr

\*\* Department of Architecture, Avrasya University, Trabzon, Türkiye  
✉ Email: ecem.ozdenizci@avrasya.edu.tr

**To cite this article:** Üstün Demirkaya, F., & Özdenizci Nuhoglu, E. (2022). Silent Witnesses of the Sacred Region: Findings and Evaluations About Ottoman Period Non-Muslim Places of Worship in Trabzon-Hamsiköy. *ICONARP International Journal of Architecture and Planning*, 10 (1), 244-276. DOI: 10.15320/ICONARP.2022.202



## INTRODUCTION

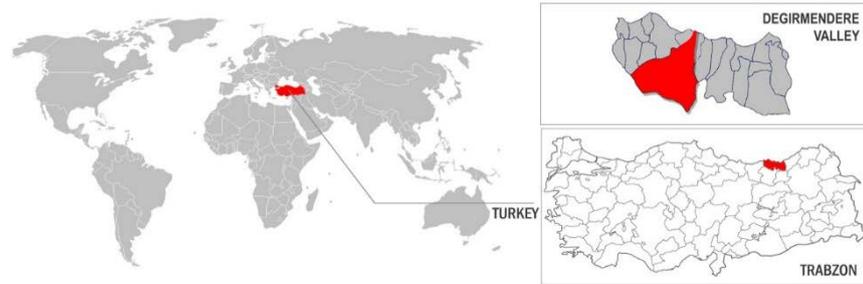
Anatolia is an important geographical area settled on the fertile lands of the East and the West where individuals from different religious and ethnic backgrounds could establish a society, adopt the most appropriate solutions for their time and develop architectural works within that context. Situated on these lands, the Eastern Black Sea Region has drawn the attention of many civilizations throughout history with its geographical and geopolitical location. As such, the region has accumulated traces of ancient civilizations and become a focal point for observing physical changes that occurred between one and then next.

The Eastern Black Sea Region has the quality of being a central region surrounded by the Black Sea in the north, Eastern Anatolia in the south, the Caucasus in the northeast and Central Anatolia in the southwest. The region exhibits a distinct geographical structure with its mountain ranges forming its natural boundaries and valleys extending perpendicular to the sea constituting the only connecting axis between the midlands and the coast. Although the valleys which generally extend through the mountains perpendicularly are the most natural paths to reach the midlands, there is almost no possibility to pass between the valleys. Therefore, the valleys which establish boundaries between settlements also act as a barrier between them, in terms of socio-cultural and ethnic structure, besides constituting a physical linkage and being restrictive. These geographical conditions constitute the main factor for many settlements on the Eastern Black Sea coastline in terms of their history. The natural structure that is not fit for settlement had influence on the fact that the settlements were squeezed into the narrow coastline or the regions where the valleys meet the sea, and the transportation restrictions had influence on the fact that they were squeezed in the bays that are natural harbors (Tuluk, 2016).

Presence of Değirmendere Valley, which is located adjacent to the province of Trabzon and has been suitable for linking the coastline to the midlands since the early times of the region's history, is important in the area due to its topographical structure (Figure 1). Değirmendere Valley, which can be considered as the "entrance gate of Trabzon Province" has been in communication with Anatolia, Middle East, Far East and the Caucasus continuously throughout history with its mountain passes and trade routes unlike other valley systems that are isolated within themselves as a consequence of the geography of the Eastern Black Sea region (Bryer & Winfield, 1985). Because of its strategic location, despite the geographical factors in question, while it created isolated living spaces for people who want to be out of sight interestingly. It also became one of the popular settlements for certain communities that wanted to benefit from the advantages of being located on an active transit path for the trade routes (Tuluk, 2010).

This valley is found on the most important roads reaching to Trabzon, the capital city of the Komnenos Dynasty, and accommodates the empire's largest population. As the third holiest place for the

Orthodox after Jerusalem and Hagion Oros (the Holy mountain) (Ayar, 2017), the valley accommodates the Meryemana (Sümela), Vazelon and Kuştul monasteries and the most renowned samples of these cultural/historical artifacts. However, having hosted communities of various ethnic and religious backgrounds, as well as cultures, throughout its history, the valley accommodates many architectural works besides its monasteries that do not attract attention, but these continue to exist silently.



**Figure 1.** Geographical location of Trabzon-Değirmendere Valley, Turkey (Prepared by Authors).

The valley hosted a dense, non-Muslim population consisting of Orthodox Christians called Greeks, from the conquest of Trabzon by the Ottoman in 1461 until the beginning of the 20th century, it seems that the non-Muslim artifacts pertaining to the Ottoman period have been neglected. The level of the building stock potential is not exactly known other than the three large monasteries which are most renowned and mainly registered by the Cultural Heritage Preservation Board and the churches which were converted into mosques following the Ottoman conquest. Hence, there is no doubt that there are several non-Muslim places of worship, most of which were built in the 19th century and used as pastures, meadows, barns, stables, etc. They are present in addition to the buildings which functioned as places of worship until new mosques were built (yet, it can be said that these group of buildings are fortunate in terms of preservation).

Many questions on matters such as whether the rise in construction of churches in Ottoman, particularly upon granting extensive rights and privileges to non-Muslims after the 1839 Imperial Edict of Gülhane and 1856 Imperial Edict of Reform (Pekak, 2009) had any correspondence in Değirmendere Valley and its branches too, and which qualities the buildings that were built if a construction practice is in question and whose traces have been erased until now or perhaps are being erased today had are still awaiting answer.

It aims to reveal the non-Muslim places of worship established as a result of the political and social dynamics that took place in the course of history when the Ottoman Empire ruled, starting with the conquest of Trabzon in 1461 until the Turkish-Greek population exchange in the region in 1923.

It is known that construction activities continued in their traditional form in the Ottoman Empire while it was obligatory to receive permit for the construction and repair of churches, even in villages. Although it

is known that the activities in question are mostly not reflected in the documents, it is obvious that the area itself contains data that will provide the answer for many of the questions quoted above. In this study, answers to these questions were sought through use of archival documents, travel books and buildings referred in current studies, as well as tracing method conducted directly in the area. Considering the Değirmendere Valley provides a large and extensive settlement, Hamsiköy Valley which is a branch of it, extending from the center of Maçka to Zigana in the south, was selected as the area of study. The main reason for the research covering Hamsiköy Valley is that the valley has the densest non-Muslim population and accordingly, the building stock compared to the other four valley branches following the Ottoman conquest. Another reason is that these buildings were distributed evenly across the valley and spread over too many settlements instead of being concentrated on one place.

This study intends through a field work, to trace and document the places of worship built by non-Muslims in Hamsiköy Valley, which is a branch of Değirmendere Valley, which once had the densest non-Muslim population, not included in the current literature or not made subject to comprehensive determinations and analyses (either survived until now or demolished due to various reasons). In line with the purpose established, the study was configured on three basic steps. The first step consists of creating an inventory of non-Muslim places of worship located in Hamsiköy Valley, which are included in the literature, by examining archival documents, travel books Committee of Conservation of Cultural Assets (CCCA) registration forms and current researches. Within this context, the names, location, etc. data obtained from the literature about the buildings together with the data and the route where the study would be carried out was determined and the field work was planned in communication with the mukhtars of the quarters in order to carry out on-site identification work quickly and without interruption. In the second step of the study, on-site identification studies were carried out as accompanied by the local people who were contacted. All registered and unregistered buildings that can be reached in the area have been identified on site at this stage. Coordinates of 19 buildings which are the subject of the study and cannot be associated with the buildings whose names are found in the literature were established, measurements were conducted if the building/remnant is existing and schematic plans were drawn and photographs were taken to create a visual archive. The third step of the study includes the documentation and examination of the data obtained in the field. Inventory forms containing the name of the buildings, villages/quarters they are located in, registration status, original function, current situation, material and construction technique, coordinate information, as well as sketches and photographs thereof were generated for 19 buildings/remnants identified in the area for this purpose. Also, maps were generated in order to document the positions/locations of the

remnants that were destroyed and generally covered by dense vegetation, and moreover, to demonstrate their relations with each other and the topography of the area. The buildings were processed on the maps generated via Google Maps and Google Earth based on coordinate information of their location while creating the maps. The buildings that are identified to be churches are named as churches/chapels since their structural integrity is not impaired and/or the plan diagrams are legible in the evaluation of the existing conditions of the identified buildings. Even if the other remnants are referred to as a church by oral sources, they are named as buildings when the available data are insufficient to assert that the building in question is a church or chapel. These names are coded as C (church) and B (Building) to facilitate reading generated inventory forms and maps. All written and visual documentation obtained after the inventory study were evaluated both in the context of ground-building and examined together with the geographical, commercial and demographic dynamics of the valley.

## **GENERAL INFORMATION ABOUT THE HAMSIKOY VALLEY**

### **Historical Background**

Hamsiköy is located 50 km from the center of Trabzon and 20 km from Maçka district. Located within the borders of Maçka district and known as a village until 2012, Hamsiköy became a quarter in 2012 with Trabzon becoming a metropolitan city. While the exact period of settlement in the Değirmendere Valley, which has always been an important hub because of its strategic location, is unknown, the region's history can be traced back to 1000BC since it is inextricably linked to Trabzon (Durmuş, 2010). Some historians state that the name Hamsiköy derives from the archaic Hellenic word "Xemadia" which means winter quarters, wintering place, while others state that it derives from the word "Hasi", that is, the 5 cold months of the year, based on the climate or geography of the region (Karagöz, 2006). With its accessible and secure location, Hamsiköy Valley has always been a renowned area available settlement throughout history. While the autochthonous people of the Eastern Black Sea Region lived in the 400s BC according to Ksenophon, the first written source on the region's history (Ksenophon, 2011), various Turkish groups from the Caucasus and Central Asia settled in and around Değirmendere Valley and influenced the region socially, culturally, and economically (Tellioglu, 2009). It was ruled by Alexander, King of Macedonia since 312 BC, by Pontus State since 280 BC, by Roman Empire from 63 BC to 395 AD and by the Eastern Roman Empire until the foundation of Komnenos Dynasty in 1204 (Aydin, 1997). Formerly ruled by Komnenos, with the conquest of the city of Trabzon by Mehmet the Conqueror in 1461, the valley was also annexed to the Ottoman. Hamsiköy Valley and Değirmendere, of which it is a branch, continued to be important in the Ottoman period as a caravan route connecting the coastline to the interior from the early periods of

its history. During this period, it gained the attribute of a military route and played an important role in the transportation of submunitions and foodstuff, which are brought to Trabzon by sea, to the inner regions and the eastern border (Aygün, 2005). Although the administrative change has caused no change in the commercial and military significance of the valley, it is possible to indicate that a demographic transformation has occurred in the region as a consequence of the settlement policies implemented. While the presence of Muslim Turks in the region increased upon the conquest, it is known that non-Muslim ethnic groups lived in the region for a long time. It is known that the density of Christian population was high in the region, the Greeks left the region with the population exchange following the War of Independence and the Turks were settled after 1923 (Durmuş, 2010). Although the region is a strategic location which has been referred to as the entrance gate of Trabzon or the Eastern Black Sea Region throughout history thanks to the geographical passages it features, this ancient route started to be used as a road with the new highway opened in 1989, as well as offering access to the plateaus and neighborhood settlements, as well as a voyage route for tourism purposes (Kadioğlu, 2006).

249

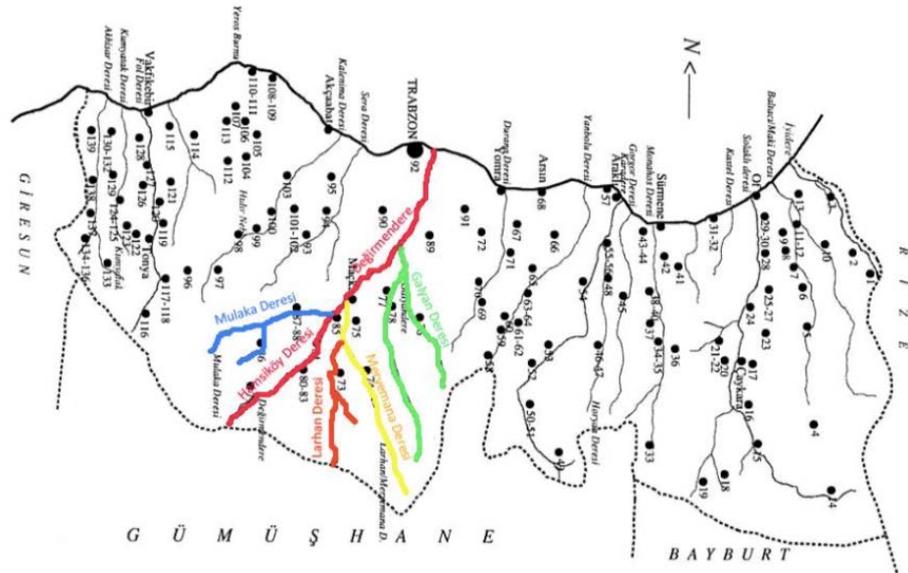


**Figure 2.** Google Earth view of Değirmendere Valley's topography (Processed from Google Earth by Authors).

### **Geography of the Valley: Topography/Connections/Mountain Passes/Trade Routes**

Değirmendere Valley is distinguished from other valleys in the Eastern Black Sea Region as it is geographically quite far from the coast and features several valley systems. Having an extensive basin, the valley is divided into five branches as Galyan diverging to the east from a point near Esiroğlu, Meryemana diverging to the south from a point near Maçka center, Larhan diverging from the west of this branch, Hamsiköy extending from Maçka center to Zigana on the south, and as the valleys that Mulaka Rivers flow, upon diverging from Çatak vicinity to the west after a short distance from the center (Figure 2-3).

Hamsiköy Valley, among these branches, stands out with its topography which offers the most suitable option for settlement in this valley network, which does not feature wide plains, providing passage to mountainous areas through its very steep slopes. The valley is bounded on the north by Değirmendere, on the east by Larhan, on the west by Mulaka Valleys, and on the south by Gümüşhane. The suitable topographic structure of Hamsiköy Valley, which offers isolated living spaces for many communities who want to be out of sight also made it possible to establish a lot of churches spreading deep in the valley.



**Figure 3.** Map showing Değirmendere Valley and its branches (Processed from Brendemoen, 2002; Kazaz, 2016).

The route which is the oldest one and recorded in writing in the region which also comprises Hamsiköy Valley, where the flat land is rarely found, the mountains rise and the valleys get deeper as moving away from the coast was the route used by Greek mercenaries, in other words, the Ten Thousand in 400s BC for the military expedition called Anabasis to pass through Anatolia and reach Trabzon Port (Ksenophon, *Anabasis Onbinlerin Dönüşü*, 2011). The oldest road that connects the valley to its surrounding are the military roads built by Roman Empire in the mountains surrounding the Trabzon region to secure the east of Trabzon, along with military arrangements (69-79 AD). Over time, through addition of new secondary roads to these existing ones in accordance with the political and geographical conditions of the era, the mobility in commercial and military activities was made more fluent (Özsait, 2000). Considering the proximity of the valley to Trabzon, which is a coastal town, additional trade routes come into question in addition to these peripheral connections, which were initially provided for security reasons only. While these roads were connecting the Black Sea and Eastern Anatolia by extending through Değirmendere Valley, the relationship established with the southern regions caused the valley to gain strategic importance (Öztürk, 2011). Caravan routes were established on two routes for summer and winter according to the

geographical and climatic structure of the valley, suitable for commercial transport, providing access to Anatolian midlands from Trabzon port. The first route, known as the winter road, starts by following Değirmendere Valley, which flows to the Black Sea in the east of Boztepe in Trabzon, and follows the valley to the south, climbing the slopes of the valley and reaching to Zigana Pass located at an altitude of 2000 meters by passing over Hortokop, Yayandon, Hamsiköy, as with their former names. And the summer road follows various routes depending on the accommodation locations (Taşkın, 2008).

While the valley exhibits the character of a link between the coastal-midland areas with the roads on it, it has become a principal trade route with the layover-accommodation and assembly points as a spatial organization requirement related to trade. Also, the villages in Hamsiköy branch, which provide a connection to Zigana for the region, have also played a significant role especially in ensuring the security of these routes.

### **Demographic Structure and Population Movements**

The large region in which Hamsiköy Valley is located hosts three large monasteries (Meryemana/Sümela, Vazelon and Kuştul Monasteries) that are highly important for the Orthodox Christian sect. The region is still considered as the third holy place for the Orthodox after Jerusalem and Hagion Oros (the Holy mountain), today (Ayar, 2017). So to say, the endued sanctity is among the significant factors which determine the ethnic and demographic fate of the valley. The region constitutes an exception with regard to the changes that occur mainly as a part of a tradition in many regions of Anatolia. It remained outside of the circle formed around it by Turkish-Islamic states for a long time until 1461, when the Komnenian Dynasty ended. As a matter of fact, the former people of the region were not affected by such change too much for a long time following the Ottoman conquest. The majority of the local inhabitants embraced Islam only in the second century of the Ottoman rule. It is also known that many of these Muslims, who were the descended from the former Byzantine inhabitants still continue to speak their mother tongue (Meeker, 2005).

The register books prepared for Trabzon right after the conquest (1468, 1523, 1553, 1583) and the provincial yearbooks of later date provide intriguing results regarding the Muslim/non-Muslim population of the Ottoman Period (Lowry, 2005). The Muslim population brought from other locations was settled in this holy area as a part of the settlement policy enforced upon the Ottoman conquest, which resulted in an increase in the number of Muslims in time. However, the census conducted nearly 120 years after the conquest indicates that the non-Muslim population in the region is still considerably higher than the Muslim population. In fact, the non-Muslim population increased even more as a result of the political decisions made by the Ottoman Empire towards mid-19th century. Actually, according to the population records

pertaining to the 19th century dated 1842-1845, it is understood that only Muslims lived in 14 of the 40, Muslims and non-Muslims lived in 15, and only non-Muslims lived in the remaining 11 village settlements in the region (Jennings, 1986) (Table 1-2).

As a matter of fact, Hamsiköy Valley hosts the densest non-Muslim population of Değirmendere Valley (Table 1). The fact that Hamsiköy Valley is a branch of it, which constitutes the southern link of the region which is far away from the coast and Trabzon can also be suggested to have an effect on dense non-Muslim population. The influence of Vazelon Monastery, which is located in the south of Hamsiköy and being one of the three important large monasteries for the Orthodox Christian world and is known to have higher authorities than other monasteries (Bryer et al., 2002), on the population cannot be overlooked.

**Table 1.** Villages accommodating non-Muslim population in branches of Değirmendere Valley according to population data dated 1835-1845 (Durmuş, 2011)

	DEĞIRMENDERE VALLEY				
	GALYAN	MERYEMANA	LARHAN	HAMSIKÖY	MULAKA
Quarters of Non-Muslims	Kuşçu	Meryemana	Ardıçhyayla	Hamsiköy	Çesmeler
	Yemişli	Kozağaç	Coşandere	Güzelyayla	Ocaklı
	Alataş	Ortaköy	Akarsu	Çıralı	
	Kuştul			Anayurt	
				Bağışlı	
				Başar	
				Gürgenağaç	
				Dikkaya	

The distribution of population in the valley, the origin of the distribution, beliefs and social life differ from other valleys in the region according to the Timar Register of 1486, the Population Record of 1835 and Trabzon Provincial Yearbook of 1876. No signs of Armenians or any other nation have been found in Hamsiköy Valley. Muslim-Greek or Muslim-Orthodox Christians are residing here (Durmuş, 2011; Emiroğlu, 2002).

**Table 2.** Population distribution of Hamsiköy Valley according to 1486 timar register, 1835-45 population record and 1876-77 provincial yearbook (Durmuş, 2011; Emiroğlu, 2002)

QUARTERS	1486 TIMAR REGISTER			1835-1845 POPULATION RECORD			1876-1877 YEARBOOK		
	NM	M	F	NM	M	F	NM	M	F
Güzelce / Bondila	124	?	24	130	305	71	926	59	526
Sukenarı / Hamurya	149	?	29	277	102	117	473	32	?
Köprüyanı / Sahanoy	40	?	8	149	35	27	?	?	?
Hamsiköy / Habsi	31	-	6	341	-	60	502	-	215
Anayurt / Kiransa	5	-	1	164	-	57	?	?	?
Bağışlı / Konaka	112	-	22	8	-	1	194	85	99
Dikkaya / Zavera	15	-	3	?	-	?	?	?	?
Başar / İstama	?	-	?	101	-	34	?	?	?
Yazılıtaş / Yanandoz	?	?	?	66	?	25	?	?	?
Güzelyayla / Ferganlı	?	-	?	38	-	119	?	?	?
Çıralı / Melanlı	?	-	?	?	-	?	68	?	36

\* Acronyms in the table have their corresponding meanings as NM: Non-Muslim, M: Muslim, F: Family  
\* ?: Population details are unknown

According to the population information of Hamsiköy Valley, while Muslim and Christian populations live together in Güzelce/Bondila,

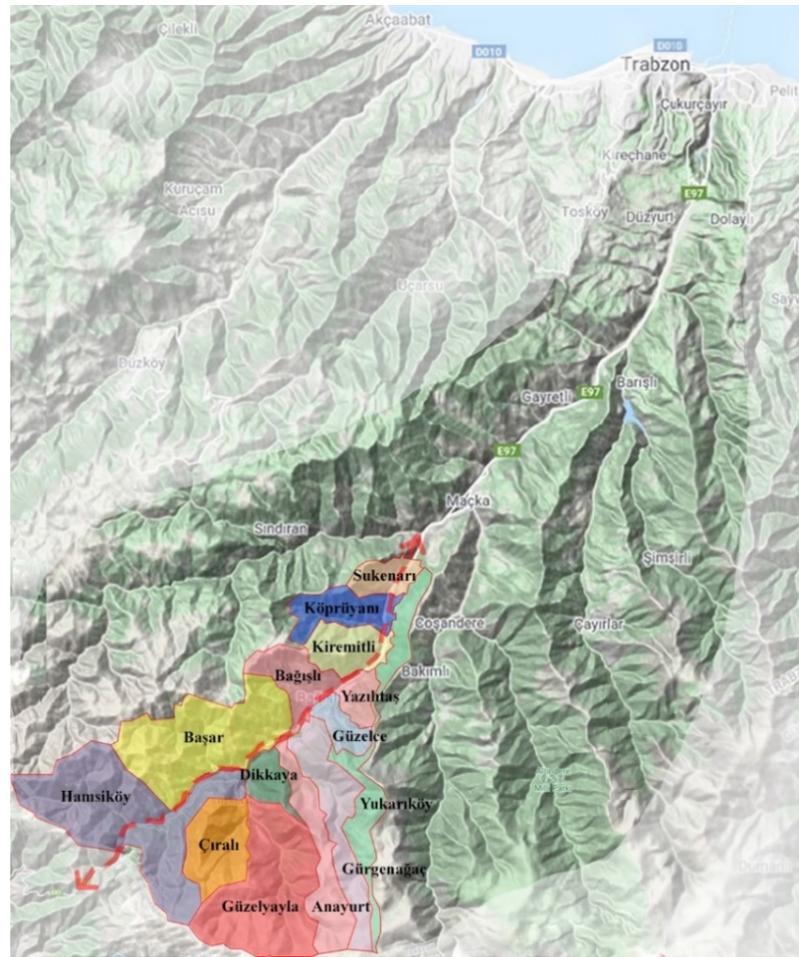
Sukenarı/Hamurya, Köprüyanı/Sahanoy villages; Hamsiköy/Habsi, Güzelyayla/Ferganlı, Çıralı/Melanlı, Dikkaya/Zavera, Anayurt/Kıransa, Bağışlı/Konaka, Başar/İstama, Gürgenağaç/Yanakandoz villages are registered as Christian villages (Durmuş, 2011) (Table 2).

While a large part of the valley was populated by of Orthodox Christians, who were called Greeks, until the beginning of the 20th century, the Greek people moved away from the region as a result of the population exchange that took place after the Russian War dated 1918 and Lausanne Treaty signed in 1923 and people from different parts of Trabzon were made to settle in the vacant places. Particularly, some of the newly built churches would have to be abandoned before they could be completed (Durmuş, 2010).

### **OTTOMAN PERIOD NON-MUSLIM PLACES OF WORSHIP IN HAMSİKÖY VALLEY**

The Değirmendere Valley region, in which the Hamsiköy Valley is located, has importance in terms of its unique geographical structure and its diversified social-cultural texture. It is indisputable that the geographical structure of the region was one of the decisive factors in its cultural formation, as well as the construction activities. Without any doubt, this has been the most basic element that determined the character of the commercial settlement pattern, together with the region's distinct topography. The fact that people lived in the region continuously—as early as the Ottoman conquest—was decisive in the formation of architectural culture in relation to the political, economic, and social dynamism observed in the history of the region. Nonetheless, the Ottoman Empire protected non-Muslims' freedom of religion and conscience, as well as their lives, property, and honor (Pekak, 2009). It is seen that the Ottoman Empire did not follow a policy of making radical changes through Islamization movements in the region but followed a policy of maintaining the balance between Muslims and non-Muslims rather than completely Islamizing the region (Bilgin, 2007). Even though a flexible attitude was not demonstrated towards places of worship as it was in other matters, repairs were permitted now and then and construction of new buildings were permitted in later periods when necessary. In particular, the criterion of being ancient (existing at the time of the conquest) was sought in the construction and repair of places of worship belonging to non-Muslim populations, which became ruined over time, suffered fires and earthquakes or became insufficient due to population increase. If the church was ancient, it was either not touched or allowed to be repaired; if not, it was demolished or not allowed to be repaired (Kenanoğlu, 2004). While it was stipulated that the existing plan type and dimensions should be preserved if repair was needed, the reconstruction of a church was only permitted if it could be proven that a church was present there in the past and could be built in the same place with the same properties (Karaca, 2008).

Although these policies regarding the construction activities of non-Muslims were implemented consistently, it is clear that the arrangements made particularly with 1839 Gülhane and 1856 Reform Imperial Edicts after Treaties of Küçük Kaynarca and Aynalı Kavak signed in the 18th century, were in favor of non-Muslims. Although the issue of obtaining permit continued, many new churches, most of which are large, were built in almost every part of Anatolia especially after the second half of the 19th century, since such would not have caused any restriction in the construction activities of non-Muslims (Eryılmaz, 1990). On the other hand, apart from the edicts released by the state, the priests encouraging everyone who "wants to get entitled to a mansion from heaven" for building a church can be considered as another triggering reason for such increase in construction of churches (Bilgin, 1990).



**Figure 4.** Settlements-quarters in Hamsiköy Valley (Processed from Google Maps by Authors).

In contrast to the usual increase in the Muslim population and mosque construction that we are accustomed to seeing in many parts of Ottoman Anatolia, Hamsiköy Valley draws attention with its non-Muslim population, its prevalence of churches and the influence these had, along with the freedom of belief provided by new regulations enacted by the state and the freedom in construction of places of worship. This caused a serious increase in the number of churches in the region, as in almost

every region of Anatolia, especially since the 19th century. Hence, while the total number of churches across 20 non-Muslim settlements has been 30 until 1856, the number of churches in Değirmendere Valley, which includes Hamsiköy, reached 80 in 1879 (Durmuş, 2013), summarizing the reflections of the state-wide practices in the district setting. However, they had to move away due to the population exchange between Turkey and Greece after the Treaty of Lausanne signed in 1923 and it was not possible for some buildings in construction to be completed.

These buildings, which were built during the Ottoman Period, are scattered over a total of 14 quarters in today's Hamsiköy Valley, including the quarters of Anayurt, Bağışlı, Başar, Çıralı, Dikkaya, Gürgenağaç, Güzelce, Güzelyayla, Hamsiköy, Kiremitli, Köprüyanı, Sukenarı, Yazılıtaş and Yukarıköy (Figure 4).

A total number of 47 non-Muslim worship places were identified in Hamsiköy Valley in the current literature. Only 14 of these 47 buildings could be located during the land study. Further 19 structures that could not be matched with the literature information were identified during the field work. Within this framework, while there is a possibility that the 19 buildings identified in the area may coincide with these 47 buildings, information on existence of a total number of 66 structures has been obtained as 7 in Anayurt, 10 in Bağışlı, 8 in Başar, 4 in Çıralı, 3 in Dikkaya, 7 in Gürgenağaç, 3 in Güzelce, 2 in Güzelyayla, 4 in Hamsiköy, 6 in Kiremitli, 3 in Köprüyanı, 2 in Sukenarı, 3 in Yazılıtaş and 4 in Yukarıköy. 14 of these buildings that can be found in the current literature and that can be identified in the area are as follows; 1 in Anayurt, 3 in Bağışlı, 1 in Gürgenağaç, 1 in Hamsiköy, 4 in Kiremitli, 1 in Sukenarı and 3 in Yukarıköy (Table 3).

**Table 3.** Non-Muslim places of worship in Hamsiköy Valley

	Places of Worship in the Literature			Places of Worship in the Literature and that have been Located	Found in the Fieldwork But not Matched with Places of Worship in the Literature	
	1	2	3			
Anayurt Quarter	1	Anayurt Quarter Mosque	(CCCA Archive; Durmuş, 2011; İmamoğlu, 2014)	Anayurt Quarter Mosque	-	
	2	?	?	?	Unnamed Church I	C1
	3	?	?	?	Unnamed Church II	C7
	4	Church with Umbrella	(Bryer & Winfield 1985)	?	?	
	5	St. Anna Church	(Bryer & Winfield 1970)	?	?	
	6	Theotokos Church	(Bryer & Winfield 1985)	?	?	
	7	Theotokos Monastery	(Bryer & Winfield 1985)	-	-	
Bağışlı Quarter	8	Unnamed Church I	(CCCA Archive)	Unnamed Church I	-	
	9	Unnamed Church II	(CCCA Archive; Sümerkan & Okman, 1999)	Unnamed Church II	-	
	10	Unnamed	(CCCA Archive)	Unnamed	-	

		Chapel I		Chapel I		
	11	St. Basil Church	(Bryer & Winfield 1985)	?	?	
	12	St. Gregory Church	(Bryer & Winfield 1985)	?	?	
	13	St. Pankratios Church	(Bryer & Winfield 1985)	?	?	
	14	St. Constantine Church	(Bryer & Winfield 1985)	?	?	
	15	St. Helen Church	(Bryer & Winfield 1985)	?	?	
	16	St. (Theodore) Gabras Chapel	(Bryer & Winfield 1985)	?	?	
	17	St. Gregory of Nyssa Monastery	(Bryer & Winfield 1985)	-	-	
Başar Quarter	18	?	?	?	Unnamed Church I	C2
	19	?	?	?	Unnamed Church II	C8
	20	?	?	?	Unnamed Building I	B8
	21	St. Cosmas St. Damian Church	(Bryer & Winfield 1985)	?	?	
	22	St. Longinos Church	(Bryer & Winfield 1985)	?	?	
	23	St. John Prodromos Church	(Bryer & Winfield 1985)	?	?	
	24	St. Sabbas Church	(Bryer & Winfield 1985)	?	?	
	25	St. Nicholas Church	(Bryer & Winfield 1985)	?	?	
Çıralı Quarter	26	?	?	?	Unnamed Building I	B4
	27	Holy Savior Church	(Bryer & Winfield 1985)	?	?	
	28	St. John Chrysostom Church	(Bryer & Winfield 1985)	?	?	
	29	The Taxiarchai Church	(Bryer & Winfield 1985)	?	?	
Dikkaya Quarter	30	?	?	?	Unnamed Church I	C9
	31	Unnamed Church II	(Durmuş, 2011)	?	-	
	32	St. Christopher Church	(Bryer & Winfield 1985)	?	?	
Gürgenagaç Quarter	33	Gürgenagaç Quarter Mosque	(CCCA Archive; Sümerkan & Okman, 1999)	Gürgenagaç Quarter Mosque	-	
	34	?	?	?	Unnamed Church I	C3
	35	?	?	?	Unnamed Building I	B9
	36	Theotokos Church	(Bryer & Winfield 1985)	?	?	
	37	St. George of Rachata Church	(Bryer & Winfield 1985)	?	?	
	38	Evangelistria Chapel	(Bryer & Winfield 1985)	?	?	
	39	Theotokos Lachanas Monastery	(Bryer & Winfield 1985)	?	?	
Güzelce Quarter	40	?	?	?	Unnamed Building I	B5
	41	?	?	?	Unnamed Building II	B10
	42	Unnamed Church III	(CCCA Archive; Sümerkan & Okman, 1999)	?	-	
Güzelyayla Quarter	43	?	?	?	Unnamed Church I	C4
	44	?	?	?	Unnamed Building I	B1
Hamsiköy Quarter	45	Hamsiköy Mosque	(CCCA Archive; Sümerkan & Okman, 1999)	Hamsiköy Mosque	-	
	46	?	?	?	Unnamed Building I	B2

	47	Koimesis of Theotokos Church	(Bryer & Winfield 1970)	?	?	
	48	Holy Savior Chapel	(Bryer & Winfield 1985)	?	?	
Kiremitli Quarter	49	?	?	?	Unnamed Church I	C5
	50	?	?	?	Unnamed Building I	B3
	51	Panagia Keramesta	(CCCA Archive; Sümerkan & Okman, 1999)	Panagia Keramesta	-	
	52	Vazelon Monastery	(CCCA Archive; Bryer et al., 2002)	Vazelon Monastery	-	
	53	Church of Vazelon Monastery	(CCCA Archive; Bryer et al., 2002)	Church of Vazelon Monastery	-	
	54	Chapel of Vazelon Monastery	(CCCA Archive; Sümerkan & Okman, 1999)	Chapel of Vazelon Monastery	-	
Köprüyanı Quarter	55	?	?	?	Unnamed Church I	C6
	56	The Taxiarchai Church	(Bryer & Winfield 1985)	?	?	
	57	Gregory of Neocaesarea Church	(Bryer & Winfield 1985)	?	?	
Sukenarı Quarter	58	Sukenarı Quarter Mosque	(CCCA Archive)	Sukenarı Quarter Mosque	-	
	59	?	?	?	Unnamed Building I	B6
Yazılıtaş Quarter	60	?	?	?	Unnamed Building I	B7
	61	St. Eugenios Church	(Bryer & Winfield 1985)	?	?	
	62	St. Marina Chapel	(Bryer & Winfield 1985)	?	?	
Yukarıköy Quarter	63	Unnamed Church I	(CCCA Archive)	Unnamed Church I	-	
	64	Unnamed Chapel I	(CCCA Archive)	Unnamed Chapel I	-	
	65	Unnamed Chapel II	(CCCA Archive)	Unnamed Chapel II	-	
	66	Ayane Monastery	(Durmuş, 2013)	-	-	

A total number of 19 buildings identified during the field work, however, which could not be matched with 47 buildings included in the current literature were distributed as 2 in Anayurt Quarter, 3 in Başar Quarter, 1 in Çıralı Quarter, 1 in Dikkaya Quarter, 2 in Gürgenağaç Quarter, 2 in Güzelce Quarter, 2 in Güzelyayla Quarter, 1 in Hamsiköy Quarter, 2 Kiremitli Quarter, 1 in Köprüyanı Quarter, 1 in Sukenarı Quarter and 1 in Yazılıtaş Quarter (Table 4).

While it became known that out of 47 buildings identified in Hamsiköy Valley from the literature, 2 were built before the Ottoman Period (...-1461), 3 were built before the Tanzimat Reform era (1461-1839), and 3 were built after Tanzimat Reform era (1839-...) (Zerzelides, 1959; Sinclair, 1989; Durmuş, 2011), information on dates of construction of the remaining 39 buildings could not be reached. While it became known that out of 14 buildings, whose locations could be identified, 2 were built before the Tanzimat Reform era (1461-1839), 3 were built after the Tanzimat Reform era (1839-...) (Durmuş, 2011), information on dates of construction of the remaining 9 buildings could not be reached. It is not possible to reach a definite judgment on the construction date of the 19 buildings that are the subject of the study. It

is not possible to reach a definite judgment on the construction date of the 19 buildings that are the subject of the study.

**Table 4.** 19 buildings that could not be matched with 47 buildings in the current literature

NAME OF QUARTER	NAME OF BUILDING	CURRENT STATE
Anayurt Quarter	C1 Anayurt-Unnamed Church I	Still Standing
	C7 Anayurt-Unnamed Church II	Demolished-Quarter is Known
Başar Quarter	C2 Başar-Unnamed Church I	Still Standing
	C8 Başar-Unnamed Church II	Demolished-Quarter is Known
	B8 Başar-Unnamed Building I	Cannot Be Located
Çıralı Quarter	B4 Çıralı-Unnamed Building I	Another Building/Mosque is Built Over
Dikkaya Quarter	C9 Dikkaya-Unnamed Church I	Demolished-Quarter is Known
Gürgenaç Quarter	C3 Gürgenaç-Unnamed Church I	Still Standing
	B9 Gürgenaç-Unnamed Building I	Cannot Be Located
Güzelce Quarter	B5 Güzelce-Unnamed Building I	Another Building/Mosque is Built Over
	B10 Güzelce-Unnamed Building II	Cannot Be Located
Güzelyayla Quarter	C4 Güzelyayla-Unnamed Church I	Still Standing
	B1 Güzelyayla-Unnamed Building I	Demolished-Quarter is Known
Hamsiköy Quarter	B2 Hamsiköy-Unnamed Building I	Demolished-Quarter is Known
Kiremitli Quarter	C5 Kiremitli-Unnamed Church I	Still Standing
	B3 Kiremitli-Unnamed Building I	Another Building/Mosque is Built Over
Köprüyanı Quarter	C6 Köprüyanı-Unnamed Church I	Still Standing
Sukenan Quarter	B6 Sukenan-Unnamed Building I	Another Building/Mosque is Built Over
Yazılıtaş Quarter	B7 Yazılıtaş-Unnamed Building I	Another Building/Mosque is Built Over

While some of the buildings among those, which still exist today, preserve their genuine structure, some of the remaining were destroyed and some of them have been replaced by another structure (mosque/masjid) constructed or are known only for their property. It was revealed that among 19 buildings considered within scope of the study, 1 (Kiremitli-Unnamed Church I) has partially preserved structural integrity, 4 (Anayurt-Unnamed Church I, Başar-Unnamed Church I, Gürgenaç-Unnamed Church I, Güzelyayla-Unnamed Church I) have fully preserved foundations and partially preserved walls; 1 (Başar-Unnamed Church II) has only walls preserved and impaired structural integrity; 5 (Dikkaya-Unnamed Church I, Güzelyayla-Unnamed Building I, Hamsiköy-Unnamed Building I, Gürgenaç-Unnamed Building I, Güzelce-Unnamed Building I) have been fully destroyed, 5 (Kiremitli-Unnamed Building I, Çıralı-Unnamed Building I, Güzelce-Unnamed Building I, Sukenarı-Unnamed Building I, Yazılıtaş-Unnamed Building I) have been fully destroyed and replaced by another structure/mosque constructed. The remaining 3 buildings (Anayurt-Unnamed Church II, Köprüyanı-Unnamed Church I, Başar-Unnamed Building I) could not be reached due to valley topography and the current status of the building could not be identified since on-site examination of the building could not be carried out.

## INVENTORY

### Buildings Still Standing Today

*C1-Anayurt-Unnamed Church I:* It is located in Trabzon province, Maçka District, Anayurt Quarter, Countryside Vicinity, lot 104 and plot 6. Being built on a sloped land, the main walls of the church are below the ground level. While the foundation walls of the building are intact,

only some of the main walls have survived. It measures 4m-1.6m inside-to-inside, oriented east-west and has a single apse. Remains of frescos in red and yellow are present on the northern main wall (Table 5).

**Table 5.** Inventory form of Anayurt-Unnamed Church I in Hamsiköy Valley

HAMSIKOY VALLEY – ANAYURT QUARTER				C1
ANAYURT-UNNAMED CHURCH I				
Province	Coordinates	Sketch Map	Position	
Trabzon	40°42'30.24"N, 39°30'27.00"E			
District	Other Name			
Maçka	Unknown			
Quarter	Date of Construction			
Anayurt	Unknown			
Construction System	Construction Material			
Masonry	Rubble Stone			
Current State				
Structural integrity is preserved				
Completely demolished / Not in place				
Structural integrity is impaired		Wall + Roof		
		Wall	X	
		Foundation	X	
Photos				

259

**Table 6.** Inventory form of Başar-Unnamed Church I in Hamsiköy Valley

HAMSIKOY VALLEY – BASAR QUARTER				C2
BASAR-UNNAMED CHURCH I				
Province	Coordinates	Sketch Map	Position	
Trabzon	40°42'56.34"N, 39°30'20.93"E			
District	Other Name			
Maçka	Unknown			
Quarter	Date of Construction			
Başar	Unknown			
Construction System	Construction Material			
Masonry	Rubble Stone			
Current State				
Structural integrity is preserved				
Completely demolished / Not in place				
Structural integrity is impaired		Wall + Roof		
		Wall	X	
		Foundation	X	
Photos				

*C2-Başar-Unnamed Church I:* It is located in Trabzon province, Maçka District, Başar Quarter, Taşlı Vicinity, lot 153, plot 1. It is situated in the woodland located 150m east of Başar Quarter Mosque. While the foundation walls of the building are intact, the western and northern main walls are partially surviving and the remaining walls are completely destroyed. The church measures 5-8.3m inside-to-inside and has a single apse and a barrel vault dome. The church's apse and the

southern main walls have been mostly ruined. It is thought that the vault roofing was supported by a row of columns and semicircular arches connected to these columns, as understood from the columns on the north wall, which are partially more intact and have average thickness of 80cm (Table 6).

*C3-Gürgenagaç-Unnamed Church I:* It is located in Trabzon province, Maçka District, Gürgenagaç Quarter, Lahanoz Vicinity, lot 127 and plot 4. The church is oriented in east-west direction, with three naves and features a basilica plan. Measuring 7.4m-9m outside-to-outside, the northern body wall of the church has been partially ruined, the western and southern main walls have been mostly ruined, and the roofing system has been completely ruined. Traces of window openings can be found in the apse which is partially intact. However, it is not possible to reveal the shapes and numbers of window openings due to dense vegetation. The naos is being used as a chicken coop (Table 7).

**Table 7.** Inventory form of Gürgenagaç-Unnamed Church I in Hamsiköy Valley

HAMSIKOY VALLEY – GURGENAGAC QUARTER			C3		
GURGENAGAC-UNNAMED CHURCH I					
Province	Coordinates				
Trabzon	40°42'57.69"N, 39°31'35.05"E				
District	Other Name				
Maçka	Unknown				
Quarter	Date of Construction				
Gürgenagaç	Unknown				
Construction System	Construction Material				
Masonry	Rubble Stone				
<b>Current State</b>				Wall + Roof	
Structural integrity is preserved				Wall	X
Completely demolished / Not in place		Foundation	X		
Structural integrity is impaired					
<b>Photos</b>					

*C4-Güzelyayla-Unnamed Church I:* It is located in Trabzon province, Maçka District, Güzelyayla Quarter, lot 106 and plot 21. The nave of which resting on four pillars, the apse and some of the main walls of the domed church were destroyed in the 1960s due to the use of wall stones of church in construction of other buildings. The window apertures on the south main wall of the church built of smooth face stone were covered and the entrance door was opened. Known to be used as a mosque in the past, the church is used as a warehouse today (Table 8).

*C5-Kiremitli-Unnamed Church I:* It is located in Trabzon province, Maçka District, Kiremitli Quarter, Countryside Vicinity, lot 107 and plot 5. Although the integrity of the building is partially preserved with its main walls and roof, its apse has been completely destroyed. The

interior of the church, which was built of face stone, has vault roofing (Table 9).

**Table 8.** Inventory form of Güzelyayla-Unnamed Church I in Hamsiköy Valley

HAMSIKOY VALLEY – GUZELYAYLA QUARTER				C4
GUZELYAYLA-UNNAMED CHURCH I				
Province	Coordinates	Sketch Map	Position	
Trabzon	40°40'31.1"N, 39°29'39.8"E			
District	Other Name			
Maçka	Unknown			
Quarter	Date of Construction			
Güzelyayla	Unknown			
Construction System	Construction Material			
Masonry	Rubble Stone			
Current State				
Structural integrity is preserved				
Completely demolished / Not in place				
Structural integrity is impaired		Wall + Roof		
		Wall	X	
		Foundation	X	
Photos				

**Table 9.** Inventory form of Kiremitli-Unnamed Church I in Hamsiköy Valley

HAMSIKOY VALLEY – KIREMITLI QUARTER				C5
KIREMITLI-UNNAMED CHURCH I				
Province	Coordinates	Sketch Map	Position	
Trabzon	40°45'8.18"N, 39°33'14.55"E			
District	Other Name			
Maçka	Unknown			
Quarter	Date of Construction			
Kiremitli	Unknown			
Construction System	Construction Material			
Masonry	Rubble Stone			
Current State				
Structural integrity is preserved			X	
Completely demolished / Not in place				
Structural integrity is impaired		Wall + Roof		
		Wall		
		Foundation		
Photos				

*C6-Köprüyanı-Unnamed Church I:* It is located in Trabzon province, Maçka District, Köprüyanı Quarter, Countryside Vicinity, lot 126, plot 1. It is situated on a large rock, above the Trabzon-Gümüşhane road. Making a detailed description of the church, which was largely ruined, is not possible since it is closed to access (Table 10).

**Table 10.** Inventory form of Köprüyanı-Unnamed Church I in Hamsiköy Valley

HAMSİKOY VALLEY – KÖPRUYANI QUARTER				C6
KÖPRUYANI-UNNAMED CHURCH I				
Province	Coordinates	Sketch Map	Position	
Trabzon	40°46'37.28"N, 39°33'46.46"E	(Could not be reached to the land)		
District	Other Name			
Maçka	Unknown			
Quarter	Date of Construction			
Köprüyanı	Unknown			
Construction System	Construction Material			
Unknown	Unknown			
Current State				
Structural integrity is preserved				
Completely demolished / Not in place				
Structural integrity is impaired		Wall + Roof		
		Wall	X	
		Foundation	X	
Photos				

### Buildings that are Demolished, but with Known Land or Quarter

*C7-Anayurt-Unnamed Church II:* It is located in Trabzon province, Maçka District, Anayurt Quarter, Countryside Vicinity, lot 103 and plot 1. Thought to have existed on a rock called "church rock" by the inhabitants of the area, no remains of the church can be found. Since the rock on which the church is settled is fully covered with vegetation it is very difficult to determine the existence and location of the church (Table 11).

**Table 11.** Inventory form of Anayurt-Unnamed Church II in Hamsiköy Valley

HAMSİKOY VALLEY – ANAYURT QUARTER				C7
ANAYURT-UNNAMED CHURCH II				
Province	Coordinates	Sketch Map	Position	
Trabzon	40°42'20.67"N, 39°30'22.78"E	(Could not be reached to the land)		
District	Other Name			
Maçka	Unknown			
Quarter	Date of Construction			
Anayurt	Unknown			
Construction System	Construction Material			
Unknown	Unknown			
Current State				
Structural integrity is preserved				
Completely demolished / Not in place				
Structural integrity is impaired		Wall + Roof		
		Wall		
		Foundation		
Photos				

*C8-Başar-Unnamed Church II:* It is located in Trabzon province, Maçka District, Başar Quarter, lot 149 and plot 28. It is situated on what the locals of the quarter refer to as the church plain. Only remains of a 6.27m long wall are left from church, which was largely ruined (Table 12).

**Table 12.** Inventory form of Başar-Unnamed Church II in Hamsiköy Valley

HAMSIKOY VALLEY – BASAR QUARTER			C8		
BASAR-UNNAMED CHURCH II					
Province	Coordinates	Position			
Trabzon	40°42'50.40"N, 39°30'2.16"E				
District	Other Name				
Maçka	Unknown				
Quarter	Date of Construction				
Başar	Unknown				
Construction System	Construction Material				
Masonry	Rubble Stone				
<b>Current State</b>					
Structural integrity is preserved					
Completely demolished / Not in place					
Structural integrity is impaired		Wall + Roof			
		Wall	X		
		Foundation			
<b>Photos</b>					

*C9-Dikkaya-Unnamed Church I:* It is located in Trabzon province, Maçka District, Dikkaya Quarter, Top of Road Vicinity, lot 112 and plot 6. It is considered that the church, which is situated south of the Dikkaya Quarter Mosque, was demolished by the inhabitants of the quarter in the 1960s. Only a garden wall with dimensions of 14.5m-25m surrounding the church on four sides remains of the church (Table 13).

**Table 13.** Inventory form of Dikkaya-Unnamed Church I in Hamsiköy Valley

HAMSIKOY VALLEY – DIKKAYA QUARTER			C9		
DIKKAYA-UNNAMED CHURCH I					
Province	Coordinates	Position			
Trabzon	40°42'9.69"N, 39°29'43.62"E				
District	Other Name				
Maçka	Unknown				
Quarter	Date of Construction				
Dikkaya	Unknown				
Construction System	Construction Material				
Masonry	Unknown				
<b>Current State</b>					
Structural integrity is preserved					
Completely demolished / Not in place					X
Structural integrity is impaired		Wall + Roof			
		Wall			
		Foundation			
<b>Photos</b>					

*B1-Güzelyayla-Unnamed Building I:* It is located in Trabzon province, Maçka District, Güzelyayla Quarter, lot 114 and plot 18. The building, situated 100m north of Güzelyayla Quarter Church I and on the side of the road was ruined. Inhabitants of the quarter state that a Greek

cemetery was used to be present to the west of the building in the past, but it was then filled and covered (Table 14).

**Table 14.** Inventory form of Güzelyayla-Unnamed Building I in Hamsiköy Valley

HAMSIKOY VALLEY – GUZELYAYLA QUARTER			B1
GUZELYAYLA-UNNAMED BUILDING I			
Province	Coordinates	Position	
Trabzon	40°40'32.90"N, 39°29'38.69"E		
District	Other Name		
Maçka	Unknown		
Quarter	Date of Construction		
Güzelyayla	Unknown		
Construction System	Construction Material		
Unknown	Unknown		
Current State			
Structural integrity is preserved			
Completely demolished / Not in place			X
Structural integrity is impaired			
		Wall + Roof	
		Wall	
		Foundation	
Fotografları			

*B2-Hamsiköy-Unnamed Building I:* It is located in Trabzon province, Maçka District, Hamsiköy Quarter, Naraburnu Vicinity, lot 162 and plot 14. Making a detailed description is not possible since no information is available other than the details provided by the inhabitants of the quarter that it used to exist in the past but then was ruined (Table 15).

**Table 15.** Inventory form of Hamsiköy-Unnamed Building I in Hamsiköy Valley

HAMSIKOY VALLEY – HAMSIKOY QUARTER			B2
HAMSIKOY-UNNAMED BUILDING I			
Province	Coordinates	Position	
Trabzon	40°41'31.61"N, 39°28'44.37"E		
District	Other Name		
Maçka	Unknown		
Quarter	Date of Construction		
Hamsiköy	Unknown		
Construction System	Construction Material		
Unknown	Unknown		
Current State			
Structural integrity is preserved			
Completely demolished / Not in place			X
Structural integrity is impaired			
		Wall + Roof	
		Wall	
		Foundation	
Photos			

### The Ones with Another Building/Mosque Built Over Them

*B3-Kiremitli-Unnamed Building I:* It is located in Trabzon province, Maçka District, Kiremitli Quarter, Countryside Vicinity, lot 118 and plot 6. Domicile of an inhabitant of the quarter is situated on the site of the

destroyed building. However, the remains of the garden wall of the building can be found in the garden of the domicile (Table 16).

**Table 16.** Inventory form of Kiremitli-Unnamed Building I in Hamsiköy Valley

HAMSIKÖY VALLEY – KIREMITLİ QUARTER			B3
KIREMITLİ-UNNAMED BUILDING I			
Province	Coordinates	Position	
Trabzon	40°45'13.49"N, 39°33'29.73"E		
District	Other Name		
Maçka	Unknown		
Quarter	Date of Construction		
Kiremitli	Unknown		
Construction System	Construction Material		
Unknown	Unknown		
Current State			
Structural integrity is preserved			
Completely demolished / Not in place			X
Structural integrity is impaired			
			Wall + Roof
			Wall
			Foundation
Photos			

*B4-Çıralı-Unnamed Building I:* It is located in Trabzon province, Maçka District, Çıralı Quarter, Countryside Vicinity, lot 106 and plot 18. Inhabitants of the quarter state that a Greek cemetery was used to exist to the south of the building in the past, then turned into a mosque and finally demolished by the early 1960's to build a school on the property. No remains of the Greek cemetery could be found. The school building, which was constructed on the building's property, is in ruins (Table 17).

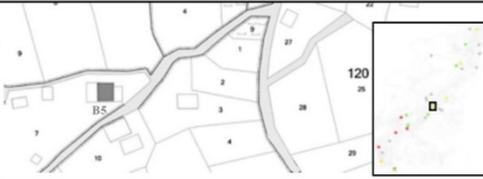
**Table 17.** Inventory form of Çıralı-Unnamed Building I in Hamsiköy Valley

HAMSIKÖY VALLEY – CİRALI QUARTER			B4
CİRALI-UNNAMED BUILDING I			
Province	Coordinates	Position	
Trabzon	40°40'53.18"N, 39°28'53.15"E		
District	Other Name		
Maçka	Unknown		
Quarter	Date of Construction		
Çıralı	Unknown		
Construction System	Construction Material		
Unknown	Unknown		
Current State			
Structural integrity is preserved			
Completely demolished / Not in place			X
Structural integrity is impaired			
			Wall + Roof
			Wall
			Foundation
Photos			

*B5-Güzelce-Unnamed Building I:* It is located in Trabzon province, Maçka District, Güzelce Quarter, Kiran Vicinity, lot 112 and plot 7. It is

known to the inhabitants of the quarter that the building was demolished and a primary school building was constructed on its property (Table 18).

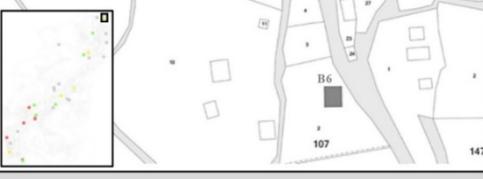
**Table 18.** Inventory form of Güzelce-Unnamed Building I in Hamsiköy Valley

HAMSIKOY VALLEY – GÜZELCE QUARTER			B5
GÜZELCE-UNNAMED BUILDING I			
Province	Coordinates	Position	
Trabzon	40°43'20.64"N, 39°31'54.84"E		
District	Other Name		
Maçka	Unknown		
Quarter	Date of Construction		
Güzelce	Unknown		
Construction System	Construction Material		
Unknown	Unknown		
Current State			
Structural integrity is preserved			
Completely demolished / Not in place			X
Structural integrity is impaired			
			Wall + Roof
			Wall
			Foundation
Photos			
			

*B6-Sukenarı-Unnamed Building I:* It is located in Trabzon province, Maçka District, Sukenarı Quarter, Bottom of Road Vicinity, lot 107 and plot 2. Sukenarı Quarter Mosque was built in 1972 on the property of the building which was destroyed and cannot reach today. It is not possible to make a detailed description since further information about the church was not available (Table 19).

266

**Table 19.** Inventory form of Sukenarı-Unnamed Building I in Hamsiköy Valley

HAMSIKOY VALLEY – SUKENARI QUARTER			B6
SUKENARI-UNNAMED BUILDING I			
Province	Coordinates	Position	
Trabzon	40°46'46.78"N, 39°34'31.29"E		
District	Other Name		
Maçka	Unknown		
Quarter	Date of Construction		
Sukenarı	Unknown		
Construction System	Construction Material		
Unknown	Unknown		
Current State			
Structural integrity is preserved			
Completely demolished / Not in place			X
Structural integrity is impaired			
			Wall + Roof
			Wall
			Foundation
Photos			
			

*B7-Yazılıtaş-Unnamed Building I:* It is located in Trabzon province, Maçka District, Yazılıtaş Quarter, Countryside Vicinity, lot 112 and plot

3. Yazılıtaş Quarter Köyiçi Mosque is situated on the property of the building, which was destroyed and could not survive until now. The imam of the mosque stated that the church was destroyed since the foundation of the church was not strong and the soil was poor.

It was stated that small chambers formed of four corners resembling a cellar and several human bones were found under the ground when excavating the foundation of the mosque's minaret and that the minaret was built at another point. 4 pillars and various objects pertaining to the church are found in the courtyard of the mosque. The imam of the mosque considers that Yazılıtaş Quarter might have been an important place of worship for non-Muslims in the past based on the ruins of the church (Table 20).

**Table 20.** Inventory form of Yazılıtaş-Unnamed Building I in Hamsiköy Valley

HAMSİKÖY VALLEY – YAZILITAŞ QUARTER			B7
YAZILITAŞ-UNNAMED BUILDING I			
Province	Coordinates	Position	
Trabzon	40°43'41.79"N, 39°32'39.66"E		
District	Other Name		
Maçka	Unknown		
Quarter	Date of Construction		
Yazılıtaş	Unknown		
Construction System	Construction Material		
Unknown	Unknown		
Current State			
Structural integrity is preserved			
Completely demolished / Not in place			X
Structural integrity is impaired			Wall + Roof
			Wall
			Foundation
Photos			

### The Ones Which Cannot be Located

*B8-Başar-Unnamed Building I:* It is located in Trabzon province, Maçka District, Taşlı Locality. It was situated in the east of Başar Quarter Church II, down the river, under a big rock according to the inhabitants of the quarter. However, its location could not be revealed.

*B9-Gürgenağaç-Unnamed Building I:* Known to be situated in the forest, the location of the building could not be determined due to the geography of the valley. It was known to the inhabitants of the quarter that it was the most spectacular church in the village in the past and was demolished after being used as a barn for a long time.

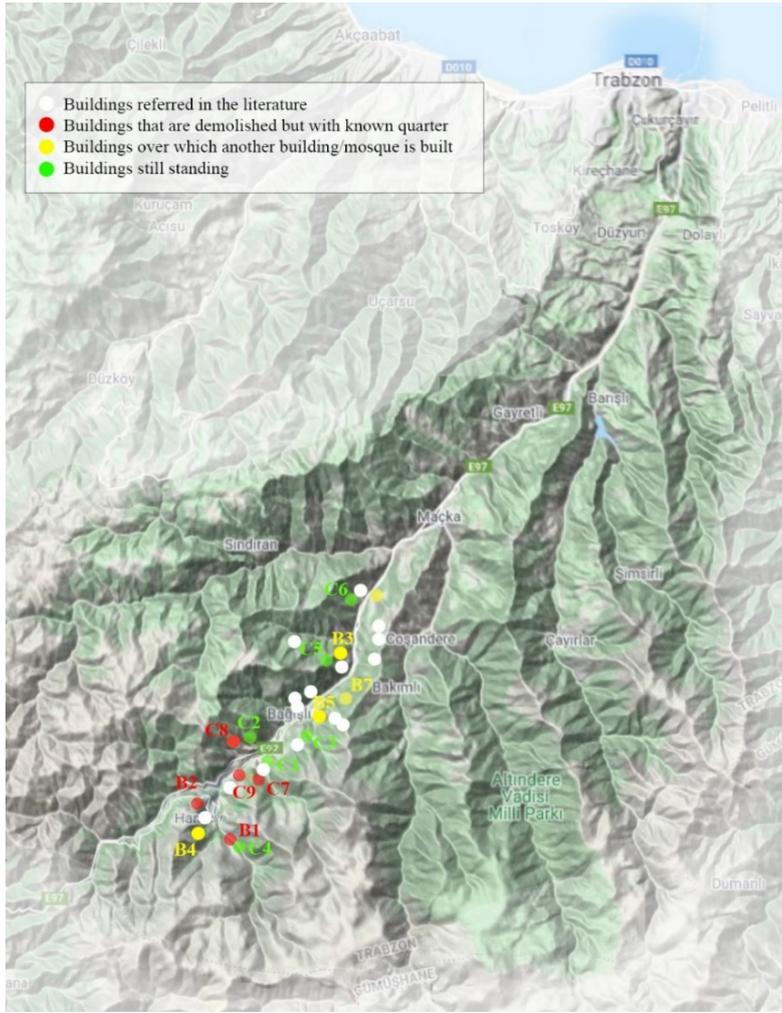
*B10-Güzelce-Unnamed Building II:* It is located in Trabzon province, Maçka District, Güzelce Quarter, Countryside Vicinity, lot 122 and plot 29. The building, which is known to the inhabitants of the quarter to be stated to be in the woods, was demolished.

## RESULTS: EVALUATIONS ON PLACE-BUILDING RELATIONSHIP

The Ottoman Empire had secured the freedom of religion and conscience of all its people, regardless of their belief or nationality. As a result of this, emphasis was given to the protection of places of worship, and their construction and repair depending on the necessity. Accordingly, non-Muslims had to make do with the repairs and reconstruction of the existing churches in the period before the 19th century, when it was forbidden to build churches. A significant increase in churches had occurred in the Değirmendere Valley and its branches by the 19th century, when it became easier to build a church as a result of the extensive rights and privileges granted to non-Muslims through the Imperial Edict of Gülhane. By virtue of the resettlement policy applied by the Ottoman Empire after the conquest, many population emigrations have occurred in Trabzon-Hamsiköy Valley, with those resettled from different places of Anatolia and exiled, and as a consequence of the Turkish-Greek population exchange at the beginning of the 20th century. As a result, communities from various socio-cultural and ethnic backgrounds live together and established their architectural practices in the valley, where it was impossible to speak of a homogeneous population. The region where the Hamsiköy Valley is situated has also been in communication with Anatolia, the Middle East, the Far East and the Caucasus throughout history with its mountain passes and trade routes, unlike other valley systems that have been isolated as a consequence of the geography of the Eastern Black Sea region, which is very rough and covered with forests, meaning even neighborhood relationships were impossible. This situation has led to the emergence of a social and cultural structure even in the farthest settlements where transportation is difficult.

The Hamsiköy Valley, among the five valley branches of the Değirmendere Valley, is the first point of contact south of Trabzon. In addition to its geography that is relatively more suitable for settlement, the passes, which strengthen the connection with the defense and trade routes extending to Trabzon, have affected the fate of the settlement area with consideration to the overall geography of the region.

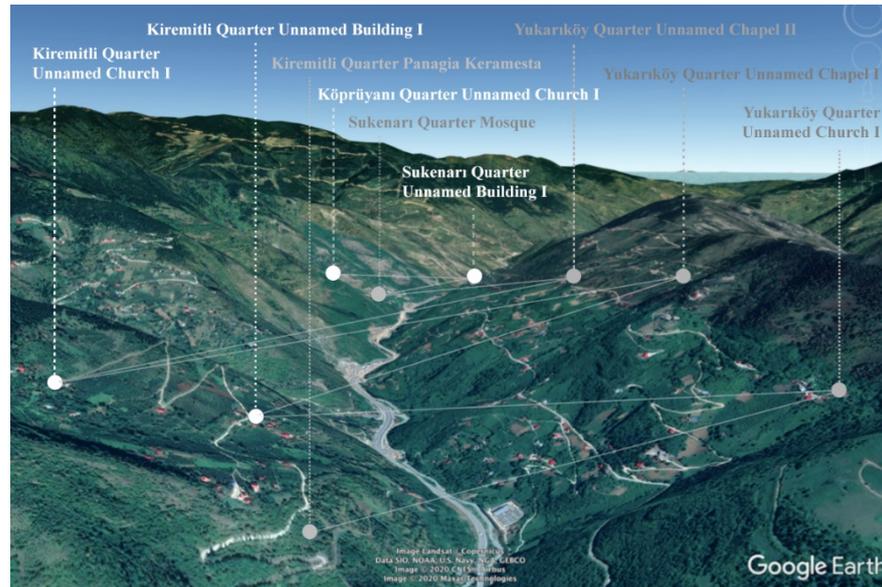
*Security:* The valley has served a defensive military function in most periods with its presence of trade routes and as a gateway to Trabzon military-defensive function, which emerged as a result of these roads. This suggests that topographic dynamics and trade routes, marketplaces-traveler layover locations, as well as ensuring security and communication needs were considered in the decisions regarding settlement and regarding where buildings would be constructed, due to the introverted character of the valleys. Hence, it is rather remarkable that even the churches and monasteries in Hamsiköy Valley are often located on the ridges and hilltops, meaning they can be seen from both slopes of the valley.



**Figure 5.** The in-valley distribution of the churches located in Hamsiköy Valley (Processed from Google Maps by Authors).

In fact, buildings discovered on opposite slopes of the valley were positioned in such a way that they were visible from each other, in addition to those discovered in the same settlement area. For instance, just like the Anayurt Mosque and Unnamed Church I in Anayurt or the Sukenarı-Köyiçi Mosque and Unnamed Church I in Sukenarı, the Dikkaya-Unnamed Church II and Hamsiköy-Unnamed Church I, which are situated in different settlements are also on opposite slopes of the valley, are within sight of each other.

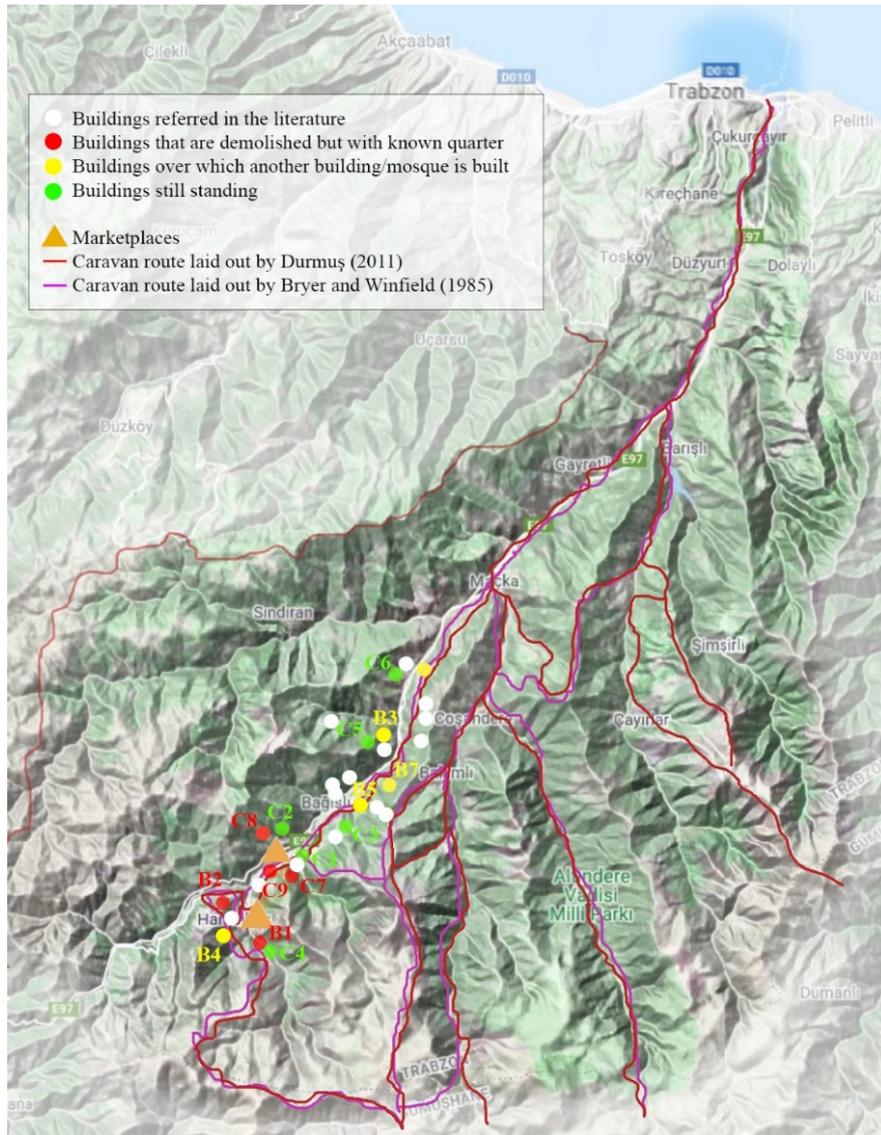
It is thought that the reciprocal positioning of the churches throughout the valley without blocking each other's view was the result of a communication system that enabled them to communicate with each other in order to guard against raids etc. and to report to Trabzon any unusual occurrences in the valley (Köse, 2019). Despite the fact that the people in the region regard and refer to these buildings as churches, it is possible that some of the buildings assumed the main function of being observation posts or watchtowers. However, it should be noted that while these buildings were used for surveillance purposes, they also might have had a function as small observation chapels, serving as places of worship for the monks (Durmuş, 2011; Köse, 2019) (Figure 5-6).



**Figure 6.** Non-Muslim places of worship identified in Hamsiköy Valley (processed from Google Earth by Authors).

*Routes:* The presence of these trade routes and the economic-commercial activities that emerged as a result led to the formation of hubs that gained regional importance as marketplaces and layover points for travelers. This is despite the fact that the valleys are isolated as a consequence of their geography. In Hamsiköy Valley, almost every identified building is on or near the trade route.

This could indicate that churches were established along economically, religiously, and socio-culturally significant routes to serve not only for worship but also as accommodation for travelers in regions where caravanserais were not available. It is demonstrated that the link with the route is established purposely since these monasteries and churches create an important source of revenue for the community buildings' needs through donations received from the travelers under the title of *Selametiye*. On the other hand, they provide for the layover-worshipping needs of the travelers from their own sect and nationality in their guesthouses. It is notable that the marketplaces and layover locations, where economic activities are decisive, were also effective in the construction of churches in addition to the relationship established with the route. It can be said that the presence of a marketplace in the Hamsiköy and Başar quarters, where only non-Muslim populations live, and the layover function of the Hamsiköy Quarter played a decisive role in the construction of churches in those regions and the selection of their locations. Apart from the marketplace's position as a commercial hub, the requirement for religious centers as locations where various social, economic, and cultural activities occur explains why churches were established near these areas. Unnamed Church I and II in Başar, Merkez Mosque and Unnamed Church I in Hamsiköy can be shown as the most noteworthy examples of the churches built in relation to the marketplace (Figure 7).



**Figure 7.** Marketplace/trade route relationship of the churches locations of which were identified (Processed from Google Maps by Authors).

*Population Movements:* In Hamsiköy Valley, the Orthodox Christian faith and churches continued to establish the religious and architectural aspects in the region until the non-Muslim population left the region through the population exchange in 1923, including the period following the Ottoman conquest of Trabzon in 1461. This holds for all the churches, except for Bağışlı-St. Gregory of Nyssa Monastery, Kiremitli-Vazelon Monastery, and Yazılıtaş-St. Marina Church, which are known to be constructed before the conquest. Dikkaya-Unnamed Church II, Kiremitli-Vazelon Monastery Chapel, and Yazılıtaş-St. Eugenios Church are known to be constructed during the 15th and 16th centuries, and Anayurt Village Mosque, Kiremitli-Monastery of Panagia Theoskepastos, and Kiremitli-Vazelon Monastery Church are known to be built after the 19th century. The construction dates of other buildings in the region are disputable. Reaching a definite judgment regarding the construction date of these buildings does not seem possible in an environment where most of the churches in the region, apart from those whose names are mentioned in the literature, are not even known to exist. However, the

extensive rights and privileges granted to non-Muslims through the Imperial Edict of Gülhane and similar practices suggest that most of the buildings that are thought to have been built during the Ottoman Period might have been built after the 19th century. When the Greek population moved from the region with the population exchange in 1923, the Turkish population was settled in the region due to the resettlement policy, and the demand for places of worship was met by turning the churches/chapels into mosques or masjids as a result of the change in the demographic structure. Anayurt Village Mosque, Bağışlı Quarter Mosque, and Hamsiköy Mosque, which still exist today, are among the buildings that have been turned from churches into mosques. It is possible that since the existing building was ruined or did not provide a suitable indoor area for collective worship, Güzelce-Unnamed Church I, Sukenarı-Unnamed Church I, and Yazılıtaş-Unnamed Church I were demolished on different dates, and a new mosque was built in their place. However, it is quite remarkable that the materials extracted from the demolished churches/chapels were used to construct the mosques that were built to replace them.

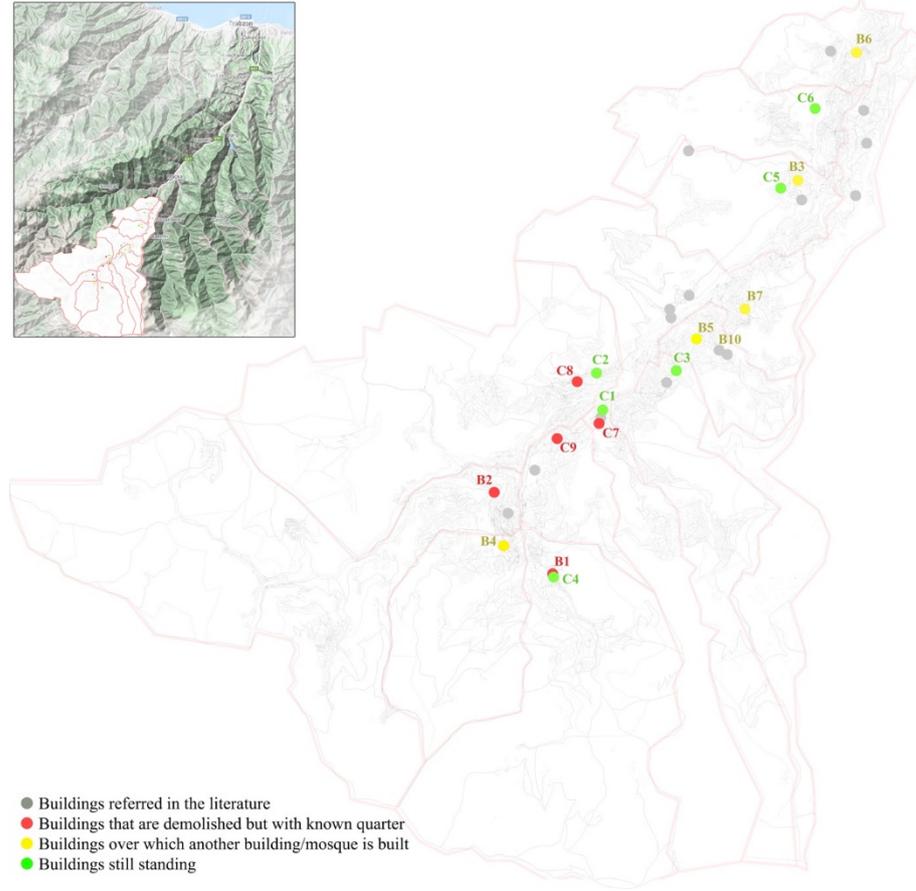
The fact that the highest building concentration throughout Hamsiköy Valley is found in the Anayurt, Bağışlı, Başarj and Gürgenağaç Districts rather than the Hamsiköy District, which has the highest non-Muslim population, necessitates further consideration. This situation suggests that there may be other buildings in Hamsiköy Quarter that cannot be traced due to the valley's geography, or that changes in the quarter's boundaries might have occurred since. On the other hand, such building density seems to be unexceptional, considering that the Anayurt, Bağışlı, Başar, and Gürgenağaç quarters were registered as Greek villages in Ottoman documents. However, it is notable that the revealed building stock is still in excess of the need when the population information of these quarters is taken into consideration. The privileges granted with the Tanzimat Reform can be shown as the cause of this disproportionate increase compared to demographic data; however, it should also be considered that this can be caused by the buildings mentioned in the literature, whose location is unknown, and those discovered in the area that all point to the same church.

6 buildings are all planned in basilical form in terms of their plan typologies and they can be a discussion subject since they are the only ones still standing among 19 buildings that cannot be matched with the buildings Hamsiköy Valley, which are identified from the current literature and have been identified during the field work. Varying in terms of dimensions in the implementation of the same plan typology, these buildings are featured with their single or triple naves and barrel vault domes. Standing out among those with a single nave is Unnamed Church II in the Anayurt Quarter, which is planned in such a way that it does not allow for collective worship. It contains a space smaller than a room and accommodates only one or two people. It is considered that this building might have been a modest family church/chapel that was

opened to neighbor visits once a year to allow them to visit each other's churches. This is known to be a common practice in the valley. Although sufficient information about the dates of the buildings is unavailable, it is considered that the Unnamed Church I in Gürgenağaç Quarter, which features a three-nave basilical plan, had been constructed before the Tanzimat Reform, when the three-nave basilica type featuring a bidirectional hipped roof and separated with supports became common in architecture at that time and when monotony prevailed as a result of the rules imposed by Ottoman for church construction.

## CONCLUSION

It can be understood that construction of churches in Hamsiköy Valley, particularly after the conquest, was a consequence of the extensive rights and privileges granted to the non-Muslim population by the 1839 Imperial Edict of Gülhane and the 1856 Imperial Edict of Reform, as well as the ratio of this population to the Muslim population in the valley. It is clear that the pragmatic settlement practice, which is shaped mainly according to the geographical and topographical features of the valley, and also, the military and commercial dynamics of the area have a significant and formative effect on the selection of the location where the churches would be constructed. The mountainous and rough valley geography in Hamsiköy Valley, higher sections of which are covered with forests and where field and plateau settlements which are only used in summer are common makes it difficult to identify the non-Muslim building stock. Except for 14 buildings whose locations have been identified among the 47 buildings in the current literature, there are 33 buildings whose locations could not be determined due to uncertainties in the literature in terms of their location, architectural definitions and naming and/or failure to make a comprehensive identification. The existence of buildings which can be matched with each other between these 33 structures in the literature and the 19 structures identified in the area and made subject to the study makes it impossible to make a definitive judgment about the valley's building stock (Figure 8). These buildings, on which no sufficient information is available in the literature even if there are matching ones among them, their coordinates were determined, sketched and photographed for a significant contribution to the inventory. Although different denominations indicate that the same building may appear to increase the number of churches, it is also possible that buildings, which cannot be traced as they had been destroyed for various reasons, could have existed. There is no doubt that further information will be available when archaeological studies become widespread in the region, existing buildings and their ruins are evaluated, and documents that have not been transcribed or discovered yet are found and examined.



**Figure 8.** Non-Muslim places of worship identified in Hamsiköy Valley (processed from Google Maps by Authors).

## ACKNOWLEDGEMENTS/NOTES

This article is an excerpt from Ecem Özdenizci's Master Dissertation titled "Trabzon-Değirmendere Hamsiköy Vadisi'nde Gayrimüslim İbadet Yapıları (Non-Muslim Places of Worship in Trabzon- Degirmendere Hamsikoy Valley)", supervised by Assist. Prof. Dr. Fulya Üstün Demirkaya at Karadeniz Technical University.

## REFERENCES

- Ayar, T. (2017). Osmanlı'nın son dönemi Maçka'da kiliselerin tamiri ve yeniden inşası. *History Studies*, 9(1), 1-19.
- Aydın, M. (1997). Trabzon. In *Eczacıbaşı sanat ansiklopedisi*. (Vol. 3, pp. 1814-1816). YEM Publications.
- Aygün, N. (2005). *Onsekizinci yüzyılda Trabzon'da ticaret*. Serander Publishing.
- Bilgin, M. (1990). *Sürmene tarihi*. Sürmene Municipality Press.
- Bilgin, M. (2007). *Doğu Karadeniz tarih-kültür-insan*. Ötüken Publications.
- Brendemoen, B. (2002). *The Turkish dialect of Trabzon I-II*. Harrassowitz Verlag.
- Bryer, A. & Winfield, D. (1970). Nineteenth-Century monuments in the city and Vilayet of Trebizond: Architectural and historical notes part III. *Archeion Pontou*, (30), 228-385.
- Bryer, A. & Winfield, D. (1985). *The Byzantine monuments and topography of Pontos-I*. Dumbarton Oaks Publication.
- Bryer, A., Winfield, D., Ballance, S., & Isaac, J. (2002). *The Post-Byzantine monuments of the Pontos*. Routledge Publishing.
- Durmuş, A. (2010). *Tarih ve kültürü ile Maçka*. Eser Ofset Matbaacılık.

- Durmuş, A. (2011). *Tarih ve kültürü ile Hamsiköy ve Meryemana Vadileri Maçka*. Eser Ofset Matbaacılık.
- Durmuş, A. (2013). Soyut ve somut kültürel belgelerle Meryemana Vadisi'nin tarihi. *Dergi Karadeniz*, (20), 204-228.
- Emiroğlu, K. (Ed.). (2002). *Trabzon Vilayeti Salnamesi-1876*. Trabzon İli ve İlçeleri Eğitim, Kültür ve Sosyal Yardımlaşma Vakfı.
- Eryılmaz, B. (1990). *Osmanlı Devleti'nde gayrimüslim tebaanın yönetimi*. Risale Publications.
- Jennings, R. (1986). The society and economy of Maçuka in the Ottoman Judicial Registers of Trabzon 1560-1640. In A. Bryer & H. W. Lowry (Eds.), *Continuity and change in late Byzantine and early Ottoman society* (pp. 129-154). Dumbarton Oaks Publications.
- Kadioğlu, Y. (2006). Zigana (Kalkanlı) Geçidi'nin karayolu ulaşımındaki rolü ve önemi. *Türk Coğrafya Dergisi*, (44), 45-60.
- Karaca, Z. (2008). *İstanbul'da Tanzimat öncesi Rum Ortodoks Kilisesi*. Yapı Kredi Publications.
- Karagöz, İ. (2006). *Grekl, Bizans ve eski Türk kaynaklarına göre Trabzon yer adları*. Derya Publishing.
- Kazaz, E. (2016). *Trabzon kırsal cami mimarisi* [Unpublished doctoral dissertation]. Karadeniz Technical University.
- Kenanoğlu, M. (2004). *Osmanlı millet sistemi: Mit ve gerçek*. Klasik Publications.
- Köse, İ. (2019, May 4). Sümela Manastırı'nın bir bilinmeyeni daha ortaya çıktı. *Milliyet Gazetesi*. <https://www.milliyet.com.tr/yerelhaberler/trabzon/sumela-manastirinin-bir-bilinmeyeni-daha-ortaya-cikti-12561473>
- Ksenophon. (2011). *Anabasis Onbinlerin dönüşü*. Kabalıcı Publishing.
- Lowry, H. W. (2005). *The Islamization & Turkification of the city of Trabzon (Trebizond) 1461-1583*. The Isis Press.
- Meeker, M. E. (2005). *İmparatorluktan gelen bir ulus, Türk modernitesi ve Doğu Karadeniz'de Osmanlı mirası*. İstanbul Bilgi Üniversitesi Publishing.
- Özdiş, H. (2009). Vadide iktidar oyunları: Ofta hakimiyet mücadelesi. *Karadeniz Araştırmaları Dergisi*, 6(6), 161-177.
- Özsait, M. (2000). İlkçağ tarihinde Trabzon ve çevresi. In K. Çiçek, K. İnan & H. Öksüz (Eds), *Trabzon tarihi sempozyumu bildiri kitabı* (pp. 35-43). Trabzon Belediyesi Publishing.
- Öztürk, T. (2011). *Osmanlıların kuzey ve doğu seferlerinde savaş ve Trabzon*. Serander Publishing.
- Pekak, M. (2009). Osmanlı İmparatorluğu Döneminde gayrimüslim vatandaşların imar faaliyetleri ve Mustafapaşa (Sinassos). *Bilig Journal of Social Sciences of the Turkic World*, (51), 173-174.
- Sinclair, T. (1989). *Eastern Turkey: An architectural and archeological survey-II*. The Pindar Press.
- Sümerkan, R. & Okman, İ. (1999). *Kültür varlıklarıyla Trabzon, Cilt 1 (İlçeler ve Köyler)*. TC Trabzon Valiliği İl Kültür ve Turizm Müdürlüğü Publishing.
- Taşkın, M. (2008). *Trabzon ticaret-tarım-fındık-çay*. Eser Ofset Matbaacılık.
- Tellioglu, İ. (2009). *Kommenosların Karadeniz hakimiyeti Trabzon Rum Devleti (1204-1461)*. Serander Publishing.
- Tezcan, M. (2002). İpek Yolu ve XIV. yüzyıla kadar İpek Yolu ticaretinde Trabzon'un yeri. In M. K. Aslan & H. Öksüz (Eds), *Trabzon ve çevresi uluslararası tarih-dil-edebiyat sempozyumu bildirileri 3-5 Mayıs 2001* (pp. 71-90). Trabzon Valiliği İl Kültür Müdürlüğü Publishing.
- Tuluk, Ö. İ., Düzenli, H. İ., & Düzenli, E. (2010). Osmanlı'da fetih sonrası dinsel mekanı camileştirme anlayışı: Trabzon örneği (1461-1665). In Ö. İ. Tuluk &

- H. İ. Düzenli (Eds.), *Trabzon kent mirası yer-yapı-hafıza* (pp. 55-92). Klasik Publications.
- Tuluk, Ö. İ. (2016). Of'un mimarlık mirasının kökenleri üzerine yorumlar. In H. Öksüz, A. M. Coşar & V. Usta (Eds.), *Başlangıçtan günümüze her yönüyle Of* (pp. 429-438). Karadeniz Technical University Press.
- Zerzelides, G. (1959). Toponymiko tis ano Matsoukas. *Archeion Pontou*, (23), 87-188.

### Resume

Fulya Üstün Demirkaya received her B.Arch (2005), MSc. (2008) and PhD. (2014) degrees in architecture from Karadeniz Technical University (KTU), Faculty of Architecture. Currently works as an assistant professor at Karadeniz Technical University. Major research interests include architectural history, Ottoman architecture, urban history and physical development of cities.

Ecem Özdenizci Nuhoglu received her B.Arch (2017) and MSc. (2020) degrees in architecture from Karadeniz Technical University (KTU), Faculty of Architecture. Currently works as a research assistant at Avrasya University and continues her doctorate at Karadeniz Technical University. Major research interests include architectural history, Ottoman architecture.