

FROM ARCHIVAL RECORDS TO URBAN TRACES: THE FORMER CHURCH OF AGIOS GEORGIOS AND THE GREEK BOYS' SCHOOL OF HAVRAN IN THE LATE OTTOMAN PERIOD

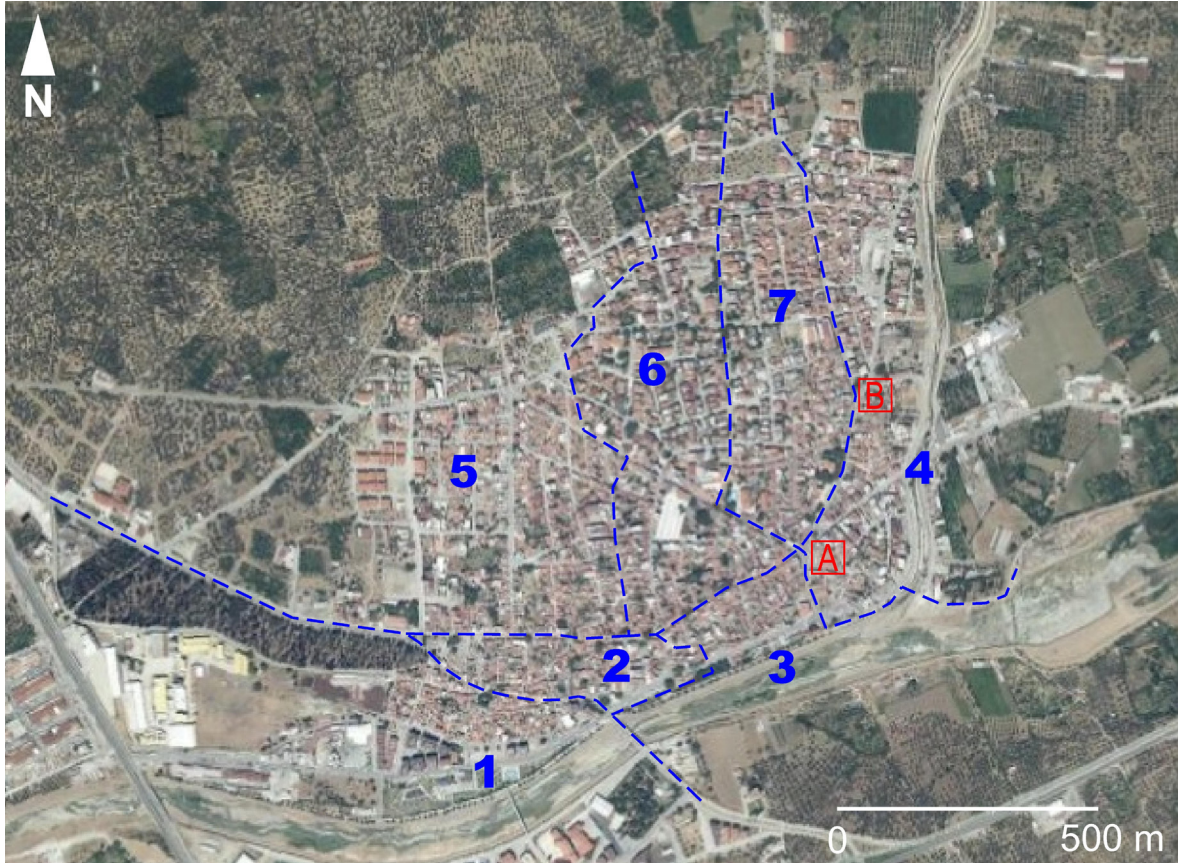
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ABSTRACT

This article examines two former civic monuments of Havran's emigrated Greek Orthodox community—the Church of Agios Georgios and the boys' primary school—whose urban and architectural history has remained unstudied until now. Drawing on a series of previously unexamined Ottoman archival documents, the study identifies the precise locations of these now-lost monuments and reconstructs their late 19th-century rebuilding processes within their architectural and historical contexts. Beyond archival sources, it explores the transformation of their urban plots, demonstrating how morphological traces of these institutions persist in the contemporary urban fabric, after more than a century since their demolitions. By situating these findings within the broader demographic and administrative landscape of Havran in the Late Ottoman Period, the study sheds new light on the interplay between community life, architecture, and urban morphology in a modest Aegean town.

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Introduction

Havran is a landlocked town in Balıkesir Province, Turkey, situated in the inner part of the Gulf of Edremit. Historically, it has been defined by its fertile setting at the foothills of the Madra Mountains (ancient Pindasos). Identified with the ancient city of Aureliane, the town is partially bounded on the south and east by the Havran Stream (ancient Euenos) and its tributary, the River Küçükçay, respectively. To the west and north, it is surrounded by extensive olive orchards that testify to the region's enduring agricultural orientation (Talbert, 2000, map 56; Saka, 2016).

Administratively, Havran functions as a township comprising seven neighbourhoods and 27 villages, with a total population of approximately 30,000 inhabitants. The historic city centre with rather organic morphological characteristics includes an urban protected area and numerous listed buildings, indicative of a compact and rich settlement within the Aegean hinterland. Its most prominent urban landmarks today include mosques, olive oil factories, mansions, fountains, and the former municipal hall (see Adalı, 2013; Ulusoy Binan et al., 2014; Gökteş, 2020; Güler et al., 2020; İsmailoğlu and Kaan, 2023; Yavuz, 2023). Despite modern transformations, Havran retains traces of earlier spatial orga-

Figure 1. Aerial view of the Havran city centre today, showing its seven neighbourhoods—Tekke (1), Çiğitzade (2), Mescit (3), Hamambaşı (4), Ebubekir (5), Camiikebir (6), and Yeni (7)—along with the locations of the case studies, namely the Church of Agios Georgios (A) and the Greek boys' school (B). Source: Hasan Sercan Sağlam, after Google Maps.

nizations and public structures, providing context for examining the town's urban and architectural evolution, although it remains historically underexplored from a *longue durée* perspective (Fig. 1).

To fill an evident gap in the existing scholarship, this study aims to reconstruct and contextualize the architectural history of two key monuments once belonging to Havran's Greek Orthodox community—the Church of Agios Georgios and the boys' primary school—through a critical reading of newly examined Ottoman archival documents and field evidence. By situating these buildings within the broader framework of late 19th- and early 20th-century provincial modernization and community-building processes, the article seeks to illuminate how local agency, state policy, and population dynamics intersected in the making of a small-town architectural heritage. The research asks: How were these monuments conceived, financed, and realized within the administrative and social environment of Ottoman Havran? What do their construction histories reveal about the negotiation between local Greek Orthodox elites and Ottoman bureaucratic mechanisms? And finally, how can these micro-scale cases contribute to a broader understanding of cross-cultural architectural production and its material afterlives in western Anatolia?

On the other hand, this micro-historical study of Havran speaks directly to broader debates about Ottoman urbanism and the afterlives of multi-confessional, intertwined built environments. By reconstructing local building processes from Ottoman archival sources and material traces, the article intervenes in scholarship that links 19th-century Ottoman urban reform and visual-spatial modernization to changing practices of monumentality and civic representation. At the same time, it contributes to contemporary theoretical work on heritage as an active social practice — showing how memories, selective preservation, and contested meanings shape which structures survive materially and narratively into the Republican Period. Reading these small-town cases alongside international discussions of heritage, memory and critical conservation highlights processes common to provincial sites across empires: negotiation between local actors and state apparatus, the political revaluation of heterogeneous urban fabrics, and the production of urban memory through reuse and forgetting. The Havran examples therefore offer a grounded contribution to comparative studies of how imperial urbanism eventually becomes heritage (see Çelik, 1986; Smith, 2006; Harrison, 2013).

Literature Review

Formerly, Havran was a village within the jurisdiction of Edremit, which was formed through the merging of two neighbouring settlements known as Havran-ı Kebir (literally “Big Havran”) and Havran-ı Sağır (literally “Small Havran”), separated by the Havran Stream. References to them in the historical record began in the 16th century, according to a group of Ottoman archival documents. At that time, Havran-ı Kebir, situated along the busy land route crossing the Edremit Plain, was a large and regionally significant settlement, under whose jurisdiction several smaller villages were included—among them Havran-ı Sağır, typically described as the “lower village” in reference to its location relative to the centre of Havran-ı Kebir (Yılmaz, 1995, pp. 137–141).

Havran-ı Kebir itself consisted of two neighbourhoods: Resul Fakih, known as the lower quarter, and Hacı Hasan, the upper quarter, distinguished according to the river’s flow direction. The former contained the village’s central mosque, while the latter was home to a smaller mosque. Other notable landmarks included a caravanserai that accommodated passing merchants and a hammam, already functional by the 16th century, which underwent significant repairs in 1563–1564. When the river’s estuary later shifted southward, the two villages gradually coalesced into a single settlement (Yılmaz, 1995, pp. 137–141). In this case, a series of east-west oriented, longitudinal, isolated city blocks along the borderline between the Tekke and Çiğitzade neighbourhoods may be interpreted as morphological traces of the former riverbed. If so, the Tekke Neighbourhood (literally, the “Sufi lodge”) could be identified as the former centre of Havran-ı Sağır, while the Camiikebir (literally, the “Grand Mosque”) and Mescit (literally, the “Small Mosque”) neighbourhoods would correspond to the settlement centre of Havran-ı Kebir by the 16th century (Fig. 1).

According to the tax registers of 1530 and 1573, Havran-ı Kebir experienced demographic growth, with the number of households rising from 101 to 120, and bachelors from 32 to 97. The settlement also employed two imams and included a small number of individuals exempt from taxation. By contrast, the neighbouring Havran-ı Sağır, which possessed a single mosque served by one imam and a few tax-exempt residents, recorded a decline in households from 26 to 14 during the same period, while the number of bachelors rose modestly from 11 to 16. By 1591, Havran-ı Kebir had expanded further, comprising 144 households, 92 bachelors, two imams, and 17 tax-exempt individuals. Within its two neighbourhoods, Hacı Hasan was slightly larger, with approximately a

dozen more households and a comparable surplus of bachelors compared to Resul Fakih. Meanwhile, the population of Havran-ı Sağır remained nearly the same, with a slight increase of two households. To sum up, while Havran-ı Kebir expanded throughout the 16th century, Havran-ı Sağır declined in the meantime (Sevim, 1993, p. 395; Yılmaz, 1995, pp. 161, 210) (Appendix 1).

Records from the 17th–18th centuries point to extensive olive orchard cultivation in Havran-ı Kebir, identifying it as the village's primary agricultural activity (BOA, AE.SMST.III, 247-19723). Despite its emergence as a notable settlement from the 16th century onwards, the presence of a significant Greek community is not attested in the available literature until the 19th century. By 1831, Havran-ı Kebir—by then already consolidated into a single settlement incorporating Havran-ı Sağır—recorded 21 Greek males, five of whom were minors. Shortly thereafter, archival sources indicate an increase to 79 Greek males residing in 14 households, alongside 98 additional Greek males listed as foreigners. By 1844, the local Greek community of Havran-ı Kebir comprised 26 households and 62 males, while the number of non-resident Greek males had risen to 124. In 1847, this foreign group was recorded as numbering 90 (Şimşir, 2014, pp. 46–51).

The archival records from the 1830s–1840s also provide insights into the professions of both local and foreign Greek males. Within the local community, occupations included three shoemakers and three gardeners, two tilers, and single representatives of the trades of barber, fountaineer, baker, butcher, and tailor. Among the non-resident Greek males, there were nine builders, eight olive merchants, six grocers, five leatherworkers, two workers and two tailors, as well as one olive oil presser, one miller, one merchant, and one butcher (Şimşir, 2014, pp. 55–56).

According to the testimony of Earinos dated 1876, the village of Havran-ı Kebir (referred to by the Greeks as “Frene-li”) already comprised about 600 houses, of which 150 were Greek and the rest Ottoman. The Greeks were settlers from Lesbos, especially from its northwestern parts. Also, there were 300 temporary residents for the sake of trade from the same parts of Lesbos. In 1856, there had been only 30 Greek families, who had settled after the Greek War of Independence (1821–1832), during which the previously numerous inhabitants had perished. The Greek boys' school was built in 1861 through the philanthropic zeal of the then resident and teacher Dimokratis Grammatikos, while in 1875 he also founded a girls' school. Meanwhile, the village church was built in 1856 (Earinos, 1876, pp. 108–109).

By the late 19th century, Ottoman official annals list Havran-ı Kebir among the villages of Edremit, which numbered 48 in 1892 and 51 in 1898. The village recorded a population of 3,754 across 830 households in 1898, ranking first among its peers in both categories (HVS, 1892, p. 463; 1898, p. 421). Hamambaşı Neighbourhood (literally, “Place by the Hammam”) in Havran was named after such a monument located at the western end of 2nd Street, which connects to Kızılay Square. This was the settlement’s only hammam, recorded in 16th-century archival sources, and it remained in use by the Late Ottoman Period (Sağlam, 2013, pp. 78–82). Eventually, Yeni (literally, the “New”) became the final neighbourhood of Havran during the Republican Period.

In the most recent and only directly related study concerning this research, Psarros (2017), drawing on several late 19th and early 20th-century Greek sources, not only talks about the urban development of Ayvalık at that time as a neighbouring town, but also provides brief information on Havran. According to his account, the town had 5,000 inhabitants in 1876. By 1905, its population comprised 3,000 Turks and 2,000 Greeks, with one church serving the latter community. The Greek population maintained a six-grade boys’ school with 140 students and a five-grade girls’ school with 100 students. In 1914, Havran’s population was recorded as approximately 5,000 Turks and 3,000 Greeks, the latter largely originating from Mytilene. Within the Greek quarter stood the Church of Agios Georgios, notable for its spacious courtyard and adorned with icons by the Izmir painter Efstratios Efstratiadis, one of which is reportedly preserved today in the Church of Agios Dionysios in Athens. The parish priest at the time was Ioakeim. In addition, Havran hosted a large weekly bazaar every Friday, reputedly the most significant in the surrounding region (Psarros, 2017, p. 571).

Methodology

The physical heritage of Havran’s former Greek community, which was compelled to emigrate following the population exchange of 1922–1923, has remained unstudied. Although the community possessed significant monuments in addition to its residential and commercial buildings, their disappearance led to a complete neglect in historical, urban, and architectural terms. Aside from brief narrative references in local histories, no systematic research has addressed those landmarks until the present study.

Thus, this study integrates Ottoman archival documentation, cadastral and cartographic materials, and oral evidence

to reconstruct the architectural history of two monuments in Havran. Archival data from the Ottoman State Archives provided official correspondence, cost estimates, and permits that clarified the administrative and financial frameworks of construction. These were cross-referenced with cadastral plans and aerial images to locate and verify the spatial positions of the buildings, while field observations and oral accounts from locals and descendants contributed insight into later alterations and material reuse. The combination of these sources enabled both temporal and spatial precision in tracing the buildings' evolution.

Nonetheless, the study acknowledges limitations: the fragmentary survival of archival documents, slight inconsistencies in cadastral measurements, and the selective or interpretative nature of oral memory inevitably constrain absolute certainty in reconstructing the full architectural sequence.

Case Study 1: Church of Agios Georgios' Persistent Urban and Architectural Legacy

A series of Ottoman archival records dated 1889–1890 provides valuable information about the former Greek community as well as the Church of Agios Georgios of it in Havran, which have been consulted for reconstructing the monument's urban and architectural history. A legal process began on 8 June 1889, when Patriarch Dionysios V (r. 1887–1891) submitted a request to the Ottoman Ministry of Justice and Religions (Adliye ve Mezâhib Nezâreti), stating that the Church of Agios Georgios in the village of Havran (or Havran-ı Kebir / Freneli), within the district of Edremit in the Bursa Vilayet, required a reconstruction. The bureaucratic proceedings continued until July 1890, when official permission was finally granted (BOA, İ.DH, 1188-93011, fol. 3 v., 12 v.).¹

According to the documents in question, the Church of Agios Georgios, located in the Hamambaşı part of Havran, had gradually fallen into disrepair (BOA, İ.DH, 1188-93011, fol. 5 v.). The old structure had also become too small for the needs of the local congregation, and its demolition was therefore requested. Afterwards, an inspection of the site was carried out by a committee composed of Hacı Haydar from the village council, the metropolitan's deputy Yani Bakal (Ioannis Nikolaou Bakalis), the land registry clerk Nuri Efendi, and the architect Foti Mirmars. Also present during the inspection were Cano İstavro Sabuncı, Sarando Panayot (Sarantos Panagiotou), architect Yorgi, the tax collector İstrati, Hristofor Apostol, and Andon, from the local community (BOA, İ.DH, 1188-93011, fol. 4. v.).

¹ In this study, Greek names recorded in Ottoman Turkish are cited as they appear in the documents, unless clarified in Greek in signatures.

The site inspection described the church plot as bordered by a water conduit on one side, public walkways on two sides, and a public square facing the main street on the remaining side. From the street entrance, one first encountered a small courtyard, followed by the dilapidated building of the old church. On the eastern side, there was an open courtyard with a suitable area measuring 20 *arşın* in length (15.20 m) and 16 *arşın* in width (12.16 m). The existing ruined building, originally 11 *arşın* long (8.36 m), so a merely a chapel, was to be demolished, and the 20-*arşın* area from the courtyard was to be incorporated into the new structure (BOA, İ.DH, 1188-93011, fol. 4 v.).

The projected new church was designed to measure 31 *arşın* in length (23.56 m), 16 *arşın* in width (12.16 m), and 12 *arşın* in height (9.12 m). Of this, 25 *arşın* (19 m) would form the interior space reserved for worship, while 6 *arşın* (4.56 m) would serve as an exterior area in the front. Constructed in masonry technique, it would be roofed with tiles, with sufficient courtyard space of a grassy character left on the sides. The enlarged footprint of the new church, apparently a roofed basilica, was entirely drawn from the existing courtyard within the church's property boundaries. The new building would rise on the site and foundations of the old church, though reinforced with new load-bearing foundations. There was no other church in the village, and the inspection concluded that the construction of the new building posed no obstacle, risk, or harm (BOA, İ.DH, 1188-93011, fol. 4 v., 5 v.).

A basic sketch of the layout plan was also provided by the architect, which depicts a trapezoidal plot of 32 to 47 metres, expanding eastward due to its angled northern border. Within it, the new church appears as a three-aisled basilica, consisting of a naos measuring 12 to 19 metres, a narthex of 3 metres, and a front garden of 5 metres. The narrowest parts of the plot measured 3 metres at the north, where a backyard door was located, and 1.5 metres at the south, both adjacent to the lateral perimeter walls. The front garden was accessed from the west through a gate, aligned with the church's main entrance. The narthex was supported by six pillars, three on each side, while the roof was carried by ten pillars, five on each side (BOA, İ.DH, 1188-93011, fol. 1 v.) (Fig. 2).

The estimated construction cost was calculated by the architect at 100,000 *kuruş*. Of this, 80,000 *kuruş* was to be covered by the church administration, while the remaining 20,000 *kuruş* was pledged by leading members of the Greek Orthodox community of the village, who also committed to provide further contributions should expenses rise. At the time, the Greek Orthodox population of the village comprised about

Figure 2. Sketch layout plan of the Church of Agios Georgios in Havran, showing its plot and the proposed reconstructed building, dated 7 October 1889. Source: BOA, İ.DH, 1188-93011, fol. 1 v.

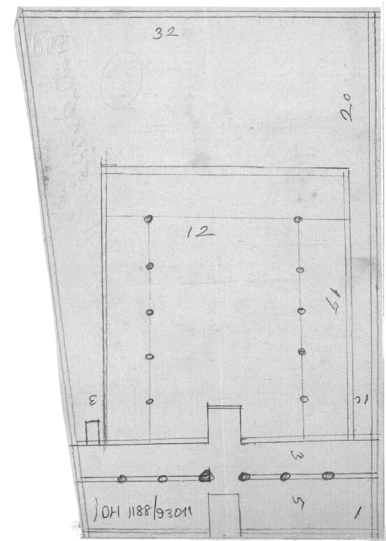




Figure 4. Çamdibi Village School, front façade with reused columns, capitals, pedestals and blocks for stairs before the main entrance. Source: Hasan Sercan Sağlam, 2025.

Bakalis, Sarantos Panagiotou, and Ioannis Chatzi-Kalipolitos. Meanwhile, the metropolitan's deputy was Ioannis Nikolaou Bakalis, the church representative was Christoforos Antoniou Bakalis, and the parish priest was Akakios (BOA, İ.DH, 1188-93011, fol. 5 v., 7 v.).

In 2011, local reporter Enver Dolgun from Edremit conducted an oral history study among the elderly residents of Havran. They recalled that the former Greek church of the settlement used to be in Hamambaşı, at Kızılay Square, which remains in front of the present municipal hall. According to their accounts, when the church was burned down during World War I, its reusable building materials—such as marble columns and elaborately carved capitals—were taken by Major Sadık Bey, one of the commanders of the Turkish War of Independence. These were subsequently incorporated into the main entrance of the primary school in Çamdibi Village (formerly Şekveren), situated 1.5 km northwest of Havran (Dolgun, 2011).

Supporting these recollections, an information panel at the school mentioned above states that the building was constructed between 1922 and 1924 by an artillery unit under the command of Major Sadık Bey, using local resources and materials. It further notes that usable architectural elements were salvaged from the former churches of Havran and Edremit, which had been demolished during the war, and were reused in the new school. Among the reused elements from the church of Havran were the marble doorframe of the building's entrance, the large stone blocks forming the staircase leading up to it, and the adjacent columns with capitals (figs. 4–6).

Following the archival research, to determine the precise location of the Church of Agios Georgios, aerial imagery

Figure 5. Çamdibi Village School, foundation of the stairs leading to the main entrance, showing reused blocks, pedestals and various ornamental elements; also visible are the adjacent marble steps before the side entrances. Source: Hasan Sercan Sağlam, 2025.



Figure 6. Çamdibi Village School, marble doorframe at the building's entrance. The inscription reads: "Şekveran İleri Mekteb-i İbtidâîsi, 1341 Hicrî, 1339 Malî" [Şekveran Advanced Primary School, 1341 Hijri, 1339 Fiscal (= 1923)]. Source: Hasan Sercan Sağlam, 2025.





Figure 7. Aerial image of the current municipal hall of Havran, located in Hamambaşı Neighbourhood, Block 295, Plot 111. Source: General Directorate of Land Registry and Cadastre Parcel Inquiry Application.

was examined in cooperation with the General Directorate of Land Registry and Cadastre Parcel Inquiry Application. Based on the oral history testimonies mentioned above, the current municipal hall, situated on a large plot at the southwestern extremity of the Hamambaşı Neighbourhood (Block 295, Plot 111), appeared as the most plausible candidate. This plot faces the public square in question and retains the outlines of a trapezoidal parcel that widens eastward through an angled northern border (Fig. 7).

When earlier aerial photographs from 2010 are consulted, it becomes evident that the modern building block—demolished in 2013 to make way for the new municipal hall erected in 2017–2018—precisely matched, in its trapezoidal configuration, the layout of the former church as documented in the east-oriented sketch plan, in terms of form and metric data. This suggests that sometime after the demolition of the Church of Agios Georgios, a modern block was constructed on the same site, replicating the footprint of the entire parcel (Fig. 8). Although that structure was later removed and part of the plot was left to enlarge the public square, the newly constructed L-shaped municipal hall still preserves, in its eastern half, traces of the long-forgotten



Figure 8. Aerial image from 2010, of the block where the municipal hall was built in 2017–2018, showing the trapezoidal modern building demolished in 2013. Source: Google Earth.

church. In this way, the church's legacy persists at the urban scale—albeit faintly—through cadastral traces and oral testimonies, and partially at the material scale, through architectural elements reused in the village school of Çamdibi.

Case Study 2:

Tracing Greek Boys' School as a Forgotten Monument

Another set of Ottoman archival documents dated 1903–1904 provides information on the former Greek boys' school in Havran, which has been examined for reconstructing the monument's urban and architectural history. On 18 February 1903, Patriarch Ioakeim III (r. 1878–1884, 1901–1912) submitted a petition to the Ottoman Ministry of Justice and Religions, requesting the reconstruction of this school. The ensuing bureaucratic correspondence continued until December 1903, when official permission was eventually granted (BOA, İ.AZN, 54-9; MF.MKT, 764-49; ŞD, 1586-32).

According to the documents, the pre-existing Greek boys' primary school in the village of Havran, within the district of Edremit, had gradually fallen into ruin and remained in a derelict state for a while. The petition submitted by the Patriarchate requested its demolition and reconstruction on the same plot, on the old foundations, but this time enlarged, since the earlier building was already inadequate in size. The enlargement was to be achieved by incorporating additional land from the school's own courtyard. The new school was planned as a masonry structure (BOA, İ.AZN, 54-9; MF.MKT, 764-49; ŞD, 1586-32).

A committee from the Edremit municipality carried out an on-site inspection, during which a very detailed population register of the entire village was prepared as well, on 28 June 1903. In addition, the municipal architect produced a sketch site plan along with a sectional drawing, on 21 May 1903. Following this, negotiations and correspondence were conducted among the relevant official authorities (BOA, İ.AZN, 54-9, fol. 1 v.; ŞD, 1586-32, fol. 2 v.).

The school plot, located on a corner, formed an irregular trapezoid that broadened backwards through a broken line, measuring 48 *arşın* (36.48 m) x 48 *arşın* (36.48 m) x 22 *arşın* (16.72 m) x 29 *arşın* (22.04 m). The new building was projected to measure 32 *arşın* (24.32 m) in length, 22 *arşın* (16.72 m) in width, and 10 *arşın* (7.6 m) in height. The old building was extended by 12 *arşın* (9.12 m) northwards and 9 *arşın* (6.84 m) westwards. Thus, the earlier structure measured only 23 *arşın* (17.48 m) by 10 *arşın* (7.6 m), making it clear that it was a rather small, elongated building (BOA, İ.AZN, 54-9, fol. 1 v.; ŞD, 1586-32, fol. 3 v.) (Fig. 9).

At the time, the village had 176 Greek Orthodox households and a total of 916 inhabitants, men and women combined (Fig. 10) (Appendix 3). The construction cost, estimated at 300 Ottoman gold liras, was to be covered by the treasury chest of the community, the amount already being available. Nevertheless, a condition was imposed that no forced collection of funds should be carried out (BOA, İ.AZN, 54-9; MF.MKT, 764-49; ŞD, 1586-32).

No obstacles, risks, or damages were observed regarding the school's reconstruction. Compliance with existing laws and regulations, particularly the General Education Regulation (*Maârif-i Umûmiye Nizamnâmesi*), was required. Upon completion, the school was officially licensed in January 1904. It fell under the supervision of the Inspectorate of Non-Muslim and Foreign Schools, whose seal is preserved in the documents (BOA, MF.MKT, 764-49).³

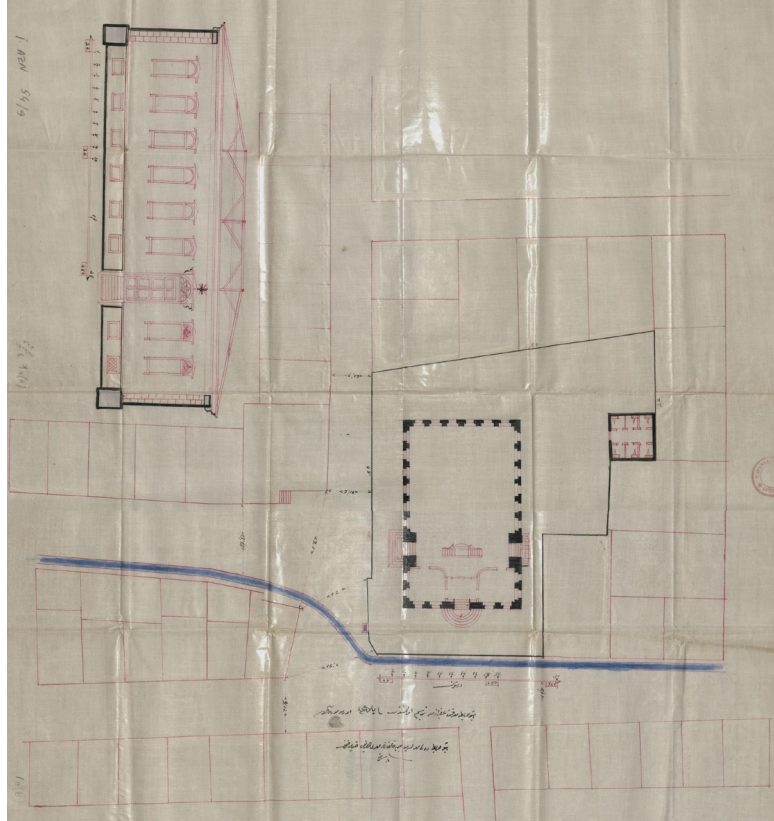
The sketch layout plan indicates that the new school occupied a corner plot located at the junction of four main streets. Within its city block, the plot was bordered by a series of adjacent parcels on the remaining two sides. In the surrounding urban fabric, a large corner block appears toward the rear, while an elongated block lies before it, extending toward the school's corner. Continuous building blocks front the school along the main street. At the rear of the school's block, an open area is visible. A water conduit passed through both the elongated city block and the school's plot, continuing toward the front façade, where a fountain stood at the outer corner of the school grounds (BOA, İ.AZN, 54-9, fol. 1 v.) (Fig. 9).

The floor plan of the school reveals three entrances, each approached by a flight of stairs, arranged differently. The main entrance was followed by a small entrance hall. Two corner rooms, and a large lecture hall, accessed by the side entrances, completed the main internal layout. The corner rooms, apparently intended for teachers, provided access to both the entrance hall and the lecture hall. On the front façade, the main entrance was flanked by four windows, while each of the lateral façades contained a side entrance and eight windows. The rear façade incorporated six windows (BOA, İ.AZN, 54-9, fol. 1 v.) (Fig. 9).

Deeper within the plot, an annex served sanitary purposes, consisting of six toilet cabins arranged along a central corridor. The sectional drawing shows the basic masonry structure of the school raised above a basement with foundations significantly thicker than the bearing walls, which featured eight narrow windows along the lateral façades. Neoclassical ornamental elements framed the openings, and decorated crosses surmounted the entrances. The school was to be cov-

³ In Ottoman Turkish: "Mekâtib-i Gayrimüslime ve Ecnebiye Müfettişliği"; in French: "Inspection des Écoles Non-Musulmanes & Étrangères".

Figure 9. Sketch layout plan of the Greek boys' school in Havran, showing its plot together with the surrounding urban fabric, and the proposed reconstructed building through its floor plan and a sectional drawing, dated 21 May 1903. Source: BOA, İ.AZN, 54-9, fol. 1 v.



ered by a simple hipped roof of wooden construction (BOA, İ.AZN, 54-9, fol. 1 v.) (Fig. 9).

In order to identify the precise location of the long-forgotten former Greek boys' school of Havran, a detailed study was undertaken using aerial imagery, particularly in reference to the sketch layout plan discussed above, to test its correspondences with the present urban morphology. The analysis revealed that Hamambaşı Neighbourhood, Block 114, Plots 1, 78, and 79 correspond to the remains of the former school plot, where the building was most probably ruined during the turbulent 1920s. Today, this L-shaped area lies at the junction of Temaşalık, Sakarya, Kalabak, 30th, and 54th streets, situated in the centre of Block 114. At present, the plots serve as a public space, with landscaped areas and few annex structures. Despite the apparent correspondence in terms of form and metric data, slight misalignments in the current urban morphology suggest that the east-oriented sketch plan was drawn in a measured yet somewhat idealized manner. Additionally, widened streets, new lanes, and modern urban development had not only trisected the former plot but also slightly diminished it over time, especially along its borders (Fig. 11).

The evidence further indicates that Hamambaşı Neighbourhood constituted the former Greek quarter of Havran, distinct from the five Muslim neighbourhoods in terms of demographics by the 19th century, and that both the church and the

Figure 11. Aerial image of Hamambası Neighbourhood Block 114, showing the public space corresponding to Plots 1, 78, and 79, where the former Greek boys' school once stood. Source: General Directorate of Land Registry and Cadastre Parcel Inquiry Application.



tive identities. In this sense, architectural spolia become both witnesses to loss and agents in the rearticulation of historical consciousness, revealing how power, memory, and matter converge in the making of modern urban heritage (see Huysen, 2003; Brilliant and Kinney, 2016).

Conclusion

The study of Havran's late 19th- and early 20th-century monuments—the Church of Agios Georgios and the Greek boys' school—offers critical insights into the town's urban and architectural history, as well as its once-vibrant Greek Orthodox community, whose population grew from 682 in 1889 to 916 by 1903. Through the combined use of Ottoman archival documents, oral history, cadastral analysis, and aerial imagery, it has been possible to reconstruct the physical presence, spatial context, and subsequent transformations of these long-lost buildings. Their traces, whether in cadastral remnants, reused architectural elements, or urban memory, reveal how communal identity and social life were inscribed onto the built environment. Also, the reallocation of materials and the reshaping of plots reflect broader processes of conflict, transition, and adaptation in the early Republican Period. By recovering these fragments, the article contributes not only to the local history of Havran but also to wider discussions on heritage, memory, and the palimpsest character of urban landscapes.

Finally, through the uncovered architectural trajectories of Havran's Greek Orthodox monuments, this study contributes to wider discussions on heritage, memory, and the transformation of multi-confessional urban landscapes in the Late Ottoman world. Its findings highlight how local agency and imperial frameworks jointly shaped material and symbolic urban forms, including two turbulent afterlives. Future research could extend this approach through comparative analyses of similar communities in other Anatolian towns, systematic studies of material reuse in post-Ottoman contexts, and digital reconstruction of vanished heritage sites—together of-

fering a fuller understanding of how shared urban pasts are preserved, reinterpreted, or forgotten.

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Appendix 1

	1530				1573				1591			
	H	B	I	E	H	B	I	E	H	B	I	E
H.K.	101	32	2	4	120	97	2	6	144	92	2	17
H.S.	26	11	1	2	14	16	1	-	16	17	1	2

Table 1. 16th century demographic evolution of Havran-1 Kebir (H.K.) and Havran-1 Sağır (H.S.), showing households (H), bachelors (B), imams (I) and exempts (E). Source: Sevim, 1993, p. 395; Yılmaz, 1995, pp. 161, 210.

Appendix 2

İlyas Panayot Abacı	3000	Kostanti Kocamalıoğlu	300	Haralambo Lavracı	100
İstrati Panayot Alacadılı	600	Yani Kocamalı	300	Angeli İstrati	450
Nikola Apostol Abacı	600	Avayano Lefter	200	Çiryako İstrati	260
Yani Panayot Bakal	600	Yorgi Karamihal	300	Gelino Mavrili	350
Kıral Yosif Bakal	500	Haralambo Hacı-Yani	400	Yorgi Lambori	500
Petako Vasilyadi	1740	Priest Akaki	200	Yenaci Dimitri	400
Patisto Haralambo	600	İstilyano Papatoplo	250	Tomaki Kırkağaçlı	400
Yani Nikola Bakal	500	İskidyeli's wife	400	Kasab's wife	400
Ligor Lefter Bakal	300	Dimitri Çonili	350	Yekim Dimo	500
Hristofor Andon Bakal	300	Kostanti Gavril	250	Kosti Mihal	150
Hacı-Kumyanacı bros.	400	Cano İstrati	250	Hacı Yorgi Gavril	450
Sarando Pana. Keresteci	500	Leğonide Kumyano	350	Yani Hacı-Aryir	250
Cano İstavro Sabuncı	500	Ligor Andon	200	Yorgi Bulgaroğlu	350
Andon Nikola Dülger	500	Yenaki Panayot	300	Nikola Vayvay	300
Andon Yekim Çeşmeci	300	İstrati Lavracı	150	Total: 20,000 <i>kuruş</i>	

Table 2. Contributions of 44 donors to the reconstruction of the Church of Agios Georgios, dated 5 April 1890. Source: BOA, İ.DH., 1188-93011, fol. 7 v.

Appendix 3

	Households	Women	Men	Total
Ebubekir	159	303	306	609
Cami-i Kebir	136	288	274	562
Mescid	113	274	268	542
Havran				
Çiğidzade	131	232	238	470
Tekke	149	299	308	607
Total Muslims	688	1396	1394	2790
Christians	176	449	467	916
[Grand Total]	864	1845	1861	3706

Table 3. Population statistics of Havran, disaggregated by neighbourhood and religion, by Edremit District Governorship, and dated 28 June 1903. Source: ŞD, 1586-32, fol. 2 v.