

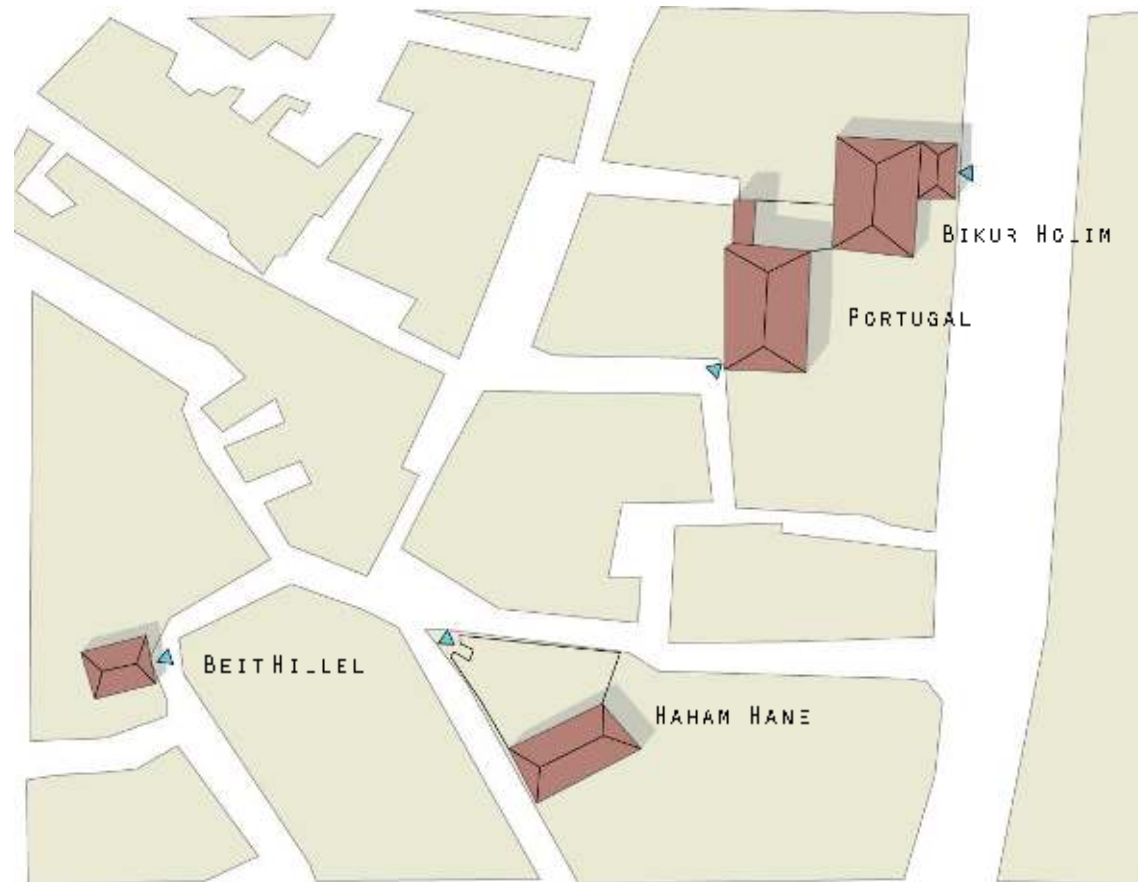
CHAPTER 3

*Survey of Peripheral Buildings and
Connection to Main Complex*



CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

1. Portugal
2. Bikur Holim
3. Beit Hillel



CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

7.

Portugal

Approximate date: 1630s

One of the first 6 kahalim established in Izmir and likely existed during Rabbi Eskapa's time.

Sources claim that this synagogue was at the center of events related to Shabbtai Zvi in 1666.



Portugal Synagogue, historical photographs



Portugal Synagogue, 2016

CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

7.

Portugal



Portugal Synagogue, external facade in the, 2016



CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

7.

Portugal



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Portugal

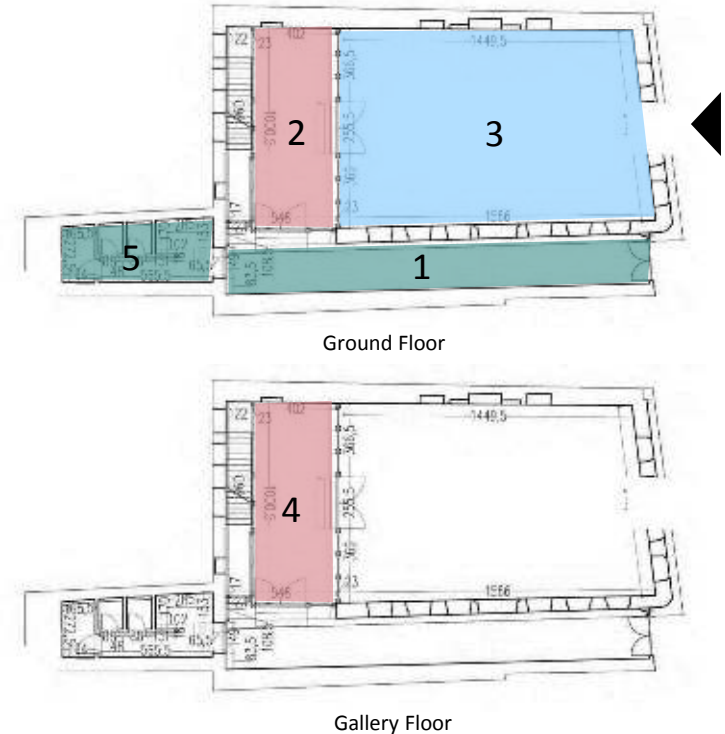
Study Conclusions:

Approximate date: 1630s

One of the first 6 kahalim established in Izmir and likely existed during Rabbi Eskapa's time. Sources claim that this synagogue was at the center of events related to Shabbtai Zvi in 1666.

The synagogue was demolished and renovated several times as a result of natural disasters. The building was badly damaged in the fire of 1772 and renovated in 1801. In a 1976 the building was again damaged in a fire. The synagogue was renovated in the 19th century but was not in use from the 1960s. In recent years, the premises lost its original religious use and was converted into a tailor shop. The original main marble entrance from the courtyard gate was relocated to the southern façade of the structure .

During the years 2016- 2018 the structure underwent extensive rehabilitation process where the following elements were treated : exterior walls and the unblocked of western and southern windows, interior walls and the uncovering of decorative religious niches in the Eastern façade, reconstruction of the pavement tails as well as a single-unified tiled roof (both elements were completely reconstructed since the originals were demolished over the years) .



List of halls\spaces:

- 1.Courtyard
- 2.Beit Midrash
- 3.Main prayer hall
- 4.Women's section
- 5.Passage between Portugal and Bikur Holim Synagogues

CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

8.

Bikur Holim

Approximate date: 1724

Founded by Shlomo de Chaves who donated the building to the community for use as a synagogue.

The building was greatly damaged in the 18th century by fires and repaired each time by members of the Chaves family.

The Synagogue at present is in good condition and open to worship and visits.



CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

8.

Bikur Holim

Study Conclusions:

The Bikur Holim synagogue underwent comprehensive rehabilitation and preliminary conservation efforts over the past several years.

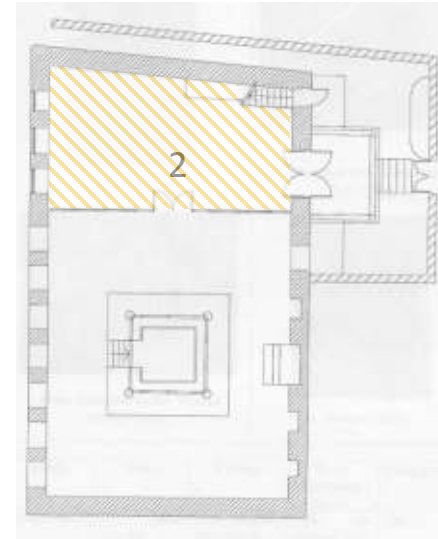
To the East of the prayer hall, there was the original courtyard, which was once used as a religious school or Beit Midrash. This assumption is supported by maps dated 1905 and 1923, which include markings of the building and the courtyard. The location of the original main entrance was from the courtyard, meaning from its Northern side of the prayer hall (prayer the construction of the Beit Midrash).

The bima location is maintain its original position as its placed in the center of the priers Hall, similar to the Other synagogues and to original documentation regarding it.

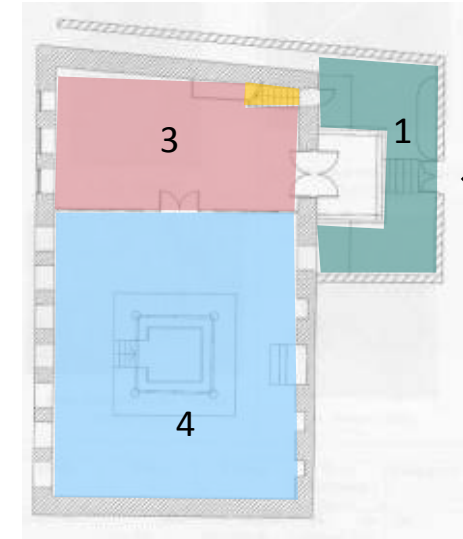
The basement appears to be significant in terms of the past functions the structure served: a local community hospital and an orphanages house (each during different time periods).

Recommendations:

- a. Future restoration of the basement floor in order to secure the space from ongoing penetration of ground water as well as qualifying the space for future use.
- a. Exploring the possibility of restoring the original physical link between Bikur Holim synagogue and Portugal synagogue.



Presumptive Basement Floor on the background of the ground floor



Ground Floor

List of halls\spaces:

1. Front yard
2. Basement
3. Beit Midrash
4. Main prayer hall

CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

9.

Beit Hillel



CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

9.

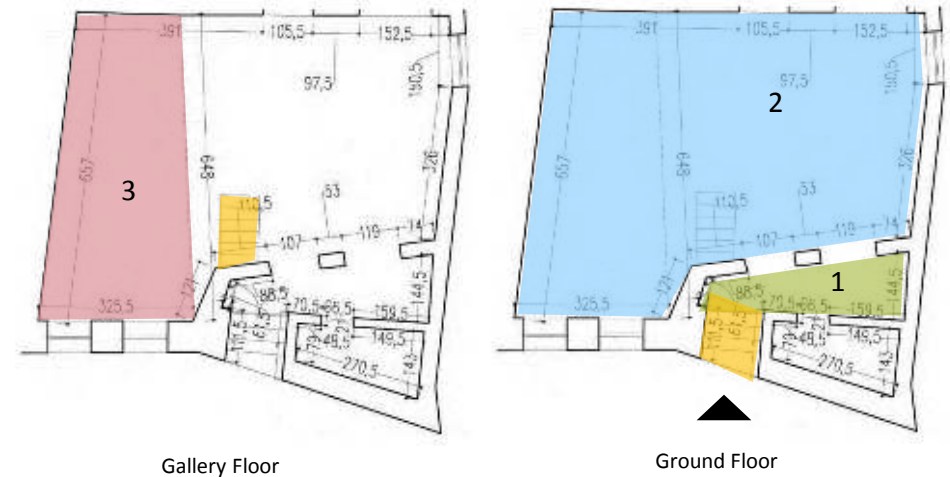
Beit Hillel

Study Conclusions:

The Beit Hillel synagogue was founded by the Palacci family around the year 1840. The synagogue fell into disuse in the 1960s but has recently undergone comprehensive rehabilitation and preliminary conservation efforts.

The synagogue is built of stone masonry with a wood roof and ceiling. The main entrance to the building is from its center leading into the main prayer hall. To the south of the main prayer hall, the women's section is still intact. From its simple wooden structure, hovering over the main prayer hall and the placement of the small nondescript staircase, we can assume that this section was an addition to the original plan of the synagogue.

The bima as well as the ark are both absent from the main prayer hall and therefore it is not possible to determine with accuracy where they were originally located.



List of halls\spaces:

1. Entrance hall
2. Prayer hall
3. Women's section

CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

10.

Haham Hane/ Rabbinate Building



CHAPTER 3 : STUDY OF PERIPHERAL SYNAGOGUES

10. Haham Hane/ Rabbinate Building

Study Conclusions:

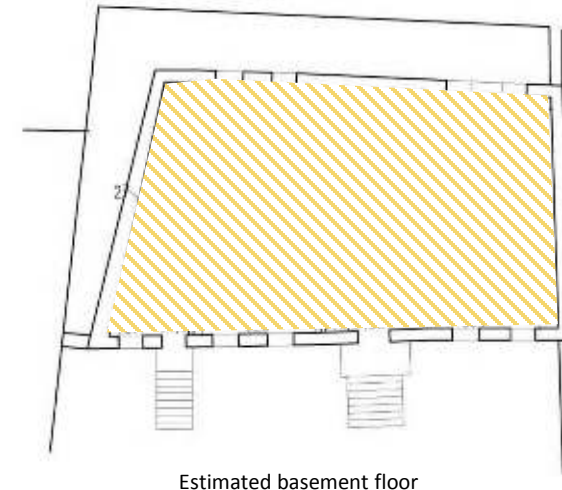
Built in the 19th century with the support of the Vienna-based Rothschild family, the Rabbinate building had an important library of religious books and housed a religious school that operated until the 1930's. The Rabbinate building was surrounded by walls like a typical synagogue of the Ottoman period and had a large and well-kept garden surrounding it. The Rabbinate would respond to all the needs of the Izmir Jewish community, which became one of the most important communities within and even beyond the borders of the Ottoman Empire. In the 17th and 18th centuries, the Izmir community was a religious center where famous clergyman like Rabbi Yosef Haym, Rabbi Haym Benveniste and Rabbi Palacci operated, and Izmir was one of the most important centers of its time where Hebrew holy books and religious law books were printed. The Chief Rabbi, who was the leader of all the congregations (kehalim), lived in the Rabbinate building and carried out his work from there.

Due to its unique architecture, Konak Municipality has placed the building under protection and prepared a plan for its reconstruction. The Rabbinate building is still currently closed to visitation.

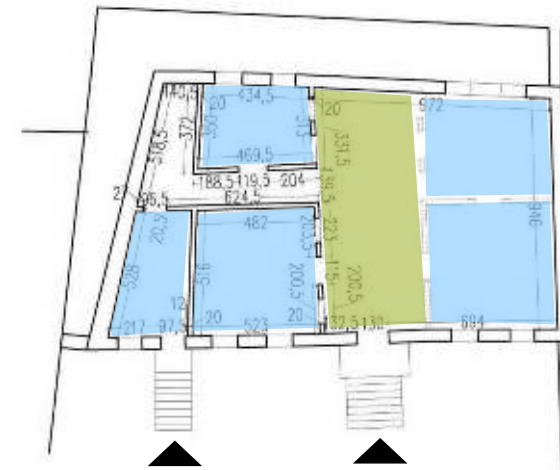
The building is built of stone masonry, the roof and the ceiling are constructed of wood. The flooring is of marble. The exterior and roof are in very bad condition and the surrounding garden has fallen into disrepair.

Recommendations:

- Essential preservation work of the exterior wall and the ceiling.
- Extensive preservation work in the basement in order to protect the space from ground water penetration and allow for future use.



Estimated basement floor



Ground floor

List of halls\spaces:

1. Main Entrance hall
2. Corridor
3. Room / study room/ library room
4. Estimated basement perimeter

CHAPTER 3 : OBSERVATIONS AND CONSIDERATIONS

IN THE FOOTSTEPS OF IZMIR'S JEWISH COMMUNITY-HISTORICAL LANDMARKS

The objective of the tours is to create a connecting thread among the different synagogues , using the elements of women's section (Ezrat Nashim) and the Bit Ha Midrash (sub sequential elements that were repeatedly added to the different synagogues) for repetitive/ cognitive/ visual repetition preservation for the purposes of the tour.



Abridged Tour [The tour includes two synagogues]



Tour of the Complex [the tour includes visiting the six aggregated synagogues]



Extensive Tour- including peripheral [the tour includes visiting the aggregated synagogues as well as the peripheral ones]



Themed Tour- Shabbtai Zvi [includes visiting Portugal and Shalom synagogues]



Themed Tour- Rabbi Palacci [includes visiting Beit Hillel synagogue, Haham Hane and the ancient Jewish cemeteryc]



The Complete Tour- ancient and modern Jewish quarters [the tour includes visiting ancient and modern landmarks within and outside the Jewish quarter's boundaries – Beit Israel, The Elevator, and the Jewish hospital]

CHAPTER 3 : OBSERVATIONS AND CONSIDERATIONS

Conclusions and Recommendations:

1. Summary of recommendations for conservation work per individual synagogue.
2. Subsequent to our research into the historical development of the Jewish Community of Izmir, we came to understand a great deal more about the physical projection of this growth as well as consequent geographical implications.
3. **We see this research as a foundation for a future exhibition displaying the geographical history of Izmir's Jewish Community.**
4. **We propose assembling a collection for a temporary or permanent exhibition to be displayed in one of the synagogue's spaces. Furthermore, we recommend keeping the functioning synagogue in this current status. Additionally we propose the re-use of the remaining structures as active centers available to the Jewish community for religious and non-religious activities.**



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