SHALOM SYNAGOGUE
AN EXAMPLE OF DETAILED DOCUMENTATION

Maps and Aerial Photos
History
View of the Synagogue
Entrance Courtyard
Western Wall
Southern Wall
Eastern Wall of Heichalot
Decorated Ceilings
Judaica
Conclusions of Documentation
Existing Situation
Reconstructed Situation
Hazards
Preface

This paper is a first documentation and research of “Shalom” synagogue of the old Jewish quarter of Izmir. The “Shalom” synagogue is one of nine synagogues, that are located in this old Jewish quarter of Izmir (in other parts of the city now exist 3 more synagogues). Drawings and historical research of the Jews of Izmir, indicate that in past days there used to be 27 synagogues in the city.

Apart from the architectural documentation, we have documented the synagogue by detailed photographs, to include the documentation of the large number of Judaica objects found in the synagogue. This paper suggests an analysis of the different forms and stages in the development of the synagogue in different periods of time in the past.

Today, the synagogue is in a satisfying condition of maintainance, yet routine maintainance, works as well as more urgent work of conservation should be performed. In this paper we tried to point out some of the more urgent problems that require treatment.

In its typology, its architectural details and in its contents, the Shalom synagogue is a typical example for the synagogues of the city of Izmir and for the synagogues of Turkey.

Following this work of documentation, we call for the completion of the documentation (historical, architectural and of structural) as a preparation for the full conservation of the synagogue as an important historical and cultural site of the Jews of Izmir, and as a part of the layout of synagogues in this old Jewish quarter of Izmir.

Note: The drawings are scaled to fit the page
קדמה

הכשה ווהנה תיעדו ומתקרא על תיב הככשת "שושלות" ברובע היחודיה העתיקה של ימיני. בבו
הככשת היא אוחזمنظمة בתכ ככשת קימיין ברובע היחודיה הים של ימיני (קימיין עד
שלאור בתכ ככשת בר뱌ני הים), ואתו מבו עירם início בתכ שושית קימיין בער ביה
יאומיי. ענוי חיים ואתו מותק ו穰קירהו היסטרוים שיעשו על חילות היחודיה.
מלבד התיעוד האדיריכלי עשתה בככה תעיד צילום מפרewitness עיב הככשת וכלל זה התיעוד
הציפ היחודיקה הרביה הנקראים ובככשת ויכל הקוריאים למגוזו עם ניוות של שבלים
שווים בתוחפתות בת הככשת.

בית הככשת עמיד וחוס במעבאי התוחקות הימיים ואתו הפקיד, אולס יב Españバック וב בככשת התוחקות
שופטיים ומכסף בככשת יעוף ויימור דוחפקית ויתו. בככשת וינטי להביע על למעף דוחפק
북 נשי לנופלמקדם.

בית הככשת שם ממקוה דגמה מיוותד הימנעה탄 בצפונה אלא בתכ הככשת שלה חילות היחוד
יאומיי והוריות לכל,Tên ביבוסלאוויה של תב פרטיח תכליה.

אלו, התנודים, קוחים בעקבות בככה תעידי המידיקה זו, בלצע השלמה של התיעוד
(היסטרוית, אדריכלות היחסית) הככשת לימיםו הולאם של תיב הככשת כثار היסטרוית
trerבח חטוי מתוקש של חרות חודי אומיי, הככשת Märchen של תיב הככשת ברובע היחוד
יהים של אומיי.
The synagogues are located where many Jews used to live back in the 16th and 17th centuries. Today it is the marketplace of Izmir.
Shalom synagogue in air- photo

בית כנסת שלום בצלם אוויר של איוו השוק
In this map it is easy to get an impression of the close location of the synagogues to one another. “Shalom” synagogue is a bit further north. "Senyora", "Kadosh", "Algazi" and "Hevra" synagogues form a close cluster. In the other side of the street from them stands "Etz Haim" synagogue.
Little is known about the history of “Shalom” synagogue. It is supposed to have been founded in approximately 1500, by newcomers from the nearby city of Aydin. It was burnt in the big fire of 1772, and renewed for prayer only in 1800. The synagogue was not burnt in the fire of 1841, after the fire had miraculously stopped progressing at its gate. Adjacent to it are shops that gave a financial backup to the congregation. A place for studying religion (Bet Midrash) by the same name was a few shops away. About changes in the synagogue building see restored situation.
shalom synagogue
plan
scale 1:100
Pictures of interior- center of the synagogue

1.  Murdochit nemen centre de la synagogue

2. The Holy of Holies in the synagogue

3. The main indoor of the synagogue

4. The main entrance of the synagogue

5. The main entrance of the synagogue

6. The main entrance of the synagogue

ענוגים וול חן בורימן

קריאת התפילה וקריה הלכתית

קריאת התפילה וקריה הלכתית

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קריאת התפילה וקריה הלכתית
shalom synagogue

enterence gate details

scale 1:50

Iron arc decoration

Typical cast iron decorations
Shalom synagogue cannot be identified from the street. It is surrounded by a wall, and the iron entrance gate carries no sign.

The iron gate is decorated with geometrical iron decorations. The half-circular opening above the gate door is filled with meandering iron decorations, that remind the vinetree that covers the entrance to the courtyard behind the gate (other decorations inspired by vegetation can be seen inside the synagogue in the ceiling decorations and in the reliefs on capitals and columns).

Beyond the gate there is a narrow entrance courtyard. Spharadic synagogues (synagogues of Spanish Jews) usually had a small entrance garden, probably the influence of Islamic architecture. In this courtyard a Sukah (a shack built in the Jewish holiday of Sukot) was probably built for the community during the holiday of Sukot, as was customary in other synagogues.
shalom synagogue
internal northern wall - view
scale 1:100
shalom synagogue
internal western wall - view
scale 1:100
shalom synagogue
bima details
scale 1:50
Wooden Teva in pictures

撮影: 204

Details

PLATFORM for Torah reading

Wooden supports artistically curved

Dedication plaque placed in the front of the Teva

אומנותי מתנה לסליחה⁄誕생

Platform for Torah reading

Wooden supports artistically curved

Dedication plaque placed in the front of the Teva
shalom synagogue
internal south wall - view
scale 1:100
Southern wall

1. Entrance hall, the main room and the corridor
2. Before the entrance to the Synagogue and the corridor
3. Entrance to the columns of the corridor - before the hall of columns
4. Hall of columns with upper hall of columns
shalom synagogue

internal eastern wall - view/ a-a section

scale 1:100
Eastern wall (wall of Heichalot)
In every square of the ceiling, the decorative pattern is framed by colored margins. The central ceiling, above the original place of the Teva, has margins painted with vegetal motifs, and it is curving down to the columns.
shalom synagogue

terence gate details

scale 1:50
Shalom synagogue is of the 4-columns-9-bays type: the ceiling is devided by the four central columns to 9 wooden squares carefully carved and painted.

These squares are supported by wooden beams that meet the wall with an arched element.

Beams meet the columns in the center of the synagogue.

Wooden beam with decorated elements on its two sides.
Many Judaica objects were found in the synagogue, part of which were placed where they are meant to be placed, and the rest were stored in cupboards. The major part of the Judaica was dedicated to the synagogue by members of the congregation. The artifacts carry a Hebrew date. Most of them are from the beginning of the 20th century.

The covers of the Torah books are according to the Sephardic tradition of dressing the Torah with a decorated coat.
Parochot are hanging in front of the Heichal, and in front of the side cabins.

Cloths for rolling the Torah books.
Rimonim for the Torah books, made of silver.

Crowns and decorations for Torah books
Msukunot min haTeion

במהלך תיעוד ביה חכם, ניסוי להביך מה היה מרואז ביה חכםikut חת悒ות שגות במרות.

막אות השioms שבך היה בשימי. החנה בפמיווי תלויים והפסות:

• ביה חכם "שלים" אווה מיטאפריגה על 4 עמודים.
  אחפרו 4 עמודים שבבימקמשות של התנה, המחליקות את התחקיר ל-9 מполнение (שדויות) ו-14 מוציאים ומעוררים.
  התנה עמותת יהיו ב_vlogג חגייל קליר היהטלוס, בהתחיא לספורות האיטלקות של טמי חכם-יד-כקורביהם. ספוני ירצף מבוקם עפрем עדות ברותה, מח✂רטיים עמייקות על היה במרס矿物质 התנה, ובɘאיצי הבנה תאריו שלים בו חתיך על "שלים", יודע ולששנים במקימות על התנה נושא
  בחיתהל התיהה-ה.20

• אוגב הקומעה של עורות הנשוש חשמנה חינשה ישראל גיה ח־ה ארוז ביה חכם בער חתיך המונחת.
  גיה וז מיה ביבאלס בוגוות מוספלס צבר המקינש (היא נמוכות ב-60 שים מכסף
  התהון של המחנה. כים לא קימום יישה אלא חינה, ויהי בחיתהל "נה".

• מקנגי חיזיבים שבכו בצִמְדָל התנה חִיִּב סתופית חלון. החוה ימורית היא
  "קְיֵרָה" טַבּוּר אָוָה הקוהש עֶבְּרָא לַז יִרְּמִא וְבִּסְפֵיס. בְּחָזוי זל חָי
  בעבר יש/////////////////////////////////////////////////////////////חלל המקוטשיות על חלון עליל אפור. קימומ ביבר של חלון אלא יכיר
  או יכסביים קילים בצימן של חוכית.
  בחיתהל הדורות 5 מח hakkı ורל המוספילים בקשת. המחיה מוסדרים בואפ סימניי
  החלון האופיים רהב מק יושן. והים מתחול וְלַמְפוּמי, אוכל צורעה של המחיה
  והם נפשיה.

• מודי כוּנִי שים היה דוג חלות הע"לוביסי" על ברי התנה לזרב ואות מחיתו. כים
  ב bütün מוקיצי בצעי קרים, או בעבר היה קירויות בצעי בצימע איר(o)למסחל חולל.
Conclusions rising from the architectural documentation

During the process of documenting the Shalom synagogue, a few questions arose regarding the different appearance of the synagogue building in different stages of the Jewish life in Izmir. We reached the following conclusions:

- Shalom is of the 4-columns-9-bays synagogue typology: in its center stand 4 columns, around the place in which the Teva used to stand. The 4 columns divide the ceiling into 9 wooden rectangles. The Teva is positioned today opposite to the Heichalot (wall with cabinets for the Torah books), as is common in the Italian bi-polar synagogues. Old floor tiles that were left under the place where the Teva used to stand, verify the fact that the Teva was positioned in the past at the center of the synagogue. We know that the Teva was moved from its original place in the beginning of the 20th century.

- Women’s gallery is a late addition to the building. With its building, changes were made in the Northern wall of the synagogue: two high windows that reached almost as high as the ceiling, were lowered approximately by half. Above them there is a big opening in the wall that allows the women to look from the gallery into the synagogue.

- While closing the women’s gallery- the access to a small back garden was blocked. That is the small backyard behind the Western synagogue wall. It probably used to be attached to the entrance courtyard. The backyard is higher than the entrance courtyard (about 60 cm below the windows). Today it cannot be reached.

- In the lifetime of the synagogue building, other buildings were built around it, sometimes adjacent to it. Windows that previously let the light through them were then sealed. The Eastern wall of the synagogue, which has an important role in the religious ceremony as the wall of the cabinets storing the Torah books, seems to have had windows. The signs on the eastern wall suggest that there was a window above each cabinet (3 in number). These windows were arched, and positioned high up on the wall. The southern wall has five window-like niches. They are symmetrically arranged, the middle window being a little wider than the rest. They don’t let light in.

- The walls of the synagogue were “dressed up” with new paints once every few years. Today, the walls are colored in off-white, but they used to be blue etc…
Cracks in the walls

Cracks in beams

Stains of wetness
The “Shalom” synagogue was built by Jews of Aydin that arrived in Izmir. It is one of the oldest synagogues of Izmir. Today it stands in the area where once Jews used to live, and many other synagogues that served them are still there. Shalom is surrounded by shops, that today are part of the market that is occupying the Kemeralti.

In its current building of the 19th century, it is of the same typology of all the other contemporary synagogues of Izmir. It is rectangular in shape. In the center four columns, between which the Teva was located.

Not only in typology, but also in the different changes it underwent throughout the years, Shalom is representing fashions and changes in the life of the Jews of Izmir.

Shalom synagogue is one of the relics of a dignified Jewish community. Its beauty and importance rest in its most tiny architectural details to its location within the dense urban tissue of centuries ago. That is why we consider Shalom synagogue and the synagogues in that area, as buildings that are worthy of conservation!