



## Church of Virgin Mary of Czestochowa and Beatified August Czartoryski: A cultural symbol of Polish migration

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### Abstract

The phenomenon of migration, which is one of the concepts discussed in the 21st century, is a topic of academic research in terms of architectural history due to its impact on urban spaces. The spatial practices caused by migration movements throughout history have been a guide to today's studies. Therefore, a case study is conducted to examine the migration-urban-space relationship of Poles, who migrated to Istanbul by the mid-19th century, achieved to establish an autonomous colony settlement, Adampol, and strived to build a church there.

This study begins by looking at the migration process and the establishment of the village. Subsequently, a thorough examination is conducted on the Church of Virgin Mary of Czestochowa and Beatified August Czartoryski which still stands today. Drawings of the church are produced and examined from an architectural point of view. The lack of research regarding this church within architecture creates a unique aspect of this study, setting an example for immigrants to keep their ethnic and religious roots alive in physical spaces even when in another country.

### Highlights

- Church of Virgin Mary of Czestochowa and Beatified August Czartoryski was analyzed from an architectural point of view.
- It is exemplary research on the effect of the concept of migration, which is an interdisciplinary research subject, on urban space.
- Contains original illustrations by the authors.
- It includes literature and Ottoman archive research on Polish immigration to Istanbul.

### Keywords

Migration and culture; Catholic church in Istanbul; Migration and architecture; Polish migration; Migration history

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## Leh göçünün kültürel sembolü: Czestochowa Meryem Ana ve Aziz August Czartoryski kilisesi

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### Öz

21.yüzyılda tartışılan konuların başında gelen göç kavramı; kentsel mekânlar üzerindeki etkisi nedeniyle mimarlık tarihi araştırmaları açısından da önem taşımaktadır. Tarih boyunca yaşanan göç hareketlerinin yaratmış olduğu mekânsal pratikler günümüzdeki çalışmalar için yol gösterici olmuştur. Çalışma kapsamında 19.yüzyıl ikinci yarısı itibariyle İstanbul'a göçen Lehlerin, günümüz ismiyle Polonyalıların göçü ve bu göç hareketinin kent mekanlarına etkisinin mimari açıdan incelenmesi amaçlanmıştır. Leh göçmenler İstanbul'da Adampol isminde bir koloni yerleşimi kurmayı başarmıştır. Bu çalışmada günümüzde Polonezköy olarak bilinen bu yerleşimin kurulma süreci araştırılmıştır. Köyde yer alan ve günümüze kadar ulaşmış olan Czestochowa Meryem Ana Kilisesi ile ilgili arşiv ve yerinde gözlem çalışmaları yapılmıştır. Çalışmanın analiz kısmında kilise üzerine kroki çizimleri yapılmış, mimarı bakış açısı ile üslup ve kültürel yansımalar değerlendirilmiştir. Mimarlık disiplini altında kilise hakkında literatürde farklı bir araştırmanın yer almaması ve göçmenlerin kültürel kimliklerini mekânsal boyutta sürdürmelerine örnek teşkil eden bir yapı olması çalışmanın özgünlüğünü arttırmaktadır.

### Öne Çıkanlar

- Czestochowa Meryem Ana ve Aziz August Czartoryski Kilisesi üzerine mimari analizler yapılmıştır.
- İnterdisipliner bir araştırma konusu olan göç kavramının kent mekanı etkileri üzerine yapılmış bir çalışmadır.
- Yazarlar tarafından oluşturulmuş özgün çizimler içermektedir. Polonya göçü hakkında literatür ve osmanlı arşivi araştırmaları içermektedir.

### Anahtar Sözcükler

Göç ve kültür; İstanbul katolik kilise; Göç ve mimarlık; Polonyalı göçü; Göç tarihi.

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## INTRODUCTION

Migration is a phenomenon that can be defined as a form of geographical or spatial mobility between one geographical unit and another. Displaced immigrants are affected by spatial mobility at social, economic, cultural, and political levels, and they try to adapt to their new lives. Also, the extent to which individuals are affected through this process is directly related to their social class in urban areas (Ersoy, 2016). Due to its widespread effects, migration is a common research topic in many disciplines from law to medicine, from education to psychology. Although the concept of migration is considered an international or global phenomenon today, this has not always been the case. The origin of migration studies can be linked to the Chicago School of Sociology and scientists such as Robert Ezra Park, William I. Thomas, and Florian Znaniecki who worked on migration experiences at the beginning of the 20th century. These studies have helped reconceptualize the meaning of culture and revealed the role of social actors in creating their histories. Thus, such studies have enabled an understanding of the extent to which migrations have an impact on social history (Kivisto, 2010, p:460).

Migration and space have been interrelated concepts at all times throughout history. Therefore, the concept of migration should be considered an essential topic in architecture, along with the changes it has revealed or will reveal in urban culture and space. Architecture has unfortunately been overshadowed by migration debates (Lozanovska, 2016, p:3). Nevertheless, the architecture of restaurants, residences, religious, institutional, and community buildings, ethnic clubs, spaces, and neighborhoods built or adapted by migrant communities have an impact design and this is a clear proof of the significance of the interaction between architecture and migration. Considering the impact of migration waves experienced in history on urban spaces, the migration concept should be expected to pave the way for many research topics in architectural historiography.

When the relationship between the architectural history of Turkey and migrations began to be researched, a significant amount of data was found regarding migration-culture-city interactions during the Ottoman Empire. This has been pointed out by some famous historians, too. According to historian Kemal Karpat's saying, the Ottoman Empire was both founded and disintegrated with migration (Karpat, 2015, p.xxvi). The Ottoman city that best reflects Karpat's words is the capital Istanbul. After the Ottoman conquest of Istanbul, it was planned to have Muslim, Christian, and Jewish families migrate from Rumelia and Anatolia to revive the city. At that time, residential areas in Istanbul, such as Haskoy, Balat, and Tahtakale, were the districts where these immigrants were settled (İpek, 2015, p.521). In the 17th and 18th centuries, the city underwent a different transformation process with the settlement of migrant tribes or migration from rural to urban areas. In the 19th century, Istanbul was a scene of immigration waves of the Turkish-Muslim population from nation-states as the Ottoman Empire entered a period of decline (Tekeli, 2008). In the 20th

century, waves of migration followed one after the other due to the increased number of wars. For these reasons, immigration greatly affected the environmental, social, cultural, and political landscape of Istanbul over the last century (İçduygu and Biehl, 2012, p.9-10).

Migrations are like number lines that have no precise beginning and end dates. The impacts of migration can show continuity throughout the centuries. The dominant immigration waves in Istanbul in the 20th century dates back to the 19th century. Istanbul, the Empire's capital at that time, had often been the preferred city by the immigrants who took refuge in lands under the control of the Ottoman Empire. It is stated that 80000 new immigrants took refuge in Ottoman lands in just ten days in 1878 (Şimşir, 1968, p.303). Even though the Ottoman administration worked on the transfer of immigrants to Anatolia, the planning of temporary or permanent settlement areas for those who set foot within Istanbul launched a very painful process for the Empire. Different solutions were developed to provide living spaces for immigrants, such as allocating houses and building guesthouses for immigrants.

6,425.000 people migrated into the Ottoman Empire between 1856 and 1914 (Karpas, 2002, p.122). Even though Muslim migrants played an important part numerically, the Ottoman administration adopted a positive migration policy toward the migrants that were not Turks or non-Muslims, and consequently, members of different religions and ethnic identities took refuge in the Ottoman lands (Karpas, 2015). The migration of non-Muslims to Istanbul may be taken up as a specific subject in the history of architecture since it creates cultural encounters and thus interactions within the city. Because, naturally, changes occur within the city according to the social identity concept through the interactions in migration flows (Tajfel and Turner, 1986, p.22).

In addition to the Balkans and Caucasian migration, one of the migration waves from European states to Ottoman lands affecting Istanbul considerably is the Polish migration. Polish migration became inevitable due to the emerging political conflicts as Russia, Prussia, and Austria partitioned the lands of the Polish (Poland)-Lithuanian Commonwealth in 1795. After the November Uprising in 1831, many people lost their lives and many others had to flee the country (Antonowicz-Bauer, 1990, p.11). The uprisings against Russia continued, and the failure of each attempt led to the continuance of the migration wave (Alaçam, 1943, p.29-31). This migration has been called the "Great Emigration" by historians, mainly because of its early stages. This definition is somewhat misleading because it is assumed that the total number of immigrants at this stage did not exceed 6.000 people. The main reason for this definition is that immigrants became representatives of literary, artistic, scientific, and developing social-cultural thought in the countries they migrated to (Zubrzycki, 1953, p.248).

Polish Prince Adam Jerzy Czartoryski (1770-1861) was one of the political refugees who migrated to Paris. He became the leading political figurehead of the political movement initiated for the restoration of Poland to gain political freedom. Additionally, the Ottoman Empire was one of the two countries that did not recognize the partition of Poland, along with Switzerland (Mierzwa, 2015, p.6), which resulted in the immigration of a large number of Polish emigrants coming to Istanbul.

Polish immigrants had the support of the Ottoman Empire. In the mid-19th century, the Polish population in Istanbul Pera can be said to have outnumbered the others. Schrader mentions that it was just the time of the Poles in Pera back then. The Poles numbering nearly 7,000 partially settled in the districts of Tatavla and Yeniceri (Schrader, 2015). Under the leadership of Michal Czaykowski (later known as Mehmet Sadik Pasha), who was sent to Istanbul in 1841, the Poles established an autonomous colony settlement in Istanbul. This Polish colony was formerly known as *Adampol* in Polish. Later, it was known as Adamkoy and Polonezkoy in Ottoman records. This sets a typical example of migration-urban interaction. The visits to Polonezkoy as a part of the study revealed that the Church of Virgin Mary of Czestochowa and Beatified August Czartoryski (also known as the Church of Our Lady of Czestochowa or Church of Matka Boska Czestochowska) is a significant architectural structure representing the administrative and cultural independence of the village. Therefore, a case study has been conducted on the Church of Virgin Mary of Czestochowa and Beatified August Czartoryski” to study the spatial practices and cultural commitments of forced migrants.

The general purpose of this study is to reveal the effects of an immigration case on urban space and culture in architectural history. The study reviews information on the development process of Polish immigration and the establishment of Adampol (Polonezköy). Furthermore, this section aims to evaluate the need for the church and the construction process of the church from a broader perspective. Despite the studies in the literature on the history of Polonezköy, the architectural analysis of the church under the discipline of architecture is considered important for the studies on urban space. Therefore, this study aims to contribute not only to migration studies in architecture but also to the literature on Istanbul churches, especially Catholic churches.

## **THE IMPORTANCE OF ESTABLISHING A PERMANENT POLISH COLONY IN ISTANBUL**

After Poland lost its freedom in 1795, the number of migration movements increased along with the rebellion movements and continued until Poland regained its freedom in 1918. During this period, Poles focused on preserving their cultural values through political organizations in Paris and Istanbul. Polish immigrant intellectuals based in Paris began working to restore Poland to its previous glory and independence under the leadership of Prince Adam Jerzy Czartoryski. When Prince Adam arrived in Paris in 1833, he scouted for a potential location to be used as the residence of an unofficial National Government. He bought a building named Hotel Lambert in Paris in 1843. This hotel became the center of the political activity of the Polish immigrant group (Hahn, 1992, p.1833). Over time, the political immigrant group in Paris was named after the hotel building. However, due to the political conjuncture, not only Paris but also Istanbul was considered a city for representing Poland temporarily. Therefore, Michal Czaykowski was sent to Istanbul to organize the activities in 1841. The Orient Agency (named *Şark Ajansı* in Turkish literature), which was established upon the arrival of Czaykowski, became the Polish political immigrant representative office in the Ottoman lands. In cooperation with the Hotel Lambert group, the Orient Agency supported the idea of establishing a Polish colony in the Ottoman lands (Berry, 1992, p.30). Czaykowski's primary objective in Istanbul was to establish an independent immigrant colony. For this purpose, Czaykowski initially made on-site examinations of different immigrant

villages. These visits were made to Christian immigrant villages under the authority of the Ottoman Empire. Binevler was one of these villages and was founded by Kazakhs. Czaykowski was very impressed by the village of Binevler. The location of the village was described by Czaykowski as lying on the road connecting Bandirma and Mihalic. He stated that the houses in the village were built with courtyards similar to the houses in Polish villages and that each courtyard had stables to keep horses only. There were no fences, ditches, pergolas, etc. marking the boundaries of private property. Additionally, there were a total of 4 remarkable churches and cultural icons in Binevler village. Czaykowski was also fascinated by Kazakhs for maintaining their traditions and culture, and he thought that the Kazakhs' colony could have been a prototype for Polish refugees. Nevertheless, Czaykowski's memoirs reveal that this special village was destroyed a few years later due to epidemics such as smallpox and plague (Kara, 2016, p:37-39,56).

Russia and Austria requested the extradition of Polish refugees from the Ottoman Empire at every opportunity, but the Ottoman Administration deemed it a dishonor to accept this extradition request and kept allowing Polish refugees to stay in the Ottoman lands (Refik, 1925). An analysis of the Ottoman archives reveals that the Ottomans had a positive approach not only to the reception of migrants but also to their settlement. The Ottomans adopted such a way of governing that Polish immigrants could appeal for help. For instance, immigrants who could not have found a place to settle down after arriving in Istanbul in 1854 requested housing and financial support (BOA., HR.MKT., File No: 90, Folder no: 6). There is no data on how the Ottomans responded to this request. However, the Ottoman Empire is known to have engaged in bilateral negotiations for resettling Poles after 1833. The first discussion on the establishment of a Polish colony on Ottoman territory occurred between the Turkish ambassador in Paris and Prince Adam. The Ottomans offered to establish an agricultural colony on their land twice. The first offer remained inconclusive since the immigrants in France did not come to Turkey, while the second offer failed since Cyprus Island was designated as a new settlement area for the Poles (Antonowicz-Bauer, 1990, p:11). According to a document dated 1857, it appears that Adam Jerzy Czartoryski expressed his gratitude to Sultan Abdülmecid for his support to Polish immigrants in 1857 (BOA, İ.HR., File No:149 Folder No:7832).

The Hotel Lambert group in Paris valued the support of Catholics in Europe. Additionally, they took steps to gain the support of Catholics in Istanbul, too (Hahn, 1992, p.1832). Even though the Ottoman Empire was the leader of Islam, the Latin community was living its golden age in Istanbul at the end of the 19th century. The Christian communities gathering around their church became a privileged class due to the capitulations. Lazarists (a religious community also known as the French missionaries) were established in Paris in 1625 by St. Vincent de Paul. This community known for its effort for the Catholic world (Forrestal, 2017) was one of the active Catholic communities in Istanbul (Marmara, 2006, p:39,42). They provided support to the Poles for temporary and permanent settlements in Istanbul. First, they allocated a farm known as Saint Vincent (Figure 1) as a temporary settlement. This farm was located close to Adampol, which was later established as a permanent Polish colony. According to Latka (1992, p:30), Lazarists freed the captured Polish soldiers from captivity by paying for them. This settlement was also supported by Ottoman archival documents. It is learned from the Ottoman archives that the French priests living in Yeniciflık Beykoz were affiliated with the French Church, and Kazakh regiment deserters took

shelter in this farm (BOA., HR.MKT., File No: 521, Folder No: 36), (BOA., HR.MKT., File No: 521, Folder No: 33).

Saint Vincent Farm, also known as Yeniciftlik, Polonez, and French Prince Çarnoski in Ottoman literature, was annexed to the Beykoz district in 1893 (BOA., ŞD., File No: 347 Folder No:77) and bought by the Khedive of Egypt in 1906 (BOA., ZB., File No: 374 Folder No: 62), (BOA. BEO. File No: 2923 Folder No: 219203)( BOA. İ.HUS.File No: 146 Folder No:57).



Figure 1 - Saint Vincent farm also known as Yeniciftlik (Adamska, 2004, p.10).

## ADAMPOL COLONY AND ITS TRANSITION PROCESS TO POLONEZKOY

Lazarist priests purchased the land on the southern outskirts of Alemdağ, where the village of Adampol would later be established. According to the sources, gypsies who migrated to Istanbul once lived on this land purchased in Alemdağ. These lands are also known as the magical gypsy lands (Antonowicz-Bauer, 1990, p:20). The village was founded on March 19, 1842, with the consecration of the foundation of the first house. The place was called Adampol in Polish, after the founder of the village, Prince Adam Czartorvski. From that day on, the village was known as Adampol and grew over time (Akova, 2014, p:51). According to Antoni Dohoda, purchasing Adampol lands led to the foundation of the world's only Polish residential area where Poles lived autonomously (Duydu, 2016, p:50).

Adampol was not the only village founded within the region. Annapol was the other village founded in the north and named after *Anna Zofia Sapieha*, Prince Adam Czartorvski's wife. According to the map of Adampol from 1853 (Figure 2), Annapol is the region marked with "a" in the legend of the map. Michal Czaykowski's memoirs reveal four settlements in Annapol (Kara, 2016, p:112). However, there is no information about these places on the map. Sometime after the founding of this village, these settlements are known to have been destroyed by fire (Dopierala, 1983, p:251).

Adampol was founded with Czaykowski's great contributions and efforts. It is known that the land had maquis vegetation and was covered with dry and thorny shrubs. The advantage of the land for the Poles is said to be the two streams running through it. Even a stream had a high flow enough to run a watermill (Alpman, 2020, p. 153). According to Reychman, there was a main road cutting through the urban space in the early years of the village. The house designs included stables (Reychman, 1971). According to the village map dated 1853, the streams and the roads are shown in blue and brown, respectively. Furthermore, it is seen that the settlers created their living spaces within the dense vegetation of the region. Alpman (2020) also states that initially 12 people settled in the village and five farms were used to inhabit them. The number of families in the index of the map is between 3 and 19, which is close to the number stated by Alpman. This is a confirmation of Alpman's information (since the map indicates approximately 10 years after the village was founded, this small difference also indicates that the village received new immigrants during this period). The French word given in the map index under the heading *le champs* means the field. Under this heading, the letters between a and f on the map are matched with the numbers indicating the lands of the people living in the village.

Initially, a mansion for the colony administrator and houses for the first settlers were built in the village. The space shown with number 2 on the map is known as "administration" and it brings to mind that the mansion of the colony administrator could be located within this space. Similarly, the space shown with number 1 is known as "cure" (priest), and it likely indicates a church area to be built later. Even though today's Polonezkoy maps do not match those in Figure 2, the existing church of Polonezkoy at the western entrance of the village strengthens this inference. The other numbers on the map designated with family names likely show the houses of village residents.

It is known that the first houses built were designed very simply (Figure 3). Although they were built single-roomed without any foundations, barnlike sections were built for animals to take shelter. Initially, the houses were made from fagots and clay. Later on, they were constructed with rafters placed horizontally and transversely. In his study, Adamska referred to this technique as the Prussian wall construction technique (Adamska, 2004, p:17). The research revealed that some houses initially constructed have been preserved to the present day. The comparison of past and present views of a building in Adampol can be seen in Figure 4 and Figure 5.

The village turned into a permanent residential area in time. According to the document that dates back to 1893, the village with a Catholic community came to be known as Yeni Çiftlik Polonezkoy (BOA., İ.DH., File No: 1306, Folder no: 5).

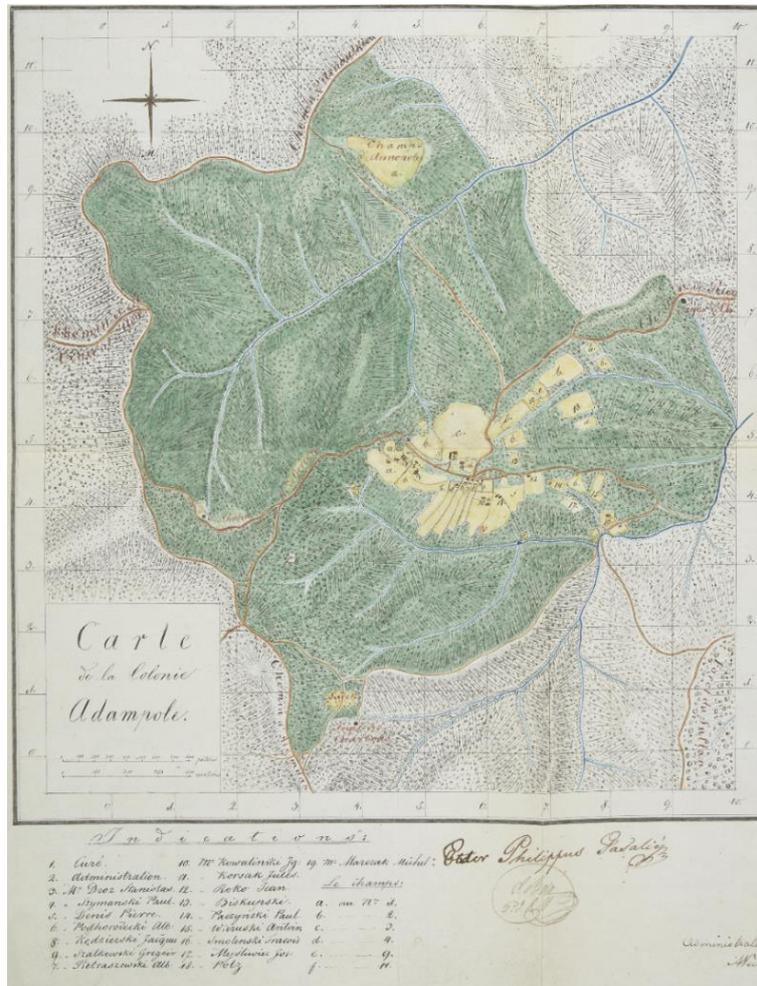


Figure 2 - The map of Adampol from 1853

(National Museum in Krakow/Princes Czartoryski Museum, 1853).

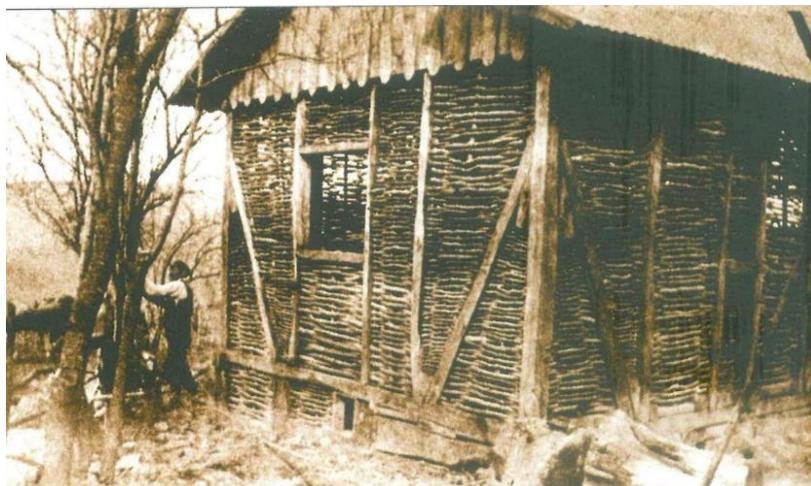


Figure 3 - Design of the houses (Adamska, 2004, p.17).

Over time, the Polish foster land had been a recreation area, especially for the Christian minority in Istanbul. Of course, the most important reason for this was its nature and religious identity. Authentic Polish food was offered to attract the visitor's attention, and thus the Poles made a living (Kara, 2016, p:112). German, Austrian, and French men living in Beyoğlu and Galata visited Polonezköy with their wives and children for recreational purposes (BOA., Y. PRK. ZB., File No: 27, Folder No:39). During World War I, Polish naval officers serving on the German naval ships Goeben and Breslau (Yavuz and Midilli) visited the village (Nykiel, 2014). Afterward, especially immigrant families began visiting the village. The visitors stopped over in the village for an average of one week. So, there was a need for accommodation in the village. This is also reflected in the archival documents. According to a document dating back to 1907, there is information about a group coming from Warsaw and staying in a lodging called the Madam Pavline Hotel in Polonezkoy (BOA., ZB., File No: 475, Folder No: 3).



Figure 4 - An old photo of a typical Adampol house (Latka, 1991).

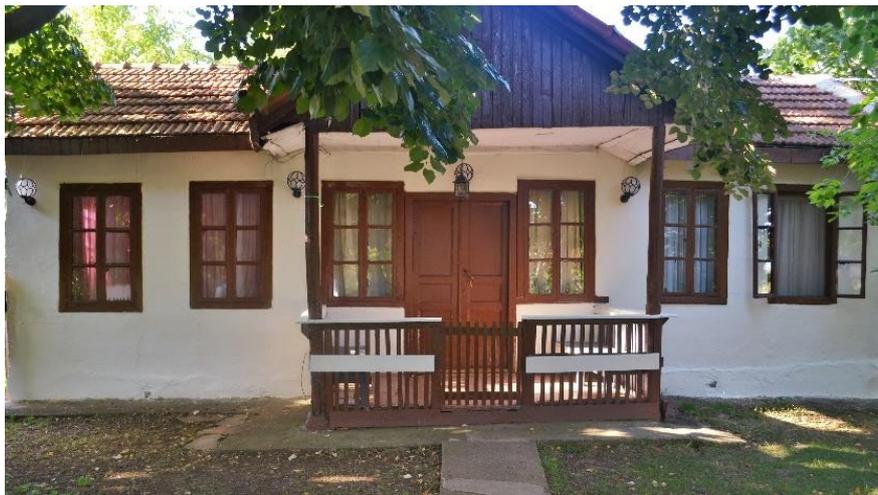


Figure 5 - The current situation of the house in Figure 4 (Salihoğlu, 2019).

In 1925, Czeslaw Ryzy, a resident of the village, built a horse-drawn carriage that resembled an arbor (Çardak in Turkish). The horse-drawn carriage was used as a means of transportation

between Istanbul and Polonezkoy and carried tourists from 1925 to 1960. The Vatican Ambassador and Pope Jean 23 visited the village several times. Mustafa Kemal Atatürk also visited the village in 1937 (Akova, 2014, p:78). Today, the building in which Atatürk was hosted in 1937 is referred to as Atatürk's house in the village.

Prof. Kowalski visited the village in 1932 and described its cultural reflections. He noted that the whitewash of the houses glittered behind the dense trees from time to time. Every child spoke Polish in a completely foreign environment at Asia's threshold with beautiful plant life in the background. The yards were surrounded by fences. Crosses were placed at the roadside. The people they came across reminded them of their distant homeland. Finding a "Polish" village where they were warmly welcomed left an unforgettable impression (Adamska, 2004, p:16). Figure 6 shows the statement made by Kowalski.



**Figure 6 - Religious symbols and a village house (Adamska, 2004, p.16).**

The cultural values that tried to be maintained in the village hundreds of years ago (Figure 7) are still being preserved today. According to Antonowicz-Bauer (2006, p.44), Polonezköy today still reminds of a typical Carpathian village for its residents, with its dense forest, signs with religious words hanging on the doors of houses, a Polish cemetery, church, and bell tower.

As of the second half of the 21st century, while agriculture and animal husbandry livestock decreased, tourism activities increased. In 1969, the fact that the people of the village could get their land titles from the Czartoryski family, as well as the changing world conditions resulted in mass emigration. Today, not only Poles but also Turks live in the village. However, families of Polish origin living in the village have the opportunity and interest to continue their traditional way of life (Topaktaş Üstüner, 2021, p. 292, 293, 289).



Figure 7 - Cultural and religious activities (Latka, 1991).

## RELIGIOUS ELEMENT IN MIGRATION AND THE CHURCH OF VIRGIN MARY OF CZESTOCHOWA AND BEATIFIED AUGUST CZARTORYSKI

Churches and religious social networks were deemed important places to socialize for individuals forced to migrate. Field studies conducted by Min revealed that ethnic churches enabled migrants to maintain a familiar culture in an unfamiliar environment. Migrants felt themselves culturally and spiritually embedded in a place. In addition, such a place was necessary to preserve traditions and cultural values and even to speak the native language recklessly (Min, 1992, p.1390).

As stated above, Catholic identity had a significant impact on the development of Adampol. The residents had the chance to practice the requirements of this identity during their daily life in the village freely. However, Poles considered not to have an independent colony unless they constructed a church in their village. Therefore, they strived for a church since the first years of the founding of their village. This need was met by constructing small churches at different times until the Church of Virgin Mary of Czestochowa and Beatified August Czartoryski were built.

Polish refugees outside Adampol used the existing Catholic churches in Istanbul to fulfill their religious needs. Simultaneously, these churches had been significant places for the Polish refugees to come together. They attended services at Saint Benoit and Saint Louis and held services in Polish at the Church of St. Antuan. In Santa Maria Draperis Church, there are tombstones of the ambassadors who could not return to their homeland after the partition of Poland (Dominik et al., nd). Adampol, being far from the churches mentioned above may have necessitated the existence of a church in the village.

There is no detailed information about the place built for worship in the early days of the village. It can be inferred from his narration that the place is quite small. Today, a Turkish text is inscribed on a signboard at the entrance of the church. The text says that the first place of worship was created in 1842 in the name of St. Anna. According to the Polish statement inscribed on this signboard, St. Anna was described as a chapel rather than a church (in Polish: *kaplica*) in 1842.

However, based on the written sources and the brochure prepared for the church, the first temporary church was constructed after 1845-1846 (Adamska, 2015, p.4).

Czaykowski spent a long time trying to build a church, just as he did with the village foundation. In this regard, he established friendships with the Franciscan priests living in Bosnia and Lasarist priests and invited them to Adampol in 1845. At the end of this visit, he received a promise from the Franciscan priests to build a small church for religious services. Thus, in the spring of 1846, a small one-storey wooden church similar to a house was built in the name of St. Anna (Kara, 2016, p:113). The building consisted of two rooms. The first room is used as a school, and there is an altar inside a niche on the wall. The other room was used as a living space by the priests. The interior shown in Figure 8 belongs to the room used as a school (Adamska, 2015, p.4). It can be seen from the photo that there is a blackboard, student desks, and portraits on both sides of the door entrance. These portraits depict important Polish figures. It is noteworthy that cultural symbols are available even in spaces used as a school.

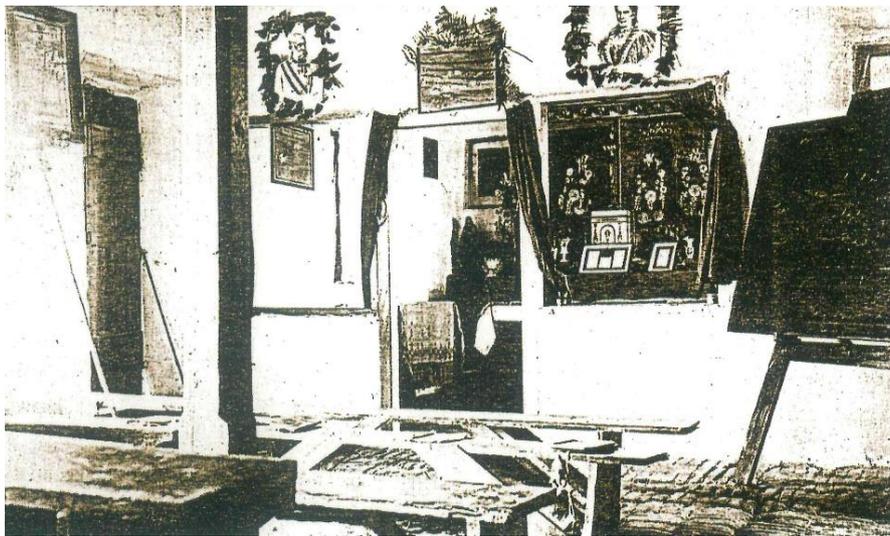


Figure 8 - The interior of the space used as a school (Adamska, 2004, p.25).

In a letter sent to Adam Ludwik Czartoryski with the signature of the inhabitants of the village In 1894, Christmas and New Year of the village's ruler were celebrated, and the village's need for a church and a school was stated (Topaktas Ustuner, 2021, p.123).

In the late 19th century, the residents of Adampol began to collect donations for the construction of a larger stone church as part of the international support provided by the representative of the Vatican and France. The wooden church was destroyed in the earthquake of 1894. Fundraising efforts continued with the support of guests who visited Adampol (Antonowicz-Bauer, 1990, p.36).

In 1895, it appears that a license was granted to the church. However, simultaneously, it is understood that the need for a church in the village was still being investigated. Therefore, it was deemed suitable to conduct an inquiry into this matter. What is presented in the documents as a result of this inquiry is a summary of details including the need for a church in the village, the fact

that the temporary place of worship was demolished, and the payment plan for the construction costs:

“..As a result of the detailed investigations and surveys conducted, there are ninety-seven men and fifty-two women in the village, a total of one hundred and forty-nine inhabitants of the mentioned nationality. There is neither a church nor a school in the village. Until today, the inhabitants have temporarily held religious ceremonies in a shed. Since that shed does not currently exist, there is a need for a church and a school. If they are built, there is no objection or drawback either now or in the future and the construction costs will be provided and paid by the inhabitants (*karye-i merkumede meskun millet-i mezkeureye mensub doksan yedi zükür ve elli iki inas ki ceman yüz kırk dokuz nüfusdan ibaret ve esasen karye-i merkumede ne kilise ve ne mekteb olub bundan ciüdesine olan gelinceye kadar baraka halinde bir mahalde muvakkaten icra-yı ayin itdikleri ve o barakada şimdi mevcud olmadığından bir kilise ile mekteb ihtiyac kavi bulunduğu ve bunların inşası halinde ne balen ve ne de istikbalen bir güne mazeret ve mahzur olmadığı ve mesârif-i inşâyenin ahali canibinden tedarik ve tesviye idileceği taayyün ve tabkik etmiş ..*)”(BOA., MF.MKT., File:290, Folder No:17)(Figure 9).

In 1912, Priest Doctor Alesky Siara was greatly impressed by Polish nationalism in the village. However, he defined the church with a shabby and old appearance. He also added that it reminded him of the barn in Bethlehem where Jesus was born (Adamska, 2015, p.10). In the following years, efforts to obtain a license for the church construction went on. As shown in Table 1, a building permit was granted in 1914.

**Table 1 - Document summaries indicating the building permit process for the church construction by years in the Ottoman Archives.**

Year	Explanation in the Document
1895	The building permit was granted to the village to build a Catholic School (known as the Frankish Catholic School) and a church. However, investigations are underway. (BOA., MF.MKT, File No: 290, Folder No: 17).
1898	The stones required for the construction were transferred to the construction area. However, the construction of a building in this area was decided to be reconsidered (BOA., BEO., File No: 1068, Folder No: 80093).
1909	Sending a signed letter (a kind of petition) to the Ministry of Justice and Cults for school and church construction by different people of Polish origin (BOA., ŞD., File No: 2383, Folder No: 5).
1914	Granting a building permit for the construction of a school and a church with a bell tower (BOA., DH.ID., File No:162, Folder: 27)(BOA, İ.MMS., File No:175, Folder:23).

The documents were examined as primary sources to research an architectural drawing or detail (the documents on the subject were also used by (Topaktaş Üstüner, 2021)). But research showed that the documents exclude any drawings of a church plan. Only some brief information was

included in the documents, such as the land on which the church, school, and bell tower were built, and the dimensions and structure of those three buildings. Accordingly, a description of the church in the document called “Imperial Decree” dated January 4, 1914, is as follows: on a land of approximately five thousand one hundred and twenty square meters donated by Prince Adam Chartorski, a building permit was granted for a wooden school 10 meters in length and width and eight meters in height, and for a wooden church 22 meters in length, 8.5 meters in width and 10.5 meters in height, and a tower bell with a height of two meters above the roof (BOA., İ.MMS., File No:175, Folder:23 )(Figure 9).

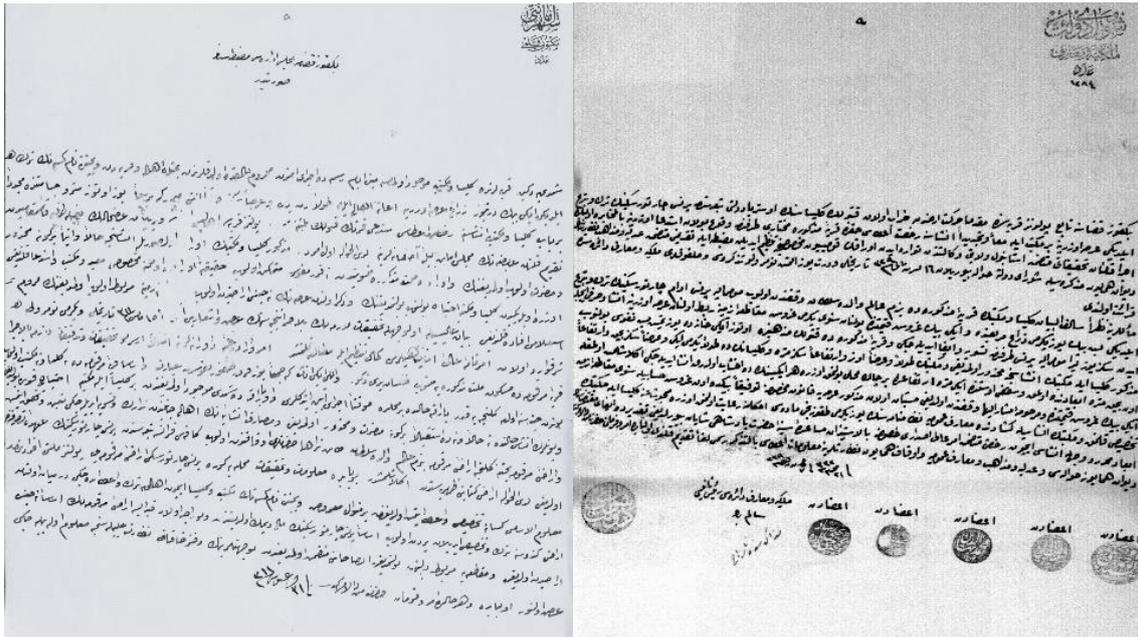


Figure 9 - Investigation document dated 1895 (BOA., MF., File No: 290, Folder No: 17) and building license dated 1914 (BOA, İ.MMS., File No: 175, Folder: 23).

The new church was built within the area where the Bosniak priests' old church was located. According to Adamska (2015), the architect of the new church was Galician civil engineer Hipolit Sliwoski. However, according to Antonowicz-Bauer (1990, p.36), the church project was drawn by architect N. Sliwinski who was living in Poland. In addition to this different information, the lack of information about the architect of the building in the archive documents made it difficult to reach a definite opinion on the subject.

Gatherings such as feasts, weddings, commemorations, funerals, and Sunday services in the church have turned it into the most significant building for keeping the Polish spirit alive (Figure 10). Beyond being a gathering place for religious ceremonies and rituals, conducting ceremonies in Polish for many years and visits of priests to the village from Poland provided an opportunity for language training for the villagers (Akova, 2014, p.102).



**Figure 10 - A social meeting (1935) with the Polish Ambassador (Adamska, 2004, p.26).**

The school building, which was built together with the church (Figure 11), was crucial for the education of primary school children and the preservation of the Polish language. All these efforts stemmed from the colonists' desire to keep their lives closed to foreign influences without breaking their connection with their homeland (Antonowicz-Bauer, 1990, p.37). In 1926, it was converted into a Turkish school (Adamska, 2015, p.11). The building was also used as a rectory for a certain period and was demolished in 1959.

According to Ziolkowski, the church and school were the first buildings to be focused on during the visit to the village (Ziólkowski, 1989, p.6). Ziolkowski's remark can be said to remain valid for a visit to Polonezkoy today. The church has recently been a critical building for Poles living in and outside Istanbul. The wooden bell tower of the church was built in the 1980s by employees of a private company and consecrated in 1985 (Adamska, 2015, p.11). Field surveys revealed that in 1987, Poles working at the Milas Yeniköy thermal power plant built the church fence and hung a memorial plaque on the church entrance gate.



**Figure 11 - The church, school, and bell tower in 1920 (Adamska, 2015, p.8).**

Some examples regarding the Church's connection with other Catholic communities and its transformation into a gathering place are also available. Today, priests and congregations of different Catholic churches, specifically from Istanbul, visit Polonezkoy in large groups to attend the feast day of the Eucharist every year (Ritzmann, 2016).



Figure 12 - A memorial plaque on the church entrance gate (Salihoğlu, 2019).

## SPATIAL ANALYSIS OF THE CHURCH OF VIRGIN MARY OF CZESTOCHOWA AND BEATIFIED AUGUST CZARTORYSKI

The study presents general information about the church structure and reveals the cultural reflections in the place. Spatial analysis was initiated by questioning the church's location in the urban space. The church is located at the western entrance of Beykoz Street, the main route leading to Polonezkoy. The churchyard has two gateways (G1 and G2) to facilitate the explanation in the study (Figure 13). The gateways are just across the village mosque and cemetery. The cemetery across the gateway is a Latin Catholic Cemetery built by Poles who took refuge in Turkey in 1848. There is an inscription at the entrance of the cemetery. According to this inscription in Turkish and Polish, those who fought for the freedom of Poland and participated in the Crimean War are buried in this Latin Catholic Cemetery.

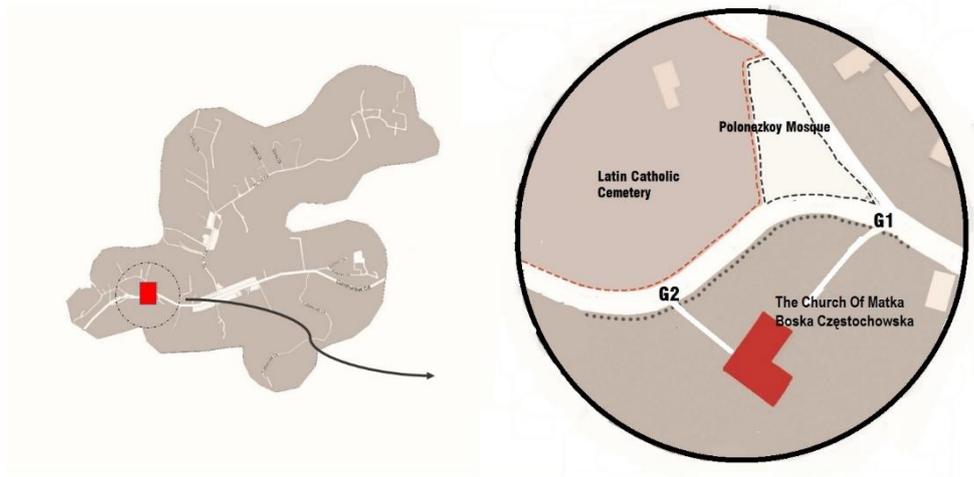


Figure 13 - The church and surroundings sketch (Salihoğlu, 2019).

The wooden school building was likely demolished in the second half of the 20th century for reconstruction and rebuilt as single-storey reinforced concrete. It complies with the vertically adjacent typology among the typologies outlined by Zakar and Onur, who have worked on historical buildings and other structures built additionally (Zakar, 2018, p.66); (Onur, 1991). The additional building was built as a separate structure (Figure 14 and Figure 15) reconstructed for child education. Today, it is used as a guesthouse for priests since there is no Polish child population in the village. Also, a cross tower can be seen beside the bell tower, decided to be built at a height of 2 meters from the building during the initial construction of the church. The bell tower and the cross tower were built independently. In Figure 11 dated 1920, only the bell tower can be seen. The wooden bell tower of the church was built in the 1980s by employees of a private company and consecrated in 1985 (Adamska, 2015, p.11).

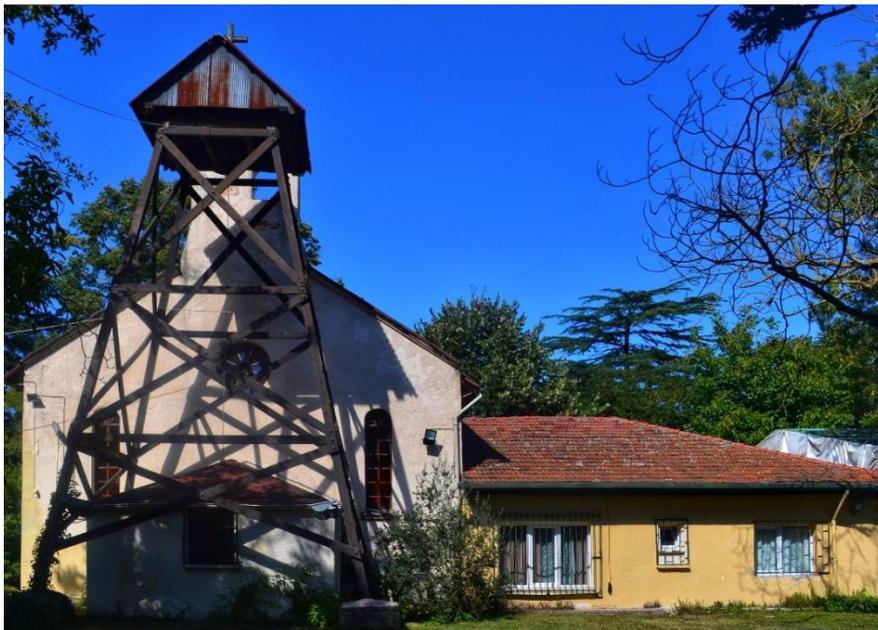


Figure 14 - The church and additional building (Salihoğlu, 2019).



Figure 15 - The sketch of the church south façade (Salihoğlu, 2019).

The plan view of the building is shown as a sketch in Figure 16. The building was constructed using the stone masonry technique and has a rectangular plan with a single nave. There is a small gallery for the choir in the church. A U-type wooden staircase leading to this gallery is located in the narthex (Figure 17).

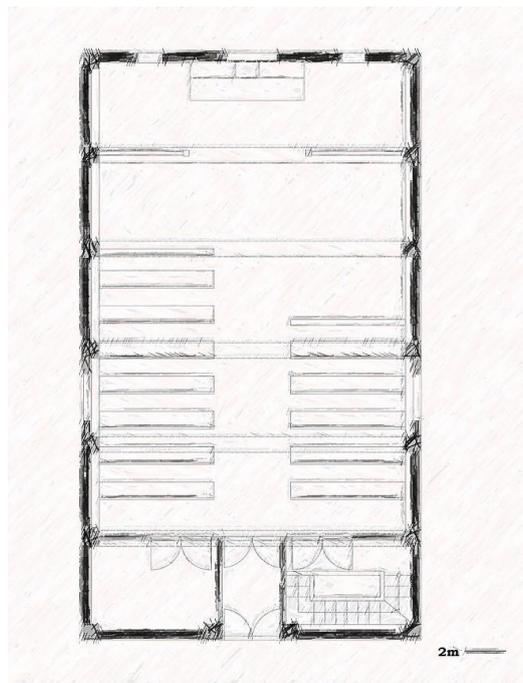


Figure 16 - The sketch plan of the church (Salihoğlu, 2019).



Figure 17 - The gallery and the entrance (Salihoğlu, 2019).

Limited open space is present in the churchyard in the form of a terrace in front of the additional building. This space was created later to be used on special occasions such as the Eucharist Feast. It is connected to the additional building, which is indicated as an X plane in Figure 18, by the intersection of the Y plane shown in the same Figure. The Z plane was created with an iron structure to cover the terrace on the Y plane. It is understood that the construction is not yet been completed. It seems likely that this area will develop in the future. The comparison of Figures 19 and 20 shows that the architectural details on the north façade of the church have not undergone a significant change. The conspicuous horizontal line arrangements on the north façade and the simplicity on the surface evoke the simple and classical surface balance of the Renaissance.

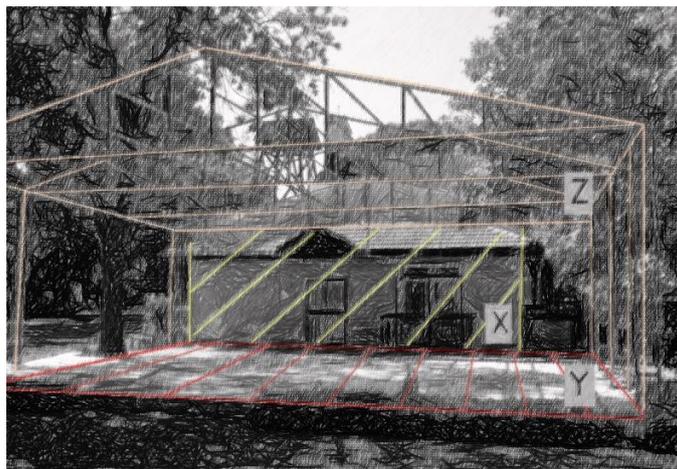


Figure 18 - Sketch of building elements in X, Y, and Z planes (Salihoğlu, 2019).

This linear balance involves a Lombard arch application and a detail of floor molding onto the mezzanine story above the entrance. Therefore, considering the period in which the building was

constructed, the building gives the idea of different historical references and styles. There is a window with a flat arch above the entrance. The cross over the window has the form of a Latin cross. There is another cross defined in the relief with the shape of a mussel shell over the entrance with a flat scarf system. Although this mussel shell motif can be associated with Rococo art, the cylindrical fluteless columns with Corinthian caps bordering both sides of the entrance evoke Neoclassical stylistic features (Figure 21).

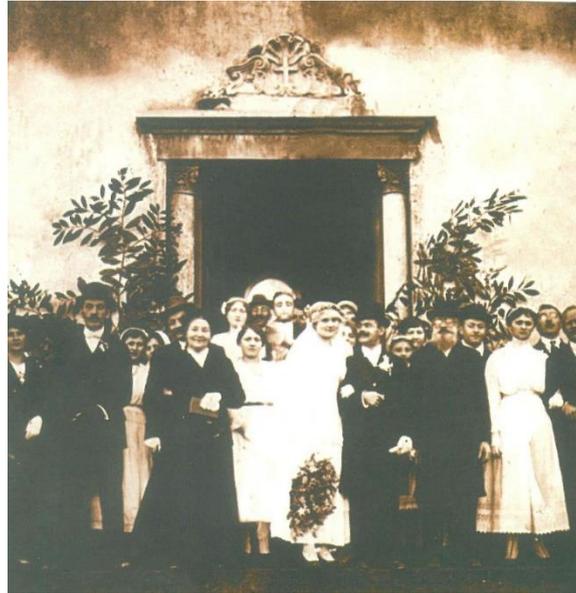


Figure 19 - North façade of the church-1918 (Adamska, 2004, p.28)

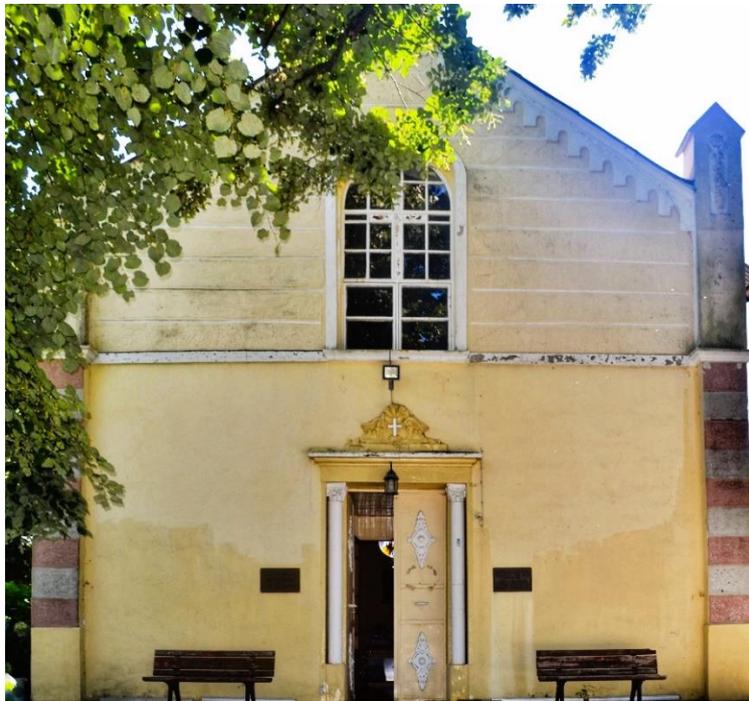


Figure 20 - The north façade (Salihoğlu, 2019).

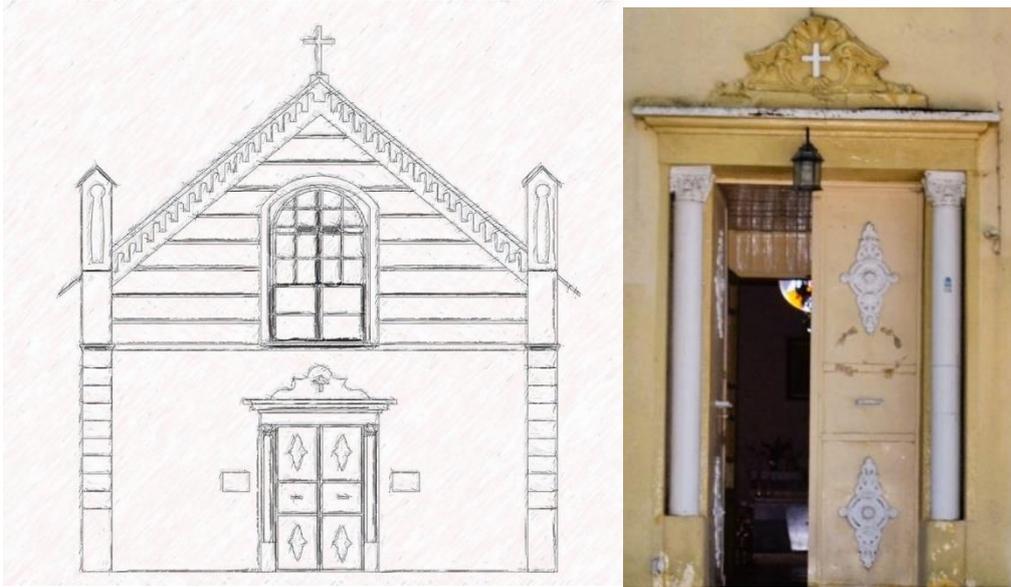


Figure 21 - Details of the church north façade (Salihoğlu,2019).

Towers rise over the roof with plaster application from every corner. The top side of the towers is enclosed by a gable roof-shaped structure. The relief with a distinct flower motif on the north façade of the towers facing the entrance attracted attention (Figure 22). Although the corn poppy is the national flower of Poland, the similarity of the flower motif to the daisy cannot be considered a coincidence since the use of the daisy is common in literature, especially in artworks that became prominent under the influence of Art Nouveau in early Polish art (1890-1918) (Cavanaugh, 2000).



Figure 22 - North façade of the towers (Salihoğlu, 2019).

There is a rose window in the rear front of the church, which is behind the cross tower and cannot be discerned at the exterior but is considered a focal point over the apse and effective in the illumination of the bema section of the interior. Additionally, there are two more narrow and long symmetrical windows with a flat arch at a lower level than the rose window. There is only one window opening on each façade on the long walls of the church. The very last opening, which

allows daylight into the interior, is located on the north façade. The interior, therefore, has a dim ambiance (Figure 23).



Figure 23 - The interior of the church (Salihoğlu, 2019).

The internal analysis of the church revealed that Bema was separated from Naos by an elevation difference. The main altar is located in the center of the bema place (Figure 24). Adamska (2015) states that the side altar made of marble behind the main altar dates from 1914. The Virgin Mary painting on the same axis was created by Feliks Paszkowski in the 1950s. Before Feliks Paszkowski's painting, a different painting of the Virgin Mary had been hung for more than a century. This painting is created by the painter Wojciech Eljasz from Krakow, and "To the Polish brothers in exile" is inscribed behind that painting, which still exists in the church.



Figure 24 - Bema section of the church (Salihoğlu, 2019).

Virgin Mary's face is painted a dark color in the painting (Figure 25). This reminds the Virgin Mary icon, a cultural value in Poland known as the Black Madonna of Częstochowa in literature (referred to as Czarna Madonnaveya Matka Boska Częstochowska in Polish). This famous painting is now in the Jasna Gora Monastery in Czestochowa, Poland. In the past, people believed that the patients who prayed recovered from illness or that the Kings of Poland won the wars. It turns into a sacred symbol (Niedźwiedz, 2010).



Figure 25 - Czestochowa virgin mary painting by wojciech eljasz (Adamska, 2015, p.1).

The church's top side is enclosed with a barrel-vaulted roof internally and a gable roof externally. In the barrel-vaulted roof with a passage to the apse, the following sentence is inscribed in Polish: "Pod Twoja Obrone Uciekamy Sie" which can be translated as "We seek refuge in your patronage (Figure 25). This sentence in Polish is so conspicuous that the person entering the church from the narthex can easily recognize the Polish identity of the Church. The ornamentation on the façade is not available in a different place inside the chapel. Arches on the barrel vault were made clear with blue painting on the ceiling (Figure 26) covered with wood. These arches divide the ceiling into sections in a decorative sense, supported by plasters on the stirrups where they join the wall. This architectural relationship revealed by the arches coming from the ceiling with the plasters, provides integrity for the space in the horizontal and vertical planes (Figure 27).

The blue on the ceiling is significant for Christianity because it is the color of the liturgy. In the Bible, colors symbolize specific meanings (2018). According to Chilton (2018), blue indicates Heaven, the Holy Spirit, and truth. Lighter blue tones sometimes represent the Virgin Mary. However, the fact that blue was also used as a dominant color in ornamentation since the Baroque period suggests that it may have been preferred simply due to the habit of use and aesthetic taste in spatial design.



Figure 26 - "*Pod Twoja Obrone Uciekamy Sie*" inscription (Salihoğlu, 2019).

The comparison of the old photographs, likely taken in the early 20th century, with contemporary photos reveals no significant structural changes in the interior of the church (Figure 27 and Figure 28).



Figure 27 - Ceiling and interior of the church (Salihoğlu, 2019).



Figure 28 - A photo of the Stefania Nowika archive showing the interior of the church (Latka, 1991).

Field research has shown that cultural symbols are found both in the interior and the churchyard. In 1933, an inscribed obelisk was erected in cooperation with the Consulate of the Republic of Poland and the people of Adampol in memory of Adam Mickiewicz, a famous Polish poet who died in Istanbul (Figure 29-A). In 1992, on the 150th anniversary of the founding of Adampol, another obelisk was erected in the churchyard (Figure 29-C). Following the evacuation of the Notre Dame Du Rosaire Church of St. Joseph High School in the aftermath of the 1999 earthquake, the statue of the Virgin Mary shown in the Figure was moved to the Church of Virgin Mary of Czestochowa and Beatified August Czartoryski in 2000-2001, where it is still preserved (Figure 29-B).



Figure 29- Cultural icons in the churchyard (Salihoğlu, 2019).

## ASSESSMENT AND CONCLUSION

The Poles who had to migrate after the political chaos established an autonomous colony within the urban periphery through bureaucratic struggles to preserve their identity in Istanbul. The establishment of a Polish village enabled the Poles to partially isolate themselves from the social and cultural dynamics of Istanbul and paved the way for them to preserve their cultural existence. This mini Poland with its architecture, customs, and traditions in Turkish territory turned into an urban space for other minority groups in Istanbul, where common values and beliefs can be shared and sustained.

Field research has shown that the Church of Virgin Mary of Czestochowa and Beatified August Czartoryski is an iconic symbol for Poles living in Istanbul today, and is also visited by Polish tourist groups. For this reason, research has been carried out to search for cultural influences in architecture. Considering all the different historical styles and the period's dominant trend, architectural style analysis revealed that the building seems to be built in an eclectic style. Nevertheless, the design details with their allegorical values incorporated into the church structure in the early 20th century, they still maintain their cultural mission. Thus, this shows that the migrants' cultural and religious values can be represented in architectural structures and inherited across generations.

Although studies of religion and migration conducted by anthropologists and sociologists are based on concepts, places of worship built by migrants, such as the Church of Virgin Mary of Czestochowa and Beatified August Czartoryski, provide conceptual research with a tangible reality. Consequently, this study once again reveals the necessity of evaluating the effects of immigrants' religious or ethnic belonging relationships on space within the framework of the discipline of architecture. Last but not least, the Church of Virgin Mary of Czestochowa and Beatified August Czartoryski, should also be researched by architects studying the Architectural Survey and Restoration to enrich the literature.

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## Author Contribution Statement | Yazar Katkı Beyanı

A. Fikir / Idea, Concept	B. Çalışma Tasarısı, Yöntemi / Study Design, Methodology	C. Literatür Taraması / Literature Review
D. Danışmanlık / Supervision	E. Malzeme, Kaynak Sağlama / Material, Resource Supply	F. Veri Toplama, İşleme / Data Collection, Processing
G. Analiz, Yorum / Analyses, Interpretation	H. Metin Yazma / Writing Text	I. Eleştirel İnceleme / Critical Review

**AUTHOR 1:** (a) Idea, Study Design, (b) Methodology, (c) Literature Review, (h) Writing Text.

**AUTHOR 2:** (d) Supervision, (i) Review

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### **BOA (The Ottoman Archive Document Sources)**

BEO: Bâb-ı Âlî Evrak Odası:

1906 (H-20-08-1324), File No: 2923 Folder No: 219203

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DH.İD: Dahiliye Nezâreti İdare:

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