



Summary :

The predecessor of the ecclesiastical administration of Anea was the namesake bishopric of the Byzantine period, which remained inactive after the Turkish expansion to western Asia Minor. It was revived in the 19th century, when the bishopric of Crene and Anea was established in 1802. The part of Anea became later a separate bishopric under the diocese of Ephesus, and was promoted to a diocese of its own in 1906 .

Geographical Location

Western Asia Minor

Historical Region

Ionia, Caria

Geographical Coordinates

1. The Region – Historical Background

The predecessor of the ecclesiastical administration of Anea was the namesake bishopric of the Byzantine period, whose date of establishment remains unknown, although it was one of the earliest bishoprics. This old bishopric had become inactive because of the Turkish expansion to western Asia Minor; however, it was revived some centuries later, when the bishopric of Crene and Anea was established in 1802. The part of Anea became later a separate bishopric under the [diocese of Ephesus](#), while in 1906 it was promoted to diocese, the first metropolitan being Alexandros Dilanas.¹ The establishment of the bishopric of Crene and Anea had been decided by the metropolitan of Ephesos [Dionysios Kalliarchis](#) and Patriarch [Gregorios V](#) (they were both executed in 1821) in order to cover the needs of the constantly increasing congregation in both regions (district of [Sokya](#) and peninsula of Erythrai) after the arrival of [immigrants](#) from the Peloponnese and the [Aegean islands](#).² The bishopric was later divided and the part of [Çesme](#) was first promoted to the [diocese of Crene](#) in 1903.³ The seat of the bishopric - and later of the diocese of Anea (or Anaia) was the city of [Sokya](#) at the mouth of the Maeander River, which was identified with the earlier city of Anea, while at the same time it was the capital of the [kaymakamlık](#) of Söke, which was under the [mutasarrıflık](#) of [Aydin](#). Around the city of Sokya there were numerous settlements inhabited by Greek-Orthodox:⁴Yeni Köy (Neochorio), Duruz-Değirmen, Domatia, Spilia, Ak Köy and Gerontas. The region included important Ionian cities of Antiquity, such as Priene (there were two settlements in the area, Kelebesi and Ak Burgaz) and Miletus, where the small Turkish village Balat (Palatia) lied.⁵

2. Population

According to information about the population of the city of Sokya and a number of villages in the district, the number of Greek-Orthodox –save the Muslim majority– was relatively high. S. Antonopoulos says that the population of the city was 12,000, among whom 5,000 were Orthodox.⁶ P. Kontogiannis gives a little higher number, talking about a total population of 16,000, among whom there were 7000 Orthodox.⁷ According to another census, the Orthodox population is estimated at 12,625 (80% of whom were farmers) and the Muslim at 7600.⁸ The rest of the cities in the district included 3000 Greek-Orthodox in Yeni Köy, 5500 in Duruz-Değirmen, 7000 in Domatia, 500 in Spilia, 4500 in Ak Köy and 6000 in Gerontas. The small villages of Ak Burgaz and Balat were inhabited by 300 and 200 Muslims respectively.⁹

3. Economy

The city of Sokya is reported to have been wealthy, with increased commercial activity, while the area produced cereals (in the area there was also a steam-mill), sesame, raisins and figs. The most important production was liquorice; an American company (Forbes)



built in Sokya a factory for processing liquorice in order to export its paste. Near the city there were also lignite deposits from a coal mine belonging to some Manolopoulos from [Smyrna](#) and French financiers.¹⁰ According to evidence from the period 1908-1914, in the city there were ten looms operated by fifty Greek women.¹¹ On the coast of the district of Sokya there were significant fish farms (Karina, Kabaeti, Sekiz-Burnu and Terigöl).¹² According to some figures about the possession of land in Sokya, at some moment between the late 19th century and the early 20th century, major land proprietors possessed 60.3% of cultivable land, which included 32,500 hectares, while minor proprietors possessed 39.7%, that is, 21,400 hectares. The Greek-Orthodox owned 62.4% of the land possessed by minor proprietors, while 37.6% was owned by Muslims.¹³

4. Education – Culture

Sokya had educational institutions with a total of 500 students. The students studied at public schools for boys and girls as well as at the kindergarten. The community also maintained a hospital with 8 beds.¹⁴

1. ΘΗΕ 2 (1963), p. 481, see entry 'Αναία'; Χατζήμπεης, Στ., 'Η Κρήνη (Τσεσμέ) και η περιοχή της', *Μικρασιατικά Χρονικά* 12 (1965), p. 214.
2. Κορομηλά, Μ. – Κοντάρας, Θ. et al., *Ερυθραία, ένας ευλογημένος μικρόκοσμος στην καρδιά της Ιωνίας* (Athens 1997), p. 85.
3. Κοντογιάννης, Π., *Γεωγραφία της Μικράς Ασίας* (Athens 1921), p. 311.
4. Αντωνόπουλος, Σ., *Μικρά Ασία* (Athens 1907), p. 177; Κοντογιάννης, Π., *Γεωγραφία της Μικράς Ασίας* (Athens 1921), pp. 337-338.
5. Κοντογιάννης, Π., *Γεωγραφία της Μικράς Ασίας* (Athens 1921), pp. 337-338.
6. Αντωνόπουλος, Σ., *Μικρά Ασία* (Athens 1907), p. 177.
7. Κοντογιάννης, Π., *Γεωγραφία της Μικράς Ασίας* (Athens 1921), p. 337.
8. Panayotopoulos, A.J., 'On the Economic Activities on the Anatolian Greeks: Mid 19th Century to early 20th', *Δελτίο Κέντρου Μικρασιατικών Σπουδών* 4 (Athens 1983), p. 120.
9. Κοντογιάννης, Π., *Γεωγραφία της Μικράς Ασίας* (Athens 1921), pp. 337-338.
10. Αντωνόπουλος, Σ., *Μικρά Ασία* (Athens 1907), p. 177; Κοντογιάννης, Π., *Γεωγραφία της Μικράς Ασίας* (Athens 1921), p. 337.
11. Ιστικοπούλου, Λ., *Η ελληνική ταπητουργία και η ταπητουργός στη Μικρά Ασία (1860-1922)* (Athens 2000), p. 172.
12. Κοντογιάννης, Π., *Γεωγραφία της Μικράς Ασίας* (Athens 1921), p. 338.
13. Panayotopoulos, A.J., 'On the Economic Activities on the Anatolian Greeks: Mid 19th Century to early 20th', *Δελτίο Κέντρου Μικρασιατικών Σπουδών* 4 (Athens 1983), pp. 120-121.
14. Αντωνόπουλος, Σ., *Μικρά Ασία* (Athens 1907), p. 177.

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Glossary :

	kaymakamlık
Ottoman administrative unit that replaced the kaza during the late Ottoman Period, after the administrative reforms of 1864.	
	mutasarrıflık
A medium-sized Ottoman administrative unit that replaced the sancak during the Late Ottoman Period, after the administrative reforms of 1864.	