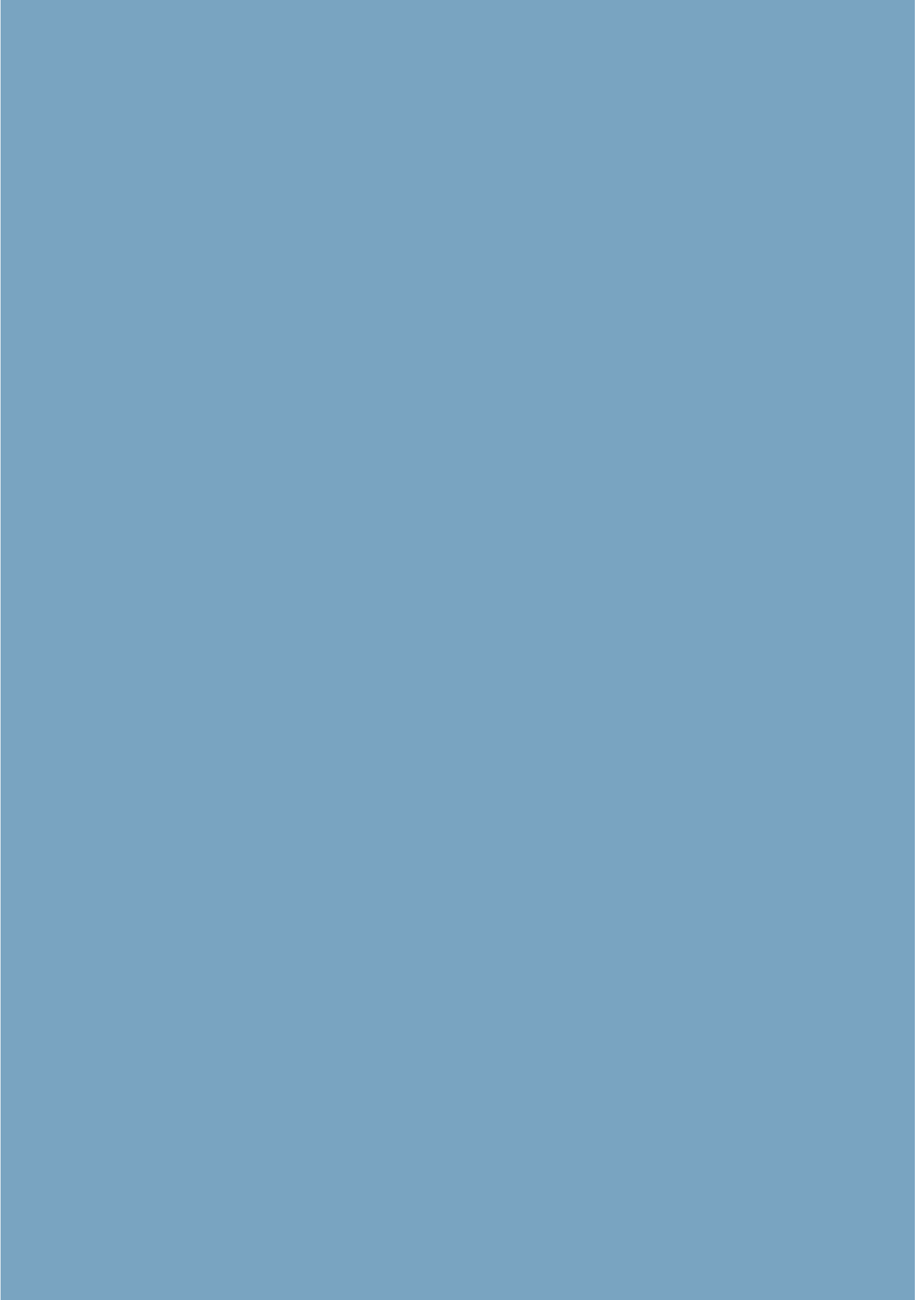


Adana



## ADANA SITE ASSESSMENT VISIT

Dates: October 21-28, 2015

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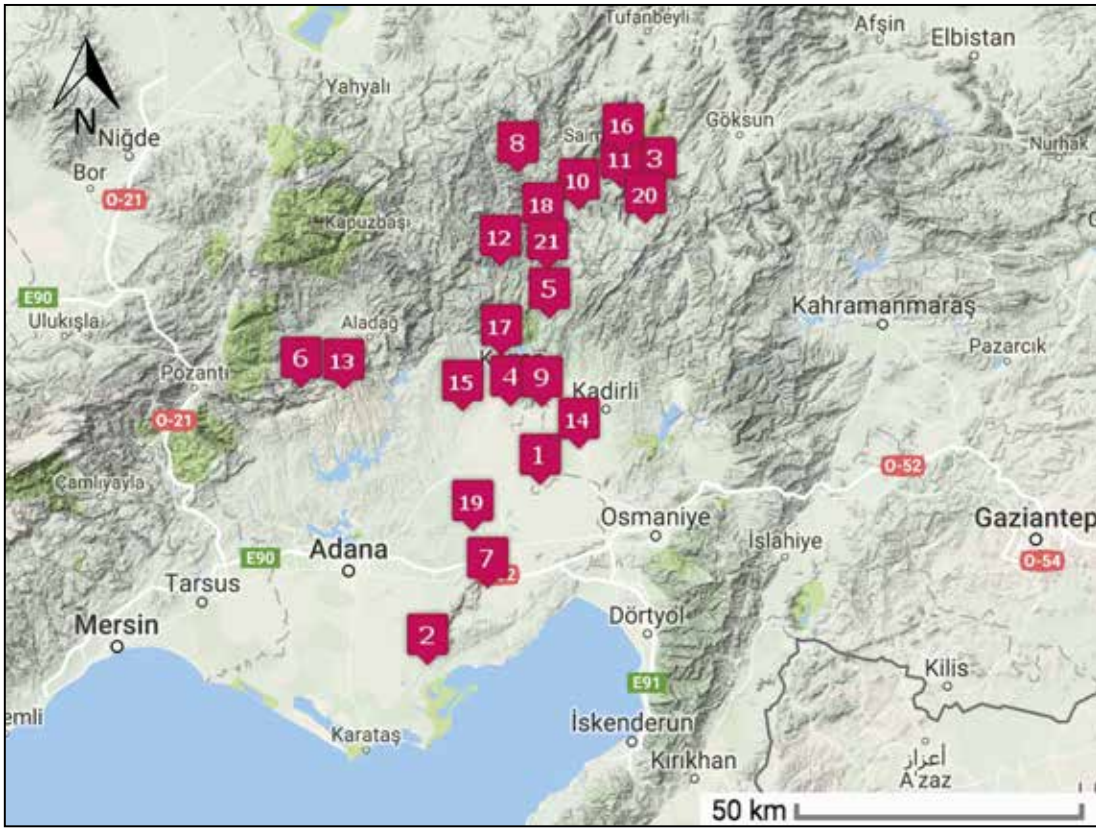
Ashot Manassian

Banu Pekol

# ADANA RISK ANALYSIS MATRIX

	Significance					Vulnerability								
	heritage significance	intactness of the building	exterior significant fabric	interior significant fabric	significance rating	structural instability	difficulty of access	earthquake	wind and soil erosion	soil instability	flooding	anthropogenic	vulnerability rating	significance + vulnerability rating
Anavarza Fortress	5	5	4	4	<b>18</b>	4	4	3	4	1	2	3	<b>21</b>	<b>39</b>
The Church in Çatalpınar	2	1	1	3	<b>7</b>	5	4	4	5	4	5	4	<b>31</b>	<b>38</b>
Maidens' Bathhouse	5	3	1	1	<b>10</b>	5	2	2	5	5	5	4	<b>28</b>	<b>38</b>
Kara Church (Kozan)	5	4	3	3	<b>15</b>	4	1	3	4	4	2	5	<b>23</b>	<b>38</b>
The Church in Karabucak	2	2	1	1	<b>6</b>	5	3	3	5	5	5	5	<b>31</b>	<b>37</b>
Alişa   Tamrut Fortress	5	4	1	1	<b>11</b>	4	4	3	5	1	4	4	<b>25</b>	<b>36</b>
Levongla   Yılan Fortress	5	4	2	2	<b>13</b>	5	5	4	4	3	1	1	<b>23</b>	<b>36</b>
The Church in Süphandere	3	2	1	1	<b>7</b>	5	2	2	5	5	5	4	<b>28</b>	<b>35</b>
Sis Monastery	5	2	1	1	<b>9</b>	5	1	3	5	4	3	5	<b>26</b>	<b>35</b>
Kara Church (Saimbeyli)	4	1	3	1	<b>9</b>	3	3	2	5	5	4	4	<b>26</b>	<b>35</b>
Sahak Mesrop School	5	2	2	1	<b>10</b>	5	1	2	5	5	2	5	<b>25</b>	<b>35</b>
The Church in Karacauşağı	3	1	1	1	<b>6</b>	5	3	2	4	5	3	5	<b>27</b>	<b>33</b>
Sarıççek Monastery	3	2	1	1	<b>7</b>	3	5	3	5	3	3	4	<b>26</b>	<b>33</b>
Köreken Kırkkapı Church	3	2	3	2	<b>10</b>	4	2	3	5	3	2	5	<b>23</b>	<b>33</b>
Sis   Kozan Fortress	5	5	1	2	<b>13</b>	3	2	3	4	3	3	2	<b>20</b>	<b>33</b>
Monastery of Saint James   Surp Hagop	5	3	1	1	<b>10</b>	4	1	2	4	4	3	4	<b>22</b>	<b>32</b>
The Church in Ferhatlı	3	1	3	1	<b>8</b>	1	3	3	5	3	3	5	<b>23</b>	<b>31</b>
Kara Church (Feke)	5	3	4	4	<b>16</b>	3	2	2	3	1	1	2	<b>14</b>	<b>30</b>
Tumlu Fortress	5	5	1	1	<b>12</b>	1	4	4	4	1	1	1	<b>16</b>	<b>28</b>
Haçın   Saimbeyli Fortress	5	5	1	1	<b>12</b>	2	1	2	2	1	2	1	<b>11</b>	<b>23</b>
Vahka   Feke Fortress	5	5	1	1	<b>12</b>	1	3	2	2	1	1	1	<b>11</b>	<b>23</b>

The numerical evaluation indicates historical, social and cultural significance, the actual physical conditions and potential risk of the monuments on a scale of 1-5 (1- very low, 2-low, 3-medium, 4-high, 5- very high). Thus, the monuments acquire their place in the final risk array, according to their heritage significance combined with current and potential threats. The monuments ranking higher in the final array are those which require urgent preservation action.



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# ANAVARZA FORTRESS

Location: Kozan county, Dilekkaya neighborhood	
Period/year of construction: 12 <sup>th</sup> century	GPS: 37°15'04.8"N 35°54'12.0"E
Present function: Not in use	Ownership status: No cadastral record
Date and number of registry: GEEAYK 14.11.1981-3198 (1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> degree archaeological site)	

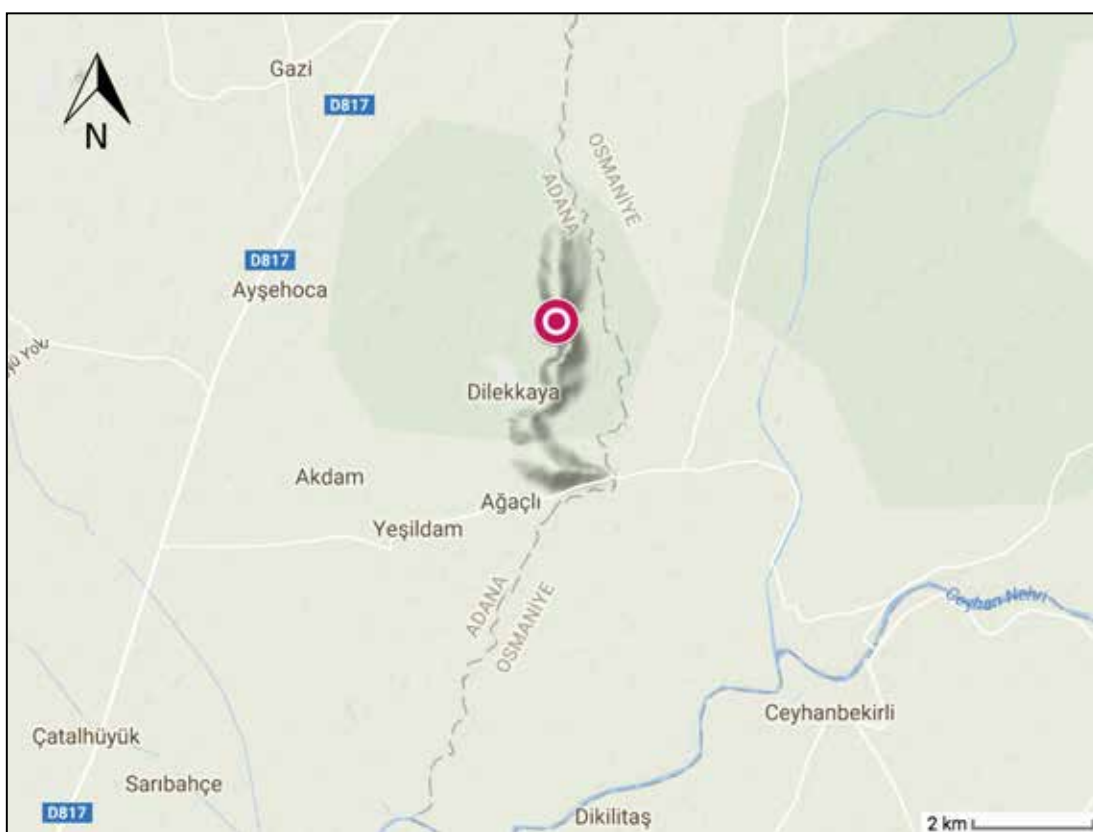
Elmon Hançer

## HISTORY

In Upper Çukurova, near the Armenian Kingdom of Cilicia's capital of Sis/Kozan, beside a neighborhood currently known as Dilekkaya, the Anavarza Fortress is located on cliffs rising above the east slope of the ancient city of Anavarza since the middle ages. Prince

Toros I (1100-1129), leading Cilician Armenia, conquered Anavarza from the Byzantines after Feke (Vahga) Fortress in 1100 according to Gough (generally accepted as near 1110); and after reinforcing the town and fortress, made it





into a second center for the principality. Toros I completed intense reconstruction of the fortress and surroundings, strengthening the ramparts and building new structures. It is known that he had to reconstruct Anavarza Fortress especially after the destructive earthquake of 1114 (Harutyunyan 1992, 360; Hançer 2016, 293). Anavarza Fortress remained the center of the Rubenid Baronship until 1137; although it changed hands between the Byzantines and Armenians many times. Anavarza remained an Armenian civic center until 1173, before it became a kingdom and the capital was moved to Sis Fortress until the destruction of the kingdom (sources vary from 1180-1190). Anavarza Fortress has special importance among military architecture of the Middle Ages due to its size, topography and strategic location. Whether in terms of its political role in Cilician history or of carrying the traces of Armenian cultural heritage, the fortress and town formed the

second largest town of Cilicia Pedias after Sis. After the Armenian Kingdom of Cilicia was destroyed in 1375 and the last political presence of Armenians in Anatolia ended, Anavarza Fortress was used as a garrison by the Mamluk State throughout the 15th century (Hançer, 2016, 281-312).

#### ARCHITECTURE

Two hundred meters above the ancient town, there are serpentine steps carved into the rock leading up to the fortress, located above a very steep cliff rising from the slope. Gough, who prepared the layout of the fortress, stated that there was not any comprehensive archaeological research completed during his studies.

Anavarza Fortress is a two-section structure comprising southern and northern flat areas above a south-north oriented cliff. The south side of the south courtyard forms a strong barrier comprised of four horse-shoe shaped

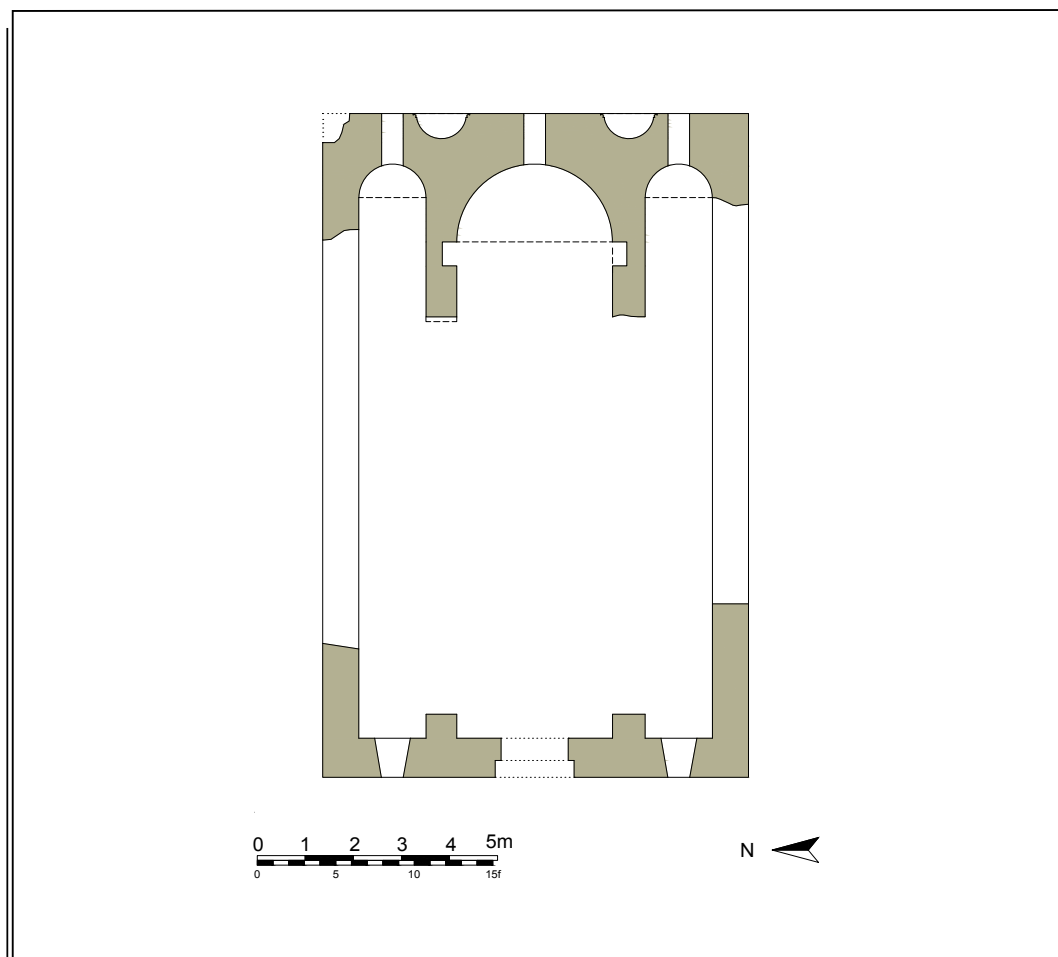


bastions and a square tower in the west. The south courtyard contains five different wall textures reflecting five construction periods, with a fortification composed of sections used for different functions. The demolished arch of the original entrance into the north tower is a Byzantine structure, and is the only clear remnant of the period before Arab dominance. Being rebuilt in the period of the Armenian Kingdom of Cilicia, the east wing is in relatively better condition and the main fortress entrance opening facing the valley has survived to the present without much damage. When the east wall was rebuilt, the entrance to the north was closed and possibly integrated into a type of annex. Langlois (1861, 440) dated the wall texture composed of bossage stones of the structures in the west of the fortress and in the semicircular towers as Byzantine, while he dated the east section to the period of Armenian Rubenid princes. According to the sources, the northern inner keep was constructed by King Levon

I and currently only its foundations survive along with architectural remains without an identified function since archaeological studies has not been completed yet. There are two small structures still standing, one of which is a chapel. The vertical cliffs to the west of the rocks that the inner keep sits on, are fortified with very high, scattered towers.

On the first flat area after the south entrance of the fortress, which extends from south to north, is a church called “Zoravarats” dedicated to the military saints Kevork (George) and Toros and was built by Prince Toros I. Edwards (1982, 156-161) described this structure and the chapel beside it on the south plain in detail. According to the German art historian Strzygowski [1862-1941], who came to the region a second time for investigations in 1913 (Eyice 1994, 45-46), the chapel was a small church, extending along an east-west axis, divided into two by square piers linked by arches, having a design with three naves and three apses covered by a vault.





He remarked that the larger and higher main apse had still-visible traces of frescos; whereas, the fortress was in ruins. Below the eaves of the church was an inscription unique to old Armenian churches with stones forming the pointed arch above the door probably taken from an old Christian structure. The researcher also mentioned that these old building elements from the Armenian Kingdom of Cilicia were not used in a new structure for a second time. Strzygowski (1818, II, 740-741) stated that the style of Armenian architecture was more apparent in the interior and he concluded that Anavarza did not resemble typical Armenian structures from the 1100s but reflected an architectural style more unique to Armenia and Asia Minor, based on other details of the

structure (Hançer 2016, 293). Langlois (1861, 440) traced the Armenian remains in Anavarza and translated and published two historically important Armenian inscriptions (Hançer 2016, 294). According to Incicyan (1806, 366), this dedication inscription with a high calligraphic value in the church mentioning Prince Toros' ancestors was recorded at the beginning of the 19th century (Hançer 2016, 294). Currently, only a portion of the east façade remains standing and parallel to the north wall of the ruined Saint Zoravarats Church at 1-2 m distance, there are the traces of a single-nave chapel from the Byzantine period identified by Bell and Gough. Gough stated that architectural pieces scattered around may have been taken from this chapel and used in the church. He also mentioned a

vaulted building in the northwest of the church and suggested that it was used as a cemetery (Bell, 1906, 26-28; Gough, 1952, 127; Edwards, 1982, 160; Haņer, 2016, 294).

Khalpakhcian wrote that the church had side naves divided by arches and the wider central nave had rectangular main walls ending in semi-circular apses, and was illuminated by daylight entering the clerestory windows in the relatively lower externally projecting apses. In the center of each north-south main wall were side entrances; whereas, the main entrance opening was in the west façade and the eastern tips of the two side naves ending in small apses were forming prayer cells. The interior was plain and the semicircular dome of the main apse had traces of frescos. The highly decorative embossing below the eaves and the broad Armenian inscription extending around the main walls was completely demolished, with the eave line partially standing on the east façade reflecting Armenian architecture common in the churches at Ani, especially, with narrow-elongated and deep wall niches in the outer

main walls. Based on sources, the upper jamb of the main entrance in the west was thought to have been crowned with a circular-radial relief (Khalpakhcian, 1961, 55; Haņer, 2016, 294).

After Prince Levon II took the throne (taking the royal crown as Levon II in 1198), in the first years around 1187, the rocks at the western tip of the fortress were expertly carved to construct a three-floor donjon (keep) linked to the inner fortress behind; an explanatory Armenian inscription was placed on the façade above the entrance. Currently the inscription is still legible and dates to 1188 according to some sources, documenting the construction and history of the building, the location of the palace and the brilliance and courage of its patron. In the Middle Ages, the passage from the palace to the inner keep was only possible over a mobile bridge, which is currently not present. Due to this difficult access, it was not possible to investigate the building and inner fortress in later periods. Since it is accessible at present, the inner fortress can be entered from the lower corridors of the palace. However,







*Church of Saint Zoravarats  
(Kevorkian, 2012, 296)*

since these lower floors of the palace are demolished, it is not possible to enter the upper floors. Though the capital of the kingdom was moved to Sis later, Anavarza Fortress retained its political, cultural and economic importance. The architectural character of the town was largely changed in the period of Prince Levon II (1187-1219), with the construction of many buildings and mansions. Levon surrounded the town with a wide pair of walls and combined it with the inner fortress (Hovhannesian, 1989, 154-157; Hançer, 2016, 295).

Today, there are remains in the inner fortress, which indicates that they were reused (spolia) and visual architectural pieces with high artistic value are encountered (Matoda, 2012, 261-266; Hançer, 2016, 296). In the same area, remains of a cylindrical structure above the soil level, probably linked to a cistern nearby, may be the foundation traces of a water structure. Apart from this, the fortress rises to the north, with two small-scale structures at the peak of the

fortress. Edwards (1983, 132-134) conducted survey around the structure near the east rampart, described it as a chapel and drew its plan. The interior architectural features indicate that this structure is a small sanctuary chapel. The function of the more ruinous small structure nearby is unknown.

In this section of the fortress, apart from the aforementioned remains, there are many foundation traces spreading toward the northwest end of the walls. In the northwest direction, below the fortress and overlooking the ancient town, the remains of a vaulted and arched structure is noted within the ramparts with a lower floor level. The walls of the inner fortress, on a rocky area narrowing toward the north, are circular and end with two rectangular bastions.

Especially in the south courtyard, there are five different wall textures reflecting five construction periods. However, the wall remains of the fortress, which are currently

visible, mainly reflect Middle Age Armenian military architectural construction techniques, materials and masonry workmanship. The east side strengthened with circular bastions and the buildings with different functions, chapels, church and keep with passage to the inner fortress along the ramparts were constructed in rubble stone masonry with mortar called "mitis" clad with volcanic cut stone. The main walls and bastions of the ramparts have a very broad and strong appearance and a texture with rustic effect. In some places, it is understood that stones from the ancient town of Anavarza or from the Byzantine period structures within the fortress were reused.

#### **PRESENT CONDITION**

To date, no comprehensive and systematic archaeological study of Anavarza Fortress has been completed. Therefore, the information on the site is limited to the observations of visitors to the site and limited documentation works. Confirmation of these investigations and predictions of the researchers, and final assessment of the remains of the fortress -whether they are military, religious or civil architecture- will only be possible with archaeological investigations with modern methods. Archaeological investigation and research into the south fortress and inner keep on the north is essential. A certain measure of archaeological study has been completed on Anavarza town from the late-Roman period on the flat area below the fortress, with the architectural fragments numbered and inventoried and stacked in an area. Two small water pools with mosaic floors with figures were observed in 2012 were enclosed and preserved. However, along the road to the fortress, sarcophagi and Byzantine church remains are scattered right and left and abandoned.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The architectural cultural heritage that has survived in the fortress today is at the risk of being demolished and destroyed. It is known that there aren't any studies completed yet for the outer ramparts leading to the inner fortress. The unique location of the fortress, especially the high cylindrical bastions in the south of the fortress, the relatively sturdy sections of the rampart fortifications and the main entrance reflecting the fortress construction techniques of the period, reveal a noteworthy and strong military architecture. Additionally, the Church of Saint Zoravarats built by Toros I and dedicated to protective saints, has a plain and small-scale architecture. However, with high calligraphic value, the documentary inscription band and the clearly visible fresco decorations in the main apse of the interior carry special importance.

Findings of archaeological excavations nearby, investigation of the structure with its surroundings, collecting and sorting of the structural/decorative pieces scattered around, will allow the restoration of the structure into its original form.

The evaluation of the church along with the Byzantine chapel; its restoration by preserving and integrating the scattered architectural fragments and the clearing of the area around the chapel, will be important steps to preserve a significant building, which would form an example for the religious architecture in other fortresses in the region. Research with a modern approach in this magnificent fortress awaits young archaeologists, art historians and historians, and will provide answers to many important questions related to the fortress, and pioneer new studies and a variety of projects and workshops on other fortress structures in the region.

# THE CHURCH IN ÇATALPINAR

Location: Yüreğir county, Çatalpınar village	
Period/year of construction: Late 18 <sup>th</sup> - early 19 <sup>th</sup> century	GPS: 36°40'54.0"N 35°34'04.6"E
Present function: Not in use	Ownership status: Private property
Date and number of registry: Adana KVTVKBK 28.06.2007-2804	

Banu Pekol

## HISTORY

It is not possible to find any information on the history of the church. However, there is an Armenian Apostolic Church was listed in this region in the List and Declaration of Churches and Monasteries presented by the Istanbul Armenian Patriarchy to the Ministry of Interior in 1912-1913 (Safraştıyan, 1966, 38-63).

## ARCHITECTURE

The church is built on a flat ground near a side road off the main road through the village. As only the semi-circular shaped apse remains have survived to the present, it is not possible





to identify the plan of the church. However, based on the orientation of the apse, the church extended in east-west direction. Based on the thickness of the side walls of the apse, it is thought that there were apsidal chapels immediately on either side of the apse.

Despite the current increase in the floor level, the apse had a dome with a height of 5.55 m and a width of 3.87 m and a depth of 2.62 m, indicating a church of large dimensions. The wall thickness of nearly 80 cm supports this idea.

Within the apse, at the lower level of the drum of the dome, there is a molding observed, and there is also a niche in the east of the internal wall of the apse.

Double-walled rubble stone masonry wall was clad with fine-cut stone. The cut-stone cladding has close jointed mortar.

#### PRESENT CONDITION

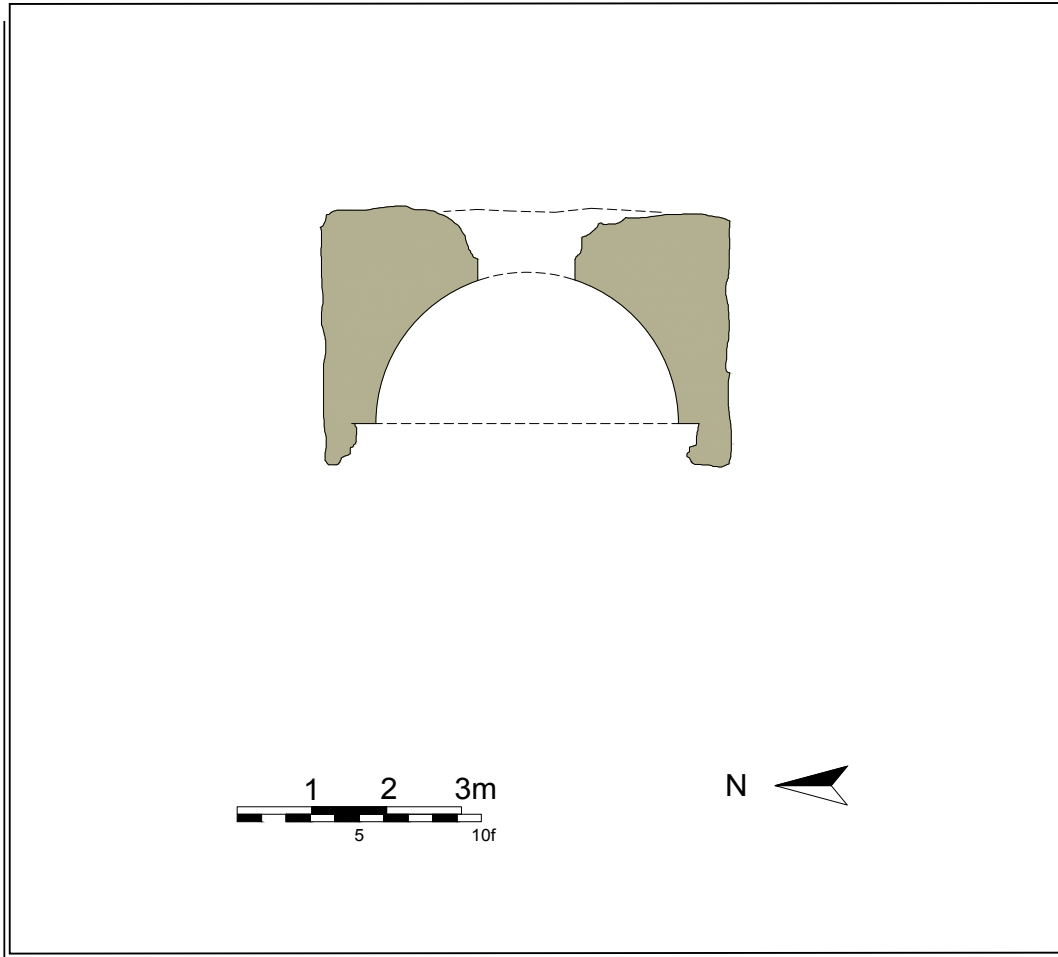
Currently the church is within a privately-owned field, with the ground level filled over time with soil and probably with its own debris. It is not possible to provide any further information on the plan of the church, which cannot offer a clear organization with only the remains of apse standing.

There are large openings in the east wall of the apse, with the structure standing nearly as a partial vault with the majority of its cover stones are removed. Apart from the apse, the main walls and upper roof have not survived and all the remaining architectural texture of the structure is open to natural depredation and vandalism. There are plants growing over the walls, with efflorescence on the vault and material deterioration in sections where the infill is revealed as well as the loss of mortar. As the structure is within a field, there are no visitors other than those who have previous knowledge of it.

*The Church  
Yüreğir county, Çatalpınar village*







Traces of recent repairs with concrete incompatible with the original material are observed.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

Though in private ownership, most of the unique characteristics of this neglected structure have been demolished. As the structure is not in the village center, it is possible that no one will notice for some time if further destruction or even demolition of the structure occurs due to works on the field.

The large scale of the structure indicates it was an important church. Thus, it is recommended that the building is researched with detailed excavations of its ground. Structurally it requires

urgent intervention and preservation, as it is unstable and unprotected against earthquakes. To prevent the currently remaining portion of the structure from collapse, the structure should be cleaned and reinforced for preservation. After preservation, the area around the structure should be separated from the field. Though the structure is far from the main road, information signs at the junction with the main road and entrance to the field will increase the visibility of the structure.

# MAIDENS' BATHHOUSE

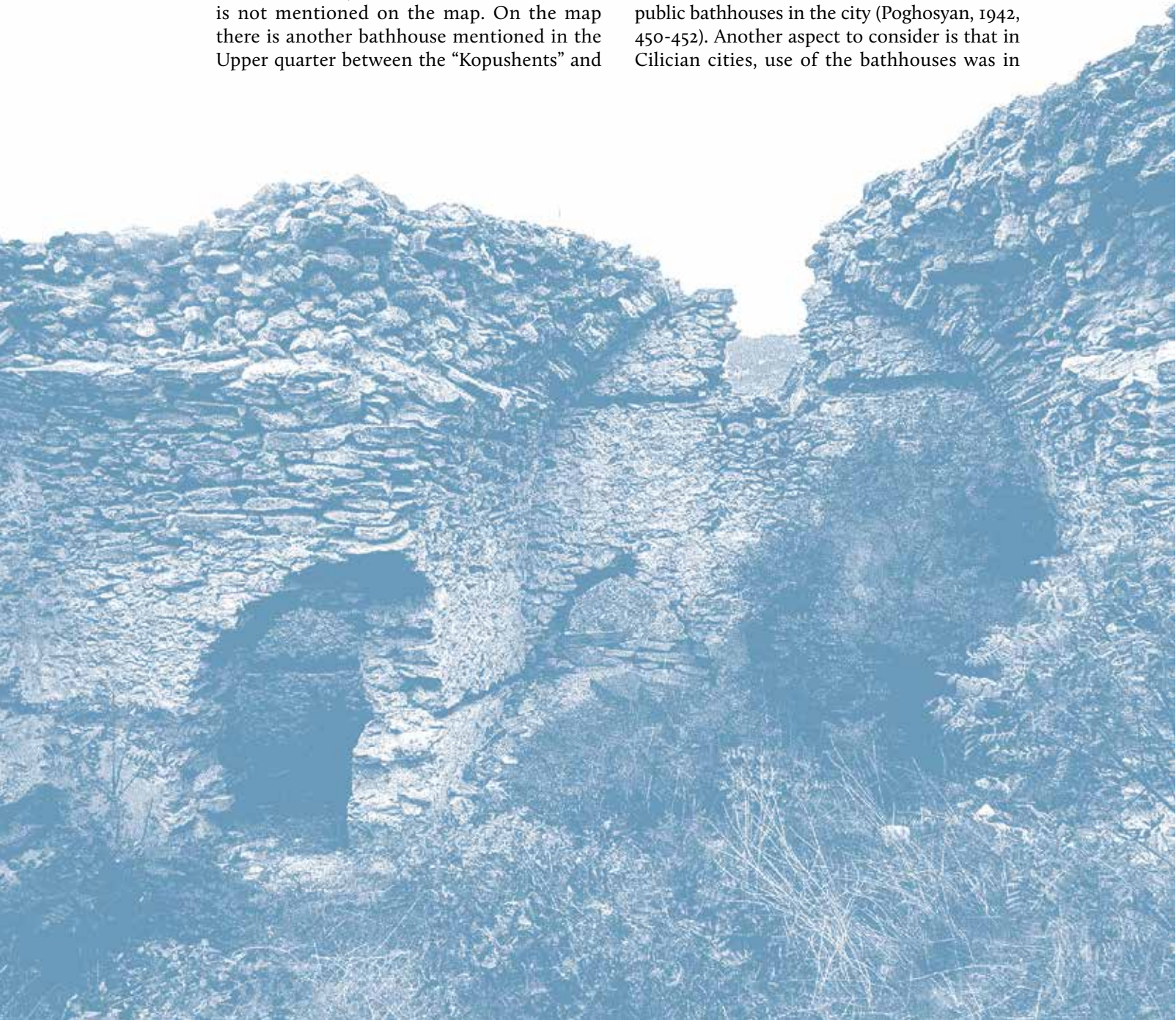
Location: Saimbeyli county, Islam neighborhood	
Period/year of construction: Late 19 <sup>th</sup> - early 20 <sup>th</sup> century	GPS: 37°59'17.2"N 36°05'44.0"E
Present function: Not in use	Ownership status: Saimbeyli Municipality
Date and number of registry: 29.04.2005-586	

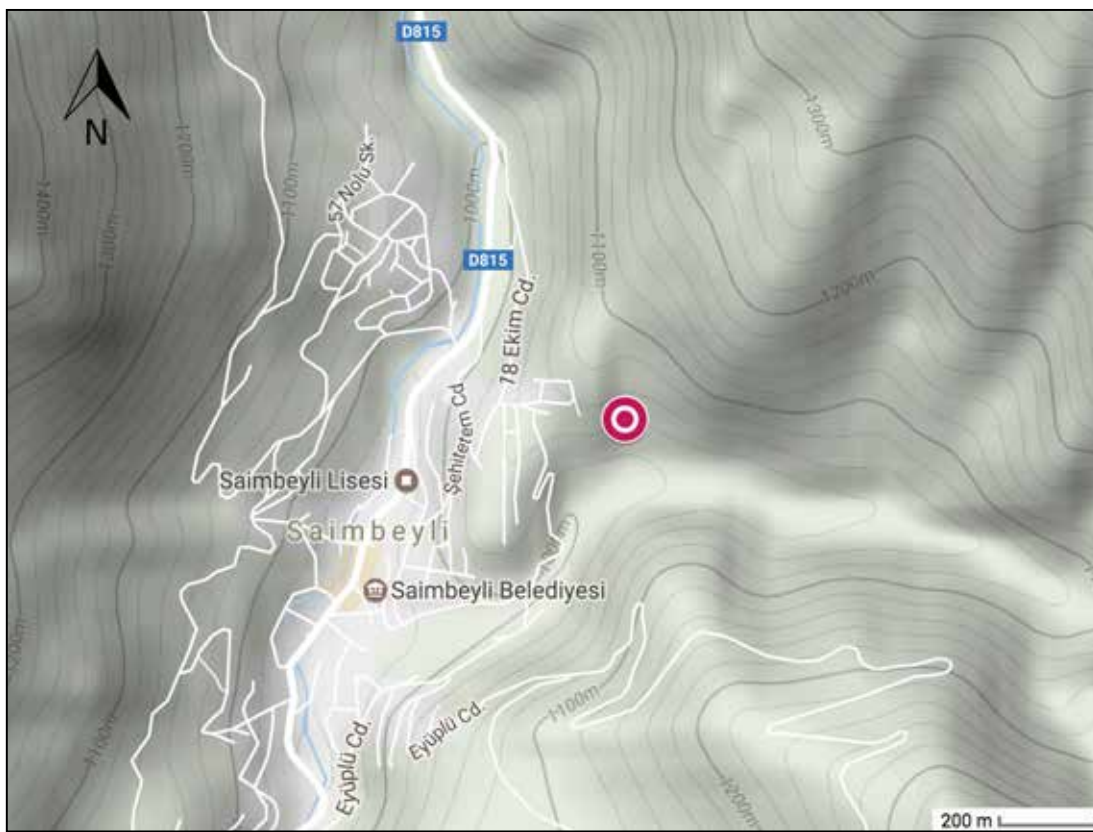
Banu Pekol

## HISTORY

According to the Armenian city plan (Poghosyan, 1942), the place is at "Kale alti" which corresponds to "Choban Mahle". Not far off from the mentioned "Second Protestant church" of Hajn, the Maidens' Bathhouse is not mentioned on the map. On the map there is another bathhouse mentioned in the Upper quarter between the "Kopushents" and

"Kalenteyents" quarters. Beside it, there are the two fountains named "Hamam-Elekh" and "Manis Khane". Hereby it is important to mention that the first public bath of Hajn was built in 1887. Until that time, there were no public bathhouses in the city (Poghosyan, 1942, 450-452). Another aspect to consider is that in Cilician cities, use of the bathhouses was in





shifts. The morning was when women would use the bathhouse, and at night men used it. That so, it is obvious that above indicated public bathhouse indicates the one mentioned in the Upper quarter (Kertmenjiyan, 2016, 69).

#### ARCHITECTURE

The bathhouse is located in the southeast area of the Saimbeyli Fortress, which should have been in the territory of the Lower quarter. The place is an isolated woody land nearby the city, not far from some scattered dwellings.

The site of Maidens' Bathhouse is on a hillside, located between two roads. The site of the bathhouse is on a slope, which is inclined in the southern direction. The northern direction is filled with soil. It is to be noted that there are retaining walls located at the northern and southern ends of the building. The northern side is high and the southern side is lower. The supply of the water was from the north and the drainage was towards the south.

The plan of the bathhouse shows great similarity to the Dickran Honents bathhouse from the capital of medieval Ani, which is dated back to 1215 (Khalpakhchyan, 1971, 224). Maidens' Bathhouse is an approximately 12x15 m wide rectangular building in northeast-southwest direction with its entrance at the northeast. The first, rectangular entrance space at the northeast must be the changing room. From here, one enters the cruciform hot section (caldarium). The hot section is a central domed space with 3x3 m corner bathing rooms (halvet). The central dome is 5 m in diameter. Pointed vaults cover the iwans. The Maidens' Bathhouse is notable for these slightly pointed arches and vaults. Spherical small domes (the impostes of which are visible) used to cover the corner the bathing rooms. There is a second, rectangular space that horizontally adjoins the entrance space from the north, where the furnace of the bathhouse must have been located. The function of the other space next to it cannot be



determined. The square-plan space, to which the cruciform hot section connects, and is about the same size, should be the cold section. Without classification of the ruined stones existing at the site, it is impossible to determine the form of the roof and the building in its original state. The location of the reservoir and the flow of the water are yet to be determined. The reservoir should have been in a neighbouring hall to the west.

The building was built in stone masonry and was plastered from the inside and faced with stone on the outside. There are no traces or fragments of ornamentation.

In regards to the typology of Maidens' Bathhouse, two other similar cruciform buildings (the church in Süphandere and a mausoleum in the nearby Isalı village) share the same construction techniques and means of architectural expression (Kertmenjiyan, 2016, 69).

#### **PRESENT CONDITION**

The bathhouse is abandoned, unprotected and unused today. It is about 2 km from the village road and is accessible by foot through the natural surroundings. There is only a signpost on the village road that gives the name and direction of the building, but no further information. It attracts few visitors and none who didn't have previous knowledge of it. The other upper structure and vaults have collapsed, leaving the building open to all kinds of damage from rain and wind. The interior floor of the building has been filled with soil and debris from the collapsing vaults and walls and overgrown trees. There are no doors in the doorways, and other entrances have been broken through the walls, leaving the building open to vandalism. There are indications of vandalism in the building, such as enlarged holes in walls and the removal of all timber tie beams close to ground level. The remaining walls have structural problems ranging from cracks, loss of mortar in joints, surface deterioration of the stones as well as vegetation growth. Some trees have broken through the walls and kept growing, further



damaging what remains of the architectural fabric. There remain no decorative details, inscriptions or ornamentation. The few remains of plastering on the interior of the building are threatened with flaking off, due to direct contact with rain, wind and frost.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The building fabric is in very poor condition, and needs immediate consolidation in order to survive until any detailed conservation project is undertaken.

The bathhouse is built on a slope, which makes it susceptible to landslides and even collapse, considering the current unstable state of the walls.

An information panel must be installed, which explains the history and heritage significance of the monument, along with a map of other historic buildings in Saimbeyli. Due to the small scale of the village, it is possible that funds for a total reconstruction of this building may not be available. In this framework, after adequate

consolidation and conservation measures are taken, the bathhouse can function as an open-air museum but must be guarded against vandalism.

A comprehensive conservation and touristic presentation project which includes landscaping with access paths, that can be prepared for all remaining buildings in Saimbeyli would greatly benefit the village in terms of recognition and tourist attention.

An archaeological excavation inside the monument and in its surrounding will reveal more information and possibly the foundations of lost parts such as the reservoir. This excavation must naturally be accompanied by a detailed architectural history study. The bathhouse, being an example of a traditional and communal means of living, will be of interest to visitors as a remnant of the historic character of the village. Considering the touristic value, it should also be labelled in the interior with information panel on the different functions of the rooms.

# KARA CHURCH

Location: Kozan county, Taş neighborhood	
Period/year of construction: Middle Ages	GPS: 37°26'39.3"N 35°48'49.7"E
Present function: Not in use	Ownership status: Kozan Municipality
Date and number of registry: Not registered	

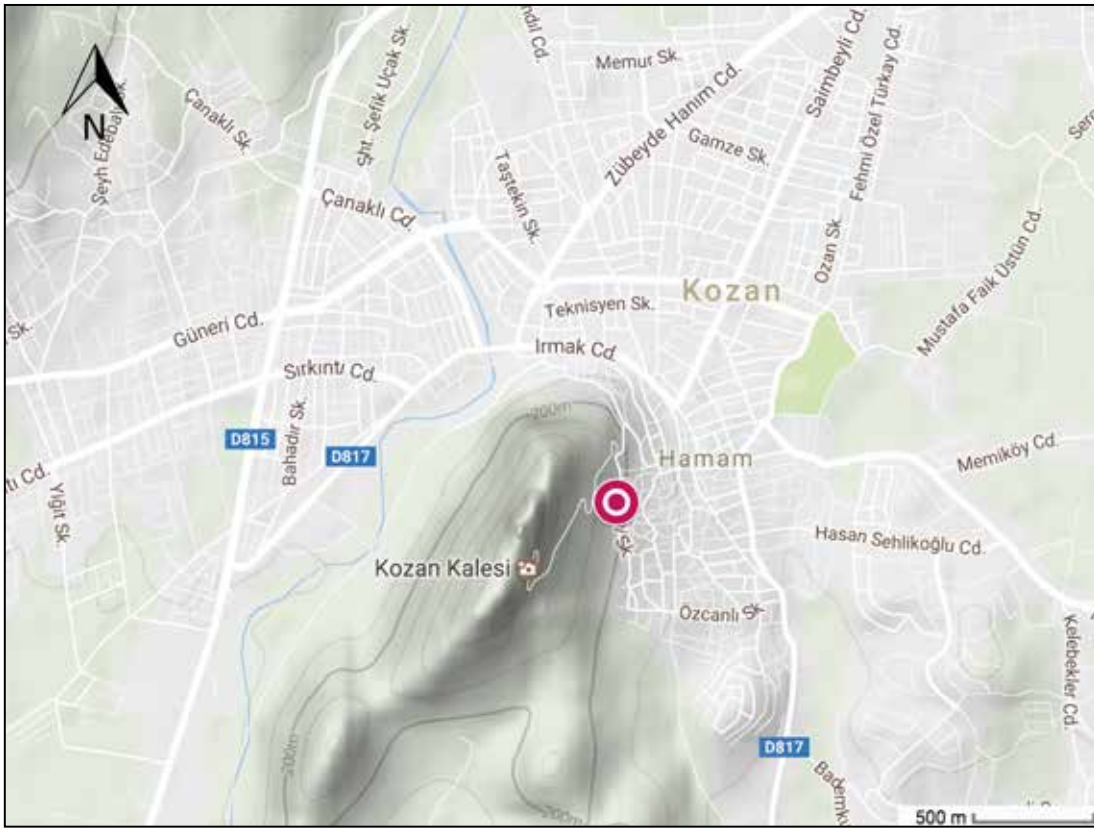
Banu Pekol

## HISTORY

Edwards (1983, 140) investigated this church that was insufficiently researched, and wrote that it was known as Kara (Black) Church by the locals. Hellenkemper (1976, figure 50a) published a photograph taken from the north

of the church. There is no source for the original name of the church known. It may be among several chapels mentioned by Keleşyan (1949, 166-68, 519-56); however, there is insufficient information to link it to any one in particular.





The English pilgrim and chaplain who came to Anatolia in 1875, Edwin John Davis (1879, 157) wrote that there were many churches apart from those at the monastery in Sis; however, all were in ruins.

#### ARCHITECTURE

Above a slope, extending east-west, the single-nave rectangular plan chapel has a semi-circular apse. The north internal wall of the apse has circular arches, while the south interior wall has a columned niche. The naos is in the north wall, east of the door in this wall another flat columned niche is observed.

The church was built of double-walled rubble fill technique, with justified mortared cut stones. As the church was built on land sloping toward the east, there was a foundation/retaining wall built on this side with partially beveled corner stones. Apart from this wall, up to ground level the church is built of rough stone and large

aggregated mortar fill, with smooth cut stone above ground level. As it is located on a slope, this façade can be seen from a distance. As seen from the naked state of the interior of the church, the stones in locations like door jambs are smooth cut stone. Plastered places were covered with rougher stones.

At the point where the vault of the chapel joins the apse, there is a compressed pointed arch, and this indicates the roof of the naos. There was most probably a barrel roof above this type of vault. At the junction of the half dome of the apse with the main walls, there is a deeply trimmed cornice.

In addition to the loophole windows narrowing toward the exterior in the east wall, in the west there is an arched or circular window mentioned.

The north and south façades of the church each contain a rounded arched door. The exterior side of the door in the north has a



zigzag profile on the side where both the arch and the door jamb face the door opening; this is the most decorative portion of the church that remains. Edwards (1983, 141) proposed that there was a lintel between the doorjambes in the original. There may have been a woven section with traces remaining today behind this lintel (tympantum); however, the surface is damaged. The traces of stone around both doors indicate they surrounded a double wooden door. Traces of plaster and paint are encountered on the interior walls and vaults of the church.

#### **PRESENT CONDITION**

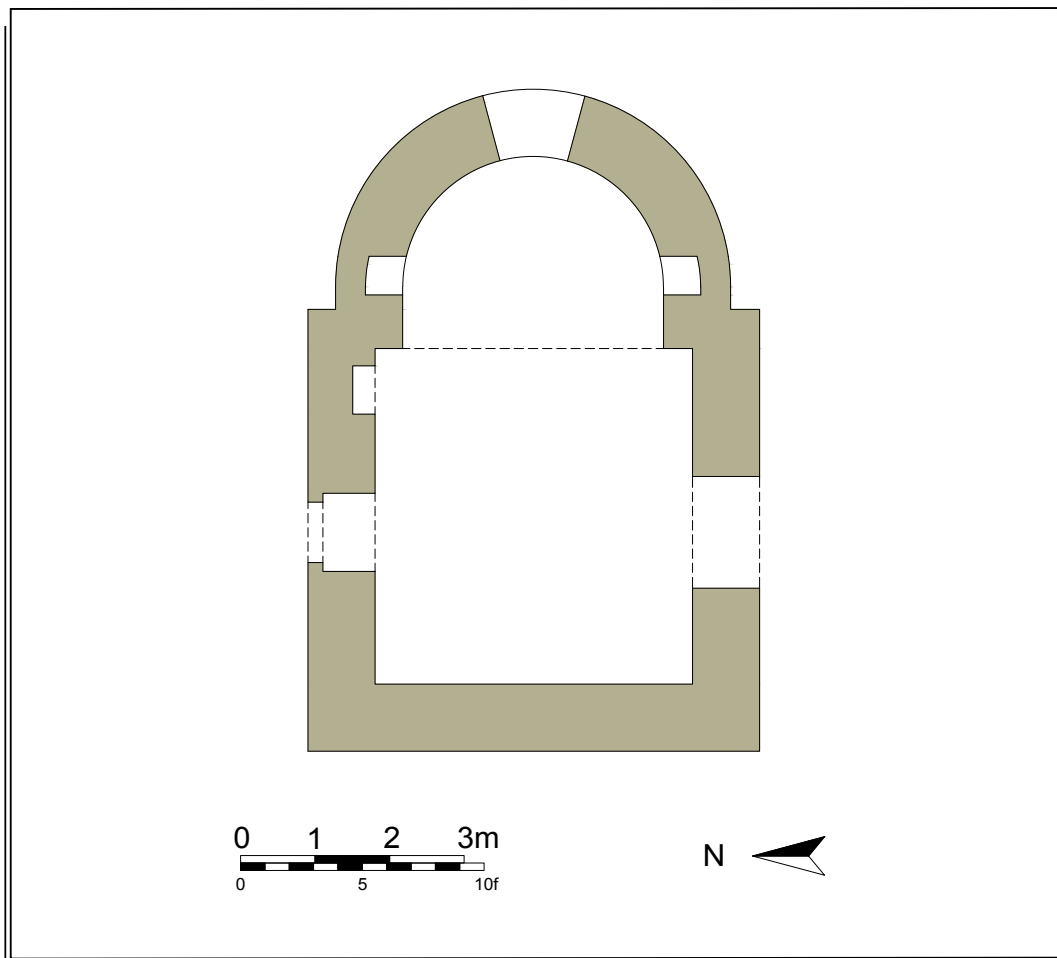
Photographs taken by Edwards (1983, figures 62-67) in 1981 show the building was used as a stable and the west wall was partially standing. Currently only the east wall, southeast and northeast corners are standing. The layout is

visible, with spatial characteristics envisaged; however, decorations are nearly completely lost. It is easily entered through a large opening in the west wall. Currently a makeshift coop leans against the north wall of the church.

In the interior tall cacti and other plants have grown, with ground filled with bad soil. Due to this fill, the building cannot be entered from the north wall. There are signs on the walls that fires were lit in the interior. The roof is nearly completely demolished and due to water entering, the remaining walls have high degree of efflorescence. There are many cracks in the walls. On the floor of the church is a decorated stone, most probably a baptismal font.

In the last 50-60 years new village houses have been built around it. Reused stones probably taken from the church are observed in these buildings and their garden walls.





#### RISK ASSESSMENT AND RECOMMENDATIONS

Currently only the east wall, southeast and northeast corners and west walls of the church are standing and it is both ruined and unprotected, open to both human and natural destruction due to being close to the village road.

Noteworthy due to its proximity to the historically important Sis Monastery and probably linked to the monastery, this small chapel remains neglected and completely unprotected.

The chapel requires structural intervention and preservation. To prevent loss of the currently

remaining portion of the structure, the structure should be cleaned, reinforced and preserved. After preservation, the area surrounding the building should be determined and a path made to the chapel. As the building is not very far from the main village road, it is important to place information signs at the junction of the main road and the entrance to the chapel. The history of the building together with that of Sis Monastery should be presented to visitors in Kozan and regular maintenance is required.

# THE CHURCH IN KARABUCAK

Location: Kozan county, Karabucak neighborhood, Bozbelen locale	
Period/year of construction: Late Middle Ages	GPS: 37°37'28.3"N 35°54'11.0"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Adana KVTVKBK 25.11.2005-1199	

Davit Davtyan, Achot Manassian

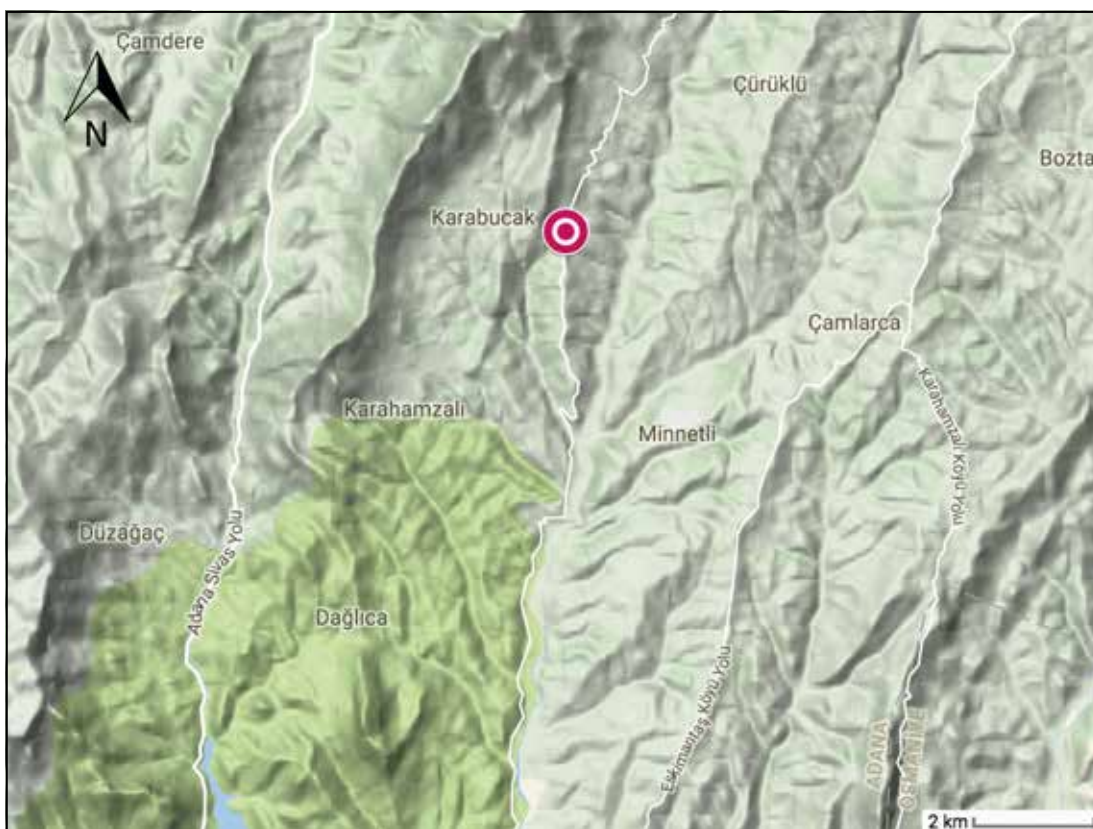
## HISTORY

There is unfortunately no information about the church. The construction technique and architectural characteristics strongly resemble Late Middle Age Armenian architecture.

## ARCHITECTURE

The church is located before the turn for Karabucak village, nearly 2 km east of the village on the left side of the road and was constructed on an area sloping slightly from the road. The





church has rough cut, thick mortar walls of local limestone. The interior was plastered.

With a single nave and one additional annex north of the main nave, the church had apses east of both the nave and the annex. In the center of the annex and the apse, there were arched windows widening toward the interior. The large apse linked to the main nave had arched niches on both sides. There is a small niche in the wall of the annex.

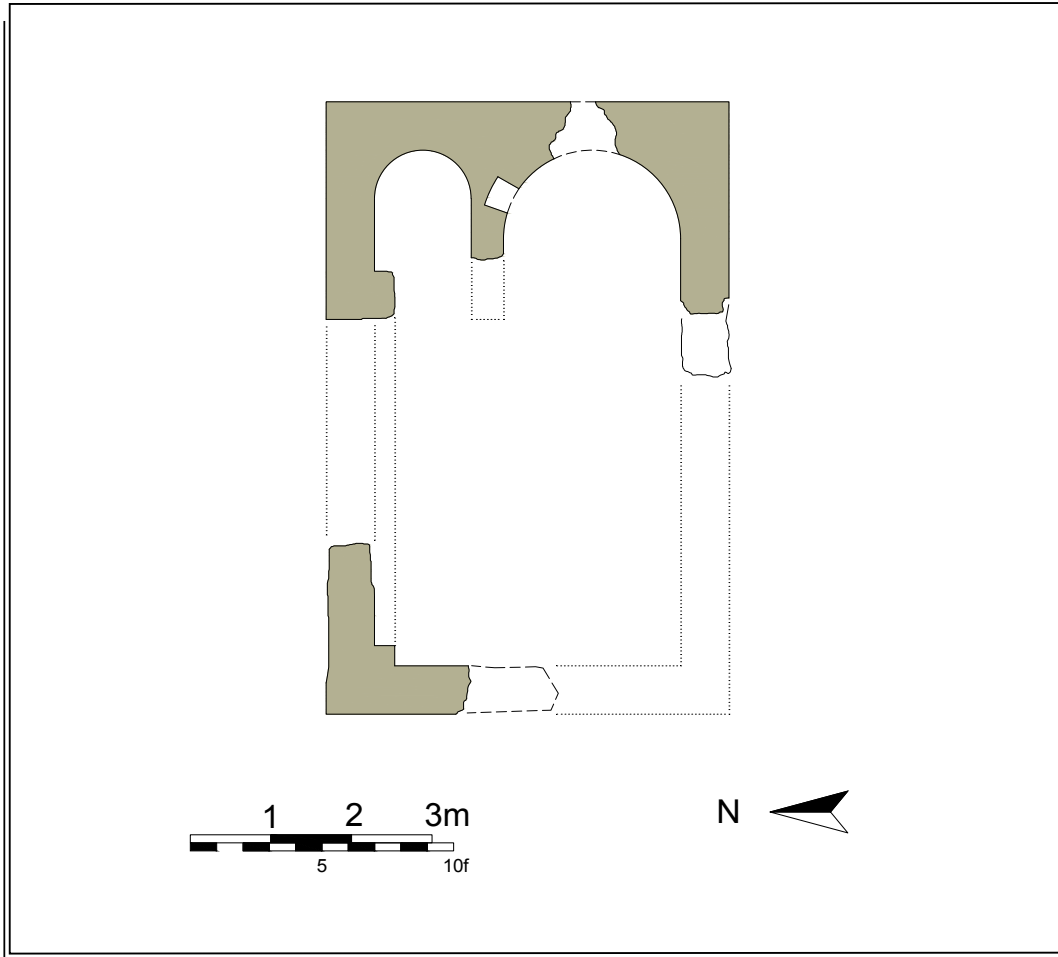
In the center of the broad apse of the church, there is a window that has been currently broken and widened. There are niches on either side of the apse. North of the apse is a sacristy for storing sacred articles with a single small window. The entrance, probably in the middle of the north wall, has closed over time. There is an arched opening in the north wall; this may be a niche constructed to hold a baptismal font. The small scale of the church leads to consideration that it was probably a domed structure.

#### **PRESENT CONDITION**

The structure is in ruins, probably the thin loamy soil in the foundations, plant cover, earthquakes and human intervention have caused the structure to be demolished. A large portion of the chapel walls are destroyed, with the eastern section, apse, sacristy, north and northwest walls partially preserved. Only foundations are preserved in some sections of the east and northwest walls and in the south. The stones in the lower rows of the apse dome are preserved, with the upper cover of the structure completely demolished.

The dense plant cover on the walls has opened many cracks; there are vertical and diagonal cracks in the extant walls. The west wall with the main entrance to the church is mainly demolished, with landslides and road construction completely destroying the south wall. Stones from the missing sections are not observed in the area; probably villagers have taken them away for use in other structures.





#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The church requires emergency reinforcement as it is in ruins. Research is needed to determine the original layout of the church. Further, to obtain information about the whole church, internal and external excavations should be completed. The plant cover surrounding the structure should be cleared, reinforcement projects should be prepared and work related to preservation and landscaping is recommended. If no precautions are taken, the remaining walls will not stand for long.

It may be necessary to reinforce with steel construction to counteract the effect of earthquakes. It is necessary to clear the plants covering the walls, fill cracks, restore mortar in the walls and protect from rain and snow damage.

# ALIŞA | TAMRUT FORTRESS

Location: Aladağ county, Posyağbasan neighborhood	
Period/year of construction: 12-13 <sup>th</sup> century	GPS: 37°29'14.36N 35°11'25.4E
Present function: Not in use	Ownership status: No cadastral record
Date and number of registry: Adana KVTVKBK 29.06.2006-1731 (1 <sup>st</sup> degree archaeological site)	

Achot Manassian

## HISTORY

The fortress can be dated to the 12-13<sup>th</sup> century based on its construction technique and architectural characteristics.

## ARCHITECTURE

Tamrut Fortress is located on a densely forested and rocky hill in the west of Aladağ county and the Eğlence Stream flows at the base of the slope. The fortress was built within the rocky





slopes and nature, almost invisible, probably for protection purposes. One of the unique characteristics of the fortress is that it was built in such a harmonious manner with the rocky hill that they are perceived as a whole. There are thick walls surrounding the rocky hill, with two and three floor vaulted barracks without towers or other technical buildings.

The only narrow road accessing the fortress is in the southwest. The entrance has the same orientation and, on both sides, are massive two-floor circular defense towers. The opening in the lower section of the balcony above the entrance is an observation window. The Armenian inscription mentioned in the study by researcher Robert Edwards is currently not present.

The whole structure is built of rough-cut stone walls. In some sections, the ground was covered with wood. There is a cistern and a chapel in the fortress. The chapel is a single-nave vaulted building at the break in the rocks

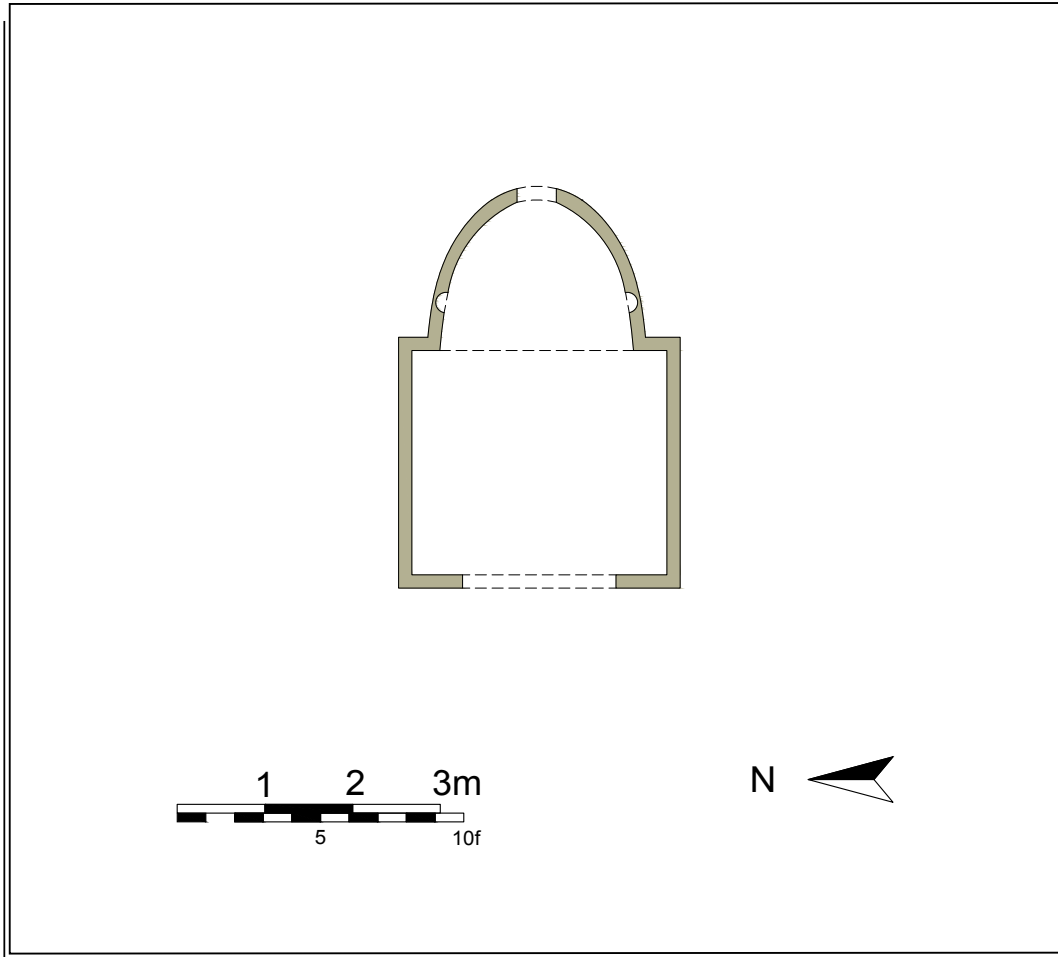
in the southeast. Apart from the vault, the interior walls were in cut stone. As this location was not suitable, it was situated on a southeast axis and there is a window expanding toward the interior on this façade. Similarly, there was a window opening toward the entrance in a northwest direction. The upper floor of the chapel may have been used as one of the observation towers. The crenel windows in the towers are narrow rectangles (8-10 cm) from the outside, and broad and arched openings from the interior. There are no signs of renovation or restoration in the fortress.

#### PRESENT CONDITION

The fortress and chapel are in ruins. Access is difficult and dangerous. The upper sections of the walls and the wooden floor covering of their adjoining buildings are damaged. The causes of the damage are natural water and plant cover. There is no information panel and no preservation has yet been undertaken.







#### RISK ASSESSMENT AND RECOMMENDATIONS

The main walls of the fortress are open to the natural conditions and are at risk of decomposition due to the effects of water and plant roots among the stones.

Clearing plant cover from the body and upper surfaces of the walls, repointing with original material and also general clearing of the ground level and filling of cavities in the foundations of the walls with compatible material will be beneficial.

It is recommended that the plant cover that damages the structure be cleared from the ground level and from the architectural elements; and archaeological excavations be completed to determine the characteristics

of the structure covered by earth. Material science, structural and seismic research should be conducted within the scope of a restoration project.

It is necessary to reinforce the structure, prepare and implement restoration and landscaping projects.

Historical and archival research on the fortress should be completed and an information panel should be placed at the site. The building should be protected from vandalism and works can be carried out to arrange safe tours for tourism purposes.

# LEVONGLA | YILAN FORTRESS

Location: Ceyhan county, Yilankale village	GPS: 37°00'52.9" N 35°44'52.1" E
Period/year of construction: Probably second half of the 12 <sup>th</sup> century	
Present function: Historical fortress	Ownership status: No cadastral record
Date and number of registry: 15.04.1988-6 (1 <sup>st</sup> degree archaeological site)	

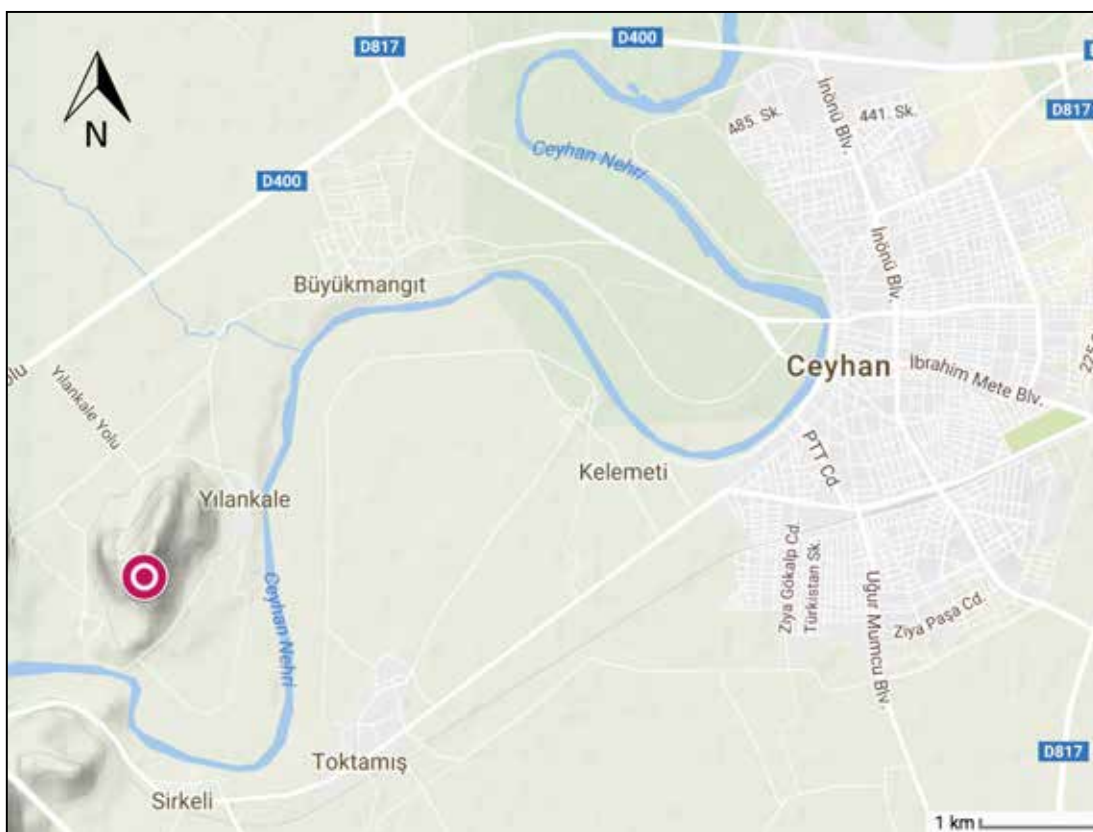
Achot Manassian

## HISTORY

Levongla (Otzaberd)/Yilan Fortress is one of the known fortresses from the historical Armenian Kingdom of Cilicia. The fortress due to its location contributed to the protection of the main Adana-Ceyhan road along with Sis, Tumlu,

Anavarza and other fortresses. Though the construction date is uncertain, it was probably built in the second half of the 12th century coinciding with the period of King Levon I.





### ARCHITECTURE

The fortress is an impressively large structure located on a rocky hill near the Ceyhan River. The architectural layout shows Middle Age Byzantine and Armenian fortress architectural features. The plan is formed around an inner keep with a royal palace with high and thick walls and circular multi-floor towers. Of these the west and east wall are above steep cliffs. The rocky slopes on the southeast and southwest sides are slightly more accessible and the walls were constructed with double and triple layers. The entrance to the inner keep is protected by two lateral sentry towers. The coat of arms of the Armenian Kingdom of Cilicia is drawn above the arch of the entrance gate. A vertical opening above the main entrance was used as a spy hole. The rectangular shaped towers appear very narrow and long from outside (8-10 cm) with broad arched form from the inside. The upper spy holes in the walls have a slightly wider

rectangular shape and are located at regular intervals. The thick walls of the fortress are laid of mortared rough-cut stone (quartzite). Service buildings such as vaulted barracks, cistern and technical buildings are observed adjoining the wall of the inner keep.

West of the southeast entrance to the inner fortress is a single-apse barrel vaulted sanctuary chapel. The upper floor was probably used as an observation room. On the east axis in the apse wall, there is a window and there is a window above the entrance door in the west wall. The remaining north and south walls of the apse each contain a single arched niche. The possible baptismal font was in the east section of the northern wall. The internal section of the apse is covered by a half dome, surrounded by a cornice with plain profile. Apart from the windows, arches and domes, the walls are laid of rough stone. The internal walls were probably plastered and decorated.

*Yılan Fortress  
Ceyhan county, Yılankale village*



#### **PRESENT CONDITION**

With the layout undisrupted, the fortress preserves the original features and traces of rampart walls, inner keep, sanctuary and other service buildings.

Open to human destruction, the walls of the fortress are generally semi-demolished, with most of the southeast wall and the upper floors

of the adjoining structures damaged. There is no plaster on the outer walls. Generally the mortar of the main walls has lost its properties due to being open to the effects of water. There is vertical separation observed in some walls.

The sanctuary is in demolished ruins. The southwest walls and vaulted roof are



demolished. The walls in the remaining sections contain vertical and diagonal cracks. The pieces of the demolished building are found near the chapel. The cause of the destruction is probably earthquakes or explosions.

The writings and inscriptions are destroyed. The lion figure in the coat of arms of the Armenian Kingdom of Cilicia above the arch of the entrance gate has been damaged with the cross motif above the lintel scratched.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

Having lost its original functionality, the monumental importance of the structure is perceptible and as such preservation is important. Currently reinforcing of the fortress walls and restoration of some sections continues. These studies are being completed as applications of a scientifically prepared project. The scientific project and studies reflect correct application of restoration principles.

To protect the structural state, the upper sections of the fortress walls should be mortared at least and the effects of rain and snow reduced. The removal of efflorescence from the roofs, walls and surfaces of the structure is important. The chapel walls, especially, require reinforcement. To preserve the chapel, it is appropriate that mortar should be filled with appropriate material.

Appropriate quality mortar should be used for mortar of wall stone joints and upper initial restoration; care should be taken of the stone type, color and newness chosen for restoration. The coat of arms of the Armenian Kingdom of Cilicia above the arch of the fortress entrance should be preserved and if necessary restored. The safety of tourists and visitors to the area is important, as a result night time lighting is important.

# THE CHURCH IN SUPHANDERE

Location: Feke county, Süphandere neighborhood	
Period/year of construction: 18-19 <sup>th</sup> century	GPS: 37°56'46.6" N 35°51'33.1" E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Adana KVKBK 27.02.2015-4743	

Davit Davtyan

## HISTORY

Hakob Poghosyan lists Süphandere under the name 'Sipantere' as an Armenian village in Vahka county. The author attempts to link the names Sipan and Sipan and estimated that 12-15

Armenian families migrated here from the area around the Mount Süphan (Poghosyan, 2014, 65-66). Alişan mentions the village with the name Sapan-dere (Alişan, 1889, 170).





There is no information about the church itself. Getahovit (present Mercan Stream or Bakır (copper) Plain) is rich in copper, iron and mineral ores. An important caravan route was passing from here to the capital at Sis (the present Kozan) and to Kesariya (the present Kayseri) in the north. Thus, a caravanserai was carved into the rocks of the valley.

The caravan route and the historically sacred mineral spring in the area explain the construction of the church in this location. In fact; it is known that as springs rich in iron and different salt minerals have a healing effect, they are generally transformed into sacred locations.

#### **ARCHITECTURE**

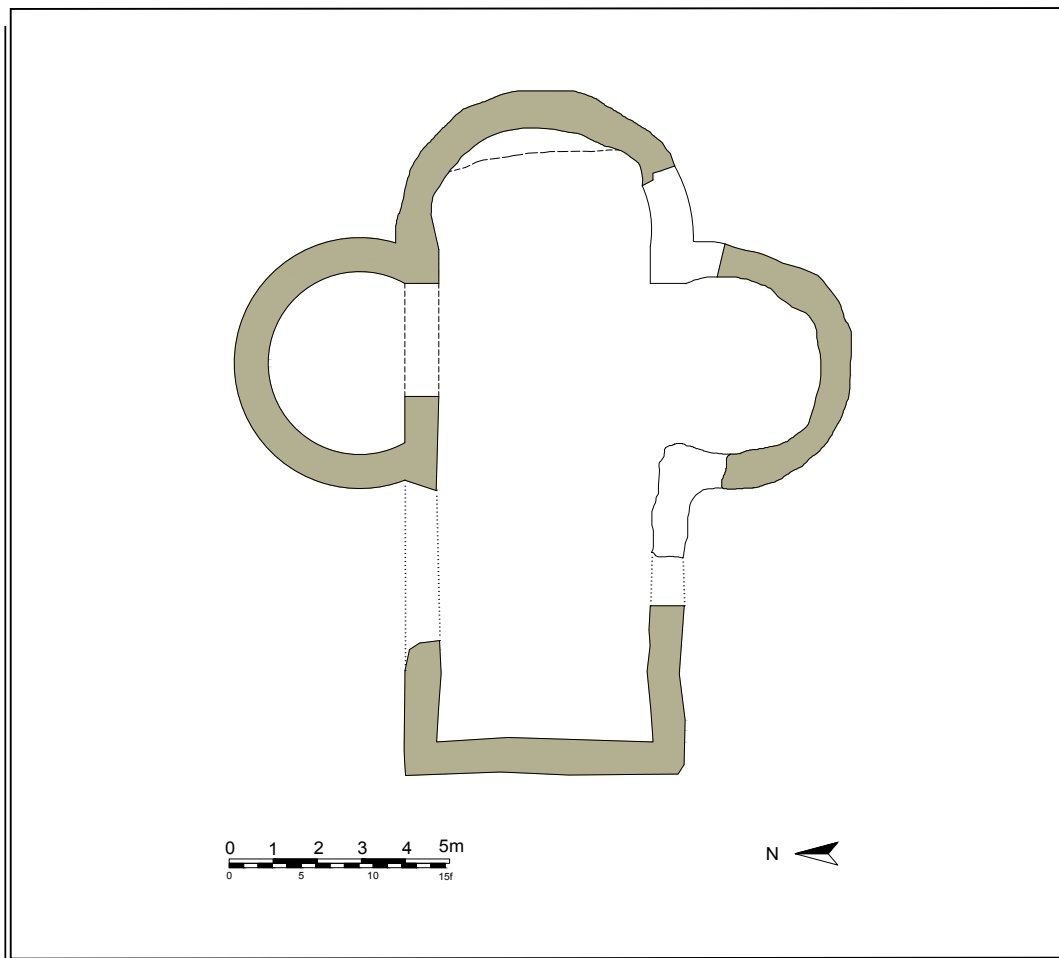
Located 140 km from Adana, 68 km from Kozan and 21 km from Feke, the church is on the east side of the road from Süphandere village to Güzpinar village, nearly 1 km northeast of Süphandere village on the west of the Feke (Mercan, previously Saran) River.

As it is surrounded by a forest, it is possible that the building had a timber roof. The church walls were constructed in rough-cut yellow-reddish porous local stones and uncoursed. The corners and especially the currently preserved northern façade is in fine cut stone of the same type. The only entrance into the building was in the south side; whereas, the pointed arch and vaulted roof on the north side constitutes an impressive small niche.

The semi-circular area inside the north wing is probably a grave. There is a small window on the northeast side of this area. The west side of the building with a thick wall display the characteristics of a fortification.







#### **PRESENT CONDITION**

Most of the sections of the church are currently demolished with the entire walls only preserved to a height of 1.5-2 m; whereas, the west and north walls are in better condition. Plants have grown over the north wall. There is erosion on all facing stones of the walls. The upper structure is completely demolished.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The ground is weak due to the neighboring spring and the inclined terrain. Unfortunately, the church is in ruins and it is difficult to identify its original form. It is in danger of collapse at any moment.

The church and its surrounding can be cleared after excavations and its original form can be identified. As there is not sufficient information on its original form, it is recommended that the remains of the church should be reinforced and preserved instead of restoring the building. Additionally, direction and information panels can be placed in the area.

# SIS MONASTERY

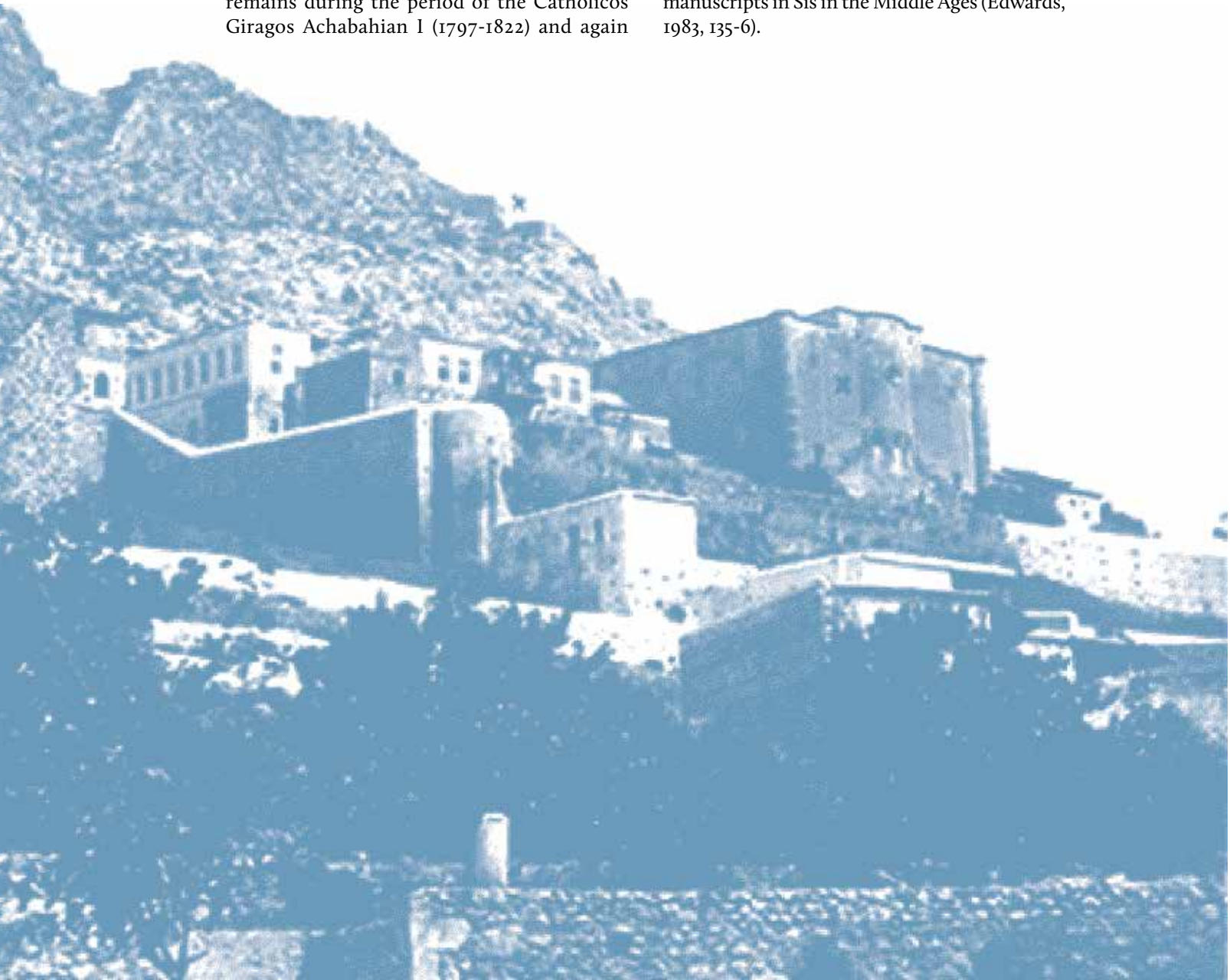
Location: Kozan county, Yarimođlu neighborhood	
Period/year of construction: 1809-1810	GPS: 37°26'44.1"N 35°48'50.9"E
Present function: Not in use	Ownership status: Kozan Municipality
Date and number of registry: Adana KVTVKBK 29.II.1997-2923	

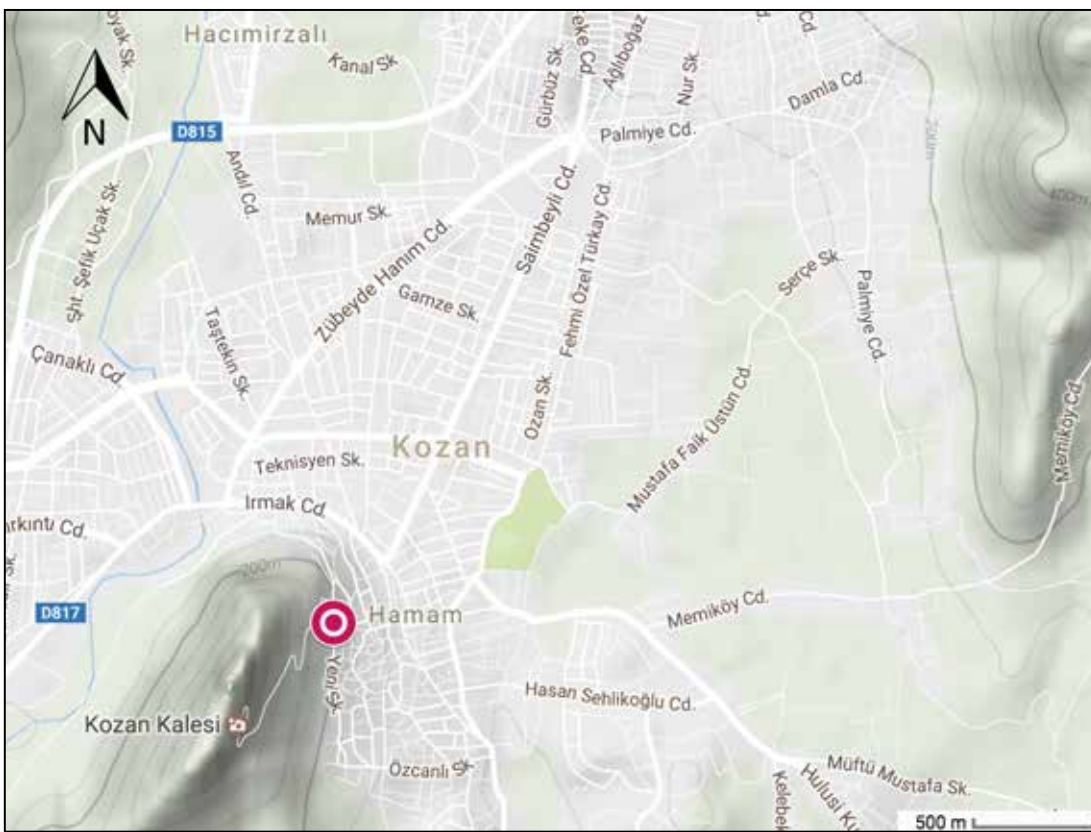
Banu Pekol

## HISTORY

Sis Monastery first appears in historical sources as Cathedral of Saint Sofia, built in the royal palace, during the period of the Armenian Cilician King Het'um I (1226-1269). Sis was destroyed during the war with the Egyptian Mamluks and a new monastery/high patriarchate complex was constructed on these remains during the period of the Catholicos Giragos Achabahian I (1797-1822) and again

named Saint Sofia (Nordiguan, 2012, 55-57). Sis was the center of Armenian patriarchs from 1292 to 1873. However, it became the permanent residence of the catholicos in the 17th century. As a result, the foundations of the patriarchal monastery were only laid after 1734. Again, it is probable that there was a monastery producing manuscripts in Sis in the Middle Ages (Edwards, 1983, 135-6).





Currently the different wall techniques of the surviving walls indicate renovation or expansion at different times. Based on the construction dates mentioned above, these surviving walls should date to the 13th and 18-19th centuries. The inscription at the entrance (currently not present) states that it was completed on 10 May 1259 according to the Armenian calendar; corresponding to 31 August 1809-30 August 1810 (Langlois, 1861, 197).

Depictions of the monastery and the Saint Sofia/Church of Saint Gregory the Illuminator<sup>1</sup> (Surp Krikor Lusavoriç) are based on writings of pilgrims visiting the monastery in the 19th century and photographs taken before 1945. In addition to the photographs taken from the exterior of the monastery, there are interior views of the apse and the high patriarch's throne (Goltz, 2000).

<sup>1</sup> Both names are mentioned in the sources; this analysis will use the name Saint Gregory the Illuminator for the monastery church.

Victor Langlois, the French expert on Middle Age Armenia who lived during the 19th century, completed research in the Cilicia region from 1852 to 1853 and published his findings in a book titled *Voyage dans la Cilicie et dans les montagnes du Taurus* "Voyages in Cilicia and the Taurus Mountains" in 1861. Langlois wrote that the monastery was built on the remains of an old Rubenid palace in the Giragos period (end of the 18th century) and materials of this palace were reused in its construction. According to Langlois's description, this construction covered a large area, surrounded by very high walls and had a triangular plan. The courtyard was accessed through steps and there were irregular and "tasteless" buildings on every side of the courtyard. The wooden mansion of the patriarch was located in a dominant position over the town. There was another mansion at a higher point and Langlois noted that the large hall of this building was

used as a council chamber where the patriarch met with foreigners. The major interesting and specially preserved structure within the monastery was the church. The choir section of the church contrasts with the other relatively newer sections. The foundation of the triple-nave church was personally laid by Giragos, whereas its construction completed in 1810. The chapel on the north was dedicated to Saint Gregory the Illuminator, while the south chapel was dedicated to Etchmiadzin (Eçmiadzin). The chapel has a flat roof and supported by four square pillars linked with semi-circular arches. There were gutters in the shape of a lion (gargoyle) resembling the emblem of the Rubenid kings.

The church was entered through a courtyard. The inscription above the main door reads as follows:

*Light enters above the door,  
Light hitting the chimney.  
Clean wine cannot be mixed here,  
The immortal lamb is sacrificed  
Thickening the columns  
Completely rebuilt anew.  
My village and I, just Catholicosa  
Based on sacred high meaning  
To Holy Ter Giragos  
And spiritual patriarch.  
In the Armenian calendar year 1259 on 10 May  
The sacred structure was rebuilt  
And my room by the fence  
With great effort of the craftsmen  
Written according to the Armenian calendar.  
So many like-minded workers,  
So many diligent deputies  
Excellent Catholicos Giragos  
Ter Yeğia bishop  
Settled in Harput  
All their names shall be remembered.*

(Translation: Armine Avetisyan)

Immediately inside the church on the north side, was the tomb of Giragos who died in 1825. There was not any inscriptions on the tomb and it was very plain. In the choir section of the church was the patriarch's throne, made

of white marble. This throne was made by the craftsmen from Constantinople who came to Sis. In order not to annoy the Turkish leaders, the altar was designed in poor workmanship and in a very tasteless manner. With the same motive, the church's treasury, including many relics, was carefully covered and hidden in a small chapel right to the north of the altar and was dedicated to Saint Gregory the Illuminator. The library of the monastery was very small, and lit by only one window at a higher level (Langlois, 1861, 396-405).

The triangular surrounding walls are clearly seen in Langlois's engraving of Sis Monastery (1861, 126). In the engraving, the window order of the east façade of Church of Saint Gregory the Illuminator (one window in each side apse at high level, a large circular window in the upper level of the central apse, three windows at lower level) is observed. The circular end of the main apse wall at the roof level depicted in the engraving, probably indicates the convexity of the apse. In addition, other buildings are observed with two conic domes to the east of this structure. These structures also exist in the photograph taken before 1919 (Lohmann, 1905, 2).

The French architect, archaeologist and historian Charles Texier, who lived in the 19th century, wrote that the Armenian city of Sis was situated on the northern face of a rocky mountain, in the location of the city of Flaviopolis in the Roman period, after his expedition to Anatolia. Within the monastery complex housing the catholicos -the religious leaders-, there were churches, libraries and guesthouses. Texier (1862, 583) likens the monastery to a castle since the building was located on a terrace, with high walls and towers surrounding it.

The English pilgrim and pastor Edwin John Davis traveled to Anatolia in 1875 and wrote that the monastery, surrounded by high walls and with a triangular plan, included a palace of the patriarch, a garden and a church (Davis, 1879, 154). He described the monastery in detail as follows:

*We entered through the lower door, and passed along platforms linked by many steps. The whole place consisted of a complicated union of*



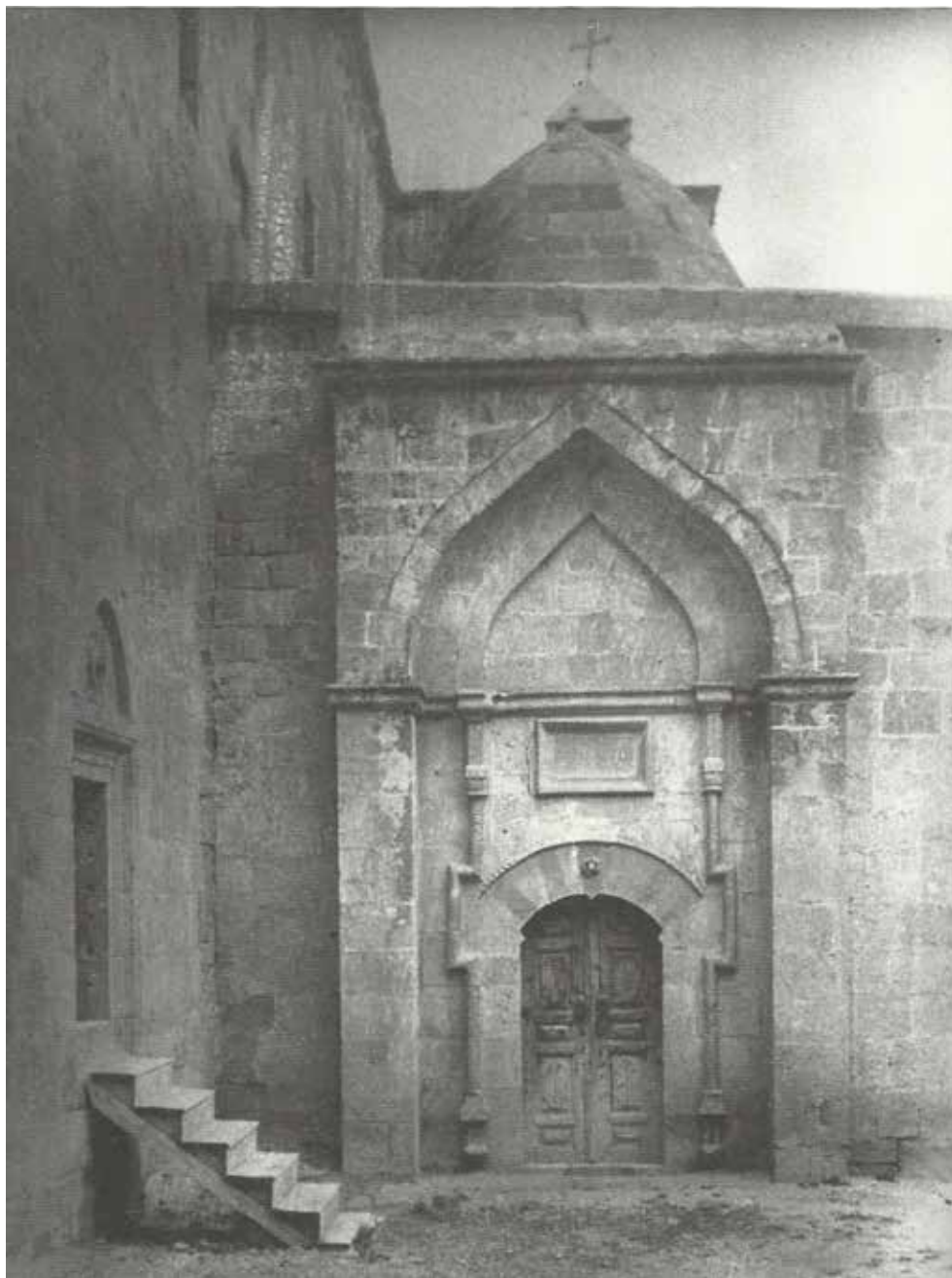
courtyards, corridors and large and small rooms and all are dirty and neglected. The patriarch's house located at the highest point of the triangular complex looks over the city from the hill. Like a large portion of the church, the monastery is turning to ruins, neglected and in need of repair. The church is an airy structure with square plan, and the flat roof is carried by stone pillars with square shape. At the eastern end, there is the entrance to a triple apse with the customary altar in each. There is an Italian-style stucco above the central altar, there is a gold-leaf covered baldachin – all very tasteless. The walls on this side of the church are covered with tiles to a height of a few feet; the tiles are similar to those in Sultan Suleyman's mosque in Constantinople. There is another altar on the north side of the church reached by a steep stone staircase and this is decorated with a rich stucco and gold leaf. Here and in the main nave are thrones for the patriarch. In various places within the church there are pictures hung with different styles. The remainder of the church, in front of a central apse

with very high floor level, is interestingly hewn and there are two bronze lions. Above these lions, large, elegant brass candelabra are mounted. The most attractive thing in the church is the marble throne that the Armenian kings sat on while being crowned. The back and side surfaces of the throne are engraved with the royal emblems, a rampant lion and a double-headed eagle. In the northwest corner are the graves of many patriarchs. The portico in front of the west façade of the church is dangerously neglected and may collapse at any moment. Our guide said it would be repaired on the return or next visit of the patriarch; however, it is doubtful it will even last a few days!

Under the portico, the tools used as the church bell were hung on the wall (because generally Muslims hate bells). These were a large piece of iron, a large and thick piece of wood and two similar smaller pieces. These are rung at different times depending on the sacred ceremony taking place. (Davis, 1879, 155-157)

*City of Sis, Sis Monastery on the left  
(Armenian Church Catholosate of Cilicia, 2015)*

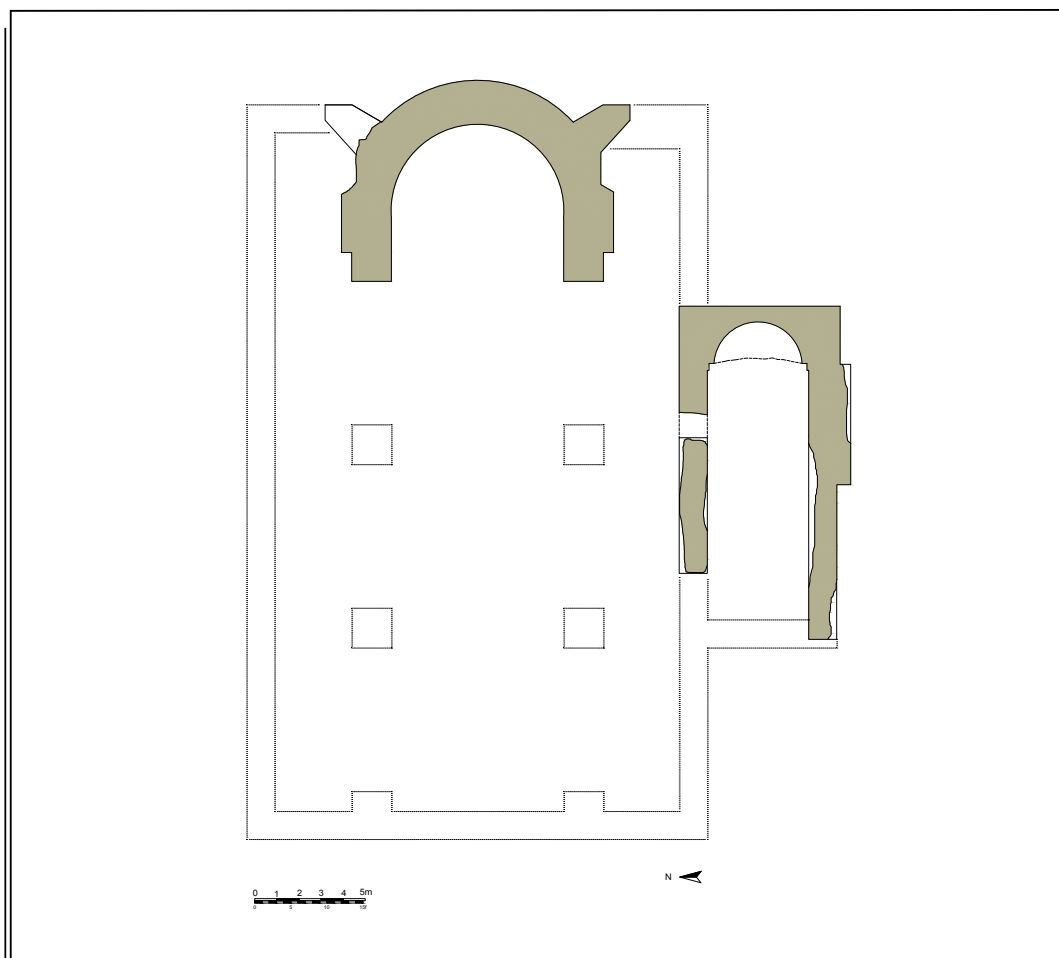
*Etchmiadzin Chapel, west façade*  
(Kévorkian, 2012, 296)



The tiles mentioned by Davis above, were also noted by Alişan, who visited the monastery nearly 20 years later. Alişan wrote that part of the walls of the cathedral and the palace of catholicos were covered by Kütahya tiles (Alişan, 1899).

In 1903, the High Patriarch Sahag II described the complex as follows:

*When you enter from the north door, on the left you see a stone haybarn and stable. A little further from these, you find the small neighborhood of two-storey houses assigned as guesthouses for*



devotional visitors. Here they call *Kamışlı* “Reedy” because the rooms are separated by walls of reeds. West of this area is the monastery kitchen with the storeroom and oven. When you turn to the south, you reach a large door of a long room with three arches roofed with wood. Adjoining this are small and medium-sized houses; these are the bedrooms of the priests. The high patriarchate of Catholicos *Mıgırdiç Kefsizyan* predecessor of *Sahag II* lived here. When you go down further south, you reach the high patriarchate. The entrance to the building brings you straight to the high patriarchate building and there is a veranda with many doors. One of these leads to the high patriarch’s bedroom, and others to the dining room, storeroom and hamam. Finally a door leads to the most important room in the building, a cross-shaped hall. It was

built in the time of High Patriarch *Giragos I*. The entirely wooden building has a view of the whole city. (*Cilicia Sufferings*, 1927, 19-22)

There was a seminary inside the complex and an orphanage opened within the school in 1899 (*Taşçıyan*, 2014).

The monastery was seized by the Abandoned Properties Act of 13 September 1915, and a regulation enacted in 1921 demanded the evacuation of the monastery in Kozan, Adana. From here, the Armenian priests went to Lebanon and they refounded the Cilician Armenian Catholicos in the Antilias region of Beirut (*Statement in garden of Manastir in Kozan*, 2015). Another source writes that the monastery was opened to worship until the War of Independence (*Adana Cultural Inventory*, 2008, 440).



On 28 April 2015, one of the two main spiritual centers of the Armenian Church of the Cilician Armenian Catholicos in Lebanon applied to the Constitutional Court of Turkey demanding the return the property of Cilicia Monastery in Kozan whose ownership was with the Catholicos (Çalışlar, 2015). During the court process, a playground was built within the area (Statement in garden of Manastir in Kozan, 2015). After the Constitutional Court of Turkey rejected the application, the Catholicos decided to apply to the European Court of Human Rights (Deutsche Welle Türkiye, 2016).

#### ARCHITECTURE

At present, only the ruins of the monastery remain, located above the ancient city of Sis on the northeast slopes of Kozan Castle. Parts of the high surrounding walls of fine cut-stone around all the structures and two towers partially stand today. As the whole area slopes down to the east, there was a retaining wall to the east of the church. The stone cladding of the lower courses of this wall is mortared

bossage stone. The remaining parts of the wall is clad with fine cut-stone similar to the exterior cladding of the rest of the church.

According to Nordiguian's reconstruction, the original church measured 40x20 m and the height of its north wall was 22.4 m. Adjoining the north nave of the church were two chapels, having square plans with sizes of 5,5x5,5 m, the eastern one dedicated to Saint Gregory the Illuminator and the western to the Holy Spirit (Surp Hoki). The Chapel of the Holy Spirit could only be accessed through the Chapel of Surp Gregory the Illuminator. At the eastern end of the south wall of the church is a bell tower (4.6x4.1 m), and there is a door opening outwards on the same wall. Adjoining the south wall as an annex is a chapel dedicated to Etchmiadzin of a size of 14x7 m with an entrance from the west (Nordiguian, 2012, 34-73).

A photograph taken at the end of the 19th or the beginning of the 20th century shows the entrance door of the catholicos' palace having a semi-circular arch made of voussoirs with tulip motifs and framed by ogee stone arches.





On two sides of this ogee arch are high-relief rosettes typical of Middle Age Anatolian architecture. In addition, there was an inscription above the door, as seen in the photograph (Kevorkian, 2012, 295).

Currently the surviving remnants of the church are only a few stone courses from the apse walls, and thus the doors, windows and niches cannot be identified. However, it can be said that the central apse in fine cut-stone had a circular plan from the outside; whereas the curves of the side apses cannot be seen from the outside indicating that they end by a flat wall.

In photographs from 1943, the east wall of the Church of Gregory the Illuminator and another structure to the south of the church – which is identified as the Etchmiadzin Chapel built 30 years after the church by Edwards – were mainly standing (Edwards, 1983, figure 58). From these photographs, the three apses of Church of Gregory the Illuminator are clearly visible and the side naves appear to have two floors. There is a rectangular structure on the southeast, most probably the bell tower in photographs from the

beginning of the 1900's; whereas the bell tower is lower than the main walls and ends in a flat roof in an engraving by Langlois.

A small lantern/dome above the bell tower, higher than the main walls of the church, can be observed in a photograph from the late 19th/ early 20th century (Kevorkian, 2012, 296). Unlike the other examples, the apse wall of the Etchmiadzin Chapel has no windows, which might be explained by the west wall of the church's bell tower leaning against the east wall of the chapel.

The west façade of the Etchmiadzin Chapel is documented in photographs from the late 19th/ early 20th century (Kevorkian, 2012, 296). The door in the south wall of the church, seen in the photograph, indicates that the chapel entrance is projected outside in the form of a closed portico. The semi-circular arched doorjamb was composed of voussoirs in different colors around a double-winged, paneled wooden door. Around this doorjamb was a round pilaster and an ogee stone arch forming the face of the portico above the door. An inscription is also seen above

*Etchmiadzin Chapel of Sis Monastery  
Kozan county, Yarımoğlu neighborhood*



the arched door. The flat roof of the chapel is clearly seen in this photograph and the bell tower of the church behind, is partially visible. Rising above an octagonal drum in the center of the naos and separated from the drum by a cornice, there is an octagonal dome with arched windows in four foiles. The roof of the chapel

is flat from outside as seen in the photograph; however, the remnants visible today indicate that it was covered by a semi-circular vault from the interior.

Within the chapel, there was a niche on the north side of the apse; however, it is unknown whether this niche was symmetrically reflected

in the south wall, because this part has been demolished. There was a window in the south wall with a lintel. There was a cornice below the dome of the apse.

The south wall of Etchmiadzin Chapel is constructed by both fine cut-stone and reused stones. The stone cladding of the other façades have been removed today and when the lowest course is examined, it is understood that this chapel was built leaning on Church of Gregory the Illuminator and the south wall of the bell tower.

#### **PRESENT CONDITION**

When photographs taken in the 1940s are examined, it is seen that a very rapid demolition and destruction have occurred within the last 70 years. For example, a photograph taken from the south of Church of Gregory the Illuminator in 1943 shows that the structure was mainly still standing.

In the 1950s, a partially underground water depot was built in the location of the nave and north chapel of the large church (Edwards, 1983, 139). Cement was poured upto road level around this depot.

A variety of pine trees are observed within the area of the monastery and to its east. These trees are not natural forest covers, but were planted as part of a forestation program (Buyruk, 2011, 168). In 2008, the pine grove within the monastery was being used as an uncontrolled picnic area which caused extensive damage to the structure (Adana Cultural Inventory, 2008, 440). The west half of the terrace was demolished in order to plant this grove. A large number of buildings have been constructed in other sections. A road passes through the monastery complex, whereas many gardens and main walls of the houses in the surrounding was probably built using the stones from the monastery. Due to the damage to the monastery complex, it is difficult to understand its layout.

Currently, a very small section of the surrounding wall, the towers of the monastery, the fountain, the crypt of Church of Gregory the Illuminator and parts of the north, east and west façades have survived until today, mostly ruined and neglected. There are not any traces of the patriarch's residence and the counsel chamber that were constructed in timber, as stated before. When the remaining stones are

examined, they are generally very large in size and were joined by not only mortar but with dovetail clamps. This construction technique is clearly seen in the remaining walls of Church of Gregory the Illuminator. The stones on the exterior façade of the walls had bossage texture at lower levels, whereas the upper levels are fine cut-stone, and the interior walls of the church are in fine cut-stone.

Currently, the most original texture remains in the Etchmiadzin Chapel. The apse wall and south walls are partially standing. Though rare, plaster and paint remains are encountered in the apse and nave walls. To the east of the Etchmiadzin Chapel, a crypt was revealed after the illegal excavations by treasure hunters. The large-scale foundation stones of Church of Gregory the Illuminator are visible beyond the demolished north wall of the chapel. Apart from the south wall of the chapel, the stone cladding from the rest of the walls have been removed. There is a vertical crack in the wall of the apse. The surfaces of the stones have been deteriorated in many areas.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

Sis Monastery comprises unique remains reflecting an important period of the Armenian Kingdom of Cilicia and its culture. It is recommended that the remains of the monastery to be protected as an open air museum. By this way, a forgotten cultural asset of the region's past can be preserved for the future.

Currently the original characteristics of the structure have mainly been eradicated, and the structure is still unprotected, neglected and open to vandalism. The monastery has lost its structural integrity due to these factors. All remaining parts require urgent structural intervention and preservation, because they are unstable and unprotected from earthquake loads. To prevent the loss of the currently remaining sections, the structure should be cleaned and reinforced for preservation. Additionally, it is necessary to conduct survey in the monastery with detailed archaeological excavation. After preservation works, a zoning study should be completed in the surroundings to differentiate the settlement area of monastery from the village and an information panel should be placed at the entrance of the area.

# KARA CHURCH

Location: Saimbeyli county, Cumhurlu neighborhood, Çınarlı locale	
Period/year of construction: 5-7 <sup>th</sup> century	GPS: 37°54'26.8"N 36°01'04.3"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Adana KVTVKBK 23.03.2005-686	

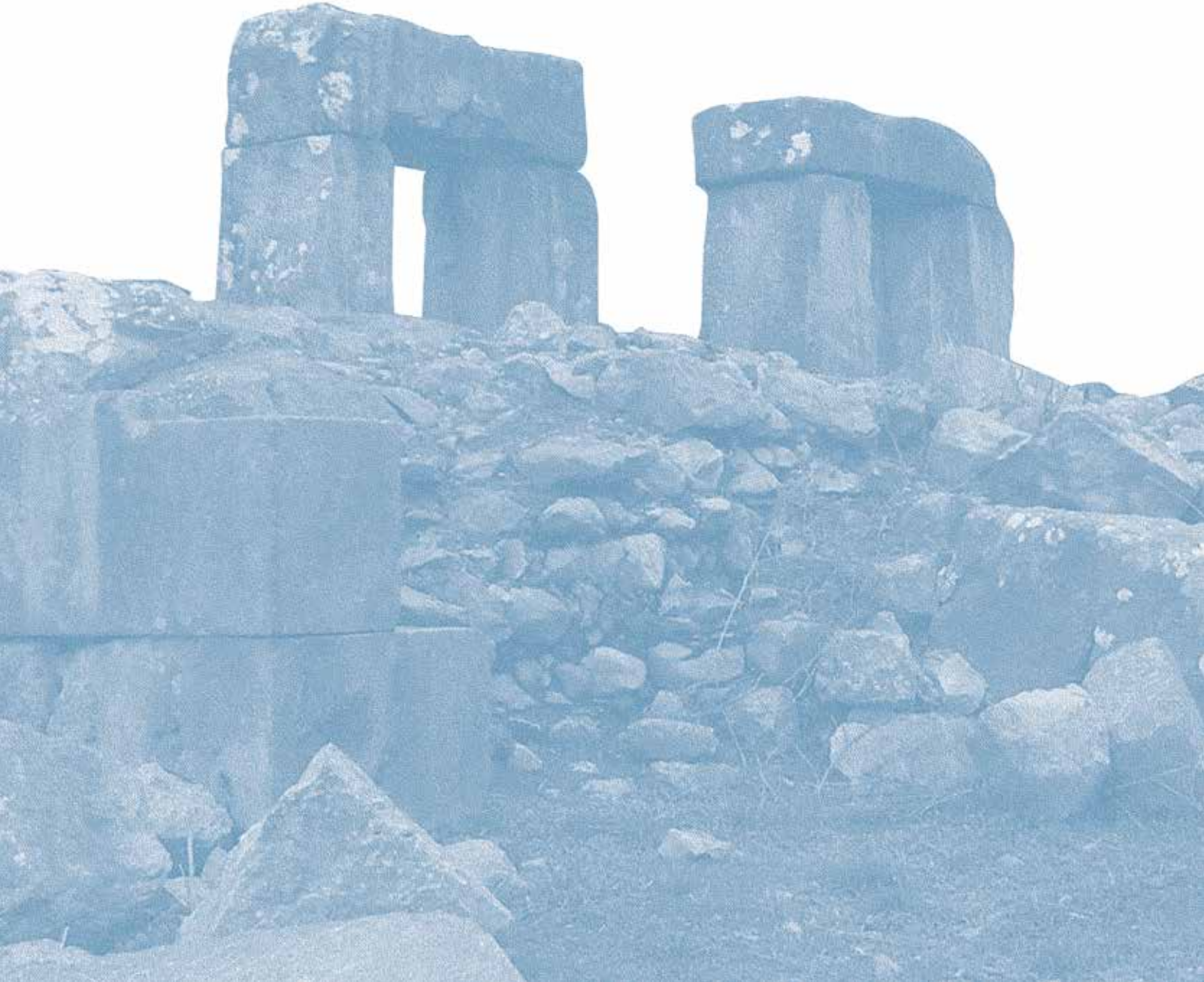
Achot Manassian

## HISTORY

The Kara (Black) Church can be dated to the 5th-7th centuries due to the construction technique and cross engravings used in the early Christian iconography and architectural characteristics.

## ARCHITECTURE

The structure is built of rough cut, dark grey stone masonry walls. Probably load bearing walls and corners are coursed with large fine-cut stones, while the other sections are uncoursed with smaller cut stones on the exterior.





The structure contains a large main nave and possibly single side naves separated by walls in the north and south. The entrance to the side naves is from the west. Splendid doors open from the main nave into each side nave. We can guess that the side naves of the structure had entrances with columns. Adjoined to the north outer wall is a vaulted chapel and a space slightly smaller in size, possibly a sepulcher.

#### **PRESENT CONDITION**

Due to natural effects in addition to vandalism, the church is in its current pitiful state; it is nearly entirely demolished. Only the ground level of the structure, lower sections of the walls and some stones with Greek inscription survive. The majority of stones from the structure have been taken by villagers to be used in other structures. Some pieces of cylindrical column drums are preserved.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The advanced degree of vegetation growth, earthquake danger and human intervention may cause the church to be demolished. It is recommended that vegetation growth near the walls of the structure be cleared, and archaeological excavation of the site, architectural and archaeological documentation of the structure and fragments, engineering and material research, historic and archival research should be conducted along with reinforcement of the structure and the preparation of preservation and landscaping projects.

To preserve what survives, firstly general clearing of the site should be completed, stones fallen from walls and arches should be replaced, mortar repointed, walls cleared of plants and missing walls and arches and cavities in the floor be filled with original material.

*Kara Church  
Saimbeyli county, Cumhuriye neighborhood, Çınarlı locale*





# SAHAK MESROB SCHOOL

Location: Saimbeyli county, Islam neighborhood	
Period/year of construction: 1912-1914	GPS: 37°59'08.7"N 36°05'32.4"E
Present function: Not in use	Ownership status: Saimbeyli Municipality
Date and number of registry: Adana KVTVKBK 29.06.1995-2184	

Banu Pekol

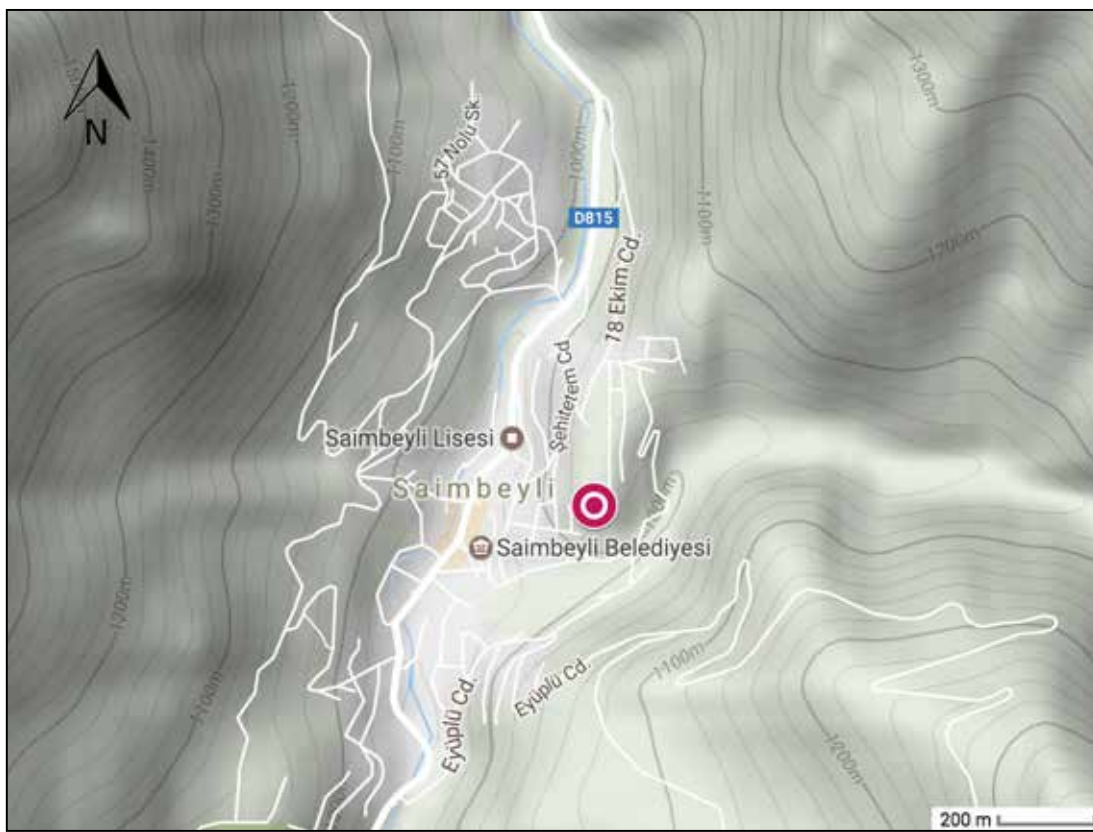
## HISTORY

The Sahak Mesrob School is the continuation of a complex created when a castle was converted into a cloister in the 16th century. It was an Armenian town planning tradition to build the schools beside the community churches in

Cilicia. As much as this is a tradition inherited from medieval monasteries, it was part of zoning in town planning to divide the city into quarters by means of churches accompanied by







parish schools. The name of the school 'Sahak-Mesropian', comes from the translators of the Bible into Armenian in the 4th century; Sahak Parthev and Mesrop Mashtoc. The school was built in the years of 1912-1914 (Poghosyan, 1942, 449-452). In 1920, a fire damaged the complex (Kertmenjiyan, 2016, 68).

#### ARCHITECTURE

The first floor of the complex was for the kindergarten. The second and third stories were for the ladies' school. The fourth floor was for the prelacy and the fifth floor was a performance hall having a stage and lodges (Poghosyan, 1942, 452).

According to an axonometric drawing available, the school had a centralized plan organization with a recreation area at the centre, which had a domed roof. The classes were located in the corners as projections and bay windows were located on the upper floors, on the central

vertical axis of the façades. The building plan shows parallels with Armenian schools in Istanbul (Kertmenjiyan, 2016, 68).

As seen in the existing walls today, the load bearing walls are in cut-stone masonry, whereas the rest of the walls are infilled with small rough-cut stone. The arches were built in brick and the interiors were plastered, as was the tradition in the area. In any case, it is possible to conclude that the roof was a timber construction, as is seen in other buildings illustrated in historic photographs available from Saimbeyli (Kertmenjiyan, 2016, 68).

#### PRESENT CONDITION

Only one heavily ruined wall of the building stands today at the western slope of the citadel. The plan of the building cannot be read at its current state. It is abandoned and unprotected. There is no signpost from the village road or information panel on the site. It attracts few



visitors and none who didn't have any previous knowledge of it. However its proximity to the Saimbeyli Fortress naturally makes the building visible and accessible for the visitors to the fortress.

The ceilings, vaults and three walls have collapsed, leaving the existing architectural fabric open to all kinds of damage from the rain, wind and frost. Traces of moldings and lintels

can be seen, as well as some of the springers of the arches belonging to the vaults.

The remaining wall has structural problems including being unsupported from both sides, having cracks, loss of mortar joints, surface deterioration in the stones as well as vegetation growth. The remaining plastering on the interior of the building are threatened with flaking off, due to direct contact with rain, wind and frost.



#### **RISK ASSESSMENT AND RECOMMENDATIONS**

This building is an important example of multi-storey civic architectural heritage, and is the only remaining school building from the Armenian past of the village. However, the building fabric is in very poor condition, and needs immediate consolidation and stabilization in order to survive until any detailed conservation project is undertaken. The school is built on an extremely steep slope, which makes it susceptible to landslides and even collapse, considering the current unstable state of the remains.

Since the Saimbeyli Fortress has recently been restored, this means that nearly all visitors to the fortress will notice these remains. This increases the possibility of vandalism to the monument.

An archaeological excavation of the monument and its surrounding will reveal more information and possibly the foundations of lost parts. This excavation must naturally be accompanied by a detailed architectural history study.

An information panel must be placed, which explains the history and heritage significance of the monument, along with a map of other historic buildings in Saimbeyli. Since very little remains survive of the school, the reconstruction of this building must not be adopted. If adopted, the reconstruction decision must be debated in terms of architectural conservation principles. In this framework, after adequate consolidation and conservation measures are taken, these remains can function as part of an open-air museum, but must be guarded against vandalism.

A comprehensive conservation and touristic presentation project, which includes landscaping with access paths can be prepared for all remaining buildings in Saimbeyli, will greatly benefit the village in terms of recognition and tourist attention.

# THE CHURCH IN KARACAUŞAĞI

Location: Kozan county, Karacauşağı neighborhood	
Period/year of construction: Unknown	GPS: 37°48'22.7"N 35°52'38.4"E
Present function: Not in use	Ownership status: Private property
Date and number of registry: Not registered	

Davit Davtyan

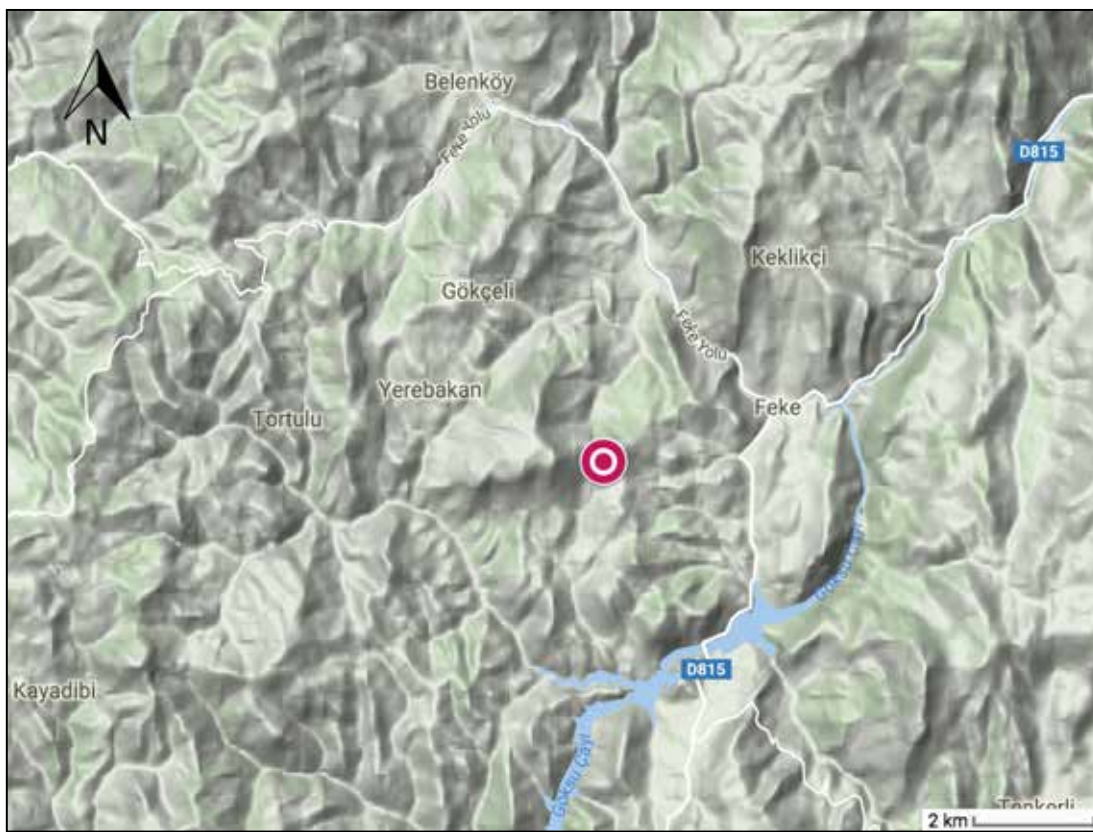
## HISTORY

There is no information about the church in the records. Located between Vahka (currently Feke) and Yerebakan villages, the previous name of the town was Kaladere (Kaledere) with a population of 300 Turkish-speaking Armenians.

## ARCHITECTURE

The structure is 125 km from Adana and 7.5 km from Feke on the north side of Karacauşağı village between the end of the forest and gardens. The church was built on sloping land. The interior of the apse was semicircular, of





rough-cut stone walls. The exterior was fine-cut basalt stone walls. These were separated by a profiled cornice in the lower portion of the apse. From the dimensions of the apse, the church was very large, and we can guess it probably had a basilica plan. The construction technique of the structure, especially the window shapes, indicates the effect of Assyrian church architecture.

#### PRESENT CONDITION

Only a portion of the apse with two window openings remains. It is very neglected and ruined, with the remaining section in danger of complete destruction in an earthquake. There is deterioration of the stone surfaces. Under the two windows there is a broad crack in the wall. The majority of the remaining portion of the structure is buried in soil. There is high possibility that stones from the building have been used in the surrounding houses. Apart from those who know of it, there are no visitors and it is not protected. Access to the building is through village houses.

#### RISK ASSESSMENT AND RECOMMENDATIONS

The structural state of the building is bad and susceptible to earthquake damage. It is open to the effects of wind and rain and has lost its structural integrity to support itself. It is unprotected and open to human destruction. There is advanced plant damage from large roots or branches in the remaining material of the structure.

Research must be completed to identify the structure of the church. Excavations should be conducted in the interior and around the church, though in some places the soil level has risen by 2-2.5 m. Clearing around the structure and separating it from the village is necessary. It should be reinforced in its current form. Road signs and information panels should be placed beside the building. Within the village, landscaping or pathways should be made to direct visitors to the church.

*The Church  
Kozan county, Karacaşığı neighborhood*





# SARIÇIÇEK MONASTERY

## *Three-Storey Church*

Location: Aladağ county, Ceritler village	
Period/year of construction: 12-13 <sup>th</sup> century	GPS: 37°29'00.2"N 35°17'44.0"E
Present function: Not in use	Ownership status: No cadastral record
Date and number of registry: Not registered	

Davit Davtyan

### **HISTORY**

Sarıçiçek Monastery is dated to the 12-13th century. From the 16th century, the Ottoman sources refer to it by the name "Sarıçiçek" (Yellow Flower). We cannot associate the surroundings of the monastery complex with any monastery complex called "Sarıçiçek" in

the Middle Age sources (Edwards, 1987, 211-215). The arrangement of wall stones in the complex, structural details and chapel composition indicate that Sarıçiçek Monastery was built with Armenian architectural construction techniques.







R. Edwards describes the details of the monastery complex in the book “The Fortifications of Armenian Cilicia” (1987). The following research was completed taking this book as reference.

#### ARCHITECTURE

The structure is 100 km from Adana, 10 km from Ceyhan and is accessed by finding the high slope of the mountain on the left side of the road before Ceritler village and walking nearly 3 km along a forest path.

The structure sits on a slight slope, on a chalk-rich hill. On the slopes of forested mountains south of Aladağ (Karsanti), it is 9 km south of Meydan Castle. The road to the monastery passes through forestry lands, with many springs in the surroundings. There is no new construction or settlement in the area.

The largest monastery encountered during field work in the region, the most definitive characteristic of Sarıçiçek is that there is no castle or tower nearby. The isolated location

of the monastery must have fulfilled its requirements for protection in the past. At the same time, in the north Aladağ (Karsanti) valley is protected by the castles in Meydan, Hotalan (Posyağbasan) and Tamrut (Alişa). As it probably did not require more protection, there is no apparent tower found and dispersed residential buildings are observed in the region. The monastery buildings at Sarıçiçek have broad doorways and windows on the entry level. We can say that the structure was built sturdily from the regular arrangement of stones in the front façade of the church. The importance and fine workmanship given to the structure observed in these fine details indicate that Sarıçiçek was a monastery belonging to someone in the Armenian royal family (Edwards, 1987, 212).

There are demolished buildings and a small single-nave church within the three-level complex. Generally, we can divide the Sarıçiçek complex in two as north and south buildings. Currently the best-preserved structure is a large



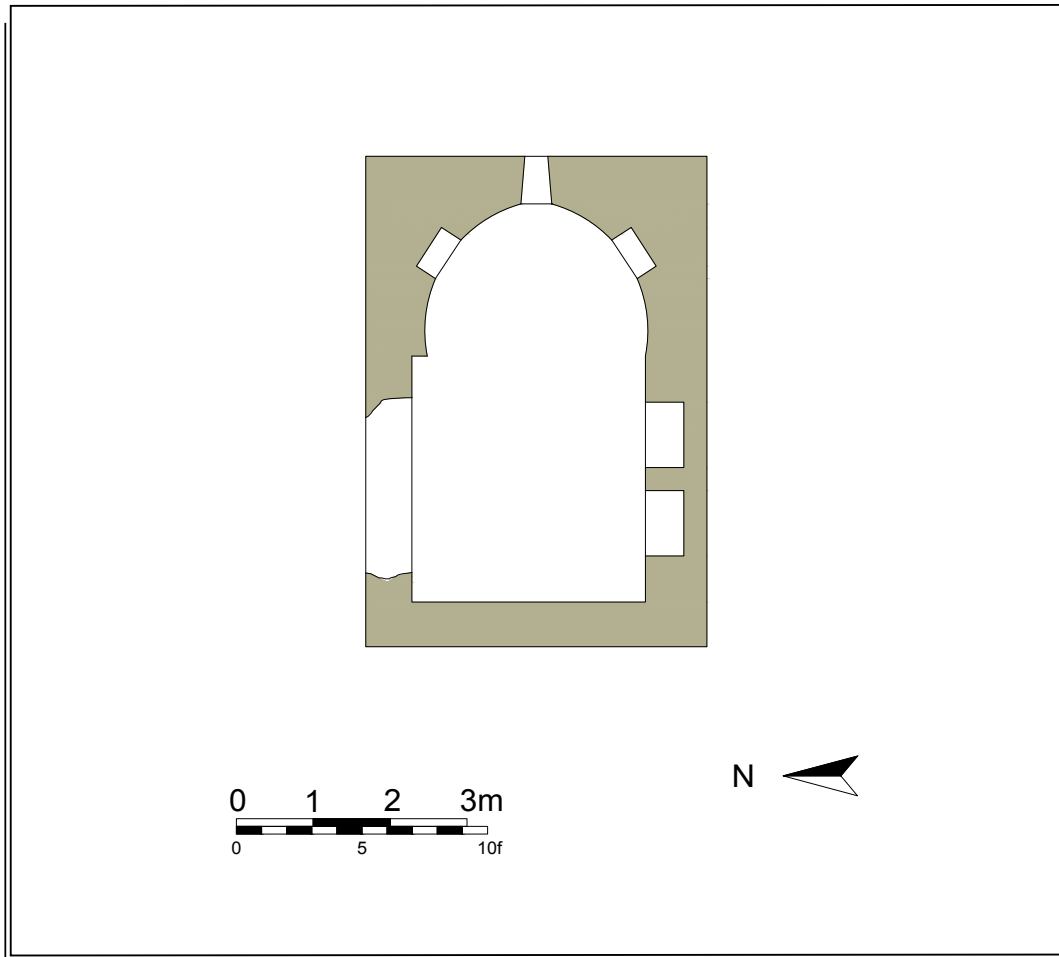
rectangular hall. As with the chapel, the outer stones of the hall are of the same, local cut stone. The fine-cut stone wall of the east outer wall of the hall ensures that attention is drawn to the west section of the corridor between the chapel and hall. This corridor may have been originally covered with paving (memorial sepulcher). The arches and lintels of the doorways and windows of fine-cut stone wall are finer and smoother. It is rare to see this type of stone workmanship in Armenian architecture in Cilicia. Near the floor of the west wall of the hall, the stones are arranged in vertical pattern. In the remaining sections the vertical pattern arrangement is not observed.

On the entry level of this hall, there are three doors and five windows. The door in the south wall is on the west side. There are two windows in the south wall. The windows of the south wall are arched in the interior and flat with lintels from the outside. Doorways have pointed arches.

There is a door and two windows in the center of the west wall of the hall. Currently the traces of the lower section of the doorway may be seen and the shape is like the windows in the south wall. There is a palisade currently in the south window of the west wall. Most of the northern side of this wall is demolished; however, here we can suggest that it had the same wall structure. The window sill level of these windows begins at 60 cm height with sills of the north and south windows higher.

There is a doorway and a window in the north wall. The construction technique of the window resembles the other windows in the hall. The doorway's technique is the same; but there is no apparent external arch. The internal arch has fallen.

As the soil level on the west side is higher than the hall level, there is no entrance in the west wall. There are two long narrow niches of unknown function in the interior of the west wall. At the second higher level, there is an, internally



rectangular, externally arched window. There is no indication that the structure had two floors in the interior of the building; as a result, the largest characteristic of the hall may be said to be the high ceilings of all rooms which is not seen in the Middle Age Armenian Kingdom of Cilicia period. The hall rises steeply from the south of the chapel at lower level toward the south corner of the hall.

The complex was built on a natural slope. Part of this slope is rock fill and thus made it easier to enter from the hall corridor to the chapel from the south entrance of the ground level. In the north wall, there is a cell-like room with square door. The function of the cell room at the end of the western section adjoining the chapel is unknown.

There are other building remains on the southwest of the Sarıççek Monastery complex. A rectangular structure remains between demolished wall pieces. There was a narrow square window in the north wall of this building. Further along, there are rooms to the northwest. Based on the shape of the stairs of one of the buildings, it's possible that there were wooden structures.

#### PRESENT CONDITION

The first floor of the large hall is still standing, apart from the center of the east wall. The second floor is only preserved in the center of the west wall. As the completely ruined church is in a forestry area at present, with difficult access, it is difficult to carry out documentation and accurate measuring and identify architectural characteristics.





#### **RISK ASSESSMENT AND RECOMMENDATIONS**

Research is required to investigate the structure of the monastery. To understand the entire monastery, excavations should be performed in the interior and surrounding area. It is possible that excavations will reveal foundations of other buildings.

As the structure does not have a single sturdy wall and as the facing material is lost, there is a high risk of collapse. Due to ground problems and slope location, there is a possibility that the ground below the structure may slide. Walls are cracked, surfaces eroded and efflorescence is observed due to humidity.

Due to the original function of the structure, for the purposes of retreat, it was founded far from village settlements in a forested area. Access to the structure should be made easier for visitors by placing signs along the way and adding information panels respecting the aim of retreat.

# KOREKEN KIRKKAPI CHURCH

Location: Kozan county, Ilica neighborhood, Köreken locale	
Period/year of construction: Early Byzantine	GPS: 37°28'11.7"N 35°52'11.7"E
Present function: Not in use	Ownership status: No cadastral record
Date and number of registry: 30.06.1988-3107 (Cultural asset register), Adana KVTVKBK 30.04.2003-5127 (1 <sup>st</sup> and 3 <sup>rd</sup> degree archaeological site)	

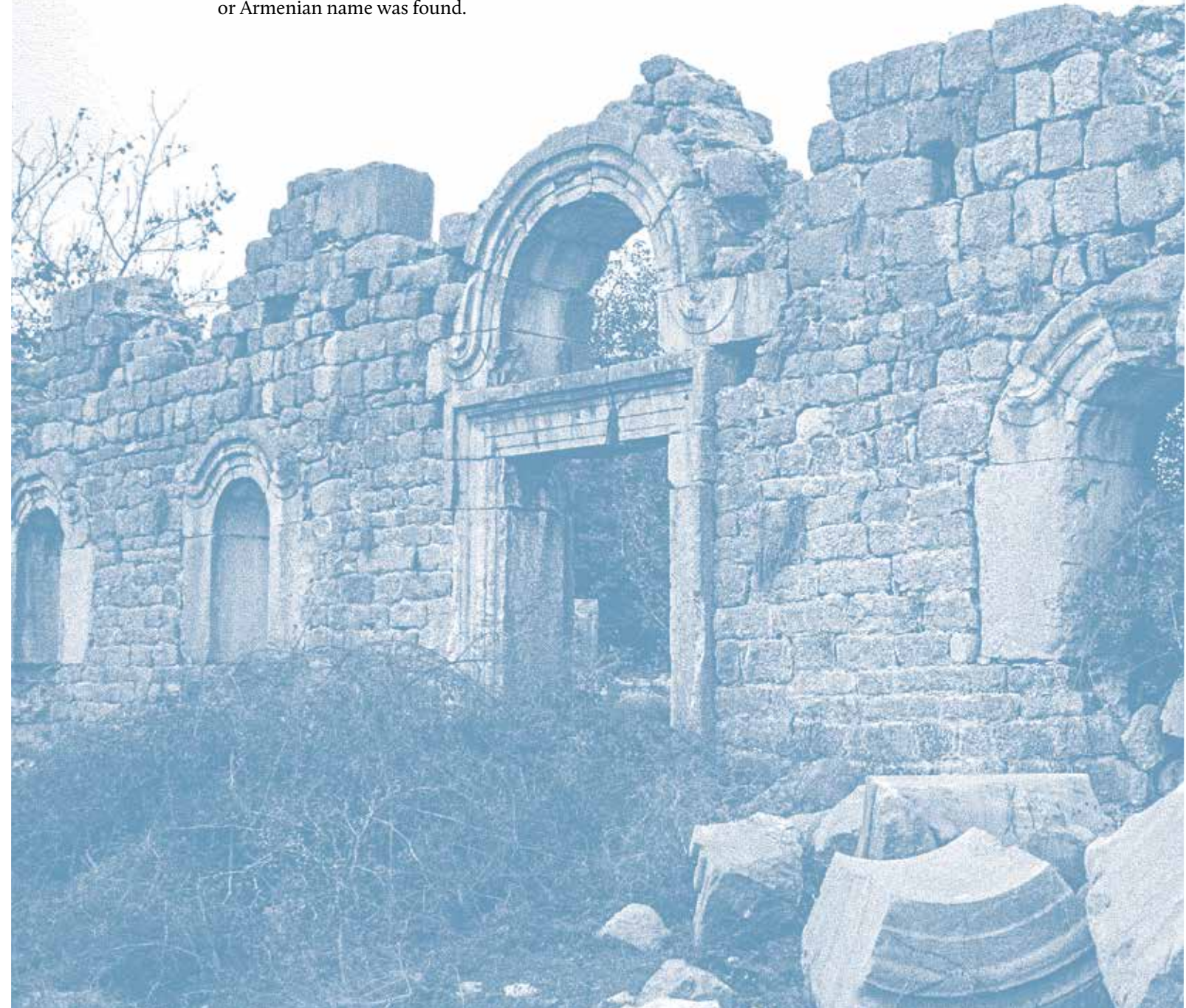
Elmon Hançer

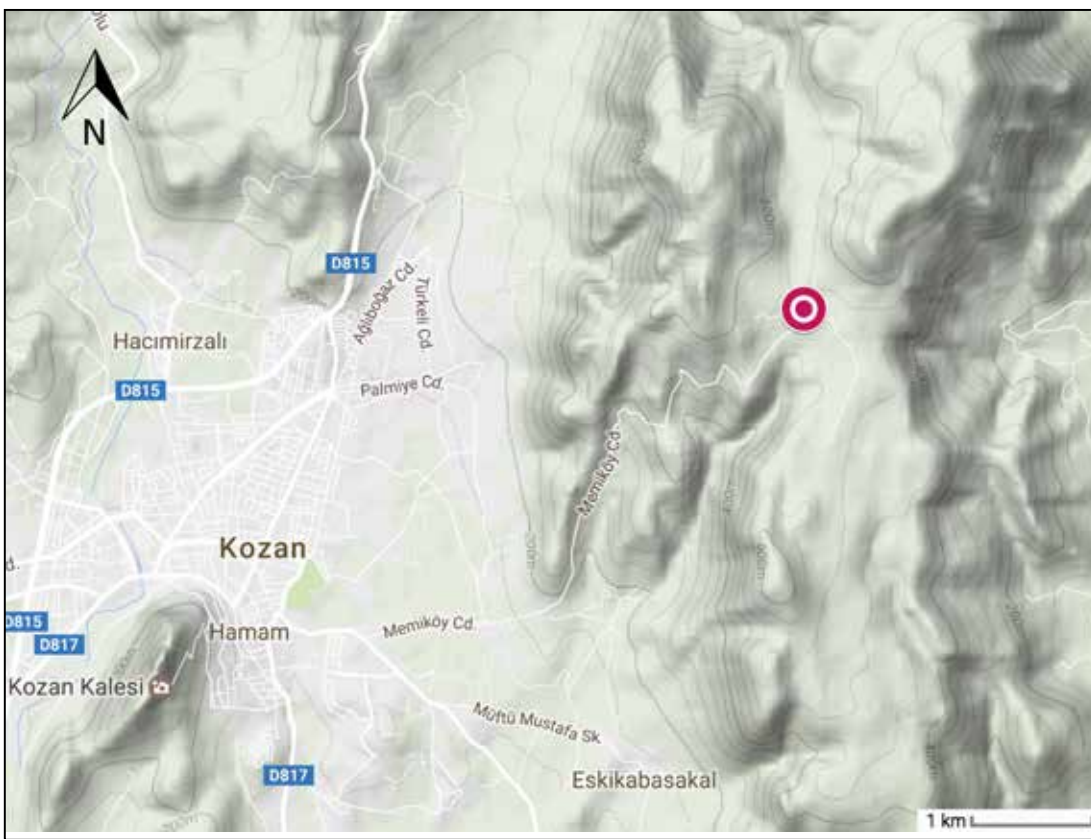
## HISTORY

There is almost no information about the church. Located in a village/neighborhood near historical Sis/Kozan, the history of Köreken Church is unknown. It is called Kırkkapı (Forty Doors) by both villagers and public as no Greek or Armenian name was found.

## ARCHITECTURE

Köreken Kırkkapı Church is 81 km from Adana and 14 km from Kozan. The neighborhood known as Ilica (former name among the public is Köreken) is located in a valley between two hills.





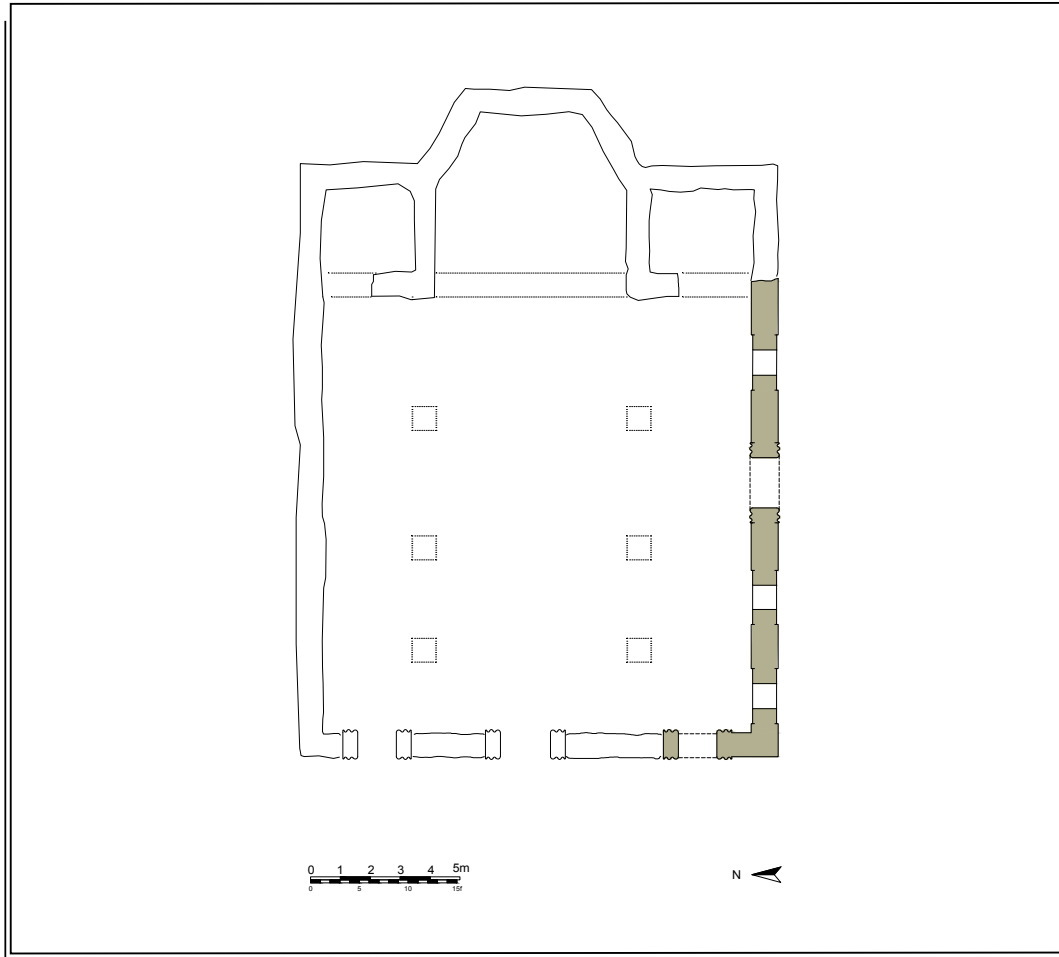
The church is located in an area accessed by passing through overlapping gardens between village houses close to the road. Though half demolished and ruined, it has an architecture with size and structural properties perceivable. The general layout is an externally projecting semi-circular apse, and pastoforium cells on either side, with probably a triple nave basilica roofed by a high barrel vault. While the main space is entered by one central and two symmetrical doors framed by a broad lintel and jambs of cut stone with regular profiles opened in the western façade, the door opening in the center of the still-standing south façade indicates a symmetric façade organization probably existed on the northern side. Thus, there are two side and three western entrances for a total of five doors leading to the common name “Forty Door Church”. When observed from a broad perspective, the presence of a surrounding wall around the structure or

symmetric lateral naves (possibly a layout with five naves) may be considered. When the interior is examined, based on large square holes at certain intervals in the south main wall, a gallery floor with “U” shape might have run along the walls up to the apse. Whether in the interior or scattered around, the very large stone blocks and large architectural visual embellishments are noteworthy.

With lime mortar and rubble stone inner wall and cut stone cladding observed in the partially standing south façade, the main walls are clad with smaller size and irregular stones. Stone frames around the window openings have large size corner stone blocks, lintels and jambs of very meticulous fine-cut stones. In addition to the south façade, door details and the buried internal and external circular lower section of the projecting apse can be partially perceived. With all other walls demolished as observed in the south façade, in the center of the north and







south façades, there were high profiled arches with horseshoe-shape above the rectangular door openings with two symmetrical narrow and long window openings to the right and left completed with a relatively depressed semi-circular arch, complementing the door arches. Here the noteworthy detail is that the trim of both doors and windows on both sides and above has similar volute-like semi-circular curves. As it is demolished toward the southeast corner, the right-most window to the east has been destroyed.

The regularly-worked cross symbols, stone blocks decorated with circular braiding (entrelac), and the antique exterior ending in either flat or concave curved eave pieces indicate the structure underwent two stages.

The presence of traces of a second apse projection in the apse section, especially very large and smooth cut stone blocks used in the corners compared to the relatively more irregular smaller stone walls, and the regular and stepped trim design of the door lintels and jambs reference the ancient period.

The remains tracing the foundations and a second apse in the area lead to the idea that in the second construction stage, this building may have been made smaller or that there were a range of spaces to the sides. The lintel and jambs of the door opening in the relatively better preserved south façade have the same quality and are crowned by a horse-shoe shaped high arch. The symmetric pair of window openings on either side of the door have stepped trim,



framed with depressed arches with a large key stone and corners enhanced with ionic volutes. Based on the construction technique, typology and construction material, it is possible that the building was constructed in the Later Roman and Early Byzantine times, in other words 5th or early 6th century AD.

Hellenkemper stated that Köreken Church (written Göreken), mentioned among early period Christian churches in Cilicia Pedias carried the influences of Northern Syria. However, the researcher mentioned that the typological element distinguishing the eastern Cilicia churches from those in northern Syria was the presence of a gallery above the side naves (Hellenkemper, 1994, 231-232).

Though there is no Greek inscription found, the architectural visual form, size, material and especially traces in the apse section refer to this period.

#### **PRESENT CONDITION**

Only the south wall is partially standing in this semi-demolished and ruined church. Additionally, there is a fragment of wall in the central portion of the apse, reflecting the presence of an older apse and signs of a buried wall are observed. Though lintels and jambs are partly observed in the western façade with three entrances, the west, north and east façades are demolished with traces of the naves and upper gallery found in the interior. In this way, it is possible to predict that this structure had an upper gallery as mentioned above by Hellenkemper.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

This church, with partial remains of the south and west façade, can be said to have an architectural value that requires anastylosis based on the visible and present architectural visual forms.



The results of archaeological excavations in Köreken Church itself and its surroundings will more clearly define the structural characteristics of the church in terms of the layout and dating and it will determine whether this is a single place of worship or part of a monastery complex. The local name of Kirkkapı (Forty Doors) may indicate the presence of a monastic settlement here.

Whether an early Byzantine church or the main church of a monastery, Köreken Church reflects a historical past with a second stage in the Middle Ages, and carries the rigor of monumental architecture. It is one of the very important cultural assets of Cilicia and Anatolia. Archaeological excavations of the surroundings and the countless scattered architectural remnants are sufficient to reinstate the original form of the structure largely. Köreken Church is at risk of total collapse in its current form. In terms of preserving and maintaining our cultural

heritage, a restoration project, prepared based on the plan layout and architectural details obtained from archaeological excavations, will be an important step in keeping it standing. Implementation of such a project will enliven the cultural tourism in the region, save this historical asset from being lost, display diminished historical information for all to see and ensure historical continuity.

# SIS | KOZAN FORTRESS

Location: Kozan county, Yarimoğlu neighborhood	
Period/year of construction: 800-1437	GPS: 37°26'29.1"N 35°48'32.5"E
Present function: Not in use	Ownership status: Kozan Municipality
Date and number of registry: 26.08.1967-3623 (1 <sup>st</sup> degree archaeological site); 30.06.1998-3107 (conservation area)	

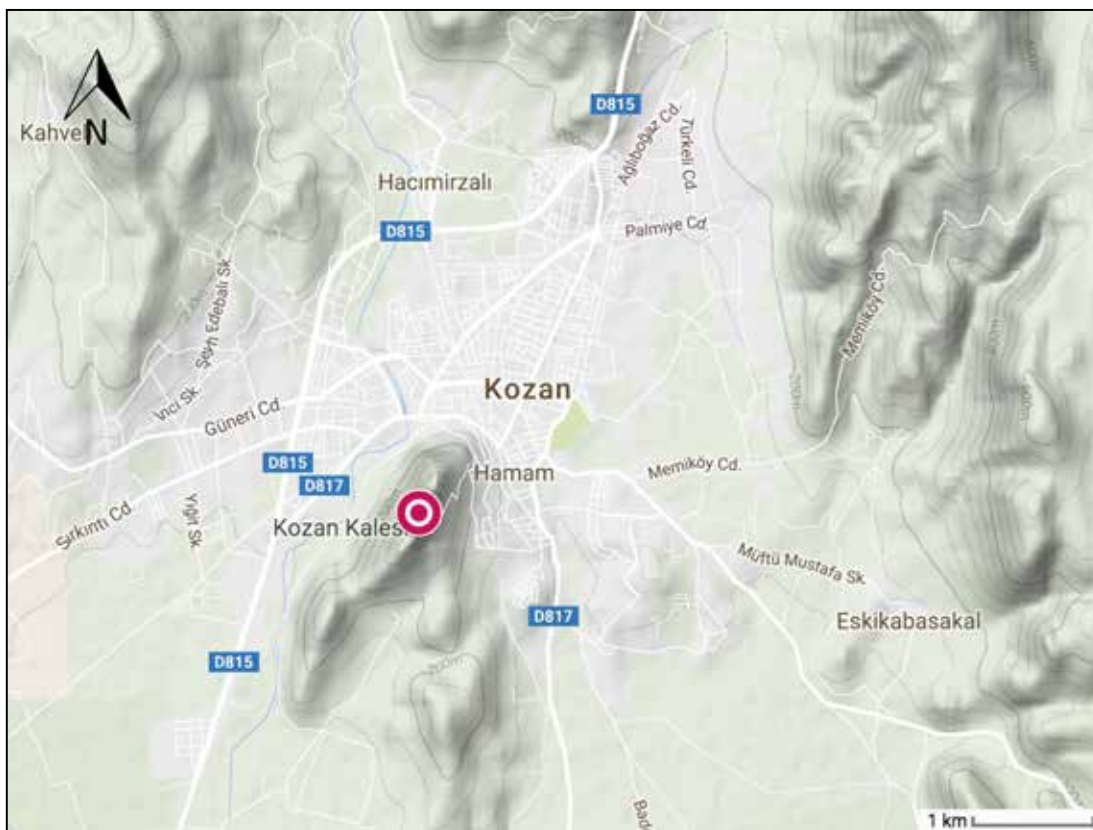
Ashot Haykazun Grigorian

## HISTORY

In the Byzantine and Latin sources, Sis and the Sis Fortress were first mentioned in 5th-6th centuries. For centuries, fortress walls were built and strengthened here. Within its area, there existed different defensive, residential

and public buildings and structures such as an armory, barracks, a reservoir, a palace, a church, warehouses, etc. At different times, the Sis Fortress has been besieged, destroyed and rebuilt. In the 1500s it lost its military and strategic importance.





### ARCHITECTURE

Sis Fort City is located in the Cilicia Plateau. A tributary of Ceyhan (Pyramus) river runs near it. The Sis Fortress is located on the mountainous area, which is quite higher than the plateau and is hard to access. The citadel is located on the southern higher part of the mountain, while historic city was spread towards the northern part on one slope. All these were bounded with walls of about 3.04 km in length. The citadel has three parts, protected with its strong, pyramid-like walls. Once, all the parts were interconnected with paths (Haroutyounyan, 1992, 351-372).

The citadel with its tower-like castle (mentioned in the manuscripts of Hethum I) was located in the safest peak of the citadel. Today only the tower-like castle and cistern are preserved. Pyramid-like walls stretch towards the south and southeast, the outline and considerable parts of which are still preserved. There are double door gates, ten embrasures, observation points, pyramids, towers with cornices (Edwards, 1982, 168-170).

The fortress is situated on the top of the natural rock and has a dominant position over its surroundings. The plan of the fortress coincides with the natural form of the rock top-a prolonged wall strengthened with semi-circular towers (with compositions characteristic of Armenian architecture, in contrast with Byzantine square-planned towers). The openings are semi-circle and pointed. The Sis Town-Fortress had three doors (northern, southern, western), whose half-ruined remains are still visible.

On the sections of the town castle, 11 semi-circular towers have survived, three of which are in an inaccessible rocky area. The walls form a belt around the rock mass mainly on the southern and eastern sides and less on the southeast and western parts. The western walls have two layers according to the slope layout. The main (current) entrance to the fortress is situated in the western side from which the road branches to the west and northeast. In

*Sis Fortress  
Kozan county, Yarımoğlu neighborhood*



the fortress area, one can see the remains of reservoirs, church, various buildings, towers, and stairs.

The citadel water supply was provided through 5-6 cisterns and water supply systems. A wide cave served as a reservoir. The church had a square plan with a semi-circular apse.

The arches and pilasters are laid with cut stones,

while in other parts, the stones are rubble laid in irregular thick walls. The walls and other structures of the fortress are built with light-colored limestone. Among the building materials, the sand stone and lime-stone are those mostly used; however, marble and granite also might have been used for internal decoration of the palace (Darpas) and the church. The roofs



of the buildings are constructed of the cedar, oak, and olive tree wood. Lime mortar is used as a binding material, whereas in some places (reservoir) lime is used also as plaster.

#### **PRESENT CONDITION**

The only road towards the citadel is from the south. The half-ruined remains of the three doors of the fortress are still visible. The water supply system is presently ruined and the reservoirs are empty.

Access to the royal palace is not currently possible due to antennas and other structures built there. The same is the case for the fortified southern platform neighboring the citadel because of the intense vegetation cover.

There are no traces of mosaic, frescos, and sculpture within the territory of the fortress area. The stones with inscriptions (especially Armenian) have not survived, except for the half-ruined inscription on the current entrance. At present, all the walls, circular towers, and

other structures are ruined to the extent of seismically risky condition and need serious strengthening and preservation.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The Sis Fortress, together with its still visible churches, residential houses, walls, and other structures, confirms the historical, archaeological, cultural and universal importance of this monument as a significant value for the cultural heritage of mankind. It is a monumental military structure of strategic significance whose internal and external composition deserves to be preserved.

If the fortress and its surroundings (the very historical town) are not preserved, it cannot resist the rainwater, weather, time, and other destructions.

Despite the fact that the plan is damaged in some places, the surviving parts allow us to reconstruct the whole initial composition. All







the notable structures as well as the internal areas of the fortress need to be excavated; the buildings must be strengthened and partially restored. For the determination of the height and spatial-volumetric compositions of the walls, additional excavation and survey works should be implemented.

The slopes of the rocks and the bottom need to be excavated, and the survived religious and residential buildings need to be partially restored. The defensive and public buildings and structures as well as those to be revealed after excavations (wall, tower, gates, stairs, church, palace, armoury, prison, well, residential houses, etc.) must be strengthened and preserved. The necessary works ensuring the protection of the defensive and public buildings from earthquake, tempest, rainwater, as well as providing the drainage system must be implemented.

Based on the artifacts found during the excavation, as well as historical and archaeological materials about Sis stored in

other museums and archives, a museum of Sis Fortress, including its period as a capital of Armenian Kingdom of Cilicia and the town history can be established within the territory of the fortress.

The internal and external paths of the complex need reconstruction and improvement. Adequate roads for tour itineraries on the internal area of the fortress must be installed as well as information panels, benches, trashcans, and light fixtures. Video control cameras must be placed in all the areas of the fortress to eliminate vandalism.

Further, it would be a wise heritage preservation project to preserve, partially strengthen and restore the survived old residential houses and churches situated in the surroundings of Sis Fortress, on the bottom and slopes, including them in the historical and architectural heritage preservation zones of the Sis historical center tourist plan as important cultural heritage values.

# MONASTERY OF SAINT JAMES | SURP HAGOP

Location: Saimbeyli county, Yeşilbağlar neighborhood	
Period/year of construction: 1004	GPS: 37°59'21.8"N 36°05'12.8"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Adana KVTVKBK 10.05.1996-2510	

Banu Pekol

## HISTORY

The monastery, dedicated to Saint James (Surp Hagop), is located at the west hill of the city. According to historian and geographer Gugios Incicyan (1806, 318), the monastery was established in 1004. Several renovations were carried out in the monastery; namely, in 1554,

1885, 1900 and in 1909. It is written that Bishop Khaçadur, along with others, was a benefactor of the 1554 restoration, whereas an orphanage and a school were added as part of the final renovations (Pogosyan, 1942, 350-351).





### ARCHITECTURE

The church of the Monastery of Saint James is a domed basilica type church, approximately 20x16 m in size. The church is a stone masonry structure with lime mortar, covered by a timber roof and has traces of a three-arched narthex to the west and corresponding three apses to the east. As it is seen in the old photographs, over each arch of the narthex, there were axial windows, indicating that the church had a triforium over the narthex. The church had a pitched roof with a dome over the central apse. The Holy Mother of God (Surp Asdvadzadzin) in Saimbeyli Fortress and the roof of the cathedral in Sis (now Kozan) had the same form. An external depot, almost 3x3 m in width is connected to the prayer hall from the east-south corner of the bema. There is another door in the west of the depot as well (Kertmenjiyan, 2016, 67). Such plan organization is common to the Armenian churches of Istanbul (Tuğlacı, 1991, 379-439).

Current traces indicate a baptistery alcove in the northern wall, beside the apse. The east end was rectangular from the outside. The width of each side apse is 3 m, having a 1m radius from inside. The central apse is 5,5 m in width having a 2.7 m radius from inside. The side apses are deeper in comparison to the semi-circular central apse. Every apse (divided from each other by 75 cm thick walls) has an axial window. The naves are covered with barrel vaults, typical of Romanesque architecture. There is a ditch at the centre of the church, which was possibly a bema or another space with different function. The floor pavement level of the southern nave in the western section is lower than the ground level of the remaining sections of the church. It is probable that there was a timber staircase leading to the triforium. The structure of the ceiling can be determined after archaeological study of the site, even though the form of a



timber roof is identified from the old photograph mentioned above. It is possible to conclude that the church underwent many reconstructions; the dome and the narthex are later additions (Kertmenjiyan, 2016, 67-68).

#### **PRESENT CONDITION**

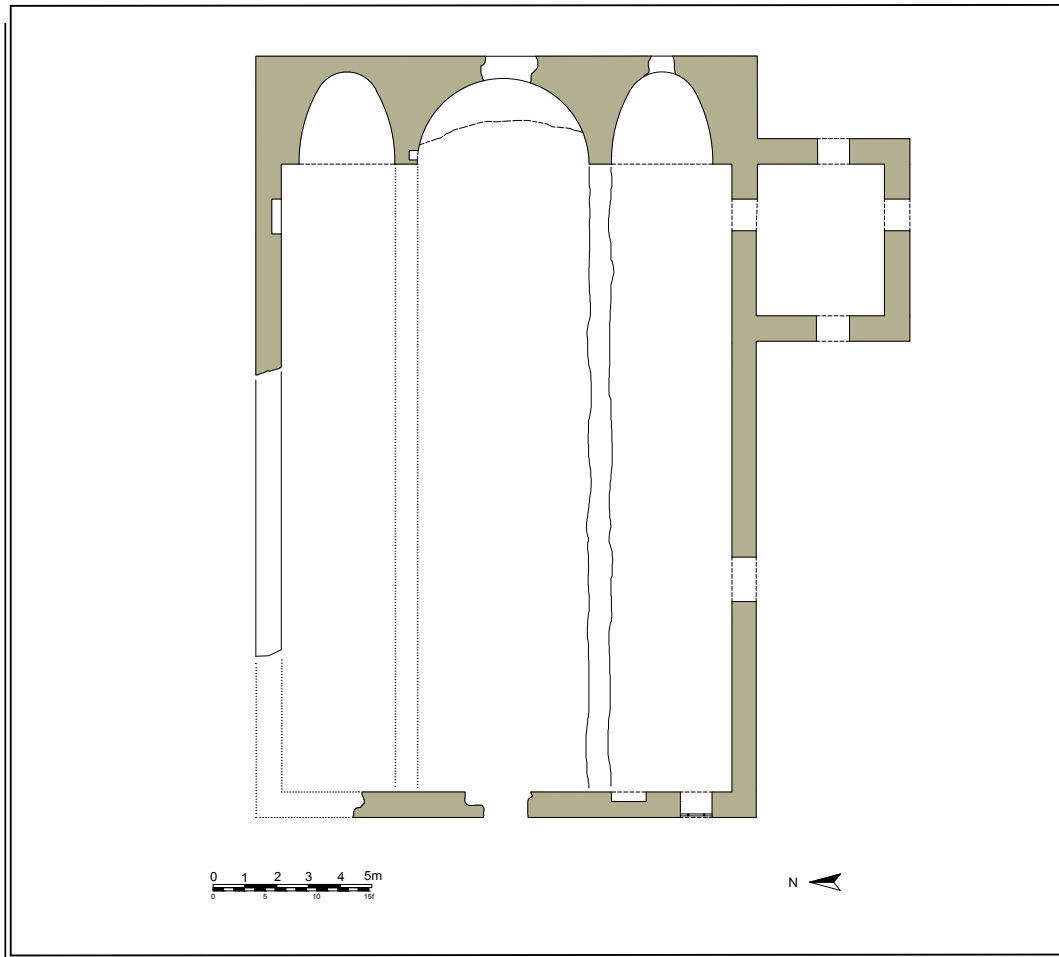
The monastery is accessible by climbing a slope from the centre of Saimbeyli, and is loosely surrounded by a few buildings. It is abandoned, unprotected and unused today. There is only a signpost that points out the direction of the monastery. It attracts few visitors and none who do not know of it. Its plan is readable, some walls are remaining and the volumetric features are predictable.

Today the monastery exists in ruinous condition; the main church and the fountain are visible. The east end walls are mostly intact; all other walls survive to a lower extent. The ceilings vaults and three walls have collapsed, leaving the existing architectural fabric open

to all kinds of damage from the rain and wind. The remaining wall has structural problems ranging from loss in mortar and chips, surface deterioration in the stones as well as vegetation growth. There is no visible plasterwork that has survived.

There are traces of an inner gallery in the south wall. There are some remains of window and door openings, moldings, lintels and timber sill plates both on the interior and exterior. The building at the side of the main structure has some of its timber roof still standing.

There are no doors in the doorways, and other entrances have been broken through the walls, leaving the building open to vandalism. There are indications of vandalism in the building, such as enlarged windows in the apses.



### RISK ASSESSMENT AND RECOMMENDATIONS

Even if the building underwent renovations in later periods, it is part of the architectural heritage of the 11th century monastery. It was a central site, where significant clergymen were educated, and contributed greatly to the surrounding area.

An archaeological excavation of the monument and its surroundings will reveal more information and possibly the foundations of lost parts. This excavation must naturally be accompanied by a detailed architectural history study.

An information panel should be placed, which explains the history and the significance of the monument, along with a map of other

historic buildings in Saimbeyli. After necessary consolidation and conservation measures, these remains can be arranged as an open-air museum, but should be protected against vandalism.

A comprehensive conservation and presentation project for tourists, including landscaping with access paths can be prepared for all remaining buildings in Saimbeyli, which would contribute to the recognition of the village as a tourist attraction.

# THE CHURCH IN FERHATLI

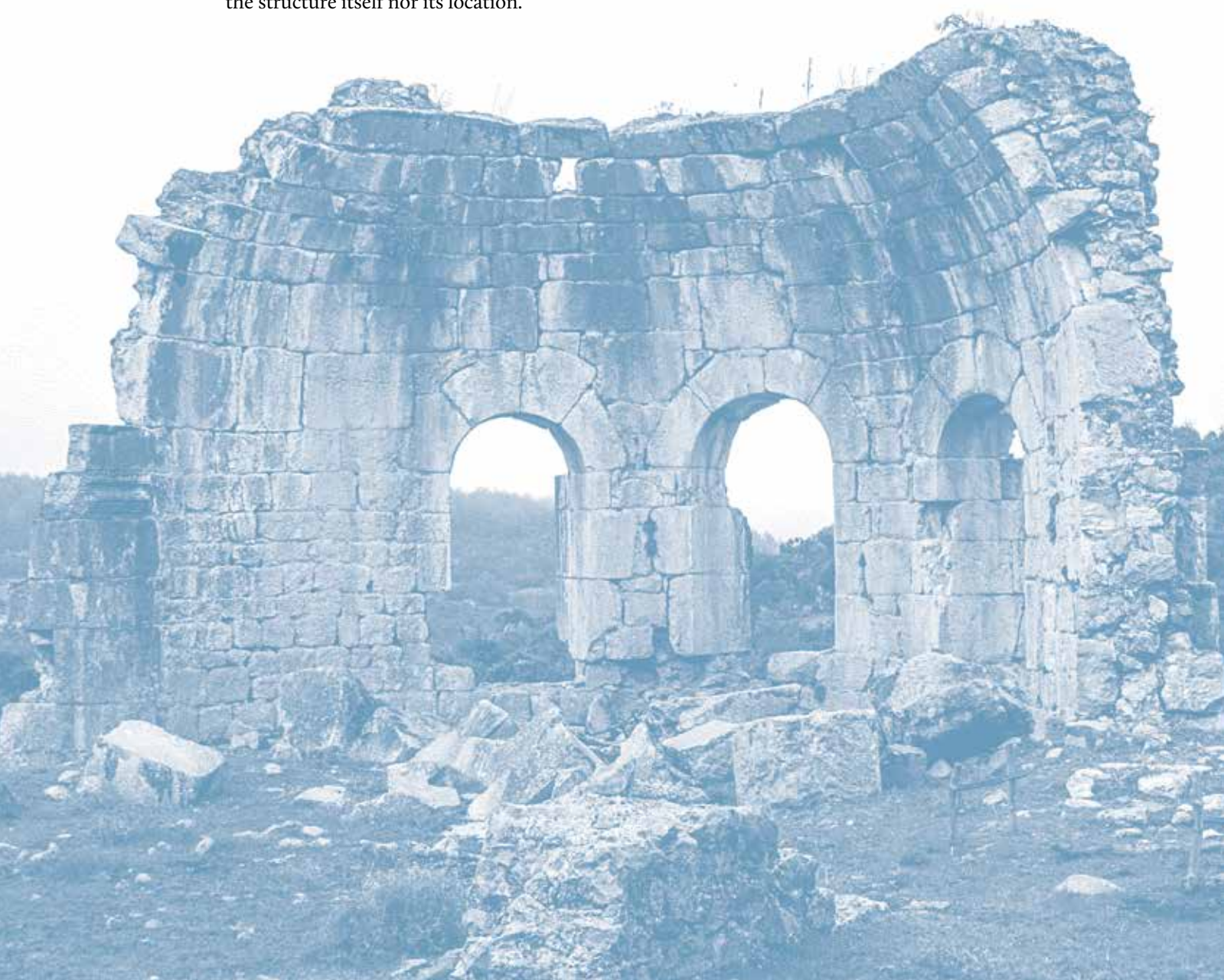
Location: Kozan county, Ferhatli neighborhood	
Period/year of construction: 5 <sup>th</sup> century	GPS: 37°29'50.6"N 35°52'51.3"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Adana KVKBK 28.08.2015-5441	

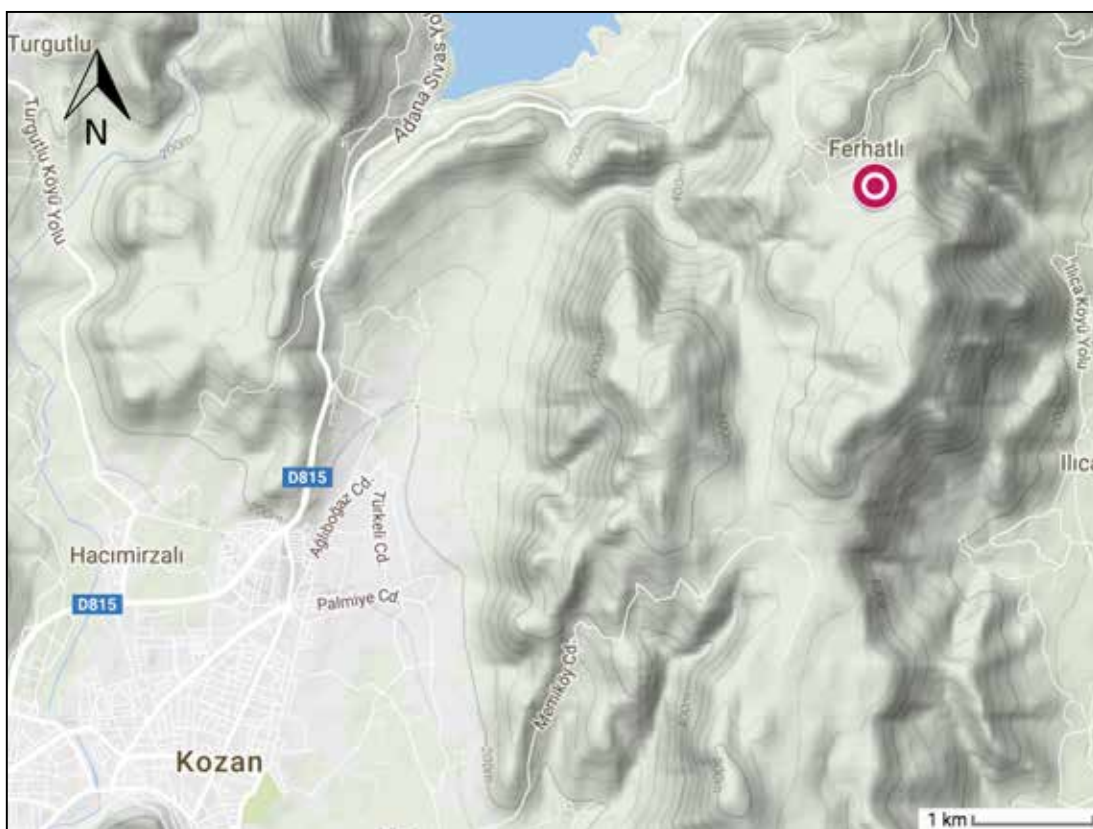
Elmon Hançer

## HISTORY

There aren't any information about the church, which is located in a village near the Armenian Kingdom of Cilicia capital of Sis (present Kozan). In fact, neither it's Greek nor Armenian names are known, and the building is known as Ferhatli Church. Therefore, no information can be obtained about its historical past, neither on the structure itself nor its location.

Since the building is the only church in the region that has survived until today, it is thought that it might be a monastery church. There aren't any remains in the surrounding except cell-like alcoves in the rocks across, which lead to the idea that this was an isolated religious center





distant from settlements. It was most probably restored and used by the Armenian clergymen in the Middle Ages with the increase in the Armenian population in Cilicia.

#### **ARCHITECTURE**

Ferhatlı Church is near a field on flat land and constructed of cut stone with lime mortar. As understood from the eastern section of the apse with window openings and the remaining south and north main walls of the church, the interior and exterior of the structure were in fine-cut stone.

Based on the remaining traces of the foundations, it was most probably a rectangular basilica with a single nave and covered with a barrel vault. There are two equal-armed cross embossing in the lower portion of the outer wall of the apse, one of which is framed by an octagonal medallion decorated with leaves, whereas the other with a Greek inscription. The plan organization can only be identified

after further archaeological studies. It is possible to date the church to the early Byzantine period and the 5th century. The cross-embossed medallion with Greek inscriptions on the outer wall of the apse, especially, supports this observation.

The three window openings of the apse have semi-circular arches from the interior with protruding keystones from the exterior. The apse is in fine-cut stone and covered with a semi-circular dome.

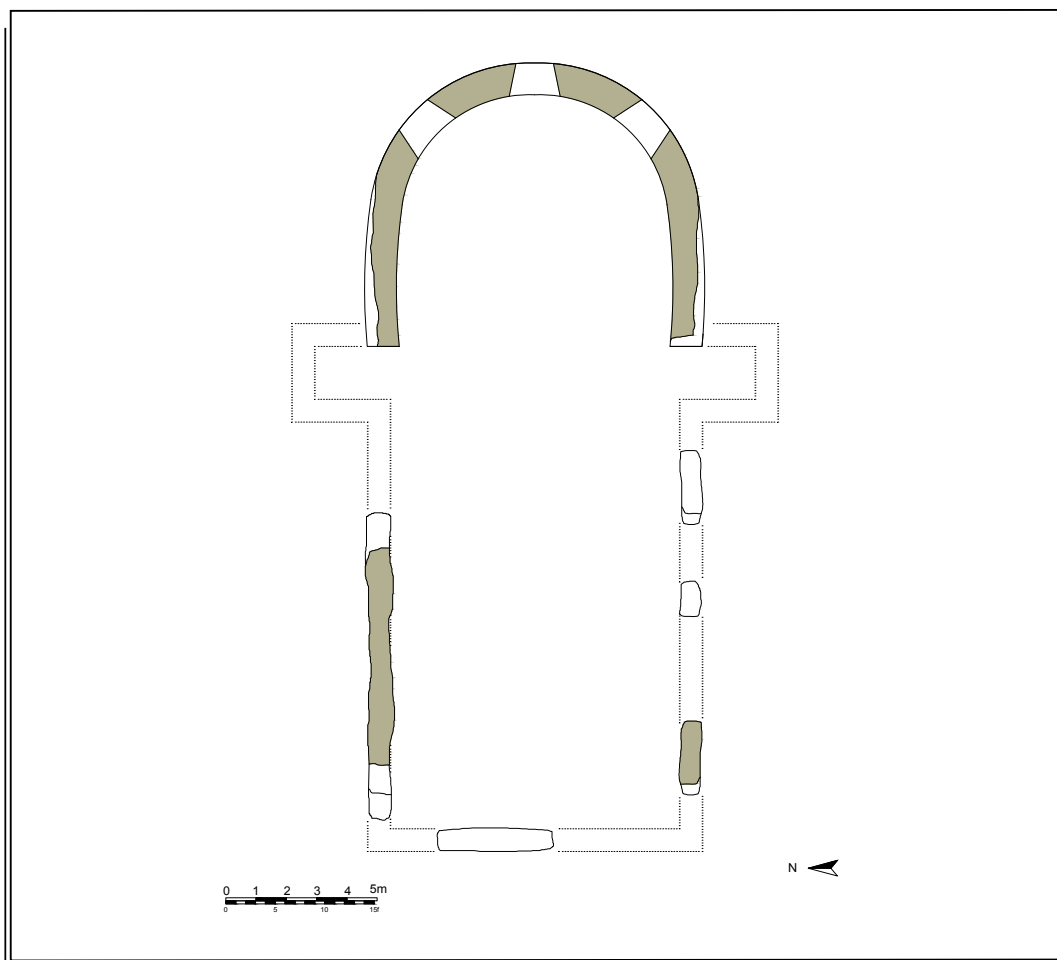
This apse, projecting outward, has a tripartite façade from the outside and completed with arches with keystones and an eave with curved and pointed profiled steps around the entire apse façade. There is a stylobate with a pointed profile around the lower level of the apse façade.

#### **PRESENT CONDITION**

With only the apse section, and parts of the west, south and north walls remaining today, the church has experienced significant damage.







The western façade is completely demolished. The stone cladding of the western, northern and southern façade of the main walls of the structure has fallen off, and only a few remnants are visible.

Very close to this place of worship, there is the remains of a structure at a lower level, whose function cannot be identified.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

Without a comprehensive investigation via archaeological excavation within and around Ferhatlı Church, it is not possible to identify its plan organization, architectural characteristics and construction period of these remains. According to Hellenkemper, who mentioned Ferhatlı Church within a group of early Christian monasteries and churches

he investigated in Flat Cilicia (Cilicia Pedias), Ferhatlı Church reflects the influence of northern Syria (Hellenkemper, 1994, 231-232). It is essential that necessary precautions be taken to prevent the demolition of the remaining wall sections and foundation traces of the church, which has almost lost its architectural features.

A typological assessment can only be made in the light of the findings obtained from archaeological study in the immediate vicinity. It is important that the church is presented as an open-air museum with fragments of the structure unearthed after the site is cleaned. The preservation of this architectural cultural heritage with a long history will revitalize its neighboring settlement and give impetus to the development of the region, especially in cultural terms.

# KARA CHURCH

Location: Feke county, Sülemişli neighborhood, Bağarası locale	
Period/year of construction: 5-6 <sup>th</sup> century	GPS: 37°51'04.8"N 35°56'35.1"E
Present function: Archaeological site	Ownership status: State Treasury
Date and number of registry: Adana KVTVKBK 11.03.1993-1420	

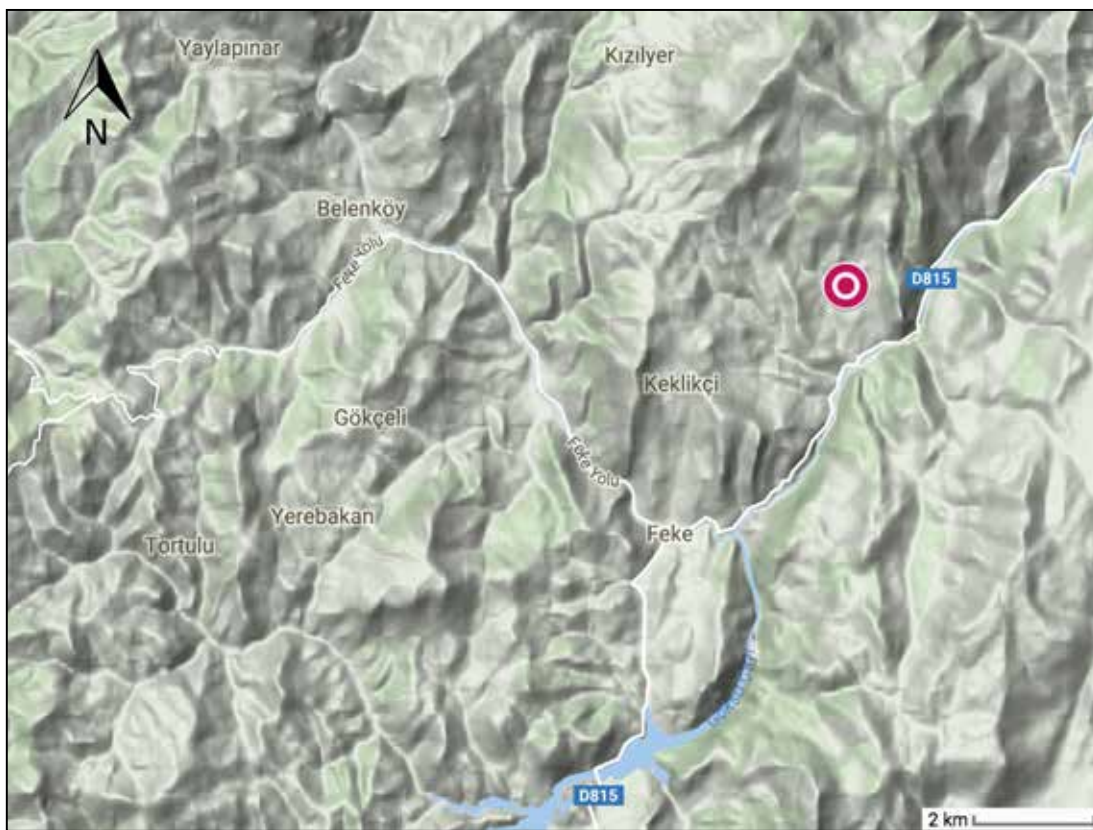
Elmon Hançer

## HISTORY

Feke from the first ages to date has been on an ancient roadway extending from Ayas (Yumurtalık) to Cappadocia. In the 1900s BC it was a passage to Assyrian trade colonies, and it hosted the Persians in the 6th century BC and

Alexander the Great who defeated the Persians in 333 BC. After Alexander, in the period of the Roman Empire and then beginning with the Byzantines until the War of Independence, it continued to hold an important place in history (Emrahoğlu, 2016, 33).





Kara (Black) Church and its surrounding buildings are located in the southwest of Feke Castle in a high area, and the church is considered to have been active in two different periods and may have been first constructed in the early Byzantine period (5th and 6th centuries) based on archaeological investigations on the assembly of structures. According to the sources from the 11th and 12th centuries, there was a monastery called Kastalawn or “Monastère de Castalon” (Alişan, 1899, 173) immediately near Feke Castle and the monastery hosted the important religious center of Anazarbos (Anavarza) Bishopric within the Armenian Kingdom of Cilicia (Vosgyan, 1957, 221-222). The founder of the kingdom, Ruben and his son Constantine I, conqueror of Feke, are buried in this monastery. In the light of this information, it is understood that there was a tomb chapel where the Rubenid princes are buried in the monastery. It is recorded that Feke Kara Church was an important center for handwritten manuscripts (Hagopyan et. al., 1988, 962).

#### ARCHITECTURE

According to Alişan, it was first constructed of granite stones in the late Roman and early Byzantine period. This monastery, containing many different structures, carries the effects of northern Syria (Hellenkemper, 1994, 231-232). Referencing the ancient period, the wall texture has scarf-lap joint techniques and the architectural visual embellishments show it was constructed in the late Roman-early Byzantine period. As understood from traces, the monastery had an underground section. This monastery may have been surrounded by walls strengthened with bastions, and based on an tentative layout prepared by observing the remains, it included two churches, one of which is a cathedral, a chapel, a courtyard and a cemetery. Currently the only extant space is the north side wall of the east-west oriented cathedral with a broad and high apse partially standing with the north wall in slightly better condition. In the south, the traces of a chapel and a basilica considered to have three naves and three apses are observed.





The remains currently preserved show the structure was built of large fine-cut stone blocks in the early period. Smaller sizes of cut stone were used in later periods.

#### **PRESENT CONDITION**

In line with the restoration project approved by Adana Regional Conservation Council of Cultural and Natural Assets dated 25.09.2007 decision number 3077, the tender for the restoration and landscaping of the church was completed on December 13, 2013 at a cost of 360.465,49 TL by project owner Cumhuriyet Architects with work begun on January 8, 2014. Necessary permission for excavation was sought from Adana Archaeology Museum, with drilling and research excavation in the area completed under the supervision of the Museum. Clearance of plants around the church, repair of mortar in the church walls and capping and inventory works were performed and completed in 2015 (Adana Regional Culture and Tourism Directorate, 2015).

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The restoration of Feke Castle located on a hill overlooking the archaeological site has recently been completed. Rather than restoration, the work on the monastery is understood to be cleaning, inventory and preservation works. In the architectural documentation prepared for the project, the functions of the structures on the layout plan of the monastery are not well identified. With archaeological study, it will be possible to define the functions of these structures. The restoration of the very important early period cultural heritage of Kara Church and the conservation of the important architectural heritage of Feke Castle along with the region's historical wealth will form the basis of future cultural studies. Bringing these works to life, each treasure in Anatolia's cultural heritage, will consolidate cultural and educational tourism and ensure sustainability of culture and civilization.

# TUMLU FORTRESS

Location: Ceyhan county, Tumlu village	
Period/year of construction: 11-14 <sup>th</sup> century	GPS: 37°09'01.1"N 35°42'06.8"E
Present function: Historical site (under restoration)	Ownership status: State Treasury
Date and number of registry: GEEAYK 12.12.1982, A-4031; GEEAYK 15.04.1988-6 (1 <sup>st</sup> degree archaeological site); Adana KVKBK 26.04.2013-2214 (determination of site boundaries)	

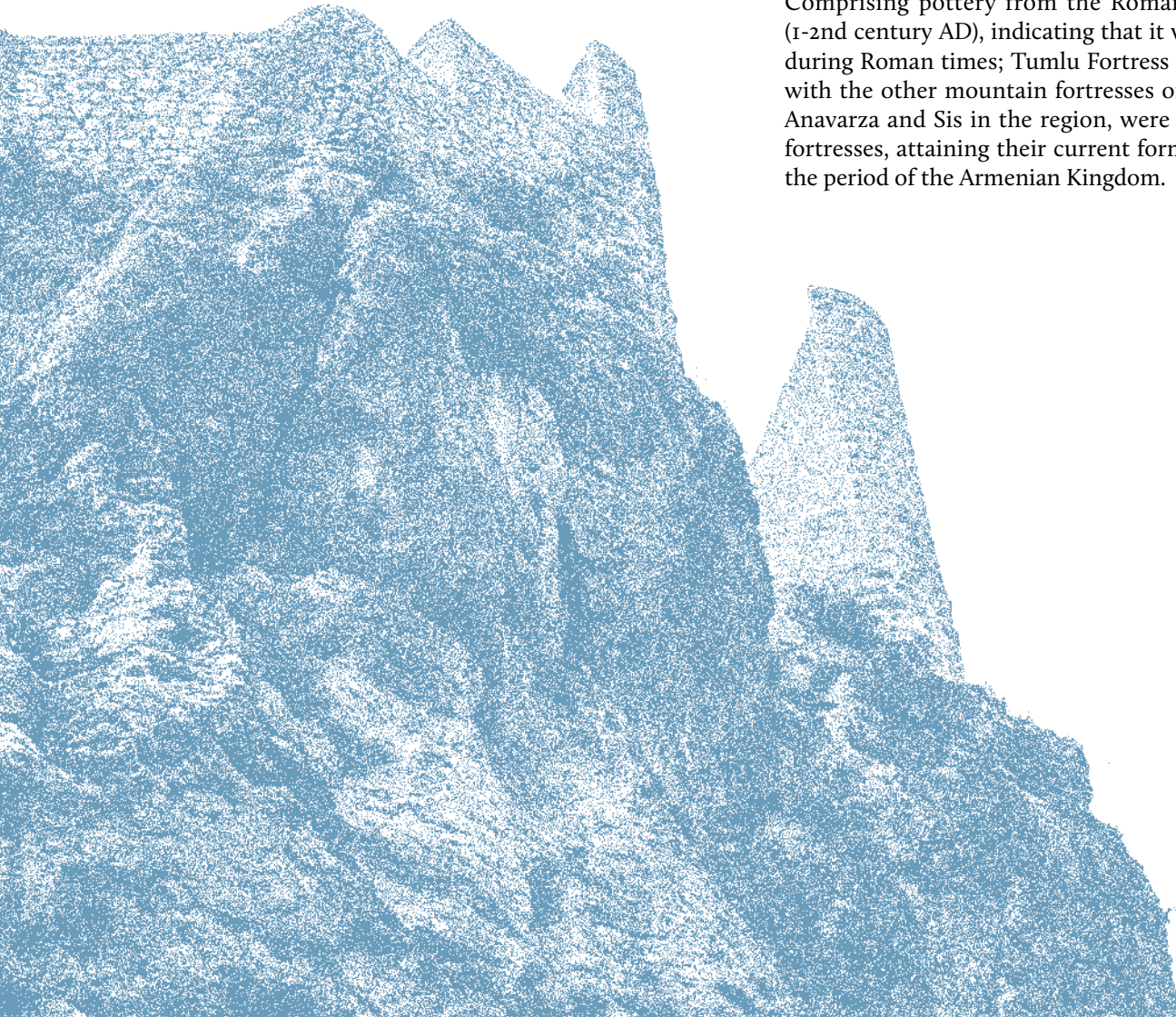
Banu Pekol

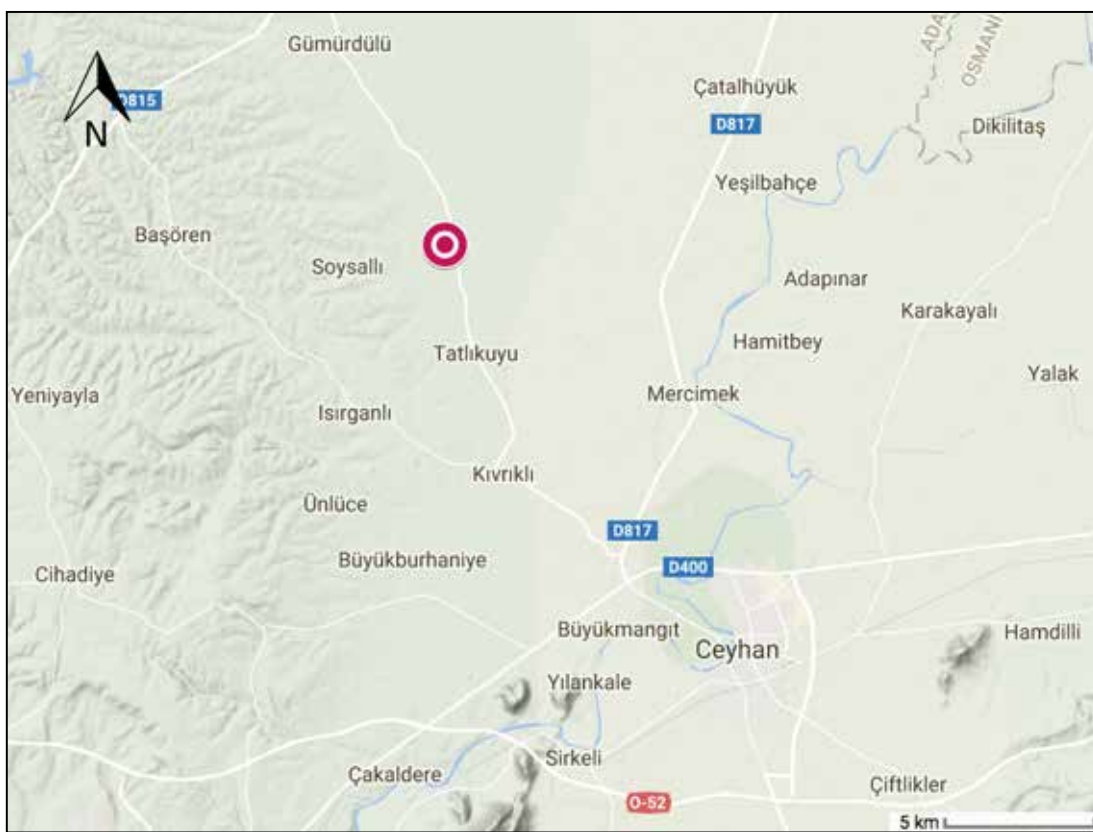
## HISTORY

Currently there is no inscription or epigraph describing the construction or restoration dates of the fortress or any other information. The French Middle Age Armenian history expert Victor Langlois, living in the 19th century, published his research in the Cilicia region in 1852-1853 in the book "Voyage dans la Cilicie et dans les montagnes du Taurus" (Travels in Cilicia and the Taurus Mountains) in Langlois, 1861. In this book, Langlois first names Tumlu Fortress as "Tumlo" and soon Adamoana (mixing

the name with Amuda Fortress), and also made an engraving of the fortress (Langlois, 1861, 444-445, 516). The mistaken naming of the fortress as Adamoana by Langlois is probably because he read the book "Itinerarium terrae sanctae" about crusader fortresses and the crusades written by traveler Wilbrand Von Oldenburg who visited the region in 1211-1212. The German historical geographer Hansgerd Hellenkemper (1976, 188) wrote that the previous names for the fortress were 'Tilsab, Thlbald', while Barker (1853, 265) recorded it as "Tum Kalahsi".

Comprising pottery from the Roman period (1-2nd century AD), indicating that it was used during Roman times; Tumlu Fortress together with the other mountain fortresses of Yılanlı, Anavarza and Sis in the region, were garrison fortresses, attaining their current form during the period of the Armenian Kingdom.





Visiting Tumlu Fortress in 1962, G. Robert Youngs (1965, 116) mentioned that many rampart walls and the upper portions of the fortress were demolished, with photographs taken revealing this situation.

The fortress, along with the rock mass it sits on and the site bounded by the road, has been designated as a 1st degree archaeological site.

#### ARCHITECTURE

Tumlu Fortress is located on top of a rocky chalk hill of 80-100 m elevation in the center of Cilicia plain near Dumlu village. From the fortress, the strategic Middle Age roads from Yılan, Toprak, Amuda, Anavarza and Sis fortresses and the caravan route between Adana-Kozan may clearly be observed. There are tomb chambers on the south slopes of the hill, which may indicate the presence of a necropolis.

Surrounded by rocky cliffs, entry to the fortress is currently over the rocks and is difficult. The fortress, built in accordance with the topography of the rocks on the hill, thus extends on a

southeast-northwest axis. The rocks on which the fortress sits have been chiseled to resemble the appearance of walls.

This garrison fortress built in a strategic location, and comprised of all necessary areas for this function including sentry post, towers, cisterns, chapel, provision stores, a hall possibly used as barracks, courtyards and other areas. When the slopes of the hill are examined, apart from thick rampart walls, towers and sentry points, the other spaces are not visible. The fortress is entered from the east and southeast where the slope is lowest. The walls in this direction, along with the walls in the south, are slightly thicker than the others, which may be due to being located on steeper rocks than the other directions.

The fortress walls are generally built with double-faced wall technique with large bossage stones outside and filled with rubble. The barrel vaults have both semi-circular and pointed profiles and again were built of rubble stone with mortar. There are traces of plaster

on the interiors of the cisterns and the walls of some other enclosed spaces. There are traces of repairs on the fortress walls with brick, mortar and small-sized rubble stones.

Since the spaces with different sizes and functions within the fortress were built prioritizing their functionality and have damaged over time; decoration is not visible.

An example of this functionality is the top floor of a tower being used for observation and defense, while the lower floor was used as a cistern. The timber joist holes visible in some of the spaces indicate a timber floor, currently not present. The upper main section of the fortress has nearly a square plan with the areas it comprises and at each corner of this square are projecting towers, in circular shape. The chimneys observed in the vaults may indicate that some of these enclosed spaces were used as barracks, halls or stables. After this main section, the ground of the fortress slopes downwards and ends at the northwest walls.

The sentry post is outside the fortress ramparts at the southeast tip and was built on the rock as an independent structure. It has a rectangular plan with northwest-southeast orientation and has two sections, with one door each in the north and south walls. The arches and jambs of the door and window openings were of cut stone while the main walls were of rough-cut stone. There are three embrasures with lintels in the east wall, while the west and south walls contain a window each.

In the southeast of the fortress is a double arched door with semi-circular almost pointed profile, wide in the exterior and narrow and low in the interior, accessed by original steps carved out of the rock. There is 1.10 m between these double arches and an opening of 40 cm, possibly to pour boiling oil (Buyruk, 2011, 127). Same arrangement is observed in the door jamb of the sentry post, made of fine-cut stone, with a double-winged door as identified from the marks on these stones. There was a second door to the fortress in the east wall and it has the same characteristics with the southeast door in terms of material and design.

The two floor structure on the east wall is thought to have been used as a tower in the upper level and as a chapel in the lower level. The interior walls are of fine-cut stone and the crenel window of this space is not in the center of the tower but is oriented eastward as in the apse of churches and chapels. The “ruined chapel” identified in Tumlü Fortress by Langlois (1861, 136) may be this structure. The place described as a chapel by Youngs was built on a platform in the southeast rampart wall and was demolished in 1962. Youngs (1965, 117) concluded that this projection with three embrasures in Langlois’ engraving was demolished between 1852 and 1965. Robert W. Edwards (1987, 258), who visited the fortress 10 years after Youngs, observed new destruction during this period, especially in the easternmost areas.

#### **PRESENT CONDITION**

A tender was made on 12.12.2013 in the light of the restoration project approved by Adana Regional Conservation Council by their decisions numbered 3484, dated 14.10.2010 and numbered 6220, dated 23.07.2010. The site was handed over in January 2014 and restoration works began by the contractor Aspendos Rest. Mim. Taah. San. Tic. Ltd. Şti, and Delta Construction. However, the work was suspended on August 4, 2015 due to safety problems (Adana Tumlü Fortress Restoration Work, 2016).

Currently, the upper roof of the sentry post is demolished. The completion of the demolished portions of the outer walls and their pointing works began and the partial changes in the plan due to demolishment of the rampart walls has been corrected. The replacement stones on the outer face of the walls can easily be differentiated from the original stones. As the interior of the fortress cannot be entered, it was not possible to assess the interventions conducted in the interior spaces.

Since implementations were not finished at the date of investigation, there were no information panels.





#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The initiation of preservation and restoration works of the fortress is positive; however, their suspension is worrying. The implementation works should begin again as soon as possible. If new details are revealed during the project, it is important that experts should be consulted. Priority should be given to the reinforcement of walls that are damaged to a high extent and require emergency intervention. Additionally, in situations where there is insufficient information on the original form, reconstruction should not be attempted. The completion works implemented in certain sections of the corner towers end vertically in the center of the tower. If these towers are left in this state, visitors might consider these interventions as original and lead to misinterpretations. At the same time, all interventions should be conducted by stones compatible in quality and form with the original stones, lime-based mortar should be used and additions should be done in such a way that experts can differentiate them in future.

It was stated that stones threatening the integrity of the structure due to advanced deterioration were removed through disintegration techniques (Adana Tumlu Fortress Restoration Work, 2016). However, it is known within the current architectural preservation practice that some ways of this method damage the original architectural texture. This method should be applied without damaging the original texture, or an alternative method be implemented.

Opening Tumlu Fortress to tourism will be beneficial in promoting this cultural asset. However, precautions should be taken for the safety of visitors and to prevent vandalism to the structure. The design of visitor paths in Kozan Fortress and the location of the ticket offices and toilets outside the fortress, which do not disrupt the silhouette, may be taken as examples. It will be beneficial to include a map showing other fortresses in the area on information panels to be placed near the fortress.

# HAÇIN | SAIMBEYLI FORTRESS

Location: Saimbeyli county, Islam neighborhood	
Period/year of construction: 4-6 <sup>th</sup> and 12 <sup>th</sup> century	GPS: 37°59'08.0"N 36°05'33.8"E
Present function: Not in use	Ownership status: Saimbeyli Municipality
Date and number of registry: Adana KVTVKBK 20.06.1995-2184	

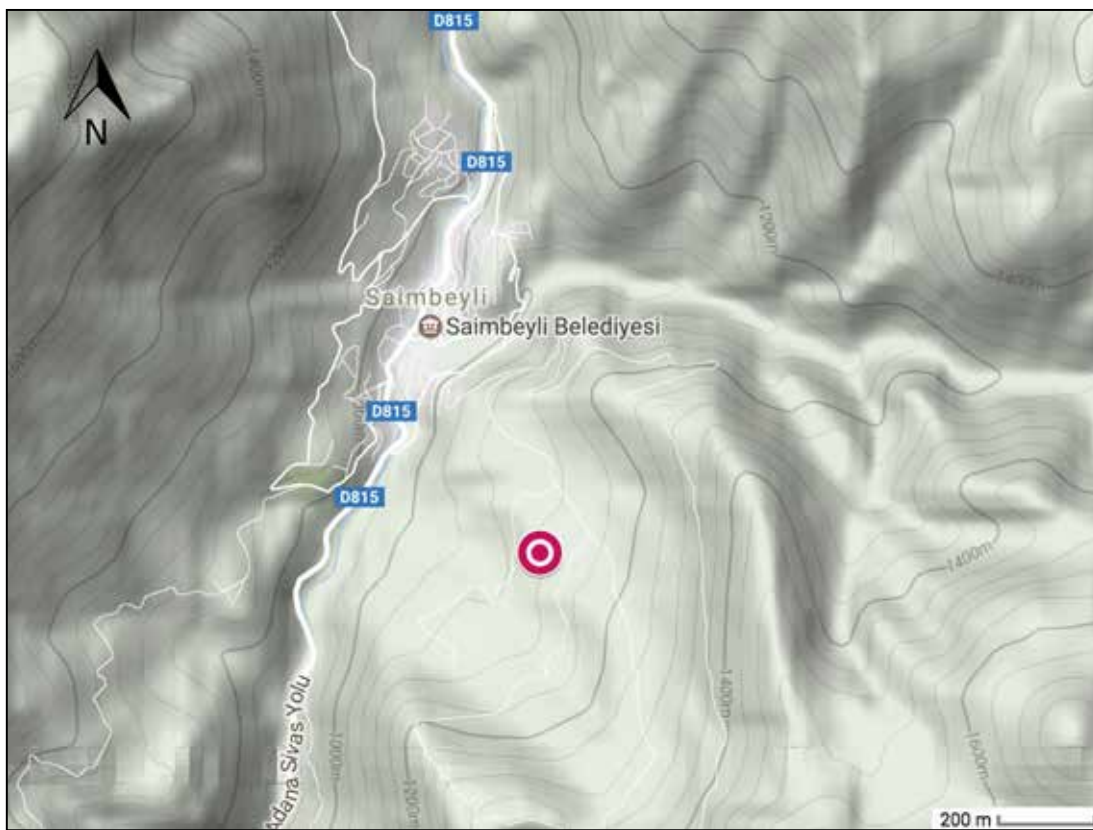
Banu Pekol

## HISTORY

This monument has been recognized as a Roman establishment, reconstructed during the Byzantine and Armenian eras. Haçin was the northern portal of the Armenian Kingdom of Cilicia towards Cappadocia (Poghosyan, 1942, 108), and the masonry features of the existing fortress are almost in keeping with the

architectural traditions of Armenian Cilicia. There is no bibliographic information about the fortress except some mentions by travellers and topographers (Alişan, 1899, 174-177). The fortress was converted into a cloister including the Armenian Apostolic church called The Holy Mother of God (Surp Asdvadzadzin) in the 15th





century (Edwards, 1987, 211). Due to the fire of 1861, some of the cliffs on the site became detached and fell down onto the dwellings at the feet of the fortress (Poghosyan, 1942, 152).

#### ARCHITECTURE

The fortress is located at the southern ridge of the main road. The site of the citadel is accessible today from the southwestern end of the outcrop.

The Fortress' topographical placement -as usual- made it an impregnable stronghold in the past. It consists of an entrance at the north, external and inner zones. The entrance as in other Cilician fortresses consists of a pair of horseshoe shaped towers flanking the gate at the symmetry axis. The towers are two storey, flat roofed and have a height of 13 m (Kertmenjiyan, 2016, 66).

The entrance gives way to the external fortress surrounding the donjon from the north, west

and south. The eastern side holds the chapel at the centre, which has a tower over its apse. The donjon was converted into The Holy Mother of God in the later history of the monument. Beside the donjon there is an auxiliary room and a reservoir. The southern projection, which originally functioned as a watchtower, was later converted into a cemetery. It is obvious that the area of the external fortress was converted into an arched annex around the church, as well as the western tower into a belfry (Edwards, 1987, 209; Poghosyan, 1942, 450).

The vast majority of the exterior masonry is rough-cut stone with drafted margins as seen in many Armenian period fortresses of Cilicia (Edwards, 1987). In some cases, rough cut stone with no margin is evident too.

The conservation project of the fortress was approved in 2007 and tendered in 2013. The implementation of conservation and restoration project began in January 2014 and the site was

Saimbeyli Fortress  
Saimbeyli county, Islam neighborhood





opened to the public in March 2016. As part of the implementation, the site was cleaned of vegetation, drainage installed, drilling excavations and archaeological excavations were conducted (Adana Provincial Directorate of Culture and Tourism, 2016).

#### **PRESENT CONDITION**

In 2006, prior to the restoration project being initiated, it was reported that many stones of the monument were taken by villagers to be used as infill for the foundations of new homes they were building (NTVMSNBC, 2005). Also, the existence of a mine close by may have further destabilized the building due to vibrations.

The main entrance as well as the majority of the fortress is lost and there remain only two bastions today, which have been strengthened as well as their missing sections rebuilt using a lighter-coloured stone. Also, salvaged stones have been reinstated using pointing mortar a

lighter colour than the historic one. New timber sill plates have been inserted into the walls. The remaining plaster has been consolidated. There is one gravestone with Armenian inscriptions in the area. Iron doors have been installed to minimize vandalism and control access. Iron railings have also been fitted at points where visitors are at risk of falling.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The restoration implementation approach that has been used in the fortress must be discussed within historic conservation principles. The information panel dates to 2010, and thus must be updated according to the new findings undertaken in the restoration project. There are some orientation signs inside and around the fortress. A landscaping project must be prepared and implemented in fortress's surroundings.

# VAHKA | FEKE FORTRESS

Location: Feke county, Sülemişli neighborhood, Eskifeke locale	
Period/year of construction: 5-6 <sup>th</sup> century	GPS: 37°51'33.7"N 35°57'06.2"E
Present function: Historical fortress	Ownership status: State Treasury
Date and number of registry: GEEAYK 06.05.1988-31; Adana KVTVKBK 30.06.2009-5136	

Elmon Hañer

## HISTORY

The building was possibly constructed in the late Roman or early Byzantine period and stood as one of the most significant strategic and military fortresses in mountainous Cilicia (Cilicia Trachea). The prince of the Rubenid dynasty Constantine I conquered the fortress in 1097. It became one of the most important defense points in the Armenian Princedom and

Kingdom of Cilicia. It passed into Byzantine hands several times before remaining in Armenian hands until 1467 when the entire area from Adana to Haçin passed into the authority of Ramazanoğulları and Kozanoğulları principalities. In 1517, it was integrated into the Ottoman territories by Sultan Selim the Grim and annexed to the sanjak of Kozan.



03-01-02



### ARCHITECTURE

It is located in Cilicia Trachea, 120 km north of Adana, at an altitude of about 1200 m above sea level. It covers an area of 190x25 m and extends north-south like a garrison controlling the valley below the fortress and the north-south road. Fefe Fortress is north-south oriented, difficult to reach and has serpentine main walls which also form the retaining walls. The only protrusion of the fortress is a small tower adjoining the east side of the fortress. The cliff extends from the base of the east main wall to the northern top and comes to a convenient level for entry at the southwest entrance area to the fortress. In accordance with the topography of the field, a sturdy rampart wall was built along the west side.

The main walls of the fortress were constructed in stone masonry with bossage cut-stone cladding as well as the interior spaces. Occasionally brown colored cut stone was also used. The use of cut stones for vaults in this

fortress is accepted as a different technique from Cilicia fortresses (Akpolat, 2008, 10). As the rocks, on which the main walls of the fortress are constructed are uneven, the walls were constructed with difficulty and do not have the desired quality.

The entry tower, the most important defensive section of the west main walls of the fortress, and the large-scale circular bastion at the northern tip are impressive and strong elements. Within the fortress, there is a large-scale cistern, as an important element of fortifications, and areas designed for a variety of functions. In the south, there is a passage with three crenel windows. The vaulted cistern of the fortress is located here, partially carved out of the rock with good workmanship, trapezoid in plan and 8 m in depth. Edwards stated that one of the six consecutive areas along the west main wall of the fortress was a toilet (Edwards 1987, 264; Akpolat, 2008, 10).





Different from other Armenian fortresses, the vaulted tunnel with steps in serpentine manner, extending inside the fortress beginning immediately after the entrance gate, is noteworthy. Another difference is that this fortress does not have a place of worship (Akpolat, 2008, 13).

There aren't any inscriptions on the fortress. There aren't any information related to the history of the fortress in Armenian records (Edwards, 1987, 260). However, on-site investigations have identified the traces of four construction stages from the peak point towards the entrance.

#### **PRESENT CONDITION**

Feke Fortress was under restoration between November 2006 and July 2007, in accordance with a project by Bora Işık-Boaz Company. Bora Işık, the project coordinator, stated that the spaces at the upper level were easily perceivable; whereas significant information was found indicating that there were spaces in the lower level. Thus, a comprehensive excavation was recommended, which began in 2015 and unearthed certain spaces with the fortress area. Substantial interventions were avoided apart from parts with serious structural problems, whereas interventions were shaped by a preservation principle aiming to mainly consolidate the existing elements. Işık (2016) also stated that basic implementations were finished the same year, whereas the landscaping of the circulation route within the fortress might have remained.

#### **RISK ASSESSMENT AND RECOMMENDATIONS**

The repair of this fortress with deep historical past will be an important step in terms of providing an example for the restoration of other fortresses. Converting this military architecture into a cultural function will make it possible for Feke Fortress to survive physically, and will form the basis for it to become a noteworthy destination, and contribute to the universal cultural heritage of the country. In brief, integrating fortresses into the everyday

life as cultural assets will revive cultural tourism in this region and provide an economic and social impetus. As Çukurova is a region with many fortresses, it has a developing cultural tourism potential. Among these fortresses, the unique example of Feke Fortress, especially in terms of its stone masonry, and the Kara Church nearby will play a very important role in terms of cultural tourism.

To give Feke Fortress, restoration of which has been completed, the publicity it deserves; careful studies should be conducted including the renewal of information panels, placement of a renewed road sign to improve accessibility as well as production of related publications.

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