

Elazığ



## ELAZIĞ SITE ASSESSMENT VISIT

Dates: May 28-June 3, 2016

### Participants

Mustafa Balaban

*(Historian)*

Nazar Binatlı

*(Civil Engineer)*

Dr. Elmon Hançer

*(Art Historian, Specialist in Armenian Art)*

Suna Coutignies Kabasakal

*(Architect, MSc. in Restoration)*

Dr. Armen Kazaryan

*(Art Historian, Vice-Director of the State Institute for Art Studies, Moscow Member of the Armenian Academy of Sciences and of the Russian Academy of Arts)*

Sasnuhi Muşliyan

*(Architect, MSc.)*

Ismail Yavuz Ozkaya

*(Architect, MSc. in Restoration)*

Çağla Parlak

*(Project Coordinator)*

Alin Pontioğlu

*(Architect, MSc. in Restoration)*

### Editor

Sasnuhi Muşliyan

### Copy Editor

Pınar Aykaç

### Plan Drawings

Mesut Dinler

Alin Pontioğlu

### Photos

Nazar Binatlı

Elmon Hançer

Armen Kazaryan

Sasnuhi Muşliyan

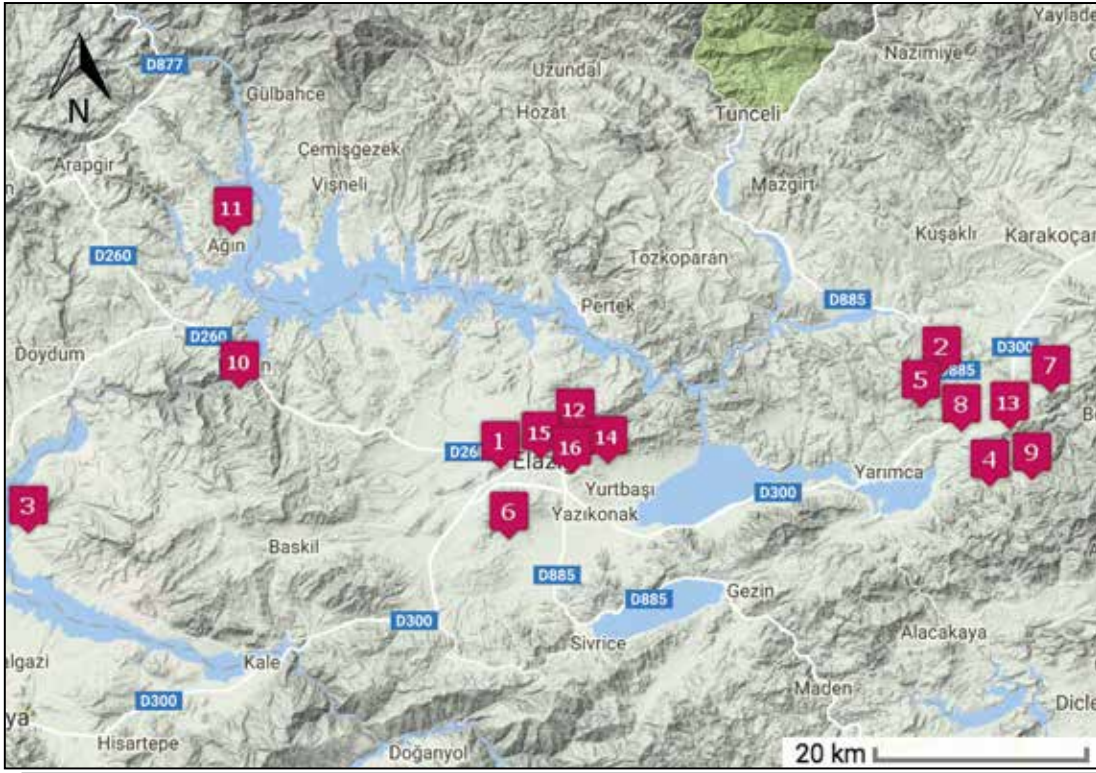
Ismail Yavuz Ozkaya

Alin Pontioğlu

# ELAZIĞ 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
Khulevank Monastery - Church of Saint George	5	4	3	5	<b>17</b>	5	2	4	5	4	3	5	<b>28</b>	<b>45</b>
Church of Saint Katholike	5	4	4	4	<b>17</b>	4	2	5	5	2	5	5	<b>28</b>	<b>45</b>
Monastery of Saint Aaron	5	4	1	3	<b>13</b>	5	5	4	5	1	1	5	<b>26</b>	<b>39</b>
Church of Saint Gregory the Illuminator	5	3	3	3	<b>14</b>	5	1	5	5	2	2	5	<b>25</b>	<b>39</b>
Monastery of the Holy Mother of God (Ekinözü)	5	3	3	2	<b>13</b>	4	2	5	4	2	3	5	<b>25</b>	<b>38</b>
Tadem Monastery - Church of the Holy Mother of God	5	5	2	3	<b>15</b>	5	2	4	4	2	1	5	<b>23</b>	<b>38</b>
Church of the Holy Mother of God (Çakırkaş)	5	3	2	2	<b>12</b>	4	2	5	5	3	1	5	<b>25</b>	<b>37</b>
Church of Saint George	5	3	2	2	<b>12</b>	4	1	5	4	3	3	5	<b>25</b>	<b>37</b>
Kindik Church	5	3	2	3	<b>13</b>	4	3	5	5	1	1	5	<b>24</b>	<b>37</b>
Church in Kallar Neighborhood	5	4	3	4	<b>16</b>	4	1	4	4	2	3	2	<b>20</b>	<b>36</b>
Church of the Holy Mother of God (Beyelması)	5	2	1	2	<b>10</b>	4	3	4	5	2	2	5	<b>25</b>	<b>35</b>
Church of Saint John the Baptist	4	2	2	1	<b>9</b>	5	1	4	5	4	1	4	<b>24</b>	<b>33</b>
Monastery of Saint Paul	5	3	1	1	<b>10</b>	3	2	5	5	1	1	5	<b>22</b>	<b>32</b>
The Public Bath in Harput	3	1	1	1	<b>6</b>	5	1	4	5	3	3	2	<b>23</b>	<b>29</b>
Church of Saint James	3	1	1	1	<b>6</b>	5	1	4	5	3	1	3	<b>22</b>	<b>28</b>
The Chapel in Harput	3	2	1	2	<b>8</b>	3	1	4	3	4	1	4	<b>20</b>	<b>28</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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# KHULEVANK MONASTERY CHURCH OF SAINT GEORGE | SURP KEVORK

Location: Elazığ Central county, Şahinkaya neighborhood	
Period/year of construction: 1328-1498	GPS: 38°41'42.18"N 39° 9'14.08"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: TKTVYK 13.02.1986-1838; Diyarbakır KVBKK 30.03.2012-444	

Alin Pontioğlu

## HISTORY

Church of Saint George is located in a region where the currently named Murat River flows, which was previously in the Roman period was called Arsaniias (Aradzani in Armenian).

Known to exist as far back as the 6th century, John of Ephesus mentioned it in 688 in his book "Lives of the Eastern Saints" as "Hula". The existence of a monastery here is known from the Later Middle Ages (1328-1498) (Thierry, 1990-1991, 225-251).







#### ARCHITECTURE

The monastery became an important scriptorium in the 15th century. In the handwritten book by the monastery's bishop George the Great in 1443, he states that the monastery was abandoned in the period when Tamerlane ruled (8 April 1336-18 February 1405) and later the priests restored it and used 1.6 hectares of land. After the death of George the Great, a mausoleum was built in a section of the pastoforium (absidiale) cell to the northeast of the church in his memory (Thierry, 1990-1991, 225-251).

Repairs to the church were completed in 1514 and 1615 in the jamatun (square hall west of the church). After 1895, with the efforts of Garabed Gülbekian and the "Union" association, the monastery was used as an orphanage.

During the first half of the 20th century, this area was used as orchards and was well-preserved (Thierry, 1990-1991, 225-251).

The church has a cross-plan with domed basilica form. The main church has a dome with a high drum, later had the jamatun and sepulcher sections added to the structure. The sepulcher containing the mausoleum of Saint George is currently ruined.

The first section in the church is formed of the apse and two columns in the center with an east-west axis arch; while in an eastern direction there is a nave section with a spherical dome rising above a square drum with corner pendentives. In the side naves of the main church, there are traces of stairs for access to a gallery floor, suggesting it had two floors. Additionally, there is an access to the sepulcher. The second section includes a doorway in the south façade allowing access to the building and a jamatun section with four supporting columns.



The jamatun has a rectangular plan with a construction technique, the same as the church. The masonry walls of the church are rubble limestone joined with mortar. The internal surface of the wall is covered with thick lime plaster.

In the jamatun, the plaster surface is thinner and mixed with animal hair.

The central square nave is surrounded by four arches. The section in front of the apse is illuminated by a high-drummed dome. The remaining area between the arches to the west of the main nave is covered by a barrel vault. The apse is semicircular with slightly longer width, and has two small opposite naves. Of the apsidioles existing on both sides, only the one on the south has been preserved. There are traces of a gallery floor accessed by a steep spiral staircase above a room with relatively recessed semi-circular apse.

The internal measurements of the structure is 6.30x18.10 m. There is a window opening in the east on the apse axis. There are traces of a doorway opening outside, in the south wall of

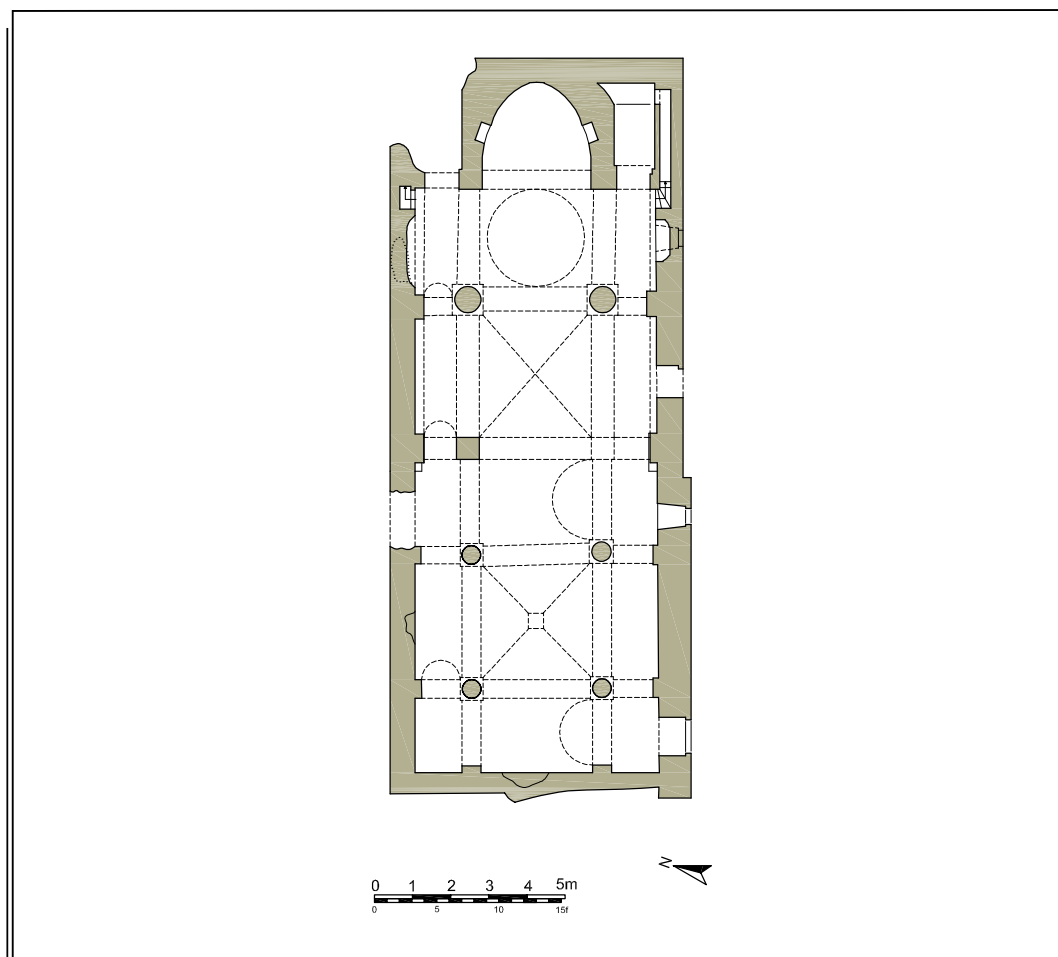
the main church. Possibly there was another door at the west end, before the jamatun was built. Above the door and east of it, there are two square windows at upper level.

The level difference of the ceiling between the main church and jamatun in the interior of the structure indicates a step in the west direction. There are a total of eight columns, with six of the columns having monolithic and in cylindrical form. The other two have square cross-sections, and are of rough-cut stone with mortar. The capitals of the columns have an inscription indicating their construction dates.

The jamatun is a large rectangular structure surrounded by eight naves around the edges with an internal ceiling supported by four central columns. The columns are set on beveled plain column pedestals, again have plain profiled capitals.

The arches between the columns are slightly fractured. These arches join with the columns of the main church to the east, and sitting on similar column pedestals in the walls on the west side. With semi-circular shape, even slightly





wider, the arches rise from the columns and rest on column pedestals in the side walls. The square nave in the center is covered by a roof with a rectangular chimney hole in its center. Immediately below the rectangular chimney hole, there is a pit, exactly in the same form, (possibly purposely dug to create a “tandoori/pit” oven in later times and used as a kitchen), which although currently is not visible, is seen on the schematic plans drawn by Thierry. Apart from two side sections covered by longitudinal barrel vaults, the rest is covered by flat ceilings. The jamatun opens to the outside with a single door from its southwest room. Apart from the previously mentioned chimney hole, it is only lit by a wide window in the southeastern wall. The interior walls were decorated with paintings above the lime plaster surface. The currently remaining traces of decoration can

be seen on the pendentives and columns. These decorations are in the form of black checker design surrounding small rose shapes. Additionally there are red and green alternating decorations on arches and though traces are few, there are also ornamentations in the form of green curling branches.

On the north wall of the church, as mentioned in Thierry’s book, there was a famous fresco of Saint George. Though no traces remain today, the painting is described as follows:

“There is a more complicated composition at the base of the north column. Here Saint George is seen with halo around his head, on a horse holding a spear. His red cloak billows in the wind. He carries a crested armor helmet. The lower section of the picture has fallen. On the right side the following writing is read: ՄԲ ԳԷՈՂԳ “Surp Kevork” (Thierry, 1990-1991, 225-251).



Whether on the registration form of the structure, or in the archive pictures in the collection of structures in T. A. Sinclair's study, the church has two floors and remnants of a variety of sections belonging to a monastery society are visible. However, currently only the church remains, with cleaning and drilling studies are necessary for documentation and to determine functions of the foundations observed occasionally (Danik, 1999, 70-71). Accessed by an unpaved road a little outside the village, there is a fountain and a small woodland on the sides of the road, with only the church building remaining from the monastery area. The building walls have rectangular shape and are of mortar rubble stone with plain appearance. The two separate structures of the church building are visible in the traces on the main walls and from the stepped height differences on the roof. When observed from the west, we can see the front face of the hipped roof of the main church. The keystone and sill stone of the entrance doorway on the south façade should be restored and completed using stones collected from the area.

Together with the lack of stone decorations, there are reused stones, such as the south entrance sill which is spolia from a much older structure. On one side of this stone there is a single molding, and on the other side there is a medallion with an equal-arm cross surrounded by a double semi-circular molding with a string of pearls in the slightly recessed part between the two. This was probably carefully chiseled as it was not to be stood on. On the right of the medallion and left of the groove, there are curled palm branches and bunches of grapes. This joist is reminiscent of some pieces from the 6th and 7th century Syria (Thierry, 1990-1991, 225-251).

#### **PRESENT CONDITION**

The repairs to the church structure have allowed the plan to be preserved to the present day. However, there is insufficient information about the close surroundings.

In the stone masonry walls, there are deformations because of natural deterioration and vandalism. One of the supporting columns is completely broken vertically, with the beam

and arch connection was left unsupported. This caused the building to move and resulted in severe fractures in the ceilings and vaults. Similarly, the south wall was detached vertically on two sides. In the interior the pits occasionally dug in the floor probably have led to weakening of the foundations of the structure.

There are no traces of plaster on the external walls and there is loss of mortar in the walls. In the abandoned structure, the inner walls have been badly destroyed by vandalism. The functionality of the mortar in the limestone walls has been completely lost. The north façade wall appears to have been destroyed in two places and holes made. There is no covering or decorative material on the façades of the structure. Though very little remains, there are traces of plaster on the interior walls.

The roof covering has been completely destroyed, filled with a thick layer of soil and occasional plants. The circular opening of the collapsed dome was covered with wooden logs probably during the last restoration (1890-1895). However, currently part of the dome has collapsed. Rain and snow enters the structure through the hole opened in the vault on the other side and the chimney opening in the jamatun. There is no rising damp observed in the structure.

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

The structure has not lost its original characteristics and its monumental traits are obvious. With its bad structural state due to the destruction of the its walls and roof, the church may easily be damaged by natural disasters like earthquakes and floods. It is also open to human depredation.

The structure and monastery area should be declared as an archaeological site and archaeological studies should begin.

By considering the importance of the structure in terms of societal and architectural history, it is necessary to begin emergency precaution works immediately. Taking account of the structural fragility of the structure, careful interventions should be made before more damage occurs.



# CHURCH OF SAINT KATHOLIKE | SURP GATOĞIGE

Location: Kovancılar county, Ekinözü village	
Period/year of construction: Middle Ages	GPS: 38°46'53.73"N 39°52'19.12"E
Present function: Not in use	Ownership status: Halil Bey and Rufukası Beyler Foundation
Date and number of registry: Diyarbakır KVTVKBK 15.02.2006-584	

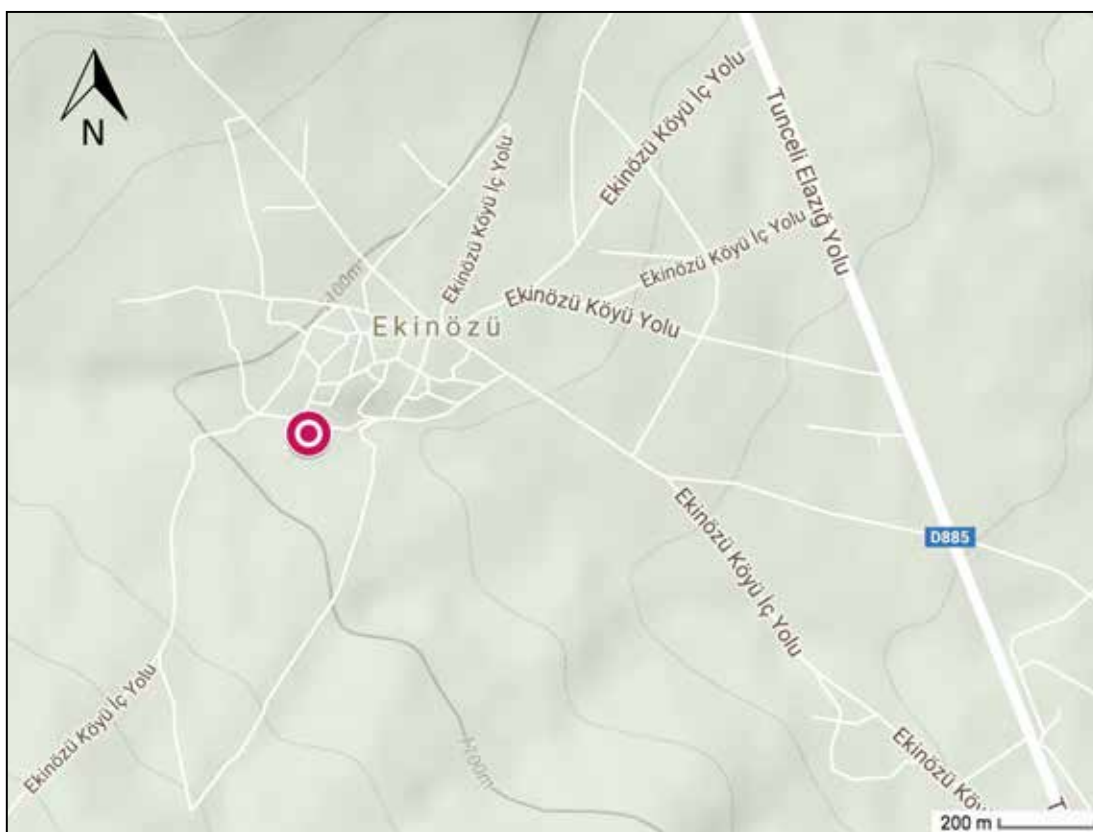
Suna Coutignies Kabasakal, Elmon Hançer

## HISTORY

According to Priest Natanyan, sent to the region in 1878 as the spiritual leader of Palu, Havav (Habab), the old name for Ekinözü village, contained 180 households and a population of 1436 (Bardizaktsi et. al, 2010, 121), whereas in 1914 the Armenian

population was recorded as 1648 (207 households) (Kévorkian and Paboudjian, 2012, 412). According to Natanyan, Habab contained two ostentatious Armenian stone churches. One was on the slope





of the mountain south of Habab within the structural complex of Monastery of the Holy Mother of God (Keğahayats - Surp Asdvadzadzin) and called by the same name, while the other was the Church of Saint Katholike (Bardizaktsi et. al, 2010, 121). Kevorkian, meanwhile, recorded a monastery on the slopes of Mount Venk, and the Church of the Holy Mother of God and Church of Saint Katholike near the village. Priest Natanyan mentioned an official school with 150 students in Havav, while Kevorkian wrote of two schools with 260 students (Kévorkian and Paboudjian, 2012, 412). As it appears, in Habab there is the Monastery of Surp Asdvadzadzin and the Church of Saint Katholike, which must have been presented to the Spiritual President of the Armenian Church (Bardizaktsi et. al, 2010, 121). Priest Natanyan did not provide a history for these churches; however, he emphasized that they remained from ancient times with one continuously in use while religious ceremonies were held in the other occasionally (Bardizaktsi et. al, 2010, 121).

#### ARCHITECTURE

The church is located at the southern tip of Ekinözü village and has dimensions of 12.75x9.30 m. It has a rectangular plan with a single space with semi-domed apse. On both sides of the apse, entered through arches are vaulted cell-like spaces with rectangular form. Projecting from the side walls are circular columns supporting arches carrying the vaulted ceiling above. In the central axis of the north wall is an arched entrance and on its either sides are arched windows.

The masonry walls are made of fine-cut stone. There is a domed apse in the center of the east wall. There are two niches in the interior of the apse with widths of about 70 cm and depths of 44 cm. On both sides of the apse are lateral cells, rectangular in shape and covered with vaults. Entrance to the cells from the main area is through arched openings. On the north side above the arched entrance there are traces of red paint. There are windows in the two outer walls of both cells. On both the north and south walls





of the main area, there are two engaged columns in circular shape. The column height is about 1.70 m above the columns are beveled capitals with triangular-shaped lower corners. Above the capital level, there is a projecting profile which continues around all the walls, with the vault, covering the main space, beginning from this springing line. Above the windows on the upper level in the west wall are monolithic stone lintels. The lower level windows on either side of the door are arched. Plastered sections are encountered on all walls.

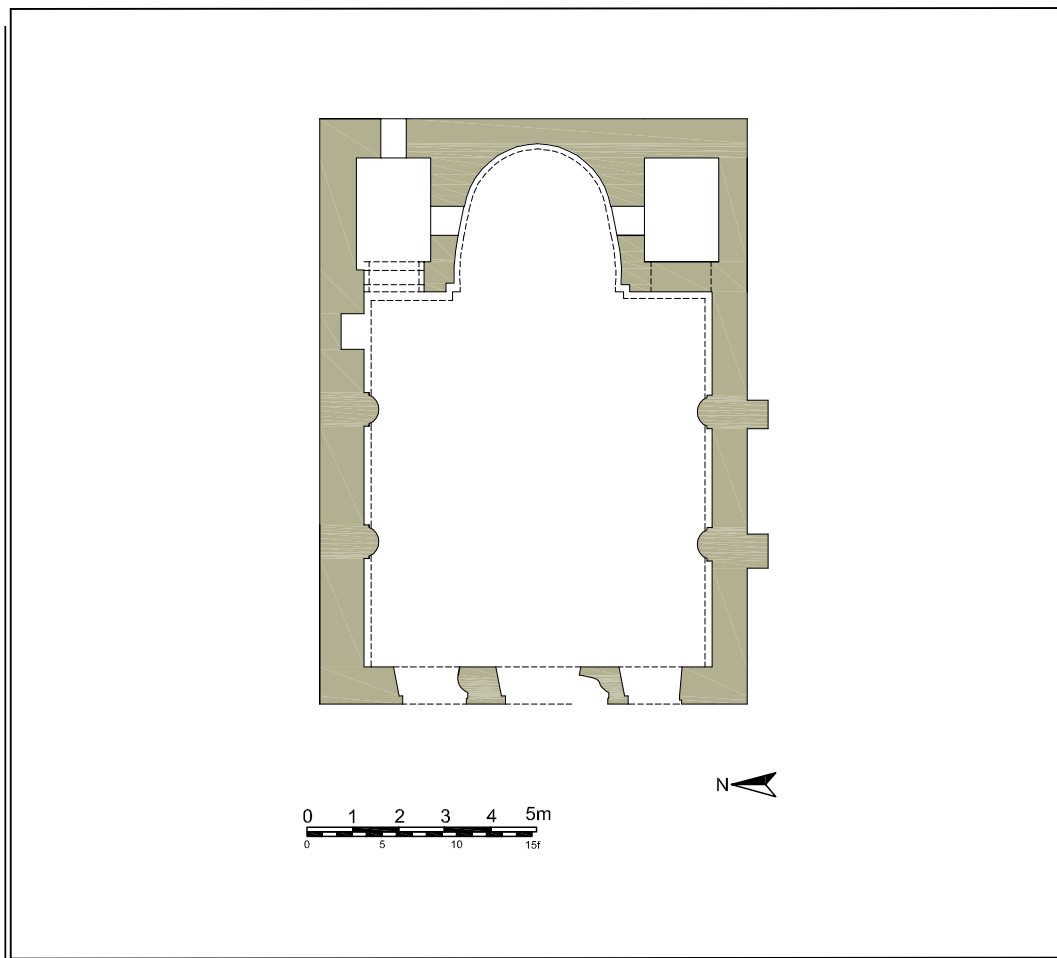
When the outer area is investigated, the east wall has a plain appearance from the exterior and the two windows of the lateral cells are visible on the façade. On either ends of the west wall, stone moldings indicating the upper floor level are preserved. There is an arched entrance on the central axis, with two additional arched windows on either side. Above those windows at upper level of the wall, are crenel style windows framed by monolithic stones. There is a rectangular window above the door at a

higher level than the others. On the façade, on the door side of the south window, is an animal figure, badly degraded by external factors. The projection of the head of the figure is about 15x19 cm, with a body projection of 55 cm wide and 52 cm high. Again, on the door side of the other window is another very degraded, deformed figure with dimensions of 19x37 cm. The south wall, apart from a collapse in the center, has two waterspouts and is preserved to the upper level. The façade also has two buttresses. The north wall has similar characteristics with the south wall; however, the waterspouts and buttresses are not found on this façade. The outer walls are not plastered.

#### **PRESENT CONDITION**

The building is within the boundaries and immediately south of Ekinözü village and maintains historical integrity with the Habab fountains in the village.

The plan is sufficiently recognizable despite its collapsed parts. The ground level could not be observed. There are no informative traces



observed about the upper structure, except the partial dome above the apse and arches. Nearly the whole structure has significant structural problems. All walls have significant loss of material, in addition to the problem of serious structural fractures beginning above the arches and continuing above the walls. Loss of material, fractures in the monolithic stone sections of the windows on the west wall, general material fatigue, mosses and microorganisms growing above the apse and stone material will lead to serious loss in the future.

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

Although the structure, with its decorations, visible plan and construction techniques are largely preserved; it has severe structural degradation. The structural fractures

observed largely in the walls may cause collapse of the building in the short term. Additionally, it is completely open to human and natural depredation. With high value due to its architectural characteristics and partial preservation, the structure immediately requires an emergency reinforcement project. Later, a detailed survey, restitution and restoration projects may be prepared and its documentation and repair should be ensured. After the restoration projects and appropriate repair of the structure, the surrounding should be cleaned, arranged and information panels located. A cultural awareness project should be developed to allow villagers to play a role and participate in preserving the structure (e.g. economic benefits for the village and income opportunities for the villagers by tourism should be emphasized) and long-term preservation of the structure should be ensured.



# MONASTERY OF SAINT AARON | MOR AHRUN

Location: Baskil county, Işıklar village	GPS: 38°36'54.89"N38°23'56.06"E
Period/year of construction: 6-7 <sup>th</sup> century, reconstruction in the 10 <sup>th</sup> century	
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Diyarbakır KVTVKBK 23.06.2000-2417	

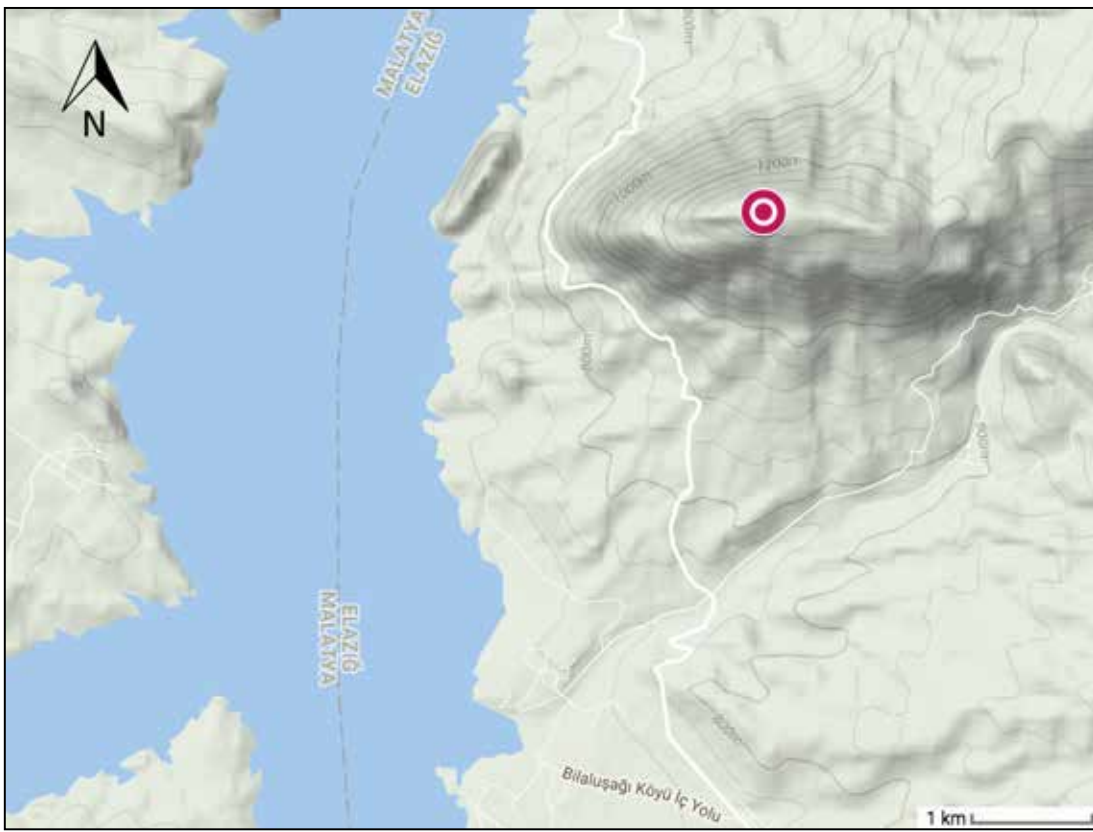
Armen Kazaryan, Elmon Hançer

## HISTORY

Nothing is clearly known about the history of the monastery, nor about the time of its establishment, rebuilding or reconstruction.

The locals state that the building belongs to Armenians. Nevertheless, the dedication to Monastery of Saint Aaron (originally Mor Ahrun) makes one think that the building is





older and traceable to its Syriac (Aramean) roots in history. In a memoir dated 1879, Priest Sirvantsdyants wrote that according to verbal information passed to him, some of the local people proposed that these were remains from the pagan period; some stated it was used to examine the stars; however, the community decided the structure was a church called Surp Aharon (Saint Aaron) in the end (Bardizaktsi et. al., 2010, II, 323).

The ruins and the burial grounds around the monastery indicate that the area was once used as a settlement. The ruins found during the construction excavations of Karakaya Dam show that various communities resided in this mountainous area.

#### ARCHITECTURE

The impressive ruin of the formerly powerful church-fortress, known as Muşar Mountain Monastery or Monastery of Saint Aaron, is

situated on the top of a high mountain known as Kilise Dağı or Mukaddes Dağ, on the rocks of its long ridge. An unusual spatial panorama opens from this spot, which is very hard to access. Murad or Aratsan River, the tributary of Euphrates, surrounds the mountain from three sides.

The building was constructed on east-west axis, and it adjoins to the rocky top of the mountain from the southern side. One cannot see the northern side of the monument, which is surrounded with low reliefs, at first sight. Approaching the building from this side, it is possible to reach to its only entrance, placed on the axis of the western façade. The transversal narthex is a transitional space on the way to the main elongated vaulted hall (12.76×6.45 m) with the apse (3.10 m width; 2.00 m depth) on its eastern end.

The hall is covered by a wide vault 5.71 m high, supported by three engaged columns on each

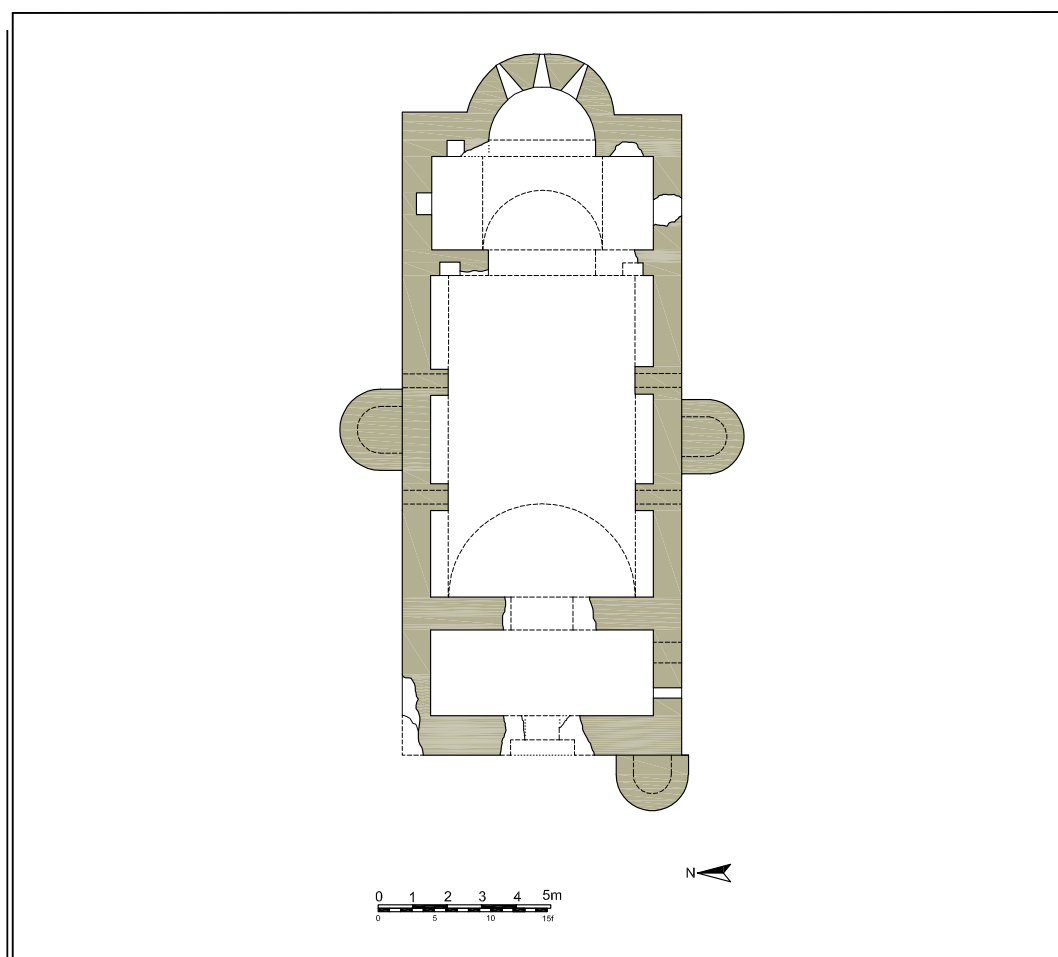




side; the span between the columns is connected with rounded arches. Two pairs of western pillars are 50 cm away from the wall. They are different from the eastern pair of pillars, which are much more projected, having a distance of 1.70 m from the wall. These two pillars and the arch that joins them, separate the main space of hall from its eastern part (the altar space together with the apse). Two rectangular niches are on the sides of the apse; and two additional ones are in the western sides of eastern pillars as well. The impost blocks and the springers of the arches are preserved in the side of eastern pillars show that the naos of the church was rebuilt in the past. These pieces of eliminated arches could be parts of former a three-nave basilica. If this is accepted, all contemporary structure of arched engaged pillars, eastern pairs of the pillars, as well as the vault are results of a reconstruction. Nevertheless, today it is difficult to come to a conclusion due to the limitation of research. Three rectangular windows in the apse, which

are enlarged towards the inner space, were the main light source of the church. The side windows have unusual locations and depth. They are located above the pillars, between the arches. If the church was reconstructed, these windows are later additions which were opened during the construction of arches and pillars. From the outside, the monument has a rectangular plan with the following projected volumes: a semi-circular apse; two slenderer towers, close to the northern and southern walls; and the same size towers close to the southern side of the western façade. Unlike others, which were constructed together with the church, the last tower was added later to the main volume. Therefore, the original plan organization was a triconch (overall dimensions were 11.60×20.25 m). A basement was constructed under the apse only; other walls and towers were built immediately on the rocky ground. The building has an impressive architecture. All of the façade walls are twice as higher than





the church. The upper sections of the church were masked by the additional elevation. They were arranged above both the church and the wooden roof of the narthex. The best-preserved southern tower has enlargements on its sides, where latrines (toilets) are located. A similar enlargement exists close to the apse, with a volume much higher than the apse. The other towers have chambers on the upper levels, which are not accessible from the lower level. A detailed investigation and survey is needed to understand the organization of the upper floors. The actual shape of the entrance to the building is unknown; yet a high arched niche, in which exists an inscribed portal, is partly preserved. Some forms, such as the portal, the exterior of the windows and original impost blocks in

the interior walls are made from very fine-cut sandstone blocks. The main masonry walls were constructed in rough-cut stones, whereas the vaults are of stones having thin section. All interior was covered by plaster; there are some remains of paintings preserved on the conch of apse. The putlog holes of the level of the upper floor are clearly visible in the walls.

There are several cases in the history of architecture, when the churches were transformed into the fortresses by thickening of walls, constructing parapets and adding of towers. The thickness of the walls, the towers which are hollow within and attached to the church may resemble Armenian monumental churches; yet in this case, the architectural differences are more than the similarities. The

*Monastery of Saint Aaron  
Baskil county, Işıklar village*





name of the monastery, as well as the structure of the church with the narthex (not found in medieval Armenia), with partly separated altar zone, and the windows above the pillars, all correspond to the monuments of Northern Mesopotamia, especially Tur Abdin, suggesting that Saint Aaron belonged to the Syriac (Aramaic) Church during the time of its reconstruction.

#### **PRESENT CONDITION**

The monument is in half-ruined condition. The roof of the upper storey and the narthex has mostly collapsed. Portions of the vault as well as several sections of the northern and western walls and towers have holes in them and are ruined. There are large holes in the floor and the apse is in ruin with the altar's podium destroyed. Surrounding the monument, mainly in its western vicinity and the graves nearby,

there are many holes. This territory is important for archaeologists, because it should be helpful in determining the monastery's ethnic/religious affiliation.

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

The monument urgently needs to be secured for the stabilization of its walls and towers, and for repairing of the vault. The church and the rocky territory around it should be declared as an archaeological site, and controlled against treasure-hunters. Further archaeological surveys and excavations should be carried out for detailed investigations. Detailed architectural conservation works should be initiated. In the short term, a landscaping project with an information panel should be prepared.



# CHURCH OF SAINT GREGORY THE ILLUMINATOR | SURP KRIKOR LUSAVORICH

Location: Palu county, Aşağı Palu neighborhood	
Period/year of construction: Unknown	GPS: 38°41'57.22"N 39°57'20.98"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: TKTVYK 13.02.1986-1838	

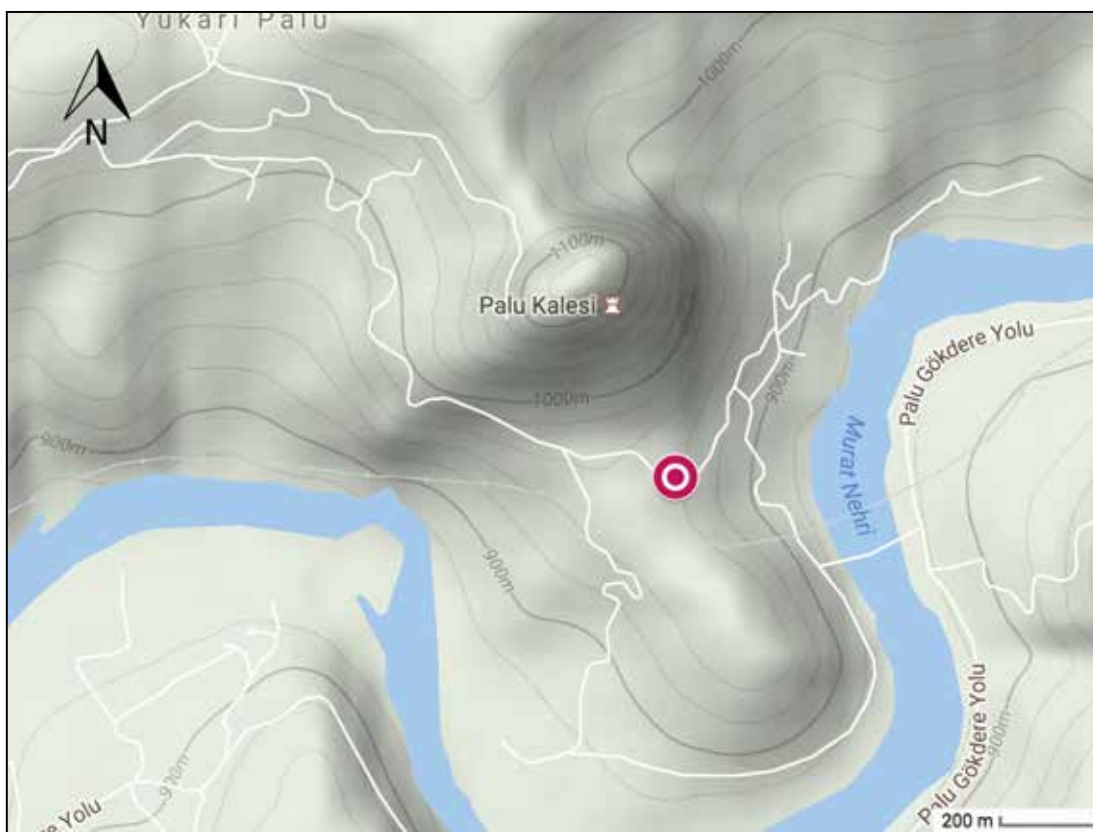
Suna Coutignies Kabasakal, Elmon Hançer

## HISTORY

As in many places in Anatolia, the ancient city of Palu is known to have contained many cathedrals, monasteries and churches around Palu Castle. These included Church of Saint

Sahag Bartev (Surp Sahag Bartev) Church of a Cyriacus (Surp Giragos) and Church of Saint Sarkis (Surp Sarkis), Monastery of the Holy Mother of God (Surp Asdvadzadzin) and a bishopric center of Church of Saint Gregory





the Illuminator. Today the only structure remaining is Church of Saint Gregory the Illuminator. Located in the Aşağı Palu neighborhood of Old Palu, the church has no inscription, there is no definite information about its construction date, though it is said to be from the Byzantine period.

#### **ARCHITECTURE**

The church was built as a single space, and topped with a dome. Though the dome is demolished today, the octagonal drum carrying the dome is still standing. The section with square plan, together with the adjacent apse has dimensions of 11.60x20.0 m. Thought to date from the same period, the projecting apse has dimensions of 4.30x5.30 m. Adjacent to the north wall, there is a baptismal chapel and font. Built of masonry rubble stone, cut stone was used for some sections of the outer façade and the supports carrying the main square section. There are brick and stone alternations in the

walls. The walls carrying the dome and arches and the supports were stone, with domes and arches made of brick. From the beginning of the arch, along the outer wall of the building there is a stone profiled molding. There are pieces of plaster observed on the inner and outer façades. The main section with square plan was topped with a dome. The drum of the dome with octagonal form is present, however the dome is demolished. On each side of the drum, there are windows with rounded arches. Transition to the dome was provided by pendentives. The dome sat on four arched supports. The deep and externally projecting apse was covered with a semi-dome with a vault in front. There are moldings, profiles and arched niches in the interior. Today there are very few visible frescos, but according to the description on the registration form prepared in 1986 the apse arch contained a frieze, which is nonexistent today. Close to the vault there was a two-winged angel, with the Virgin Mary in the right lower corner

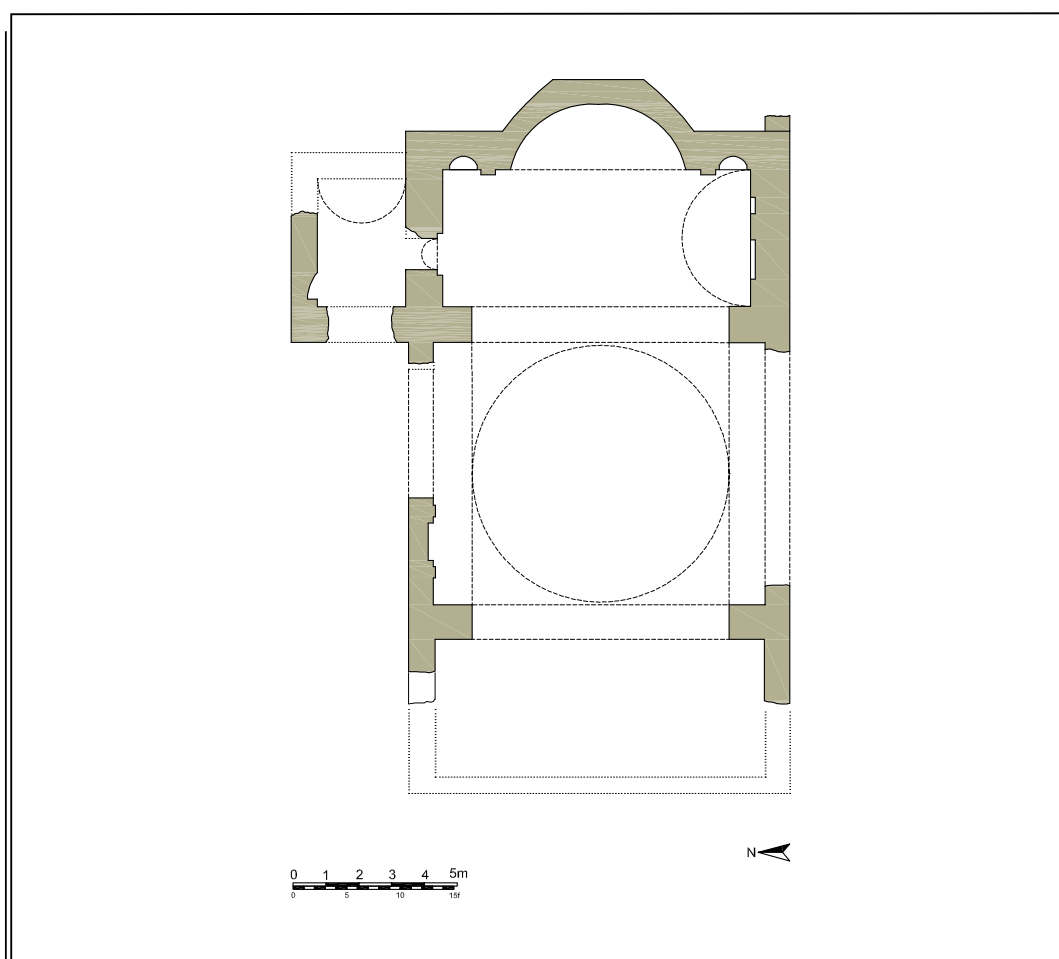


*Church of Saint Gregory the Illuminator  
Palu county, Aşağı Palu neighborhood*



of the arch and Archangel Gabriel on the left and Jesus Christ portrayed in the half dome of the apse but it is completely destroyed. In the center of the vault in front of the apse, the sun was portrayed. In the intervals between the windows on the dome drum, there were saints portrayed and the four authors of the New Testament are observed on pendentives. There are traces of plaster on the external walls

though only a little. There are tie-rods in the west and east arches. The roof has been destroyed. The main walls are largely demolished. The baptism chapel adjacent to the apse and projecting externally has unique properties. On the north and south walls there are three windows with semi-circular arches at the upper level. The west façade wall is completely demolished, with wall traces extending in both directions.



### PRESENT CONDITION

The upper and lower window openings in the south wall are partially demolished. The lower floor opening in the south wall is not visible while the upper floor windows are preserved. The west wall has been completely destroyed. There are wall pieces observed continuing toward the north and south walls. The projecting apse has been partially demolished. Though the apse wall is preserved, there are large cavities. Only the octagonal drum and the windows in the drum under the dome have been preserved with the dome itself demolished.

On the interior, the plaster, inscriptions and portraits have been largely destroyed. There are problems related to material loss, corrosion and damp. Additionally, the damage caused by treasure hunters to the structure is severe.

The structure is within an archaeological site, in the lower sections of the old Palu Muslim

neighborhood undergoing restoration and immediately on the roadside. There is a second ruined church close by. It is close to the main road and perceptible from the surroundings.

### RISK ASSESSMENT AND RECOMMENDATIONS

Severe degrees of structural deformation were observed. There were collapses of the outer walls, arches and supportive corner pillars and excavations under the foundations. Some main walls have been destroyed. It is open to human and natural depredation and structural disruption increasingly continues.

In the shortest time possible, necessary preservation precautions should be taken after documentation, survey, restitution and restoration projects are prepared and a detailed information panel for the structure should be prepared and placed on the site.



# MONASTERY OF THE HOLY MOTHER OF GOD | KEĜAHAYYATS<sup>1</sup> SURP ASDVADZADZIN

Location: Kovancılar county, Ekinözü village	
Period/year of construction: Middle Ages	GPS: 38°46'15,5"N 39°51'47,5"E
Present function: Not in use	Ownership status: Halil Bey and Rufukası Beyler Foundation
Date and number of registry: 26.01.2011-3667 (1 <sup>st</sup> Group)	

Suna Coutignies Kabasakal, Elmon Hançer

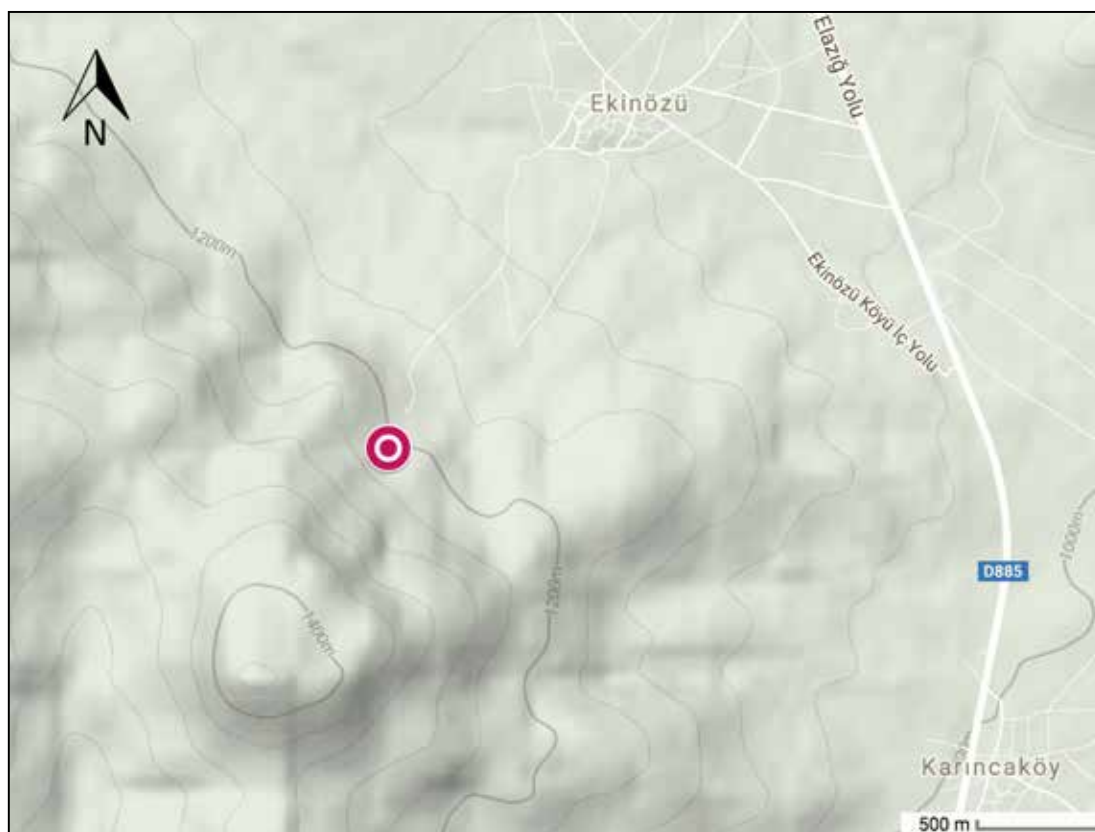
## HISTORY

According to Priest Natanyan, sent to Palu in 1878 as a spiritual leader of the Palu region in the last quarter of the 19th century, previously

called Havav (Habab) and currently Ekinözü village located in Kovancılar county, contained two ostentatious Armenian stone churches. The

<sup>1</sup> The Keĝahayyats name of the monastery comes from the beauty of its view (Bardizaktsi et. al, 2010, II, 85)





first was the church of the same name located within the structural complex of Keğahayats - Monastery of the Holy Mother of God on the slopes of the mountain south of Habab (Bardizaktsi et. al., 2010, II, 85, 121). Kévorkian mentioned the second as being The Church of the Holy Mother of God (Surp Asdvadzadzin) (Kévorkian- Paboudjian, 2012, 412).

Priest Natanyan did not give the history of the churches in Habab; however, he emphasized that they remained from ancient times with one continuously used while religious ceremonies were occasionally held in the other (Bardizaktsi et. al., 2010, II, 121). The monastery is surrounded by stone ramparts with two guard towers in the west. Containing freshwater springs, the monastery is completely ruined but was said to have a total of 26 rooms, apart from summer-winter residences with one of which was the leadership building. Within the monastery there is an old and small stone

masonry church of uncertain date –but said to be nearly a thousand years old – with a dome carried by rectangular pillars. Surrounded by a large estate, the monastery had vineyards, fields with rich agriculture and animal pastures, and a large forest of hazel and poplar trees. Resembling a farm, the monastery (Bardizaktsi et. al., 2010, II 85- 87) visited by Srvantsdyants in the same period was described as being ruined (Bardizaktsi et. al., 2010, II, 509).

#### ARCHITECTURE

The monastery and the church carry characteristics of traditional and very old Armenian architecture, which were constructed in plain and undecorated fashion, using reused stone from other structures.

The walls of the monastery are constructed of rubble stone and enclose a sloped area of 45.60x 30.40 m. There are no traces of plaster on the walls.





The entrance doorway, with wooden door jambs, is situated at the eastern end of the south wall. In addition to the entrance, this wall also contains two windows. The wall was constructed on rocky ground and supported by buttresses.

The walled settlement contains a church near the east wall with dimensions of 9.15x13.07 m. The church has a square plan with three apses. Unlike the monastery wall, which is of rubble stone and not plastered, the church was built of cut stone and spolia stones, with plaster observed in the interior.

Along the interior of the west wall of the monastery, traces of a roof are observed from an unknown period. According to local knowledge, the monastery courtyard once contained a pool, but no traces are visible today.

The three-apse square plan church was

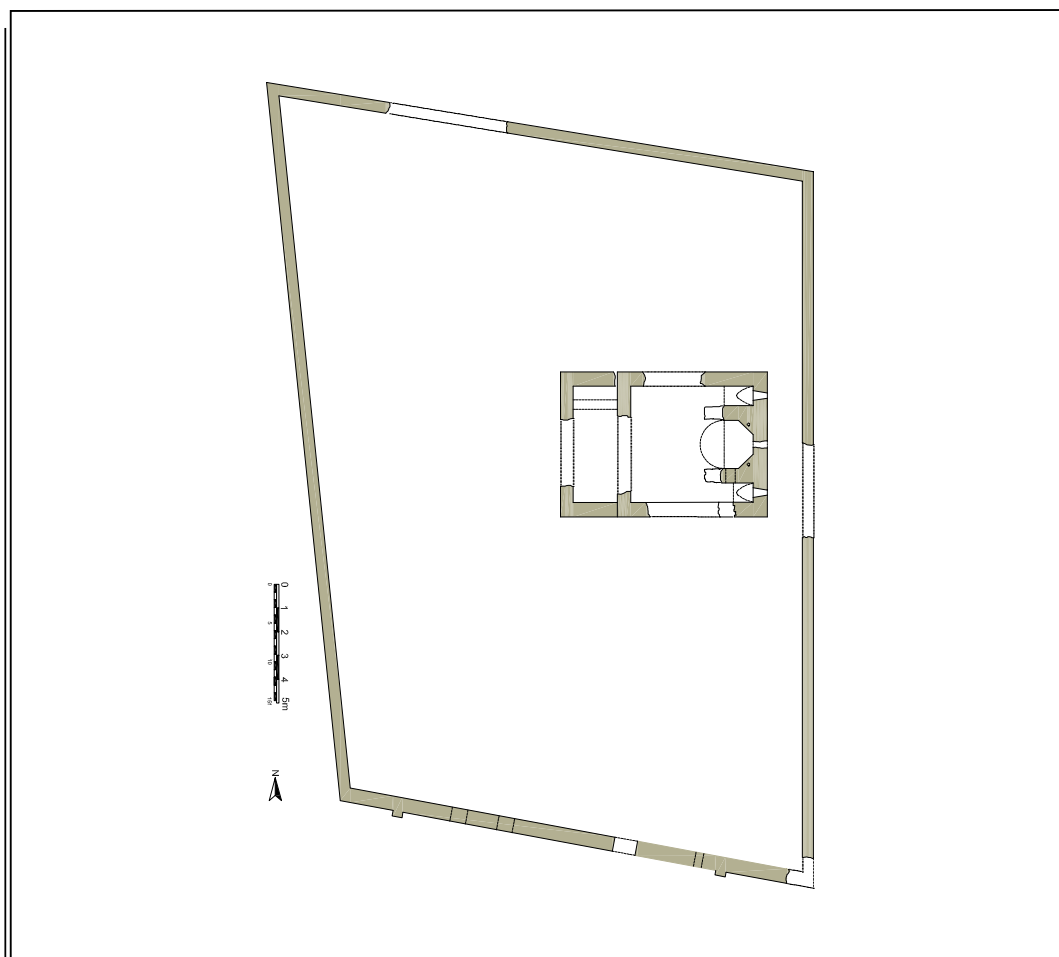
constructed of fine-cut stone, with massive supports in the west wall. Original plaster traces are observed on the walls. The roof is partially present. The roof of the central apse was a semi-dome, while the side apses were vaulted.

#### **PRESENT CONDITION**

The walls of the monastery are standing, but they don't give any information about the general structure. The plan of the church is partly observed.

The monastery walls and the church as a whole, have significant structural problems. The textures of all walls are affected by dampness in the sections near the ground level, while other sections have extensive material loss and degradation of stones due to weather exposure. The structure itself is at risk due to excessive collapse and demolished parts.





The monastery is located southwest of Ekinözü village, with a high and sloped location, accessed by a narrow pathway. There is a spring about fifty meters southwest, and gravestones are found a little further on.

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

To prevent excessive loss of material in the monastery walls, collapsed to different levels, reinforcements should be made. With very bad structural state, the church requires emergency preservation in the short term. Detailed research and excavation works should be performed on

the monastery walls, floor and church; then, survey, restitution and restoration projects may be prepared.

With consideration of the spring near the structure and the surroundings, a landscaping project should be developed and information panel should be placed near the structure.

*Monastery of the Holy Mother of God  
Kovanclar county, Ekinözü village*









# TADEM MONASTERY

CHURCH OF THE HOLY MOTHER OF GOD | SURP ASDVADZADZIN

Location: Elaziğ Central county, Yalnız village, Venk neighborhood	
Period/year of construction: 7 <sup>th</sup> century	GPS: 38°36'24.47" N 39°10'3.01"E
Present function: Not in use	Ownership status: Private property
Date and number of registry: Diyarbakır KVTVKBK 03.03.2000-2334; 30.03.2012-444 (1 <sup>st</sup> Group)	

Alin Pontioğlu

## HISTORY

Tadem Monastery, with a rich historical past, according to local tradition was founded by the Apostle Thaddeus and was an administrative

center of Armenia affiliated with the Byzantine Empire in the 6th and 7th centuries (Dadima). The architectural style of the monastery







church indicates it is an old structure; while the oldest written record mentioning the name of the monastery dates to 1628. Referred to, in handwritten texts dated 1628, 1651 and 1775 as Tadem Church of the Holy Mother of God, it is known that the Harput Archbishopric; which was first founded in Hulvenk at Surp Kevork Monastery, moved from Khule to this monastery.

Until 1915, the monastery had lands of notable size and administered nine villages in the region, and was an important site and place of worship for pilgrims (Yarman, 2007; Thierry, 2000).

#### ARCHITECTURE

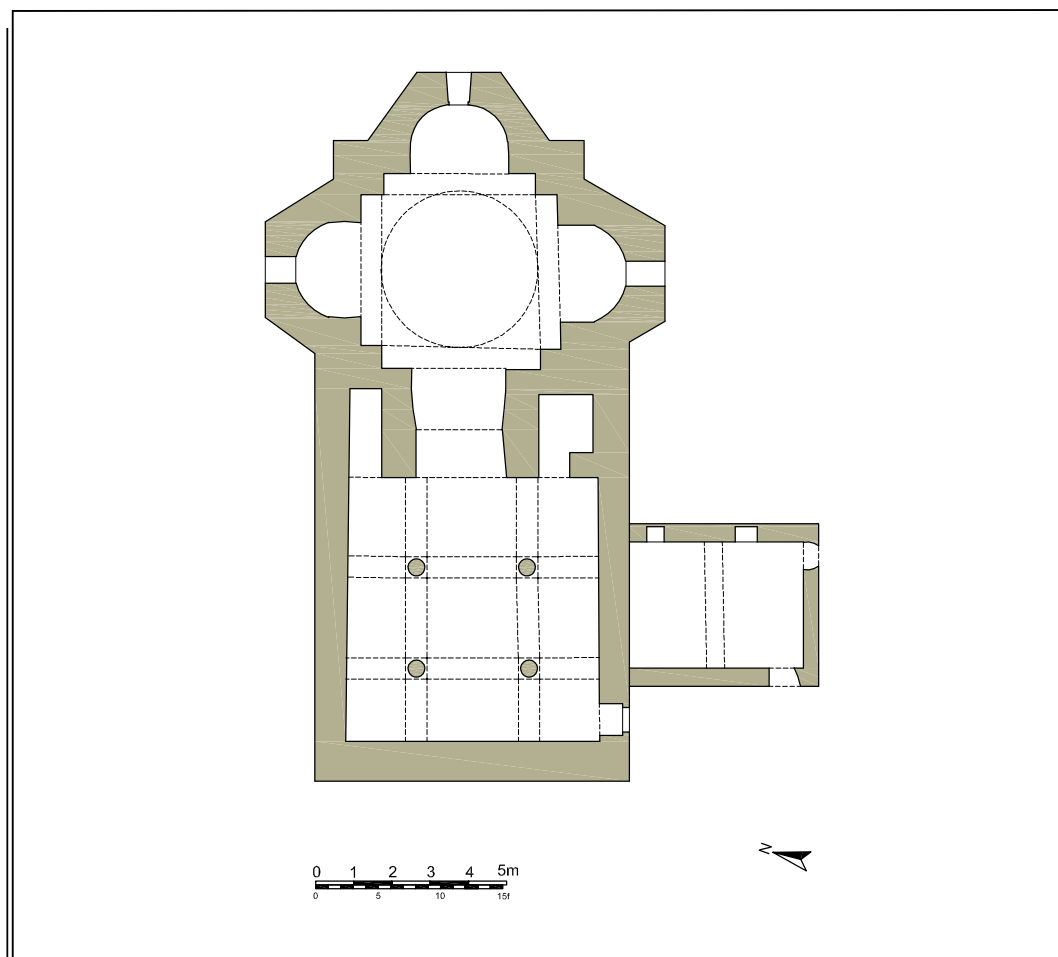
The monastery comprises the Church of the Holy Mother of God. The church has a tetraconch plan (four-leafed clover shape) with a free-standing, square shape without columns covered by a dome drum and dome. This type of structure was observed in Armenian

architecture since the 7th century, though the jamatun section with four monoblock columns, belongs to a later period (Thierry, 2000). On the south side, adjacent but independent from the church, there is a room with a window on its southern wall.

Thierry (2000), in his book, compares the four-leafed clover shape with cross-plan main section of the church and points out similarities to the Twelve Apostles Church (Kümbet Mosque) in Kars, in terms of layout and construction period. The walls of the church are masonry rubble stone, with thick white plaster on the exterior and thin white plaster on the interior. Additionally, in the jamatun, in places where the arches meet the walls, clay containers like pitchers are buried in the walls with mortar (16 containers). For the entrance door, windows, niches, arches and load-bearing buttresses intersecting the side walls, fine-cut stone is used. The dome is of brick.

*Church of the Holy Mother of God  
Elazığ Central county, Yalmız village, Venk neighborhood*





The structure comprises of two main sections, the jamatun and the church, and a secondary space adjacent to the south façade. The entrance to the structure is from the jamatun, with a stone-arched door on the southwest. The jamatun comprises three sections (naves) with four cylindrical columns with truncated pyramid shaped impostes and bases, linked to the walls with arches. Here the wall stones have plain cross motifs, polygonal niches and a baptismal font. In the east wall, there are two cell areas to the right and left (bell tower/sacristy/treasury). The ceiling of the central area has a barrel vault with lantern, with vaults covering the surrounding space. From here, a vaulted entrance leads to the main tetraconch planned church. The nave in the east of the church has

traces of steps on the floor, indicating an altar (horan). The main structure has a high dome above a square space formed by arches in the center, while the surrounding areas are covered with semi-domes. The internal dimensions of the church are 3.85x4.19 m. The jamatun is 6.65x6.90 m.

Tadem Venk is located 6 km southwest, as the crow flies, of Yalnız village, in Tadım Manastır neighborhood, in Elazığ. At an elevation overlooking the whole of Harput Plain, it is facing mountains comprising Hazar (Dzovk) Lake to the southeast.

Only the church building from the monastery remains. The dome and tetraconch layout of the church are noteworthy. The cut-stone clad church has apse window and four dome





windows. With rubble stone wall appearance, the jamatun section has an entrance door in the south wall. A rectangular room, though buried in soil, is noticeable, adjacent to the wall beside the door.

#### **PRESENT CONDITION**

The structure is in very bad shape, though the layout is preserved. The earth fill around the structure has risen and the entrance doorway is at lower level. The load-bearing system of the masonry stone walls has severe damage due to natural causes and vandalism in many places. The high floor level in the apse section of the main church has been almost totally destroyed. The south wall of the adjacent room is extremely damaged, with high risk of collapse.

The exterior of the church once clad with cut stone, remains now only as rubble stone, and the extremely degraded mortar has lost its binding quality. There is nearly 80 cm of soil and debris above the roof material of the structure. This debris adds additional loads to the load-bearing system. Moreover, roots of plants growing in the soil in the debris have penetrated the load-bearing system and caused damage.

The interior walls of the abandoned structure have been damaged by vandalism, with columns in the jamatun section broken off from where they join the lower level and their load-bearing capacity weakened. There are occasional fractures in corner columns and walls.

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

The structure has not lost its original characteristics, and its monumental importance is still notable. Due to its poor structural condition, because of the destruction in its walls and roof, the church may easily be damaged by natural disasters like earthquakes and floods. It is open to human and natural depredation.

The structure and monastery area should be fenced as an archaeological area and archaeological studies must be carried out. Considering the importance of the structure in terms of layout and architectural history, it is necessary to take immediate emergency precautions. Taking account of the structural

fragility of the building, careful interventions should be made to prevent further damage. The roof should be cleared, solutions should be used to kill the plants, and the entire roof be covered with a waterproof yet breathable material. In the jamatun, the weakened load-bearing columns should be supported with appropriate material to prevent collapse. It is necessary that the very weakened walls of the additional room adjacent to the south façade also be supported and protected.



# CHURCH OF THE HOLY MOTHER OF GOD | SURP ASDVADZADZIN

Location: Kovancılar county, Çakırkaş neighborhood	
Period/year of construction: Middle Ages	GPS: 38°45'15.6"N 39°59'15.9"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Diyarbakır KVTVKBK 8.10.1997-1992	

Armen Kazaryan

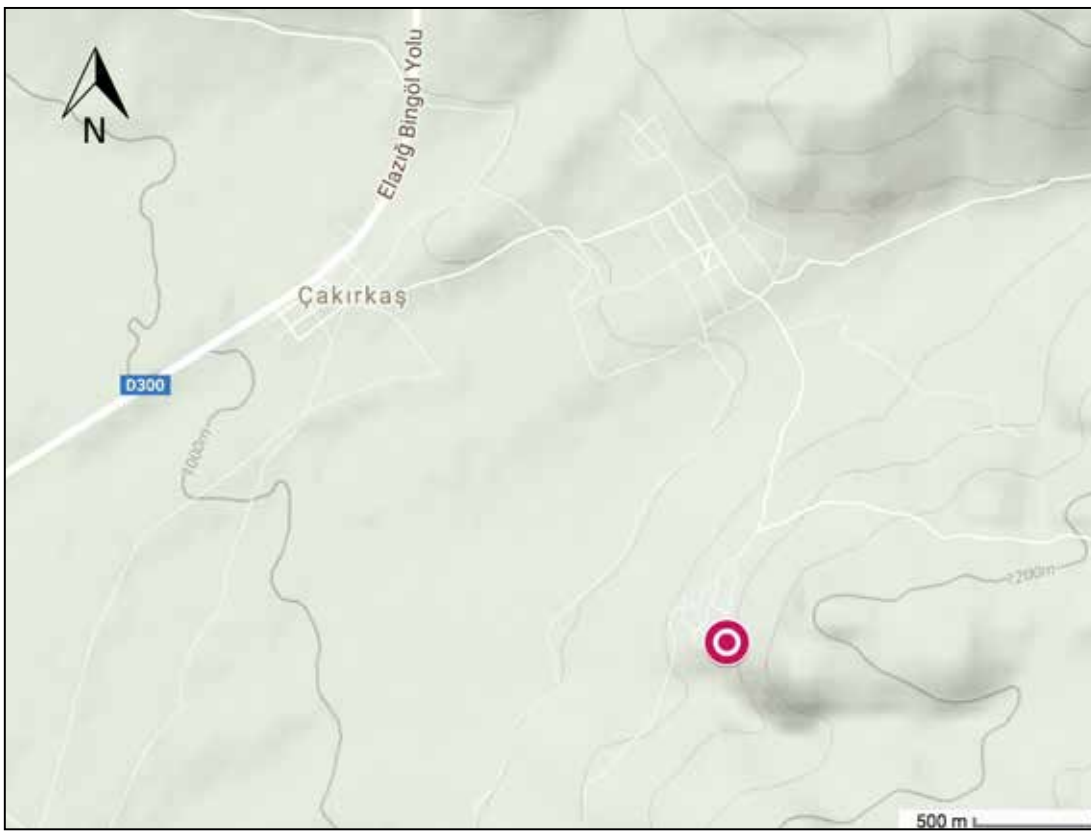
## HISTORY

There is no information about the monument in medieval historical sources. It is known that it existed as the Church of the Holy Mother of God in Hoşmat, in early-20th century. Old

drawings or photographs of the church are unknown. The monument is only partly studied; therefore, further studies should be carried out.







#### **ARCHITECTURE**

The ruins of this monumental edifice, identified as the Church of the Holy Mother of God, is situated 100 m to the southeast of Çakırkaş village, former Hoşmat.

During the last decades, the edifice was ruined and deformed in shape, and today it is impossible to fully understand even its typology. It is apparent that it was a type of cross-domed structure. We can only suggest some of the architectural features of the monument.

The only preserved parts are the rubble core of four heavy supports, the transition to the dome and the apse. It is difficult to understand whether the church had other spaces or chambers. Huge pillars under the dome no longer have their facing stone, and the remaining rubble gives us minimum information on the shapes and the architectural spaces or layout. Some protrusions of the rubble core imply the former existence of thin walls between the pillars,

except on the eastern side where the altar space was joined with the domed square space. Therefore, it could be possible that the simple plan of the church consisted of four large pillars and a domed superstructure (5.5×5.2 m) and the apse. The overall dimensions of the church are 13.50×10.40 m. Low semi-circular arched arms, arranged within the pillar's thickness, indicate a cross-plan. This kind of plan was unusual for Armenian architecture, but is well known in middle-Byzantine architecture; with or without galleries and additional rooms. The same architectural qualities are present in the Koimesis Church at Nikaea/Iznik (8th century (?), rebuilt after 1065), the Church of Kurşunlu in Bythina, the church near Yenişehir gate of Nikaea/Iznik, in the Church of Chora Monastery in Constantinople/Istanbul, etc. Beside the first example, all others date to the 12th or early 13th century.



The place of the entrance door is preserved on the southern part of semi-circle apse; probably there was a pastophorion behind that door. The places of entrances and windows of the church are not distinguishable.

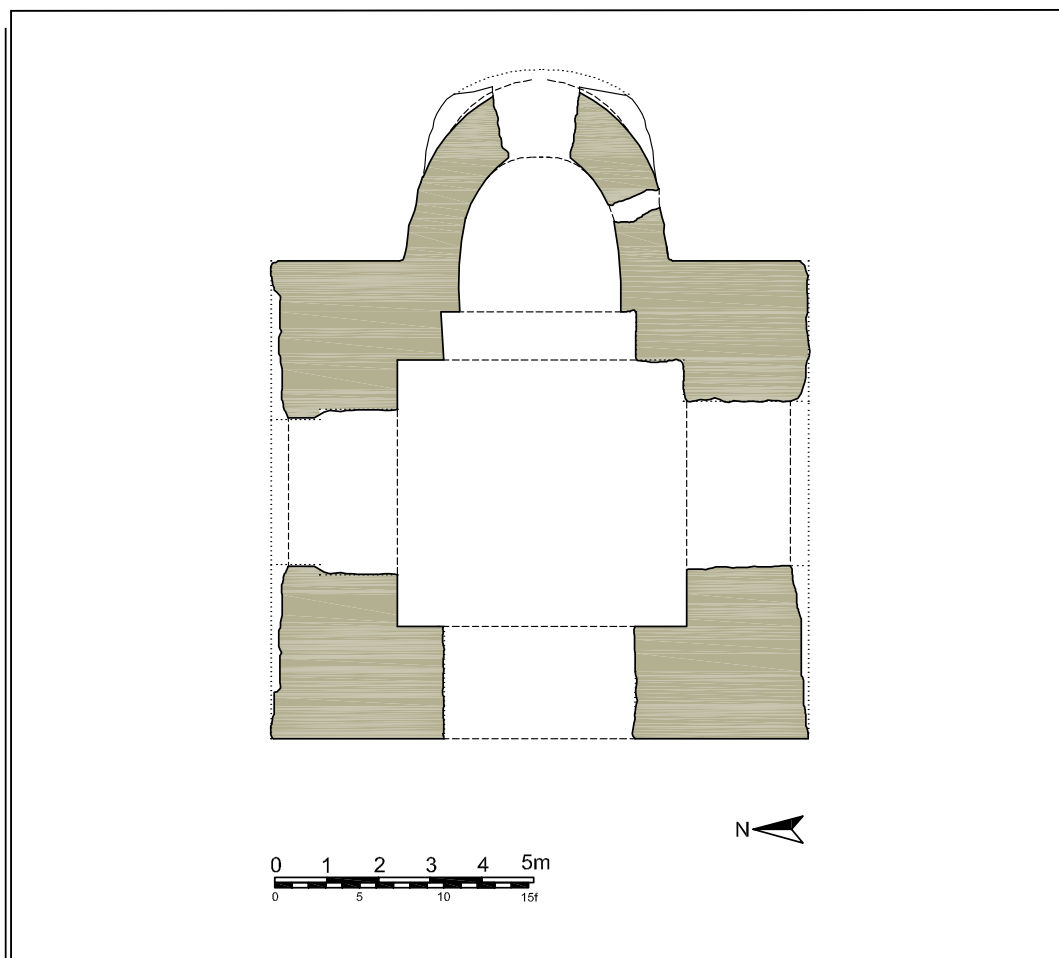
The sole architectural form, about which we may gain full information, is the transition from the wall corners to the base of the dome. Based on some blocks of preserved masonry in the southeastern corner, the transition consisted of squinches incorporated within the main shape of the pendentives. The squinches have typical late Antique or early Byzantine form; their high cylindrical surface ended in a half dome.

Another architectural detail was the cornice under the half dome of the apse. We find only one block preserved from this profiled circular belt.

The church was built in the traditional construction technique with fine-cut stones and

rubble core structure, except the main arches and the half dome of the apse, which were made from Byzantine type plinth brick. There are very thin residues of mortar. The use of brick was very popular among Armenian master-builders of nearby provinces of Mush and Vaspurakan. The masters of Hoşmat's church preferred using of cut stone slabs among brick constructions; and in the case of the arches and apse, they practiced only stone construction. In any case, all surfaces of the interior were covered with thick plaster and may have been painted.

Church of the Holy Mother of God in Hoşmat, which dates between 11th-13th century, is an interesting monument which carries the evident influence of the Byzantine architecture in typology of the plan, architectural detail and construction techniques. It is a work of frontier culture, which can be accepted as typical for the lands around medieval Kharberd.



#### PRESENT CONDITION

Unfortunately, the condition of the totally abandoned monument is very poor. Almost every stone block is damaged by vandalism, climate conditions and treasure hunters. Drawings and graffiti are seen all over the walls and stones. The rubble core of the main constructions is badly destroyed. Three of the main arches are barely preserved, only because of the mortar between their elements. Therefore, those arches are in the high risk of collapse. There are gravestones scattered around the area indicating that the place was used as a burial ground as well.

#### RISK ASSESSMENT AND RECOMMENDATIONS

Archaeological investigations should be immediately carried out and careful, intensive and knowledgeable conservation techniques should be used for the preservation of the remaining standing walls, rubble core and rare stone details. The archaeological site should be surrounded by a fence and information signs be put up to emphasize the importance of the monument.



# CHURCH OF SAINT GEORGE | SURP KEVORK

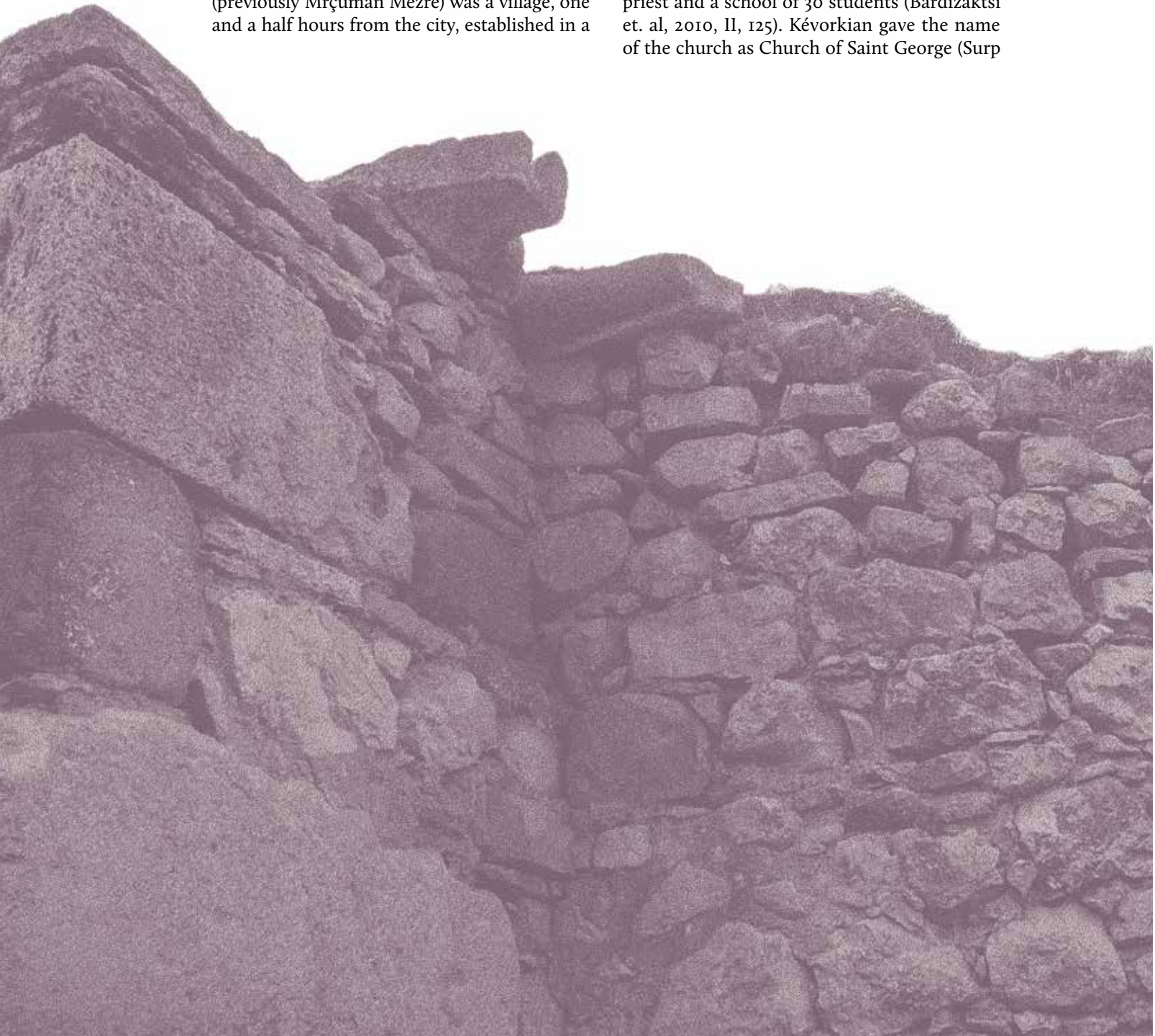
Location: Kovancılar county, Karınca village	
Period/year of construction: Middle Ages	GPS: 38°45'30.9"N 39°53'31.3"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Diyarbakır KVTVKBK 05.07.2007-1175	

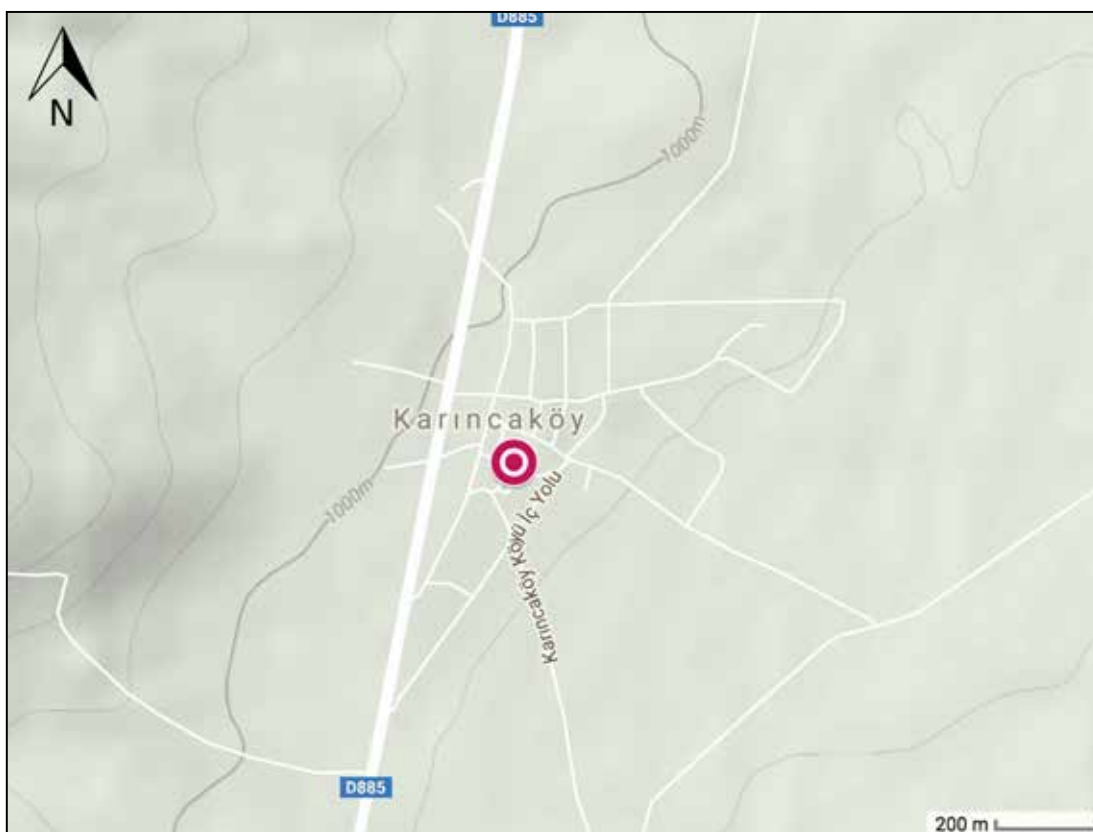
Armen Kazaryan, Elmon Hançer

## HISTORY

According to the information given in the memoir of Natanyan from 1878, Karınca (previously Mrçuman Mezre) was a village, one and a half hours from the city, established in a

northern valley housing 44 households and 265 Armenians. There was a small church with a priest and a school of 30 students (Bardizaktsi et. al, 2010, II, 125). Kévorkian gave the name of the church as Church of Saint George (Surp





Kevoork), and mentioned that there was a population of 180 Armenians in 20 households at the beginning of the 20th century with a school of 18 students (Kévorkian and Paboudjian, 2012, 412).

#### ARCHITECTURE

The building is an elongated hall with a single apse on its eastern side. Although damaged, the walls are still standing except the southeastern wall, which is totally demolished. Two pairs of very low engaged columns can be detected on the longitudinal wall, and huge arches above them used to connect the pillars. The wall rises above the engaged columns and the arches as well; therefore the hall was probably covered by a wooden roof construction instead of a vault. The two entrances to the church are preserved; one on the axis of the western wall and the other one in the eastern section of the northern wall, close to the engaged column. There are no

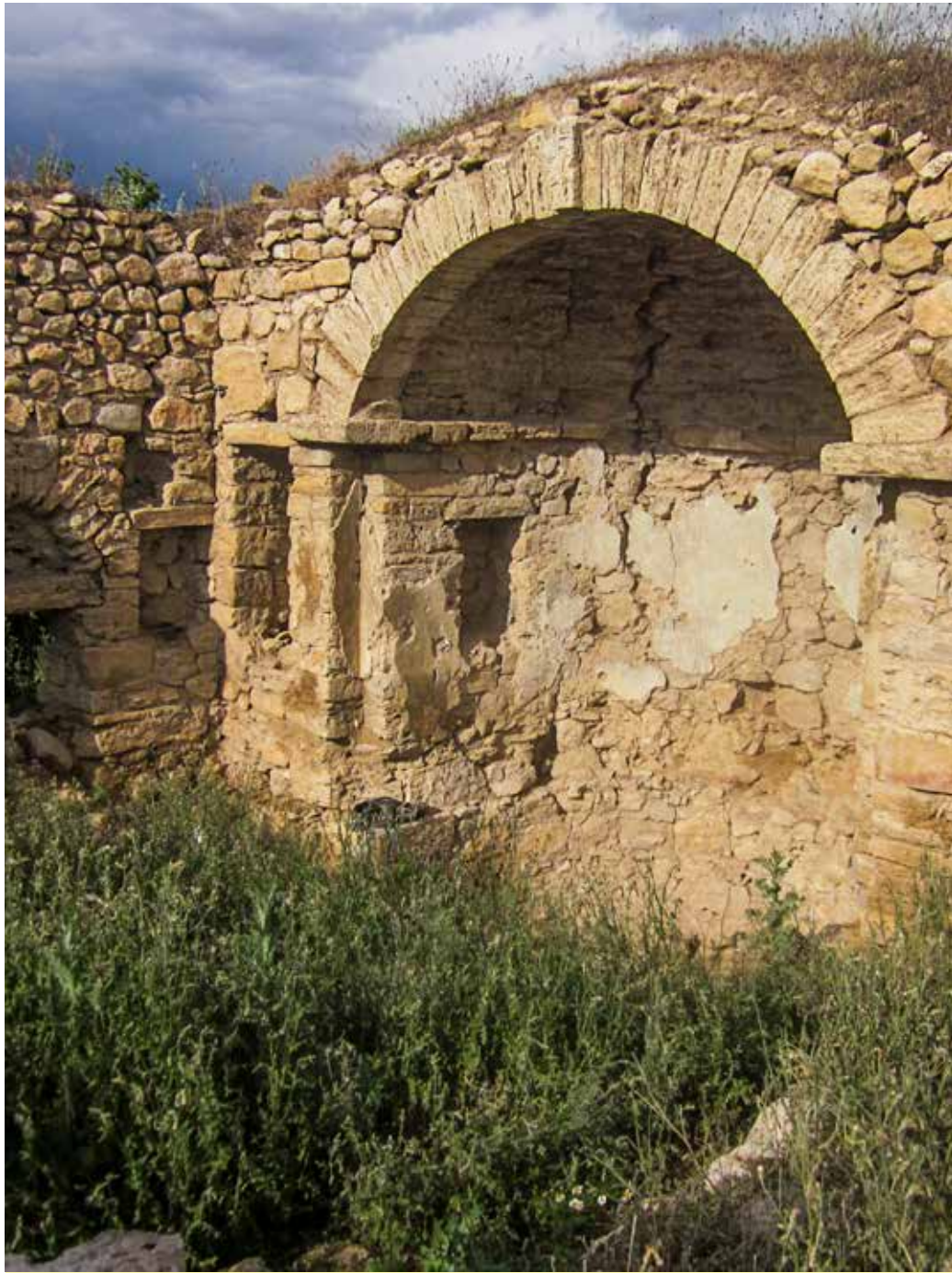
preserved windows. The northern wall, as well as the apse does not have any windows; there could have been one window opening above the western entrance, and some windows in the southern wall as well.

Inside the building, there are several rectangular niches: two on the apse's wall; two on the eastern wall, on the sides of the apse; and two on the northern and southern walls, close to their eastern corners (unfortunately the southern one is not preserved). The apse has an unusual shape due to its depressed arch. On its keystone, we can see an embossed cross and the Armenian letter 'E', representing 'Echmiadzin'. The arch of the apse is defined by a cornice of stone slabs, which ends at wide impost blocks at the corners of the apse.

From outside, the church has a very simple rectangular plan, with a gable roof over the main volume and the apse. Its form is unusual, but typical for Armenian monuments in Harput-



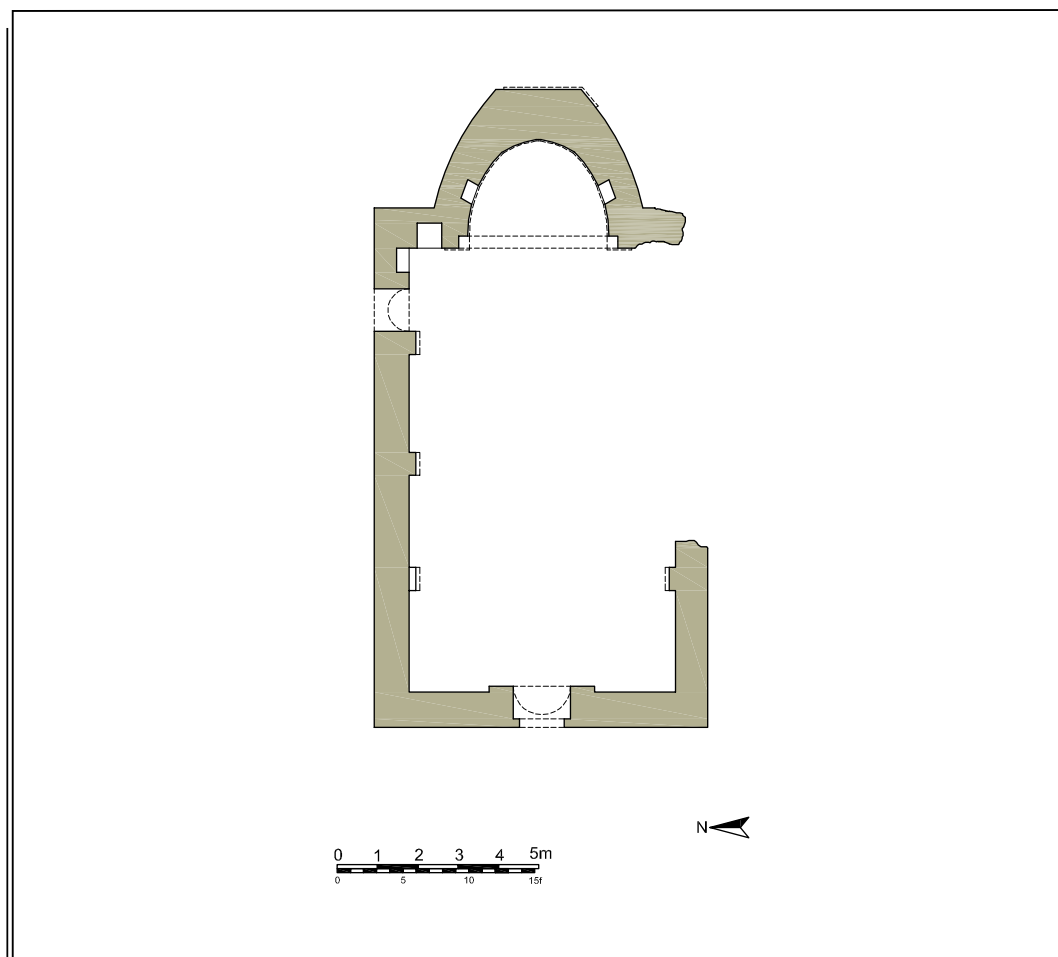
*Church of Saint George  
Kovancilar county, Karinca village*



Elaziğ. It has a semi-circular volume with a faceted eastern section. Only the apse and the part of the profiled cornice above it with some stone slabs of the roof is preserved intact. On the short section of the eastern wall close to the apse, there is a stone waterspout aligned with the stone cornice. Along the exterior façades, only the entrances are notable shapes,

with arches and niches above their monolithic stone lintels. There are also some unreadable inscriptions on the lintel of the western portal. The church was constructed using traditional medieval Armenian architectural features, with typical provincial details. The main construction material is rough-cut small stone. All important features (pilasters, arches, wall corners) were





built with fine-cut stone blocks of light-ochre colored sandstone. In the all preserved exterior corners, large stone blocks were used. Part of the corner stones in the southwest has unusual geometrical reliefs; it is very probable that they were former gravestones.

The interior surfaces of walls of the church were plastered; some fragments of plaster are preserved in the apsis and the semi-circular niche above the exterior western door lintel.

The church has a typical medieval ground plan, but some spatial solutions are unusual for 10th–14th-century Armenian architecture. The roof construction system, numbers of niches in and around the apse, shape of the apse and doors, as well as the letter 'E' on the apse's arch, all suggest the possibility of a later date construction.

#### PRESENT CONDITION

The monument is seriously ruined. The main hall's superstructure is completely destroyed. The southern wall is totally destroyed, while the others are partially destroyed. Beside its structurally unstable condition, the building is in a neglected state, and is covered with garbage. The floor is dug, and some huge holes are in the places of previously indicated graves. Around the building, its collapsed stones and other remains lie unpreserved. The western façade and the main entrance are currently part of a private garden.

#### RISK ASSESSMENT AND RECOMMENDATIONS

Undoubtedly, the structure needs further archaeological investigation and conservation measures should be taken as soon as possible.

# KINDIK CHURCH

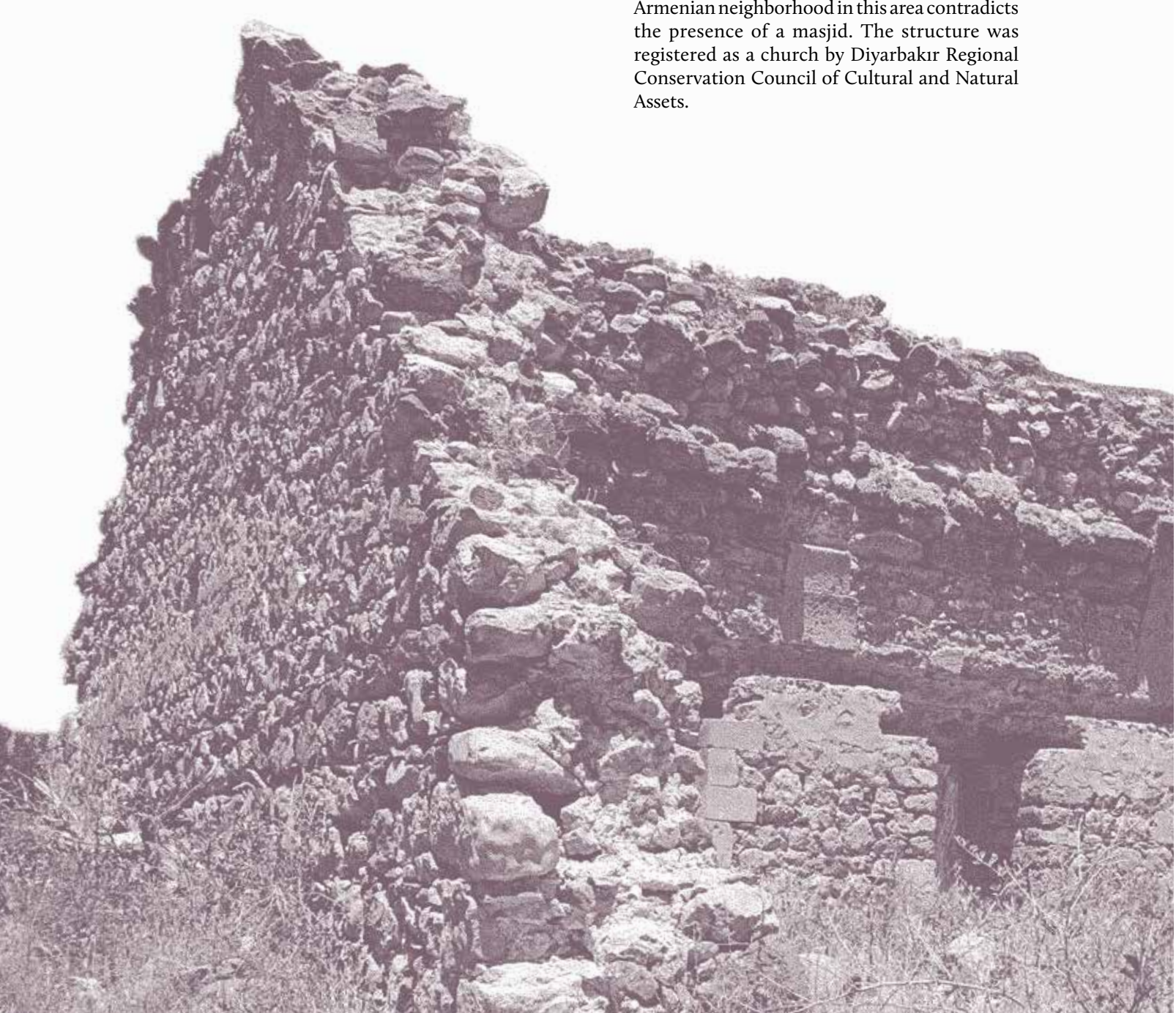
Location: Palu county, Aşağı Palu neighborhood	
Period/year of construction: Middle Ages, 13-14th centuries	GPS: 38°42'05.9"N 39°57'34.5"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: 18.10.2001-2669; 30.03.2012-446 (1 <sup>st</sup> Group)	

Suna Coutignies Kabasakal, Elmon Hançer

## HISTORY

According to the information on a sign prepared for the structure by Palu District Governership in 2014, the church has a construction history beginning in the Early Byzantine period, built

in 476-1453. After Palu changed hands, it is thought to be used as a masjid. Another issue is whether this Byzantine age sanctuary was or was not used by Armenians. The location of an Armenian neighborhood in this area contradicts the presence of a masjid. The structure was registered as a church by Diyarbakır Regional Conservation Council of Cultural and Natural Assets.





### ARCHITECTURE

North of Kindik rocks, on a hill overlooking Murat river, between huge rock masses, the Kindik Church has an east-west orientation. It was originally a vaulted masonry stone structure consisting of a single space rectangular with dimensions of 11.0x16.0 m, that is currently collapsed. Later, parallel to the building along the north wall, another space was added and it is thought to have been used as a mosque. Due to its location, there is a high possibility that it might have been a monastery structure. There is no surviving apse of the church. The arched entrance in the later space suggests a wooden cantilever over wood or stone columns, though there is no definite evidence of this.

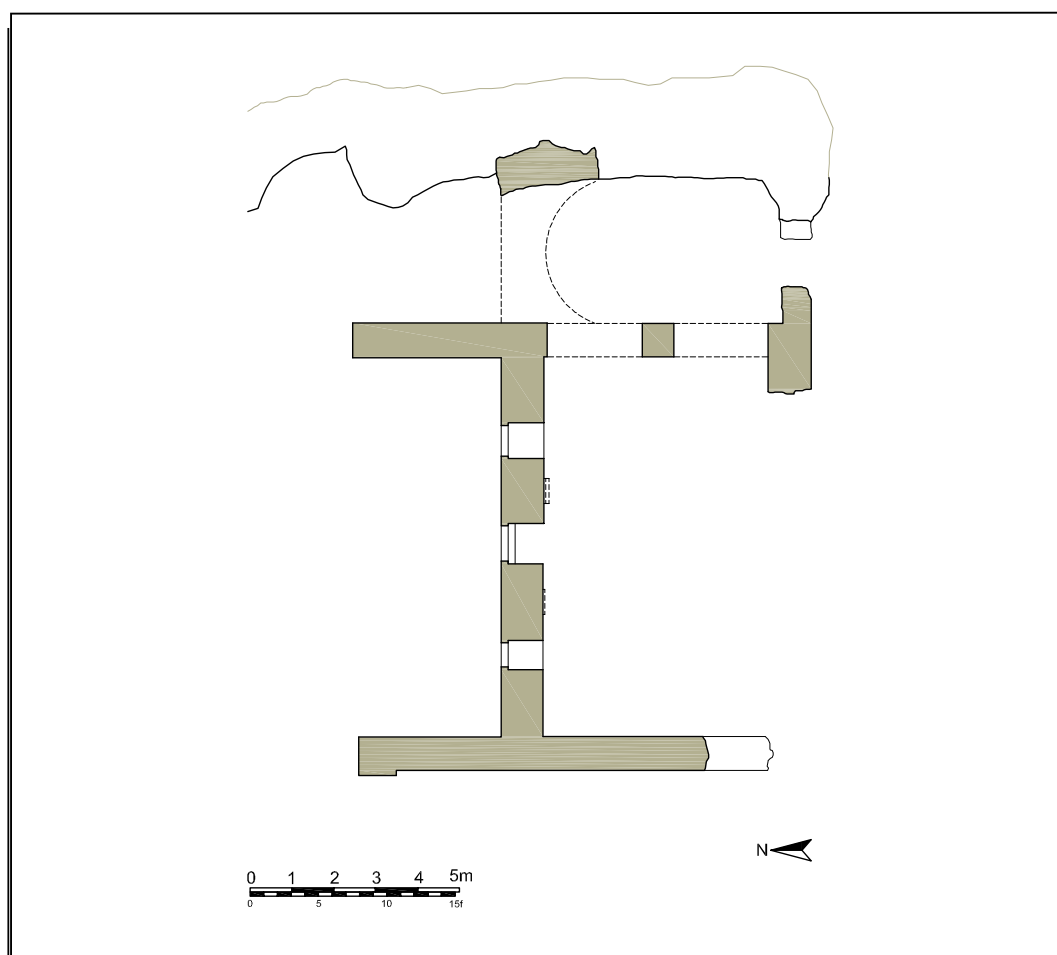
The walls of the church were built with masonry rubble stone, with fine-cut stones used for arches, external wall endings, window and door sills. There are traces of plaster on the internal and external walls.

The internal and external areas have similar construction techniques. The two arches carrying the barrel vault (of which only the initial section in the walls remain), were built of cut stone. In the north wall, traces of the vault are visible. There are two cut stone, wide arched openings in the east wall. From these openings one enters the narrow area to the east of the structure, which is covered with a barrel vault with north-south orientation.

In the north, the entrance wall contains a door with flat lintel and two windows on either side. The end sections of the walls projecting north in the east and west of this section were built of cut stone, and the roof was vaulted.







#### PRESENT CONDITION

The east and west walls of the semi-open area in front of the structure are partially destroyed, and the vault totally collapsed. In the interior, the south wall and west wall are largely demolished. All walls have significant degrees of collapse and material loss, with cavities in stones and structural fractures in the walls. The entire floor is covered with rubble.

The structure is north of the rocky elevation of Kindik, in an area only accessible through a narrow, difficult pathway. Though access is difficult, it is an important landmark in the region due to its location.

#### RISK ASSESSMENT AND RECOMMENDATIONS

The structure is largely collapsed and open to natural and human depredation.

An emergency prevention project should be prepared before research excavations or survey, restitution, restoration and documentation studies are conducted. Within this project, instead of the careless information panel existing today, an information panel with comprehensive information should be placed. Accompanying the preservation project, a landscaping project which appreciates location of the project and presents the site better should be prepared.



# THE CHURCH IN KALLAR NEIGHBORHOOD

Location: Keban county, Kallar neighborhood	
Period/year of construction: 19 <sup>th</sup> century	GPS: 38°47'40.6"N 38°44'13.6"E
Present function: Not in use	Ownership status: Keban Municipality
Date and number of registry: TKTVYK 13.02.1986-1838; Diyarbakır KVTVKBK 26.01.2011-3660 (1 <sup>st</sup> Group)	

Suna Coutignies Kabasakal, Elmon Hançer

## HISTORY

After Keban (Lusataric in the ancient period, Gaban in Armenian), linked to Harput Province, passed under Ottoman administration it took the name "Keban Maden" district. Keban

Maden was enriched by silver, iron and copper mines with a history of thousands of years. After authorities halted operation of the mines, it shrunk into into a small town over time. "The







population of the district in 1914 comprised 53 households, a total of 265 Armenians, 24 Orthodox Armenians, 300 Turks and 200 Kurds. The most beautiful structure in the administrative center was the Meryem Ana/ The Holy Mother of God Cathedral with the adjoining school” (Kévorkian and Paboudjian, 2012, 377). According to Sirvantsdyants, the great governor’s residence was in Keban Maden, where the mines had shut ten years before. During the years the mines operated, a society comprised of Greek, Armenian and Turkish laborers, master craftsmen and merchants lived in this district, linked to Dersim, Harput and Diyarbakır. When Sirvantsdyants visited in 1878, he stated that Keban, with only 100 Armenian households, was not in a good state and mentioned the presence of a magnificent church left after the Greeks migrated, the large structure of Church of the Holy Mother of God (Surp Asdvadzadzin) with flamboyant decorations, another abandoned church and a school without a teacher (Bardizaktsi et. al., 2010,

II, 399-400). According to information from the 1896 Yearbook of Ma’murat’ül-aziz Province, all of the 95 households were non-Muslims and the structure in Kallar neighborhood, belonging to the Greek community was called Toma Church (Bayındır, 2012).

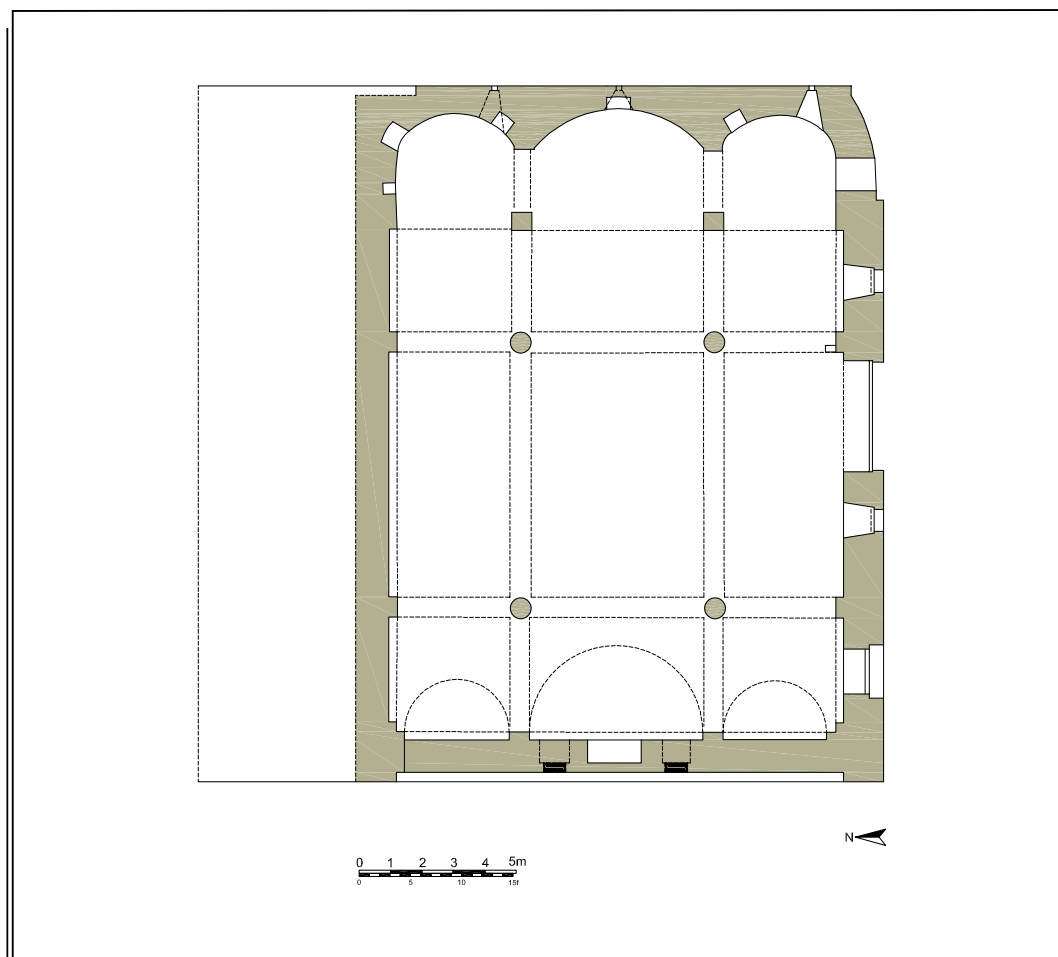
According to the Turkey Cultural Heritage Inventory prepared by the Hrant Dink Foundation, there is no Greek church situated within the boundaries of Kallar Neighborhood. As a result, the ethnic affiliation of the structure is uncertain.

#### ARCHITECTURE

The church has a rectangular plan with dimensions of approximately 14.5x20.0 m. There are three naves separated by four 35 cm diameter stone columns and three apses. The width of the central apse and the nave is nearly 9.0 m and is higher than the nearly 3.6 m wide side naves. The central apse is covered with a semi-dome, while the side aisles have barrel vaults. The internal width of the original entrance was 1.8 m. The height of







the structure is nearly 8,5 m. The keystone of the arches linking the columns is nearly 7 m high. On the exterior, the southern apse is circular, while the other apses have flat walls. The walls are of masonry rubble stone; with windows, doorframes, voussoirs and corners made of fine-cut stone. The arches above the windows are slightly pointed.

The roof was earth-covered. On the east façade, there is a gable roof with a stone eave. In the northwest, there is a waterspout and stone eaves. The exterior walls are unplastered masonry, while the interior is plastered, with traces of extremely degraded frescos. The columns separating the naves in the center of the spaces are comprised of two cylindrical blocks of stone, with plain impost capitals. The arches connecting the columns were constructed to project outside the vault. Similarly the projections of the arch supports are visible in the walls.

#### PRESENT CONDITION

The church is located in the center of Keban, within the market area near the municipality building. There is a row of shops adjoining its north wall. The main entrance door and west windows on the west façade are below the current road level and have been closed. A disproportionately large, 3,5 m wide door was opened in the south wall of the structure for access in later periods. The original ground level is not fully observed due to interventions to the floor level.

There is severe material degradation linked to damp in the whole structure. There is efflorescence, due the cement-based plaster used in repairs. The frescos have been destroyed, with very few remaining traces. The roof is covered with plants.

Previously used as a depot and garage by the local municipality, the church building is currently abandoned.



*The Church  
Keban county, Kallar neighborhood*





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

The layout, material and roof are largely preserved, with severe moisture problems in the structure. It is unavoidable that these problems will increase as long as the building remains abandoned and closed. As the tie rods linking the arches have been removed, the structure is weakened. Though the external walls have not undergone much change, the interior has been degraded due to inappropriate use and the changes within have damaged the architecture of the structure. Due to the legal difficulties in removing the shops along the north façade, this area may remain as it is at present, but it is necessary to excavate the buried west façade and open the original doorway, evaluate the current entrance façade and door according to survey/restoration projects, resolve the severe moisture problem in the interior and clean the roof cover.

The central location of the structure, the municipal ownership and the will to re-function the building by the local administration should be assessed as advantages. The building should be re-functioned in a manner appropriate to its architecture and meaning. Survey, restitution and restoration projects should be developed and the building should be preserved, with information panels placed to inform local user on its significance.



# CHURCH OF THE HOLY MOTHER OF GOD | SURP ADSVADZADZIN CHURCH

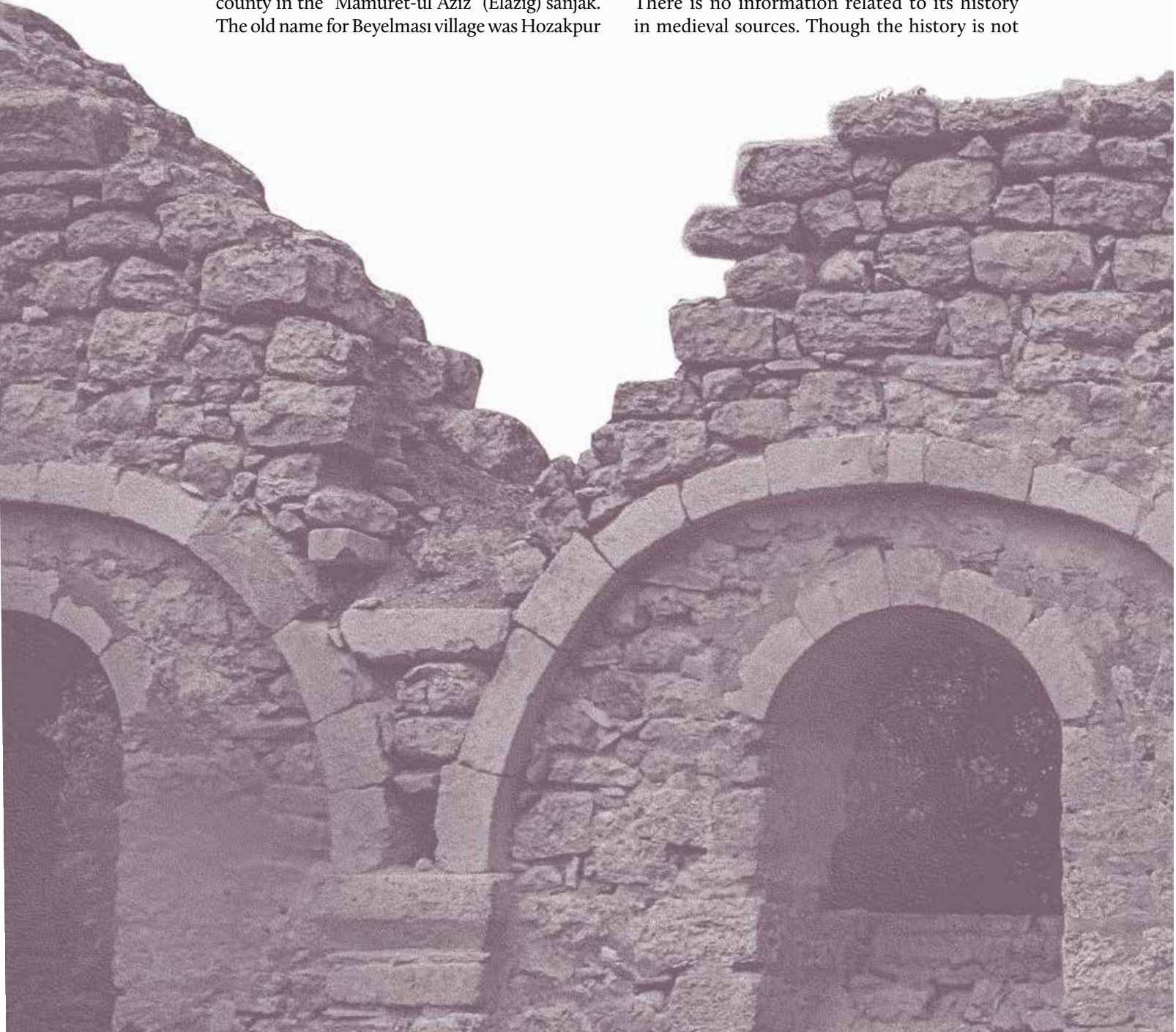
Location: Ağın county, Beyelması neighborhood	
Period/year of construction: Late Middle Ages	GPS: 38°59'09.1"N 38°43'37.2"E
Present function: Not in use	Ownership status: Private property
Date and number of registry: 15.09.2010-332I; 22.02.2012-314 (1 <sup>st</sup> Group)	

Armen Kazaryan, Elmon Hañçer

## HISTORY

Referring to the division of the Ottoman administration at the beginning of the 1900s, Ağın was a sub-district linked to Eğin (Kemaliye) county in the “Mamuret-ül Aziz” (Elâziğ) sanjak. The old name for Beyelması village was Hozakpur

in Armenian (Khozağpür: meaning pig spring). Located in the Küşne locale of Beyelması, the church is to the south of Beyelması village. There is no information related to its history in medieval sources. Though the history is not







known, the remains of a church in a village called Kuşna is recorded as being called Church of the Holy Mother of God (Bardizaktsi et. al., 2010, 316; Kévorkian and Paboudjian, 2012, 357, 383).

It is very difficult to make any suggestions about construction date of the monument. It could be either Medieval period, presumably between 7th and 13th centuries, or the late Medieval period. The shape of the apses, and their relation with large main hall possibly indicate the late Medieval period.

#### ARCHITECTURE

The ground plan of the edifice suggests a spatial structure and is fully understandable. It has a rectangular plan and three apses in its eastern side. Longitudinal walls of the hall are equipped with low engaged columns, which carry arches. Above the engaged columns, between the arches, a second row of impost blocks is present, from which large arches spring, passing over the hall transversally. The span of these arches is very

large, suggesting a single-span roof covering the hall. The vault level is flush with these arches. All three apses have shallow projections, which do not appear from the outside. Therefore, the church has rectangular plan from the exterior as well. The dimensions of the rectangle are approximately 17×10 m.

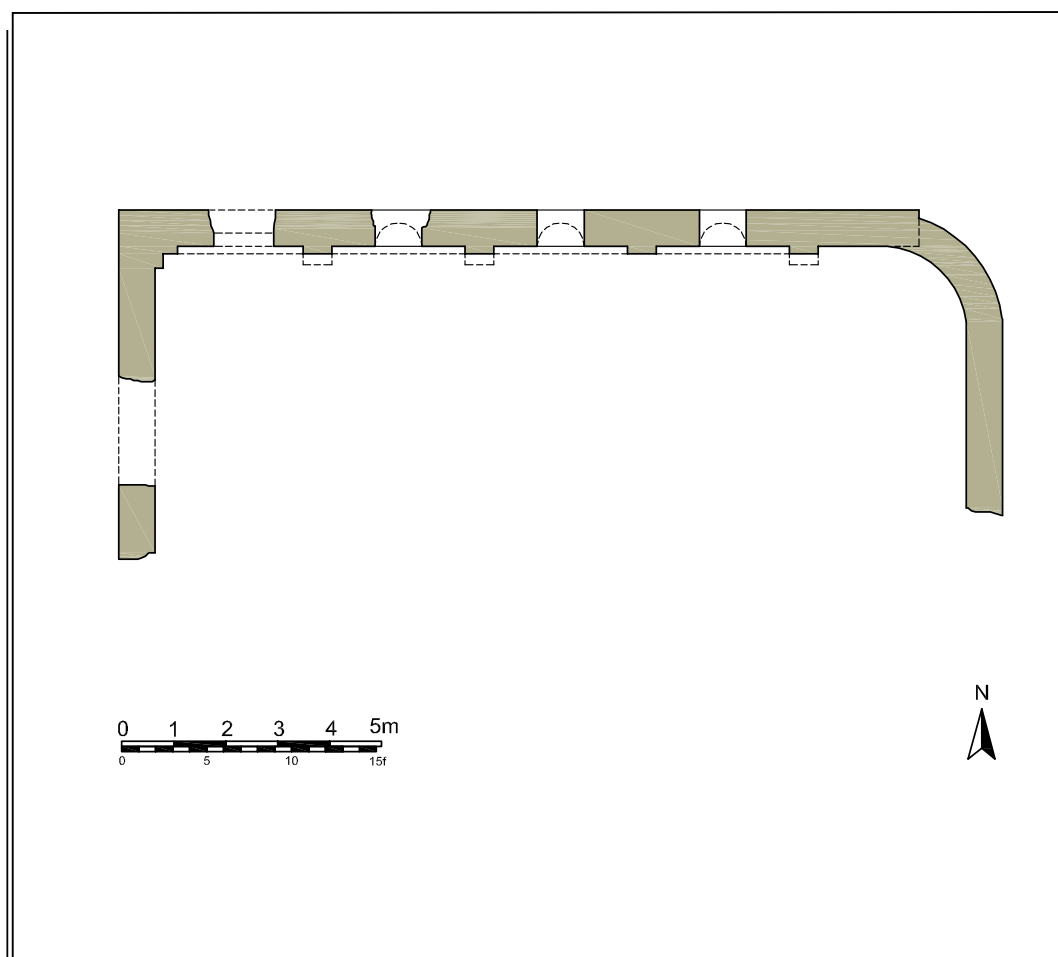
The church has two entrances, which are partly preserved, one in the axis of the western façade and the other in the western section of the northern wall. Large arched windows existed in the other sections of the same wall and probably in the southern wall. There is no information on windows in the western wall and in the apses.

The church was built with traditional Armenian construction techniques. All engaged columns, arches and architectural elements are constructed from fine-cut blocks of light ochre sandstone. All other constructions, including the vault, are made with rough-cut stones, which is typical for provincial architectural traditions.









#### **PRESENT CONDITION**

Only the northern wall is preserved up to the beginning of the vault. The western wall and the apses are partly preserved, and the trajectory of the southern wall could be traced underneath the ground. To the north of the monument, one can see graves that have been excavated by treasure hunters. The building is open to external factors of damage.

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

It is necessary to undertake an archaeological study of the church and its surrounding territory. The area should be cleaned, defined with a fence and an information be placed. Conservation works should be initiated before it is too late.

# CHURCH OF SAINT JOHN THE BAPTIST | SURP GARABED

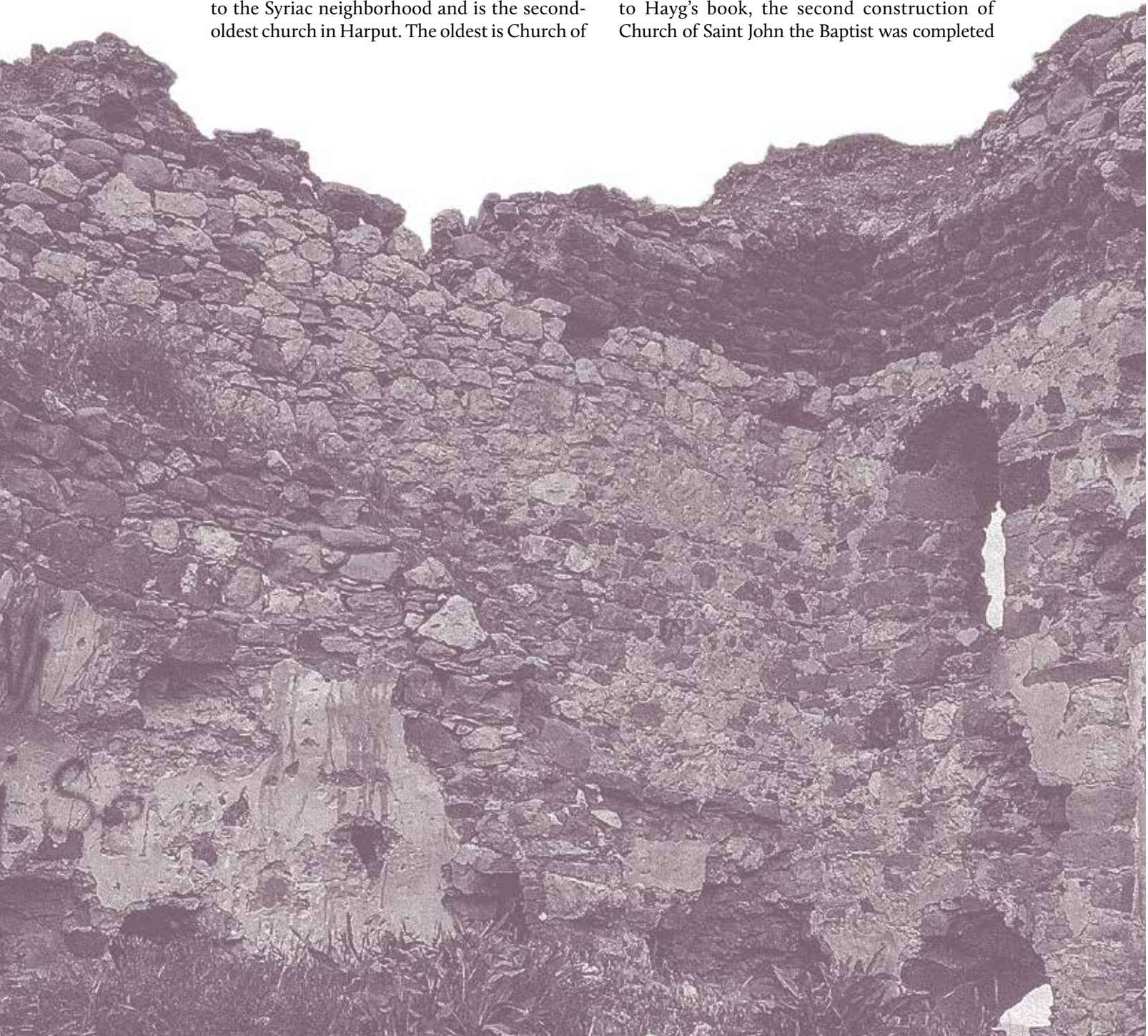
Location: Elaziğ Central county, Harput neighborhood	
Period/year of construction: Late Middle Ages	GPS: 38°42'17.6"N 39°15'28.1"E
Present function: Not in use	Ownership status: Elaziğ Special Provincial Administration
Date and number of registry: GEEAYK 9.4.1982 A-3562; 30.05.1985-1089; 15.12.2011-214 (1 <sup>st</sup> Group)	

Suna Coutignies Kabasakal, Elmon Hançer

## HISTORY

Church of Saint John the Baptist is situated in the lower neighborhood, in very close proximity to the Syriac neighborhood and is the second-oldest church in Harput. The oldest is Church of

Holy Mother of God (Surp Asdvadzadzin), rising on the rocky area near Harput Castle. According to Hayg's book, the second construction of Church of Saint John the Baptist was completed







### ARCHITECTURE

by a decree in the 1870s (Hayg, 1959, 489). According to Sunguroğlu, this church, located in Gürcübey neighborhood in the east of Harput and first constructed of wood, was demolished in 1850 by an authorization obtained from the local administration, some Armenian houses around were included with the church and construction began for a larger masonry structure. The Muslim community was uncomfortable with the growth of the church and construction was halted for a time due to complaints submitted to the local administration and even to Istanbul before the church was later completed. After the declaration of the Constitutional Monarchy (Meşrutiyet), a domed church, larger than before, was constructed along with adjacent school and priests' houses (Sunguroğlu, 1958, I, 347). During archaeological excavations in recent times, a large gravestone was removed from slightly below the floor level of the church and placed in the local museum. This stone is the only memorial written in Armenian found in Harput to date and is estimated to be more than 150 years old (Agos, 2016).

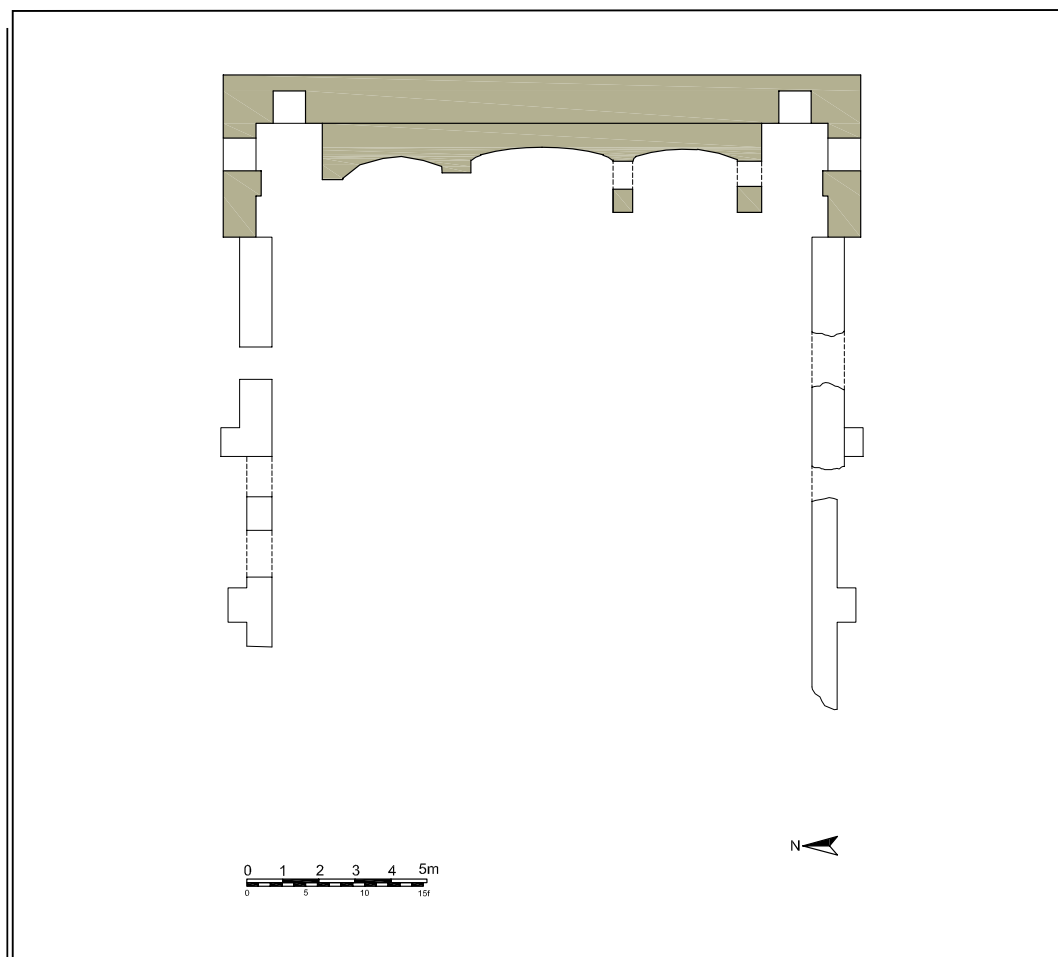
Church of Saint John the Baptist is located north of the old settlement of Harput, in the Armenian neighborhood, in the lower section of Harput Castle. With a large portion demolished, the remaining section of the masonry rubble stone structure has dimensions of 15.0x8.0 m. The structure has three apses, with two very small lateral cells and a rectangular, almost square, plan. There are indications that it might have had five naves. It is an example of original Armenian church architecture.

The exterior length of the east wall is 18 m, while the remaining section of the north wall is nearly 11 m long, with traces on the ground continuing to 15 m. The wall thickness in the lateral cells (north and south walls) is 90 cm, while it is 70 cm in other sections. In the east wall of the side cells, there is a niche, with one window in the outer walls of nearly 90 cm width. Windows with the same dimensions are repeated at the upper level. Of the three apses in the east wall, the central apse measures nearly 3.94 m, with the north apse 2.53 m and the south apse 2.90 m. On the two side walls

*Church of Saint John the Baptist  
Elazığ Central county, Harput neighborhood*







of the structure, there are two arched openings of nearly 1.10 m width. In the exterior sections of the two side walls, there are two buttresses with dimensions of 50x90 cm. The west wall of the structure is completely demolished and it is necessary to conduct research excavations to determine how far the north and south walls extend toward the west.

The walls are masonry rubble stone, with fine-cut stone corners. The roof is completely lost; however, there are traces of a dome over the apses. The voussoirs are of cut stone. There are pieces of plaster on the internal walls.

The exterior walls are constructed of masonry rubble stone, like the internal walls, with corners of fine-cut stone. There is a pair of buttresses on the north and south walls. There is no trace of plaster today on the outer façade.

#### PRESENT CONDITION

The north and south walls are partially standing, while the east wall is completely preserved apart from its upper section. There is no visible information about the end of the north and south walls and their upper levels. The roof is completely demolished, apart from some stone rows indicating the beginning of a dome roof partially observed in the lateral cell walls and central apse. The architectural layout is not fully visible.

Nearly the whole of the structure has large amounts of material loss and degradation. Although the east wall and lateral cells are still intact, severe degradation is observed in their masonry walls. The material loss in the north and south walls is slightly more advanced compared to the east wall.

*Church of Saint John the Baptist  
Elazığ Central county, Harput neighborhood*







The church is located north of Harput Castle, on the lower slopes of the castle at a point dominating the main road south and is easily accessed from the road. There is no active use of the area; however, visitors to Harput Castle use this road.

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

The structure is largely demolished and as there is no precaution taken around it, it is open to human and natural depredation and at high risk. The walls have deteriorated due to material loss, and this is more of a problem than severe structural degradation. A large portion of the north and south walls and the whole of the west wall are demolished. The ground level is filled with soil and covered with plants and weeds.

Initially, emergency preservation precautions should be taken, and the remaining section should be preserved. A detailed preservation and repair plan should be prepared, research

excavations completed and information about the dimensions and original levels of the building obtained. Later, detailed survey, restitution and restoration projects should be prepared. Even if the building is not physically restored, all details should be documented, long-term preservation precautions taken, environmental cleaning completed and information signs placed in the area. A landscaping project should be developed and the site should be included on the visitor route within the Harput Castle archaeological site.

# MONASTERY OF SAINT PAUL | SURP BOGOS

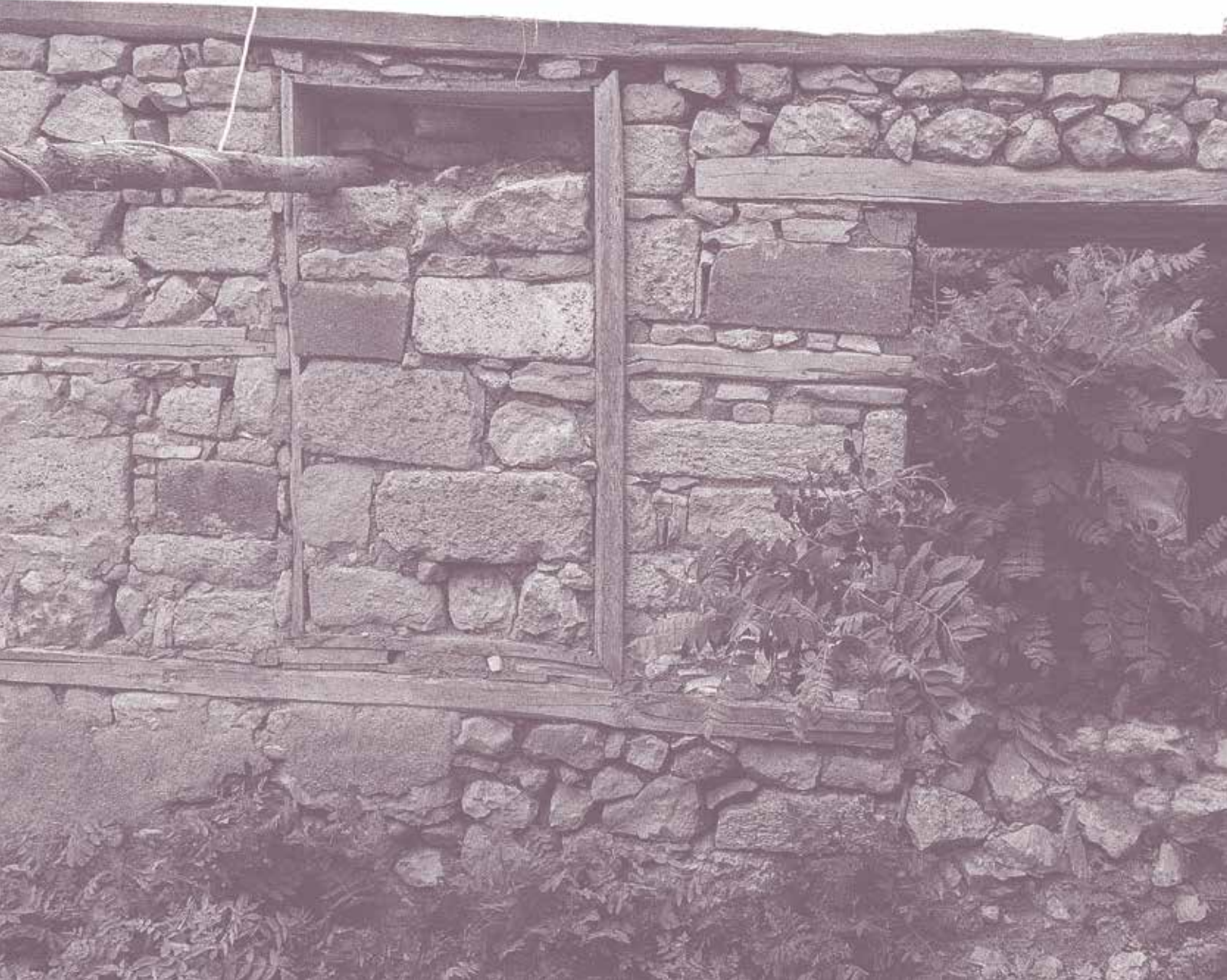
Location: Palu county, Yukarı Palu neighborhood, Amarat Gardens locale	
Period/year of construction: Unknown	GPS: 38°44'09.8"N 39°58'39.0"E
Present function: Garden	Ownership status: Private property
Date and number of registry: Diyarbakır KVTKVKBK 22.03.2003-3118; 30.03.2012-446 (1 <sup>st</sup> Group)	

Suna Coutignies Kabasakal

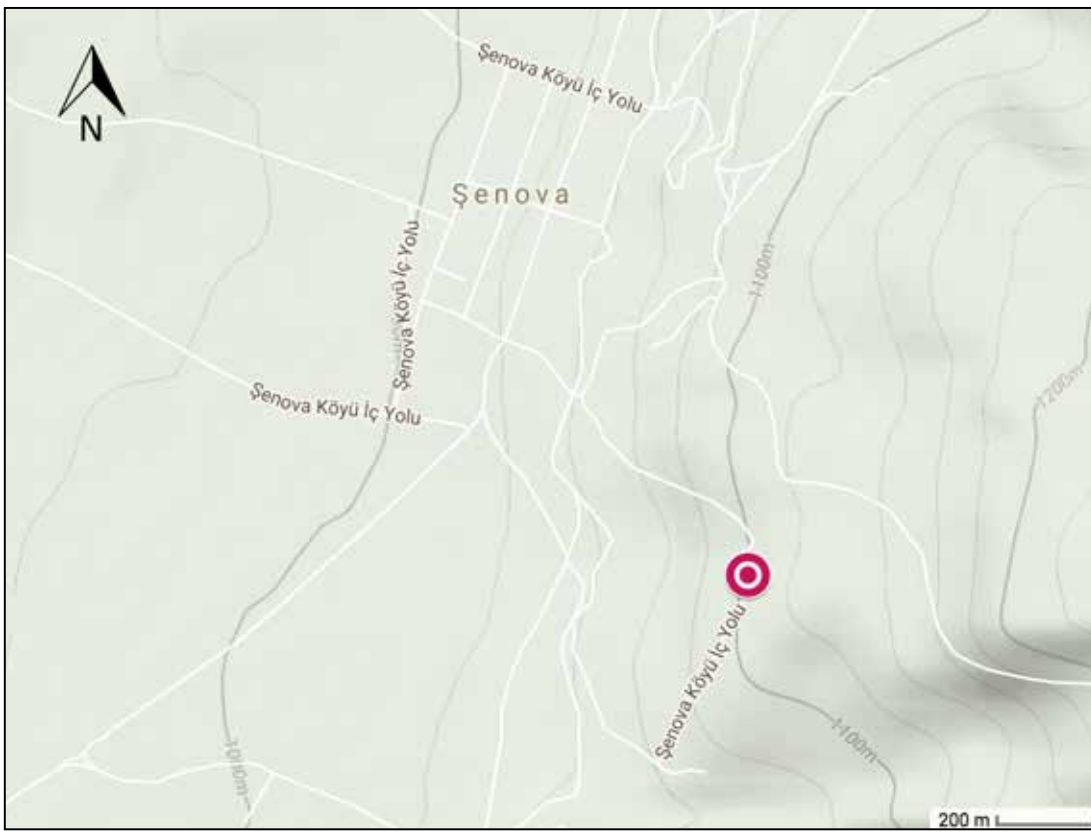
## HISTORY

Monastery of Saint Paul is nearly 1 km east of Nipşi (Nubshi) village in Palu county located in the Amarat Gardens area, known as Çınar by the locals. There are pairs of historical plane trees

with diameters of nearly 5-6 m on either side of the monastery structure. There are two pools with one immediately in front of the monastery and the other 30-40 m near it (Aydemir, 2014, 25).







### ARCHITECTURE

The monastery has rectangular plan with dimensions of 30x12 m. In addition to the main entrance in the west, in the north there is another entrance, probably opened later. Beside this doorway, there is a single arched fountain with height of 3 m. The monastery structure was built of cut stone at the corners, the walls with wooden beams, are of rubble stone. The windowsills and door lintels were timber. The earthen roof was carried by a timber frame, which has been largely destroyed.

In the upper portions on the right and left of the fountain next to the doorway, there are half-dome niches. On the right of the fountain there is a single room, with a door in the south, which seems to have been constructed later. The fountain is accessed by a stone-paved road and there is a large pool in front of the fountain. One of the most important characteristics of the monastery are the pool structures within the garden. With depth of 1.70 m, the pool has

rectangular form and was constructed of large cut stones. There is a fountain in the center of the pool. In the north and south of the monastery structure there are two pairs, for a total of four, historic and registered plane trees. A little further from the two plane trees in the north, there is a slightly smaller second pool. This pool was built of large cut stones like the first and has rectangular form. The water for this pool came from a second fountain, now completely demolished.

### PRESENT CONDITION

Some additions and changes to the plan indicate that the structure was used as a residence in later periods. With main entrance in the west, there is another doorway in the north that was opened later.

As the structure is currently in use, the material loss is at levels that may be resolved with small interventions. However, again due to its use,

*Monastery of Saint Paul  
Palu county, Yukarı Palu neighborhood, Amarat Gardens locale*



there are severe interventions and inappropriate changes to the structure. The additions to the building and pool in front of it are inappropriate, with the whole garden used in a careless manner.

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

Due to unregulated changes implemented for the repurposing of the structure, the original

fabric is being ruined. Due to a fire, the trees were severely destroyed and their trunks are completely empty.

To ensure appropriate and careful use of the privately owned structure, the owner should be persuaded to give consent for the preparation of a preservation and landscaping project that will provide more appropriate use of the water sources and the remaining structure.







# THE PUBLIC BATH IN HARPUR

## *Kızıl Hamam*

Location: Elazığ Central county, Harput neighborhood	
Period/year of construction: Late Middle Ages	GPS: 38°42'13,3"N 39°15'33,5"E
Present function: Not in use	Ownership status: Elazığ Assyrian Ancient Church of the Virgin Mary Foundation
Date and number of registry: 09.04.1982/A-3562 (1 <sup>st</sup> registration); 30.05.1985-1089 (2 <sup>nd</sup> registration)	

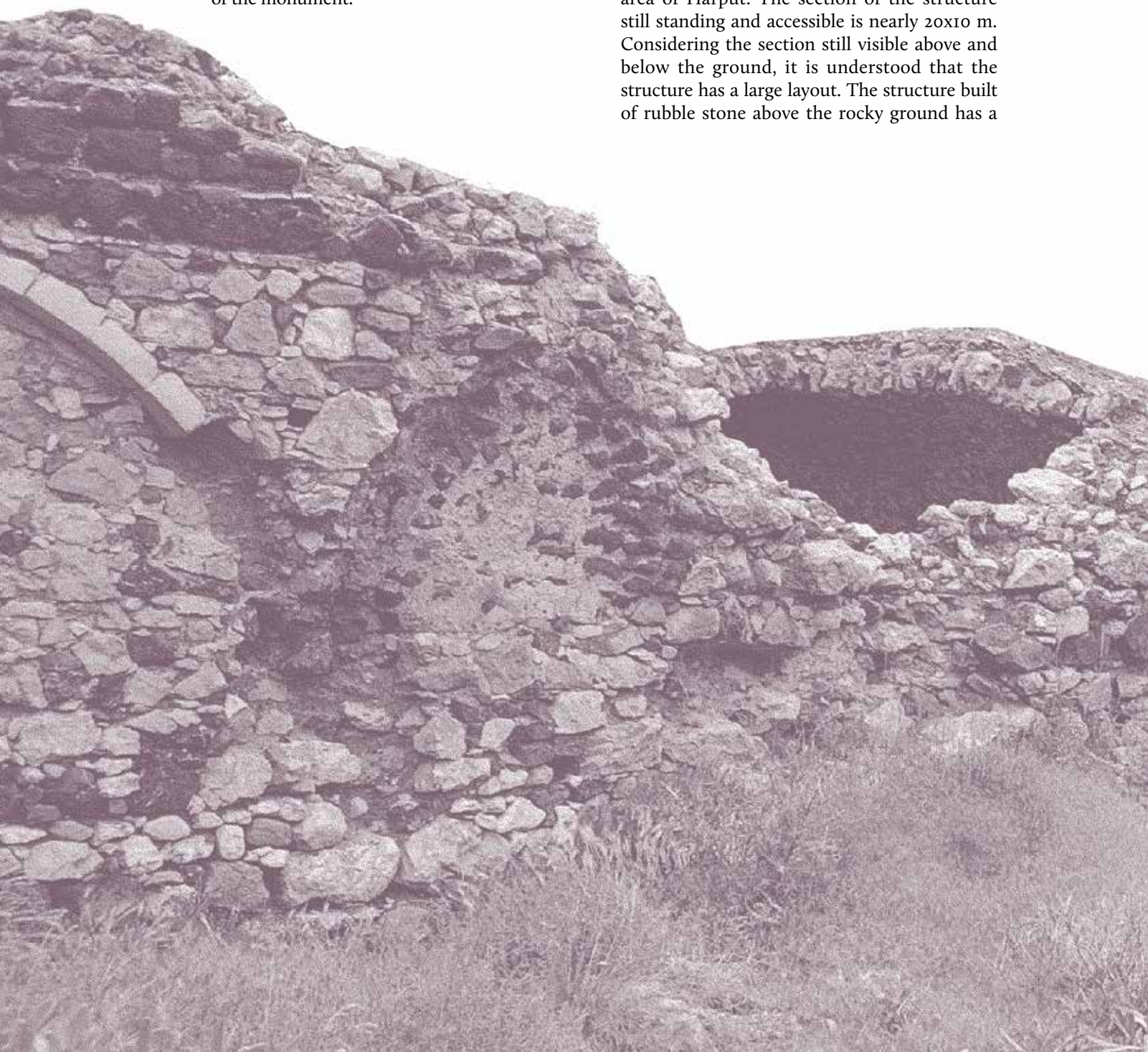
Suna Coutignies Kabasakal

### HISTORY

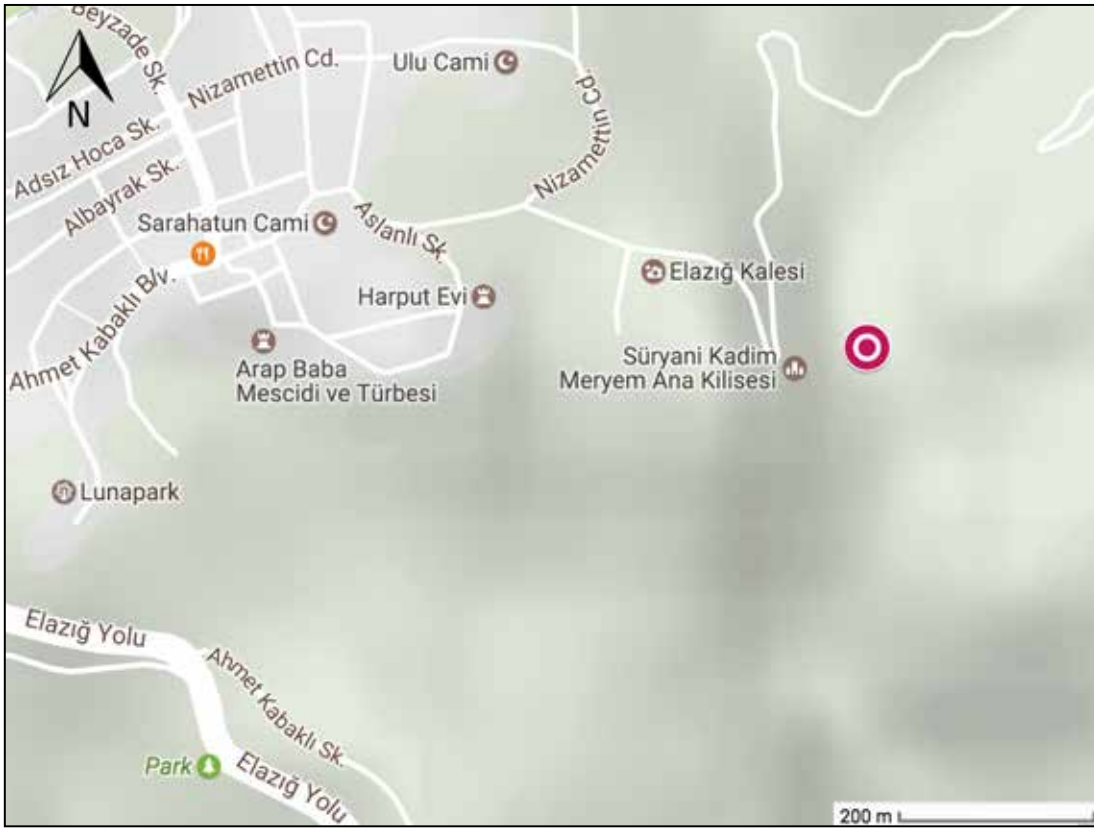
No information has been obtained on the history of the monument.

### ARCHITECTURE

The structure is located east of the old settlement area of Harput. The section of the structure still standing and accessible is nearly 20x10 m. Considering the section still visible above and below the ground, it is understood that the structure has a large layout. The structure built of rubble stone above the rocky ground has a







rectangular plan. As it sat on a sloped area and due to level differences, part of the structure is buried under soil. As the walls are demolished, the layout is not fully understood but it comprises of a classic public baths (hamam), with three sections.

The northwest wall, which is the only visible portion of the plan, is nearly 6.0 m long and with two arched windows of nearly 1m wide. The wall depth is approximately 70 cm.

All walls were constructed of rubble stone masonry. The interiors of the two windows in the north wall are higher and their voussiors are of cut stone.

According to the traces on the northwest wall, this portion is comprised of three sections. In each section, there are arches projecting nearly 25 cm from the walls. The walls are of rubble stone, and the remaining voussiors of one of the arches projecting from the walls is of cut stone. According to visible traces, the roof of the central space was a dome, with a vault over the side space. On the south corner of the wall there is a triple arch of monolithic cut stone and a window 80 cm wide.

Behind the northwest wall is an inaccessible, barrel-vaulted area with plastered internal walls, which is half collapsed. The rectangular structure has different sections on the southwest side, however these sections are inaccessible as well. Its single external wall, still standing above ground level, was constructed of rubble stone without ornamentation. There are two arched windows on the wall.

#### PRESENT CONDITION

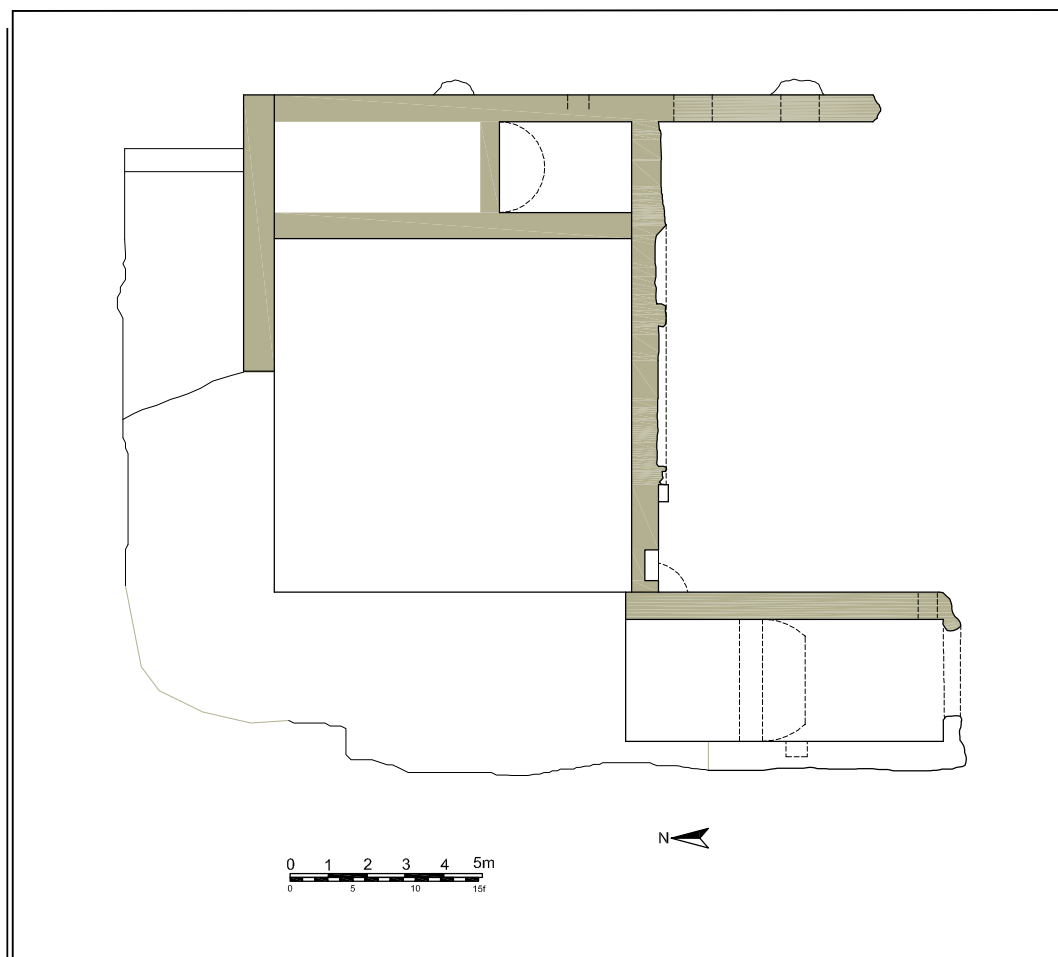
The plan is degraded and undecipherable. The roof is completely collapsed. As the structure is partly underground, all spaces have not been identified. Nearly all of the structure has serious loss in its fabric. The northwest wall is relatively sturdy, yet its upper and front sections are completely demolished.

The structure is on a pathway descending to the south of the road, east of Harput Castle. Access from the road is easy and the building is easily perceived from all roads and hills in the area. There is no settlement in the area; however, it is at an easily accessible point along sightseeing routes.

*The Public Bath  
Elazığ Central county, Harput neighborhood*







#### RISK ASSESSMENT AND RECOMMENDATIONS

A large portion of the structure is demolished and as no precaution has been taken for its protection, it is completely open to human and natural depredation and at high risk. Initially, emergency preservation precautions should be taken to ensure the survival of the remaining section. Cleaning of its surroundings and research excavations should be planned. After correct information is obtained through excavations, a detailed preservation and repair project including survey, restitution and restoration projects prepared.

In this way, after documentation of the structure, the area should be cleaned and landscaping with minimal intervention should ensure access, monitoring and presentation of the structure. Though it is distant from the road, the structure is visited by people traveling to the castle, so the bath should be presented to visitors with a detailed information panel.

*The Public Bath  
Elazığ Central county, Harput neighborhood*









# CHURCH OF SAINT JAMES | SURP HAGOP

Location: Elazığ Central county, Harput neighborhood	
Period/year of construction: Unknown	GPS: 38°42'14.78"N 39°14'53.27"E
Present function: Not in use	Ownership status: Elazığ Municipality
Date and number of registry: 30.05.1985-1089; 15.12.2011-214 (1 <sup>st</sup> Group)	

Suna Coutignies Kabasakal, Elmon Hançer

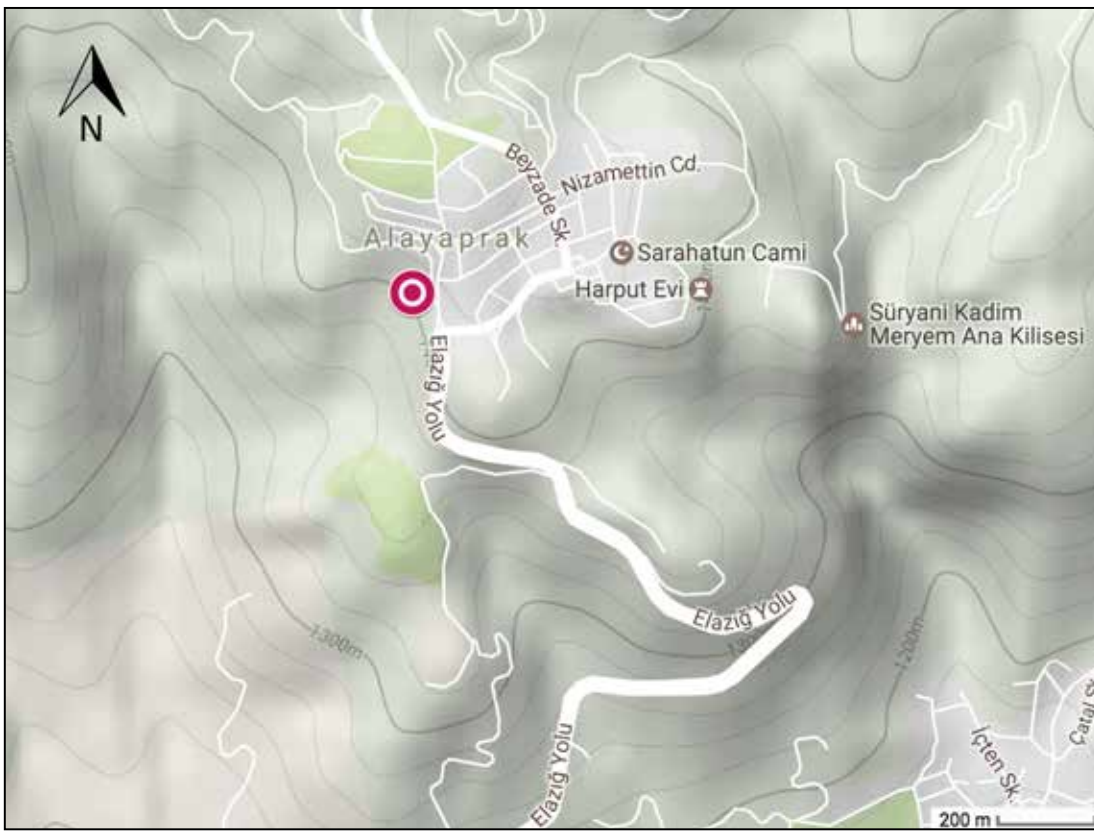
## HISTORY

Church of Saint James was established near Harput Castle, on the lower part of the slope where the region's most important college of Yeprad (Firat) College was located.

Natanyan mentioned that the 700 Armenian households of 4935 people formed a separate quarter within the city and this Armenian community had 4 Armenian neighborhoods







situated around 4 churches – each containing a school (Bardizaktsi et. al., 2010, II, 169,173). Without a history as old as churches in the Aşağı Neighborhood where Armenians lived for many long years, the Church of Saint James was under the care of rich Armenians who settled in the trade region near Turks in the upper neighborhood over time, and is recorded as being a structure surrounded by thick walls with a dome carried on four strong columns (Hayg, 1959, 499). When Priest Srvantsdyants visited Harput in 1878 he stated that one of the city’s churches in best condition was Church of Saint James (Bardizaktsi et. al., 2010, II, 410). Sunguroğlu gave the following information about the church; “Located in Şehroz neighborhood, when the size of the building, location and congregation of this church are considered, it is Harput’s largest church with a capacity of 500-600 people. This

place of worship, surrounded by heavy stone walls sitting on counterforts, is has vaults and earthen roof with the stone dome covered with soil. Illuminated by windows at second floor level, it also has a basement” (Sunguroğlu, 1958, I, 343).

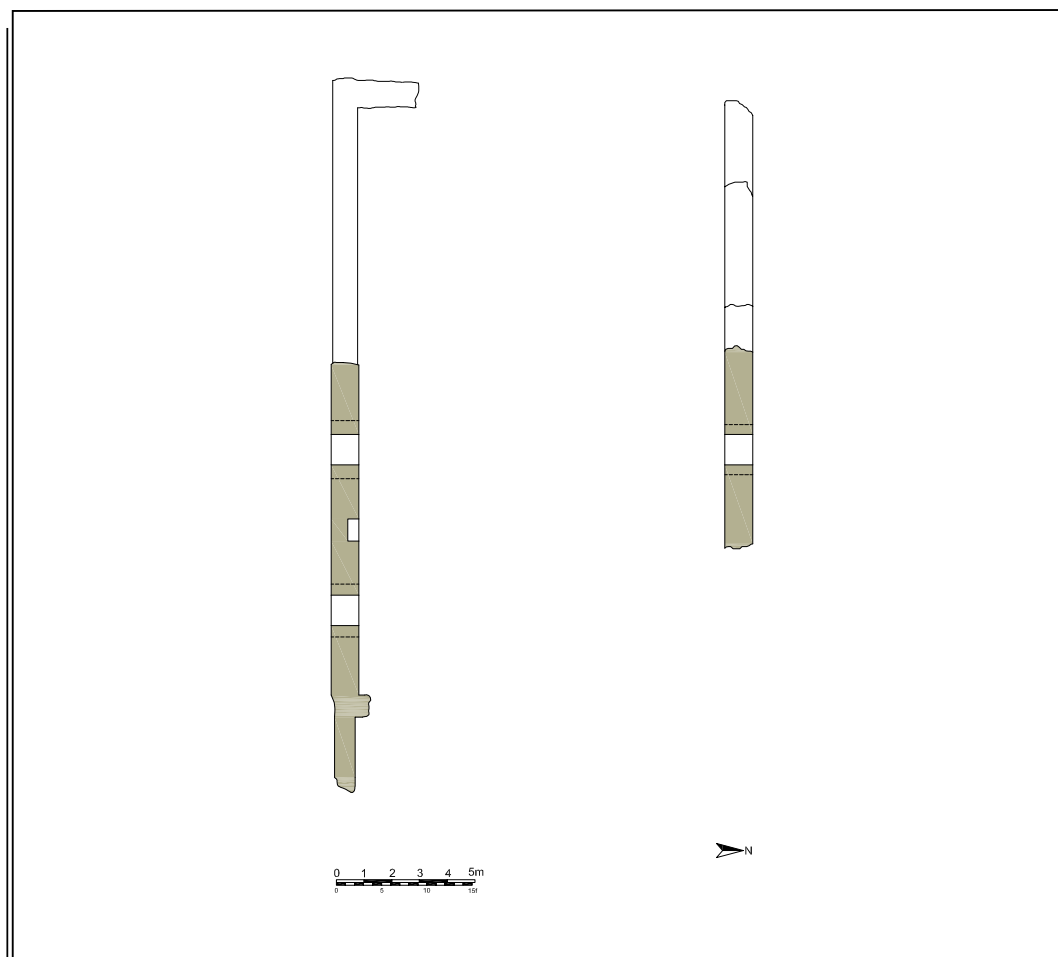
#### ARCHITECTURE

The remaining walls of the structure indicate a rectangular-plan church. The partially standing north and south walls are rubble stone masonry. The foundation traces of the east wall are visible. The north wall has an arched opening at the lower level, while there is an arched window on the upper level. On the south wall, there are two arched openings at the lower level, while there are three arched windows at the upper level. It is not possible to describe the roof covering of the building as it is completely destroyed. There are no foundation traces of the west wall.









#### PRESENT CONDITION

The church is currently close to a settlement area, west of the main road, on sloped ground at a level below the road. A very small portion of the walls remains standing and the north wall is proportionally more demolished than the south wall. There is material loss and severe corrosion in the walls.

#### RISK ASSESSMENT AND RECOMMENDATIONS

The remaining section of the structure, with large proportion demolished, is open to further human and natural depredation in the future. As the north and south walls are standing independently without support, their stability is very fragile with possibility of complete collapse.

Firstly, comprehensive research excavation and documentation should be conducted. The remaining portions should be reinforced and a preservation project prepared. Due to its location close to the road, an information panel should be placed and a project should be prepared for the presentation of the structure.

# THE CHAPEL IN HARPUT

Location: Elaziğ Central county, Harput neighborhood	
Period/year of construction: Unknown	GPS: 38°42'19.9"N 39°15'33.5"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Diyarbakır KVTVKBK 30.05.1985-1089, 15.11.2011-214 (Registration renewal-1 <sup>st</sup> Group)	

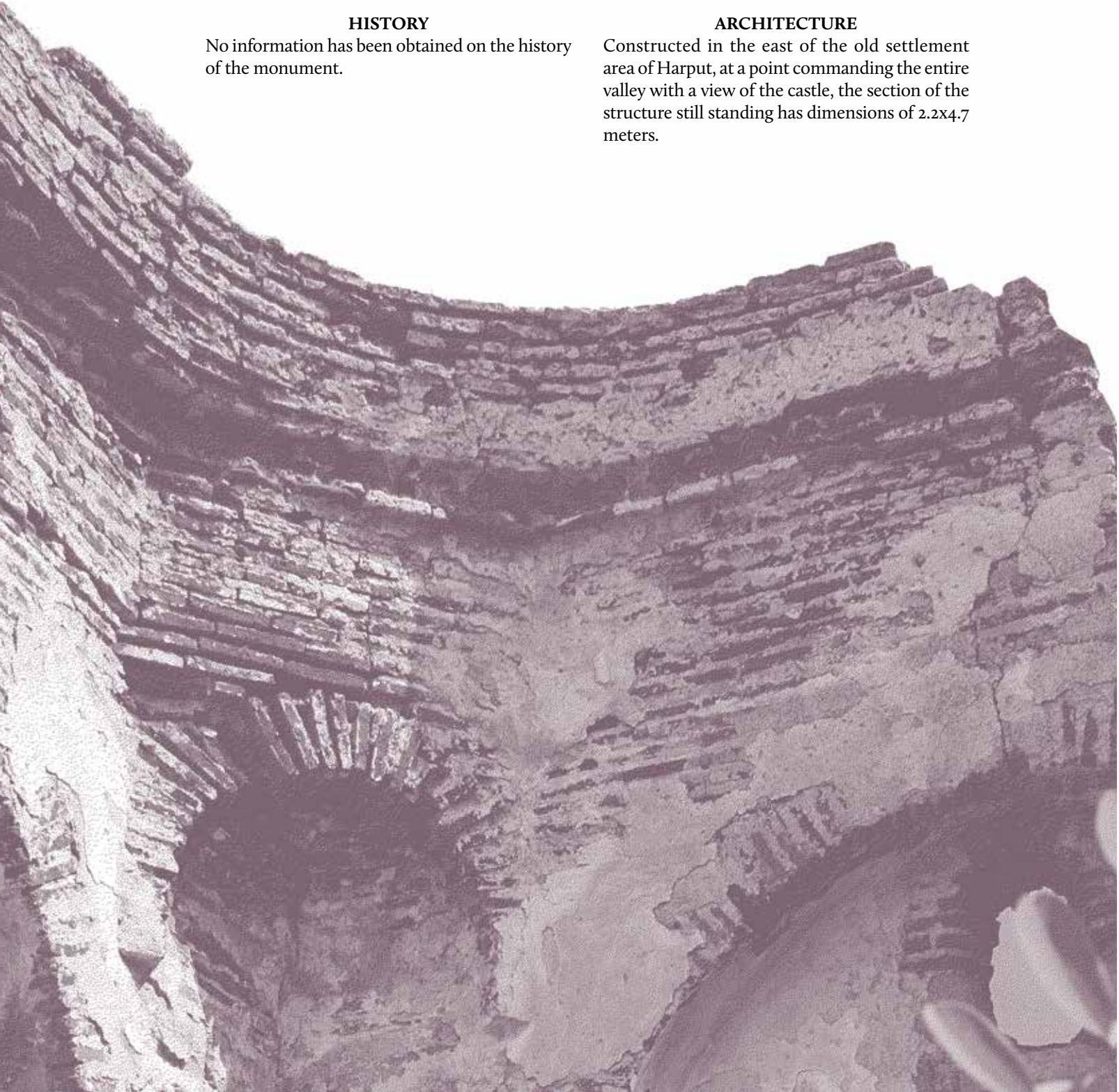
Suna Coutignies Kabasakal

## HISTORY

No information has been obtained on the history of the monument.

## ARCHITECTURE

Constructed in the east of the old settlement area of Harput, at a point commanding the entire valley with a view of the castle, the section of the structure still standing has dimensions of 2.2x4.7 meters.







The structure is a single domed, single space and single storey chapel. The northeast wall has preserved its integrity, whereas the measurable internal width of the structure is about 5.30 m. The partially standing northwest wall is nearly 2 m long; while there is a nearly 1.90 m section of the southeast wall remaining with a thickness of nearly 1m. As the walls have collapsed, there are no traces of a mihrab or apse projection which would be present in a masjid or a chapel.

In the interior, the lower sections of the walls were built of cut stone masonry, with brick used for the walls above the arches, squinches and the dome. There are arched squinches as transition elements between the upper portion of the corners of the walls and the dome. The original interior of the structure was plastered, with no traces of plaster on the exterior. In the northwest and northeast façades on the central axis of the walls, immediately below the arches carrying the domes, there is a single small arched window. The stone walls continue until halfway up the

window, with the upper half of the walls made of brick. The arches are all of brick, sitting on brick projections from the wall. Very little is preserved of the drum of the brick dome and of the area above the drum. The dome sits on a drum that projects approximately 10 cm from the wall. The support columns of the arches (the anta) on three façades, project nearly 30 cm with widths of nearly 90-100 cm. The section where the wall meets the ground is visible. The sections closest to the ground of the northwest wall, which is relatively intact, cannot be seen without excavations. The height of the springer of the arch on the northeast wall is 3.21 m from ground level. The lower section of the projection that the arch sits on is 1.70 m high with profiled projection.

The external façades are more degraded than the interior and the integrity of the structure is destroyed. Apart from cut stone walls and windows, there aren't any decorations or architectural elements observed.



#### **PRESENT CONDITION**

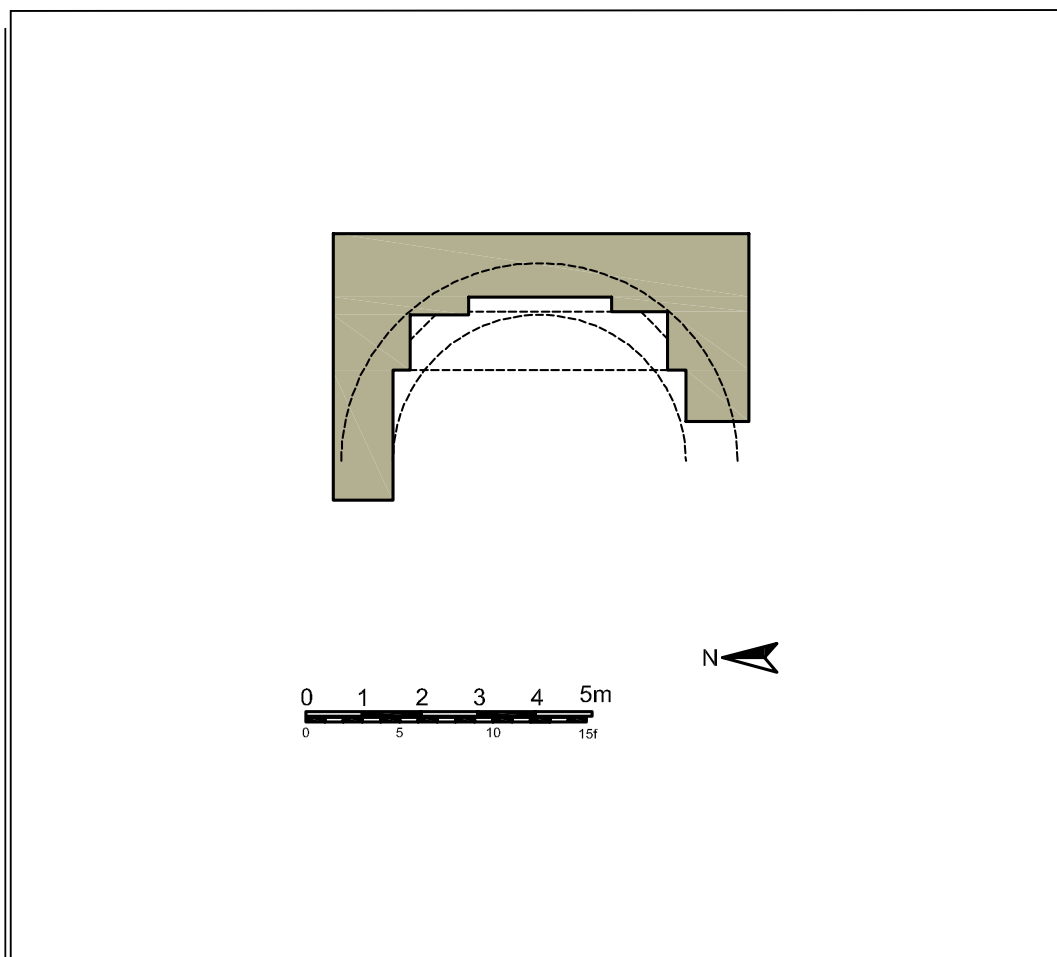
The north, east and south walls of the structure are partially standing; while the west wall is completely demolished. The upper section of the dome above the remaining walls is almost demolished, with only a few rows of brick remaining.

There is a large proportion of material loss in the entire structure especially at the base of the walls. Erosion, structural fractures in load-bearing elements, vertical structural fractures in the keystones of arches, window and corner buttresses are observed. Only three walls are partially standing and the roof is completely collapsed, leaving it open to more severe collapse. There is serious material loss linked to dampness in the lower 5-6 rows of stone masonry near the

ground. The six rows of stone in the center are preserved along with mortar. The upper 5-6 rows of stone have preserved their material integrity despite rain and weather conditions, but mortar is lost. There are vertical fractures in the keystone sections of the load-bearing arches and window arches. All walls contain structural fractures. On the three façades of the partially preserved interior walls, plaster is observed.

The structure is located on a pathway forking south from the east of Harput Castle. Access from the road is easy and it can be perceived from all roads and hills in the area. There is no settlement in the area; however, it is located at an easily accessible point along the walking paths.





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

The structure is at high risk due to its structural state and vulnerability to both human and natural depredation. It is fully open to vandalism and external factors. With half of the structure collapsed, the structural state is bad. It requires emergency intervention for preservation and repair.

A restoration project has been prepared. Necessary preservation should be made according to the project and the rubble and plant cover in the area should be cleared.

After completing the restoration project, the relationship of the structure to the surroundings should be reviewed and a basic landscaping project completed. After necessary cleaning works, a panel should be placed near the structure including the name and construction date of the building in addition to historical information and perhaps restitution drawings, to increase awareness of visitors. As the structure is on walking paths, a bench/table type resting area can be placed at an appropriate spot in the close surrounding, to ensure the visibility and interest in the structure.

*The Chapel  
Elazığ Central county, Harput neighborhood*







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