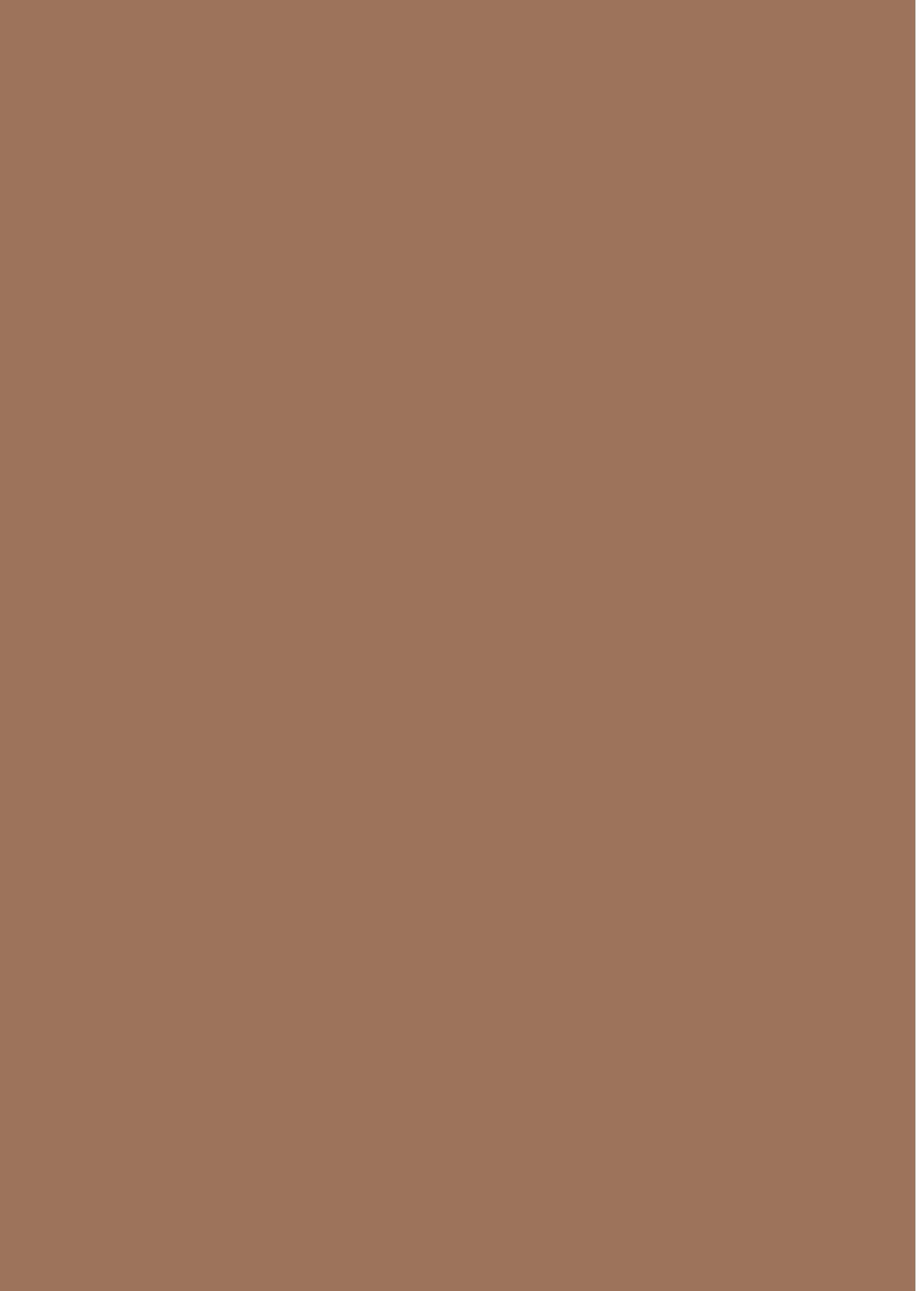


Niğde



NIĞDE SITE ASSESSMENT VISIT

Dates: August 23-28, 2016

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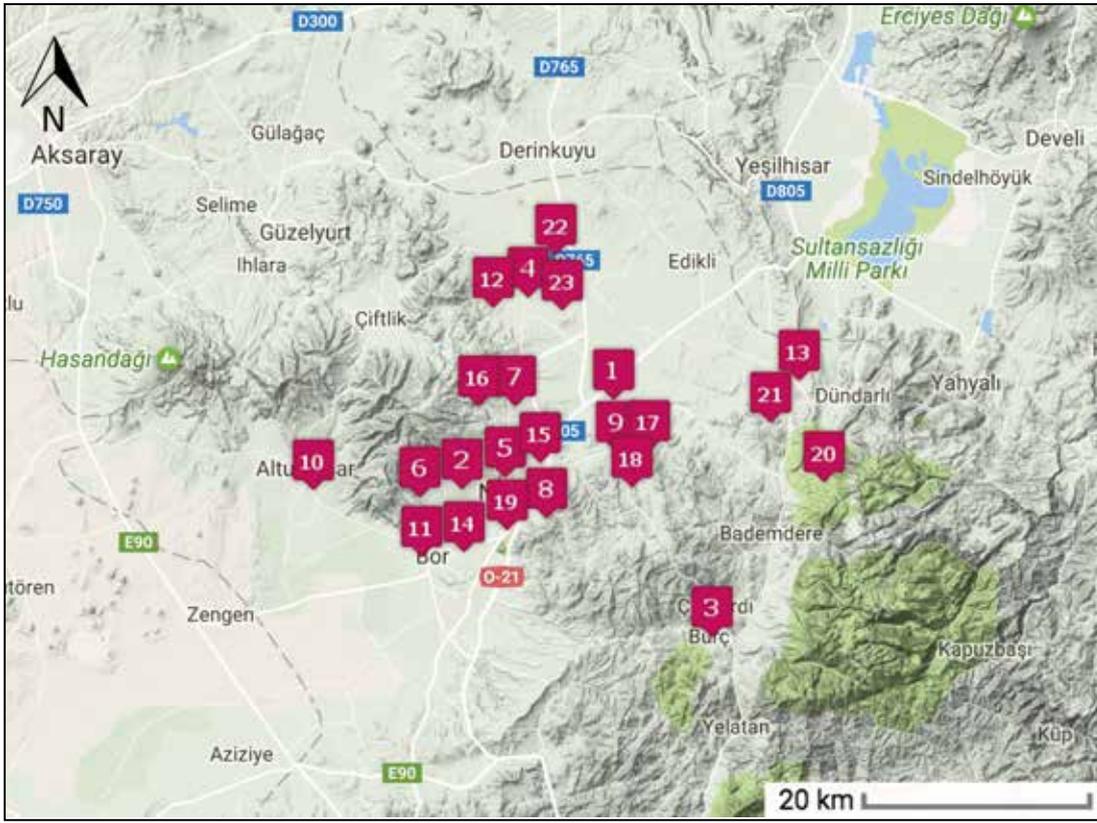
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NIĞDE RISK ANALYSIS MATRIX

	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
Church of Saint George (Yeşilova)	5	5	2	4	16	4	1	2	4	3	1	5	20	36
Church of Virgin Mary	5	3	3	2	13	4	4	2	5	1	1	5	22	35
The Greek Church in Çamardı	4	3	1	2	10	5	1	2	5	1	4	5	23	33
Church of Saint Macrina	5	5	5	5	20	1	1	2	2	1	1	5	13	33
The Public Bath in Yeşilburç	4	4	3	3	14	4	1	2	4	1	1	5	18	32
Church of Saint Nicholas	5	4	4	4	17	3	1	2	2	1	1	5	15	32
The Greek School in Ballı	4	4	5	2	15	2	1	2	3	2	1	5	16	31
Church of Metamorphosis	5	5	5	5	20	1	1	2	2	1	1	3	11	31
The Greek School in Uluğaç	5	3	3	1	12	3	1	2	4	2	1	5	18	30
Sivri Church	3	4	2	2	11	3	1	1	4	3	1	5	18	29
The Public Bath in Fertek	3	5	2	2	12	3	1	2	4	1	1	5	17	29
The Greek School in Hasaköy	4	5	4	2	15	1	1	2	2	1	1	5	13	28
Church of Saint Pachomius	4	2	3	2	11	5	1	2	4	1	1	2	16	27
The Chapel in Fertek	3	4	3	3	13	3	1	2	4	1	1	2	14	27
The Chapel in Yeşilburç	2	2	1	1	6	5	1	2	5	1	1	4	19	25
Church of Saint Basil	3	4	1	1	9	4	1	2	2	1	1	5	16	25
Chapel in Uluğaç	3	5	1	2	11	4	1	2	3	1	1	2	14	25
Church of Archangelos Michael	3	2	3	N/A	8	5	1	2	4	1	1	2	16	24
The Public Bath in Hamamlı	2	2	1	2	7	3	1	2	4	3	1	5	19	22
The Greek Church in Sulucaova	2	4	2	1	9	3	1	2	2	1	1	3	13	22
Church of Saint George (Dikilitaş)	4	4	3	2	13	1	1	2	1	1	1	2	9	22
Chapel of Saint Macrina	1	2	2	1	6	3	1	2	2	1	1	2	12	18
The Chapel in Hasaköy	1	4	1	1	7	1	1	2	2	1	1	2	10	17

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.



1.	Church of Saint George	390
2.	Church of Virgin Mary	396
3.	The Greek Church in Çamardı	402
4.	Church of Saint Macrina	406
5.	The Public Bath in Yeşilburç	412
6.	Church of Saint Nicholas	418
7.	The Greek School in Ballı	424
8.	Church of Metamorphosis	430
9.	The Greek School in Uluğaç	434
10.	Sivri Church	440
11.	The Public Bath in Fertek	446
12.	The Greek School in Hasaköy	452
13.	Church of Saint Pachomius	458
14.	The Chapel in Fertek	464
15.	The Chapel in Yeşilburç	470
16.	Church of Saint Basil	474
17.	The Chapel in Uluğaç	478
18.	Church of Archangelos Michael	484
19.	The Public Bath in Hamamlı	488
20.	The Greek Church in Sulucaova	492
21.	Church of Saint George	496
22.	Chapel of Saint Macrina	502
23.	The Chapel in Hasaköy	506

CHURCH OF SAINT GEORGE | AGIOS GEORGIOS

Location: Niğde Central county, Yeşilova village	
Period/year of construction: Second half of the 19 th century	GPS: 38°03'44.3"N 34°50'20.5"E
Present function: Not in use	Ownership status: Private property
Date and number of registry: Nevşehir KTVKBK 04.09.2009-2280	

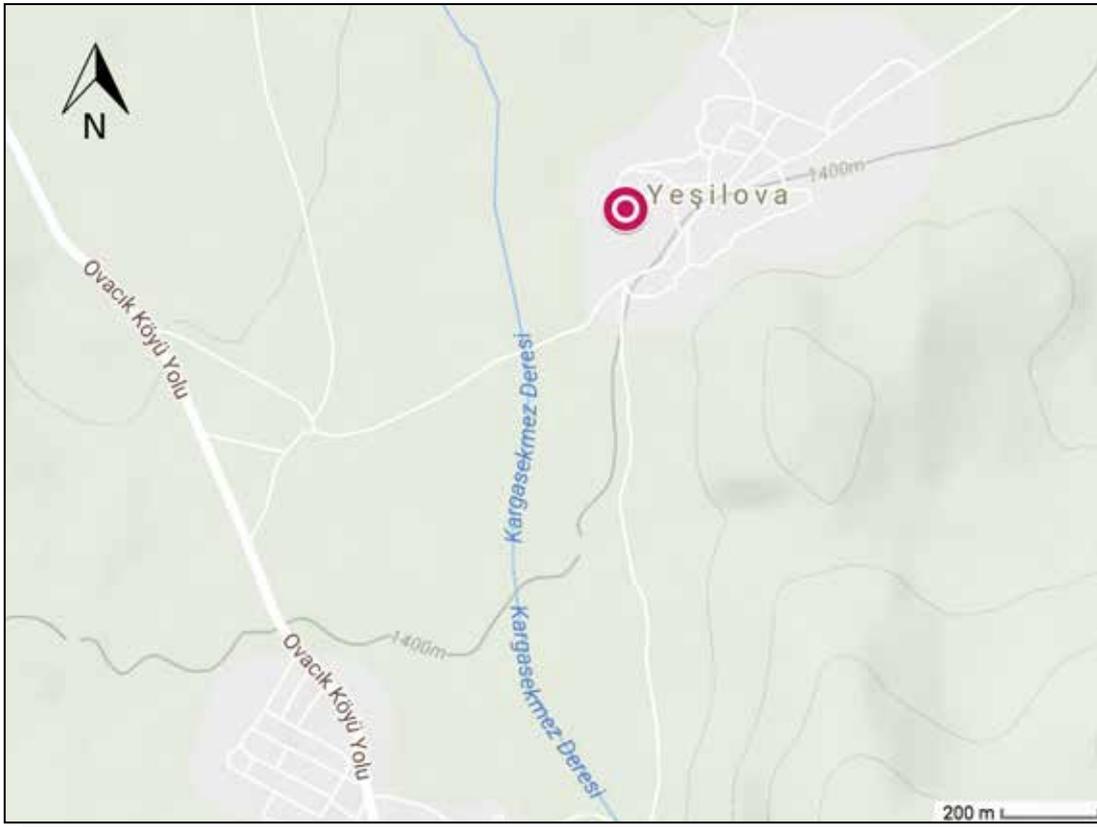
Banu Pekol

HISTORY

In 1906 German historian Hans Rott completed a technical field trip to investigate Christian remains in Anatolia and visited this small village northeast of Niğde. He wrote that the village contained the Church of Saint Nicholas (Agios Nikolaos) mentioned by Levidis, which

was rebuilt as Saint George (Agios Georgios). In fact, he stated that the current structure included part of the miraculous Church of Saint Charalambos (Agios Haralambos) with the upper sections used as a sacred ossuary (Rott, 1908, 114).





There is a five-line marble inscription in the Niğde Museum, which is said to have come from Kiçağaç. The translation of the inscription in the inventory states that the Church of Saint Charalambos in Kiçağaç was built in 1850 during the period of the Konya Metropolitan Bishop Kyrillos (Pekak, 1999, 25-48). As a result, this inscription must be from the two-storey church believed to have given rise to miracles and destroyed in the 1850s, rather than the current church. The church that was built a short time before Rott's visit to the settlement must be the Church of Saint George; this is, however, uncertain as there is no inscription found.

ARCHITECTURE

The largest church in the village is the triple-naved and vaulted Church of Saint George with a basilical plan and a central nave wider than the others. There is an apse at the eastern end of the central nave, with smaller apsidioles at the eastern ends of the other naves. The semi-

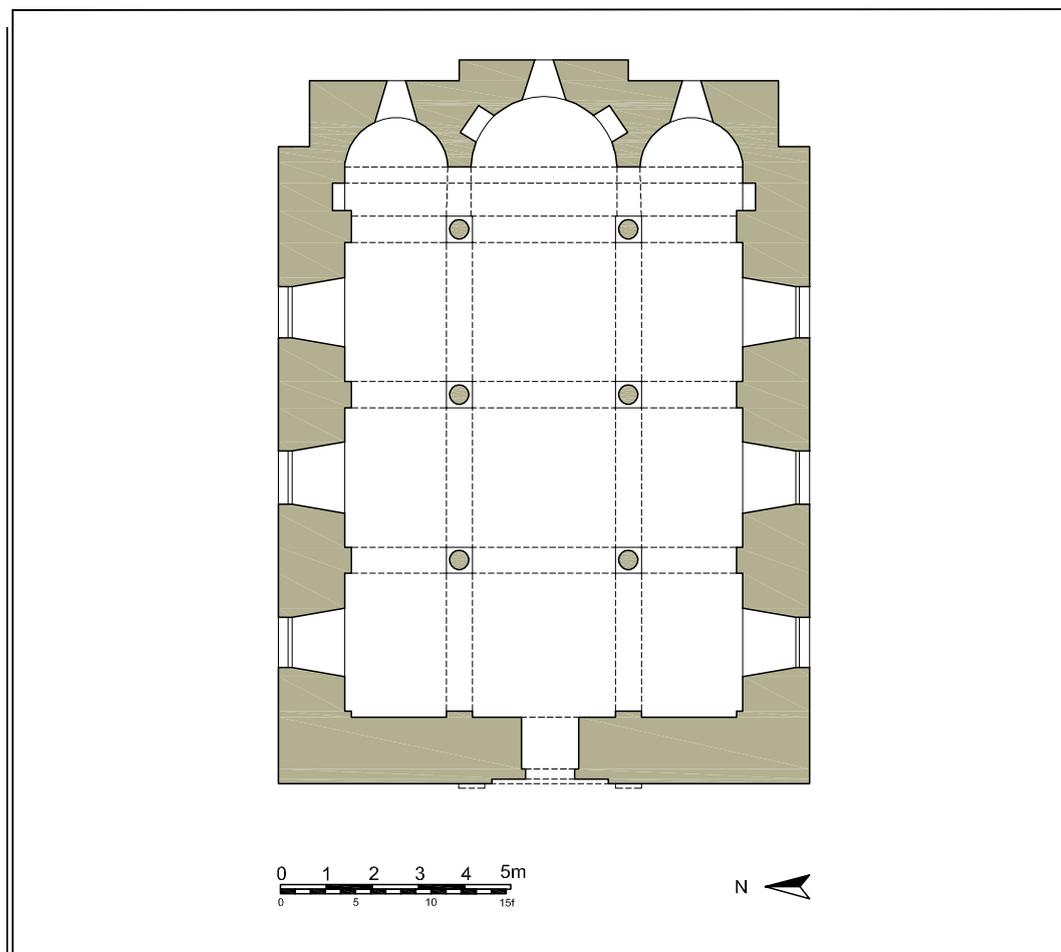
circular plan of the apse and apsidioles at the eastern end are not visible from the exterior, instead they are reflected as projections with perpendicular angles.

The structure has been built using masonry techniques. It was built out of the local yellow trachyte. The gable roof with a profiled roof molding surrounds the entire structure is also made of the same stone. The window sills are undecorated and have flat jambs.

The only entrance to the structure is in the center of the western façade, with a rectangular door recessed slightly into the façade for emphasis. The inscription slot above the stone doorjamb is currently empty. On both sides of this inscription slot, other rectangular recesses are also visible.

The eastern façade has one flat-jamb window in the center above the apse projection, and one smaller four-leaf clover window parallel to each of the apsidioles. There are symmetrical equivalents of these windows in the same





locations in the western façade, with the central window having flat jambs and the side windows of oval form. These oval and clover-leaf window openings also function as decorative objects. There are three rectangular windows in each of the northern and southern façades of the structure. All of the windows of the church widen towards the interior, reflecting the light in a manner ensuring more interior illumination. The exterior façades of the church are not plastered and have no decoration. The frescos in the interior include scenes from the Bible and decorative objects. The religious iconography has been enriched by inscriptions. The Tuscan column capitals have been ornamented by frescos with flower and garland motifs, displaying a naive character.

The vault in the central nave has a colorful fresco of the Ascension of Christ, with rococo-style decorations on the arches and window edges.

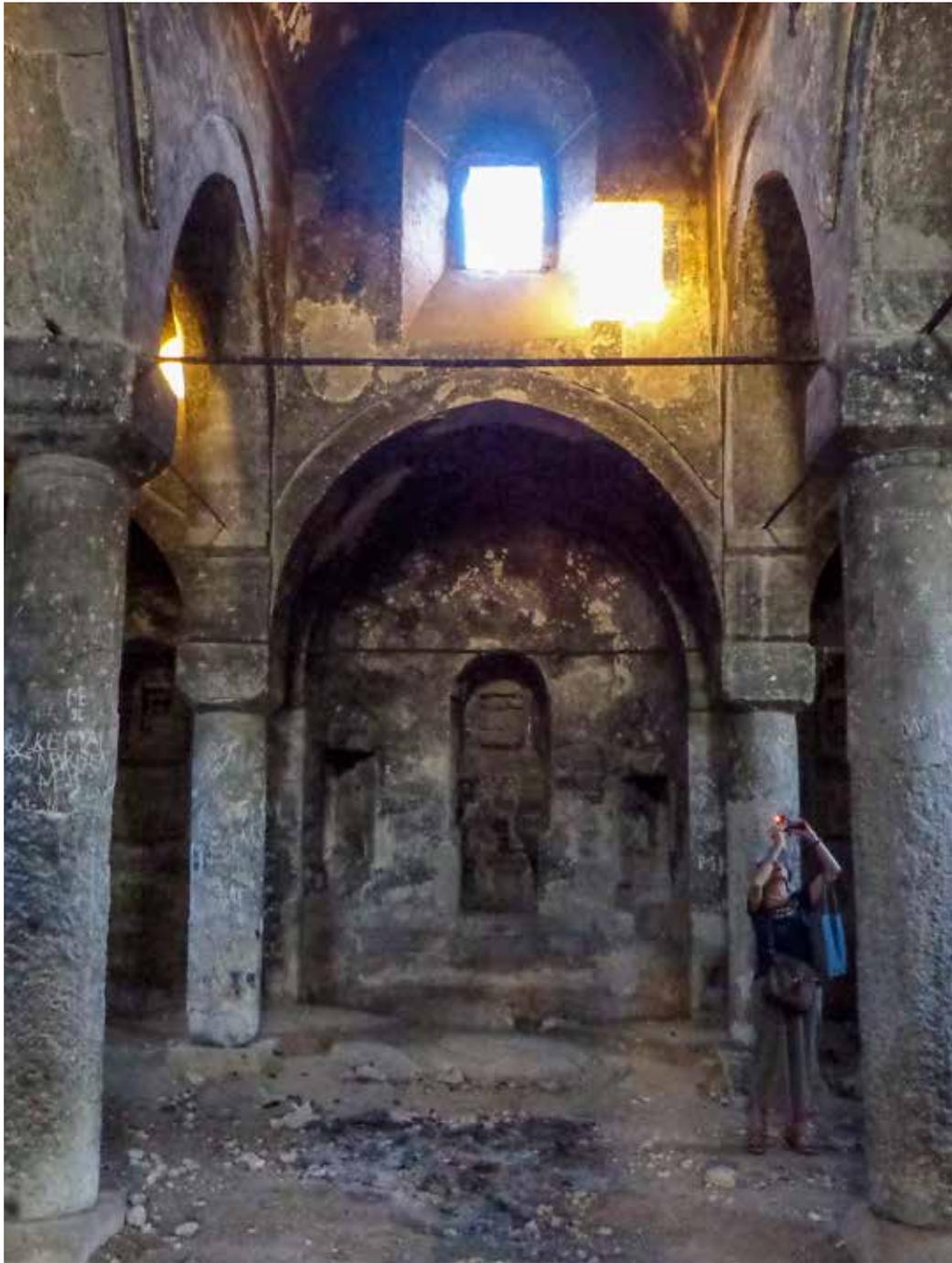
Northeast of the church, there is the courtyard door with a triangular pediment and the priest's house built contemporary to the church.

PRESENT CONDITION

Used as a barn until recently, the structure is currently unlocked (in spite of its being private property) and empty.

The bars of the windows at ground level have been removed, while the upper level bars remain. However, there is no glass in any window opening. The bema floor is partially present, with the remaining floor cover removed, destroyed and no longer existent.

*Church of Saint George
Niğde Central county, Yeşilova village*



Vandalism is seen on the exterior façade as spray paint and as incisions on the frescos that have survived on the walls and columns in the interior. As with the window bars on the ground level, the tension rods between the columns have been cut out and stolen. Additionally, indications that fires have been lit are visible from soot on the interior walls and ceiling.

There is degradation of the stones on the external façade, occasional breakage of roof moldings and plant growth.

Due to the loss of parts of the roof, water has entered the structure and caused efflorescence in the vaults. Due to damp, all structural elements have been badly damaged; with plaster loss and disintegration of the frescos.



RISK ASSESSMENT AND RECOMMENDATIONS

Currently many examples of civil architectural heritage including this church and the nearby priest's house in Kiçağaç village have survived and indicate the architectural and social history of the entire village. However, having been abandoned and not cared for, this structure has there is no visitors apart from those who know about it and no information panel.

The church is unmaintained and unprotected. It is close to the main road and easily accessible by car. The lack of a lock on the door, no control on entry and the loss of bars on the ground floor windows means that vandals/treasure hunters may easily enter it.

As there is no glass in the window openings and rain enters due to the loss of parts of the roof cover, dampness-related problems are observed. Pits dug by treasure hunters have destroyed the integrity of the church floor.

In spite of all the vandalism, the church plan is plainly visible, with its spatial characteristics understandable. Quite a lot of the original material is in place, with the remaining portion of the frescos in the interior being sufficient to presume what was depicted in the lost parts. The history of the church must be researched, an information panel put in place, and when carrying out a restoration project, the church should be given a sustainable function. A protocol must be signed between the owner of the private property and the village for the church to be used to meet the social requirements of the village; it is, however, recommended that permission be given for a use that does not harm the original fabric of the structure.

CHURCH OF VIRGIN MARY | PANAGIA

Location: Niğde Central county, Haçerli village, Değirmenönü locale	
Period/year of construction: 19 th century	GPS: 38°00'22.4"N 34°37'04.3"E
Present function: Stable	Ownership status: Private property
Date and number of registry: 16.01.1992-1218	

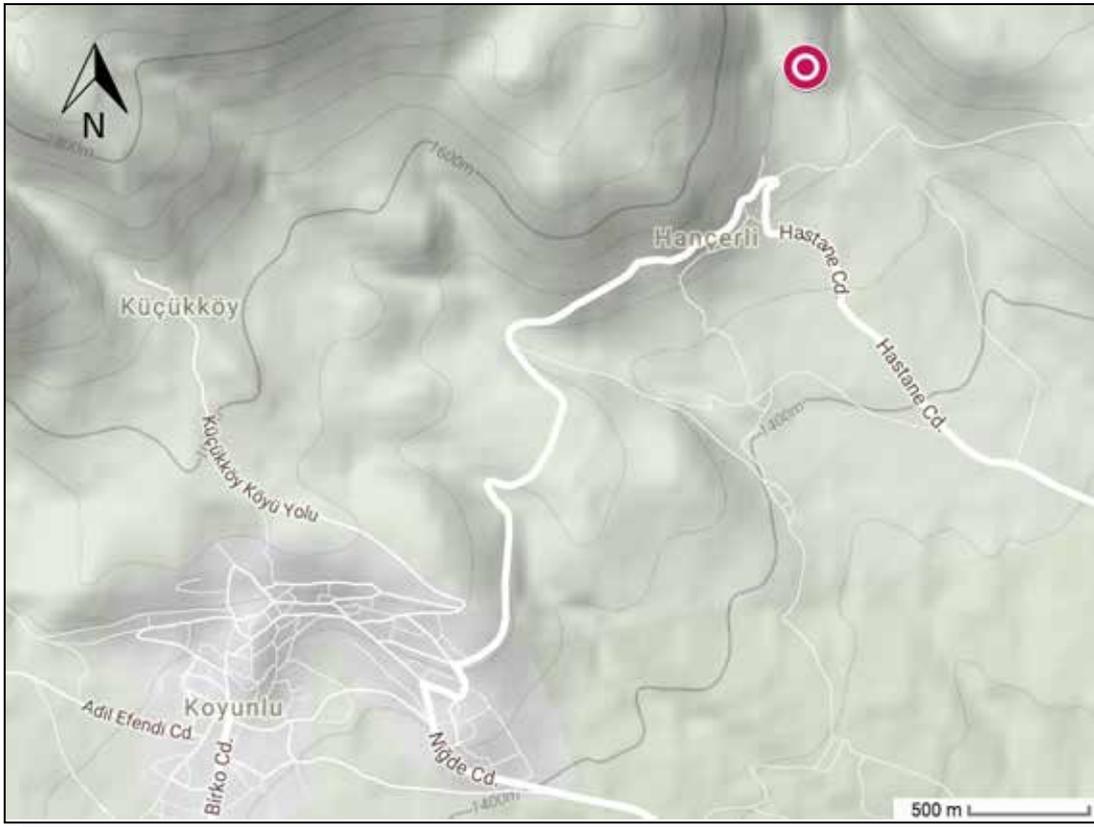
Elmon Haçer

HISTORY

Haçerli, the settlement north of Fertek, had a population of 1283 Muslims and 1045 Karamanlides (Turkish-speaking Greek) in

1920. As the Karamanlides were religiously under the Konya Metropolitan Bishopric, this church is one of the two Christian places of



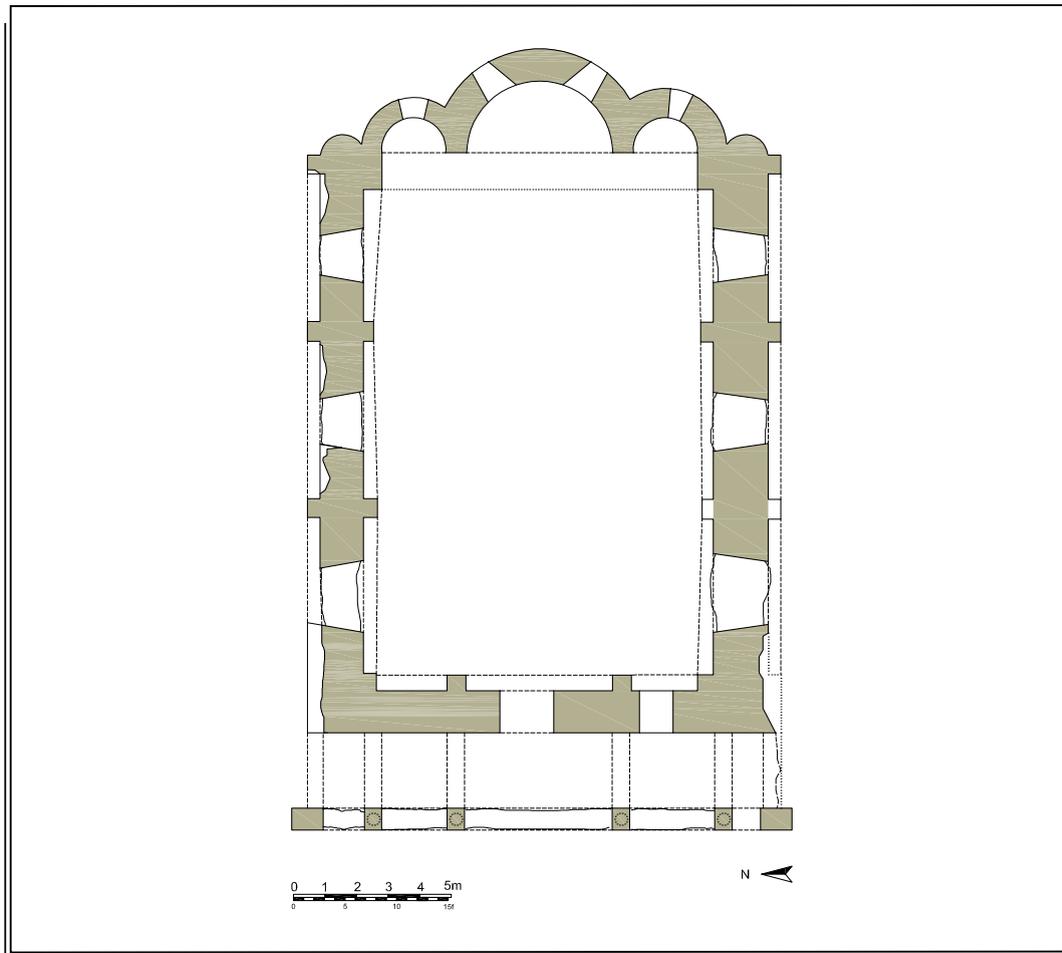


ARCHITECTURE

worship in Hançerli village (Selamoğlu, 2012, 3) and situated on the western slopes of a steep rocky outcrop northeast of the village. Currently resisting time, this place of worship is said to be the main church of a monastery though its date of construction is unknown and there is no inscription (Ekiz, 2015, 20). From written documents left by Kyrillos, the Konya Metropolitan Bishop, at the beginning of the 19th century, it is understood that this church along with the buried remains around it belonged to a monastery dedicated to Virgin Mary. According to Metropolitan Kyrillos's notes, there was a large fair held on the 15th of August near the monastery, which was one of the important religious centers in the Cappadocia region. In a variety of historical sources, the monastery is mentioned as having been on a visiting route for non-Muslims from a range of settlements in Cappadocia due to the sacred spring beside it (Ekiz, 2015, 22).

The monastery used to be bounded by a surrounding wall. Currently what is left of the monastery are a basilical plan church, a few steps from it a fountain into which water from a natural spring flows at a high rate down from the rocks above, a single nave chapel north of the spring and a few vaulted and buried structural remains of service areas to the east and north of the church. The main church in the southwest of this monastery, which is mentioned to be located close to a spring, has a narthex on the western façade with circular columns carrying high pointed arches. This exterior narthex, which is covered with low cross vaults, gives way to the main entrance of the church. As is understood from the triple apse design and some other traces, the broad and high church had a triple-nave basilical plan with a rectangular large barrel vault in the interior seen as a barrel roof from the exterior. The three apses situated in the east of the church are covered by semi-





domes, with a wider and higher central apse and two narrow apsidioles of the lower side aisles. The naos has naves divided by three columns each and a rectangular plan. It may be entered by three doorways, one central and two on the side, from the portico-like external narthex. The two apsidioles and the apse all have a semi-circular plan on the inside and project outside in the same form. On the eastern façade, small apse-like circular projections are visible on the northern and southern corners; however, there are no corresponding circular sections in the interior. These circular projections appear as fortifications of the corners of the strong masonry wall. There are small rectangular windows on the façades of the apse and

apsidioles of the church with window openings in the northern and southern main walls widening from the interior to exterior with high pointed arches providing a bright interior. The simple decoration of blue lines on white paint in the naos, the square-section pilasters on the external façades and the rich stonework on the column capitals are noteworthy.

The structure has been constructed using a masonry technique of rubble infill with gray basalt cut stone facing. No bell tower is seen, though bell towers that are independent and slightly distant from their main structures have reached our day in churches in Ballı, Konaklı, Yeşilburç and Ovacık.



PRESENT CONDITION

There are only remains of the outer walls of the structure and the original main entrance has collapsed. Some of the walls hint at the original plan of the church; its spatial characteristics are, however, unknown. Though the church has reached the present with its entrance portico and four outer walls, it is in a ruined state. The north and south corners of the external

narthex west of the church have been damaged. The three doors providing entrance into the church from this external narthex has been filled in and closed, and the floor has also filled up so that entry is through a window in the northeastern façade. The church is filled with at least two meters of soil and animal manure so that the floor covering and traces of columns separating the naves and carrying the ceiling



RISK ASSESSMENT AND RECOMMENDATIONS

are not visible. There are very large structural problems as may be seen in the façades of the church. Intense destruction is observable in the main walls of the structure. The ceiling of the naos and the roof are completely lost and the upper portion of the main walls has collapsed. The plaster on the walls has fallen off, mortar has been lost and there is plant growth on the remaining architectural fabric.

The fountain near the church has been damaged over time with its upper portion collapsed. There are vaulted structures on both sides of the structure under or above the soil and above the fountain, and the remains of a single-room chapel have been identified by Mehmet Ekiz but are currently not visible (Ekiz, 2015, 21). There are also the remains of a mill on the road downwards from the monastery.

The surviving structures, the existence of plentiful water sources, the fact that it is situated immediately in front of high rocks, with Hançerli village below and a broad panorama of the valley, indicate that the monastery was founded in very appropriate topography for its function. Currently only the ruined church remains standing, but in its original state it is clear that this was a monastery complex with a chapel, and probably additional areas like the priest's residence, a guest house, refectory, and fountain. It may be inferred that this was once been an important religious center, yet the clearest structure remaining of the monastery is currently the church. The interior must be cleaned up, an archeological study must be performed to identify the church, the buried sections of the structure and the remains of the aforementioned chapel, and survey studies must be prepared. As a later step, the conservation of the church and other structures to be unearthed must be carried out, with the necessary safety precautions taken so that this cultural heritage is revitalized in terms of contributing to the historical wealth of the region.

THE GREEK CHURCH IN ÇAMARDI

Location: Çamardı county, Maden neighborhood	
Period/year of construction: 19 th century	GPS: 37°49'43.2"N 34°58'46.5"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Konya KVTVKK 15.04.1988-166	

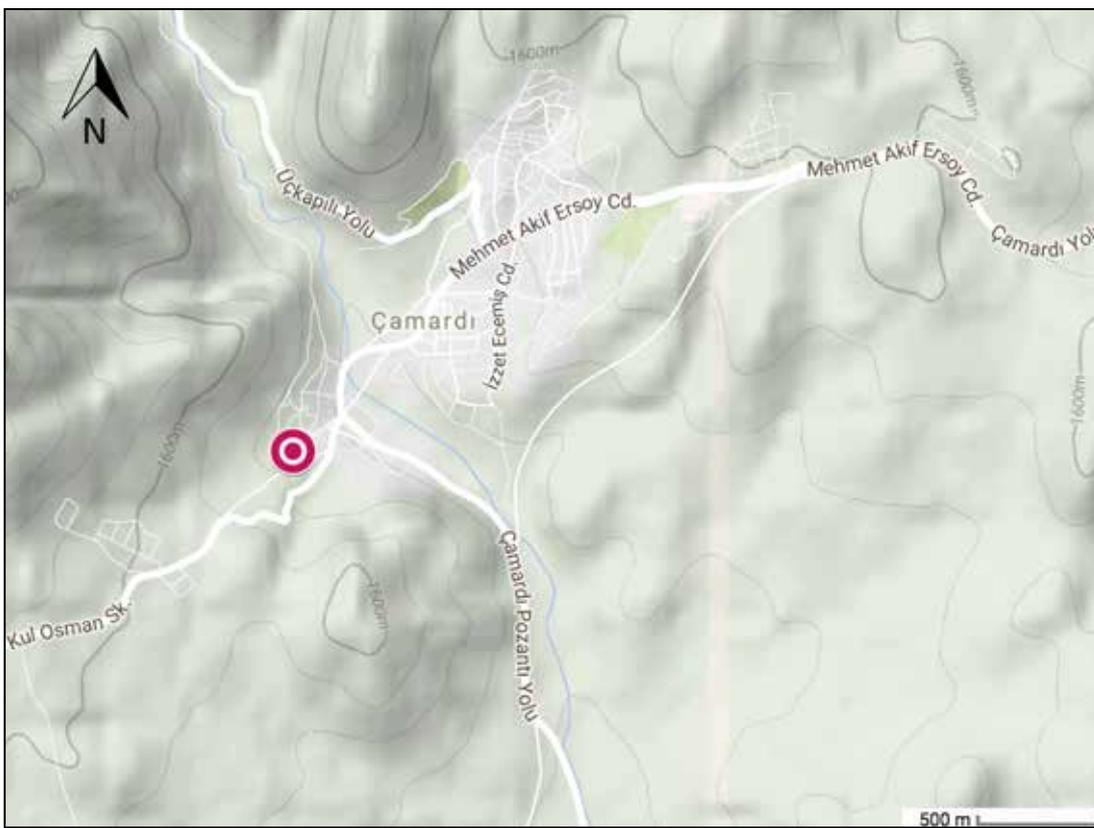
Burcu Günay

HISTORY

Previously known as Bereketli Maden, Çamardı county is southeast of Niğde on the slopes of one of the peaks in the Taurus mountains of

Demirkazık. It's known that miners from the Lazistan sanjak in the Trabzon vilayet (province) lived here to work the mines and quarries in





the county (Pekak, 2009, 268). The church was founded by these Greek Orthodox miners and the priests were appointed by the Trabzon Metropolitan Bishopric. There is no inscription on the structure; however, it is estimated to have been built in the 19th century due to its architectural characteristics.

ARCHITECTURE

This church extends on an east-west axis and has a triple nave basilical plan. The naos of the church with a rectangular plan originally had two rows of three columns separating the central nave and side aisles. In the east there are three semi-circular apses. The narthex in the west is understood to have a gallery section. The structure is surrounded by a courtyard wall which does not include the central apse. There are also many trees and gardens around it. The outer walls of the masonry structure are smooth cut trachyte stone, with the internal

walls and ceiling built out of rubble stone and mortar. Additionally, amphorae may be seen in the vaults. The building has a soil floor. The walls are plastered and there are traces of religious figures and blue-colored decorations. The tie rods, candelabra rings and window bars comprise the metal accents in the structure. The main entrance of the structure is from the narthex into the central nave in the western façade. The other opening south of the main entrance is seen to be providing access from the narthex to the south of the nave. Additionally, to the north of this entrance there are stairs (currently covered in soil) leading to the gynaecium (Yassibaş, 2010, 58). There are three windows allowing light into the naos in each of the northern and southern façades. There is a window to the central nave and small openings to the side naves at the gallery level in the western façade. Additionally, there are small openings in each of the two pastoforia. There



is one niche each in the northern and central apses, with two niches in the southern apse. The church has a plain appearance from the exterior. The windows and door openings are surrounded by cut stone lintels and jambs. In the window jambs the cut stone surface is level with the wall, while the door openings in the western façade are accented by cut stone profiles projecting from the surface. The naves extending from east to west have barrel-vault ceilings. The central nave has been planned as higher than the side aisles. These vaults appear to be covered with a gabled roof. The projections of the apses in the exterior are roofed by semi-domes. The roof has an eave molding.

PRESENT CONDITION

The church is currently abandoned and ruined, and though the western narthex and gallery section have collapsed, its plan is comprehensible and the spatial characteristics may be estimated. The main entrance in the

western façade is buried under soil. As a result, access to the structure is currently through a collapsed window opening in the central apse. The three windows on the northern façade of the structure are filled in with soil and closed off by stone from the exterior.

The linking rings and lead in the columns, which are connected by arches and standing on square pedestals, have been removed. As a result, the column and capital in the central axis of the nave on the southern side have fallen into the structure. The ceiling supported by the column that has collapsed has also fallen in. The ceiling is partially destroyed in the southern aisle and central nave, while the ceiling of the northern apse has been damaged. Only the eave moldings on the south and north have not been lost.

In general, the roof of the structure is covered with soil and plants. Though access is easy, as trees and gardens surround the structure, it is difficult to notice from the outside. There is no information panel and no visitors.



RISK ASSESSMENT AND RECOMMENDATIONS

The roof of the structure has partly collapsed and as the gabled roof has been destroyed, the structure is open to the impact of wind and rain. The soil accumulation on the western and northern façades has caused even more dampness on the external walls and structural damage. The removal of metal accents on the pillars has negatively affected the structural integrity of the building. The current barrel vaults supported by the columns are in danger of collapsing at any moment. With no environmental protection, the structure is open to destruction through human intervention.

The structure requires urgent structural measures to be taken. It should be protected, entry into it must be controlled, the floor cleaned and the soil load on the northern wall removed. The roof cover must be urgently completed and the structure must be protected from the effects of rain and wind. After restoration, the structure can be opened to the public with a cultural function.

*The Greek Church
Gamardı county, Maden neighborhood*

CHURCH OF SAINT MACRINA | AGIA MAKRINA

Location: Niğde Central county, Hasaköy neighborhood	
Period/year of construction: 1843	GPS: 38°13'26.6"N 34°42'08.9"E
Present function: Not in use	Ownership status: Part of the village legal entity
Date and number of registry: Kayseri KTVKKBK 27.01.1995-1529	

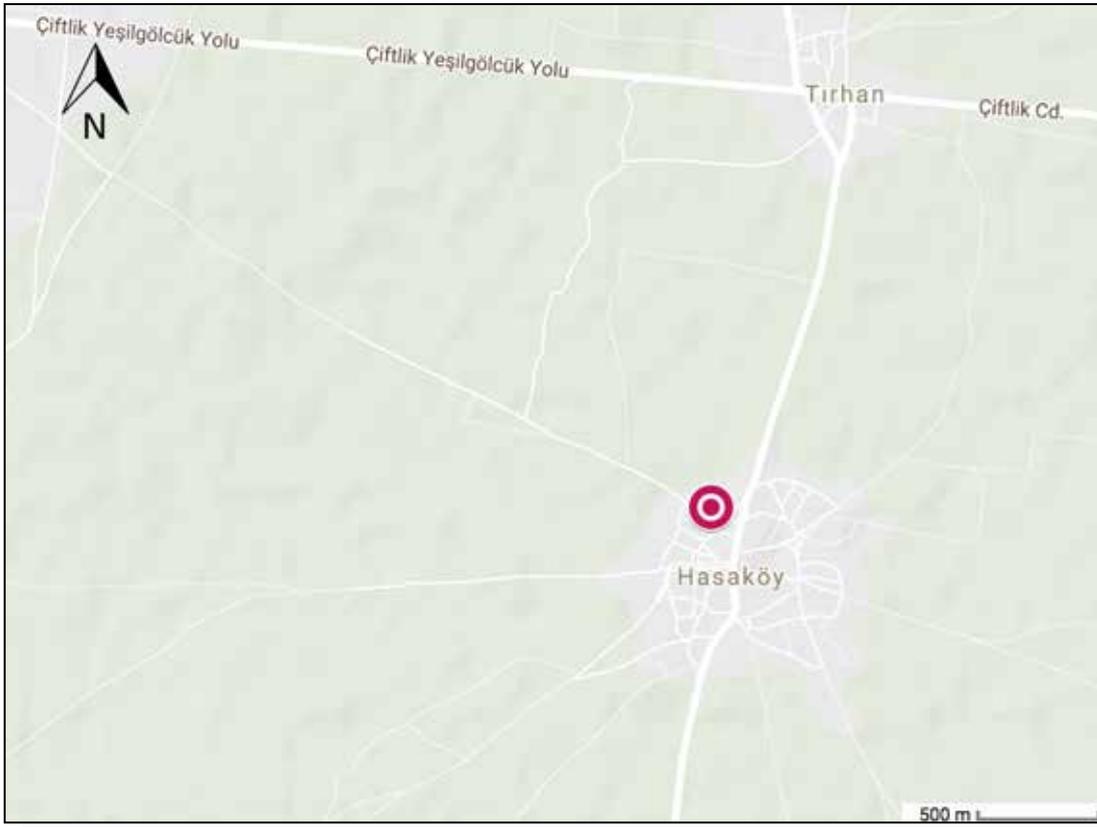
Elmon Hançer

HISTORY

Located 28 km north of the provincial center of Niğde, the area where the church is built has been mentioned as a settlement since the Roman Empire, but has existed as one for much longer. The town was renamed Hasaköy during the Ottoman Empire. It was also referred to as

Akso and Naksos by people from Hasaköy who settled in Greece as a result of the population exchange. Toward the end of the 19th century, it was home to a population of nearly 4000 people or 600 households (Songur, 2016a, 5, 8), while in 1920 the population of Hasaköy was 2445 all





of whom were Karamanlides (Turkish-speaking Greeks) (Selamoğlu, 2012, 15). With a population of 3687 individuals, equal to 1112 households, at the time of the population exchange, most of these locals of Sasima (Hasaköy) were then settled in the Macedonian region of Greece (Palis, near the Giannitsa Lake) and Crete after the exchange (Songur, 2016a, 8).

Church of Saint Macrina, situated north of Hasaköy village, is dedicated to a saint who was the daughter of a Cappadocian family of nine siblings, Macrina the Younger. This saint shares her name with her paternal grandmother who lived in the 4th century and was the sister of Saint Basil the Great. The name day of the church is the 19th of July (Iliakis, 2012).

In light of information obtained from by art historian Ira Tzouru from the books of local historians Giorgos Mavrohalivdis and Anastasios Levidis in the Center for Asia Minor Studies in Athens, this church must have belonged to an old Byzantine monastery. Reading an inscription above the main door of

the church from an image in their archive, it is possible to validate that the church, which may still be seen standing, was repaired in 1843 in the same year as the decree of Sultan Abdülmecid. It may be confirmed that the repairs commenced with fairs and the church was reopened and put into service by the Konya Metropolitan Bishop Neophytos as an Orthodox Christian Church in 1843. A seal documenting this data is preserved in the lordana Hatziisaak archive. Tzourou has reported that in some records there is information about its construction dating back to the early 1700s (Karachristos, 2005). Used as a mosque after the population exchange and until 1970, it was then turned into a storage space (or depot) and is currently abandoned. The church is registered as a 1st degree historical monument. In 2012 mass was held in the church led by the Fener Greek Orthodox Patriarch Bartholomeos. The Niğde Special Provincial Administration (Il Özel İdaresi) carried out a survey and prepared a restitution project in May 2016, and formulating a project for its restoration is on the agenda.



ARCHITECTURE

The Church of Saint Macrina is on a slight slope, in the midst of a courtyard with cut stone arches over niches and rubble stone masonry walls rising around it. Near the church there is a graveyard, as is understood from the existence of gravestones in the courtyard. A square-plan bell tower made out of smooth and undecorated cut stone is located in the southeast of the courtyard. The church is built on a basilical plan with three naves and is situated on an east-west axis. There is an apse and apsidioles with domes and semi-circular plans on the east façade, with the apse's projection more defined than the rest. On the west is the narthex with its lower level as a portico and upper level as part of the interior of the church. In the north there is a small sepulchre chapel with a single apse belonging to Saint Macrina. The masonry construction is made of basalt cut stone used on all façades and the roof. The inner walls are completely plastered.

The naos is separated into three naves by two rows of four columns connected by pointed arches on the east-west axis; the central nave

is wider and higher than the side aisles. The naves end at the apse and apsidals. The apse has two niches and two windows. The niche on the east has a low arch while that on the north has a semi-circular arch. The domes of the apsidioles each contain one window and one niche (Songur, 2016a, 15-18).

The rounded arches linking the columns in the central nave to the pilasters in the north and south main walls support the vaults of the side naves. The pilasters meeting the columns in the west, north and south main walls are linked to each other with broad arches. Underneath each arch, there are rounded arched window openings, with three on the south and two on the north. The interior of the window openings have rectangular flat jambs, while on the exterior they are topped by slightly pointed arches, with iron bars still visible in some openings. This design forms the functional structure and at the same time provides a rhythmic design to the interior. Additionally, there is one niche in the northern main wall and two in the southern main wall.



The narthex, which wraps around the west façade and parts of the north-south façades in a U-form, appears as an entrance with a portico. It also forms the internal gallery floor for the female section (gynaecium) on the central axis, which opens onto the main nave like a balcony. Northwest of the naos, traces of a wooden staircase leading to the upper level may be seen. The gallery floor and side naves have rounded vaults while the central nave has vaults with pointed arches.

In the west, in the portico below the narthex, there are two main doors allowing access to the interior of the church (Songur, 2016a, 11-12). The rectangular doorway of the main entrance has five concave and convex arches and an inscription cavity complete with an embossed stylized cross above. The doorway has a rich border of muqarnas, pendants and of grape vines in nested bands, framed by a slightly pointed arch. The drooping twin arches of the pointed arch in the center of the narthex provide movement to this front entrance. There is a curtain wall, which hides the western façade

of the church and is shaped as a portico on the lower level and reaches up to the roof at the top. This front entrance section is shaped by two smaller and higher pediments on the sides and a large pointed pediment in the center. The rectangular windows seen in the central pediment and in the upper levels of the northern and southern walls open onto the upper gallery. There is also a southern doorway in the church. This rectangular doorway has a cut stone jamb, flat lintel and concave and convex profiled molding with an inscription space above.

The portico (including the side wings) is vaulted with rib vaults, while the narthex and naos have barrel vaults. The outer narthex, which includes the western façade and entrance, has rib vaults with pointed arches supported by ten basic Doric columns. There are tie bars along the springline of the arches. The vault surfaces are plastered. All of the surfaces of the gabled roof, the profiled moldings that wrap around the eaves and the circular eave moldings of the domes reflect the quality in the plain and careful construction of the external architecture.



In the interior of Church of Saint Macrina, all surfaces including the main walls are known to have been plastered over cut stone, which were profusely decorated with a rich repertoire of religious frescos. It is possible that these frescos exhibiting intense colour and compositions were painted at a later date. The frescos on the surface of the vaults can be dated to the first period (Songur, 2016a, 74). The entire church floor was made out of cut stone, including the floor of the apse. As far as can be seen in the central nave, the bases of the columns have square sections, while their capitals are different varieties of the Doric order. The pilasters have flat capitals with three sections. There are tie bars along the springline of the arches.

In the northern main wall, there is a doorway opening into the sepulchre chapel of Saint Macrina. With its small nave and apse, the barrel-vaulted and gable-roofed sepulchre chapel has one window each on its eastern and northern walls, with a doorway opening into the courtyard. The chapel contains a closed tomb of white marble, with a gable-roofed lid, which is embossed with Jesus Christ's cross symbol in a medallion.

PRESENT CONDITION

Currently, Church of Saint Macrina survives in a decrepit and neglected state. Due to the impact of the passage of time and of environmental as well as human factors, great destruction and degradation has occurred. All wooden window fittings within the structure have been carved out, and the stone flooring in the central nave and side aisles has been taken out and stacked inside. A niche for a mihrab has been created in the southern side of the nave wall, and some windows have been covered up with bricks. The main altar stone in the center of the bema has been knocked over. Apart from the northern aisle and narthex door, all original doors have been replaced with iron doors. The lower parapet stones and wooden parapets of the gallery floor and the stone and wooden stairs providing access to this floor have been removed. The iron bars in the windows, cramp irons and tie bars have been removed. The stone columns within the structure have been painted over. There is serious destruction in the sepulchre chapel as well.

Within the courtyard, the water wells have all been filled up and closed. Due to the soft soil upon which the structure is built, there are horizontal



and vertical structural cracks in the vaults and main walls. There is a general loss of materials in many places, abrasions, deformation, as well as corrosion and bending in the iron fittings. Within the interior, large sections of plaster have fallen off; plant growth is visible as well as efflorescence. There are problems related to dampness and the destruction of frescos has taken place due to these intense factors. However, it is still possible to discern the subject matter of compositions that have survived up to this day (Songur, 2016a, 43-45).

RISK ASSESSMENT AND RECOMMENDATIONS

In addition to the regional and local history of Saint Macrina, the church is a significant architectural and historical/cultural asset due to its elaborate architecture, scale, rich frescos and decorations, and the fact that it houses the sepulchre chapel of Saint Macrina. The fact that the building is not structurally sound due to the ground upon which it has been constructed, combined with the destruction

that has taken place within it, creates urgent need for immediate restoration. Environmental and landscape planning must also be taken into consideration. The cemetery nearby with its surviving few gravestones must be investigated and researched as part of the conservation project. In later stages, the most basic priority should be to keep the Church of Saint Macrina alive by making sure it is in active use. It is suggested to give the church a socio-cultural function and have it host local/regional activities. The conservation and revitalization of this magnificent church, about which there are currently no information placards or road signs, would also bring fresh energy to its area, as well as promote religious and cultural tourism.

THE PUBLIC BATH IN YEŞILBURÇ

Location: Niğde Central county, Yeşilburç village	
Period/year of construction: 19 th century	GPS: 38°00'40.1"N 34°40'03.6"E
Present function: Not in use	Ownership status: Private property
Date and number of registry: Nevşehir KTVKKBK 04.07.2006-764	

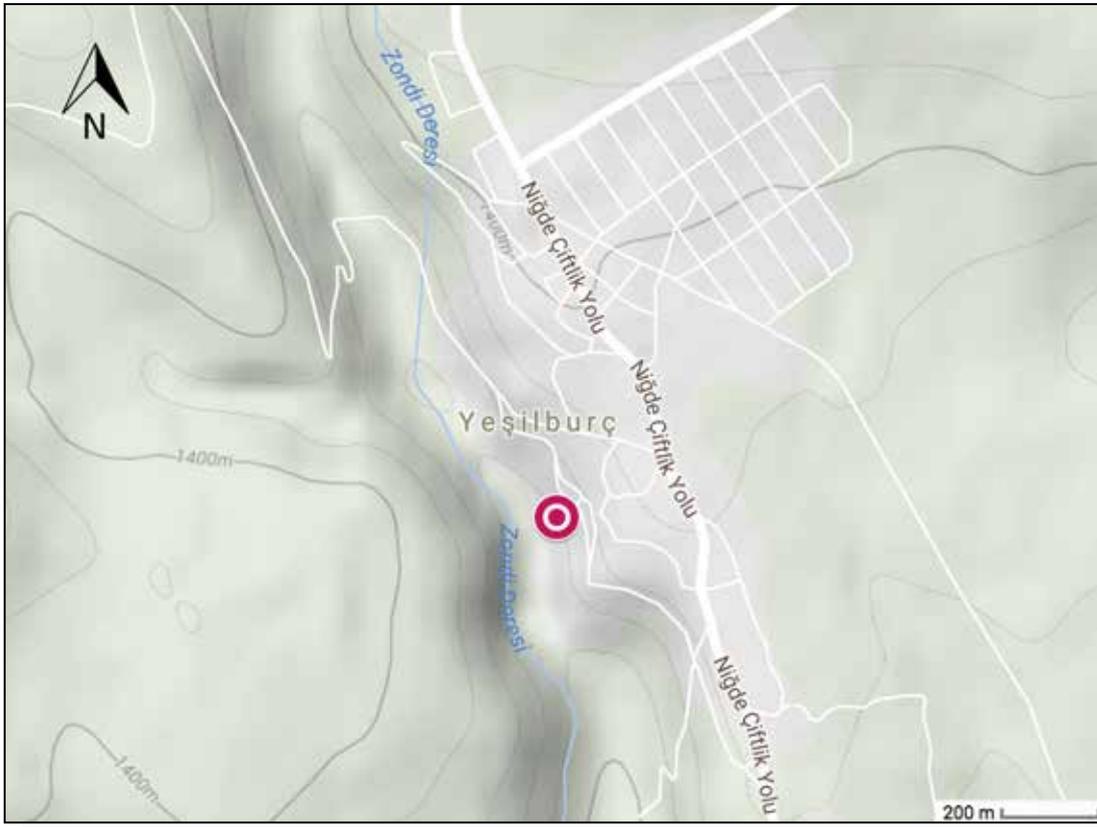
Mesut Dinler

HISTORY

Yeşilburç village is located in Gicimik Valley and is bounded on the west by the Zondi (Uzandı) River. Previously referred to as Teney, Ti yana

and Eneyi, Yeşilburç village was home to 320 Greek households in the middle of the 19th century (Yassıbaş, 2010, 35). This village with





well-watered and productive gardens had about 1300 residents at the beginning of the 2010s (Selamoğlu, 2012, 13). Located in the center of the village on a hill above the town is a Greek Orthodox church (Ekiz, 2015, 43). According to Pekak (2009, 28), this church in Yeşilburç is the earliest church in the region.

Yeşilburç village is full of many quality examples of historic civil architecture. The hamam (public bath) is easily accessible from within the village; however, it is close to the river and lower in terms of elevation than the village.

ARCHITECTURE

The plan of the hamam has been shaped by the topography, with a line of rooms horizontally connected on an east-west axis. This horizontal mass leans on the slope on its northern side, and there is a rock-carved area at its end probably used as a depot.

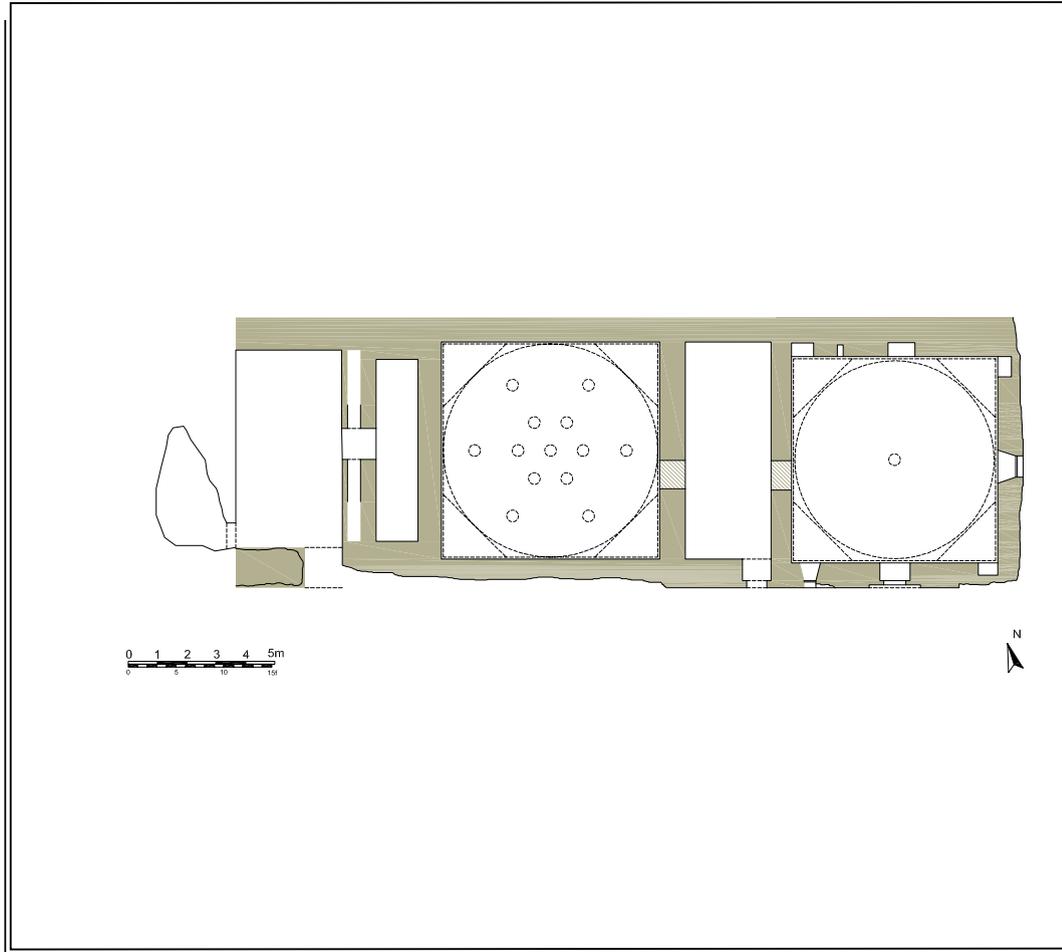
The masonry hamam is built out of rubble stone with cut stone facing. The facing on the southern façade of the hamam is “hammer-dressed basalt rock, with pitch-faced and rubble stone in the walls, and yellow-color hammer-dressed stone used in the roof. The flooring of the structure has been removed, but it is understood to have been out of hammer-dressed stone” (Ozkarıcı, 2013, 48).

In addition to the entrance, hot room, cold room and heating rooms, the furnace not usually seen by hamam customers is also visible though ruined. The rock-cut depot as mentioned above may be entered through this furnace. The chimney system in the thick wall between the heating area and the furnace appears to have been removed from the walls.

The hot and cold sections of the hamam have similar square plans with domes sitting above octagonal drums. The transition from the

*The Public Bath
Niğde Central county, Yeşilburç village*





square plan to the dome is by way of blind arches from the corners and pendentive decorations (Açıkgöz, 2009, 115). The openings where the original skylights were located in the dome are visible. Additionally, the clay pipes where hot water passed under the floor of the hamam are also still perceivable.

The elegant location of the hamam within the topography and the way it blends in with the slope is valuable in terms of its relationship with its surroundings.

PRESENT CONDITION

An example of 19th century Ottoman hamam architecture, Yeşilburç Hamam is currently not used and is in ruins. The facing and flooring stones of the structure have been removed and used in other constructions in the village, with the furnace, chimneys, and drains exposed as a result, and the hamam brought to its current ruined state (Ozkarıcı, 2013, 48).

There are severe fractures in the structure and plants have begun to grow on the roof. The dome stones have been removed or have collapsed so that the interior is filled with soil. Nearly all of the plaster has been removed. Almost none of the elements of the hamam, such as basins and massage stones remain.





RISK ASSESSMENT AND RECOMMENDATIONS

The structure is in a poor and unmaintained state with almost no measures for its preservation. It is structurally in bad state, extremely open to human depredation and vandalism. It is also unprotected against the forces of nature.

To better understand the area, excavations should be performed within and around the structure. The ruin must be cleaned up and soil removed from within it. Considering the rich examples of civil architecture in the area, Yeşilburç is very lucky compared to other villages. The enthusiasm of its people with regards to tourism also creates great potential for Yeşilburç village and paves the way for its

development. Thus the other monuments in the village, the examples of historic civil architecture and its green spaces (gardens, vineyards), which are some of Yeşilburç's most valuable urban elements, must be considered together. The Yeşilburç Hamam, which is one of the highest quality structures in the village, may be repurposed as a hamam as part of the transformation of this village as a whole.

CHURCH OF SAINT NICHOLAS | AGIOS NIKOLAOS

Location: Niğde Central county, Küçükköy village	
Period/year of construction: 19 th century	GPS: 37°59'54.5"N 34°35'12.0"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: 16.01.1992-1218	

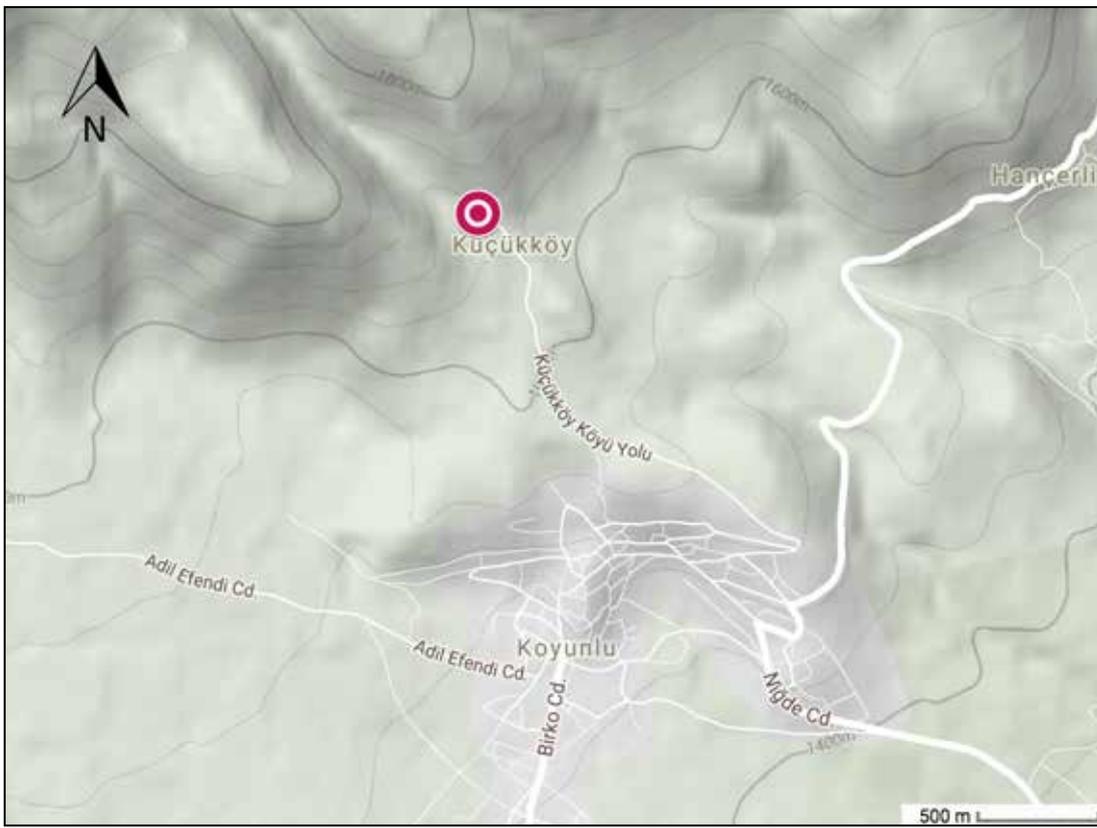
Mesut Dinler

HISTORY

Twelve kilometers northwest of Niğde, the place known as Küçükköy is mentioned in 16th century documents and maps by similar

names like Ilisun, Ilimason, Ilosou, Iylusun and Iloson (Hüseyniklioğlu and Arslan, 2009, 306). It is also known that following the conquest of





Cyprus in the 16th century, a ruling for exile was proclaimed in 1572 in order to revive Cyprus after the devastation caused by war. The population sent to Cyprus with this provision included seven households from the Iloson “karye” in the Niğde District of the State of Karaman (Dündar and Aydın, 2012, 238). As with all of Niğde, Küçükköy was home to a Greek population until the years of the exchange, and therefore experienced great changes in the demographic structure after the exchange. According to data from the year 1914, the population of Niğde was 30% Greek and 2% Armenian at the time, while after the exchange there was virtually no non-Muslim population left (Ozkan, 2007, 172). At this time 5 households with 29 individuals (15 female, 14 male) were settled in Küçükköy during the population exchange, all from Kesriye/Kastoria in Greece (Ozkan, 2007, 175). Küçükköy was founded on the slopes of Mount Melendiz and has a geological structure (volcanic) similar to the other settlements in the

area (Altın Bayer, 2016, 10). The church is one of the churches constructed above ground that have reached the present in a largely preserved state, and is located northwest of Küçükköy on a slope extending toward Mount Melendiz. The construction date of the church surrounded by gardens and vineyards outside the village is not known exactly, as there is no inscription; however, according to some sources the church was renovated in 1834 and was dedicated to Saint Nicholas (Agios Nikolaos) (Ekiz, 2011, 45-46). The structure is currently located on sloping ground with a retaining wall. The church is related to other structural remains in its close surroundings and was probably part of a larger structure (monastery). The underground area northwest of the rock-carved church strengthens this possibility. Probably the monastery’s spring in the past, this rock-carved area is entered through a small hole and is divided by a wall of smooth cut stone in its interior.



*Church of Saint Nicholas
Niğde Central county, Küçükköy village*

ARCHITECTURE

The church is situated within a courtyard built of pitch-faced stone. The church has been constructed in an east-west direction and has a triple-nave basilical plan. The naos is formed of naves separated by three columns each and has a rectangular shape. The central nave is wider than the side aisles. The structure is entered from the west through the narthex. The apse is in the east. The female section (gynaecium) above the narthex is entered from a portico forming a single unit adjacent to the northern wall independent of the narthex¹. The side naves have barrel vaulted ceilings made out of four sections. The central nave is covered with a dome and pendentives. The narthex is covered by cross vaults. The roof of the structure is a gable roof and covered by stone.

The structure is built of smooth cut dark-colored volcanic stone. However, the interior

¹ As stated by Güngör Açıkgöz and Ahunbay (2008) access to the women's section from the outside resembles that of the Saint Basil Church (Agios Vasileos) in Tavlusun in Kayseri. For information on the Saint Basil Church see Şarlak, 2016.

of the northern and southern walls and ceiling in the central and side naves were covered with pitch-faced stone as may be seen in places where the plaster has peeled off.

Characteristics of the original plan of the structure have been preserved, the original stone floor is largely in place and the side nave flooring is elevated. The entrance to the structure (the original door is not present) is defined by the jambs built of large stone blocks. The south window jambs have cross and flower motifs.

There is a window opening in the apse with niches in the diaconicon and prothesis. The church has circular columns, with frescos on the ceiling and walls. These frescos have floral patterns and representations of saints. In the central nave, as mentioned above, the plaster of the dome and ceiling has been decorated with embossing and ornamentations. Evangelist figures and flower decorations are visible. In a study of the space, Yassıbaş (2010, 72) has written that there is also a sacrificial scene with Saint Ishmael.

The quality of the iconography and workmanship in the masonry on the outer façade separate the church from the other churches in the region and increase its importance. In addition to the arch decorations, there are dragon figures breathing fire, which have been illustrated in such detail as to even include dragon scales², on the eastern and western surfaces of the portico that allows direct access to the gallery floor as mentioned above. There is also a two-headed snake molding all along the apse wall.

PRESENT CONDITION

Though the majority of the characteristics of the original plan and structure have been preserved, there are still some structural problems. As may be observed, the northern wall of the structure is buried in soil and this is becoming a structural

² For the possible meaning of this dragon figure and a comparison of it with other dragon figures found on other structures in Niğde see Ekiz, 2011.

problem for the building. The stairs to the gynaeceum have collapsed. The courtyard wall surrounding three sides of the structure (along with the entrance in the east) is still easily discernible, though ruined.

The northern and southern walls have lost parts of their mortar in the upper levels and this problem is even more pronounced on the southern façade. There are fractures in the gallery floor, and later interventions made with cement are observed. In addition to fractures in the plaster, there have also been interventions using cement to the parts where mortar has fallen off. Moreover, a unit south of the narthex has been closed off with concrete blocks and an additional room thus created later. A portion of the stone facing on the roof is missing and this has left the structure open to forces that degrade it.

The window opening in the apse has been closed with rubble stone, yet the window openings in



*Church of Saint Nicholas
Niğde Central county, Küçükköy village*



the diaconicon and prothesis remain (although the bars have been removed from the window in the diaconicon). The niches here have been destroyed. The plaster on the columns has peeled. The majority of frescos on the ceiling and walls remain; however, these frescos and decorations are at risk of being lost to vandalism. Of the saint figures on the arches in the central nave which were painted with blue paint, only

the silhouettes are now visible. Additionally, the tie bars in the between arches are largely present, though some have been removed. During field research, it was mentioned that locals used the structure as a mosque at one point; however, there are no traces of such use within the structure (there is no mihrab and the figures of the saints remain).



RISK ASSESSMENT AND RECOMMENDATIONS

The simplest and most urgent precaution required for this structure in a poor and neglected state is to control entrance to the building. The structure has no door and people can easily enter and damage it, which will lead to this relatively preserved structure becoming a ruin in a very short time. In addition to this primary precaution, a comprehensive restoration project should be prepared and the problems mentioned above must be resolved.

It is necessary to research the correlation of the current structure with its surroundings. In addition to the underground rock-carved space thought to be a spring, the relationship to other structural remains in the close surroundings should be determined. Though there are written sources relating to Church of Saint Nicholas in Küçükköy (Ekiz, 2015, 27-29; Açıkgöz, 2009, 115), it is still not sufficiently researched.

To assess the structure, it is necessary to consider the other monuments and examples of civil architecture in Küçükköy; however, this alone may not be sufficient to develop this small village. These structures should be assessed along with other historic structures in Niğde and its surroundings in preparation of plans and projects on a regional scale.

THE GREEK SCHOOL IN BALLI

Location: Niğde Central county, Ballı village	
Period/year of construction: Early 20 th century	GPS: 38°04'17.7"N 34°39'50.8"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Not registered	

Mesut Dinler

HISTORY

Ballı village is situated in western Niğde, on the slopes of Mount Melendiz. The old name of the village was Madala or Maledos and it contained 60 Greek households according to a population

census in 1830 (Yassıbaş, 2010, 35). In 1920 the village population was determined to be 320 (Selamoğlu, 2012).





The construction date of the Greek School in Ballı is not clearly known and there is no inscription on the structure. However, according to the research conducted by Yassıbaş in the Prime Ministry Ottoman Archive (2010, 83), the construction permit is dated as 1332 AH (1914 AD). The school is on the western edge of the village, immediately south of the Church of Saint Basil, at a lower elevation and parallel to the church.

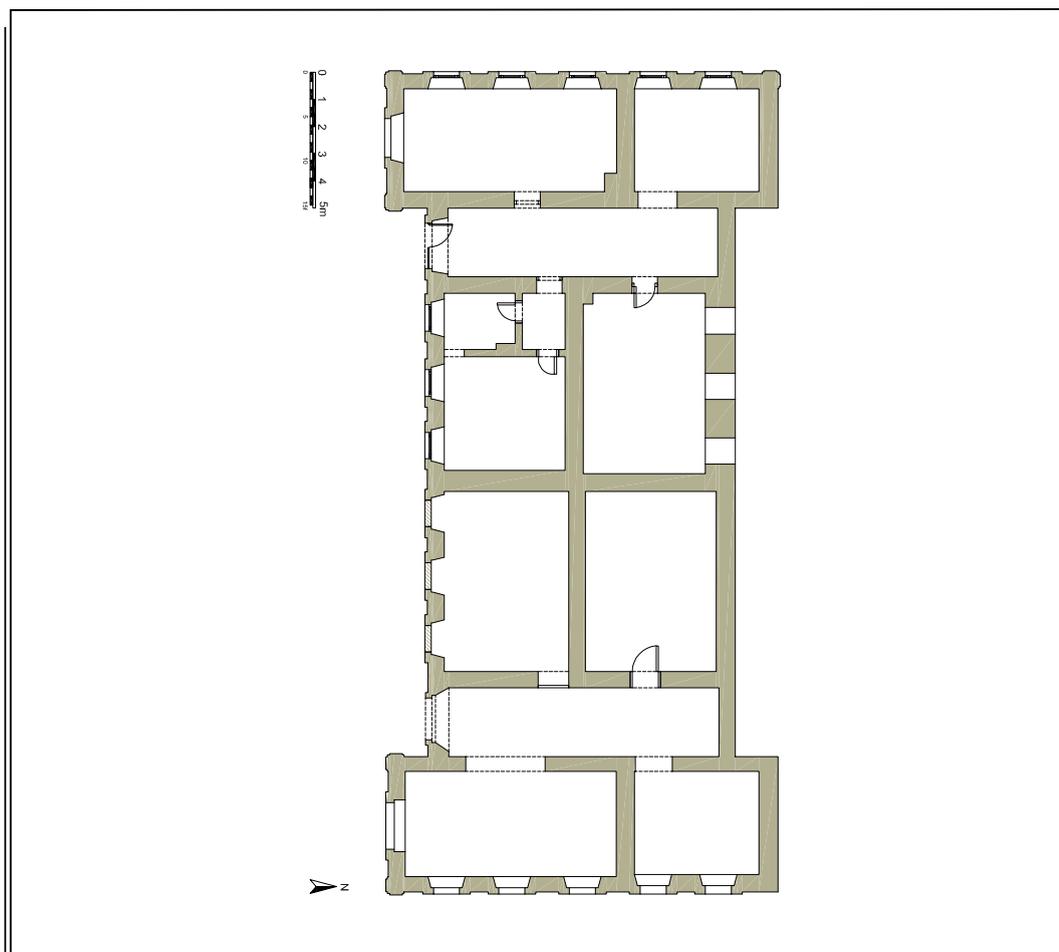
ARCHITECTURE

The school is parallel to the church, situated on an east-west axis. The east and western arms are long, with linear and adjacent rooms forming the H-shaped layout of the structure. The southern façade has two entrances and the traces of having been used as a school (old desks, blackboards, the principal's office) are still visible in the western section of this symmetric structure, while the eastern section is empty.

The load-bearing system of the structure is its masonry walls. The roof is wooden above a reinforced concrete ceiling. Both roughly dressed and finely cut stones have been used in the structure. The sills, jambs and molding of the window and door openings are of smooth cut stone. Finely cut stone has also been used for structural integrity in the corners of the building. Apart from these, the remaining walls are in roughly dressed stone. The exterior is unplastered and mortared.

This single-floor structure has two entrance doors and is comprised of two symmetrical wings that are not linked. The west wing used to be the school section. One of the spaces in this wing with large windows and ample sunlight was clearly used as a principal's/teachers room, along with a small kitchen that was added later. It is possible to observe traces of its school function in the other spaces in the west wing. The east wing has a layout symmetrical to





that of the west wing; however, it is in worse shape than the west wing. Compared to the west wing, the east wing appears incomplete. Unlike the west wing, the internal rooms are unplastered with some rooms used as depots. In the southern section, one room was locked and could not be entered. The toilet lies to the east of the structure and has been built independently from the structure.

The openings in the façades follow an a-b-a-b rhythm. Though the majority of windows are not in place, their openings and decorated jambs are present. There are areaways in some sections of the northern façade, yet in some sections the soil leans directly against the structure.

The school is important in terms of its exterior stonework. The corners, sills and profile moldings of the building and the decorations on

the window jambs show the quality of this stone workmanship. Another asset of the building is its relationship with the topography and with the church built before it.

PRESENT CONDITION

The roof of the building is in very poor condition and requires an emergency intervention. The lack of glass in the windows means that rainwater can easily enter the building. Some openings in the southern façade have been filled in with concrete blocks. The northern façade is packed with soil, and this load of soil poses structural risks to the building. The plaster has begun to peel. There is no flooring or wall plaster in the east wing.

*The Greek School
Nigde Central county, Ballı village*





RISK ASSESSMENT AND RECOMMENDATIONS

The school and church should immediately be registered as historic buildings by Nevşehir Directorate of the Regional Board for Conservation of Cultural Assets. The structure should be assessed along with the church. As stated in analysis reports for other structures in Niğde, taking action with regards to this single structure will not be sufficient for the development of Ballı village; there is need for a regional strategy. The Ballı village school and church are valuable structures that can be used as an important parts of this strategy.

Depending on the needs of Ballı village, the structure can continue to be used as a school. However, if this is not needed, it should be repurposed along with the church, and given a function that serves the region.

CHURCH OF METAMORPHOSIS | METAMORFOSIS

Location: Niğde Central county, Hamamlı neighborhood	
Period/year of construction: 1846	GPS: 37°58'49.4"N 34°39'28.2"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: GEEAYK 13.09.1970-5539	

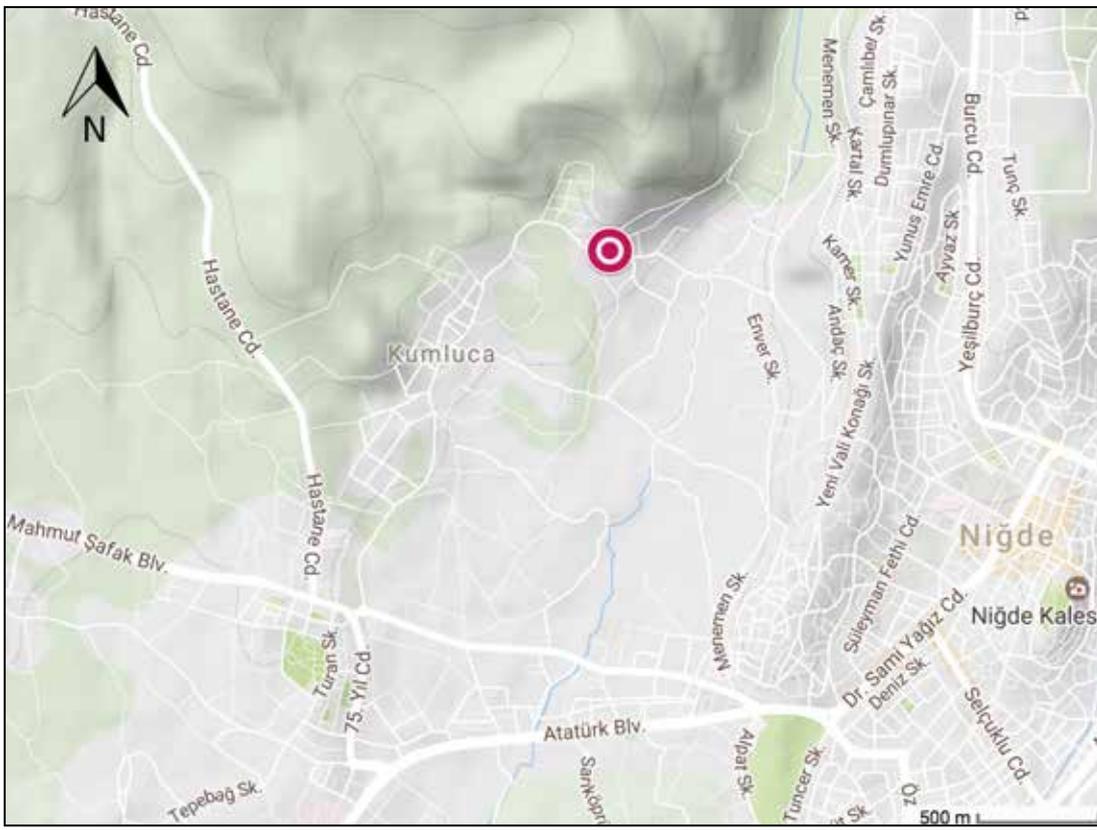
Burcu Günay

HISTORY

West of Niğde at a 2 km distance from the city is Hamamlı, previously known as Gordiason village. It is known that in 1846 a church was built on the hill where the Monastery of the

Archangel (Archistrategos) Michael was located (Parman, 1988, 133-134). The space above the main entrance that probably contained the inscription with information on its construction is empty today. The paint on the moldings around this door and the Karamanli Turkish (Turkish with





Greek characters) inscription upon this are present (Ekiz, 2011, 44). This inscription reads “...from Kayseri Endürlük plastered this sacred church ... may Metamorphosis always aid” (Demir, 2010, 9).

ARCHITECTURE

The church has a three-apse, three-nave basilical plan in an east-west direction. In the west, surrounding the structure with a symmetric “U” shape is a narthex of seven units and a gallery above the narthex. The rectangular naos has stairs leading to the gallery parallel to the northern and southern walls in the western corner. In the east, the internally semi-circular and externally polygonal façade of the triple apse projects outwards. The northern and western façades of the structure are below the street level, with the church surrounded by high retaining walls on these sides. There are courtyard walls on the southern and eastern sides.

The structure is built using a masonry technique, out of smooth cut basalt and local trachyte stone. The interior appears to be covered with lime mortar plaster containing fibers. The gallery parapets, windows and shutters were wooden. The church doors are wooden with a wrought panel cover. Additionally, there are steel torsion rods, boxed window bars, candelabra rings and chains in the structure. Stone blocks were used for the sloped hip roofs above the naos and narthex sections as well as in the roof above the apse and on the floor.

The naos is entered through the main door in the western façade or the side door in the northern nave. Additionally, there is a currently closed opening to steps in the southern wall of the structure allowing access to the courtyard. The naos is separated into three naves by two rows of six columns and by two arch bases that form the apses. The central nave floor level is 10 cm lower than that of the side naves and is nearly twice as wide at 5,60 m. The bema floor is



*Church of Metamorhosis
Niğde Central county, Hamamlı neighborhood*

10 cm higher than the side naves. The columns rising from square pedestals in the side naves are connected by pointed arches, carrying the pointed vault ceiling of the naves. The height of the central nave is 11.50 m, with the height of the side naves 9.20 m.

The northern and southern walls of the naos have three windows each with arches on the interior and surrounded by stone jambs giving them a rectangular form on the exterior. There are two windows in the semi-dome covering the main apse and one window each in the prothesis and diaconicon. Additionally, each nave has a single window in the center at the second floor level in the eastern façade. The gallery was later divided into two by a wall. This space, called the gynaeceum, is provided light through five windows in the western façade. Additionally, the units of the “U” shape of the gynaeceum contain one window each in the eastern façade. The structure is very rich in decoration. There are plant compositions in the interior of the arches. Frescos may also be seen on the western

and southern façades in the interior. The fresco on the western façade is understood to be representing a hunting scene (Yassıbaş, 2010, 63).

The exterior façades are surrounded by eave moldings. There is a floor molding six stone rows below the eave molding on the northern and southern walls. The arches in the naos transfer the load to the main walls; the cut stones are shaped as buttresses and this adds movement to the façades. The window openings in these façades are complete with profiled jambs. The cross motifs extending all the way to the eave level above the window in the axis of the central nave on the western façade are noteworthy. There are stone rosettes above the windows in the side naves in the west.

The corner units of the narthex are covered by domes while the other parts are covered by cross vaults. All of the columns have capitals containing different decorations with varying iconographic meaning. Especially the first column capital north of the main entrance has



a notable decoration of a dragon struggling with a double-headed bird and swallowing the head of this bird. Apart from the column capitals, the dragon figure is encountered on both sides of the cross motif above the main entrance door. There are angel figures on either side of this cross (Ekiz, 2011, 45).

PRESENT CONDITION

Apart from the division in the originally undivided gallery floor and the closure of door openings on the southern façade, no changes are visible. The spatial characteristics are therefore fully discernible. The main walls, apses and narthex of the structure are in place. However, there is mortar loss in the vaults, and structural fractures in the roof of the narthex and gallery sections. Generally, due to fallen plaster, vandalism and dampness in the structure, the frescos have been severely damaged. The floor covering of the interior has reached the present day without destruction.

The structure is a short distance from the city center, and is easily accessible from the main road. There is no information panel, but it is visited by those who know about it. Additionally the church was visited by the Fener Greek Patriarch Bartholomeos and was cleaned up before this visit.

RISK ASSESSMENT AND RECOMMENDATIONS

The interior of the church had been protected from human depredation due to its being locked at present. The fact that the structure is located in a settlement area and that the locals are aware of its existence have contributed to its preservation. The western and northern façades of the structure are below the road level, which obstructs its visibility so the landscape should be arranged accordingly. Preventive conservation work should begin, and it is recommended that the structure be given a cultural function open to the public that does not conflict with its original function.

THE GREEK SCHOOL IN ULUAĞAÇ

Location: Niğde Central county, Uluğaç village, Köyönü locale	
Period/year of construction: End of 19 th century	GPS: 38°02'53.9"N 34°50'13.2"E
Present function: Not in use	Ownership status: Uluğaç village legal entity
Date and number of registry: Nevşehir KTVKKBK 28.06.2013-781	

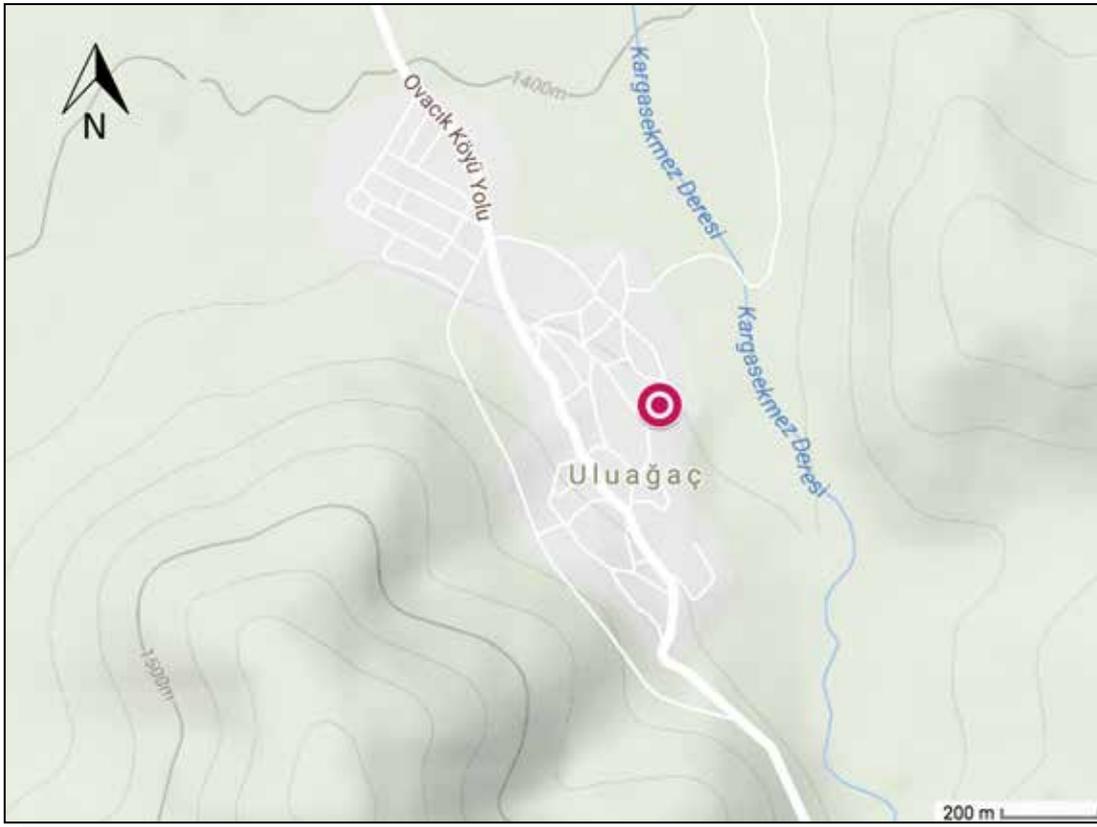
Banu Pekol

HISTORY

Uluğaç village was known as Adrando, Azrando, Nadrando and Nazrando in the Greek dialect of Cappadocia (Eryaman, 2013).

Anagnostopulu wrote that before the first quarter of the 20th century Uluğaç village was home to 180 Turkish-speaking Greek families and 60 Muslim families (Nakracas, 2005, 165).





There is no inscription on the Uluğaç Greek School; however, the form and style of its construction indicate that it belongs to the late 19th century. Though originally a school for the Greek Orthodox community; after the exchange of populations and until recently it has served as the primary school for the village. In 1922 it was written that the village with a population of 1229 had “two classes and one classroom for boys in the Uluğaç School” and that there were 65 students and one teacher in that year (Hayri, 2016, 54). However, it is not clear that this school is the same one as in the report.

Among the remaining Greek schools in Niğde (in Uluğaç, Ballı and Hasaköy), the school in Uluğaç has a monumental scale compared to the other two, indicating the social importance of the village in the 19th century.

The structure was registered as a 1st level historical monument in 2013. The Niğde

Provincial Special Administration had 3 Kare Construction Company prepare a survey and restitution project in May 2016, and its reports are still with the Board of the High Council of Immovable Monuments and Antiquities as of January 2017. This report has taken advantage of these project reports.

ARCHITECTURE

The Greek School in Uluğaç is a two-storey masonry structure with a rectangular plan and is situated in a north-south orientation. The eastern, western and northern façades are of hammer-dressed stone, while the southern façade is of pitch-faced stone. The stones at the corners of the southern façade are smooth-faced. The walls of the interior are painted plaster above rubble stone.

A single floor rectangular addition was later added leaning against the northern façade. The addition of this single floor annex expanded



the school towards the north. The annex has cut stone workmanship, with cement beams used above and below the window openings. Additionally, there are remains of a courtyard wall east of the school, along with the remains of a stone path. There are streets to the east and west.

The roof and ceilings of the school building have been renovated with periodic repairs. The four-faced hipped roof has been covered with clay roof tiles and has four rectangular brick chimneys. The later annex has a flat terrace roof. The façades are of cut stone, with horizontal wooden beams and cut stone jambs. There is molding at the ground level of the first floor on the façades as well as a roof molding. The windows have iron bars.

The most noteworthy main element on all the façades is the entrance door on the eastern façade, which comprises the main entrance of the school. This door with smooth stone jambs has a jamb extending below its lintel that has

been designed to resemble a two-dimensional column capital at the center of the door. Above the lintel there is a transom window with a rounded arch. There is a profiled molding around the door and the window, extending to the ground. There are traces of stylobate on either side of the door.

The ground floor is comprised of an entrance hall, rooms and classrooms and its floor is flagstone. The windows on the façade overlooking the road (east) narrow toward the exterior.

Entered through the eastern door, the corridor has a rectangular plan with three doorways to the north, two to the south and stairs leading to the upper floor in the west. The rooms have different sizes but are all rectangular. The ceiling is comprised of wooden beams tightly laid in a north-south orientation. Apart from the corridor, all the ceilings of the rooms on the ground floor are stone pointed vaults supported by arches (five in the largest room with three



in the other four classrooms). The vault in the largest room is in an east-west direction, while the vaults in the other rooms extend in a north-south direction.

The room in the southwest, the largest space on the ground floor, is entered through doors in both the north and west. There are five niches with pointed arches in the north and six in the south. In the east of the southeastern room there are two window openings, with a rectangular niche in the west. The northwestern room has rectangular niches in the west and north, with two window openings in the east. The northern side of the northeastern room contains a window opening with a rectangular niche in the west. Though there are iron bars on the window in this room, when adding the annex to the north, it was closed off with rubble stone masonry built right next to the exterior surface. Of the three rooms north of the corridor the room on the central axis has a rectangular niche in the west, while there is a window opening to

the north (later expanded to form a door to the hall in the annex).

In the first floor, there is a hall above the corridor below and a pair of rooms to the north and south, with stairs leading to the ground floor in the west. In the western main wall of the hall there is one window opening, with two windows in the eastern main wall. All windows on this floor narrow toward the exterior. Apart from the southwestern room with stone floors, all the rooms are floored with wooden boards. The ceilings are plywood and the walls are painted plaster. There are three window openings to the west of the western room and the east of the eastern room. There is one doorway in the north of the southeastern room, with three window openings in the east and one recess for a built-in closet in the west. In the southwestern room, there are two windows in the west, one closet and two windows in the south. The northwestern room has two window openings, one closet, and a window opening in

*The Greek School
Nigde Central county, Uluğaç village, Köyönü locale*



*The Greek School
Niğde Central county, Uluğaç village, Köyönü locale*

the north. In the northwestern room there are three windows in the east, with two windows in the north.

The annex is entered through an expanded opening in the wall of one of the rooms of the original structure. It has a rectangular plan in the north-south direction and it encounters a hall with a window at the north end. East and west of this hall are two rooms that do not extend beyond the eastern and western limits of the original structure. The eastern/western walls of these rooms have three windows. The ceilings of all the rooms in the annex are reinforced concrete, the floor is of terazzo, and the walls are plastered.

PRESENT CONDITION

Currently the school is abandoned and unmaintained. As the door is unlocked, it has been vandalized. After being abandoned, its usage as a barn and depot has harmed the

structure. There is a single-storied rubble stone building adjacent to the southern façade, under different ownership. Though it is close to the main road there are no visitors apart from those that know about it, with no information panel.

In spite of all the negative developments, the school plan and spatial characteristics are fully legible. Together with the annex built at a later period, it has survived to the present with relative integrity. There are occasional wooden window frames and shutters in place, so the original window design is known. The remains of courtyard walls are rubble stone and mostly in ruin. Within the courtyard, there are the remains of stone paving leading toward the structure.

The banister to the north in the stone corridor on the ground floor has been removed in a later period, so that the staircase has been turned into a double banister one. The floor has later

been covered in terazzo. The flagstones in this section which was later turned into a barn, have been removed and then left as an earthen floor. The walls of the ground floor are plastered.

In the first floor hall, the flooring to the northeast has been partly destroyed. The original stone main wall between the two northern rooms on this floor has been removed and a wall has been built from concrete blocks. All the wooden flooring in the first floor rooms has been renewed, and the ceilings replaced using plywood. Some of the doors and shelves of some of the built-in closets are missing.

A large portion of the clay roof tiles of the structure have been destroyed and lost. As a result of this, the wooden eave plates, the wooden roof construction and first floor ceiling cover have suffered serious loss of material and rotting. The chimneys on the roof have partly collapsed or are sagging. Due to the general water problem in the roof and lack of glass in the windows, a large portion of the plastered surfaces within the structure are peeling and falling apart, with hairline fractures in the main walls.

The facing on the façades, especially the molding stones, have suffered deformation, efflorescence and erosion due to dampness. The stone shapes beside the main doorway are destroyed and deformed. The wooden beams in the façades are rotting and have started losing their integrity. There is corrosion, bending and deterioration in the window bars.

The wooden staircase used to access the upper level is rotting and losing its ability to carry weight. The railings on the upper floor gallery are no longer in place. All of the wooden doors and windows have lost parts of their material, are rotting and infested with termites. Fires lit inside and outside the structure have created soot and caused color changes on the stones.

As the beams for the annex were installed by the removal of part of the main wall, this has damaged the structural balance. Due to sinking and deviations in the structure, the vault surfaces and main walls contain structural and hairline fractures.

RISK ASSESSMENT AND RECOMMENDATIONS

In addition to the effects of wind and rain, the walls are completely open to vandalism and contain hairline and structural fractures. Accessing the upper floor is risky, with danger of breakage or collapse in the wooden flooring. At the same time, the ongoing degradation of the wooden roof is a serious problem. The entrance should be locked immediately to prevent vandalism. Then the necessary efforts for preservation and repair must be carried out. When compared with other structures in the region (as the outer facing has not been destroyed), it will not be difficult to renovate this structure.

The floors of the wooden load-bearing system, roof beams, stairs and wooden beams in the façade should be renovated appropriately. The concrete block wall between the two rooms to the north should be rebuilt with stone in line with the original construction technique.

In addition to many examples of civil architecture around the school in Uluğağaç, there is a church immediately opposite the school, so a significant portion of the historical village texture has survived. It is necessary to preserve these characteristics. The structure is immediately beside a main road and the fact that it has been designed as a school is an advantage. In fact, this structure may be renewed after repairs to fulfill many functions including education/training classes for small groups.

The landscaping of the building's garden should be completed, with the courtyard walls repaired and put back together. It is necessary to place road signs and an information panel about history of the school and Uluğağaç with maps of other historical structures in the area.

SIVRI CHURCH

Location: Altunhisar county, Yeşilyurt village	
Period/year of construction: Mid-Byzantine period	GPS: 38°00'07.7"N 34°23'01.4"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: 30.09.1999-1110	

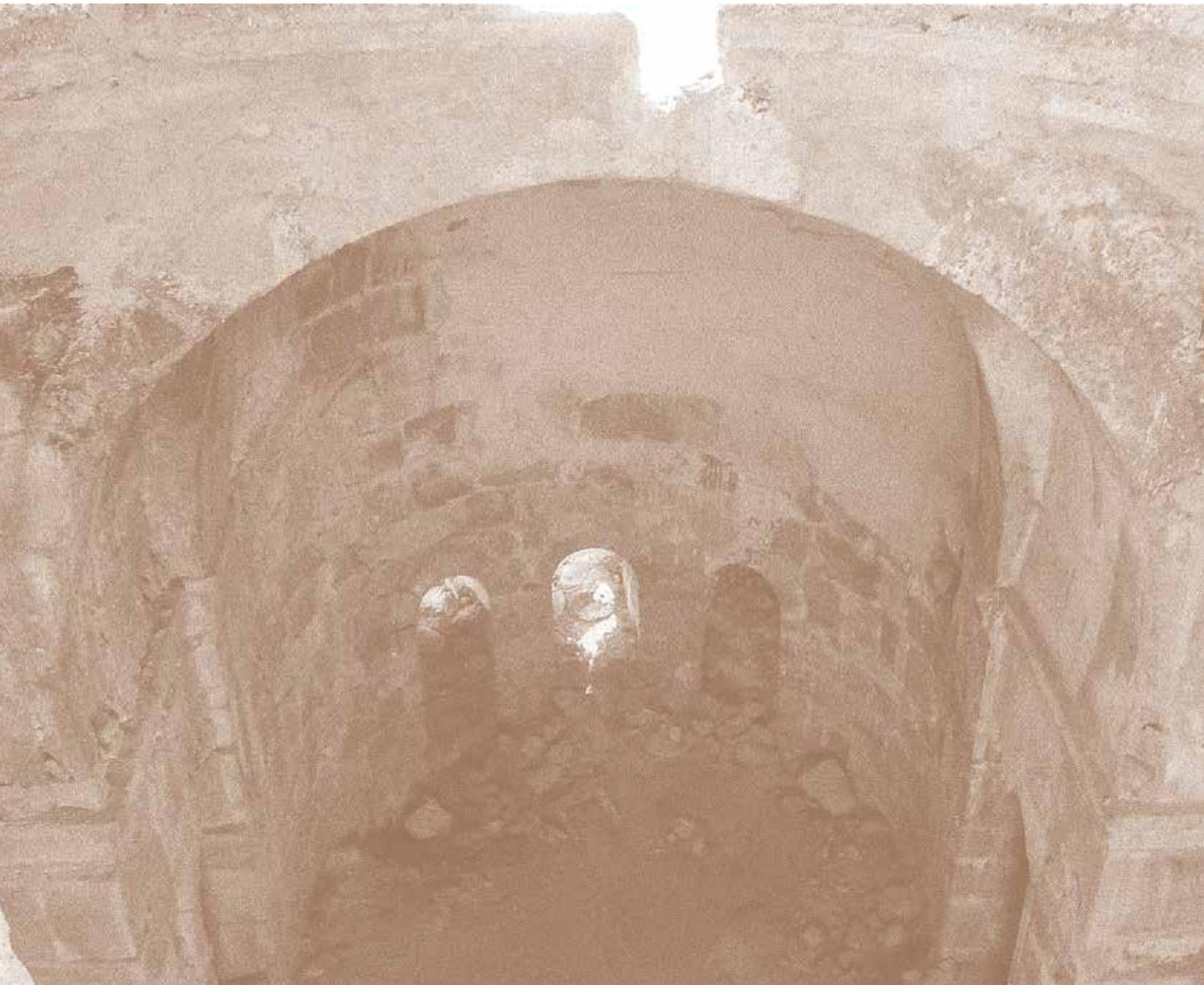
Vilma Hastaoglou-Martinidis

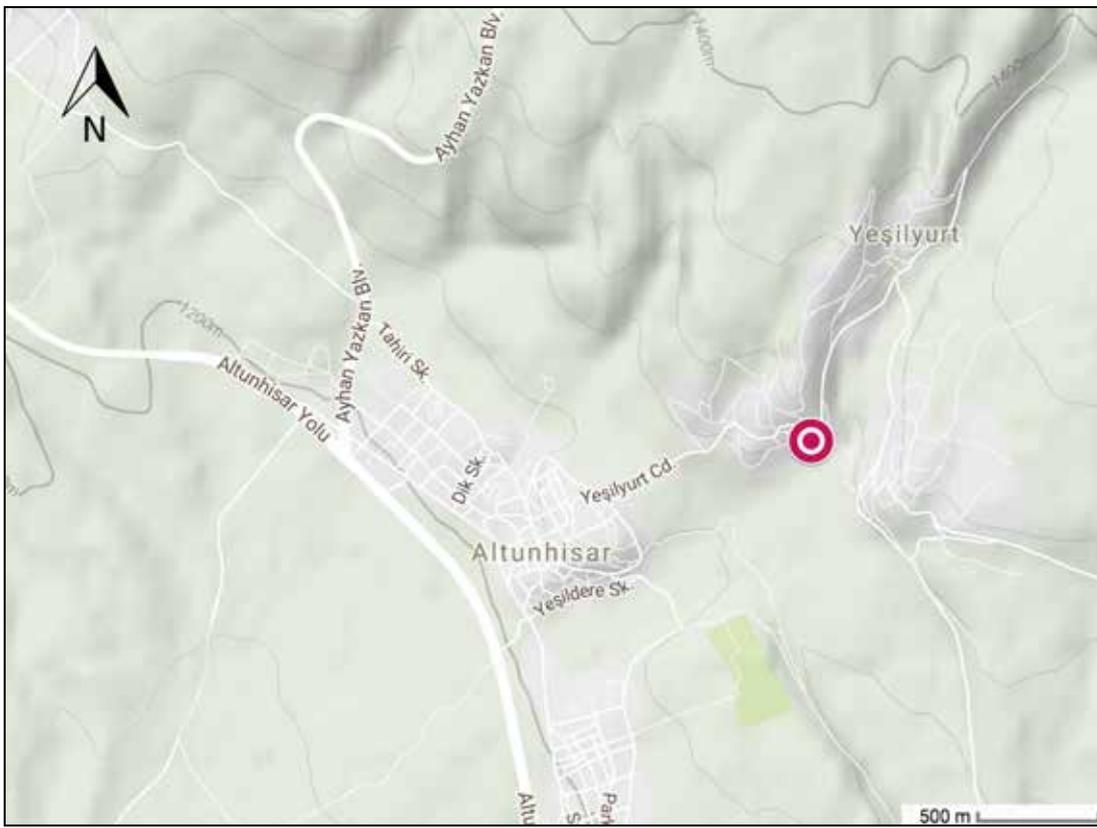
HISTORY

The church is situated in the eastern part of Yeşilyurt village, on a sloping terrain overlooking the ravine between Yeşilyurt and Altunhisar villages. Today it is half-buried into the slope

and mostly covered by the road that runs along its northern wall.

The church is one of the few surviving freestanding masonry churches of central





Anatolia dating from the mid-Byzantine era, in a region best known for its rock-hewn churches. More importantly, it is the only Christian ecclesiastical edifice in the Altunhisar district. Nothing is known as to whom the church was dedicated.

According to sources, the history of the church must be connected to that of the Byzantine fortress/stronghold of Antigous that used to exist where the modern Altunhisar (το των Τυράννων κάστρον, ό Αντιγούς κέκληται) now stands, as mentioned by the 10th century historian Leo the Deacon and more recently by Prof. W. Ramsay (1890, 141). In another study, Ramsay (Ramsay and Bell, 1909, 297) mentions the existence of a nun's monastery near the fortress. In this respect, the small size of the church suggests that it was most probably the chapel of this monastery. A careful examination of the remains of the ancient half-buried structures in its southwest would establish whether they actually belong to that monastery or not.

During the following centuries of Ottoman rule, the place was known as Anduğu. It was abandoned by the Christian population and in 1518 there remained only 13 households and 17 soldiers (nefer) in the area (Aköz, 2014, 91). The church was unused until the 18th century, when part of the drum was turned into a prayer space (masjid) after wooden flooring was constructed at the height of the pendentives.

ARCHITECTURE

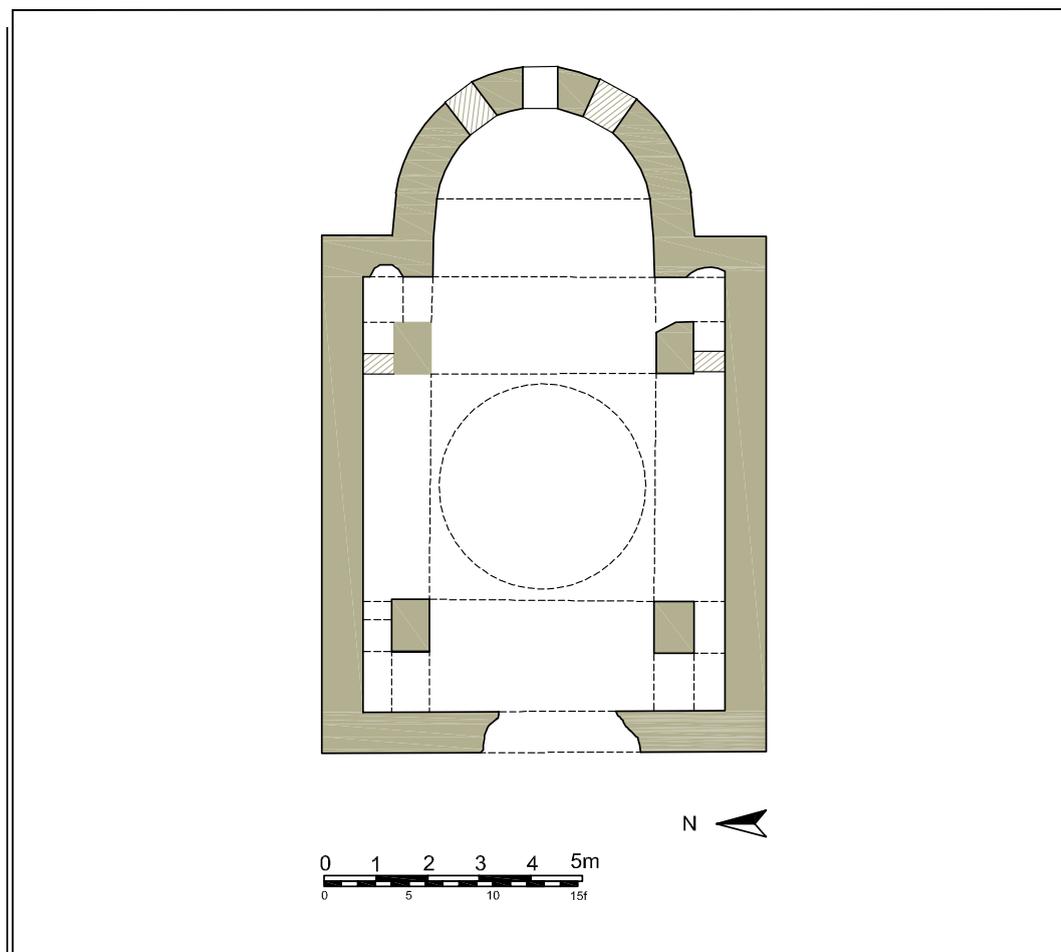
The structure is a single-chambered church that follows a cross-in-square design, with a central dome resting on four pillars and four rectangular bays that constitute the arms of the cross. The western and eastern bays are wider (2.2 m) than the northern and southern bays (1.3 m), creating the rectangular layout of the naos, which measures 7x9 m (minus the apse). The main bays are roofed by barrel vaults, as are the tiny bays behind the pillars.

*Sivri Church
Altunhisar county, Yeşilyurt village*



The eastern bay, which served as the bema, ends in a horseshoe shaped apse (4.3 m in width and 3.29 m in length) crowned by a half-dome, 2.85 m in height; it is flanked by two small niches. The apse is roofed in its lower part by large blocks in a horizontal direction; its inner surface is circular, and the outer one is pentagonal, with three axially placed openings at the lower part.

The most characteristic element of the church is its central dome (4.3 m in diameter), erected above an octagonal drum (ca. 4 m in height), very large when compared to the small size of the church. Four single-lobed windows pierce the axial segments of the drum, flooding the nave with light. The dome rests on pendentives which transition to four rectangular pillars, of circa 0.7x1 m each. The openings between the



main bays and the tiny bays behind the pillars are covered by horseshoe arches, a common feature of central Anatolian churches in that era (Ousterhout, 2015, 10).

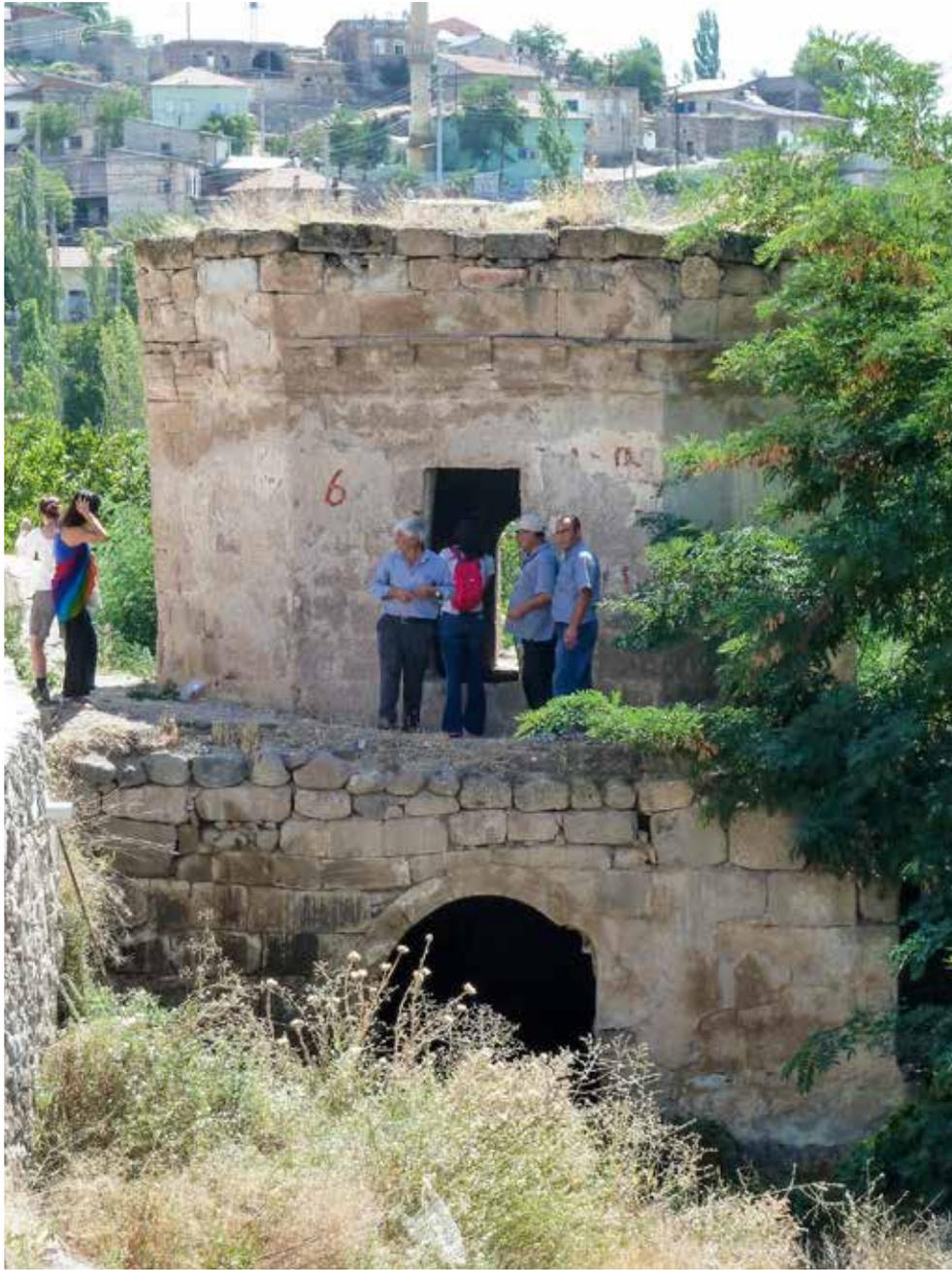
All windows have horseshoe arches. One is two-lobed and on the western wall, the other is the window of the naos above the horizontal molding on the southern wall. In the lower part of the southern wall there is an almost buried opening surrounded by a rectangular lintel and pilasters. This must correspond to the original entrance of the church, given the flat ground at that side of the building allowing the most appropriate access into the structure.

The building is well built, and the walls are about 70 cm thick. The exterior masonry is carefully cut, unsophisticated but with stones well-fitted together. The interior surfaces are

of mortared rubble. All the important sections, especially the upper ones, are made of regularly cut blocks comprising their entire width: the pillars, domes, arches, sides of windows are almost completely built of stones of this size.

The appearance of the church is rather stark with no particular adornments: No exterior decoration, except for the dentil molding that runs around the exterior of the drum, serving the purpose of a dripstone; today it is preserved only at the five sides of the drum. On the interior, there are two horizontal cyma moldings with one on top of the pillars at the springing of the vaults, the other under the springing of the dome. Sparse traces of painted plaster survive throughout the building, indicating that the inner surfaces were originally entirely covered in frescos.

*Sivri Church
Altunhisar county, Yeşilyurt village*



PRESENT CONDITION

The structure is entirely abandoned today, half buried in the sloping terrain from its northern and western sides. It is “lost”, unnoticed among the village dwellings, and almost hidden by the road that runs along the northern wall of

the church, distinguishable only by its drum, which stands above the road level. This road, in complete contact with the building, allows free access to the top of the church, around the drum and the flat roof of the apse.

The building is in relatively good state, with no major damage. The original entrance of the church on the southern wall is covered by the thick layer of dirt and rubble, filling the interior. For the same reason the original height of the church (today measuring 9.82 m) cannot be properly established. Sparse traces of the original frescos survive on the interior surfaces. Two of the three apse openings are closed off with rubble, and the damaged and enlarged windowsill on western wall is currently used as the entrance to the structure.

The use of the drum as a masjid in the 18th century has caused notable alterations to the original church, which are obvious in its present state: in the interior, a niche was created as a mihrab on the northern side of the dome, on top of which there is the sacred inscription "La ilahe illallah Muhammede Resulullah". The western window of the drum was enlarged as a door allowing access to the prayer space. On the exterior, the roofing of the church was flattened, and the upper stone courses in the apse and the drum were repaired with rubble. A Muslim tombstone was used as construction material in doing this. An inscription incised on the block outside the western window of the naos, "Hijra 1185" (corresponding to the year 1771) gives probable the date of these interventions (Pekak, 2008, 101).

RISK ASSESSMENT AND RECOMMENDATIONS

The existence of the structure demonstrates the important role the region has played over the centuries in terms of religious and cultural development. It is the only structure of the mid-Byzantine era that survives in the area as a reminder of the 10th century Byzantine stronghold of Antigous.

Though registered as a historic building in 1999, no conservation action has been undertaken so far, and the church is left to abandon, exposed to weather conditions and unprotected from vandalism.

Until a proper architectural restoration and structural consolidation study may be carried out, immediate rescue measures are necessary to protect the structure. The dirt and earth inside and outside of the structure needs to be removed in order to reveal the form of the church. All openings must be covered to prevent vandalism.

Excavations must be conducted to survey and document the traces of the half-buried remains in the immediate surroundings of the church, in order to establish the veracity of predictions regarding its original layout as the chapel of a Byzantine monastery.

A serious threat is posed by the road that runs in full contact with the northern side of the church. As a rescue measure a solid yet elegant structure must be placed along this side isolating the church from the road at road level, while the reinforcement of the supporting walls is underway. Also, an appropriate landscaping study that includes the entire site where the monument stands needs to be implemented.

THE PUBLIC BATH IN FERTEK

Location: Niğde Central county, FerteK neighborhood	
Period/year of construction: 1853	GPS: 37°58'05.7"N 34°37'17.4"E
Present function: Not in use	Ownership status: Niğde Special Provincial Administration
Date and number of registry: Konya KTVKKBK 16.01.1992-1218	

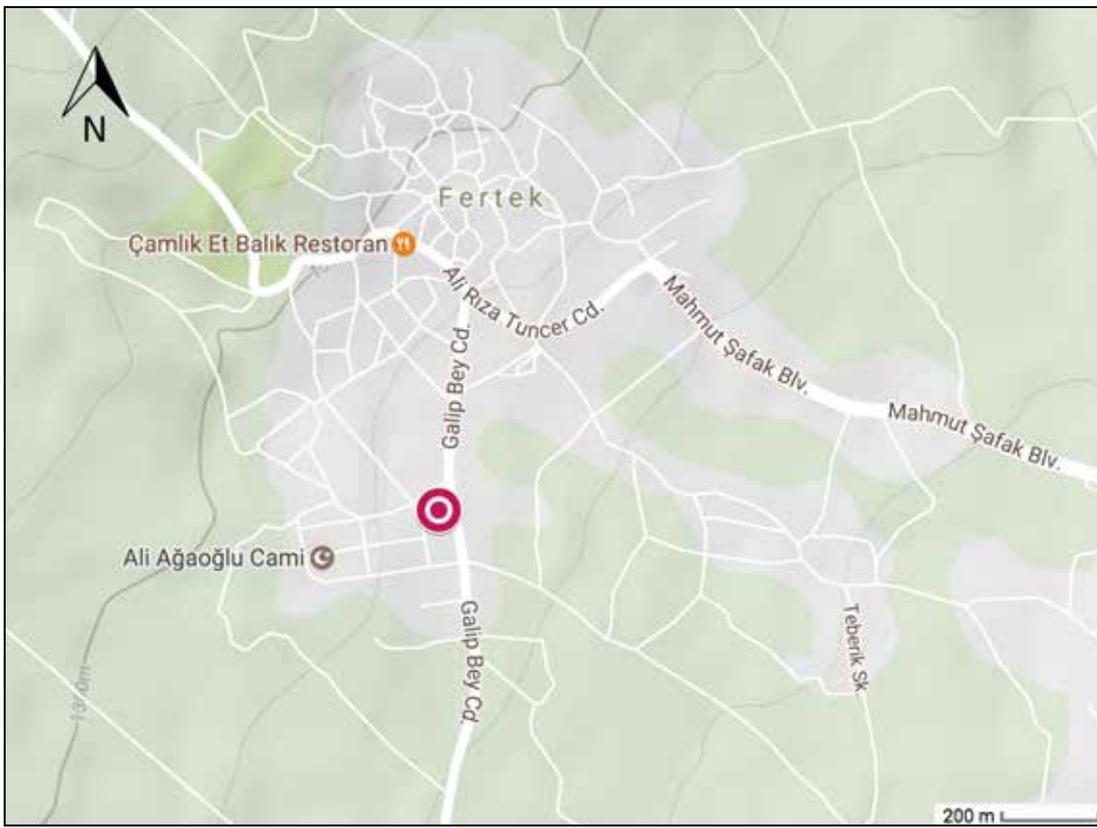
Banu Pekol

HISTORY

FerteK was a town where Orthodox Christians and Turks lived together before the population exchange. According to sources, in 1895 FerteK was home to 1200 Christians and 1300 Muslims; in 1905 there were 1500 Christians and 2500

Turks, while in 1907 there were 360 Christian households (Dinçer, 2008). In 1920, there were 1388 Karamanlides (Turkish-speaking Greeks) and 1590 Muslims living here (Hayri, 2016, 100). Anagnostopulu wrote that in the first





half of the 20th century Fertek (with its other name recorded as Uzümlü) was among villages with Orthodox populations and was home to 200 Turkish-speaking Greek families and 400 Turkish families (Nakracas, 2005, 166). The Karamanli Turkish (Turkish written with Greek letters) construction inscription of the Fertek Hamam confirms that it belonged to Greek Orthodox Turks. With its construction beginning in June 1852, it was completed on 31 March 1853. It underwent various repairs until the early 1990s and continued to be used as a hamam (public bath). Some sources state that it was built with money collected from the public (Bahar, 2009, 478-9). On the inscription, the names of Karamanlides Orthodox Greek families like the Hacı Zambazade family, Turşucuoğlu Silianos and Iosif Kalfa from Zile are mentioned and the income from the hamam is understood to have been donated to the school belonging to the church in Fertek.

The content of the inscription is translated as (Güngör, 2008, 250-251):

*In the enlightened time of his majesty Abdülmecit
Here, in June eighteen hundred and fifty two
The building of this hamam was permitted
Completed at the end of March fifty three
Those steadfast in this purpose
Deceased charity-giver Hacı Zambazadeler
Those offering these refreshing baths
The deceased patriotic close neighbors
For the special intentions of Turşucuoğlu Stilianos
Iosif Kalfa son of Şahmur from Develi Zile
Its waters energized out of nowhere
Healing the ills of whoever may suffer
Donating all proceeds to Sholiona (the school)
Lord protect from all powers
1853 March 31*



ARCHITECTURE

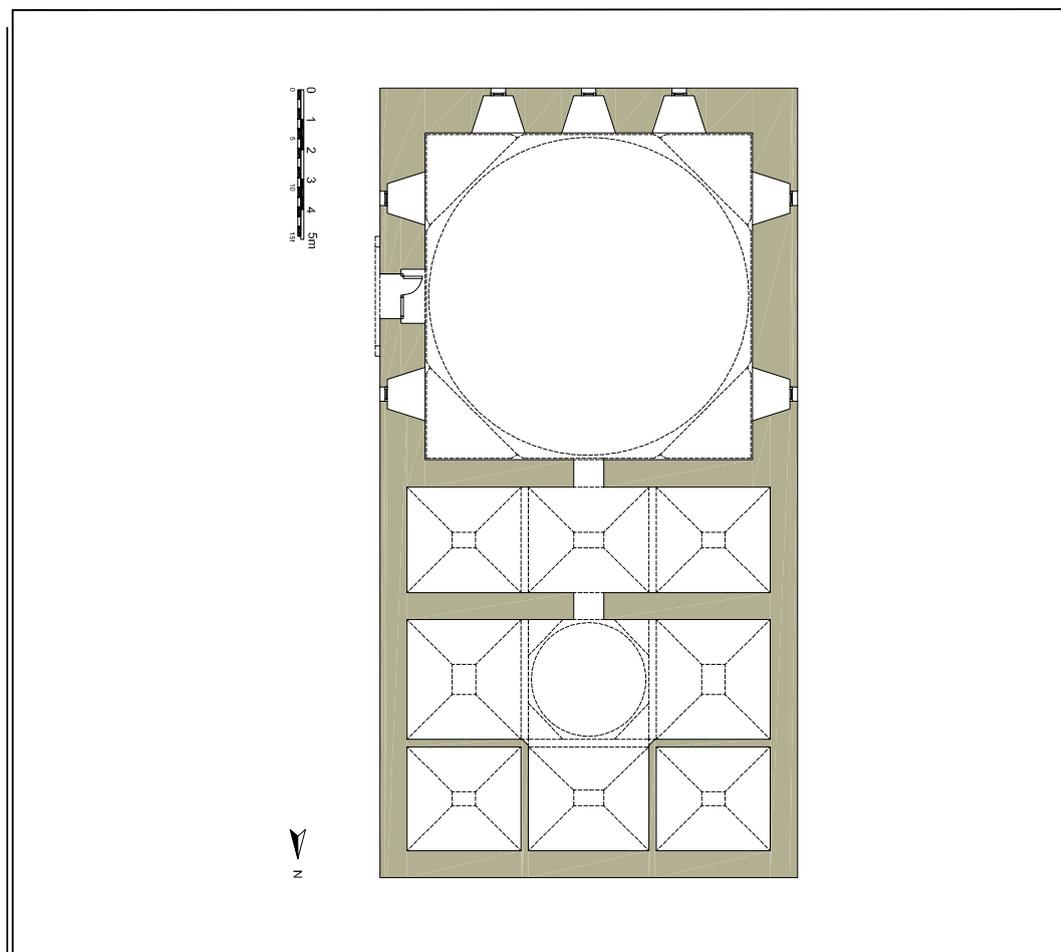
The hamam is surrounded by a road along the eastern and northern sides, and houses on the southern and western sides. It is nearly 2 m lower than the road level and is located on ground that slopes slightly in the north-south direction. As the floor level of the hamam is lower than the road, it has a sloped entrance.

The main body of the structure has a rectangular plan with the furnace located perpendicularly in the northwest corner. The hamam is entered through a door on the east that leads into the cold room (the dressing room). The rooms of the hamam are ordered from south to north as the cold room (frigidarium), warm room (tepidarium) and hot room (calidarium). The cold room has a rectangular plan with a dome, which has a drum with internal squinches, and external octagons. There is a lantern over the dome. Inside are spaces for undressing and a small, central fountain. Currently the fountain is made of modern materials; however, based on the hamam typology it may be presumed that an earlier, original fountain existed in the same position before. The niches in the eastern,

western and southern walls were probably cupboard niches. There are three windows each in the southern and western walls and two in the eastern wall. Together with the transom window above the door, there are nine windows allowing much sunlight to enter this space.

The warm room is entered through a door in the northern wall of the cold section. It is oriented in the east-west direction and has a rectangular plan separated into three transverse sections. It is covered by a cavetto vault. In the western section each wall has an arched niche, and in the central section there is one arched niche to the west of the northern wall. A wall added later to the east of the warm section contains the toilet and shaving sections that were therefore also later additions.

On the central axis of the northern wall of the warm section, a door allows passage into the hot section. This area is separated into six sections by arches and walls. The central section has a dome, with the traditional octagonal massage stone (göbek taşı) in the center. The other sections have cavetto vaults. Iwans provide transition



from the domed area into the northern, eastern and western sections. The sections in the other corners may be accessed through openings in the wall. Each of the six sections has raised bench-like platforms around their interior walls. The western and eastern recesses have two basins, while the other sections have three; some are original and some are new. The floor and certain parts of the walls are marble. There are small skylights in the dome and cross vaults to provide light. After the cold section, towards the north, there is first a rectangular water depot and then the furnace.

When the exterior façade is examined, it is possible to see that the main walls of the cold section are higher than the other sections; the octagonal drum of the dome and the lantern above it accentuate this effect. The dome of the hot section is smaller and lower so it is

not perceivable from the outside. The warm section, hot section and water depot are slightly wider than the cold section, and appear as a single body from the outside. This expansion is not original, but is written to be due to repairs that took place in 1984. During the same repairs, cement was poured along the stone-flagged path from the courtyard wall to the hamam door and the original courtyard entrance was changed (Ekiz, 2014, 97).

All the floors in the cut-stone hamam, apart from the cold section, are covered in marble. The cold section is covered with both marble and basalt. The interior of the structure is of smooth-faced stone, while roughly-dressed stone is used for the exterior.

There is little decoration on the structure; the double-door main entrance in the east has a semi-circular, transom window with iron



*The Public Bath
Niğde Central county, Fertek neighborhood*

bars. The door and transom window have a rectangular molding that embraces both and appears like a pediment. As mentioned, above this molding is a fourteen line Karamanli Turkish inscription on a rectangular-shaped marble slab.

The sills and lintels of the doors and windows have white and yellow stones and, similar to the white exterior façade, there are horizontal series of yellow stones at different levels to produce visual variety. There is a smooth eave molding around the whole façade of the structure.

PRESENT CONDITION

The hamam is currently moderately intact; however, since unsuitable additions and repairs were later made and it has been abandoned for nearly 15 years, structural degradation has taken place due to lack of protection and maintenance. At the same time, the interior houses the unused benches of the village and the hamam is partly used as a depot. As the door is not locked, entrance to the hamam is unchecked.

The changes in both the interior and exterior

of the structure that have occurred over time are still visible. In the cold section, the walls and ceiling have been whitewashed, then elevated sections of reinforced cement have been built and wooden changing rooms have been added above them. The marble slabs on the massage stone have been renewed, thus it is not clear whether the octagonal form is original or not. Again in the hot section, the eastern and western iwans were later divided to create two pairs of small cells. At the same time, the hot section walls have been plastered with mosaic cement up to a meter high, and the remainder has been whitewashed. The walls are now partly cement plaster in the sections other than the cold section. Currently the roof is also plastered with cement.

Because of the cement plaster, the main construction material, which is stone, cannot breathe. This has led to widespread efflorescence, moss growth, and falling plaster in the interior. Mortar has been lost in the dome and cracks may be observed. As the cement has



not quite adhered to the stone, plaster has fallen off the exterior (especially the roof) with plant growth beginning on the dome. Graffiti can be seen on the external façade. Additionally a large satellite dish has been added to the roof of the hamam recently, adding weight to the roof and disrupting the integrity of the original structure. As there has been no glass in the small skylights for a long time, rainwater entering the building has caused dampness related problems. During renovations that took place probably within the last 50 years, electrical lines, as well as heating systems and radiators, have been added upon the plaster on the walls.

RISK ASSESSMENT AND RECOMMENDATIONS

Fertek Hamam can still be useful in our day due to its functional characteristics. Compared to other structures investigated in the region, the hamam is in better shape. Therefore, it has the potential to become functional once again with an easier conservation project. However,

it is necessary to remove the inappropriate later interventions from the original building and implement a conservation project.

All of the later reinforced concrete additions, the plaster, plumbing and the satellite dish must be removed. Reinforcement and protective actions should be undertaken. Visually, the interior must be furnished so as not to disrupt the original texture, and infrastructure must be installed in order to provide for the daily needs of the hamam. It is recommended the hamam be made functional again based on a management model including the locals living in the village. Having this chance of fulfilling its original function, an information plaque should also be added to Fertek Hamam explaining the history of the structure. It must be emphasized that it historically met one of the basic needs of the village, but at the same time is a common heritage with important social aspects.

THE GREEK SCHOOL IN HASAKÖY

Location: Niğde Central county, Hasaköy neighborhood, Köyiçi locale	
Period/year of construction: 19 th century	GPS: 38°13'09.6"N 34°42'14.0"E
Present function: Not in use	Ownership status: Village legal entity
Date and number of registry: 24.05.2013-750	

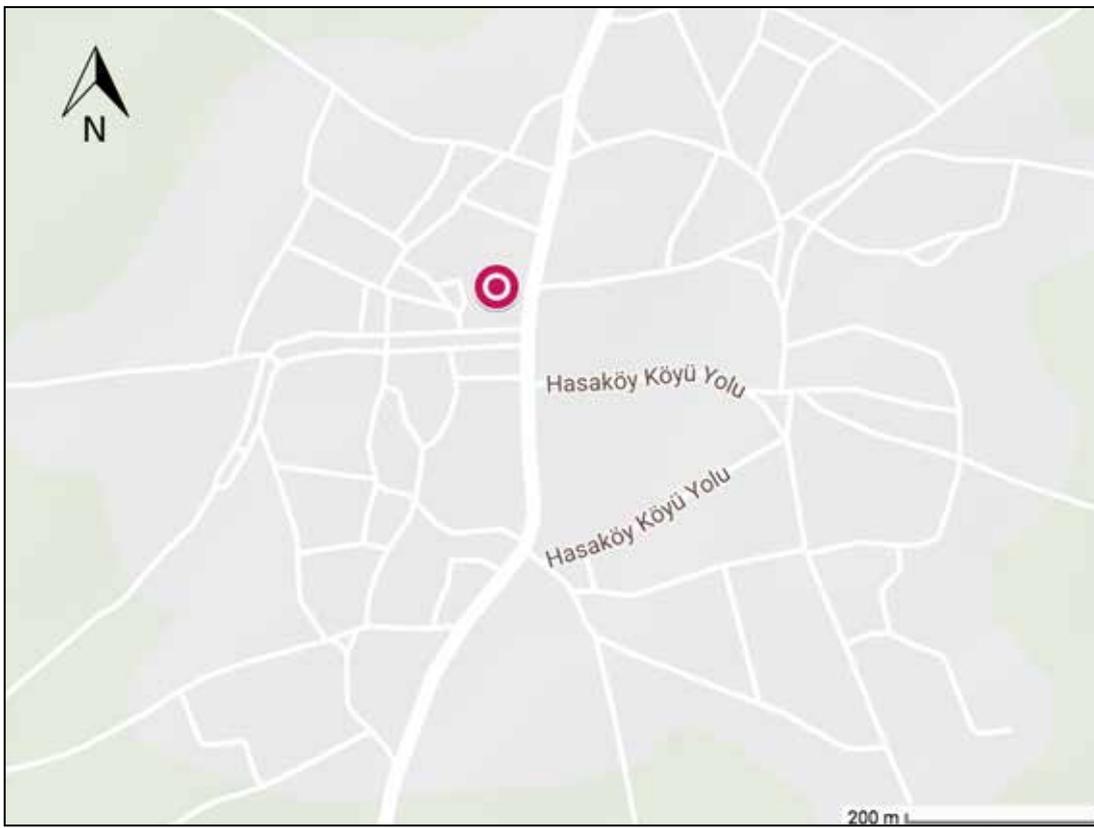
Elmon Hançer

HISTORY

Located at a 28 km distance from the Niğde center, the settlement has been referred to as such since the Roman Empire of ancient times, but its historical existence extends much further

back in time. It was named Hasaköy during the rule of the Ottoman Empire. Its previous name was Sasima. The people from Hasaköy who went to Greece with the population exchange





remember it as Akso or Naksos (Songur, 2016a, 5). The population of Hasaköy was 2445 in 1920, all of who were Karamanlides (Turkish-speaking Greeks) (Selamoğlu, 2012, 15).

Developments and institutionalization in terms of education began very late in Sasima. The village acquired a school in 1896 upon recommendation by the Konya Metropolitan Bishopric and with the support of people from Sasima living in Konya. This school with 4 classes was only for boys had an attendance of 250 according to a report in 1901; this has not, however, been confirmed by a source from 1905. Despite this, there is information that there was also a main school with 5 classes and 400 pupils founded in 1908 through the efforts of villagers. (Songur, 2016b, 9). The structure was built at the end of the 19th century and has reached today with later additions. It was used as a primary school until recently before being abandoned after the construction of a new school and is currently idle (Songur, 2016b, 12). The Niğde Special Provincial Administration prepared a survey and restitution project in May 2016, with a restoration project on the agenda.

ARCHITECTURE

The school is surrounded by a courtyard wall, with an inn on one side and the Church of Saint Macrina (Agia Makrina) to the north. Extending in a north-south direction, the structure has a rectangular layout. The ground floor rises on a plinth and has a flat terrace roof.

There are entrances in the west and east of the structure without any inscription. The plan includes service areas and halls, creating a cross shape within the rectangle. The remaining rectangular spaces between the arms of the cross form a total of six classrooms with two larger than the others (Songur, 2016b, 12). All the classrooms open onto the corridor. The smaller rooms have two windows with four windows in the larger rooms. Windows either face the east or the west. They have a rectangular shape narrowing slightly toward the exterior with high window openings. Some window openings have iron bars. The ceilings in all the rooms are pointed vaults in the east-west direction. All sections in the school are covered by pointed or barrel vaults. The vaults are emphasized in corridor and classroom entryways by rounded projecting arches. The

*The Greek School
Niğde Central county, Hasaköy neighborhood, Köyiçi locale*



floors of the corridors and main entrance were evidently covered in cut stone, and in terrazzo in other areas (Songur, 2016b, 14). The walls used to be plastered and painted.

The ceilings of the southern classrooms are comprised of two pointed vaults in the east-west direction. The space is divided in the north-south direction into two almost equal sections. The

classroom in the east has three columns and two pointed arches, while the west classroom has one pointed arch and two pillars adjoining the side wall. The arches are fortified by iron tension rods, with the vault system itself supported by support arches and tension rods at the level of the central column (Songur, 2016b, 14-16). The northern classrooms have an east-west orientation and



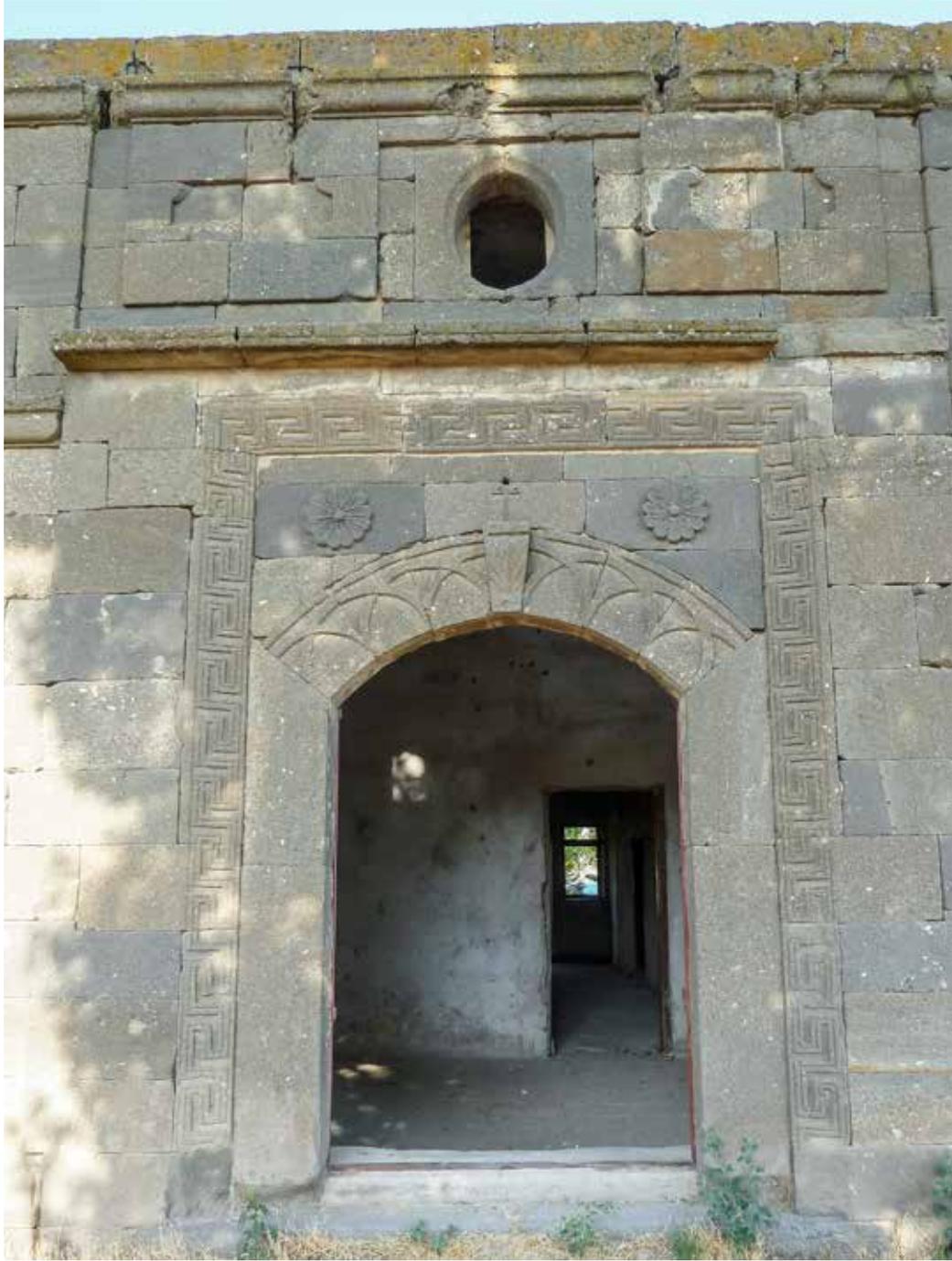
are roofed by a barrel vault supported by an arch. Above the corridors there are pointed vaults with three supporting arches. The north-south corridor has two rectangular windows in its northern wall. The southern wall had an original window which was later closed up; in its current state there are two small window openings with one above the other.

All the façades of the school have smooth cut stone walls. The similar designs of the eastern and western façades are noteworthy. There are pilasters with double-profiled squat capitals at the level of the window lintels on both façades. Right below the top level of the wall, there are projecting cartouches both above the windows and the door, with a horizontal molding at a higher level and a parapet wall encircling all the façades.

The low arch of the west door is emphasized by a keystone with an embossed stylized acanthus leaf. There is an embossed cross in the upper

section with an embossed rosette to its right and left. These are confined in three directions by a meandering frame and there is an oval window opening above. On either side of the door there are a total of eight window openings with rectangular cut stone jambs, flat lintels and three triangular external decorations at the sill level. On the eastern façade, as different from the western one, the door and two adjacent windows are situated within an alcove (toward the west) in the structure, and there are ten window openings. The rounded arch of the eastern door is plainer, with rosette embossing on either side of the arch and a window with a Greek cross form above. The northern and southern walls of the school are also plainer, with two window openings in the northern one as well as two cartouche projections, while the southern one has two cartouche projections above two smaller windows and two cut stone waterspouts at the level of the stone molding (Songur, 2016b, 34-41).

*The Greek School
Niğde Central county, Hasaköy neighborhood, Köyiçi locale*



The rectangular courtyard is surrounded by a rubble stone wall with cut stone capstones. The rectangular opening in the east of the wall is an entrance of cut stone with a triangular pediment and capstone. The entrance is encircled by a concave and convex profiled border. Southeast of the courtyard wall there is a cistern with rounded arches. The courtyard entrance to the west, which provided entry into a green area, is no longer in existence but has some traces remaining. The remains of stone paving in the courtyard leading to the building entrance are also visible.

PRESENT CONDITION

Abandoned since 1979, the Hasaköy Greek School has reached today in a seriously ruined state. Though the external façades do not look badly damaged, degradation and interventions are visible in the interior. Toilets were built at the end of the south arm of the cross-plan corridor, at this time the lower window in the southern façade was also closed off, the stairs to the roof were removed and a reinforced cement ceiling was built. An additional room was created by adding a wall, east of the western entrance to the corridors. The terrazzo covering on the stone classroom floors was laid down later on, and the stone walls were plastered and painted. The plaster on the walls of the interior later flaked off and the cut stone wall is partially visible. The entrance doors and wooden window frames were changed, and the wooden doors and window bars were removed. Currently only some of the wooden frames of the doors and windows remain. Three arms of the cross-shaped window over the western entrance were filled in and closed off. Cement in the stone steps leading to the entrance doors is clearly visible, and parts of the staircase in the west have been removed. A concrete fountain has been built in the courtyard towards the wall, and the western garden entrance has been removed. The roof which used to be soil consists of pebble stones today.

RISK ASSESSMENT AND RECOMMENDATIONS

The use of wrong material and its faulty application on the roof have led to the seepage of water through the main walls. Due to this dampness, the mortar between the stones has cracked open, there is deterioration in the surfaces and deformation in the parapet, parts of the surfaces of the vaults in the interior have fallen off, cracked and separated, and yellowed. There is sagging in the chimneys of the roof. The material comprising the external facing and moldings is partly lost; deformation and dampness has led to mold and dirt on these surfaces. The remaining portions of the wooden elements have begun to rot, with corrosion and deformation in the iron bars and doors. Some of the cramp irons have been removed, with corrosion in the remaining iron sections.

To stop this degradation, outlined in detail in Songur's report (Songur, 2016, 47-48), the restoration project that has been prepared must be approved and immediately put in motion. This school, a witness to history and carrying architectural value, should be restored, and a multifunctional new and historical educational facility opened for the village. At the same time, this structure may become a regionally important cultural center, bringing about quite significant development locally. In addition to serving the village, this may be an important source of motivation for visits by the grandchildren of people who migrated to Greece and a source of tourism for Hasaköy, along with the rest of its cultural and architectural heritage.

CHURCH OF SAINT PACHOMIUS | AGIOS PAHOMIOS

Dikilitaş Old Church

Location: Niğde Central county, Dikilitaş village	
Period/year of construction: Late 18 th century	GPS: 38°06'31.1"N 35°05'30.1"E
Present function: Not in use	Ownership status: State Treasury
Date and number of registry: Nevşehir KTVKKBK 18.II.2005-488	

Vilma Hastaoglou-Martinidis

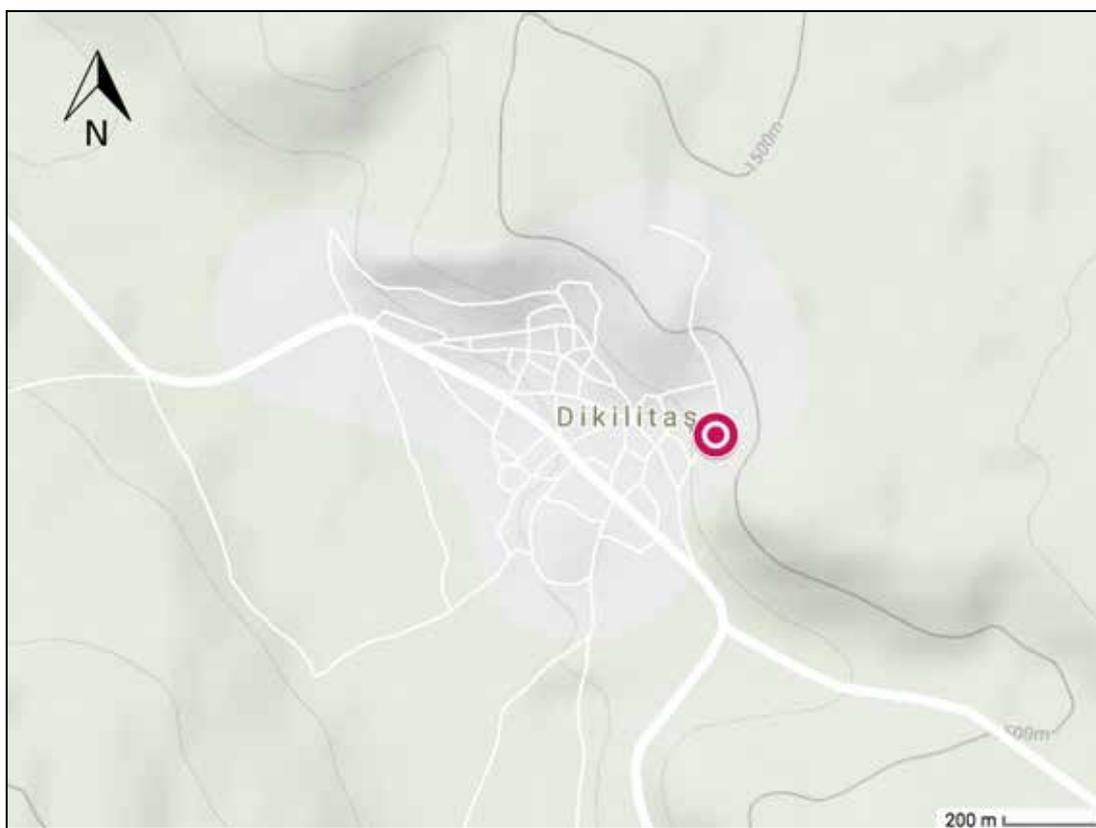
HISTORY

The church is situated in the eastern part of the village, at a short distance from the central street, Dikilitaş Köyü Yolu. It lies in an open and non-delimited space, which according to sources

corresponds to the site of the Greek Orthodox cemetery of the village. (Kenanidis, 2008, 62)

It is the smaller and older of the two churches that have survived from the 19th century in





Dikilitaş, which had a considerable number of Greek inhabitants and was known as Enehil prior to 1928. In the 19th century Enehil had a Greek Orthodox population of 200 families and another 80 Turkish-Muslim families. Despite the village's modest size, its location upon the caravan route made it a considerable hub, inhabited by 1,000 Christians and 1800 Muslims, and a resting place between western and eastern Cappadocia (Levidis, 1897, 210). The increase of the Christian population to 1250 (and the decrease of the Turkish population to 1500) by the beginning of the 20th century (Xenophanis, 1905, 44-45) led to the erection of the second church, which is located at the southeast edge of the village. On the eve of the Population Exchange (1924) there were 236 families (815 persons) of turcophone (Karamanlides) Greeks and approximately 1500 Turks (Dalakoura, 1995, 283-285). The old small church was dedicated to Saint Pachomius (Karathanasis, 2000, 315), but its construction date is not known. The name of the

church possibly comes from a no longer extant Byzantine basilica on the site, dedicated to Saint Pachomius (Documenting Cappadocia, 2012). The church is first mentioned by Ecumenical Patriarch Cyril VI in 1815 as an old domed church; which allows us to date the structure as an 18th century one. This same source also refers to the existence of an engraved inscription above the entrance: *Αὕτη ἡ πύλη τοῦ Κυρίου, εἰσελεύσομαι ἐν αὐτῇ ἔπει χξ' / This is the gate of the Lord; I shall enter through it, year 660 (adapted from Psalm 118:20 «Αὕτη ἡ πύλη τοῦ Κυρίου, δίκαιοι εἰσελεύσονται ἐν αὐτῇ» / This is the gate of the Lord; the righteous shall enter through it).* The inscription does not exist today (Koimisoglou, 2004, 458-459). After the departure of the Greek inhabitants due to the population exchange in 1924, the eastern part of the church with its bema, dome and apse (or apses) was demolished, and the remaining structure was used as a repair shop and fertilizer storage space. It is currently abandoned.

*Church of Saint Pachomius
Niğde Central county, Dikilitaş village*



ARCHITECTURE

The original typology of the church must have followed that of a small domed basilica. The existing structure –the naos– has a single naved rectangular plan, crowned by a barrel vault supported by two ribbed arches, and covered by a gabled roof. The building stands in an east-west direction and its current interior layout measures 5,7x6,9 m, and its height is 7,88 m.

The bema was completely demolished in the years after the population exchange. Originally it must have formed a distinct space, slightly narrower but higher than that of the naos, as suggested by the remains on the exterior of the east side of the church. It must have been crowned with a dome, supported by four arches, of which only a small fraction survives; the dome's diameter is



estimated to have been 2.7 m (corresponding to the distance between the two surviving columns of the bema) and its height must have exceeded the gable roof of the naos. The apse must have been a separate space, topped by a half-dome. Pekak (2009, 260) has also suggested a similar combination of a lower naos and a higher space with a bema and dome for the Nevşehir Church of Virgin Mary (Meryem Ana). However, detailed excavation and study is necessary to confirm this hypothesis.

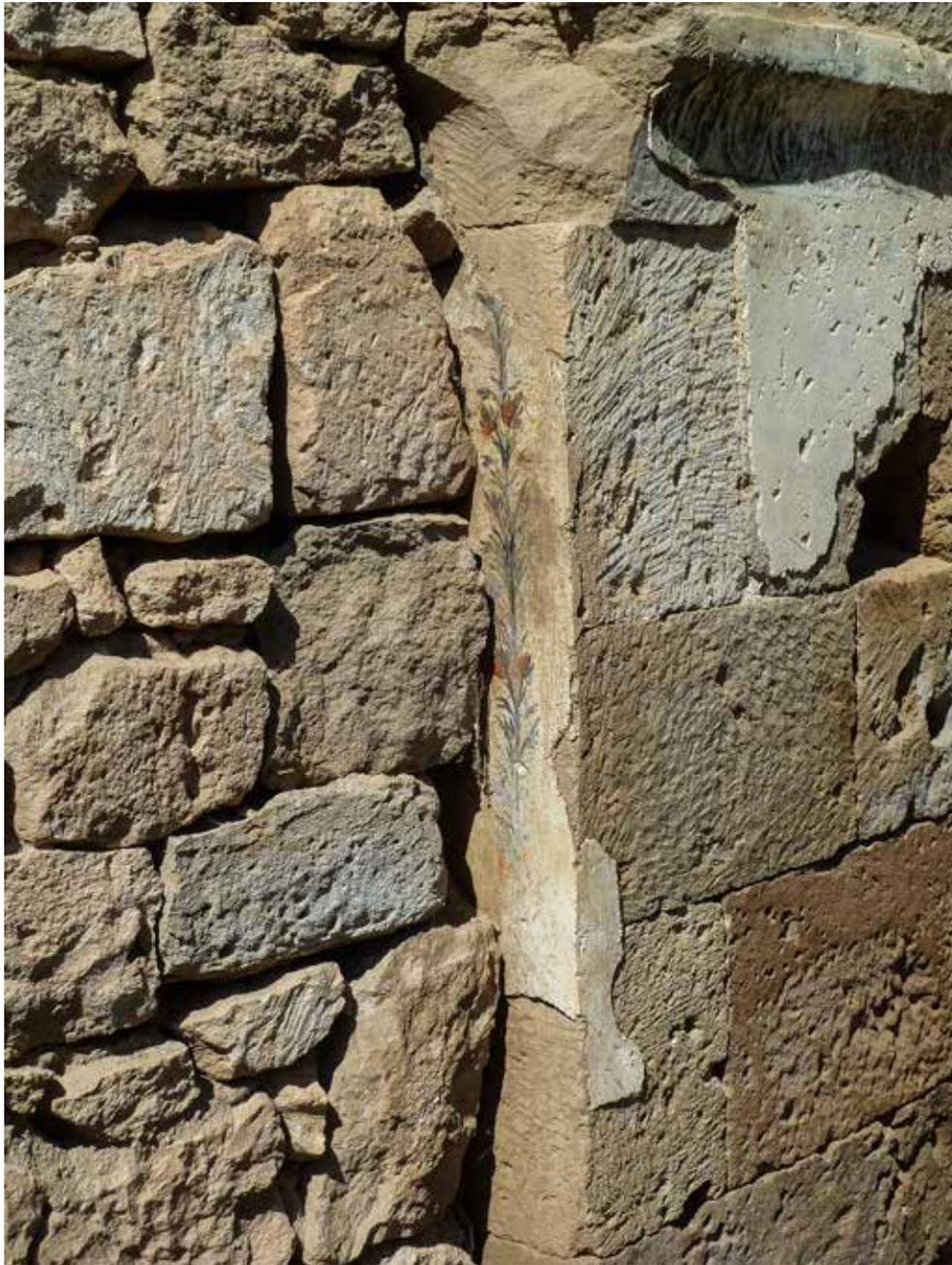
The ambo is located at the northern interior wall, between the second arched rib and the bema. It is curved within the masonry wall, which is purposely wider at that point. A narrow staircase leads to a small, protruding stone platform supported by stone corbels; but only half of this platform is preserved today. The ambo also could be accessed by way of a small entry from the exterior. Next to the ambo and before the bema, there is a tiny rectangular bay. On top of its entrance there is a stone engraved molding. Most probably, the gallery was on the western side of the naos, above the entrance, as suggested by the existence of symmetrical holes on both walls.

The church is well built, and the walls are about 86 cm thick. The exterior masonry is carefully cut, with well-fitted stones. The interior surfaces are all plastered or filled with rubble. All the important parts, such as the columns, arches, the sides of windows and entrances, as well as the ambo are built out of smooth blocks, which make up the entire width of the wall.

The naos has no particular decoration. The two long interior sides are divided into three parts by the two embedded columns that support the arches. The columns have stone moldings and iron trusses at the springing of the arches. In between the columns, the surfaces are decorated with arches below the springline of the barrel vault. The central part of the southern wall has a window. The bema columns, capitals, intrados and the part of the dome that has survived all have frescos with floral motifs.

On the exterior, the appearance of the church is rather austere, with no particular decoration: a cyma molding situated under the roof surrounds the exterior southern, western and northern façades. The most characteristic element is the particular decoration of the western façade,

*Church of Saint Pachomius
Niğde Central county, Dikilitaş village*



with the axial arrangement of the entrance and the window above it. The jambs, lintel and sill of the entrance are stone-cut, and above it there is an arch with an illegible stone inscription, framed by a pointed molding. On top of it there is the stone-cut triangular platform in a clepsydra-like composition, which protrudes in front of the window (with a missing lintel). This

platform may have served as an entrance to the inner gallery.

PRESENT CONDITION

The structure is entirely abandoned today, with half of it buried under earth on its northern side, and its south-east corner demolished and unrepaired. Rubble walls have been added onto

the northern and southern sides of the building. The major alteration that the church has suffered is the complete disappearance of the bema along with its dome and apse (or apses), while the naos and its walls are in a comparatively better condition. The side where there are missing parts is currently covered by rubblework. On the interior, only the upper horseshoe-shaped part of the wall separating the naos from the bema survives, framed by an embedded arch and supported by two columns, all of which are hardly discernible among the rubble. The surviving parts of the dome and of the supporting arches below it have been left totally unprotected. This eastern side of the building is buried, all the way up to the top of the bema columns. The floor of the naos has become filled with earth, with no trace left of the original flooring.

Except for those that may have belonged to the original gallery structure, the sparse holes opened at irregular intervals in the interior walls, which are still filled with remains of timber beams, as well as the iron railing around the ambo platform, must have resulted from the church's use as a storehouse in the period following the population exchange.

RISK ASSESSMENT AND RECOMMENDATIONS

The edifice is important in terms of Greek Orthodox church architecture, as it is one of the few surviving freestanding churches from the 18th century in the region, and it is a noteworthy one for the particular decoration of its western façade as well as for the masonry of the ambo. Though it has been registered as a historical monument, no action for its conservation has been undertaken, and the church is entirely abandoned today, unprotected from weather conditions and vandalism, especially on its exposed eastern side. Half of it is buried under earth on its northern side and even more so on its eastern side.

Immediate rescue measures are necessary for the entire church, and especially for the exposed eastern part containing the surviving section of the dome and frescos, which require urgent reinforcement and protection in the form of complete cover until proper architectural restoration and structural consolidation may

be carried out. Also, the grounds belonging to this monument must be neatly bordered by a fence until their boundaries have been properly defined.

Excavation activities must be carried out in order to survey the foundations of the missing eastern part of the church and discover the possible remains of the cemetery that is said to have surrounded the church. A special study is necessary to establish the size and form of the bema, dome and apse, in order to confirm or refute the theory that the church used to be a domed one, and specify whether the estimated construction date is indeed correct. A careful survey should also be undertaken in order to identify the rough walls and stone structures around the building.

THE CHAPEL IN FERTEK

Location: Niğde Central county, FerteK neighborhood	
Period/year of construction: 1890	GPS: 37°58'27.3"N 34°37'24.1"E
Present function: Depot	Ownership status: Private property
Date and number of registry: Not registered	

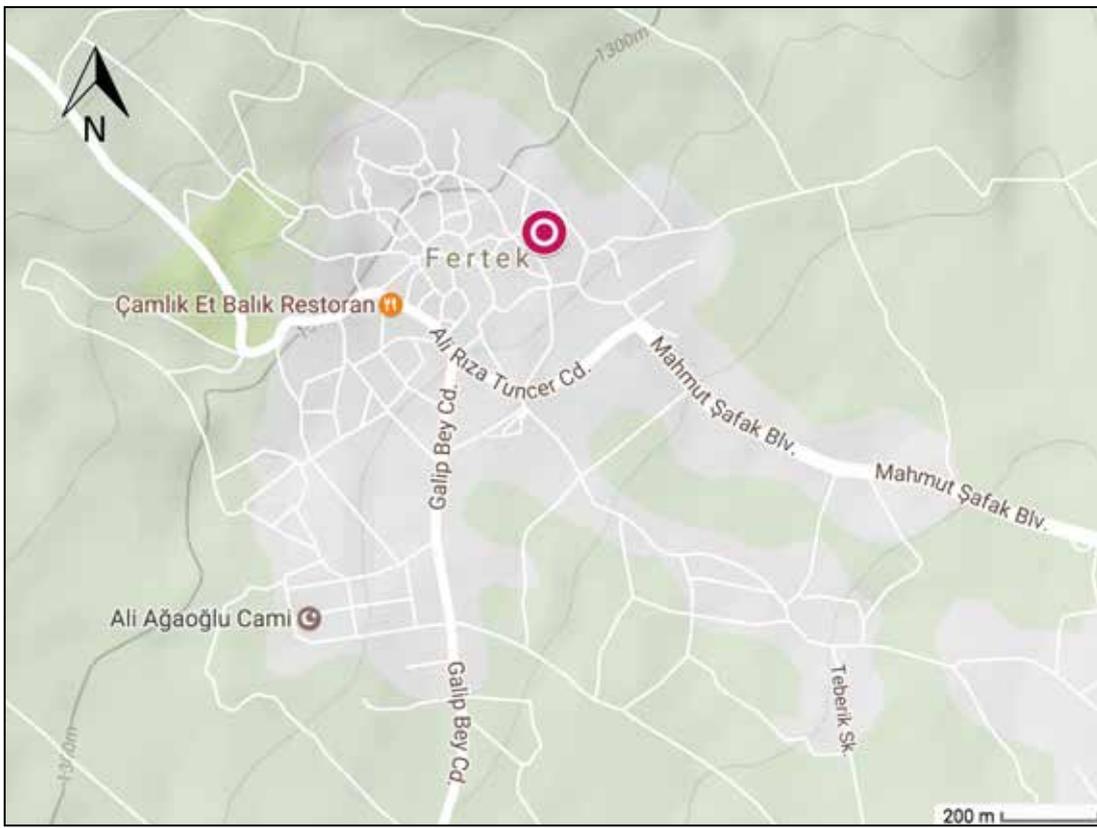
Banu Pekol

HISTORY

FerteK was a town where Orthodox Christians and Turks lived together before the population exchange took place. Apples grown in orchards in the region and wine and raki produced from grapes grown in vineyards were important

exports, with many residents of FerteK running taverns in Istanbul (Selamoğlu, 2012, 11). According to sources, in 1895 FerteK was home to 1200 Christians and 1300 Muslims, in 1905 there were 1500 Christians and 2500





Turks, while in 1907 there were 360 Christian households (Dinçer, 2008). In 1920, there were 1388 Karamanlides and 1590 Muslims living here (Hayri, 2016, 100). Anagnostopulu wrote that in the first half of the 20th century Ferteek (with its other name recorded as Uzümlü) was among villages with Orthodox populations, and was home to 200 Turkish-speaking Greek families and 400 Turkish families (Nakracas, 2005, 166). The surviving church in Ferteek (understood to have been built in 1837 according to its inscription) is currently used as a mosque. The Omerağa mosque built in the second half of the 17th century is still in use and the hamam built in 1853 is abandoned and unused. The landscaping and repair of the roof of the Mandilmos fountain said to date from the 18th century has been completed.

In addition to these structures, there is a historical chapel remaining in the village, which is now private property. This chapel has a Greek inscription above its entrance in the western wall

with information on its construction month, year and donors. The inscription reads: “This sacred cross paraclesion was built for the blessing of Aarras Haritonidou and renovated under watch of his son Themistokleos in September of the year of our savior 1890.”

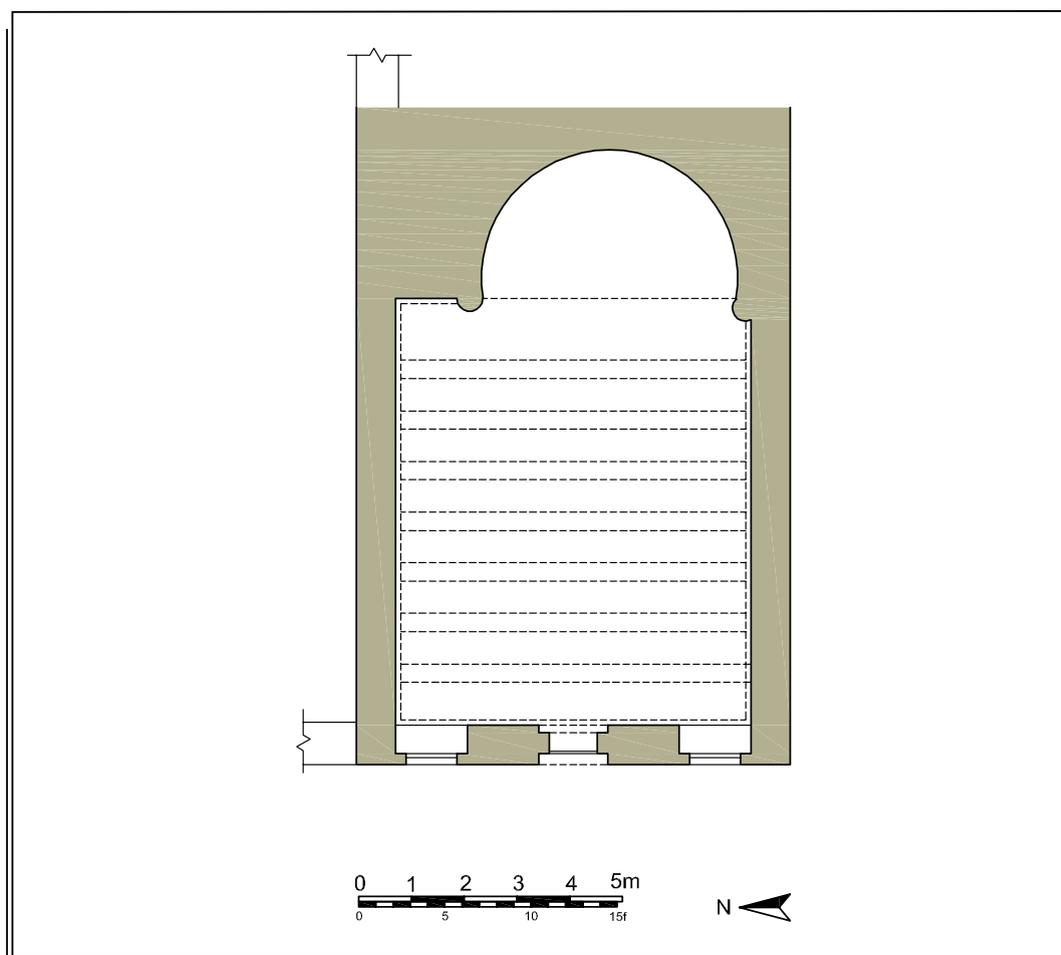
ARCHITECTURE

The chapel has a rectangular plan with a single nave and single apse, in an east-west orientation. There is a single entrance in the western façade. The chapel is built of the traditional yellow stone of the region, with traces of wooden sill plates between the stones.

The interior of the structure is a single space with a semi-circular apse and in the eastern end. The naos is covered with a low pointed vault, with seven supporting arches in the north-south direction. The vault stones have been lined up in an alternating color order of yellow and white, adding variety to the interior. There is a horizontal molding on the northern and southern interior walls where the arches end.

*The Chapel
Nigde Central county, Ferteek neighborhood*

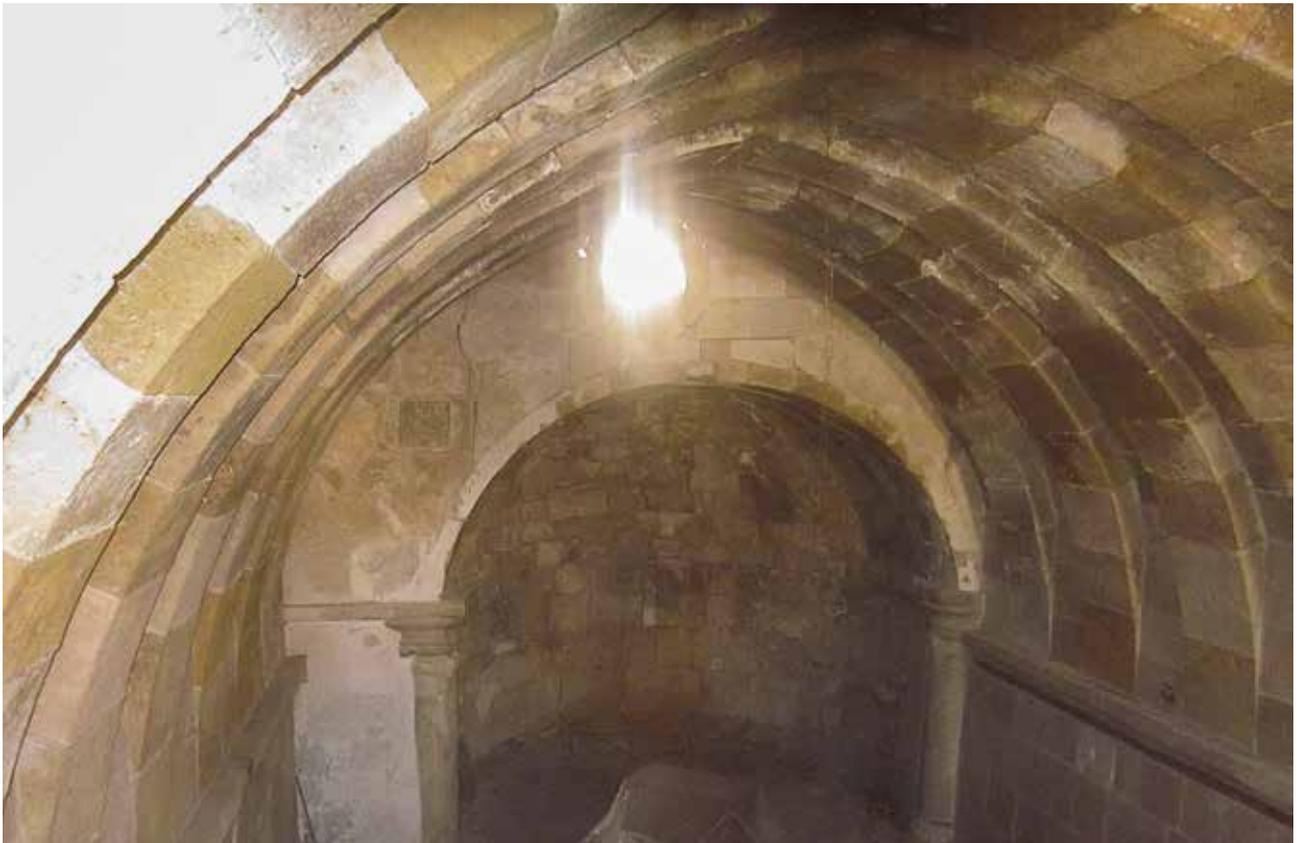




The only decorated façade of the structure is the western one. The jamb and lintel of the double-door entrance in the center are of basalt, with the jambs resembling columns with Tuscan capitals. Immediately above the flat lintel of the door is the nine-line Greek inscription on a rectangular marble slab as mentioned above. There is a semi-circular transom window with spiral folds between its rays located two stone rows above the inscription. There is a molding surrounding the door, inscription and window and extending to the ground on both sides. It (the peak of the molding is two stone rows above the window) forms a vertical and pointed ellipse. The molding expands from this ellipse in zigzags to reach the ground. Additionally, there is a cross shape carved in stone in the northern wall of the structure.

The door window has two rectangular windows on either side, with the upper and lower lintels of the northern window and the lower lintel of the southern window made of basalt. Both have grid-form iron bars. Light enters the chapel from the east, through a circular window on the flat wall above the apse projection and also from the window openings in the west, resulting in low light levels in the interior.

Currently nearly nothing remains of the roof, so no analysis of the original roof can be made. However, as many internally vaulted churches and chapels in the region have gabled roofs, we may estimate that this chapel had similar characteristics. Additionally, a profiled roof eave is discernible from the remaining sections.



PRESENT CONDITION

The door to the structure, which is right on a road in the village, is locked; however, there is no glass in the windows and it is used as a neglected depot. There is no information plaque regarding the chapel. The architectural layout has been preserved, and it appears that in the interior wooden upholstery was later added to the point where the vault joins the western wall. The wall of the courtyard of the neighboring structure leans onto the southwest corner of the chapel. In the northwest corner, there is a courtyard wall of concrete block, extending westward. There are additional ruined structures adjacent to the northern façade.

A substantial portion of the stone covering of the southern and eastern façades is missing (probably removed to be used in other structures), thus the shape of the eastern wall cannot be understood clearly. The missing stones have exposed the vulnerable inner filling of the wall to the weather conditions and this filling is being eroded over time. There are cracks and cavities in the walls. Vandalism is seen on the exterior, in the form of incisions on the walls.

There is severe loss of material in the roof of the structure. Due to this, the roof has plants growing upon it, while the internal vault has efflorescence. There is efflorescence in the upper portion of the side façades due to the lack of a roof.

RISK ASSESSMENT AND RECOMMENDATIONS

Fertek Chapel is the only chapel to survive in the village. Though the chapel is locked, it is not maintained and there has been no intervention to prevent the increasing degradation.

Having the external stones removed from the southern and eastern façades has caused the inner wall filling to be exposed to weather conditions and this fill is being eroded over time. The chapel is susceptible to earthquakes and the cracks in the wall will grow as long as it remains neglected. The roof cover has been nearly completely lost and the plants as well as water leakage from what is remaining of the roof is also damaging the building. Using appropriate materials, the external facing of the building must be completed, cracks must be repaired and the building generally reinforced and preserved. Glass must be installed in the windows to prevent rain from entering.

A contract for use should be made between the owner and the local administration or the building should be expropriated for common use by the village. For instance, it could be used as a place to sell local produce and crafts from the region. At the same time, the structure could be used to promote the history of Fertek with an appropriate interior design.

Thus, this kind of new function would bring people together as the original function did, and continuous maintenance of the building would be ensured.

Road signs must also be placed along the way to ease access to the structure, with an informative plaque describing the detailed history and importance of both Fertek and the chapel, along with a map locating other historical structures in the region.

THE CHAPEL IN YEŞILBURÇ

Location: Niğde Central county, Yeşilburç village	
Period/year of construction: 19 th century	GPS: 38°00'41.4"N 34°40'05.9"E
Present function: Depot	Ownership status: Private property
Date and number of registry: Not registered	

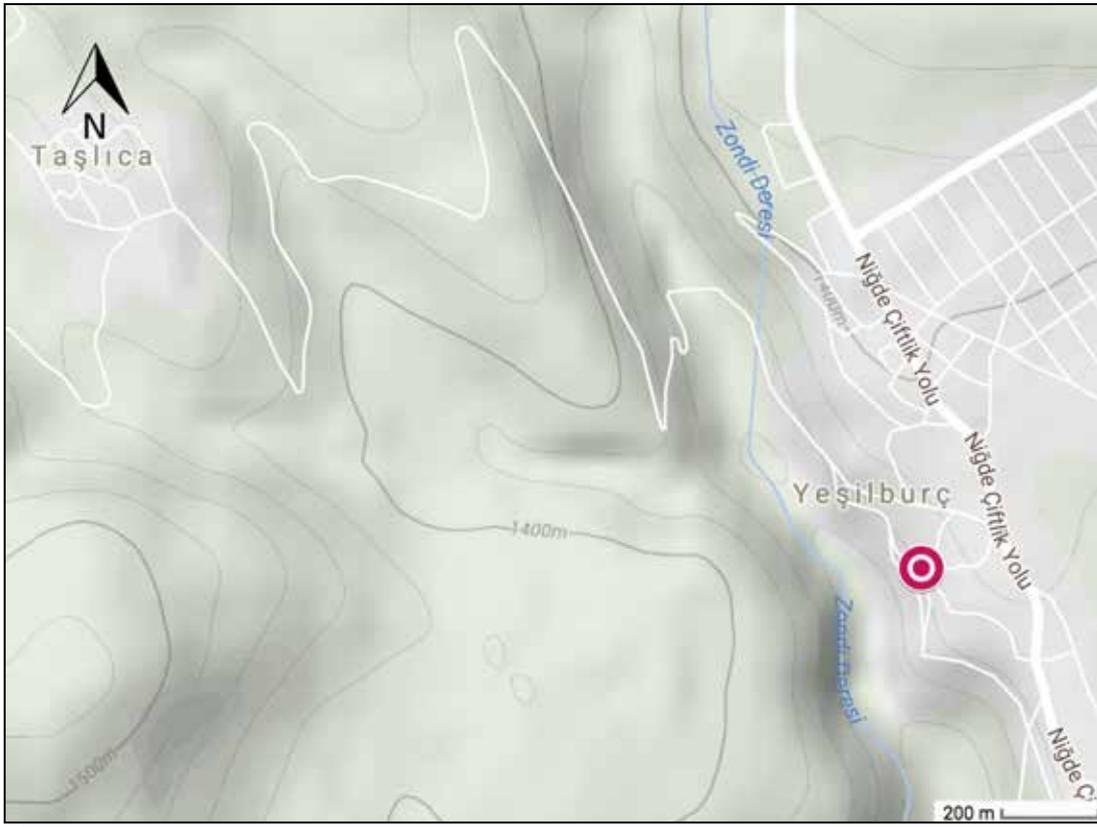
Mesut Dinler

HISTORY

Situated north of Yeşilburç Hamam, Yeşilburç Chapel is located on sloping ground and is currently upon private land. There is no

information regarding it in survey research or academic publications. It should be noted that there is insufficient evidence to support the





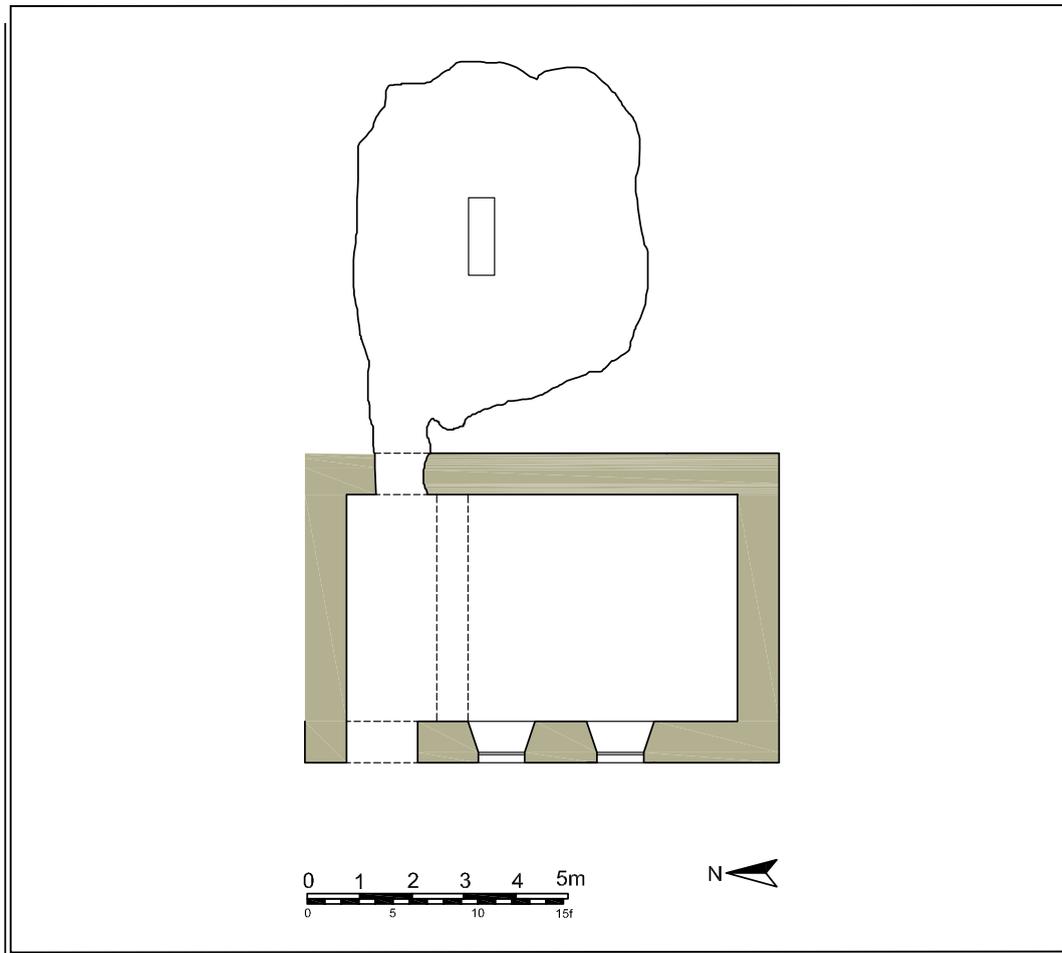
claim that the structure was used for religious purposes. Though referred to as a chapel in this report, the structure and its surroundings should be cleaned and an excavation is necessary in order to understand the original function of the building.

ARCHITECTURE

To access this chapel that lies on a slope, it is necessary to pass through a section of the neighboring lot serving as a depot and production area (tandoori). Climbing through a narrow opening covered by a piece of cloth, one enters the ruined chapel that stands without a roof. Traces of arches and vaults indicate that the structure had a barrel vault and was a rectangular, singular space. With dimensions of approximately 4.30x9.10 m, the whole building may be viewed from the street north of the lot, due to the angle of the slope.

The western corner of the northern façade of the structure has an arched opening with a stone lintel, through which it is possible to pass into another rock-carved space. This unmaintained and ruined amorphous space is nearly 7.00x5.80 m in area with a height of 2.45 m. Within it there is a stone with an embossed cross and a toothed cornice. However, these architectural elements may be spolia brought from another structure. The eastern and western walls are plastered and there is one window in each of these façades. Though the other walls have collapsed, parts of surface material such as plaster and cut stone lie within the space. The southern façade separating the structure from the service area has a collapsed window and a niche. Only the cut stones and tie rods of an arch remain from the original roof.





PRESENT CONDITION

Though the structure is ruined, its plan is still readable. The structure is dilapidated and the majority of its materials have collapsed into the interior space. Soil and plants growing over these have completely filled the space, elevating the original floor level. The eastern wall of the structure is covered with soot. There are trees and weeds inside the structure. Apart from the openings mentioned above, further architectural details cannot be discerned or have been destroyed.

Currently a road passes over the rock-carved space and water is seeping into it.

RISK ASSESSMENT AND RECOMMENDATIONS

The remains of the structure must be brought into light and interpreted correctly in order to obtain the right information about this structure. For this, the later service area must be removed and the interior of the structure must be cleaned. It is currently in ruins and structurally at risk. As there is no roof, the structure is open to the forces of nature and this increases the risk of destruction.

The structure is surrounded by other buildings and there are quality examples of civil architecture on the street upon which it is located. When the structure is restored, attention should be paid to the integrity of the entire street. The chapel could be rented or expropriated and repurposed to respond to current needs of Yeşilburç village.

CHURCH OF SAINT BASIL | AGIOS VASILIOS

Location: Niğde Central county, Ballı village	
Period/year of construction: 19 th century	GPS: 38°04'17.7"N 34°39'49.0"E
Present function: Depot	Ownership status: State Treasury
Date and number of registry: Not registered	

Mesut Dinler

HISTORY

The church is situated to the west of the Ballı village, built on the same land as the Ballı Village Greek School to a little north of the school itself.

The construction date of this church is not exactly known and there is no inscription upon it (Yassibaş, 2010, 53). However, based on the





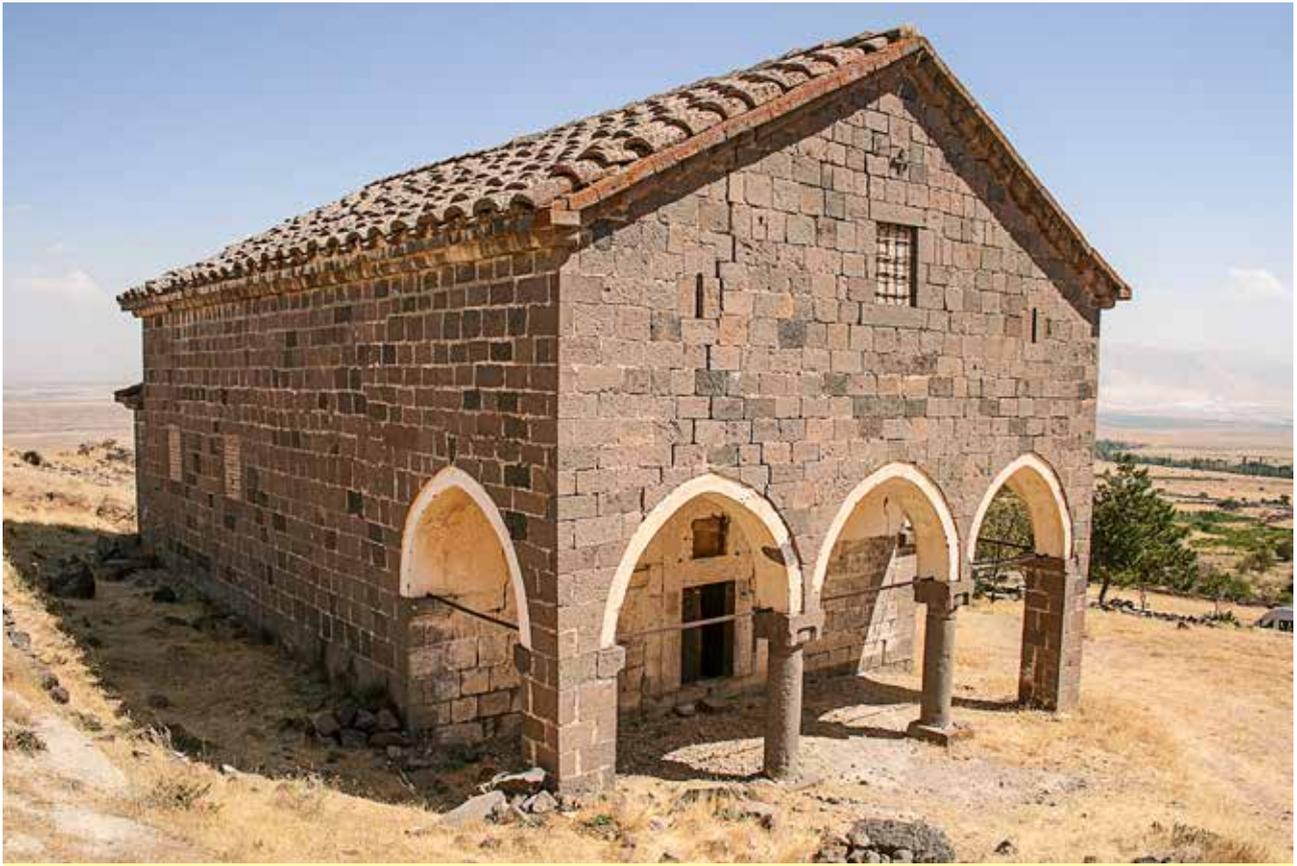
construction technique, plan and construction dates of similar churches, it can be comfortably situated in the 19th century.

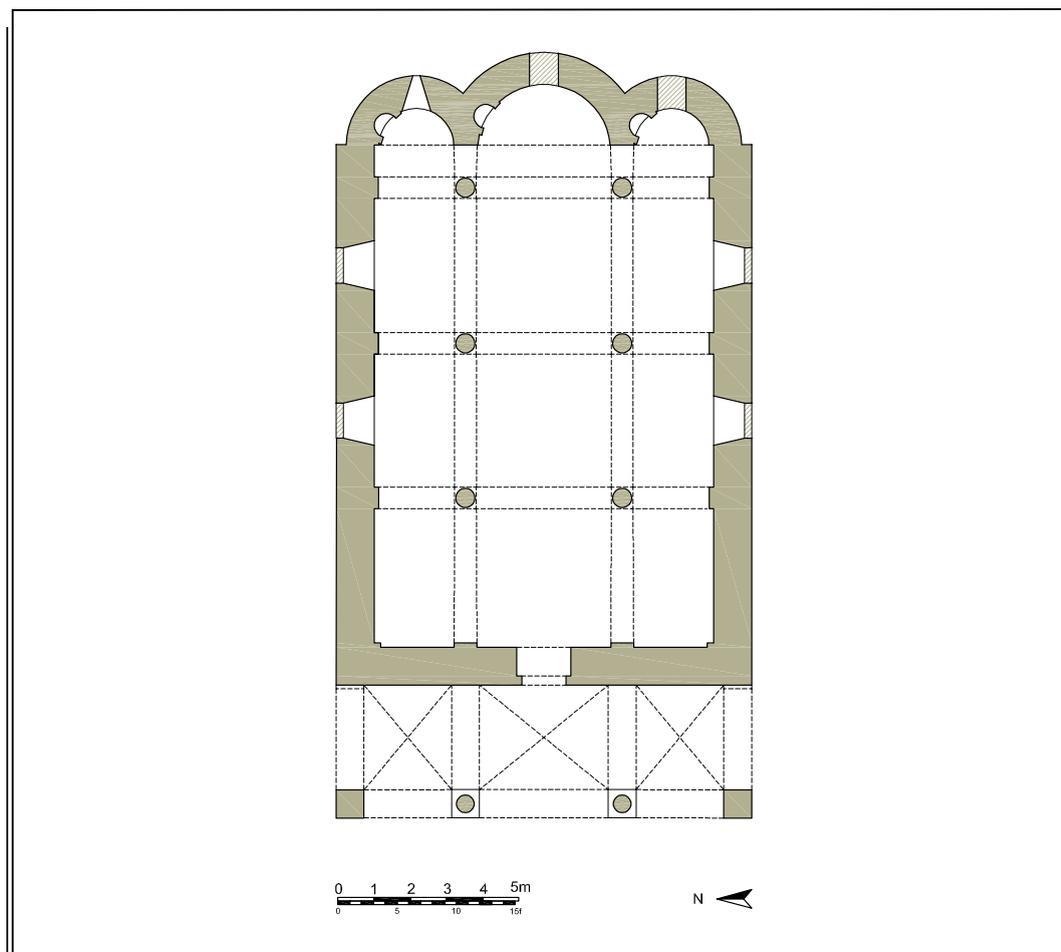
ARCHITECTURE

The building has a triple-naved, basilical plan. The naos is comprised of naves separated by three columns each and has rectangular shape. The central nave is wider than the side aisles. The entrance of the structure is on the west end, through a narthex with three sections. The church ends in a triple apse at its east end. The bell tower of the church is in the west and independent of the structure. It is similar to the churches in Konaklı, Yeşilburç and Ovacık in this way; the surviving bell towers of these churches were also built independently from the church (Pekak, 2009, 268).

The church still has its original layout. There is a “women’s section” (gynaeceum) above the narthex. The naves are covered with barrel vaults and there is no trace of decoration or frescos. The original flooring stones are partly in place and the original height differences between the levels of the side aisles, central nave and apse are still measureable. The circular columns are very plain and have geometrical capitals. The tie bars of the arches are intact.

The masonry structure is built out of smoothly cut colorful basalt rock. The building has a very plain external appearance, with no decoration other than moldings and window jambs. The building has a gabled roof and its stone roofing is intact. The bell tower was clearly built out of the same material as the church. Part of the entrance and stairs of this bell tower still exist, with a decorated arch above its doorway.





PRESENT CONDITION

The structure is currently used as a depot and being full of crates obstructs an understanding of the space. All the openings of the structure have been filled in with concrete blocks and thus the interior is dark. The church has an unlocked, unoriginal door. The stairs to the gallery have collapsed and a majority of the original flooring stones have been removed. The southern side of the apse has been excavated by treasure hunters. There are graffiti marks on the walls. The bell tower is partly demolished.

The church has serious structural problems, which can also be observed on the façades. The eastern wall of the naos has deep cracks in it. The mortar in the external wall of the apse has been repointed with incompatible material and bad workmanship. The northern and western façades have cracks running from the eaves all the way down to the ground.

An underground space carved out of rock near the church that was claimed to be a chapel by locals was also visited and observed. Yet both due to the quality of the space and its inappropriate orientation, it is not possible for it to be a chapel.

RISK ASSESSMENT AND RECOMMENDATIONS

Both the church and school should be registered and listed as historic buildings by the Nevşehir Directorate of the Regional Board for the Conservation of Cultural Assets. The church, its bell tower and the Greek School should be assessed together and wide-scale strategies should be prepared to repurpose them. The church structure is too valuable to be used as a depot and being used in this way is damaging the building. The structural and material problems mentioned above must be resolved. The church may be reused for cultural purposes.

THE CHAPEL IN ULUAĞAÇ

Location: Niğde Central county, Uluğaç village, Köyiçi locale	
Period/year of construction: 19 th century	GPS: 38°02'55.5"N 34°50'11.8"E
Present function: Depot	Ownership status: Private property
Date and number of registry: Nevşehir KTVKKBK 02.07.2011-3038	

Banu Pekol

HISTORY

Uluğaç village was known as Adrando, Azrando, Nadrando and Nazrando in the Greek dialect of Cappadocia (Eryaman, 2013). Anagnostopulu

wrote that before the first quarter of the 20th century Uluğaç village was home to 180 Turkish-speaking Greek families and 60 Muslim families (Nakracas, 2005, 165).





Undertaking a technical field trip to investigate Christian relics in Anatolia in 1906, the German historian Hans Rott recorded the names of many churches: Saint Kyriaki (Agia Kiriaki (Geregina)), Saint Nicholas (Agios Nikolaos), Saint George (Agios Georgios), Saint Basil (Agios Vasilios), Saint Blaise (Agios Blasios), Saint Andreas (Agios Andreas), Saint Sophia (Agia Sophia), The Holy Trinity (Agia Triada) (Rott, 1908, III-III4). Very few of these remain today.

Pekak wrote that according to local knowledge, this chapel was a sepulcher where bones gathered from the Greek graveyard near the church were buried. After Rott's findings, this chapel was identified as Saint George (Agios Georgios) (Pekak, 1998, 39). However, it is not possible for many of the characteristics that Rott recorded with regards to Chapel of Saint George to have actually existed within this chapel (such as many small windows in the walls providing light, a cross within a circle as decoration above the

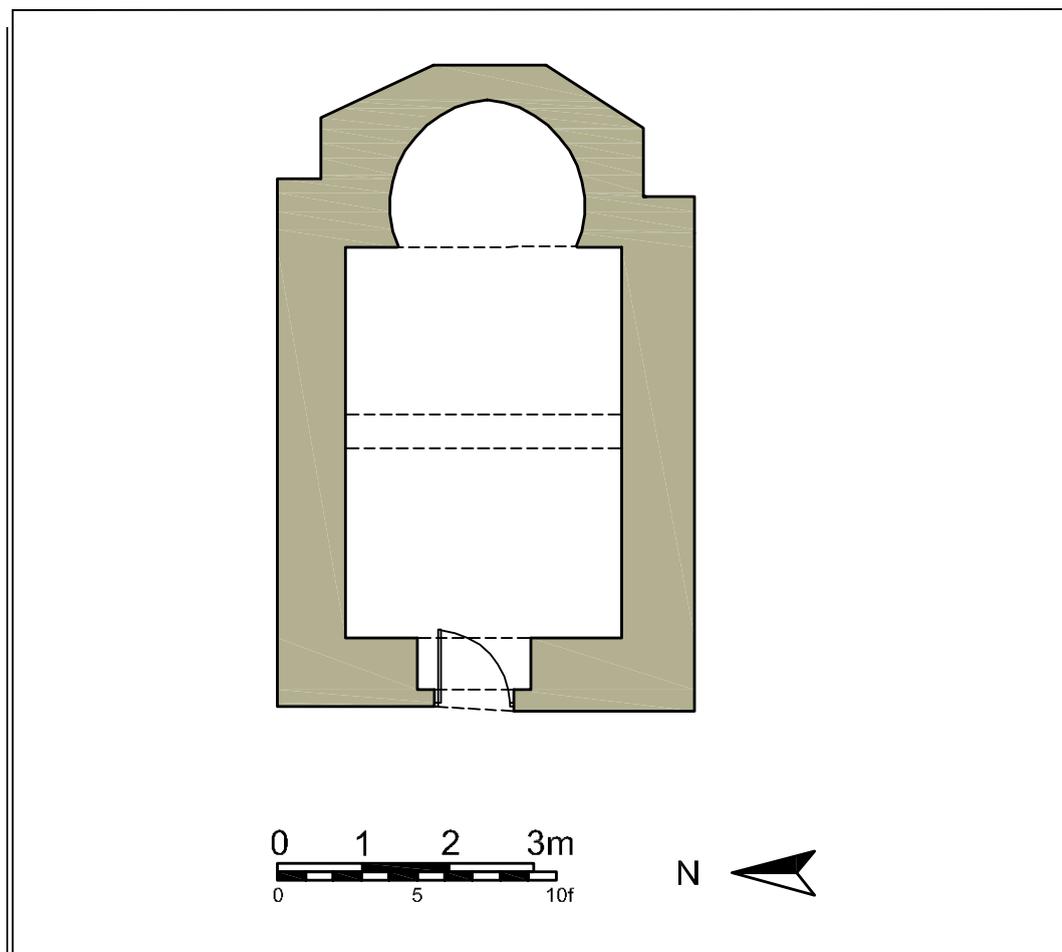
door, cornice surrounding the exterior, and the presence of an ambulatory) (Rott, 1908, III-III2). The inscription belonging to the chapel has not survived; however, the form and style of its construction indicate that it belongs to the 19th century.

ARCHITECTURE

The small-scale chapel extends in a southeast-northwest orientation. It has a rectangular plan, a single nave and dimensions of approximately 5,5x8 m. From the exterior in the southeast it is seen to have five façades and from the interior it is perceived as having a singular semi-circular, semi-domed apse. In the center of the flat wall above the apse projection there is a window opening narrowing toward the exterior. The rectangular entrance door is opposite the apse, on the central axis.

The chapel has been nearly completely built of smooth cut volcanic stone. There is a horizontal





row of basalt stones right on the drum of the dome, four stone rows above the projecting apse. The chapel has a stone-covered barrel roof with simple eaves.

The ceiling has a ribbed vault, with a supporting arch at almost the central point of this vault. There is molding at the level where the arch joins the side walls (and only on the long walls of the chapel).

Originally the interior was plastered and there were frescos on the plaster. There is stone flooring in the elevated bema section. The other flooring has not survived to the present; however, an examination of structures contemporary to it suggests that the floor was probably paved in stone like the bema.

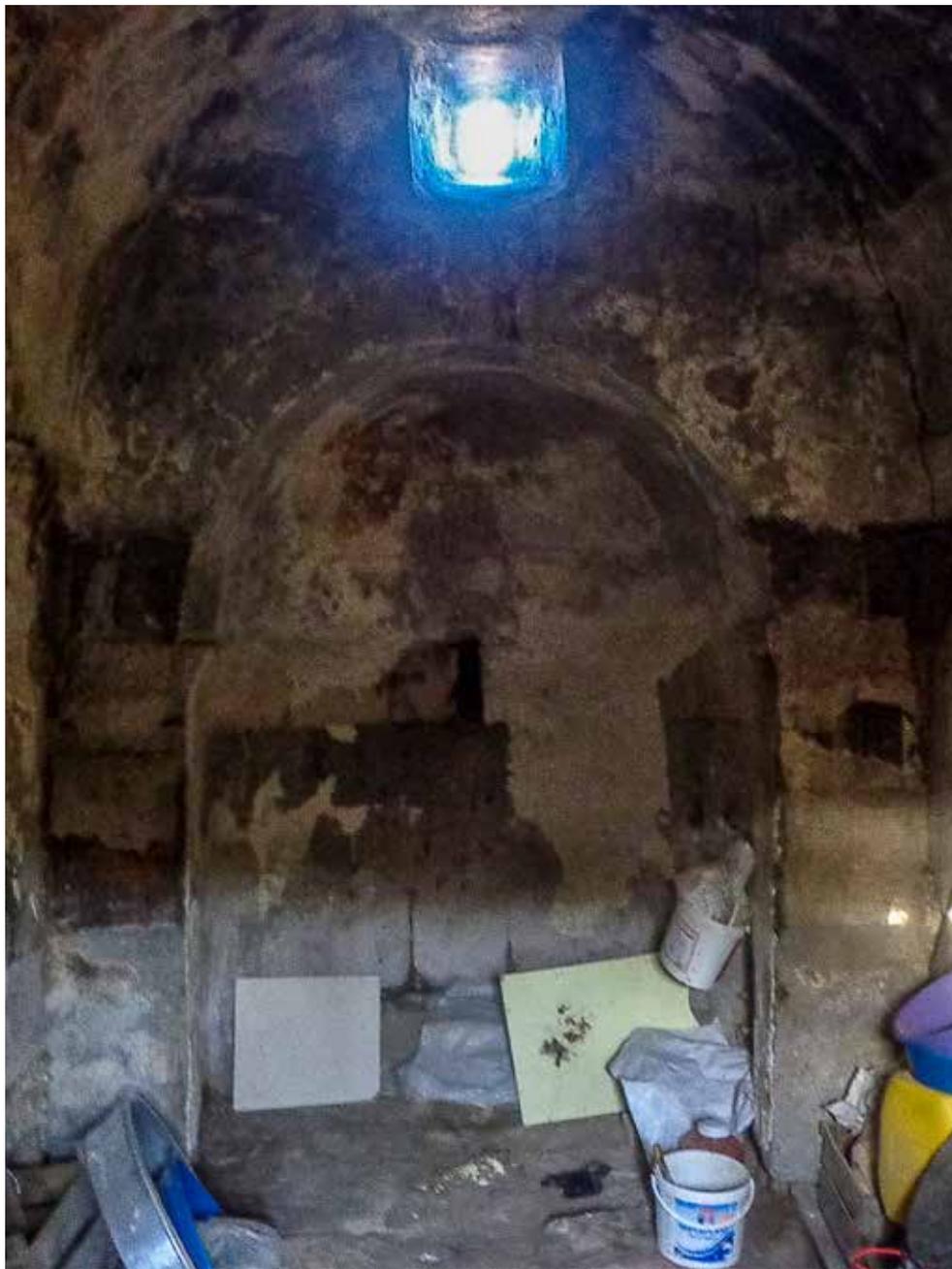
PRESENT CONDITION

The chapel is currently near the main road within the garden of a house, and the permission of the property owner is necessary to be able to visit it. There is a courtyard wall partly leaning against the exterior of the northern wall. The other end of the courtyard wall joins the wall of the main apse right at its center.

The structure is in a moderately preserved state, with its plan and spatial characteristics discernible. The door and window openings remain; however, they do not prevent rain from entering the structure.

The original door of the chapel has been lost and replaced with a wooden door of poor quality in its place. Apart from the bema, the stone floor covering has been removed and what remains

*The Chapel
Niğde Central county, Uluğağaç village, Köyiçi locale*



is an earthen floor. Inadequate interventions in terms of support and filling have been made recently in attempting to reinforce the structure (e.g., fractures have been filled in with rubble). Holes have been opened (probably by treasure hunters) in the interior and exterior facing of the church in hopes of reaching within the walls. Due to the erosion and rotting of the stones,

the surfaces have degraded with hairline and structural fractures visible in the walls. Nearly all the stone in the interior has been exposed to dampness, with chemical degradation present (efflorescence, mold). Again due to this reason, the majority of the plaster has fallen off with the very few remaining frescos in poor condition. Additionally, plaster in the interior has been



incised and vandalized. Recently the interior was painted white; however, due both to dampness and the use of paint unsuitable to the original plaster or stone it has begun to flake.

Plants have begun to grow at the junction points of stones in the main walls. However, the real danger to the main walls is the existence of structural fractures up to 5 cm wide. The apse wall has begun to separate as a whole from the other walls. The western wall has already separated and is leaning out at a dangerous angle with wide structural fractures.

There are plants growing on the roof, with the roots of these plants penetrating the stones and causing fractures.

RISK ASSESSMENT AND RECOMMENDATIONS

The monumental Greek Orthodox school is located behind the chapel. Many examples of civil architecture (houses, a fountain, a bridge) exist in the area, so it can be said that a significant portion of the historical village texture has survived. It is

necessary to protect these characteristics. As this structure is immediately beside the main road, its visibility is high.

The chapel is susceptible to earthquakes, with the broad structural fractures in the western wall reducing the structural integrity to dangerous levels. These fractures should be repaired at once and the structural integrity of the structure consolidated. The roof should be repaired as appropriate to the original technique, and appropriate windows and door fittings put in place.

After the cleaning, as well as reinforcement and preservation studies of the structure are complete, landscaping and division studies should be carried out. This structure is too valuable for use as a depot and this use causes harm to the building. The chapel may be used for cultural purposes. For better access to the structure, road signs and an information panel including the history of the church, a drawing of the remains and a probable plan, along with a history of Uluğağ and a map of historical structures in the area should be installed.

CHURCH OF ARCHANGELOS MICHAEL | MIHAIL ARHANGELOS

Location: Niğde Central county, Uluğaç village, Köyönü locale	
Period/year of construction: 19 th century	GPS: 38°02'53.1"N 34°50'14.8"E
Present function: Depot	Ownership status: Village legal entity
Date and number of registry: Nevşehir KTVKKBK 08.04.2011-2911	

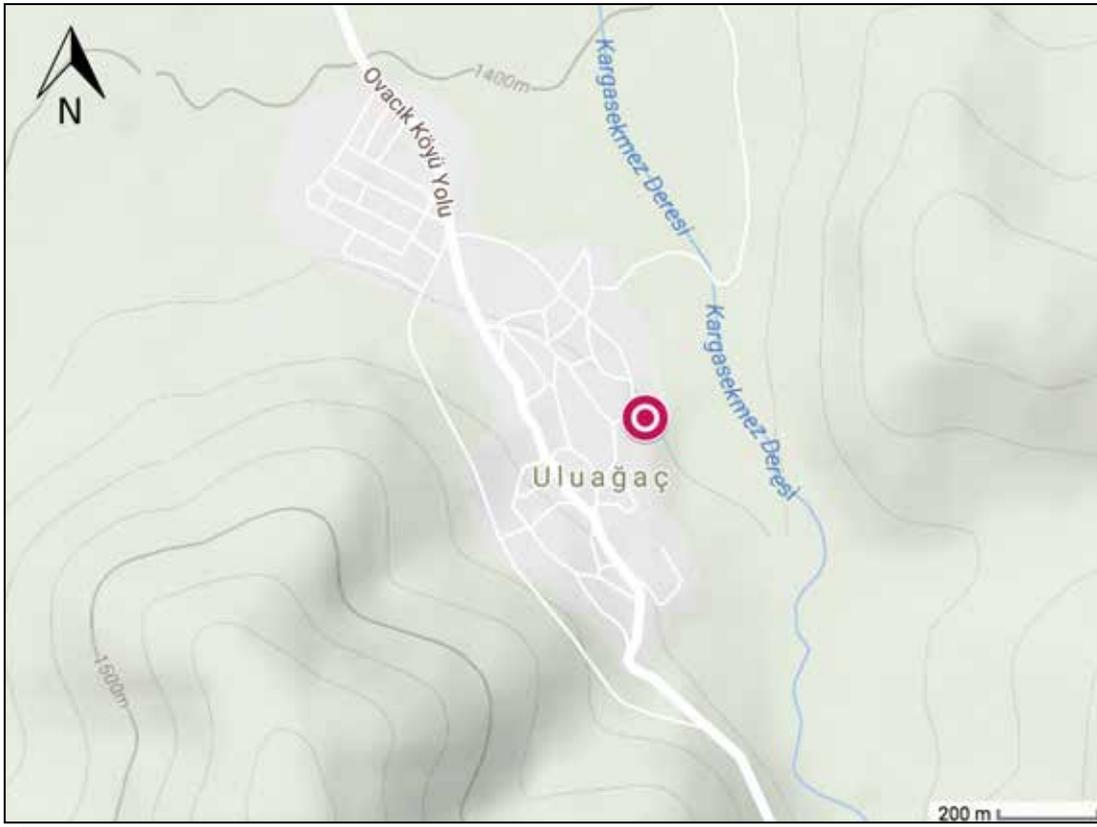
Banu Pekol

HISTORY

Uluğaç village was known as Adrando, Azrando, Nadrando and Nazrando in the Greek dialect of Cappadocia (Eryaman, 2013). Anagnostopulu

wrote that before the first quarter of the 20th century Uluğaç village was home to 180 Turkish-speaking Greek families and 60 Muslim families (Nakracas, 2005, 165).





Undertaking a technical field trip to investigate Christian relics in Anatolia in 1906, the German historian Hans Rott recorded the names of many churches: Saint Kyriaki (Agia Kiriaki (Geregina)), Saint Nicholas (Agios Nikolaos), Saint George (Agios Georgios), Saint Basil (Agios Basileios), Saint Blaise (Agios Blasios), Saint Andreas (Agios Andreas), Saint Sophia (Agia Sophia), Holy Trinity (Agia Triada) (Rott, 1908, 111-114). Very few of these remain today. According to research by the archeologist Eryaman (2003), this church was built in 1841 and is dedicated to the Archangel Michael. The inscription on the church has not survived to the present; however, the form and style of its construction indicate that it is of the 19th century. Currently only part of the western wall of this church remains. According to oral history studies by Pekak, in 1944-45 it was nearly completely demolished by the Niyazi Mergen, governor of Niğde at the time. A single-storey residential building was built in the western section of the field around the church, level with the church itself and

using its original western main wall (Pekak, 1998, 30). It has also been mentioned that the structure was used as a health center at one time.

ARCHITECTURE

As only the western main wall of the structure remains standing, it is very difficult to discern its plan and spatial characteristics. As far as it may be identified from traces of the building's foundations in the area, the church was probably oriented in an east-west direction, had a rectangular plan with dimensions of about 12x18 m with a triple apse basilical layout. The three apses are in a semi-circular shape both in the interior and exterior. The part that has survived to the present is built of smooth cut stone.

The residential structure built upon the field after the church was demolished is also ruined and currently used as a depot. The western wall of the depot is the remaining original western wall of the church with entry to the depot provided through the original doorway of the church.



*Church of Archangelos Michael
Niğde Central county, Uluğağaç village, Köyönü locale*

The excessively decorated pediment above the door in the central axis of the western wall demonstrates the importance of the church at one point. The width of the flat lintel door indicates that it had double doors in its original state. The jambs and lintel of the door are of basalt. The remainder of the wall is constructed of the light yellow stone used in many historical structures in Niğde. The relief strip (molding) surrounding the door and reaching all the way to the ground on either side contains thick and differently decorated strips. On the two sides of the door, the molding transforms into crosses embossed into the façade toward the north and south and this adds movement to the vertical strip. There was probably a similar cross form above the door; however, as this section does not survive today, no clear conclusion may be reached. The grapevine reliefs above this strip are noteworthy. There are similarities to the embossing on the Church of Saint Theodoros (Agios Theodoros) dating back to 1858 in Derinkuyu nearly 40 km

north of Uluğağaç (Pekak, 1998, 30). However, the grape bunches in Uluğağaç, though similar to Derinkuyu, are more detailed. For example, the grape vines in Derinkuyu are in the form of cylindrical strips, while those in Uluğağaç have more detailed and three-dimensional stonework. The bunches of grapes not only symbolize the grape-growing practice in the region but also hold religious iconographic meaning. At the same time this church door has a greater number of varying motifs (palm leaves, wave-like spirals, convex profiles) when compared to Derinkuyu.

PRESENT CONDITION

Currently only the ground floor (about 3 m above ground) remains of the 12 m-long western wall of the church. A later hole was opened in the northern side of the wall, to create a window for the residential structure. The original door is not present, and has been replaced with a metal door of poor quality.

As only a single original wall remains standing (which forms the exterior of a residential structure along with other walls) with a roof added upon it later, the building is structurally weak. There are indications that the ground soil level has risen.

Due to erosion and the rotting of stones, the surfaces have lost material with both hairline and structural fractures observed. There are plants growing especially along the top of the remaining wall, with the roots of these plants penetrating the stone and causing fractures and parts to fall off. The remaining wall has been vandalized with paint. As it was not possible to enter the structure, no investigation of the western face of the wall was conducted. There is no information panel on it whatsoever.

RISK ASSESSMENT AND RECOMMENDATIONS

The completely unmaintained remaining portion of the western wall of the church is susceptible to earthquakes. It is in a poor structural state and at risk of collapsing at any moment. As there are no eaves and the window and door opening are not closed, it is open to the impacts of rain and wind. Since the door is locked, the eastern face of the wall is not open to vandalism; however, the western face is unprotected.

Archeological excavations in the church and close surroundings must be carried out to obtain more information about the original structure. All non-original additions (the walls, roof, door) should be removed.

Noted for the stonework around its entrance door, there is insufficient information for the reconstruction of this structure, so undertaking its restoration is a matter to be discussed. However, if archeological excavations are completed in the area, it is possible for the plan to be discerned. These foundations and the remaining western wall should be reinforced and protected.

As far as it may be understood from the traces of the foundations of the building, this was a large and important church. As the church is directly opposite the school of monumental dimensions and many other examples of civil

architecture (houses, a fountain, a bridge) with rich iconographic decorations, it may be said that a significant portion of the texture of the historical village has survived and it is necessary to protect these characteristics. As the structure is immediately beside the main road, it is also quite visible.

After excavation, cleaning, reinforcement and preservation studies, landscaping and a regional study of the surroundings should be completed. For better access to the structure to be ensured, road signs and an information panel should be placed containing the history of the church, a drawing of the remains and its probable plan, along with a history of Uluğağ and a map of historical structures in the area.

THE PUBLIC BATH IN HAMAMLİ

Location: Niğde Central county, Hamamlı neighborhood	
Period/year of construction: 1910	GPS: 37°58'53.0"N 34°39'15.9"E
Present function: Depot	Ownership status: State Treasury
Date and number of registry: GEEAYK 13.09.1970-5539	

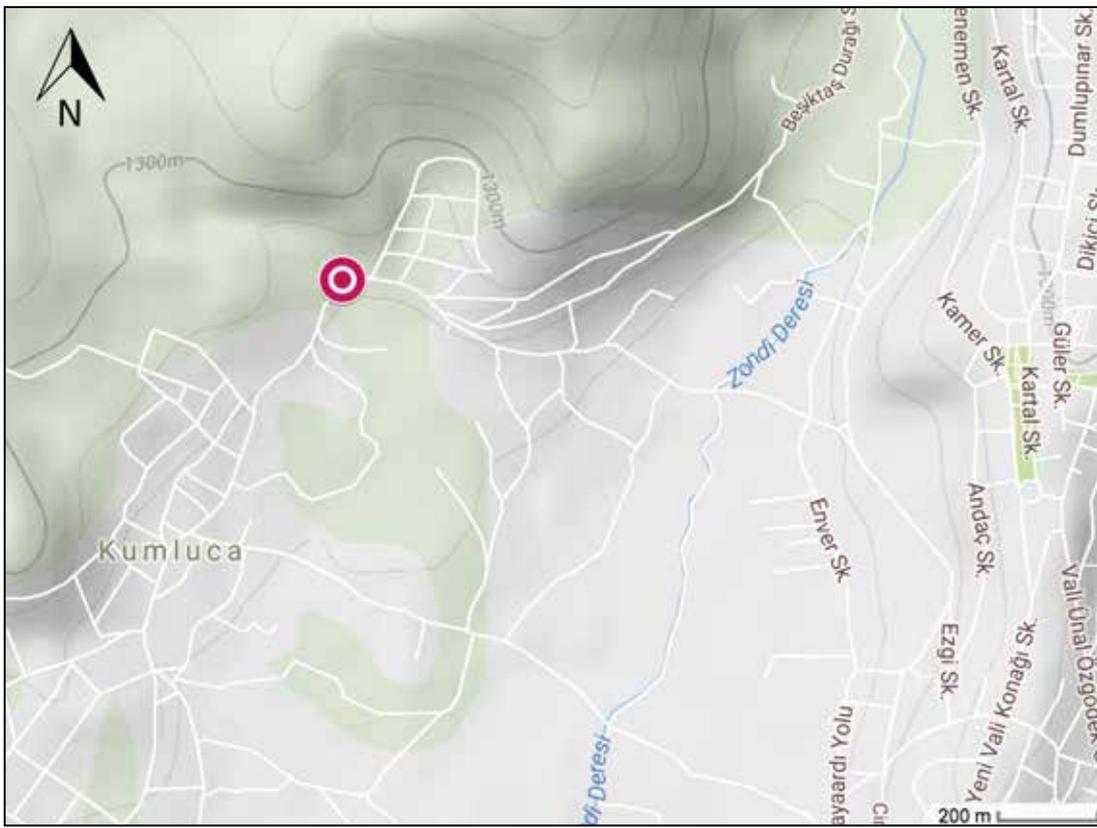
Burcu Günay

HISTORY

Currently known as Hamamlı or Kurdunus, the neighbourhood used to be called Gordiason or Kodonostasion as noted in the Nevşehir Annual written in Karamanli Turkish (Turkish with

Greek characters). Though there is no inscription about the date and architect of the hamam (public bath), this annual written in 1914 states that "... Kodonostasion was rebuilt and four years before





this, a hamam was also built”, indicating that the hamam was built in 1910 (Ekiz, 2014, 101). The local inhabitants in Hamamlı were a Turkish-speaking Orthodox community before the population exchange with Greece and it is said that they used the hamam. The Karamanli Turkish inscription on Hamamlı Church supports this information, demonstrating the presence of an Orthodox community in the region. The structure has lost its function as a hamam and is currently used as a depot.

ARCHITECTURE

Oriented in a north-south direction, the hamam’s first part is the rectangular warm section with shaving and toilet cells in the west, and a square hot section in the south. West to the hot section, there is a water tank.

The main walls of the structure are pitch-faced basalt stones built using a masonry technique. The drum of the dome and moldings are yellow trachyte stones, while the flooring and ceiling are hammer-faced stone blocks.

The warm section extending in an east-west orientation is 4.05x6.75 m in dimension. There is an elliptical dome sitting on a polygonal drum. The western part includes a square shaving area and there are domes above the toilet cells. Squinches have been used in transitioning to the domes, while rounded and basket-handle arch profiles have been used on the wall surfaces in order to add movement. Light filters into these spaces through skylights.

The hot section is a cubic washing room of 6.75x6.75 m, without private cells or iwans. The walls, apart from the northern wall forming the entrance to the hot section, are surrounded with raised, bench-like platforms. The basins on these platforms have not survived. The hot section has a dome situated upon a polygonal drum, with squinches to transition into the dome itself. The wall surfaces between the squinches have rounded arch profiles. This space has a height of nearly 9 m, and is provided light through twelve round windows in the drum and many skylights in the

*The Public Bath
Niğde Central county, Hamamlı neighborhood*



dome. There is no longer any glass in the skylights. The passage from the structure into the barrel-vaulted water tank is through a window in the western wall of the hot section. The existence of a buried hearth in the furnace section is hinted at by an arch southwest of the structure. The hamam is very sparse in terms of decoration due to being both very functional and located in a

rural area. Elements like the dome transitions and blind arches are the main decorative elements in the hamam. The structure is covered in smooth plaster, with decorations upon it. The façades of the structure are plain and appear massive. Apart from the northern façade, the other ones are surrounded by eave moldings.



PRESENT CONDITION

The cold section and furnace of the hamam have been demolished. The door between the original cold and warm sections is used as the entrance door to the structure today. A wall was built towards the northern façade as a buttress after the cold section was demolished, probably to ensure the integrity of the structure. Though the cold sections and furnace are completely destroyed, the plan of these areas can be read from the remains of the foundations of the walls. Rainwater enters the structure through the skylights and this has caused the plaster to peel as well as damage in the domes. There is severe damage in the water distribution and heating system, water channels and floor. The clay pipes within the walls have been removed and stacked in the hot section. The southwest corner and roof of the water depot have partially collapsed.

The structure is on a road between Kumluca and Hamamlı neighborhoods and there is neither an information panel nor visitors to the site. As the entrance door is locked, it is possible to say that certain precautions have been taken against vandalism; however, use of the building as a depot has caused serious damage.

RISK ASSESSMENT AND RECOMMENDATIONS

Excavations must be completed in the area in order to understand the layout of the structure. The hearth in the furnace and the remains of the foundations in the cold section must be unearthed. A restoration plan for the structure must be prepared and the destroyed parts of the cold section must be repaired according to this plan. The structure may either be restored as a hamam or be given a new function that serves the public without contradicting its original fabric.

THE GREEK CHURCH IN SULUCAOVA

Location: Çamardı county, Sulucaova village	
Period/year of construction: Unknown	GPS: 38°00'44.3"N 35°08'52.5"E
Present function: Depot	Ownership status: Village legal entity
Date and number of registry: Not registered	

Burcu Günay

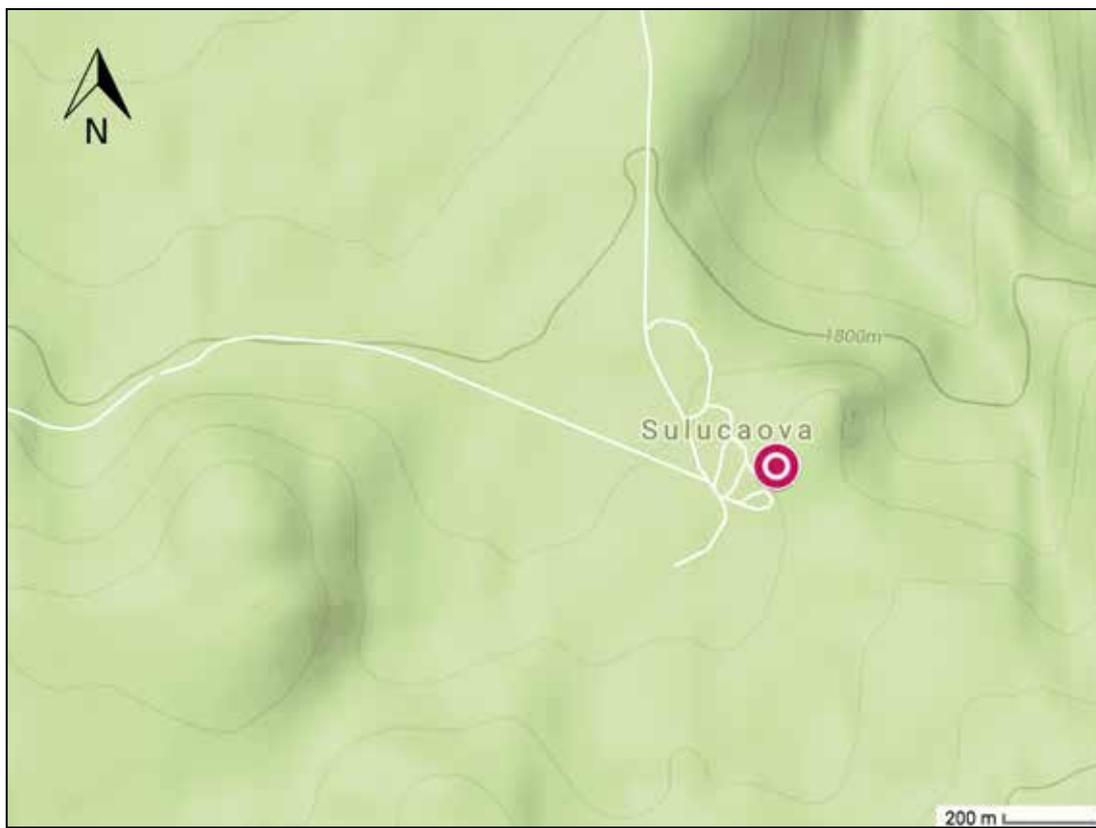
HISTORY

The church is within the courtyard of the mosque in the center of the village. Until the mosque was built in 1978, it was used for worship by the villagers (Pekak, 1999, 31). Today it is used as the depot of the mosque.

ARCHITECTURE

The structure of this church, with no surviving inscription, has a basilical plan with three naves and three apses in an east-west orientation. The main entrance door is on the central axis of the western façade.





The masonry structure was built of rubble stone with mortar. The internal walls are covered with lime plaster, apart from the southern wall. There is no decoration on the plaster. The floor could not be assessed due to the furniture on it as well as pits dug by treasure hunters.

The rectangular naos of the structure is separated into a central nave and side aisles by two rows of two columns as well as two pillars which separate the apses. The columns are linked by low-pointed arches. Additionally, there are holes indicating that wooden tie bars linked these columns. The naves are covered by barrel vaults, with the central nave higher than the side aisles. The naos has a double-sloped gabled roof covered with stone blocks. The apses in the eastern façade are covered by semi-domes.

There are two windows each in the northern and southern façades to let light into the naos, in addition to small openings at each end of the upper portion of the central nave. The northern

apsidole contains a single window and niche, while the apse and southern apsidole both contain one niche only.

The external façade of the building has a plain appearance with eave moldings and waterspouts below the stone roof. Volume has been added to the northern and southern main walls on the axes of the columns using cut stone, giving liveliness to the façade. Additionally, the windows have been surrounded by smooth cut stone jambs.

PRESENT CONDITION

The original door opening on the central axis of the church has been bricked over. As this entrance has been closed, currently access is through a door later opened in the wall of the northern nave on its western façade. The lime plaster on the interior walls has peeled, most prominently on the southern wall. There are damp marks on the interior plaster. These damp marks point to the high probability of the roof





leaking; this is also supported by the fact that the current roof is covered with plant growth. The whole of the western façade and part of the northern façade has been covered with cement. Some cement pointing has also been applied to the rubble stones. Some of this pointing has degraded and cracks are visible in the walls. The cross-sections of the columns of the structure are irregular and their wooden tie rods are missing. The external façade has been ruined, and is covered with plants. The roof eaves of the apses have been destroyed.

RISK ASSESSMENT AND RECOMMENDATIONS

The use of the structure as a depot and the lack of maintenance have put it at risk. It is necessary to solve the problems related to damp and humidity. The columns require urgent structural intervention. Access into this structure, which is not yet even listed as a historic building, must be

controlled. The church must be protected and an information panel must be placed nearby. Additionally, the structure should be emptied of the objects currently within it and cleaned. This structure that currently lies within a mosque's courtyard may be repurposed to serve a public need.

*The Greek Church
Çamardı county, Sulucacova village*

CHURCH OF SAINT GEORGE | AGIOS GEORGIOS

Church of Taxiarchis, Dikilitaş New Church

Location: Niğde Central county, Dikilitaş village	
Period/year of construction: Late 19 th – early 20 th century	GPS: 38°06'21.2"N 35°05'24.8"E
Present function: Carpet weaving workshop	Ownership status: State Treasury
Date and number of registry: Nevşehir KTVKBBK 18.II.2005-489	

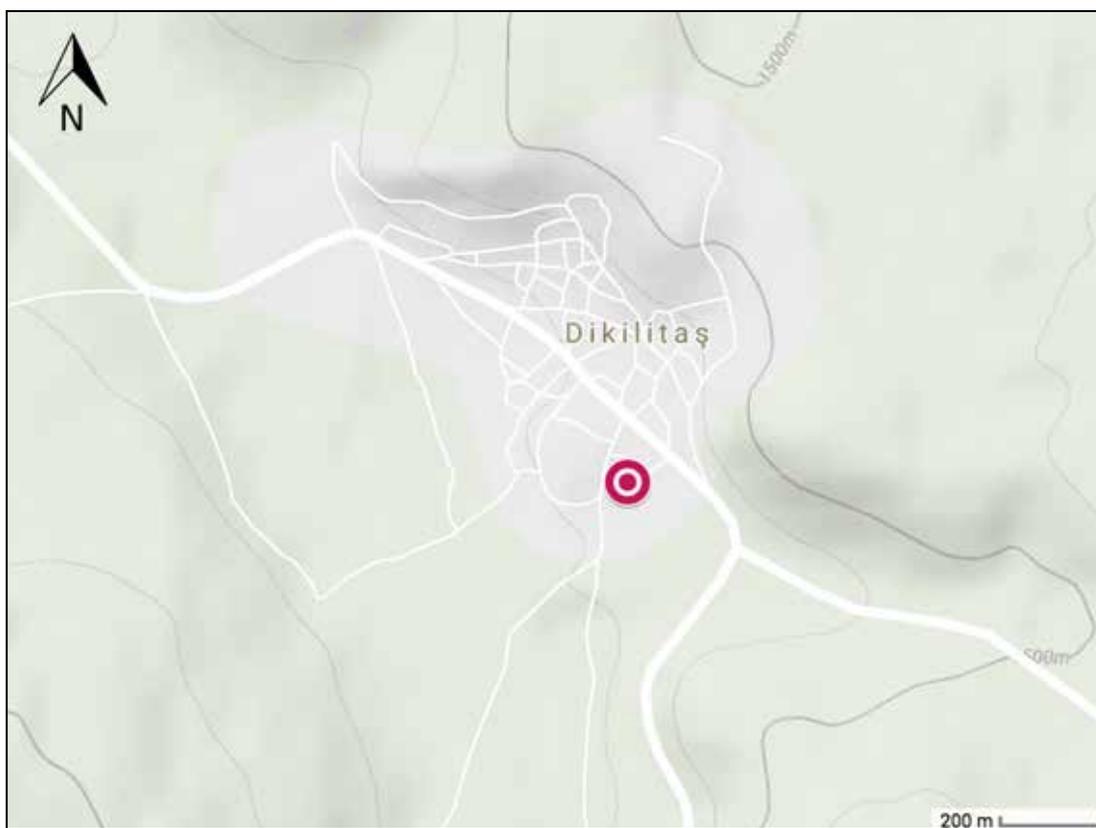
Vilma Hastaoglou-Martinidis

HISTORY

The church is situated in the southeastern edge of the village, in the neighborhood currently called Macur mahallesi (Dikilitaş town). It stands within a fenced yard in an east-west direction. It is the newest and larger of the two churches that survive from the 19th century in Dikilitaş,

when the village was known as Enehil (prior to 1928) and had a considerable number of Greek inhabitants – 200 Greek Orthodox and 80 Turkish-Muslim families (Levidis, 1897, 210). The construction of this second church is most probably a result of an increase in the Christian





population to 1250 (and a decrease in the Turkish population to 1500) by the beginning of the 20th century (Xenophanis, 1905, 44-45). This would also explain why the church is not mentioned alongside the old one in relevant early 19th century Greek sources.

The church is referred to as dedicated to Saint Taxiarchis (archangels Michael and Gabriel); yet the existence of an embossed figure of Saint George on horseback at the peak of the main façade underneath the roof casts doubt on this. It is most probable that, as custom dictates, the saint portrayed on the edifice's main façade is the one who gives the church its name.

The construction of the church was completed only a short time before the departure of the Greek inhabitants under the population exchange in 1924 (Kenanidis, 2008, 63). Perhaps this explains why its interior has remained completely unadorned. Nowadays the church is used as a carpet-weaving workshop.

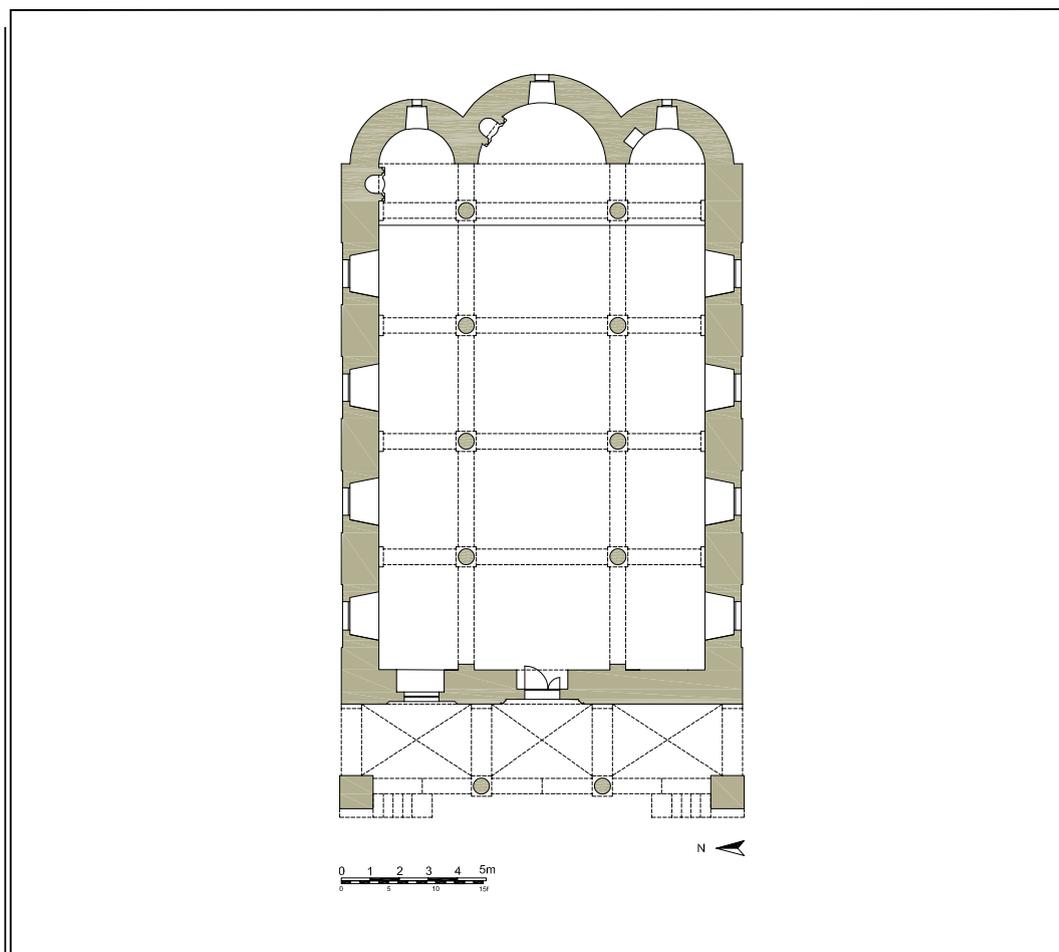
ARCHITECTURE

The architecture of the church is in the shape of a three-naved, barrel-vaulted basilica, with a half-open narthex on the western side and three apses on the east, entirely built out of stone. This is a typology widely encountered in the Cappadocia region during the 19th century (Pekak, 2009).

The church is sizeable, with the interior of the naos measuring 11.25x17.45 m (minus the apses and the narthex). The naos has three naves delimited by two symmetrical rows of four columns; the central nave is wider and higher than the side ones. They are covered by barrel vaults, supported by arches rising above columns. Iron trusses bind the span between arches.

The bema is located in the east, aligned with the first row of columns, and one step higher than the base level of the naos. The three apses, the central one being larger than the other, are topped by half-domes on the interior and conical roofs on the exterior; each one also has a small window.





The half-open narthex is formed of two slightly protruding large corner pillars and two columns; it is spanned by five pointed arches with groin vaults in between them. There is a main entrance in the center, and a smaller one to its north. This composition is typical of the 19th century basilicas in Cappadocia. (Mantopoulou-Panayotopoulou, 2010, 24-25).

The church is well built and the walls are about 130 cm thick. The exterior masonry is carefully cut, with well-fitted stones; the interior surfaces are not plastered and cut-stones are visible in regular rows. All the important parts, such as the columns, arches, vaults, the moldings and frames of windows and entrances, the narthex, apses and niches are built out of smooth blocks, which make up the entire width of the wall. There is no interior decoration or frescos. The church

is covered by a gabled roof with cyma molding underneath, circling all façades.

The lateral (northern and southern) façades are unadorned, with four windows each in single file; these windows are rather small and narrow towards the outside. The windows on the eastern and western façades (there are three on each) are of the same size.

The most distinctive feature is the particular decoration on the western façade -unusual for a village church- with symmetrical stone-cut ladders that lead to the top of the corner pillars, allowing access to the roof. At the top of the façade underneath the roof molding there is an embossed and red-colored figure of Saint George on horseback, flanked by other embossed floral ornaments.

*Church of Saint George
Niğde Central county, Dikilitaş village*





PRESENT CONDITION

The structure is preserved in its entirety in relatively good shape, but with no maintenance. Its repurposing as a carpet weaving workshop has prevented the usual vandalism encountered in abandoned churches; however, this use has also inflicted unacceptable interventions to the monument, such as the extended iron ties added in order to attach weaving machinery, the demolition of the interior gallery, damages to the original stone-cut decoration of the niches, the installation of incompatible heating equipment, and the existence of random piles of raw materials and manufacturing waste.

The building's surroundings create an unbecoming context for this valuable ecclesiastical heritage. Around it are outbuildings and various objects related to carpet weaving, with rubble walls built for the same reason. The church currently gives the impression of being the main space for weaving manufacturing activities, which include neighboring houses and yards.

RISK ASSESSMENT AND RECOMMENDATIONS

The edifice is important in terms of Greek Orthodox church architecture, being one of the three-naved and three-apsed basilicas of the 19th century in the region. It is noteworthy for its half-open narthex and the particular decoration on its western façade.

The removal of the carpet manufacturing equipment in the interior is necessary as a first step, while an overall conservation project needs to be undertaken in order to re-establish the building's original appearance. Also, an appropriate environmental and landscape planning must be conducted and the precise boundaries of the churchyard must be delimited by a fence. Furthermore, a proper signaling system must be put in place to facilitate access to and provide information on the monument for visitors.

CHAPEL OF SAINT MACRINA | AGIA MAKRINA

Location: Niğde Central county, Tırhan village, Köyiçi locale	
Period/year of construction: 19 th century	GPS: 38°14'24.1"N 34°42'31.5"E
Present function: Not in use	Ownership status: Private property
Date and number of registry: Nevşehir KTVKKBK 24.05.2013-748	

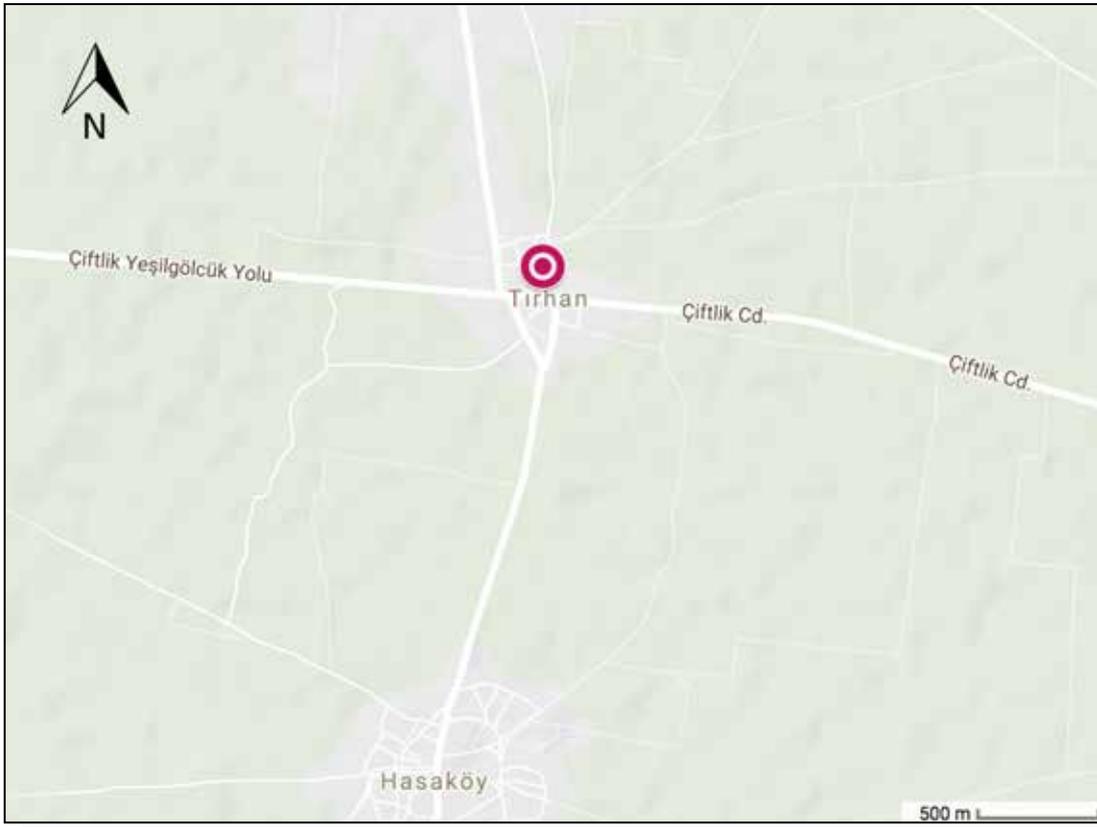
Burcu Günay

HISTORY

Located north of Niğde, the chapel in Tırhan village was used as a mosque for a certain period and then rented by the mukhtar (head of the village) as a car repair workshop. According to Pekak (1999, 32), in

light of information given by Rott, the name of the chapel may be Saint Macrina. The chapel is currently not in use and its inscription has been degraded and cannot be read.





ARCHITECTURE

Extending in an east-west direction, the chapel has a single nave, rectangular plan and a ribbed-vaulted ceiling. There are traces of a gallery floor in the west, while a semi-circular apse may be perceived in the east. The main entrance to the chapel is in the center of the western façade. There is a white marble inscription above this entrance. The northern and southern walls of the structure are pitch-faced stone with rubble fill, while the western wall and roof are made of relatively smoother cut stone. The interior walls appear to have been plastered and painted. There are beam holes in the northern and southern walls indicating the existence of a gallery section with wooden floor. The currently soil-filled naos floor is actually comprised of stone blocks. The only metal accents found in the building are window bars.

The naos is about 5.40x11.60 m in size and 4.25 m high. At a 2.10 m distance from the western wall,

there are two columns of stone blocks which are linked to the walls by rounded arches. The gallery is supported by these stone columns and arches. The naos had a barrel vault with stone ribs, one in the gallery section and five in the other sections. There is a stone molding on the northern and southern walls at the lower edge of the ribs.

There is one window each in the northern and southern walls of the naos. In addition to these windows animating the façades, there is a small opening with stone jambs above the main entrance door.

This small and plain chapel originally had eave moldings on the exterior façades. The roof was a gabled roof made of stone blocks, with a pair of stone waterspouts on the north and south to discharge rainwater. The spiral stone molding around the main entrance door is noteworthy as a decorative feature.

*Chapel of Saint Macrina
Niğde Central county, Tırhan village, Köyiçi locale*





PRESENT CONDITION

Though the apse and gallery section of the chapel have collapsed, the plan and spatial characteristics may still be perceived. After collapse of the apse, the semi-circular opening east of the naos appears to have been closed off with rubble stone. At the peak point of this rubble stone wall, a small opening was left to allow light inside. As the main entrance door to the chapel has been closed off with cut stone, currently access is through a door later opened in the eastern façade.

Built adjacent to the southern wall of the chapel is a later structure used as a classroom for the primary school in the village (Pekak, 1999, 32). For this reason, the southern window in the structure has been closed off. The eave moldings and waterspouts on this façade have been destroyed. Additionally, the stone of the interior southern wall and its molding have been damaged in order to carve out a mihrab.

The mortar in the pitch-faced and rubble stone wall of the northern façade has fallen off. The roof of the chapel is covered with soil and plants.

The traces of dampness visible on the ribbed vault ceiling indicate that water is leaking into the structure. In addition to dampness, increasing humidity within the structure has caused the plaster to flake off. There are signs that fires have been lit within the chapel and vandalism is seen on the plaster.

RISK ASSESSMENT AND RECOMMENDATIONS

Firstly, the structure should be registered and protected. The later room adjacent to the southern façade must be removed. After restitution studies have been carried out, the apse and gallery sections should be completed and the original plan restored.

The locked door of the chapel has protected the interior from human depredation. However, the lack of use and maintenance forms a threat to the building. This chapel which is close to the main road and easily accessible must be restored and repurposed to serve the needs of the village.

THE CHAPEL IN HASAKÖY

Location: Niğde Central county, Hasaköy neighborhood	
Period/year of construction: 19 th century	GPS: 38°13'23.6"N 34°42'10.5"E
Present function: Depot	Ownership status: Private property
Date and number of registry: Not registered	

Elmon Hançer

HISTORY

Located at a 28 km distance from the center of Niğde, the settlement has been referred to as such since the Roman Empire, but its historical

existence extends much further back in time. It was named Hasaköy during the rule of the





Ottoman Empire. The people from Hasaköy who went to Greece with the population exchange remember it as Akso or Naksos (Songur, 2016a, 5). The population of Hasaköy was 2445 in 1920, all of whom were Karamanlides (Turkish-speaking Greeks) (Selamoğlu, 2012, 15).

ARCHITECTURE

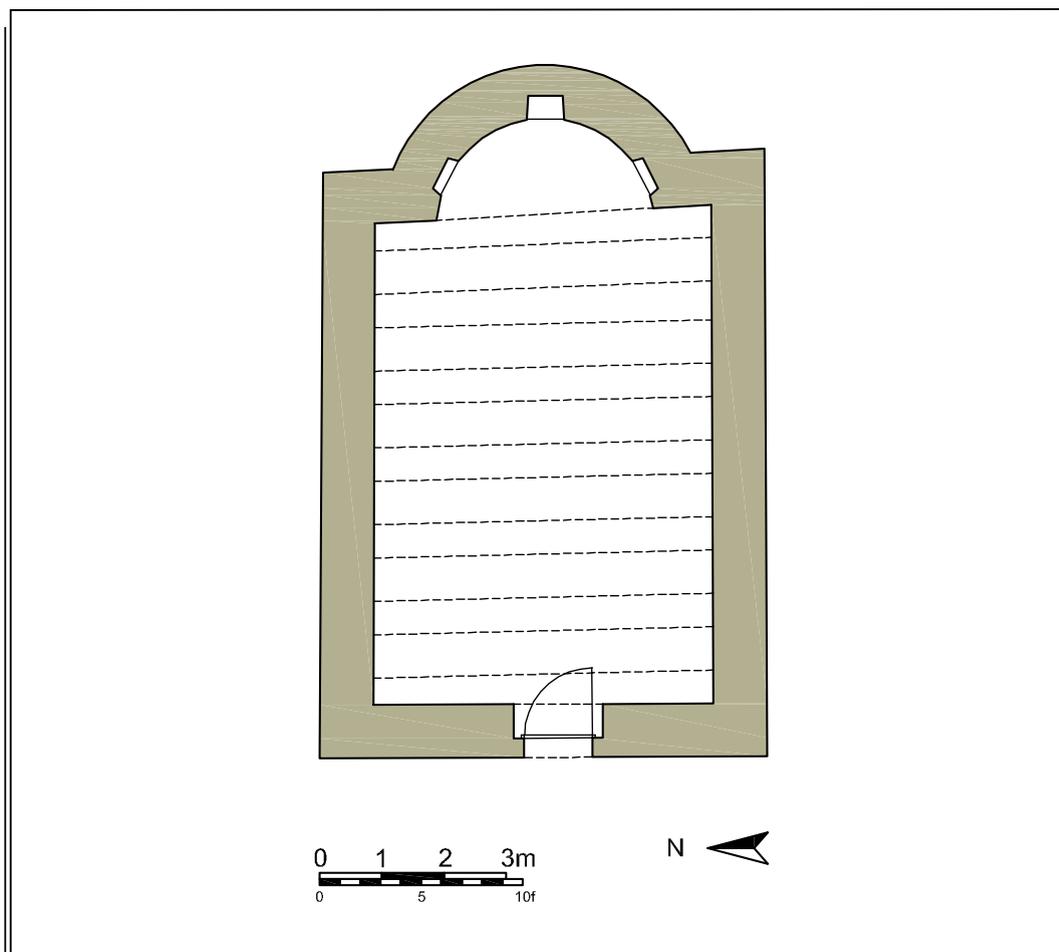
The chapel was built on slightly sloping ground. It has a rectangular plan, with a single nave and a ribbed vault roof. The chapel is a masonry structure, mostly built out of pitch-faced stone with smooth cut stone used only for the corners. This small structure has a single entrance in its western façade consisting of a small-scale low doorway with cut stone lintel and internal low arch. Nearly as wide as the space itself, the low and semi-circular apse makes a large projection on the eastern façade creating a strong architectural emphasis. There are single arched rectangular window openings above both the semi-dome of

the apse and the opposite door on the western façade. There is one niche in the apse, with small square niches visible on either side of the door. The sole element animating the interior is the broad rectangular stones of the projecting arches across the ribbed barrel vault covering the whole structure. The barrel vault of the chapel is a flat roof from the exterior. The internal and external spaces of the structure have no decoration.

PRESENT CONDITION

The chapel is moderately preserved at present, in a relatively good state and used as a depot by a private owner. The intense plant growth on the roof of the structure is a problem. Though no research has been conducted on the chapel, based on what is visible, it is possible to determine its spatial characteristics and floor covering. Disruption of the ground has led to an increase in the soil level, though only slightly visible from the outside. The vault surface has





small openings possibly made later to allow light into the interior. Another structure has been constructed at a later date adjoining the façade of the apse of this internally-plastered chapel. Due to its use as a depot, its identity as a place of worship has been lost, with a range of disruption to the interior due to these changes and lack of maintenance. The small niche in the semi-dome of the apse has been closed. The current door is clearly not the original entrance door.

RISK ASSESSMENT AND RECOMMENDATIONS

Having remained standing since the 19th century, this chapel is an independent structure in the village close to the road. As it is within a settlement area, it gives the impression of having been a well-frequented place of worship. It is

important that the surroundings be cleaned up and cleared, that structural problems especially with regards to the roof be resolved, and that the adjacent structure be removed for the chapel to regain its original form. The inscribed marble column piece lying abandoned in front of the chapel entrance to the west has significant cultural value. Therefore, investigation into this column piece and deciphering its inscription may illuminate the link between the chapel and the area. The column must be preserved here if it is linked to the structure and if not, transported to a museum. A survey of this chapel, which has relatively insignificant damage, must be prepared; and its restoration will allow it to gain cultural function, thus revitalizing one of the historical assets of the region.

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