

**RURAL HERITAGE IN EXCLUDED  
GEOGRAPHIES:  
FROM AHKİS TO EVRECİK  
A VILLAGE OF BİTLİS**

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## ABSTRACT

### RURAL HERITAGE IN EXCLUDED GEOGRAPHIES: FROM AHKİS TO ÇEVRECİK, A VILLAGE OF BİTLİS

Built environment and residential units as part of it have a significant role in terms of understanding cultural structure with its transformation in historical process through spatial aspects. While transformation of urban settlements presents information related to urban culture, settlements in rural sites provide narratives from different point of view in the same historical process. Differently from urban settlements that constructed independently of natural environment, rural sites that shaped by their nature present significant information with an approach considering their geographical formations and cultural landscape.

It can be stated that, studies related to rural heritage which rise in importance across the world also started to increase in number in academy of Turkey. This study focuses on the geographies that studies of rural heritage and vernacular architecture as a component of it do not include. Selecting Ahkis village in Hizan district of Bitlis, Eastern Anatolia, the study evaluates the built environment and the settlement with its transformation in time and daily life practices. Because of the limited sources related to the territory, mostly with the information that provided through oral historical sources and interviews made during field survey, it is aimed to approach the site as a whole with its historical background.

In addition to this, it is aimed to read the situation of being excluded which is not specific to Ahkis through historiography of vernacular architecture, designation process and representation of cultural heritage and affects of challenges incident to the territory in terms of literature studies.

**Keywords:** vernacular architecture, heritage, rural, Ahkis, Bitlis.

## ÖZET

### DIŞARIDA BIRAKILMIŞ COĞRAFYALARDA KIRSAL MİRAS: AHKİS'TEN ÇEVRECİK'E, BİR BİTLİS KÖYÜ

Yapılı çevre ve bunun bir parçası olan konut yapıları kültürel yapıyı ve bu yapının tarihsel süreç içerisinde geçirdiği değişimlerin mekânsal boyuttaki izleğini anlamada önemli role sahiptirler. Bu tarihsel süreç içerisinde kentlerde yer alan konutların fiziksel dönüşüm ve değişim süreçleri kente içkin veriler sunarken, kırsal alanlarda yer alan konutlar aynı tarihsel akış içerisinde başka bir yönden anlatılar çıkarırlar karşımıza. Bulunduğu çevrenin doğal yapısından bağımsız ve ona rağmen inşa edilen kentlerden farklı olarak kırsal alanlar doğal koşullara göre şekillenmiş ve bulunduğu coğrafyayla, yer şekilleri, su kaynakları kısacası kültürel peyzajı ile birlikte ele alındığında anlamlı veriler sunabilen yerleşimlerdir.

Son yıllarda dünya ölçeğinde önemi artan kırsal mirasa dair çalışmaların Türkiye akademisinde de sayıca artış gösterdiği bilinmektedir. Bu çalışma, kırsal miras ve bunun bir bileşeni olarak vernaküler mimari çalışmalarının kapsamadığı coğrafyalara odaklanmıştır. Çalışmada, Doğu Anadolu Bölgesi'nde yer alan Bitlis'in Hizan ilçesine bağlı Ahkis köyü ve çevresi bir kırsal miras alanı olarak ele alınmıştır. Alandaki yapılı çevre, geçmişten günümüze değişimler geçirmiş yerleşim dokusu ve gündelik hayat pratikleriyle değerlendirilmiş, sınırlı sayıda kaynak sebebiyle daha çok sözlü tarih bilgisiyle elde edilen verilerle tarihsel arka planı oluşturularak bütüncül bir şekilde değerlendirilmesi amaçlanmıştır. Çalışma aynı zamanda sadece Ahkis'e özgü olmayan bu dışarıda bırakılma durumunu, Türkiye'de vernaküler mimarinin tarihyazımı, kültürel miras alanlarının belirlenme ve temsil biçimleri ile bölgeye özgü zorlukların akademik çalışmalara etkisi üzerinden okumayı amaçlamıştır.

**Anahtar sözcükler:** vernaküler mimari, miras, kırsal, Ahkis, Bitlis.

*Dedicated to  
nameless inhabitants of  
voiceless geographies.*

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## GLOSSARY

**Afir:** A stone platform with wooden part on it, where animals are feed, manger.

**Ban:** Roof

**Bangerek:** A stone roller to press earth on top of a roof. *Loğ*.

**Bêrî:** A place where shepherd brings flock of the village and mostly women milk the animals. At the same time name of this work.

**Bêrîvan:** A woman who goes to bêrî and does the work of milking.

**Bijink:** Sifter (production of Gypsies)

**Cuhni:** A mortar made of walnut tree to press walnut

**Çolik:** Place for having bath, at a corner in a house, formed by thin stones

**Dik:** A stone platform along a wall inside a house to put utensils.

**Filla:** Armenian

**Guv:** The place where animals are kept.

**Guva davaran:** The place where oxen are kept.

**Guva paz:** The place where small cattles are kept.

**Hewşik:** A semi-open part of a house or barn, located before the entrance

**Kolan:** Street

**Kulek:** Small window or niche.

**Kum:** Churn

**Micırfe:** Wooden shovel snow

**Muke:** Wooden railing of a window

**Navban:** Mezzanine floor

**Qadine qa:** Place where straw is kept

**Qadine giya:** Place where hay is kept

**Qar:** Wheat silo

**Qulav:** A felt/mat for laying under a mattress made of lambswool.

**Quzik:** Part of a barn where new-born lambs are kept.

**Selik:** A basket used to carry collected products. Gypsies produce this basket.

**Serad:** A sieve to sift wheat which has bigger holes. (production of Gypsies)

**Sere bane:** Top of a roof

**Seviya firaxan:** A basket for putting utensils. (being produced in the village)

**Sığan:** A basket to put bread

**Testika hevir:** A vessel made of walnut tree for kneading (produced in Bahçesaray)

**Tevn:** Rug weaving loom

**Tifik:** A cooking place which can be prepared in anywhere by lighting fire with three stones enclosing it.

**Uli:** Place where feed is given to animals.

**Zibare:** Collective work

# CHAPTER 1

## INTRODUCTION

### 1.1. Problem statement

The term “cultural heritage” addresses a broader scope which recently stated to include spaces and material culture, that have meanings in collective memory. Meanings and perceptions concerning these spaces differentiate for different groups of societies. For each group, this differentiation leads to varied belongings related to these spaces. This means that, cultural heritage sites can be considered at the same time as spaces of memory and identity. In this regard Whelan states that, designation of cultural heritage involves a political process that related to construction, reconstruction and deconstruction of memory and identity<sup>1</sup>. Plazas, cemeteries, architectural products with symbolic values, essentially any space related to memory have been instrumentalized by power during history. This historical process contains destroying the symbols of the “other” in terms of religion, ideology, ethnicity and also reconstructing the symbols of the dominant one and use them as a tool. Mc Dowell argues that the dominant group which defines heritage in a particular society tends to be national governments in many cases. While the dominant nation is being prevailed by national narratives, heritage at the same time is utilized to suppress the identity of minority or less powerful groups<sup>2</sup>.

This thesis started with the motivation to pointing to a geographical lacuna<sup>3 4</sup> in literature studies related to cultural heritage, specifically vernacular<sup>5</sup> architecture in Turkey. The territory where this lacuna is formed, also does not get sufficient attention in

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<sup>1</sup> Yvonne Whelan, “Reinventing Modern Dublin” (Dublin: Dublin University Press, 2003), **quoted in** Sara McDowell, *Heritage, memory and identity*. In: The Ashgate Research Companion to Heritage and Identity. (Eds: Graham, Brian and Howard, Peter), Ashgate, pp. 37-54.

<sup>2</sup> Sara McDowell, *Heritage, memory and identity*. In: The Ashgate Research Companion to Heritage and Identity. (Eds: Graham, Brian and Howard, Peter), Ashgate, pp. 37-54.

<sup>3</sup> Beyond its meanings unfilled space or gap, the term lacuna is used in restoration field to define missing part especially for paintings but also for a structure or an urban space. [https://www.getty.edu/conservation/publications\\_resources/pdf\\_publications/pdf/mosaicglossary.pdf](https://www.getty.edu/conservation/publications_resources/pdf_publications/pdf/mosaicglossary.pdf),

<sup>4</sup> Lilian Hansar, *The Lacuna, an Empty Space in Urban Construction. Cesare Brandi's Restoration Theory in the Integral Preservation of Old Town Areas* January 2008.

<sup>5</sup> The term “traditional architecture” is used to introduce some major typologies as tradition, which is criticised in the thesis, as well as it is used to describe transferred experience and information related to built environment. Therefore the term vernacular is preferred instead of traditional to enlarge the meaning and discuss the subject as a whole.

terms of conservation policies. This study aims to develop a critical approach to this situation yet it problematizes various subjects under this title and aims to discuss them in a body through a case study. Aforementioned lacuna itself does not emerge by overlooking an area arbitrarily, in this case Eastern Anatolia, specifically Hizan, Bitlis, it is also constructed in consequences of historical and political processes. This situation is defined as exclusion which involves the meanings non inclusion, deprivation or disregarding. In other respects, what is meant with exclusion is the situation of being left out of the boundaries of the architectural canon. The word “excluded” is used to mean total outcome of the process. It can happen as neglecting, overlooking or ignoring in different aspects. As the territory is excluded by the reasons due to its historical background, political situation and cultural structure, the state of being excluded is defined through its geography.

In this chapter, I aim to discuss the reasons beyond the state of being excluded which sometimes have partially or totally interactive relations in between and sometimes independent from each other. Since I emphasized a kind of lacuna in the vernacular architecture literature, I focused on the historiography of this literature and in connection with this, the nation-building policies that shaped this process. In order to explain this lacuna mentioned in the literature, I think it is important to understand the constraints of the region and how these constraints affect the studies. In this regard I aim to evaluate the effect of this constraints.

### **1.1.1. Nation-building Policies and the Historiography of Vernacular Architecture in Turkey**

Nation states rely on the construction of a common past usually favoring dominant ethnicity. In common with most countries that are multi-ethnic in origin, transition process to a nation state requires the constitution of a national narrative<sup>6</sup>. This process shows up in many aspects that generate an integral national identity which is expressed in several cultural fields including architecture. The concept of “Turkish House” is one of the most apparent tools of constituting Turkish national identity in terms of forming

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<sup>6</sup> Kerem Öktem, “Incorporating the time and space of the ethnic “other” nationalism and space in Southeast Turkey in the nineteenth and twentieth centuries” *Nations and Nationalism*, 10 (4), (2004), pp. 559-578.

history of residential architecture of the nation<sup>7</sup> as systematized by Sedad Hakkı Eldem<sup>8</sup>. With emergence of the term “Turkish House”, a specific house type was designated which spread over the vast territories of the former Ottoman Empire<sup>9</sup>. Eldem’s classification bases upon the plan types considering principal floor plans, *piano nobile* of certain houses. Moreover, within his typology, he distinguishes some types as *ideal plans*.<sup>10</sup> He mentions the houses that lost their **pureness** and **clarity** in terms of their plan characteristics and explains this situation with changes in time, topography and master builder’s experience. This approach manifests the attempt of revealing and regarding an ideal house type. This narrative of a national house type also includes extolling Turkishness while grounding archetypes on origins of the nation.

“At the same time, the Ottoman House itself was non other than a development of the Turkish House type. It took on a number of forms in different countries, adapted itself to a variety of climatic and topographical situations. Although many **external factors**<sup>11</sup> contributed to the development of this type, the synthesised of these elements, merging them into the Ottoman Turkish House was the Turkish element, derived from its life style and aesthetic.”

“The Ottoman House existed for a time as the result of a refined domestic culture suspended between Europe and Asia. It crossed frontiers and enlarged its scope in company with a **powerful and culturally healthy nation**.”<sup>12</sup>

The issue with this concept is not only its ethnocentric approach to vernacular architecture but also the typology and by extension the terminology that it produced. The image of “Turkish House” which is not formed independently from nation building policies of the period generates the discursive formation of majority of the latter studies related to vernacular architecture. Eldem’s classification is being criticised recently in several studies<sup>13</sup>, on the other hand, many studies have been influenced by its classification which can be defined as morphological in a sense.

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<sup>7</sup> Sibel Bozdoğan, “Vernacular Architecture and Identity Politics: The Case of ‘Turkish House’”, TDSR Volume 7, Number 2, 1996.

<sup>8</sup> Even the term was propounded by different authors/researchers such as Hamdullah Suphi, Celal Esad Arseven and Heinrich Wilde before Sedad Hakkı Eldem, he centers on the “Turkish House” studies. For detailed information about the subject see Uğur Tuztaşı, “İdealleş[-Tiril-]Miş “Türk Evi”nin Arkeolojisi: Osmanlı Evinin Fragmanları Ve Tipolojik Elemanları” (PhD diss., Mimar Sinan Güzel Sanatlar Üniversitesi, 2009), Chapter 3.

<sup>9</sup> Sibel Bozdoğan, *ibid.*

<sup>10</sup> Sedad Hakkı Eldem, *Türk Evi Plan Tipleri*, (İstanbul: Pulhan Matbaası, 1954).

<sup>11</sup> He refers also to minorities with external factors.

<sup>12</sup> Sedad Hakkı Eldem, *Turkish Houses Ottoman Period Vol. 1*, pp. 19-23

<sup>13</sup> Ayda Arel, *Osmanlı Konut Geleneğinde Tarihsel Sorunlar* (İzmir: Ticaret Matbaacılık, 1982). Uğur Tanyeli, “Housing and Settlement Patterns in the Byzantine, Pre-Ottoman Periods in Anatolia” in *Housing and Settlement in Anatolia: A Historical Perspective*. (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih

The house types that Eldem defines by highlighting some of the main plan schemes are located in certain geographies. For this reason, the way in which the literature studies approaching the issue from this perspective, including Eldem's own work, interprets vernaculars, does not coincide with some geographies. As the namely “Turkish House” or “Ottoman House” is formed by its physical environment and climate conditions, geographical location is considered while classifying its typology. Moreover, some of the prominent studies embody this situation by specifying the distribution of the house types they define on a map (Figures 1.1, 1.2, 1.3 and 1.4). This generates some geographical limits while defining the area that this type spread over. In this sense, vernacular architecture of Eastern Anatolia as the region of this case is interpreted in different ways in studies which make classifications in terms of geographical location. In this regard, some of the studies leave out the region initially, some of them presents it together with neighboring regions. Moreover, vernacular architecture of the regions such as Eastern and South-Eastern Anatolia which do not match this image because of their location and cultural structure are evaluated as variations of “Turkish house” under different regional influences. In this respect, some of the significant studies that shape the framework of the literature are examined.

One of the leading figures that contribute this field is Sedat Hakkı Eldem. His classification of house types through regional characteristics includes all geographical regions of Turkey and also specific house types of Rize, Ankara, İstanbul, Rhodes, Alanya, Kayseri and Diyarbakır. Nevertheless, he emphasizes the influence of İstanbul, Edirne and Marmara region and defines them as central region of Turkish house due to the fact that they include the houses with most characteristic features of it<sup>14</sup>.

Doğan Kuban entitles a house with a “*crystallized typology*” as *Turkish Hayat House*. He defines its geographical boundaries between Central Anatolia steppes and mountain ranges surrounding the Anatolian plateau, stretches from East Central Anatolia to the Balkans. He mentions regional varieties of this house type in Central Anatolia, Southeast, distinctively Harran and northeastern Turkey. He also correlates houses of Mediterranean and Aegean coastland to the traditions of Mediterranean world

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Vakfi, 1996). Gül Asatekin, “Understanding traditional residential architecture in Anatolia.” *The Journal of Architecture*, 10:4 (2005).

<sup>14</sup> Sedat Hakkı Eldem, *Turkish Houses Ottoman Period Vol. 1*.

architecture. However, he regards this “old regional varieties of residential architecture” as peripheral to the more general type of Anatolian dwelling<sup>15</sup>.



Figure 1.1. Map of Sedad Hakkı Eldem (Source: Sedad Hakkı Eldem, 1954).



Figure 1.2. Map of Reha Günay (Source: Reha Günay, 1998).

<sup>15</sup> Doğan Kuban, Turkish Hayat House, (İstanbul: Eren Yayıncılık, 1995), 16.

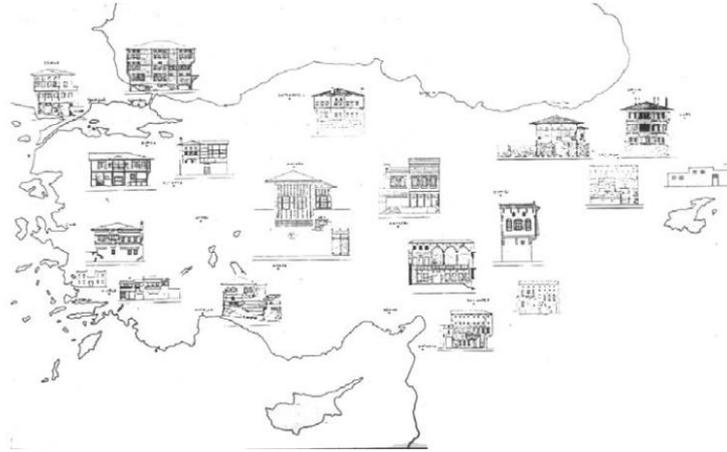


Figure 1.3. Map of Haluk Sezgin (Source: Haluk Sezgin, 2006, pp. 9).

In Cengiz Bektaş's classification according to the geographical regions, Eastern Anatolia takes part with South Anatolia with the description "harsh climatic conditions"<sup>16</sup>. A similar approach also takes place in Metin Sözen and Cengiz Eruzun's study. According to Sözen and Eruzun, it is described again with "a harsh climatic zone" but this time together with Central Anatolia<sup>17</sup>.

Mine Kazmaoğlu and Uğur Tanyeli divides Anatolia in two parts with a border passing through South of the Eastern Black Sea, North of Erzincan and Elazığ, West of Kayseri to the East of Gaziantep. He describes the western part of this border as "Original Anatolian Synthesis" and eastern part is defined as "Transition Zone"<sup>18</sup>.

Maurice Cerasi considers a typical house with specific characteristics and he calls it Ottoman House. He questions the approaches to vernacular architecture of Ottoman Empire that try to understand it by national standards and boundaries of a nation state. He deals with "fictitious boundaries" that national perspectives impose for typological classes of buildings and touches upon the contradiction between modern post-facto borders and historical entitles. Making a mention of numerous house types from different geographies such as the Balkan Peninsula and Caucasus, Cerasi draw the lines of the **core area** where Ottoman type house and town prevail (Figure 1.4). He considers three main

<sup>16</sup> Cengiz Bektaş, *Halk Yapı Sanatı*, (İstanbul: Literatür Yayınları, 2001).

<sup>17</sup> Metin Sözen, Cengiz Eruzun, "Anadolu'da Ev ve İnsan", (İstanbul: Emlak Bankası Yayınları, 1992), **quoted in** Gül Asatekin, "Understanding traditional residential architecture in Anatolia." *The Journal of Architecture*, 10:4 (2005).

<sup>18</sup> Mine Kazmaoğlu, Uğur Tanyeli, "Anadolu Konut Mimarisinde Bölgesel Farklılıklar," *Yapı* 33 (1979): 29-34.

models that depend on geographical names remarking the impossibility of a totally homogeneous area. These models are; The Marmara-Black Sea area model, The Aegean-Macedonian model and The Central Anatolian model<sup>19</sup>.

From another perspective, the need for all these names to describe the area differently can be explained with changes in the boundaries of the geographical area. The geography defined as Anatolia did not include Eastern and South-Eastern Anatolia of the present day. In fact, the term Anatolia used to refer to Anatolian Peninsula or Asia Minor which is bounded by a line from Black Sea to Gulf of Alexandretta<sup>20</sup>. However, in 1941, after the First Geography Congress in Turkey, part of Turkey which is on Asia started to be defined as Anatolia. Consequently, it can be stated that these regions were already being defined as part of different geographies.

As a matter of fact, the house type called as “Turkish house” refers to a specific house type that exists in Anatolia. It is not surprising that this type of house which expands from a core area to other regions does not have the same influence on distant geographies such as Eastern Provinces of the Ottoman Empire<sup>21</sup>.

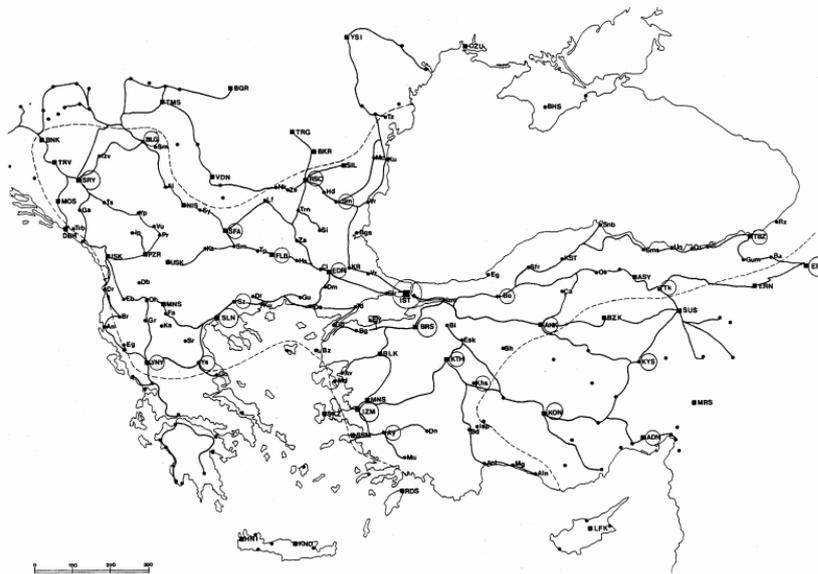


Fig. 28. The core area of the Ottoman Empire where the Ottoman type house and town prevail. Towns with continuous *eyâlet* and *sancak* functions in the eighteenth and nineteenth centuries are indicated.

Figure 1.4. Map of Cerasi (Source: Maurice Cerasi, 1998, pp. 129).

<sup>19</sup> Maurice Cerasi, *The Formation of Ottoman House Types: A Comparative Study in Interaction with Neighboring Cultures*, Muqarnas, Vol. 15, 1998 pp 116-156.

<sup>20</sup> <https://tr.wikipedia.org/wiki/Anadolu>

<sup>21</sup> Cerasi, *The Formation of Ottoman House Types: A Comparative Study in Interaction with Neighboring Cultures*.

In addition to the mentioned geographical limitations, some architectural features that shape the collective image of the Turkish house<sup>22</sup> or the Ottoman house in minds have been brought to the fore. Eldem's classification of "Turkish House" depends on plan schemes that he regards as the main factor which provides the unity between various types<sup>23</sup>. These plan schemes are shaped through the existence of the *sofa* (hall) and spatial organisation between *sofa* and the rooms. There are four main types in his classification; without a hall, with an outer hall, with an inner hall and with a central hall. Although Sedad H. Eldem's classification dates back to the 1950s, and the term Turkish House older times, majority of the studies in vernacular architecture literature refer to his study. This approach leads to a kind of typological exclusion.

In here what I mean by typological exclusion refers to a reductionist approach that assimilates different vernaculars to each other. Like defining vernacular architecture in certain geographies as variations under regional influences, classifications through typologies eventuate as adapting vernacular forms to certain typologies. As Paköz argues, typological classification as a method that giving prominence similarities can prevent to see diversity when it becomes the way of thinking<sup>24</sup>. Tanyeli who deals with the subject in a wider sense states that;

"For the history of housing is not presented through global similarities but lies concealed in details that are perceptible only with difficulty as the centuries pass over them. This means that the realities pertaining to housing may not be elucidated by taking as a base a few of its technical characteristics."<sup>25</sup>

He also emphasizes the necessity of understanding the history of housing while writing the architectural history of the houses which have modest spatial organizations and technical means<sup>26</sup>. At this point, apart from architectural elements and material usage, daily life practices with historical and social background gain importance.

Interpretations made through certain architectural features begin to show conflicts when the study area goes beyond the prominent geographical boundaries. In order to

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<sup>22</sup> Carel Bertram, *Türk Evini Hayal Etmek: Eve Dair Kolektif Düşünceler*, (İstanbul: İletişim Yayınları), 2012.

<sup>23</sup> Sedad Hakkı Eldem, *Türk Evi Plan Tipleri*, (İstanbul: Pulhan Matbaası, 1954).

<sup>24</sup> Aslıhan Ece Paköz, "Bir Standart Yaratma Aracı Olarak Türkiye'de Vernaküler Mimarlık", *ART-SANAT*, 5/2016 pp. 171-177.

<sup>25</sup> Uğur Tanyeli, "Housing and Settlement Patterns in the Byzantine, Pre-Ottoman Periods in Anatolia", trans. Joyce Matthews in *Housing and Settlement in Anatolia: A Historical Perspective*, ed. Yıldız Sey (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı, 1996), 405.

<sup>26</sup> Uğur Tanyeli, *ibid.*

explain this issue more clearly, some studies focused on close regions to the area studied within this thesis are examined. Concerning their geographical proximity to the focused area, three of the vernacular architecture studies among quite limited number of them, which deal with Bitlis, Van and Muş can be discussed within the concept of typological classifications originated from the precursor studies.

In their article about “Traditional Houses of Bitlis”, Gülin Payaslı Oğuz and Işık Behiye Aksulu present a typology of the houses in Bitlis City centre after mentioning social structure, urban fabric and topography of the settlement. They state that they consider both ground and upper floors while evaluating the houses instead of considering solely upper floors. Their typology relies on examination of number of storeys and number of rooms in a storey<sup>27</sup>.

In his study about “traditional Van houses”, Gökhan Uşma gives wide coverage to the literature of “Turkish House”. He refers to the studies of Sedat Hakkı Eldem, Doğan Kuban, Cengiz Bektaş, Nur Urfalıoğlu and Reha Günay. The literature part of the study includes the specific characteristics of “Turkish House” in terms of its geographical distribution, origins, construction technique and material, plan types, façade characteristics, ornamentation and so on. After giving general information about “Turkish House” with examples from different regions, Uşma examines “Traditional Van Houses” as a type of “Turkish House”. He describes the architectural characteristics of Van houses, through the concept of “Turkish House”<sup>28</sup>.

Uğur Işık, in his thesis “Muş Geleneksel Konut Mimarisinde Değişim”, also mentions the concept “Turkish House” before examining Muş Houses. He refers to Sedat Hakkı Eldem’s classification first and foremost. Then he mentions Doğan Kuban’s approach, Önder Küçükerman, Hülya and Ferhan Yürekli, Hülya Turgut, Cengiz Eruzun, Ayda Arel and Can Karagülle. After that, houses in the study area are presented by a descriptive analysis. Through the study, vernacular architecture of Muş is presented with its physical characteristics, however the historical and cultural background of the region have been overlooked<sup>29</sup>.

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<sup>27</sup> Gülin Payaslı Oğuz and Işık Behiye Aksulu, “Traditional Houses of Bitlis: Conservation Issues and Suggestions,” *Megaron*, 11(1) 2016: 63-77, DOI: 10.5505/MEGARON.2016.76588.

<sup>28</sup> Gökhan Uşma, *Geleneksel Türk Evi ve Van Evleri*, (Ankara: Nobel Akademik Yayıncılık: 2019).

<sup>29</sup> Uğur Işık, “Muş Geleneksel Konut Mimarisinde Değişim” (M.S. Thesis., Yakın Doğu Üniversitesi, 2017).

The studies that are mentioned above are significant in terms of understanding the effects of the former literature, notably Sedad Hakkı Eldem's, on classification and terminology of contemporary studies related to vernacular architecture. Among these studies, Uşma associates the architectural characteristics of the Van houses with Turkish House, Işık discusses Muş houses through environmental and cultural factors. He makes a literature review including plan types of Turkish House. In the article about Traditional Houses of Bitlis, the authors remark their approach to embrace a dwelling with both ground floor and upper floors. Hence, they make a classification of plan types through relationship between rooms and *sofa*. These studies also briefly mention existence of different communities with different cultural structures. In a sense, it can be said that they adopted the common tendencies of official historiography.

Different from the previous three studies, Gül Asatekin criticises the ethnic or religion-based approaches of scholars to vernacular architecture in Anatolia. She presents a method to evaluation of "traditional residential architecture in Anatolia" considering the dwelling unit as a whole and remarking intra-familial and inter-familial relationships. Therefore, her evaluation bases upon the concepts such as privacy and spaces such as *sofa*, *taşlık* or courtyard as multi-purpose spaces which are common characteristics of a specific form of a house in certain geographies<sup>30</sup>. In a sense, while providing an inclusive framework, her study does not involve the region of the study area.

In the light of all these approaches, it is understood that vernacular architectural products shaped under the influence of different cultural structures in different geographies are not sufficient to be evaluated under a single headline and through certain plan schemes. At this point, one can make an analogy between official history and historiography of vernacular architecture in Turkey. As narratives of official historiography regards minorities only with their adaptation to the Turkish culture, ignoring their separate history<sup>31</sup>, precursor studies in historiography of vernacular architecture regards the other cultures as external factors that melt into the ideal house type, Ottoman or Turkish House. According to these approaches, some of the vernaculars seen to be worth to study and some of them are not. With the approaches which idealize some schemes or forms of vernacular architecture and also attempt to evaluate them with

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<sup>30</sup> Gül Asatekin, "Understanding traditional residential architecture in Anatolia." *The Journal of Architecture*, 10:4 (2005).

<sup>31</sup> Meral Uğur Çınar, *Collective Memory and National Membership, Identity and citizenship Models in Turkey and Austria* (London: Palgrave Macmillan, 2015), 30.

their origins, major studies prevent us to envision vernacular architectures within its diversity shaped by different geographies and various cultures.

### **1.1.2. Constraints Affecting the Academic Studies on the Territory**

The area where the case study was realized is situated in eastern Turkey, the cultural heritage of which remains overlooked in academic studies due to several reasons. This study focuses on Ahkis village in Hizan, Bitlis with reference to its settlement characteristics and the settlement's values as cultural heritage. The territory was inhabited by Armenians and Kurds in the past. Today it is inhabited by Kurds. The region represents an undiscovered heritage which is nonadaptive to ingrained schemes of major studies.

Studies on rural heritage which came into prominence recently, generates data for the literature related to vernacular architecture. In recent years, many theses are written on this subject. These studies tend to include a wider scope in terms of the issues they deal with. They tend to approach rural heritage as a whole, including the issues such as intangible features and cultural landscape<sup>32</sup>. When the study areas of these theses are examined as geographical distribution, it is seen that there are a few studies related to the region of this thesis' study area (Figure 1.5). For certain, this is not particular to this case, yet this thesis focuses on a territory with its idiosyncratic situation.

Eastern and Southeastern regions vary from the rest of Turkey in terms of political and socio-economic conditions. With the armed conflict starting with 80s and the declaration of State of Emergency in 1987, the region turned into a hardship area. Many of the rural settlements were evacuated during the State of Emergency. Research on Migration and Displaced Persons in Turkey (2004-2006)<sup>33</sup> states the number of displaced people as 953.680-1.201.000<sup>34</sup>. These processes lead to damaging consequences in terms of social and economical life in the region. Ongoing conflict and by this reason, life and property safety concern, drastic decrease of agriculture and stock raising caused deep

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<sup>32</sup> For the list of these theses, see Appendix B.

<sup>33</sup> This research was conducted by Hacettepe University Institute of Population Studies and commissioned by State Planning Organization.

<sup>34</sup> The research was made through 14 cities of Eastern and Southeastern regions of Turkey (Adıyaman, Ağrı, Batman, Bingöl, Bitlis, Diyarbakır, Elazığ, Hakkari, Mardin, Muş, Siirt, Şırnak, Tunceli ve Van).

social outcomes<sup>35</sup>. Although the conflicts decreased with the 2000s, affects of these process continue to be seen.

It is inevitable that aforementioned reasons affected the academic studies related to the region which in particular require field survey. Inadequate economic, educational and health infrastructure, and prioritizing the state's military presence in the region instead of investing in the economy and social services<sup>36</sup> can be also observed as a researcher during the field survey. Besides, number of academic institutions in the region can also be seen as a factor in this situation. Most of the universities in the region are founded after 2007<sup>37</sup>.

In other words, this exclusion is also related to the limitations of the area itself rather than to focus on areas outside this area. The basis of these restrictions is based on the historical and political background of the region. Throughout the field survey, challenges of the territory showed that the area is isolated and deprived by means of public services which makes it difficult to study. There is an ongoing security problem in the territory which is almost become part of daily life of the locals.



Figure 1.5. Map of reviewed theses on rural heritage and vernacular architecture in Turkey. Study area of this thesis is indicated with red (Google Maps, 2018).

<sup>35</sup> Dilek Kurban and Mesut Yeğen, *Adaletin Kıyısında: 'Zorunlu' Göç Sonrasında Devlet ve Kürtler- 5233 Sayılı Tazminat Yasası'nın bir Değerlendirmesi- Van örneği* (İstanbul: TESEV, 2012), 50.

<sup>36</sup> Dilek Kurban et al., *Coming to Terms with Forced Migration: Post-Displacement Restitution of Citizenship Rights in Turkey* (İstanbul: TESEV, 2007), 23.

<sup>37</sup> For instance, Bitlis Eren University, Muş Alparslan University and Ağrı İbrahim Çeçen University are founded in 2007. Munzur University (Tunceli), Hakkari University and Iğdır University are founded in 2008.

## 1.2. Aim of the Study

Domestic architecture features in understanding cultural structure and changes in it through historic process in terms of spatial aspects. While physical transformations and changes of residential units in urban areas provide information about urban life, residential units of rural areas present narratives from different point of view in the same historical process.

In this study, it is aimed to understand a territory with its rural heritage characteristics which is geographically and typologically excluded in academia related to vernacular architecture. Through the study, Ahkis village is discussed in terms of its settlement altered and transformed in time, being home at least to two different communities. Characteristics of the settlement and dwellings are analyzed in the context of daily life practices and changes in time. It is attended to generate a historical background of the village within the context of its territory by the information provided through physical environment and oral history interviews. Since there are many villages having similar stories and characteristics with Ahkis in its surrounding, they are also visited during field survey to provide information.

One of the purposes of this research is to enlarge the geography of vernacular architecture studies which are within limits in current state. The thesis aims to point out an excluded geography with its built environment which is also observed in its immediate vicinity. Thus it can contribute further studies related to the region. It is a minor contribution to expand the geographical boundaries of historiography studies related to vernacular architecture.

Throughout this study, as a researcher conscious of historical, political and ideological meanings of the region, my purpose is to handle the subject as a whole, considering not only its built environment but also its socio-cultural structure and to tell the habitation story of the village through the eyes of the villagers.

During the process of understanding the village, some questions showed up which this thesis aims to discuss at the end. These questions are;

- What are the similarities and differences between Ahkis before 1915 as an Armenian village and Ahkis at the present as a Kurdish village in terms of daily life practices and correspondingly spatial characteristics of the dwelling units?

- In the settlements which cannot generate independently of its geographical characteristics, is culture formed by characteristics of “place” more than the other variables such as ethnicity, religion and etc.?
- How did means of living and daily life practices affect spatial organization of the dwellings in the village?
- What are the alterations in built environment during time and what do they tell about the story of the village?
- What do recently built houses of the village tell? What are the spatial characteristics of them? Do they bear traces of the former ones?
- Are there any similarities between the other old Armenian villages in terms of settlement and topography in territory of Ahkis?

### **1.3. Sources of the Study**

Research process of this thesis started with examining historiography of vernacular architecture in Turkey in general manner. Even this subject is the focal one, various sources from different fields contributed the study. These sources can be categorized in regard to their different concerns related to the study. These categories can be listed as follows;

- Literature related to vernacular architecture in Turkey
- Studies related to rural heritage
- Transformation process of Ottoman Empire to Turkish Republic
- 1990s in Turkey and forced migration
- Historical and cultural structure of the region
- Armenian culture in the region in the past
- Cultural heritage, identity and memory
- Collective memory related to the past in the region through testimonies
- Documents obtained from Research on Armenian Architecture Foundation (RAA), Armenia including research about Ahkis.

In addition to this, some sources are used to generate visual data;

- Maps of General Directorate of Land Registry and Cadastre, Bitlis.
- Maps and Aerial photos of Maps of General Command of Cartography.

## 1.4. Methodology and Limits

The research started with a review of the literature related to vernacular architecture and rural heritage. This review revealed a lack of studies about the region. After then a study area is specified in this region and field surveys are made. For the purpose of identifying the area as a rural heritage, built environment, cultural landscape and cultural practices through historical processes are examined.

While identifying the rural heritage characteristics, on the other hand, I researched about the reasons beyond the state of being excluded. I approached the subject in a broader sense under the title “cultural heritage” and discussed the concept of cultural heritage as a political fact. Finally, I evaluated the case study within this theoretical framework (Figure 1.6).

### Methodology

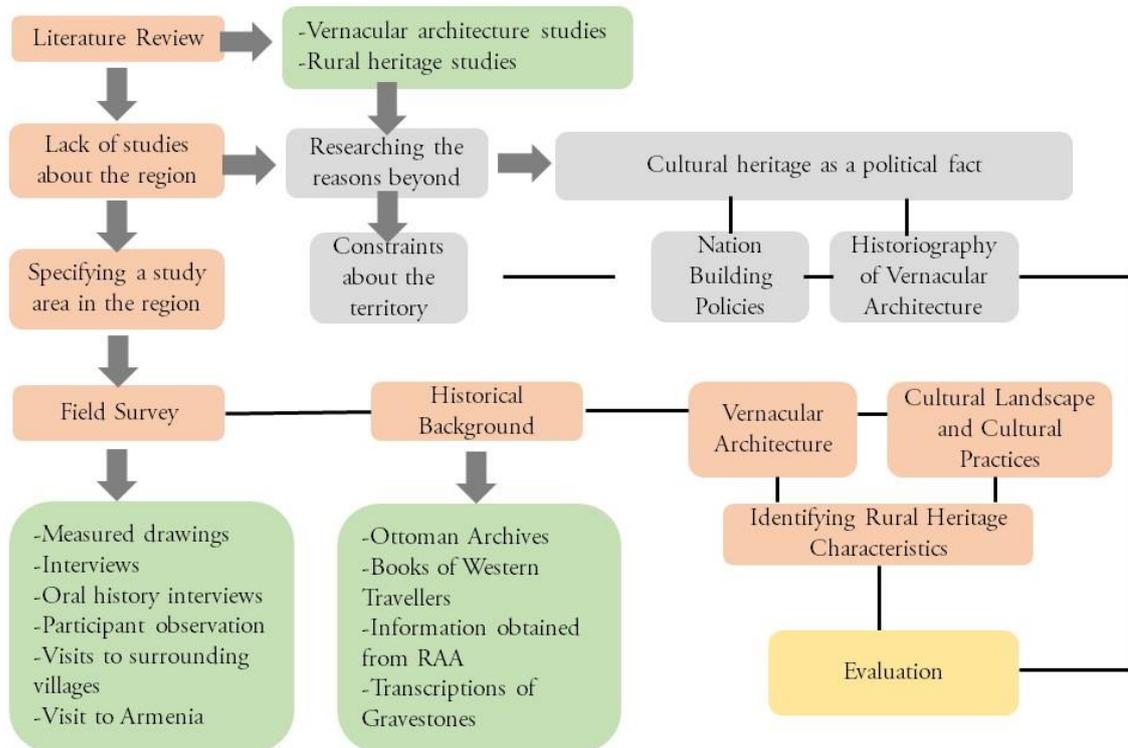


Figure 1.6. Diagram of the methodology.

### **1.4.1. Selection of the Study Area**

Ahkis is selected as the case of this thesis in terms of various reasons. The most significant factor to study Ahkis is its state of being excluded which is represented in problem statement.

Going through two periods such as 1915 and 1990s, built environment of the villages in the region are in ruin condition or rebuilt commonly. Comparing with the others, settlement of Ahkis remains standing. Also with evacuation of villages in 1990s, population decreased in the region and at the present time there are a few families living in villages in summer and winter. Again Ahkis has a denser population which enables to make interviews and oral history studies. Besides, ongoing agricultural activities and husbandry provide opportunity to observe daily life practices and correlate them with built environment.

Located around a valley with two other villages and a hamlet, Ahkis gives chance to examine relations between these four settlements. Considering communities lived in these villages before 1915, solely Armenians were living Ahkis and Arpenis, Kurds were living in Hişet, Armenians and Kurds were living together in Beygri. This multi-cultural structure is conspicuous due to the fact that it enables to reveal its traces through built environment.

### **1.4.2. Structure of the Field Survey**

For this research, three visits were made to the region. First one was for selecting the study area. In this visit aforementioned villages and the hamlet were examined and consequently Ahkis was decided on as focal settlement. During the second visit, measured drawings were produced and interviews were made. Third one was for completing lack of information as far as possible and visiting nearby villages. It is aimed to examine similar settlements to understand the territory as a whole. Seven surrounding villages were visited, which were selected from the book of Kevorkian and Paboudjian<sup>38</sup> on the grounds that they were old Armenian settlements having their own churches. Their

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<sup>38</sup> Raymond H. Kévorkian, Paul B. Paboudjian, *1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler*, (İstanbul: Aras Yayıncılık, 2012).

general topographies were examined; limited interviews were made in some of them. These visits were made in a short span of time. Therefore, limited information could be collected.

Apart from that between second and third visit I travelled to Armenia for visiting villages and making library surveys. I found the chance to visit Foundation of Research on Armenian Architecture and they shared their knowledge about the region with me. Moreover, three villages were visited. They were selected on the grounds that population of them were the people from Eastern Anatolia, who survived 1915 (Table 1).

### 1.4.3. Significance of Oral Sources in Understanding the Village

Oral history offers the chance for an alternative historiography which is created by being voice of non-hegemonic classes.<sup>39</sup> As this study focuses on a territory that has been home to Armenians and Kurds which does not have wide coverage in official history, oral history as a method becomes significant. Portelli states that “*oral history interviews cast new light on unexplored areas of the daily life of the non hegemonic classes*”<sup>40</sup>.

In Turkey, oral history and memory studies are practiced by academics from disciplines such as folklore, anthropology, sociology, literature and women’s studies while most of the practitioners are trained in history outside Turkey. It is a rather new field in Turkey as it is considered that Turkish academia meets oral history in 1990s<sup>41</sup>.

Throughout the field survey, interviews with the villagers became one of the main sources of the study because there are limited sources. As the region is an excluded geography, the case is pretty appropriate for obtaining information through oral historical sources or it was a must.

Buckendorf and Knight also remark this must for rural and isolated areas in their article about Idaho, Washington<sup>42</sup>. Some of these oral historical informations are obtained

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<sup>39</sup> Leyla Neyzi. “Oral History and Memory Studies in Turkey.” in *Turkey’s Engagement with Modernity*, ed. Celia Kerslake, Kerem Öktem, Philip Robins (London: Palgrave Macmillan, 2010), 443-459. <https://doi.org/10.1057/9780230277397>.

<sup>40</sup> Alessandro Portelli, *The Death of Luigi Trastuli and Other Stories* (New York: State University of New York Press, 1991), 50.

<sup>41</sup> Leyla Neyzi, *ibid*.

<sup>42</sup> Madeline Buckendorf and Margot H. Knight, “Oral History and Historic Preservation: A Case Study in Washington and Idaho,” *The Oral History Review* 9 (1981): 97-114, <https://www.jstor.org/stable/3675327>.

in the course of field survey by the author and some of them were written sources which uses oral history as a method<sup>43 44</sup>.

As aiming to understand an excluded rural settlement with its cultural characteristics from past to present, interviews with locals of the region became crucial during the research. Some of the interviews were made towards present day life of the village and some of them were made to produce data about physical and cultural structure in the past of the village and its territory. It is aimed to understand the village at the time when it was an Armenian village, before 1915. While much information about the present day village was obtained through the interviews made with most of the villagers, when the subject comes before 1915, it is seen that less people could give information. As this research started in 2017, nobody witnessing that period personally were alive.

However, there are narratives handed down from generation to generation. Hence, oral history interviews were made with people who listened to or know these narratives. These people were relatively old except for Şahap Yalçın<sup>45</sup>. They are children of first comers to village and male. This was not a choice to interview with only men, moreover it is more particularly aimed to interview with women. However, it is observed that women of the village have less knowledge about the past<sup>46</sup>. Moreover, women referred to men when questions about the past are asked.

Interviews are made in various places in the village such as a house or a field of the interviewer. All the interviews were had to be made in Kurdish language.

Moreover, I made an interview with Zakarya Mildanoğlu<sup>47</sup> about the Armenian church architecture, Armenian settlements and cultural practices in the villages.

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<sup>43</sup> Susie Hoogasian Villa and Mary Kilbourne Matossian, *1914 Öncesi Ermeni Köy Hayatı* (İstanbul: Aras Yayıncılık, 2006).

<sup>44</sup> Verjiné Svazlian, *The Armenian Genocide Testimonies of the Eyewitness Survivors* (Yerevan: "Gitoutyoum" Publishing House of NAS RA, 2011).

<sup>45</sup> Şahap is grandchild of one of the first comers to Ahkis and because of his interest to the subject he listened narratives of elders.

<sup>46</sup> Çelik and Dinç mention their research that they could interview with limited number of women. They relate this situation to gender roles and also to the contacts who refer them to men in the belief that men have more space in public sphere and know more than women about the past. Adnan Çelik, Namık Kemal Dinç, *1915 Diyarbekir* (İsmail Beşikçi Vakfı Yayınları, 2015) pp. 21.

<sup>47</sup> Zakarya Mildanoğlu is an Armenian architect. He carried out projects such as the restoration of Ortaköy Andonyan Union Monastery and Beşiktaş Virgin Mary Church. He has participated in the restoration works of Akhtamar Holy Cross Church. He has made many speeches in symposiums on Armenian art history, Anatolian Armenian settlements and history of Armenian press.

Table 1.1. Interviews conducted throughout the study.

<b>Interviewer</b>	<b>Location</b>	<b>Date</b>	<b>Recording method</b>
Zakarya Mildanoğlu	Agos Newspaper building	August, 2017	Voice recording, written notes
Ziyadin Bingöl	Ahkis, Hizan	September, 2017	Voice recording
Ceyda Karabay	Bağcılar, İstanbul	November, 2018	Written notes
Maruf Karabay	Bağcılar, İstanbul	November, 2018	Written notes
Şahap Yalçın	Ahkis, Hizan	September, 2017	Voice recording
Ahmet Bingöl	Ahkis, Hizan	September, 2017	Voice recording
Zeydin Bingöl	Ahkis, Hizan	September, 2017	Voice recording
Mehmet Karabay	Hişet, Hizan	September, 2017	Voice recording
Burhan Subaşı	Hişet, Hizan	September, 2017	Voice recording
Raffi Kortoshian	Research on Armenian Architecture Foundation, Yerevan	April, 2018	Written notes
Avetis Grigoryan	Institute of Archaeology and Ethnography, Yerevan	April, 2018	Written notes

#### **1.4.4. Shortcomings of the Thesis**

In consequence of being an old Armenian settlement, the case requires to know Armenian language for literature review. Even this deficiency is attempted to overcome by the help of Armenian friends, it is still one of the shortcomings of the study.

As the spoken language of the territory is Kurdish, another requirement is to know Kurdish language. Fortunately, during the field survey, accompany of Kurdish-speaking friends, lack of this did not affect the study.

Another shortcoming is about the seasons of the visits to the village. No visits could be possible in winter. For understanding seasonal and daily life practices as a whole, winter is significant as it constitutes long time of the year in the region.

## **1.5. Structure of the Study**

This thesis consists of five chapters. First chapter centers the main argument and starting point of the thesis under the head of problem statement. The issue of being excluded is discussed in line with the scope of the thesis under different headings. This chapter also includes aim of the study, research questions and methodology.

Chapter 2 is a prologue to the case. General characteristics of the village are introduced in this part. Produced information related to historical background of the territory and a brief history of recent past related to the village is presented.

Chapter 3 and Chapter 4 include the consequences of the research related to Ahkis as a rural heritage site. In chapter 3, general characteristics of the settlement is analysed. Through this chapter while Ahkis is focused on, nearby settlements are referred to enrich the study. Apart from the residential area, common spaces and old worship places are presented. At the end of Chapter 3, obtained information about the settlements in immediate vicinity is presented as a preamble to the next chapter.

In Chapter 4, vernacular architecture characteristics of the village is described after determining the periodization of the settlement pattern. The dwelling units are first evaluated within the building groups that they are part of. Then, spatial characteristics of dwelling units are presented by classifying them in terms of use of space. After giving information about construction technique and material use, the dwelling units are discussed under various headings related to housing culture. Then changes in built environment and the consequences of the research about the authenticity of the dwellings are presented.

Chapter 5 consists of Evaluation and Conclusion. Under the head of Evaluation, the research about the case is evaluated through its rural heritage characteristics first. Then in line with the theoretical framework of the study, the case is discussed with its significance in historiography of vernacular architecture. In Conclusion, general overview to the theoretical framework of the study is discussed and some inferences are made.

## CHAPTER 2

### INTRODUCTION TO AHKİS

In this chapter, general information about Ahkis is presented. Before leading in the subject, general view of the village with its location, geographical characteristics, toponymy and historical background is aimed to be generated.

#### 2.1. On the Many Names of 38°16'32.5"N 42°39'12.8"E

Ahkis is located in Hizan, near Bitlis-Van boundary, south of Lake Van (Figure 2.1). The village used to belong to municipality of Kolludere which was a town (*belde*) of Hizan between 1994 and 2014. Hişet, Pergri/Beygiri [Kaymaklı], Nernis [Dağören], Kundus [Köklü], Os [Kayadeler], Tasuh [Örgülü], Çakeran, Pertag [İncirli], Arğu/Erğu, Sükur, Veris [Erdoğan], Khıntzorud [Tatlısu], Sersere [Güngören] were the other settlements of Kolludere town which are today in the statue of neighborhood and also Arpinis/Arpenz [Bakımlı] which is a hamlet (Figure 2.2). There are several villages on the way from Hizan to Ahkis and on the ridgeway from Ahkis to Van. However, Hişet, Ahkis and Beygiri are very close to each other and moreover have mutual cemeteries. These three villages and a hamlet called Arpenis/Arpenz [Bakımlı] are located on slopes and ridges between 2000 meters high mountains, towards a valley where Ahkis [İkiztaş], Karkar and Hunzurut brooks meet. All these brooks give their names to villages. When coming from Hizan side, Hişet is the first one located on a ridge between stream beds, north side of the road. Then there is a juncture to Beygiri, crossing a small bridge on Karkar brook. It is located on the south side of the road, on a ridge. Then comes Ahkis, on the north side of the road, located on a slope between two stream beds. Even though it is in statue of hamlet at the present, Arpenis was also an Armenian village with 30 houses before 1915<sup>48</sup>. The church of the village still stands at the present day. Besides, in the middle of these old villages, there is another settlement on the valley plain called Sosyal neighborhood, founded in 1960s (Figure 2.3). Primary and secondary schools, lodgements,

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<sup>48</sup> Raymond H. Kevorkian, Paul B. Paboudjian, *1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler*, (İstanbul: Aras Yayıncılık, 2012), 480.

building of health center, old buildings of gendarmerie station, *muhtarlık* and a grocer is located in this neighbourhood. Apart from these, on a rocky terrain, top of mentioned three villages, Kolludere Gendarmerie Station and its buildings are located (Figure 2.4).



Figure 2.1. Location of Ahkis, Hizan with the boundaries of three districts (Google Earth, retrieved April 17, 2019).

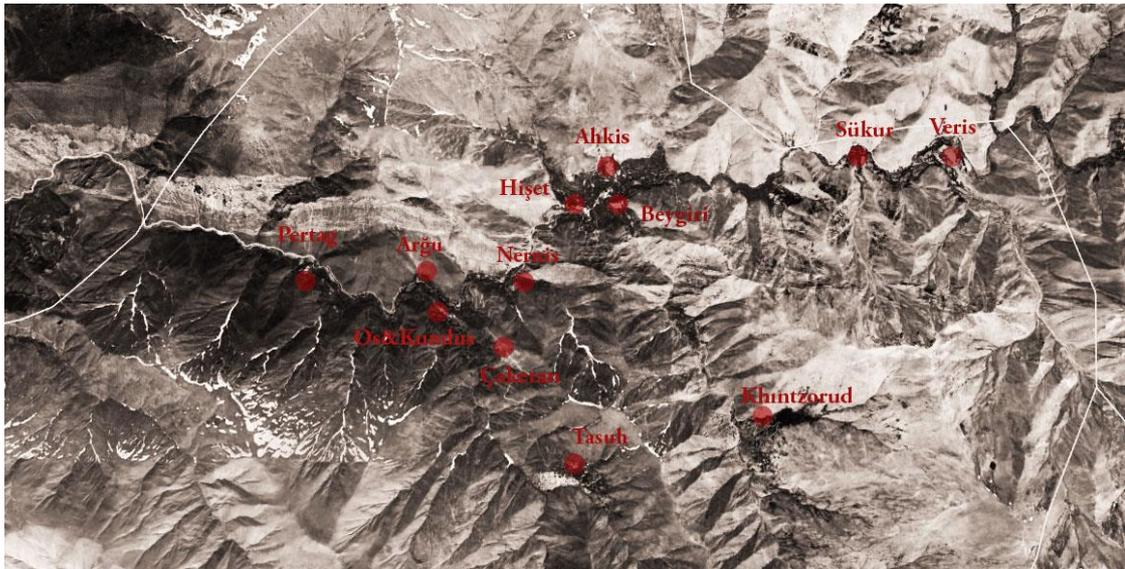


Figure 2.2. Villages of Kolludere Municipality between 1994-2014 (Google Earth, retrieved April 17, 2019).



Figure 2.3. Map showing topography of the territory (General Directorate of Land Registry and Cadastre, retrieved 10.09.2018).

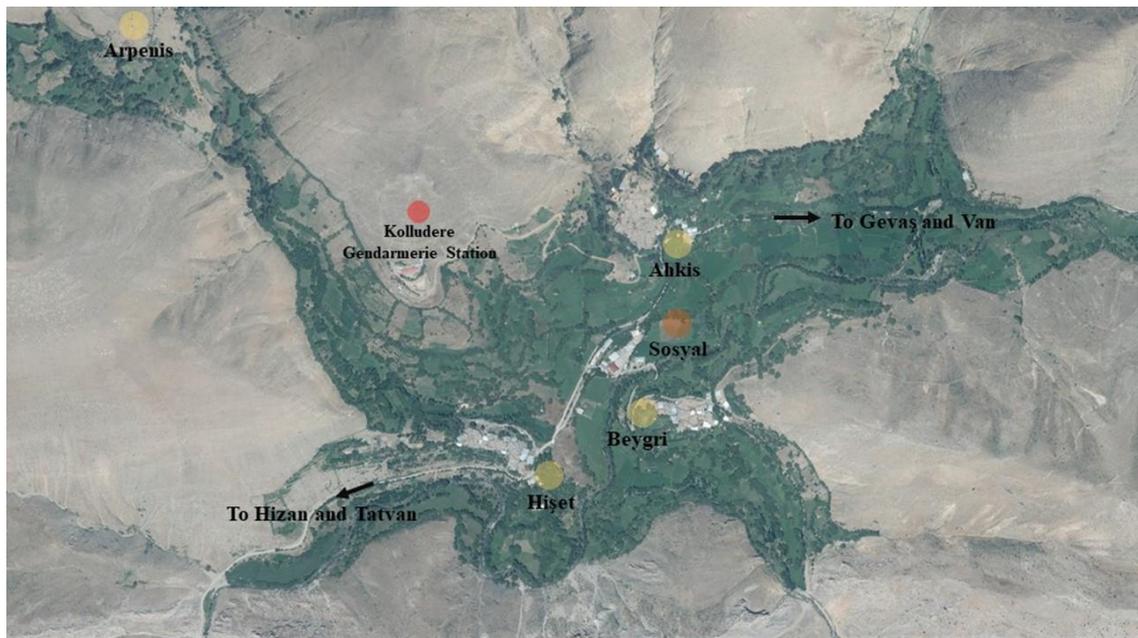


Figure 2.4. Three close villages and the hamlet with Sosyal neighbourhood where public buildings take place (General Directorate of Land Registry and Cadastre, retrieved 10.09.2018).

## 2.2. Geographical Characteristics of Territory

Ahkis takes part south of Lake Van Basin. It is officially part of Hizan district but its location is so close to Hizan-Tatvan and Hizan-Gevaş province borders. Therefore,

even if it is a village of Hizan at the present day, this location taking part intersection of different districts complicates the matter where the village had belonged to in the past.

In the region including Ahkis and its environs, it seems main geographic factors that determines and defines the location of settlements are watercourses, mountains and the valleys between them. The mountains can reach up to 3000 meters. Sinagir and Kela Rud are the highest mountains of the valley. The territory can be defined as; a mountainous terrain with main watercourses in between the mountains, valleys generated by these main watercourses and local valleys that tributaries flowing into these main watercourses generated. The settlements are located by these valleys. Three main watercourses can be noticed in the territory; Kesan, Oraniz and Ahkis (Figure 2.5). Ahkis brook is named as Karkar after passing the valley which the villages Hişet, Beygiri, Ahkis and Arpenis take place (Figure 2.6).

In some cases, the villages take name of the brook or vice versa. Subject of this study, Ahkis village, also have the same name with the brook it is settled by. Besides, the villages Oraniz and Kesan seems like the same. It can be stated that these villages are more significant ones with their largeness, population and etc. in their own valleys. If Ahkis is taken, it is so close to the road, it has a dense population and it is an old village according to the gravestones in the village.

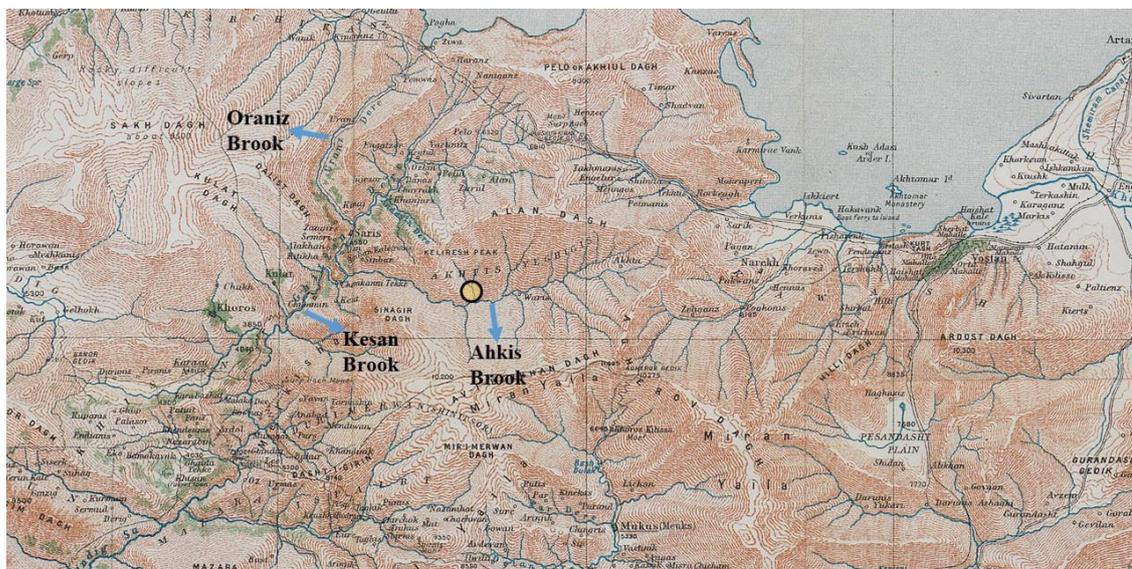


Figure 2.5. Brooks of the territory, indicated on the map of Intelligence Division War Office 1901 (Salt Research, retrieved 14.06.2017).

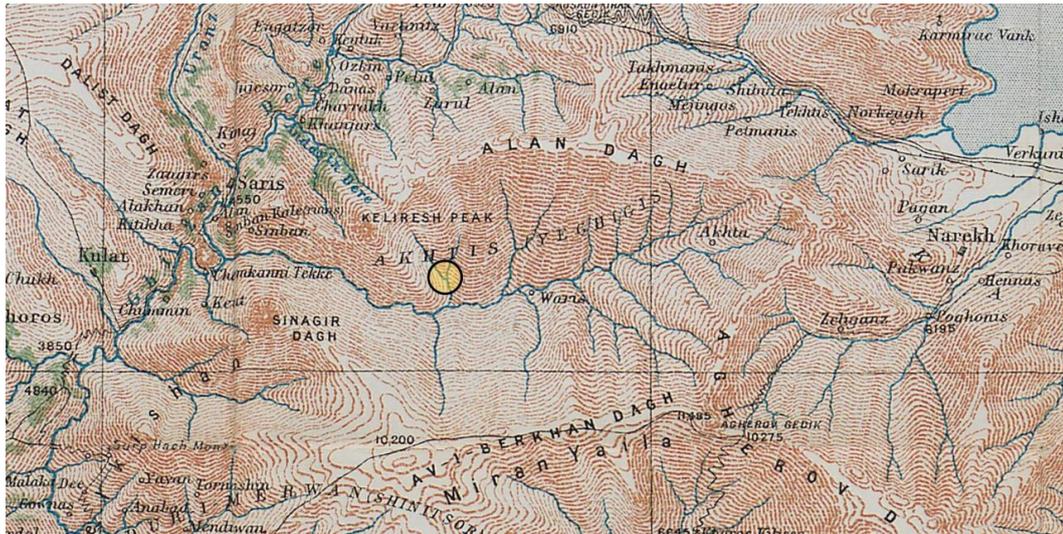


Figure 2.6. Ahkis Village on the map of Intelligence Division War Office 1901 (Salt Research, retrieved 14.06.2017).

The tekke on the way to Hizan, which is located at the part where Ahkis brook and Kesan brook meets is called *Çeme Xane*. Çem means *brook*, and Xane means *khan* in Kurdish. That part of the brook is called Çeme Xane, in other words brook of the tekke or sheikh. Significance of watercourses can be also seen through address descriptions of locals. They describe the location of surrounding villages like “at this brook” or “at that brook”.

Ahkis is located by a pretty large valley in comparison with the surrounding valleys. This largeness can be interpreted as a sign of being fertile and sufficient for more than one settlement. Hence there exist four different settlements in this valley and a neighborhood on valley basin which was established recently. It can be stated that these settlements are located on relatively less steep lands by the valley.

### 2.3. Transportation around Ahkis

Because of its geographic characteristics and hard roads, Ahkis can be defined as a remote and isolated village with its environs. Besides, its location is out of main routes of the region. Interprovincial routes such as Bitlis-Van, Muş-Van and interdistrict routes such as Hizan-Gevaş, Tatvan-Gevaş, Tatvan-Hizan do not pass through the valley of Ahkis. Therefore, Ahkis does not take part in most of the western travelers’ routes and by extension in their texts who visited the region in 19<sup>th</sup> and 20<sup>th</sup> century. This situation can be supported by interpretation of Van-Bitlis Map compiled by Intelligence Division War

Office in 1901. In comparison with the settlements on main road network, so few information exists about valley of Ahkis. During the field survey, no sign boards were encountered in the visited villages indicating this isolated situation of the territory.

Despite belonging to Hizan municipality, Ahkis is so close to Van and Tatvan that they have close relations with the villages of them. In fact, there is a document dated 1886 in *Başbakanlık Osmanlı Arşivleri* (Ottoman Archives of Prime Ministry), which mentions the demands of community of some Hizan villages in regards to become part of Gevaş for the reason it is closer<sup>49</sup>. Even today villagers prefer going to Tatvan or Van when they need to go to city centre as well as Hizan. In addition to this, Kévorkian and Paboudjian state that all the villages in the district of Khizan [Hizan] belonged to Akhtamar Catholicos even they were close to Bitlis geographically<sup>50</sup>.

Ahkis takes place on the route which connects Hizan to Gevaş. However, it is not the preferred route between these two districts. This route has a mountainous and narrow road (Figure 2.7). The road goes along the brook in most parts. The paths that connect the road to the villages located on the route are like the tributaries of the main road. After passing the village Aht [Törelî], the road rises and no villages exists for a while. This continues till arriving the villages Pagan [Bağlama] and Nareg [Yemişlik] where the altitude of the road becomes lower. Nearest centres to Ahkis are Hizan, Tatvan and Gevaş (Van). The region has a mountainous terrain. Route is along mountains that follows brooks. Roads are stabilized and narrow. These roads which are narrow for cars were narrower paths that were being walked by people or passed on horses and hinnies (Figure 2.8). There is a bend on the road between Hizan and Ahkis called “*berwari gaziyan*”<sup>51</sup> by locals of the valley. It is stated by the interviewers that this point of the road is so narrow that it is not possible for two people on their horses or hinnies to pass side by side. One of the passer calls out to the other to wait from a point that he or she can see him or her. First the caller passes and then the other passer moves on<sup>52</sup>.

It takes approximately one and a half hour to Hizan (55 km.), one and a half hour to Gevaş (58 km.) and one hour and forty minutes to Tatvan (80 km.). Transportation from Ahkis is provided by *dolmuş* to Hizan and Van. Operators of *dolmuş* are locals of

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<sup>49</sup> BOA, 1283: 1052 (<https://katalog.devletarsivleri.gov.tr/>).

<sup>50</sup> Raymond H. Kévorkian, Paul B. Paboudjian, *1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler*, (İstanbul: Aras Yayıncılık, 2012), 479.

<sup>51</sup> Berwar means *slope* and gazîkirin (infinitive form of the verb) means *calling out* in Kurdish (<https://tr.glosbe.com/ku/tr/berwar>). (<https://tr.glosbe.com/ku/tr/gaz%C3%AEkirin>).

<sup>52</sup> Interview with Mehmet Karabay.

the region. Operator of Hizan *dolmuş* is from Sosyal neighbourhood. There are three operators of *dolmuş* to Van. They are from the villages Miçgants, Derdis and Kütüs. *Dolmuş* departs from the villages once in the morning and once in the evening. In the same way it departs from centres once in the morning and once in the evening. They pick up passengers from the villages on the way such as Os, Qundus, Pertag, Veris, Sersere and the others. Even this transportation is commercial it has some informal aspects and flexibility depending on relationships between villagers.



Figure 2.7. Road to Van (June 12, 2018).



Figure 2.8. Road to Hizan (June 12, 2018).

## 2.4. Names of the Study Area

Place names are significant due to the fact that they bear the traces of the past just as physical assets. Moreover, they have meanings in collective memory which is exposed to be shaped by renaming. In this case, place names gain importance due to the fact that they are part of the limited sources related to the territory.

Ahkis is the oldest known name of the village, which is still being called by the locals. Also its territory is called *Gelîyê Ahkis* which means valley of Ahkis in Kurdish. In official sources of present day, its name is Çevrecik or İkiiztaş. It is understood that there is a negligence and confusion about the name of the settlement. Same situation is veridic for the whole villages which are visited during field survey. Place names which are mentioned through the study were altered once or twice. For the villages which are old Armenian settlements, generally, there exist the oldest Armenian name, phraseology of it by Kurds and the official one given by governmental agencies. While first and the second one resemble each other, third one is usually irrelevant with them<sup>53</sup>. It would be complicated to use all the names through the text. They will be stated with their oldest names stick to their originality as well as indicating recent names to ensure clarity.

Ahkis has had different names until today however most of the changes happened in last 30 years. It is understood that with every action of governmental agencies in the village, new names showed up or previous one was given back.

Changing place names is one of the important tools of nation-formation processes even geography and memory are two seemingly unrelated phenomena<sup>54</sup>. Turkification of place names policy of the government, starting from 1913 and increasingly going on in Republic Period in the second half of 1950s, had its greatest influences on Eastern Anatolia Region. This policy continued after 1980s<sup>55</sup>. Ahkis and a great deal of villages' names are altered in time (Figure 2.10 and 2.11). It is an important point that almost none of the locals in the region uses the new or formal name of their villages, moreover a great deal of them even do not know it.

When it is traced back to see changes of the village's name, oldest one is found in Ottoman Archives. It is mentioned as Ahkis in a document dated to 1866<sup>56</sup> and as

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<sup>53</sup> An example for this; Pergri / Beygiri / Kaymaklı.

<sup>54</sup> Uğur Ümit Üngör, *The Making of Modern Turkey* (New York: Oxford University Press, 2011), 266.

<sup>55</sup> Sevan Nişanyan, *Hayali Coğrafyalar: Cumhuriyet Döneminde Değişen Yer Adları* (İstanbul: TESEV Yayınları, 2011).

<sup>56</sup> BOA, 1283: 1052 (<https://katalog.devletarsivleri.gov.tr/>).

Ahkhis/Yeğekis in Kevorkian and Paboudjian's book; "1915 öncesinde Osmanlı İmparatorluğu'nda Ermeniler"<sup>57</sup>. In addition to this, in Armenian newspapers of the period such as Droşak (1896) and Aşhadank (1914) it is mentioned as Yeğegis<sup>58</sup> (RAA). This name Yeğekis/Yeğegis appears again as Akhtis (Yeghigis) in the map dated 1901 which was compiled by Intelligence Division War Office.

It is mentioned as Ahquisse in *Son teşkilatı mülkiyede köylerimizin adları* which is pressed by Interior Ministry of Turkey in 1928. It was still stated as Ahkis in the documents of Land Registry Certificates dated to 1946. In the book pressed by Ministry of Village Affairs in 1964, *Köy Envanter Etütlerine Göre Bitlis*, Ahkis does not take part<sup>59</sup>. Instead Hişet is mentioned as the old name of Kolludere town which contains Ahkis and some other villages. It is understood that Ahkis isn't stated in this source independently. In 1/10000 scale maps of *İller Bankası* dated 1995, it is stated as İkiztaş (Çevrecik).

It also takes place as İkiztaş neighborhood in the maps of General Command of Cartography. According to interviews with villagers, this name which means twin stones in Turkish, is related to two big stones located on the line divides old Armenian cemetery from the settlement (Figure 2.9). On the website of General Directorate of Land Registry and Cadastre<sup>60</sup> it is stated as Ahkis locality / Sosyal neighborhood. Lastly, in the announcement of curfew by Bitlis Governorship under date of 21th of January 2018, it is stated as İkiztaş neighborhood<sup>61</sup>.

A similar situation in a different way can be seen for the names of the people. As seen in place names of the territory, people also have two names in general in the village. The official one is not used by the people and the one which is known is generally given by mothers or grandmothers. This situation is not always about the fact that the name in use is Kurdish. Main reason is parents do not do the registry work immediately and during this time they start to call the children a name.

In this study, the village will be mentioned as Ahkis in terms of being the oldest and the most living name (Table 2.1).

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<sup>57</sup> Kévorkian, Raymond H., and Paul B. Paboudjian. *1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler* (İstanbul: Aras Yayıncılık, 2013), 480.

<sup>58</sup> This information is obtained from a document of the research of RAA (Research on Armenian Architecture). For the document see Appendix C.

<sup>59</sup> *Köy Envanter Etütlerine Göre Bitlis* (Ankara: Köy İşleri Bakanlığı, 1964).

<sup>60</sup> <https://parselsorgu.tkgm.gov.tr/>.

<sup>61</sup> <http://bitlis.gov.tr/hizan-ilcemizdeki-bazi-mahalle-ve-koylerde-sokaga-cikma-yasagi-ilan-edilmistir>.



Figure 2.9. Twin stones (September, 2017).

Table 2.1. Names of Ahkis.

<b>Name</b>	<b>Date</b>	<b>Source</b>	<b>Status</b>
Ahkis	1866	Ottoman Archives	Sub-district
Ahkhis/Yeğekis	1913	Kevorkian&Paboudjian	village
Ahquisse	1928	Son teşkilatı mülkiyede köylerimizin adları	village
Ahkis	1946	Documents of Land Registry Certificates	village
Hışet/Kolludere	1964	Köy Envanter Etütlerine Göre Bitlis	village
İkiztaş/Çevrecik	1995	1/10000 scaled maps of İller Bankası	neighborhood
İkiztaş		General Command of Cartography	neighborhood
Ahkis locality/Sosyal neighborhood	2018	General Directorate of Land Registry and Cadastre	locality
İkiztaş	2018	Bitlis Governorship	neighborhood

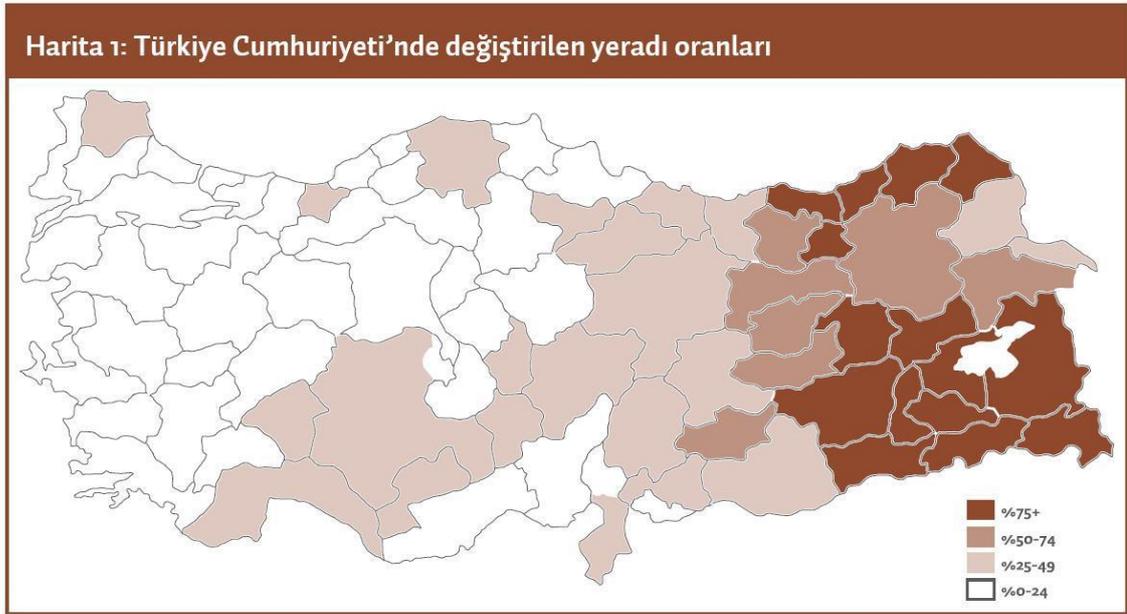


Figure 2.10. Ratios of converted place names in Turkey (Source: Sevan Nişanyan, 2011, pp. 52)



Figure 2.11. Geographical distribution of Armenian origin place names (Sevan Nişanyan, 2011, pp. 55).

## 2.5 Ahkis within the Region's Historical Context

Apart existence of very few sources about the region, it is more difficult to find out information about Ahkis itself as it has a remote location and isolated situation. In this part it is aimed to produce a historical background in the light of limited information about the territory and understand where Ahkis takes place in this frame by making interpretations. Limited information could be obtained which directly refers to the village

and its immediate vicinity. Some documents in Ottoman Archives, texts of travellers who visited the region in 19<sup>th</sup> and 20<sup>th</sup> century are some of them. For these reasons geographical boundaries of the research are extended. First and foremost, surrounding villages, then Hizan, Gevaş, Tatvan, Bitlis and Van which can give general information about the region are looked through for producing information about Ahkis Also gravestones of the old Armenian cemetery and the interviews helped to shed light on the territory's history.

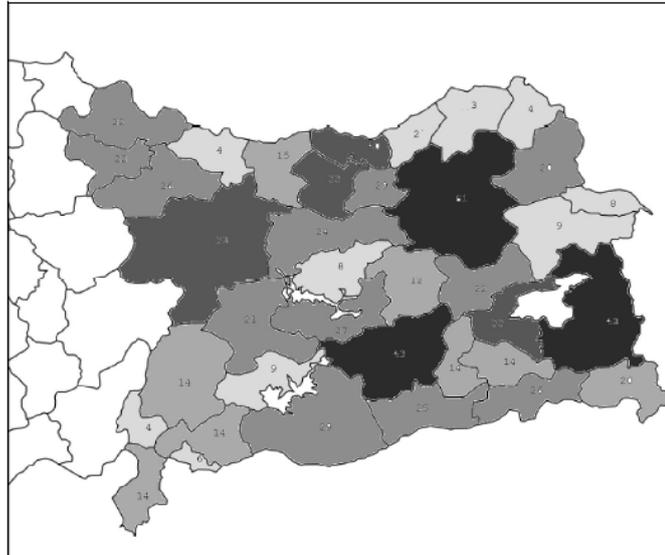
### **2.5.1. Understanding Ahkis Valley through Places of Significance in the Region**

To understand the significance of Ahkis valley in the region, one approach can be looking at historical places of significance in immediate vicinity. While selecting these places, most important criteria was narratives of the locals. Places where the villagers correlate with are the ones firstly considered. Fortresses and *tekkes* as well as old town centers were stated by them in general. Hizan, Tatvan, Gevaş and despite its hard roads Müküs / Bahçesaray are the centers that the locals have relations with. The monasteries and churches considered as places of significance are mostly not mentioned in narratives specifically except Akhtamar Monastery.

The books of the Western travellers who visited the region in 19<sup>th</sup> and 20<sup>th</sup> century were also provide information about these places (Figure 2.12). According to reviewed texts, it is understood that none of these travelers pass through the valley of Ahkis or they did not mention it. However, they stop by immediate surroundings. Texts of the travellers constitute significant part of the research while understanding the historical background of the territory. Hence, they provide information about the places which are passed through including villages and monumental buildings such as fortresses, churches and mosques. These sources include significant information about the region from different perspectives and can be benefited for further studies. However, this research requires a long-termed review which go beyond the scope of this thesis<sup>62</sup>.

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<sup>62</sup> Jelle Verheij presents a comprehensive study about these travel books, <http://www.jelleverheij.net/index.html>.



seyyah sayısı		21-30	
1-10		30-40	
11-20		41- >	

Figure 2.12. Map showing geographical distribution of Western travellers in Eastern Anatolia (Jelle Verheij, 2017, pp. 419).

### 2.5.1.1. Simban Fortress

It is near Simban / Simbon / Yumrukaya village, Tatvan (Figure 2.13). The village is located near where two brooks, Ahkis and Oraniz meet. It is a well known place by the locals of Ahkis. No visits could be carried out to this site during field survey. Therefore, limited information could be obtained about the fortress. Early Percy mentions the fortress as an Armenian fortress in his book published in 1901 as;

“At the end of 7 hours we reached the Kurdish village of Tekke (4500 feet), standing close to water’s edge in a valley, the farther end of which is blocked by a lofty crest crowned with the remains of the ancient Armenian fortress and village of Somban. The villagers, an ugly and tuculent-looking crew, gave us a room which they used as a granary, and supplied us grudgingly with a little milk and some of the walnuts with which every roof top was littered.”<sup>63</sup>

Sinclair mentions a fortress in the same location with Simban fortress. He calls it Kesan Fortress<sup>64</sup>.

<sup>63</sup> <https://archive.org/details/highlandsasiati00percgoog/page/n11>

<sup>64</sup> T. A. Sinclair, *Eastern Turkey: An Architectural & Archaeological Survey, Volume I*, (London: Pindar Press, 1987), 235.



Figure 2.13. Location of Simban / Yumrukaya village (Google Earth, retrieved 6.04.2019).

### 2.5.1.2. Narek / Nareg Monastery

The monastery was built in 10th century. It is identified with Saint Krikor Naregatsi<sup>65</sup>. It has the same name with in which the village was located (Figure 2.14). The village is 35 km. from Ahkis. Mrs. Bishop<sup>66</sup> (1891) and Austen Henry Layard<sup>67</sup> (1853) mentions the village in their books.

Mrs. Bishop, in her book *Journeys in Persia and Kurdistan, including a Summer in the Upper Karun Region and a Visit to the Nestorian Rayahs*, describes Narek [Yemişlik] village and its environs as;

“Art aids nature and there are grand old monasteries on promontories and Kurdish castles on heights and flashing streams and booming torrents are bridged by picturesque pointed arches. There are 150 monasteries in this region and the towers of St. George at the **mountain village of Narek**, high on a rocky spur above one of the most beautiful of the many wooded valleys which descend upon the lake of Van, land an air of medieval romance to a scene as fair as nature can make it. Nearly all the romantic valleys opening on the lake are adorned with one or more villages, **with houses tier above tier in their rocky clefts** and terrace below terrace of exquisite cultivation below of the vivid velvety green of winter wheat.”<sup>68</sup>

<sup>65</sup> Richard G. Hovannisian, *Tarihi Kentler ve Ermeniler: Van* (İstanbul: Aras Yayıncılık, 2016).

<sup>66</sup> <https://archive.org/stream/journeysinpersi00birdgoog#page/n370/mode/1up>.

<sup>67</sup> <https://archive.org/stream/amongtheruins00laya#page/356/mode/1up>.

<sup>68</sup> <https://archive.org/stream/journeysinpersi00birdgoog#page/n370/mode/1up>.

In current state, there are seemingly no traces left from the complex. It was demolished with the command of Van governorship in 1951 and a mosque was built on its place (Figure 2.15). Even the village Nareg was known by the locals, during interviews any of the villagers didn't mention about the old monastery.

### 2.5.1.3. Akhtamar Monastery

The church and remains of the monastery are located on Akdamar Island which is within the boundaries of Gevaş. The island was a hermitage like the other islands in Lake Van (Figure 2.16). The church is established by Ardrunid king of Vasbouragan [Vaspurakan], Kakig [Gagik]. The architect of the church was Manuel. In 1116, there was a catholicosate which was the center of Lake Van region<sup>69</sup>.



Figure 2.14. Nareg monastery and the houses around. (Source: Collectif 2015, retrieved 20.09.2018)

<sup>69</sup> Richard G. Hovannisian, *Tarihi Kentler ve Ermeniler: Van*. (İstanbul: Aras Yayıncılık, 2016), 105.



Figure 2.15. The mosque in Nareg. (Source: Arkeoloji Dünyası, retrieved 20.09.2018)

The catholicosate was including Gevaş, Çatak [Garcgan] districts and Hizan in Bitlis Province. After 1895, the catholicosate was no more active and it was abrogated in 1916. The traveller Austen H. Layard mentions the island in his book as;

“...The convent and church are built on a small rocky island about five miles from the shore. On an adjacent islet are the ruined walls of a castle partly covered by the rising waters of the lake. Intercourse with the main land is carried on by the one crank boat which whenever the weather permits, goes backwards and forwards daily for such provisions as are required by the inmates of the monastery.”<sup>70</sup>

Henry F. B. Lynch in his book “Armenia: Travels and Studies” (1901) states that he does not find the residents of monks interesting. He describes the church in detail which he regards as a unique monument and explains what impresses him as;

“...The characteristics which impress the eye, accustomed to the beauties of Armenian architecture, are the height of the composition with its lofty walls and central tower and the elaborate mural decorations.”<sup>71</sup>

In 1951, it was attempted to demolish the buildings by government decision, however thanks to Yaşar Kemal’s intervention and effort who was a young journalist at that time, they survived<sup>72</sup>. Restoration process of the complex was first conducted through the years 2005-2006 (Figure 2.17).

<sup>70</sup> <https://archive.org/stream/amongtheruins00laya#page/n8/mode/1up>.

<sup>71</sup> <https://archive.org/stream/armeniatravelst02lync#page/131/mode/1up>.

<sup>72</sup> <http://www.agos.com.tr/tr/yazi/10802/yasar-kemal-in-agzindan-akhtamarin-kurtulusu>.



Figure 2.16. Old photo of the Akhtamar Monastery, 1898 (Source: Collectif 2015 18.04.2019).



Figure 2.17. Akhtamar Monastery (June 30, 2017).

#### 2.5.1.4. Hişet Fortress in Gevaş

According to Abdüsselam Uluçam, Hişet Fortress is inherited from Urartians<sup>73</sup>. T. A. Sinclair mentions the fortress in his book; “Eastern Turkey: An Architectural and Archaeological Survey”. There exist little survives such as a single wall with straight sides and two successive moats cutting the landward neck in 1978 when he visited the region<sup>74</sup>.

<sup>73</sup> Abdüsselam Uluçam, *Orta Çağ ve Sonrasında Van Gölü Çevresi Mimarlığı-1* Van (Ankara: Kültür Bakanlığı Yayınları, 2002).

<sup>74</sup> T. A. Sinclair, *Eastern Turkey: An Architectural & Archaeological Survey, Volume I*, (London: Pindar Press, 1987), 221.

### 2.5.2.5. Çeme Khani Tekke and Tekke of Gayda

This place is too often expressed by the locals during field survey. The tekke does not exist anymore as a built structure. However, the place of it lives as Çeme Xane in narratives of the locals. There is so limited information about it in written sources. In a document of BOA dated 1894 (H. 1312) it is stated as *Çemhani tekke* with the tekke in Gayda, Hizan and Seyyidabad in Bitlis.

### 2.5.1.6. Hişet Fortress in Hişet Village

This fortress is located in Hişet village, which is near Ahkis (Figure 2.18). It is visited in the course of field survey. No written sources about the fortress' history could be accessed during the study. Moreover, any information could be found about it except the decision of registration of Van Committee on Conservation of Cultural Assets (Appendix D). It was registered in 1982 and in 2015 it was designated as first degree archaeological site. Apart from these, according to locals of Hişet and Ahkis, it was constructed roughly between the years of 1600-1650 by the Bey [Beg] of Hakkari<sup>75</sup>.

## 2.5.2. Manifestations of Collective Memory in Ahkis

Interviews shows that there is a collective memory in the village -in the territory in a broader sense- related to Armenian community who are the preceding owners of the village. This memory comes to exist with an old building, an old tree, a story which became notorious or a word related to tragic days in the past.

The church which is located just at the entrance of the village is a distinct place related to Armenians. Also the place called "*jantün*"<sup>76</sup> is another place related with Armenians by the villagers. Both these two places are used as haylofts by the villagers. Some old walnut, pear and apricot trees play an important role in the narratives about Armenians.

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<sup>75</sup> Interview with Ziyadin Bingöl, Maruf Karabay, Burhan Subaşı.

<sup>76</sup> Further information about *jantün* is given in Chapter 3.



Figure 2.18. Hişet Fortress in Hişet village (June 11, 2018).

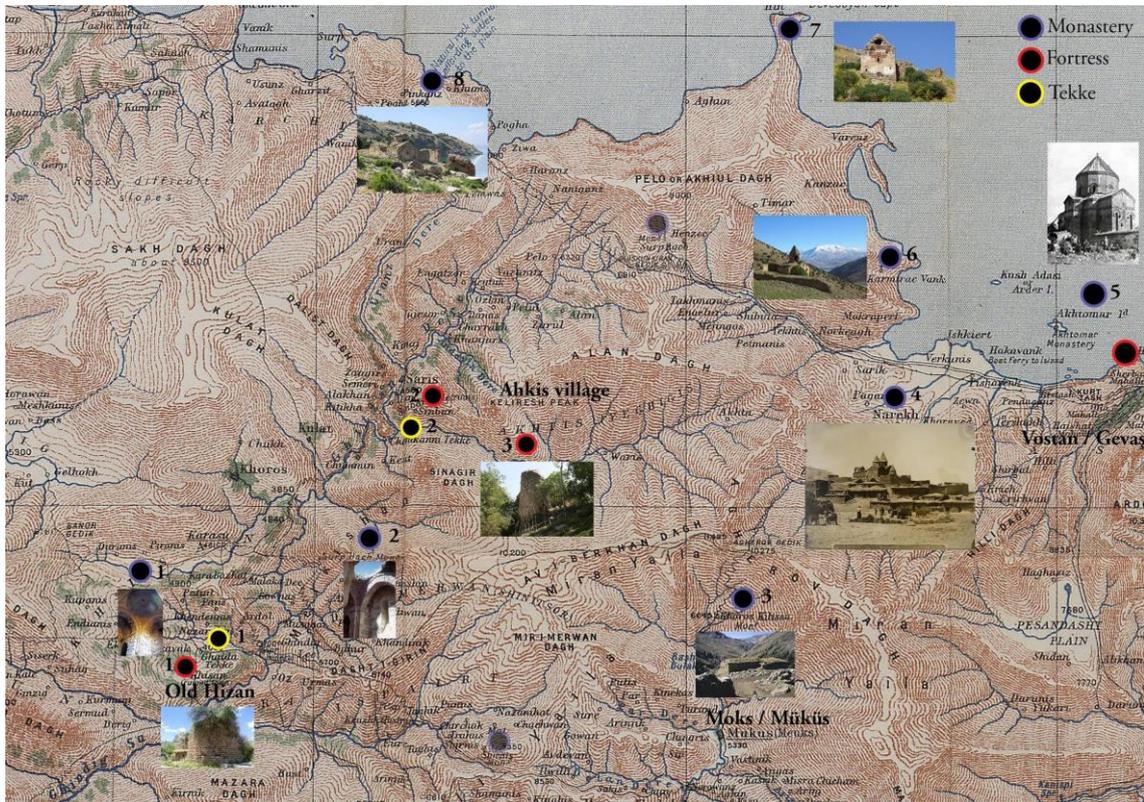


Figure 2.19. Map of Places of Significance (Salt Research, retrieved 14.06.2017).

They take place in different parts of the settlement (Figure 2.20). It is observed that these trees, especially walnuts, are more valuable than the church or *jantiin* in the eyes of villagers. Walnut is so valuable in the territory that it was used for exchange to get other foodstuff or non-food needs until 5 years ago<sup>77</sup>. Similar narratives about walnut trees can be encountered in the same geography<sup>78</sup>.



Figure 2.20. Locations of “Trees of Armenians”

The other thing evokes memories about Armenians in villagers are their houses. Most of the villagers’ houses are founded on remnants of Armenians’ houses. These houses bear a second trace from them in their more recently built parts. These traces are gravestones of the Armenian people. They can be confronted as a stair stone in front of a house, a building block of a house’s main wall or a stone to roof a house with earth. Even in most of the houses these gravestones are used as construction material, some of the villagers keep them as an object.

<sup>77</sup> Şahap Yalçın stated that a peddler used to come from Hizan and bring flour, bulghur and things from city center. Villagers used give walnuts in exchange for goods. The peddler weighs walnuts, gives back money if there is surplus.

<sup>78</sup> Nurcan Baysal, *O Gün* (İstanbul: İletişim Yayınları, 2014), 40.

Place of the old Armenian cemetery in Ahkis is another place of memory. It was annihilated in 1960s. There exist houses on this land at the present time. It is a place of shame for most of the villagers even it is not put into words in daily life.

Apart from tangible manifestations of collective memory, there also exists a collective discourse about Armenians. People in Ahkis use the word *filéh* instead of Armenian. This is not incident to Ahkis, almost in all Kurdish-speaking parts of Turkey, this word is in use to define Armenian or Christian people. *Filéh* is Arabic based and comes from *falāh* which means farmer, peasant<sup>79</sup>. In parallel with this, Robert H. Hewsen correlates agriculture to Armenians and husbandry to Kurds<sup>80</sup>.

Another kind of memory are true stories about the past. Two significant stories are collected through this study. *Keça Kirpo* and *Aşe Gulu* (Gulu's mill).

*Keça Kirpo* (Daughter of Kirpo) is a story about an Armenian woman who married with a Kurd and stayed in the village during 1915<sup>81</sup>.

*Aşe Gulu* is a narrative about just married young Armenian woman who lived in Arpenis which is in the statue of hamlet at the present day. She was known with her beauty and industriousness. Her family used to have a mill where the fields of Arpenis and the village Hişet come together on a brook. It was called as Gulu's mill by the locals and they mill their wheat there. During 1915, Kurdish villagers told her that she could no longer live in her village and Kurdish gangs will come and kill the Armenians. Gulu persisted and did not leave her village. She thinks that Kurdish people love her and won't harm her. Indeed, after a while armed Kurdish people come to the village and start to kill Armenian men and forced them to leave the village in groups<sup>82</sup>.

### **2.5.3. Junctures in Recent Memory of Ahkis and Effects on Built Environment**

In this part, it is aimed to give brief information about the recent past of the village correlated with the general situation of the region.

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<sup>79</sup> Gürdal Aksoy, *Dersim: Alevilik, Kürtlük, Ermenilik* (İstanbul: İletişim Yayınları, 2012), 39.

<sup>80</sup> <https://archive.org/details/HewsenHistoricalGeographyArmenia/page/n13>.

<sup>81</sup> Interview with Burhan Subaşı.

<sup>82</sup> Interview with Şahap Yalçın, Mehmet Karabay, Burhan Subaşı.

### 2.5.3.1. Before 1915

Ahkis was an Armenian settlement like many other villages in the region until early 20<sup>th</sup> century. According to Kévorkian and Paboudjian it was a village of Verin Gargar which was a sub-district of Hizan. It was composed of 56 dwellings and 400 Armenian people were living in the village. Considering population census of Armenian Patriarchate between 1913 and 1915 it has had two churches and one school<sup>83</sup>. In present day, only a church of these buildings still stands. No traces of the other church and the school could be observed during field survey.

It was not possible to reach any information about the village before late 1800s. Thanks to the gravestones, it can be understood that Ahkis dates back at least to 1400s. The oldest gravestone is dated 1451 which is now a stonestair of a house (Figure 2.21). There are also ones dated 1551, 1651, 1726 and 1911.



Figure 2.21. The gravestone dated 1451 (June 26, 2017).

### 2.5.3.2. 1915 and afterwards

Relationship between Muslim communities (Turks, Kurds, Arabs) and Armenians dates back a long time. Tragic events at the end of 19<sup>th</sup> century and at the beginning of 20<sup>th</sup> century were a breaking point of the relationship based upon a common history lived together. With the “Great Disaster”, tragic narratives of survivors and unending political discussions occurred instead of going on good relations for centuries.

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<sup>83</sup> Kévorkian, Raymond H., and Paul B. Paboudjian. *1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler* (İstanbul: Aras Yayıncılık, 2013).

In the period between the last quarter of the 19th century and the first quarter of the 20th century, the Ottoman state went through painful and shocking processes in administrative, political and military terms<sup>84</sup>. One of the most important events of this period that has effects dating back to the present day is the “deportation” policies against Armenians<sup>85</sup>.

Armenians were quantitatively important community of Ottoman Empire. Notably in İstanbul, İzmir, Van, Diyarbakır and in many parts of Eastern Provinces of the empire, there existed a great number of Armenian people. In the most parts of geography of Turkey, buildings of Armenians, their sacred buildings, schools, cemeteries bear the trace of this fact<sup>86</sup>. However, it is accepted that there was a great decrease of Armenian population in the last period of Ottoman period. It is stated that this change in ethnicity is related with politics of Committee of Union and Progress and in consequence of these politics in 1915 it was a great breaking point of history<sup>87 88</sup>.

Subject of this thesis, Ahkis, was an Armenian village until 1915. Located so close to Ahkis, Beygiri [Kaymaklı] and Arpenis [Bakımlı] were also inhabited by Armenian community. Moreover, Kursu and Erğu / Arğu which are in ruin condition today can be included in this group. It is known that the villages Hişet, Nernis [Dağören], Os and Qundus [Esentepe] were inhabited by Kurdish community from the past. According to the interviews made during the field survey, it is understood that existence of Armenians died out after the tragic events in 1915. Interviewers told that even being members of different languages and religions Kurdish and Armenian people had good neighbour relations<sup>89</sup>. However, with the “*ferman*” (edict) of government, Armenians of this region became “*kafile*” of a journey which they didn’t know where to in record time. Interviewers listened the process of deportation from predecessors<sup>90</sup>. According to narratives, firstly adult males were gone. Soon afterwards “rest of the Armenians (children, women and elders) were evacuated from the region in groups by Ottoman soldiers and Kurdish militia under their command”. Notably Ahkis and other Armenian villages close to it were

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<sup>84</sup> Fuat Dündar, *Modern Türkiye'nin Şifresi: İttihat ve Terakki'nin Entisite Mühendisliği (1913-1918)*, (İstanbul: İletişim Yayınları, 2015), 28.

<sup>85</sup> Fuat Dündar, *Modern Türkiye'nin Şifresi*, 349.

<sup>86</sup> Raymond H. Kevorkian, Paul B. Paboudjian, *1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler*, (İstanbul: Aras Yayıncılık, 2012).

<sup>87</sup> Hans Lukas Kieser, *İskalanmış Barış*, İletişim Yayınları, 2013.

<sup>88</sup> Raymond H. Kevorkian, “Yıkımın İlk Aşaması: Tehcir ve Katliamlar,” in *Yüzyıl Sonra Ermeni Soykırımı*, ed. Ermeni Soykırımı Araştırmaları Uluslararası Bilim Konseyi (İstanbul: İletişim, 2016), 63-76.

<sup>89</sup> Interview with Ahmet Bingöl.

<sup>90</sup> Interview with Maaruf Karabay.

evacuated, houses and other buildings partially or completely were made unusable<sup>91</sup>. Interviewers told that for the first few years nobody entered their houses or barns in case they would return. However, after some time, they were convinced and started to appropriate their properties. They told that after ten years, houses, barns and fields of Armenians were given to their new owners (parents or grandparents of interviewers) with some new regulations by government<sup>92</sup>.

At the end of this period, as happened in Ahkis, some of the Armenian villages were started to be settled by Kurds with the migration from surrounding villages. However, some of the villages such as Kursu, Erğu / Arğu and Arpenis [Bakımlı] fell into ruin because nobody settled there. Lands, fields and trees in the ruin villages were given to the people in surrounding villages. In the study area, Ahkis, the church and a gathering place for Armenian called “*jantün*” are in the possession of the villagers. Considering the interviews, it is seen that in general, villagers do not have detailed knowledge about what happened in 1915 in the region. Almost all the villagers told about good neighbour relations with Armenians and narratives about their hardworking or craftsmanship. Interviewers stated that their departure is not related to them. It was a decision of government<sup>93</sup>. They stated that, in those years there were some armed resistance movements founded by young Armenians but they were against the people who oppressed Armenians and did not harm villagers<sup>94</sup>. Moreover, some interviewers stated that they know that they have their own ancestors or countrymen taking part in the deportation. They stated that what they did was persecution and does not accord with Islam. They told that no one respects people such as these<sup>95</sup>.

### **2.5.3.3. Kurds Settle in Armenian Villages**

In the period after 1915, approximately from 1925 to 1935, a few families from the villages Os and Qundus [Esentepe] migrates to Ahkis (Figure 2.22). Firstly, Yalçın family, then Bingöl and Yılmaz families move. Substantiating this information, in current

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<sup>91</sup> Interview with Burhan Subaşı.

<sup>92</sup> Interview with Ziyadin Bingöl.

<sup>93</sup> Interview with Zeydin Bingöl.

<sup>94</sup> Interview with Reşit Subaşı.

<sup>95</sup> Interview with Şahap Yalçın.

state, when ownership status' are examined, it is seen that Subaşı family in Qundus, Yalçın, Yılmaz and Bingöl families in Os are still predominate.

These families first settle the slope located south-east of Ahkis the other side of the river, called *Qişle* which means barracks. According to interviews with locals, there was a military building in *Qişle* in the period of Armenian community. After ensuring that Armenian locals of Ahkis would not return to their village, they start to settle houses inherited from them. These houses were in ruin condition, and were built on their ruin walls which survived.

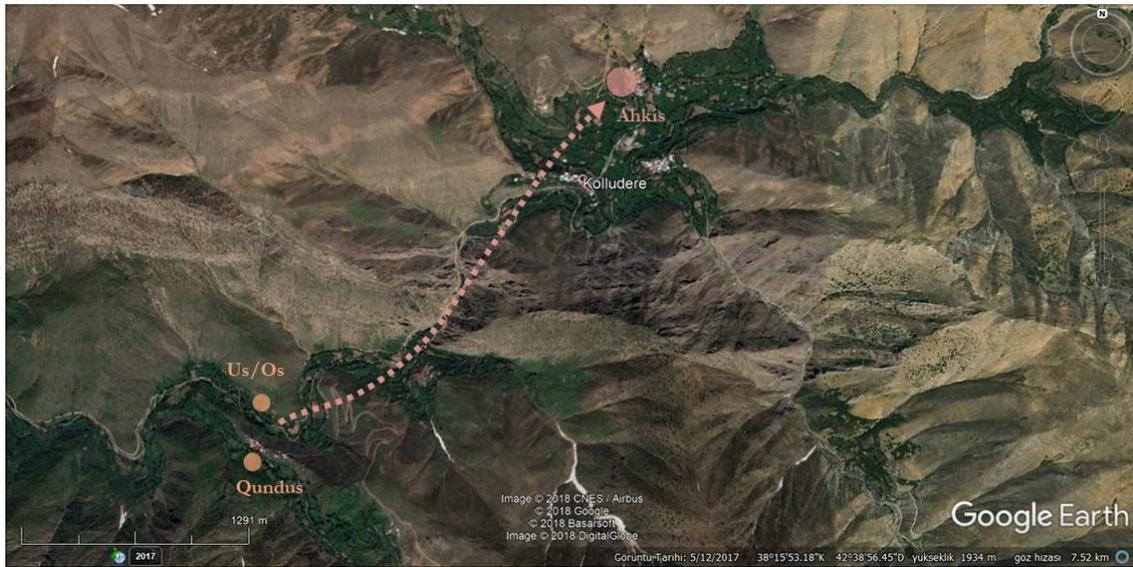


Figure 2.22. Map showing the migration to Ahkis (Google Earth, 2017).

According to the narratives, above the block of Yılmaz and Ayaz families, there used to be cemetery of old Armenian settlement. Then, about in 1960s, villagers removed the gravestones from the land and started to build houses on the cemetery. Today that part seems like continuation of the settlement at first appearance (Figure 2.23). Gravestones as a step of stair, as part of a facade wall or sometimes as an element of eaves verifies this information. However, during the interviews, it is understood from their explanations that most of the villagers are not hold with this. They were ashamed of this situation and stated that this was an ignorance and disrespect to Armenians. While telling that his house was built on Armenians bones by his father, Şebap Bingöl was sorry and stated that this was not right to do this<sup>96</sup>.

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<sup>96</sup> Interview with Şebap Bingöl



Figure 2.23. Dwellings built on land of Armenian cemetery after 1960 (June 23, 2017).

#### 2.5.3.4. Forced Migration of Kurds: “2. Muhacirlik”<sup>97</sup>

1990s was a period of significant changes political, social and demographical in Eastern and South- Eastern Anatolia Region of Turkey. Within the scope of the thesis, these process is beside the point of research question. However, it is necessary to shed some light on this subject. Thus, this will be helpful to discuss the assertion that takes 1990s as repetition of the tragic events in 1915 specific to Ahkis.

Kurdish question and terror incidents increased in 1990s and caused severe social consequences. From description of the matter to approaches to solution there is a deep disagreement about the question which is one of the main political problems of the country<sup>98</sup>. Ever-increasing conflicts caused deep social outcomes. Notably agriculture and stock raising, means of livings started to die. Activities of industry and trade were interrupted. Services such as education, transportation, health, infrastructure were affected negatively. Flow of migration to Western cities which arised from social and

<sup>97</sup> Muhacirlik means “being an immigrant” in Turkish.

<sup>98</sup> Mesut Yeğen, *Müstakbel Türk'ten Sözde Vatandaşa*, (İstanbul: İletişim Yayınları, 2006).

economic reasons before 1990s, increased through violence and security problems<sup>99</sup>. One of the important reasons of this increase was “Evacuation of villages and forced migration” implementation which was applied by capacity “regional governor of the state of emergency could evacuate villages, hamlets and etc which are in his/her realm of authority, could change their places, join them and could take actions to that end such as expropriation ex-officio and urgently to make regulations in terms of security” taking part in law no 285<sup>100</sup>.

Case study of the thesis, Ahkis, Hizan and Bitlis which it belongs to and neighboring cities went through similar processes. In daily conversations and interviews this period is expressed as “second immigration”<sup>101</sup>. “First migration” refers to 1915, immigration of Armenians from Ahkis and environs. It is seen that members of the oldest generation of the village correlate what they live through in 1990s and forced migration of Armenians and tragic happenings in that period which they listened from their parents. This sense of repetition of happenings between 1915 and 1990s is not peculiar to Ahkis. Similarly, in their research about Diyarbakır, Çelik and Dinç state that Kurds in Diyarbakır make an analogy between Armenian community and themselves during the oral history interviews<sup>102</sup>.

In Ahkis, all families used to have approximately 100-400 cattles and small cattles. Migrations from village to cities were limited and in purpose of education and economic reasons. However, with foundation of Gendarmerie Station in 1991 and enforcement village guard system in the village, migrations started to increase. In this period 10-12 villagers accepted to be village guard. During field survey it is learned that there are 20 village guards in Ahkis<sup>103</sup>.

In Ahkis and surrounding villages, 1994 was the year that migrations came to a head. According to interviews, in Ahkis, buildings belong to nine families were burnt and made unusable by governmental forces<sup>104</sup>. These burnt buildings are still in ruin condition today. Interviewers stated that they did not have the chance to make an application to a legal or administrative mechanism. They left their villages in one night to save their lives.

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<sup>99</sup> Dilek Kurban et al., *Coming to Terms with Forced Migration: Post-Displacement Restitution of Citizenship Rights in Turkey* (Istanbul: TESEV, 2007).

<sup>100</sup> <http://www.mevzuat.gov.tr/MevzuatMetin/4.5.285.pdf>

<sup>101</sup> Interview with Ziyadin Bingöl

<sup>102</sup> Adnan Çelik, Namık Kemal Dinç, *Yüzyıllık Ah! Toplumsal Hafızanın İzinde 1915 Diyarbakır*, İsmail Beşikçi Vakfı, 2015.

<sup>103</sup> Interview with Şahap Yalçın

<sup>104</sup> Interview with Ziyadin Bingöl

Their houses, barns, fields became ownerless in general. Some of them were looked after by their relatives. As there are some villagers that accepted to be village guard in Ahkis, interviewers stated that the village survived however lots of villages did not have the same faith<sup>105</sup>.

Between 1994 and 2000 the village had a very isolated life. Economic activities touched bottom and young population rate decreased. In that period, in common with Ahkis, migrations from Hizan and the other districts were to İstanbul and especially to Bağcılar. Interviewers mention Bağcılar as “little Bitlis”<sup>106</sup>. During the research, some neighborhoods of this district were visited and it is observed that there are a lot of people from Bitlis and especially Hizan.

### **2.5.3.5. 2000s: From Little Bitlis to Little Bağcılar, Ahkis is Repopulated**

From the beginning of 2000s, with decrease of the conflicts throughout the region, attitudes of government to village and those who migrated changed. In this convenient conditions, those who migrated to İstanbul years ago, started to turn back to the village under favour of their savings they made within years. In this period starting by 2000s, many families in Ahkis started to renew or rebuild their houses. Some families who migrated from the village in 90s turns back. However, those who turn back are mostly elderly people and some of them stay in the village for only spring and summer. In winters they stay in their houses in İstanbul with their children who inhabit in İstanbul. As a result, remigration continues and it seems it will increase in case there won't be negative changes in conditions.

In terms of settlement pattern, with this period, constructions of new houses showed up. The buildings which are built with reinforced concrete by 2000s are totally different from the older ones. These three or four storeyed new ones affect the silhouette of the village negatively. During the field survey, for one and a half year, five new buildings were built in the village. This shows how fast the fabric of the village changes. At this point, it is so meaningful that interviewers who define Bağcılar as “little Bitlis” define today's Ahkis as “little Bağcılar” (Figure 2.24).

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<sup>105</sup> Interview with Burhan Subaşı

<sup>106</sup> Interview with Bedrettin Bingöl



Figure 2.24. Map showing the built up areas in different periods (Google Earth, 2017).

## CHAPTER 3

### GENERAL CHARACTERISTICS AND TOPOGRAPHY

When viewed from opposite side, Ahkis seems like a group of buildings, one settles on top of another, forming one single integrated structure (Figure 3.1). The village is located on a hillside having average %35 slope, rising 80 meters from south to north. The core area of the village is settled on a land which is limited by stream beds on east, west and south sides and rocky terrain on north side. The oldest houses of the village are located in these boundaries. The church is located just out of these boundaries by the river on east side. There are houses built after 1970s on the east side and west side. In Ahkis, structures are settled parallel to contour lines facing a valley. Most of them have one or two storeys. Three-storeys are rarely seen. Every storey has its own entrance. Access to upper storeys is mostly provided by difference in elevation and sometimes by an exterior staircase on front facade of the house (Figure 3.2). Use of level for entrances is also seen in the historical houses of Bitlis as well as in the territory of the village (Figure 3.3). Only in one house a staircase exists (house of Naciya Ayaz<sup>107</sup>). Actually this is about usage of storeys. Almost there are no buildings having living space for people in both two storeys. One of the levels-mostly lower level- is always used for animals and a direct connection between upper and lower level is not required. On the contrary, entrance from outside is appropriate for animals to enter and exit. Apart from that, there are some structures with two storeys which are both used for animals. It is observed that, in these buildings, sometimes a staircase can only be used for animals.

Dwelling units of Ahkis consist of two kinds of structures in the most general sense: buildings for animals and buildings for people which will be examined in the next chapter. Structures built before 2000s have rubble stone masonry main walls and earth roof. After 2000s, reinforced concrete buildings and some brick or gas concrete additions show up. Nevertheless, number of these buildings is not that much yet to affect the general silhouette of the village.

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<sup>107</sup> Appendix A.10.



Figure 3.1. General view of Ahkis looking like one single integrated structure (Source: Nesiho Asiraki, 2011)



(a)



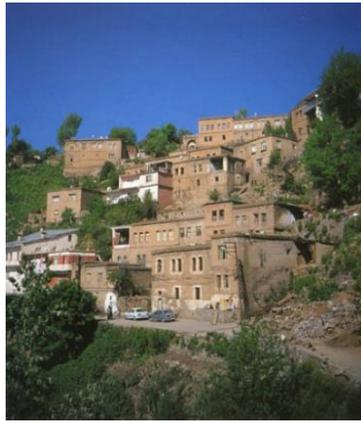
(b)

Figure 3.2. (a) Use of level difference in Ahkis (June 26, 2017). (b) Staircase for accessing upper floor (September 16, 2017).

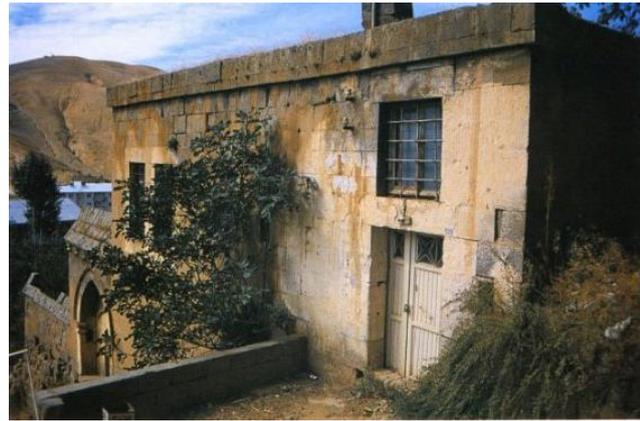
### 3.1. Paths, Housetops and Circulation in the Settlement

In accordance with its modest settlement characteristics and isolated location, paths are almost like part of topography only bearing traces of circulation which occurred in time. There are no coverings on ground except the area in front of one house which was covered in 2018 partially. So it is more convenient to mention about some circulation routes instead of paths with determined borders. Besides routes of people in the village, there are significant routes of hinnies according to their mobility in the village while

carrying grass. These routes are limited by geographical limits such as rocky terrains and stream beds. Apart from the paths in between buildings, some of the housetops and wooden bridges are part of this routes and provide access between two sides of stream beds. Like the autogenous paths, the wooden bridges are constructed in a simple way to meet the need (Figure 3.4).



(a)



(b)

Figure 3.3. (a) General view of Bitlis houses. (b) Use of level difference in Bitlis houses (Source: Sara Distribution, retrieved 29.09.2018).



(a)



(b)

Figure 3.4. (a) Wooden bridge on the west side of the village (June 11, 2018). (b) Wooden bridge on the east side of the village.

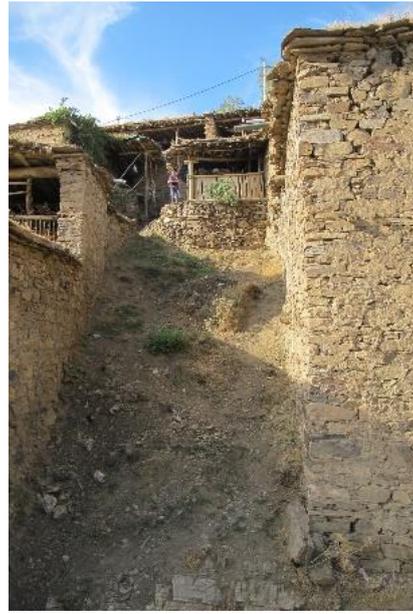


Figure 3.5. Map showing number of levels.

As the paths are part of topography, their characteristics change according to the slope. With the line divides the old settlement from the recent one, the terrain starts to be steeper. Therefore, paths in upper part are harder to climb. In old settlement, because of the denser pattern, paths are more significant. Upper settlement has a dispersed pattern so that the paths are gradually lose their characteristics of being a path and become the topography itself (Figure 3.6).



(a)



(b)

Figure 3.6. (a) Path from the village (June 13, 2018). (b) A steep path from the village (September 24, 2017).

### 3.2. Lot Organization

In Ahkis, settlement consists of juxtaposed structures that generate an integrated building group in the main. Except this, there rarely exists single buildings. In general, lot pattern coincides with built pattern in Ahkis. Boundaries of the lots and buildings are the same. Lot area is occupied with the enclosed structure. No open spaces take part in the boundaries of lots. However, there are a few houses with an area on one side defined as field or land according to General Directorate of Land Registry and Cadastre. Also it is seen that there are some vegetable gardens that were planted on the empty areas of burnt houses in 1994 (Figure 3.7). Except this, fields, trees and vegetable gardens of the villagers are located in the valley out of the settlement.



Figure 3.7. Vegetable garden on the lot of Ziya Subaşı’s burnt house (June 29, 2017).

### **3.3. Ownership and Common Use in Ahkis**

It is observed that changes in population from early 20<sup>th</sup> century to 2000s has shaped different ownerships in time. Before migration of Kurds in 1920s, existing houses were inhabited by the Armenian community. After 1915 with *Emval-i Metruke* (Law of Abandoned Properties), possession of the properties was devolved on Kurds migrated from the villages Os and Qundus.

With the forced migration in 1990s, most of the villagers left their villages for a while and some of them never came back again. According to interviews, rest of the village took care of the properties of them during this period. In current state, there exists multiple usage of buildings in case they are not used by their owners. Any of the villagers who need can use an abandoned building of the other.

### **3.4. Common Places of “Three Villages”**

As the village was part of Kolludere municipality before 2014, the villages of Kolludere have commonalities in terms of official buildings and common spaces. Besides that, three villages; Ahkis, Hişet and Beygiri have closer relations between each other as

they are at the same time physically close to each other. Therefore, the common spaces to be mentioned are common spaces of these three villages, not only Ahkis<sup>108</sup>.

### **3.4.1. Kolludere Gendarmerie Station Command and Control Point**

Considering its remoteness and isolated location, the valley of Ahkis does not have a significant role historically in the region. However, it can be stated that the valley has importance in terms of military purposes within its locality. It is known that there used to be a barrack in Ahkis before 1915 which is called as *qışle* by villagers. Today, it is again an important military station for the territory.

First establishment of a Gendarmerie Station in Kolludere was in 1989-1990. The building was located in Sosyal neighborhood where all official buildings take place in current state. There were no settlements in the area at that time except the primary school building. After 1993, the station was moved to a slope between Ahkis and Hişet, higher than all three villages. It consisted of plenty buildings. During its construction, a temporary station was established on a high ridge of Beygiri village.

After relocation of the gendarmerie station, in the following years, secondary school, health center and district municipality buildings are built in this area. Buildings which were quited by soldiers started to be used by teachers and villagers.

In 2017, a control point was built on the way from Hişet village to Ahkis<sup>109</sup>. During third visit to the village for the study, control point was not in use. A new construction process was started on the higher parts of the slope where the station was placed. Health center building is used as gendarmerie station until the construction will be finished (Figure 3.8).

### **3.4.2. School, Community Health Center and Lodgement of Kolludere**

There is a primary school called Kolludere Primary School at the center (Figure 3.9). According to interviews, it was first opened in 1963. There are several students coming from surrounding villages to the school. There is a lodgement building for

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<sup>108</sup> Arpeniz is also close to these three villages. However, there is only one dwelling in the hamlet which does not have electricity. People from the other three villages have relation with Arpeniz mostly through their fields.

<sup>109</sup> Village guards were making id control at that point even the passers are locals.

teachers to stay. There is a health center building in the village however it is not actively used.

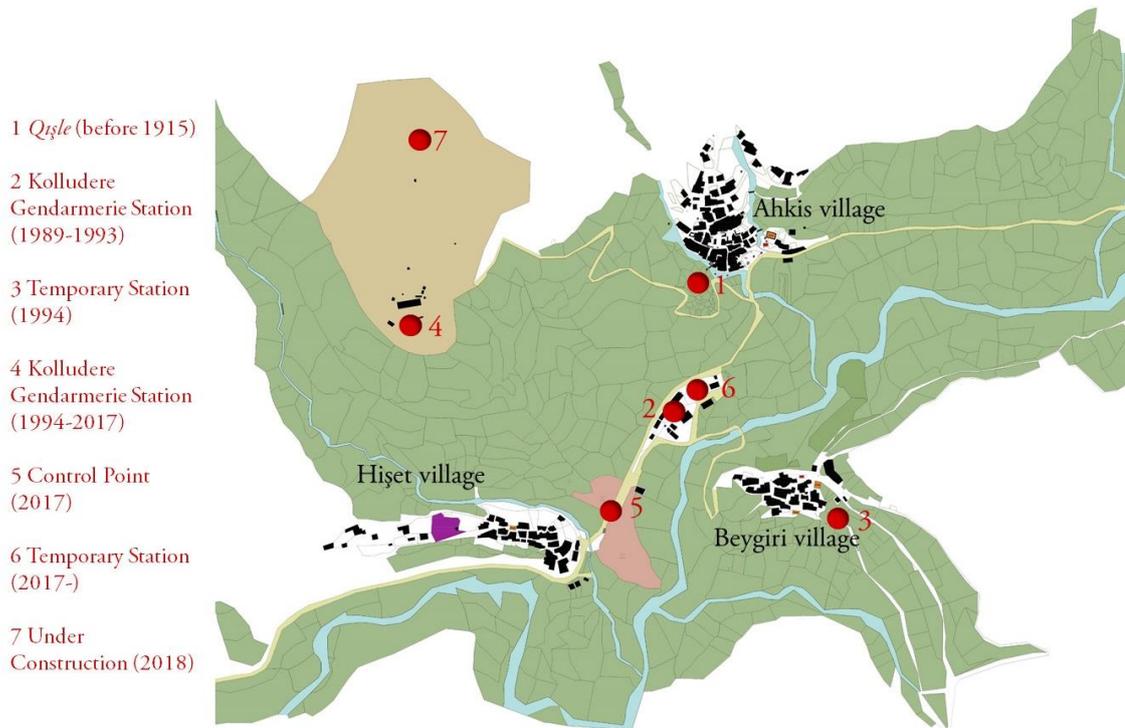


Figure 3.8. Locations of military purposed buildings in time.



(a)



(b)

Figure 3.9. (a) School building of Kolludere (September 24, 2017). (b) New school building of Kolludere (September 24, 2017).

### 3.4.3. *Kahve* and *Bakkal*

There is a common *kahve* (coffee house) on the road between Ahkis and Hişet. It is being used since 2000s. There is also a *bakkal* (grocer) which is actively used. There were a few different grocers since 1990s in different locations which are set up by different people (Figure 3.10). The villagers buy instant needs such as beverage and cigarette from the *bakkal*. They provide their basic products such as flour, oil and sugar from the shops in nearby district centers, Hizan and Tatvan.



(a)



(b)

Figure 3.10. (a) Bakkal (September, 2017). (b) One of the old bakkal buildings (September, 2017).

### 3.4.4. Cemetery of Kolludere

The cemetery is located between three villages. It is the common cemetery of three villages. It is located on both sides of the road (Figure 3.11).



(a)



(b)

Figure 3.11. (a) Cemetery from the road (June 13, 2018). (b) General view of the cemetery (June 13, 2018).

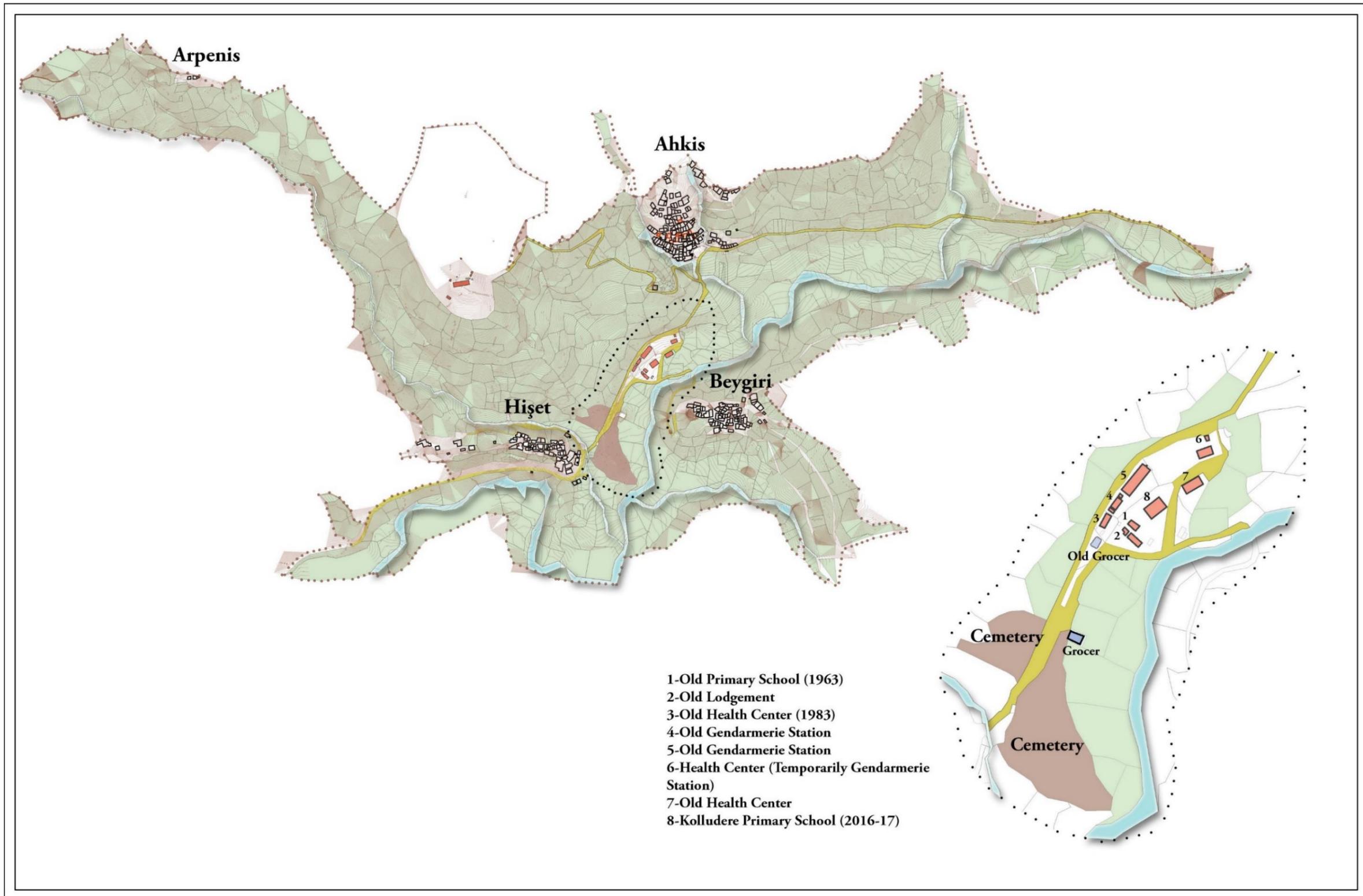


Figure 3.12. Common Places of “Three Villages”.

### 3.5. Gathering Spaces

There are no distinct and customary spaces such as a square for the villagers to gather in Ahkis. When it is asked to interviewers about gathering spaces of the village, their answer was “everywhere is a gathering space”. Even this is reportedly correct, there are some open and enclosed spaces that can be defined as gathering spaces of the village. The mosque is one of the places to enable gathering for only the men (Figure 3.13). Also there is a *taziye evi* (condolence house), which is located on the ground floor of the house of the *imam* (Figure 3.14). This place is used for weddings as well as it is used for condolence.



Figure 3.13. (a) Mosque behind the church building (September 21, 2017). (b) Entrance of the mosque (September 21, 2017).



Figure 3.14. Condolence house and the house of *İmam* (June 11, 2018).

As an observer from outside, the large area at the entrance of the village was interpreted as the village square. However, during the interviews with villagers it is understood that there is no expression such as square used by them. Moreover, while speaking of that area, they started to express it as “the place where you call square”. Even it seems like that for an outsider, this place was not a square for the locals. However, even it is not called as square, it has characteristics of a gathering place because of its location. It is the drop off and pick up area of *dolmuş* hence, it is a place for meeting and taking leave. Also it is a stopping place for vehicles bringing some goods to sell. Villagers come to the area for shopping (Figure 3.15).

It should be emphasized that gathering places change according to seasonal conditions in the village. In winter, open spaces are not convenient to gather. According to the interviews, villagers gather mostly in their houses during winter. Men sometimes gather at coffee house which is located in Sosyal neighborhood.

Spring and summer are the time to work in the village. Hence, the villagers do not have time to gather in general. Bilgi Denel also remarks the lack of free time stemming from difficult circumstances in a village, in comparison to a town in his study<sup>110</sup>. Nevertheless, people working in close fields come together for eating and drinking tea which they prepare on a *tifik*<sup>111</sup> in anywhere during working.

Apart from these, some spaces in front of the houses which are suitable for sitting can also be defined in this category. These places are formed spontaneously and do not have spatial characteristics or significant elements. One of them is located in front of Dilber Bingöl’s house (Figure 3.16). It is a platform determined by stones and there is a wooden seat in front of the house. People living close to this place come together during the day. Another individual place takes part in front of Fazıl Yılmaz’s house. Also staircase in front of Zarife Yılmaz’s house can become a place for women to come together (Figure 3.17).

Throughout the survey, it observed that people do not spare time especially for socializing and come together mostly on the occasion of their works in the village.

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<sup>110</sup> Bilgi Denel, “Maxims and Traditions: Anatolian Vernacular.” in *Vernacular Architecture*, ed. Mete Turan (England: Aldershot, 1990).

<sup>111</sup> *Tifik* is a cooking place which can be prepared in anywhere by lighting fire with three stones enclosing it.



Figure 3.15. Map showing the large area at the entrance of the village, indicated with green.



Figure 3.16. Individual gathering place in front of Dilber Bingöl's house (June 11, 2018).

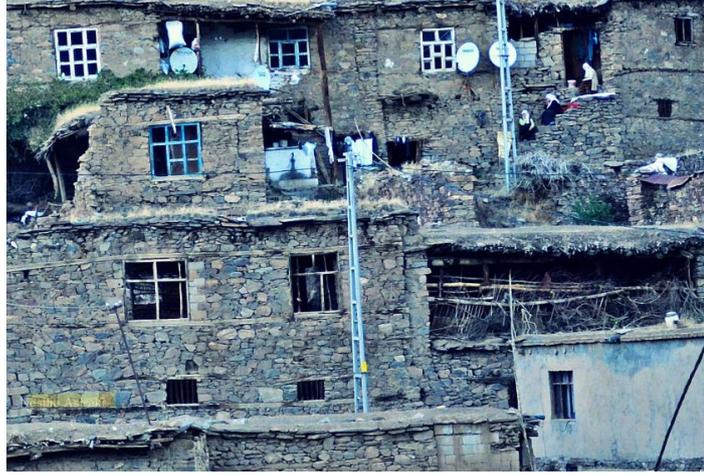


Figure 3.17. Women gathering on a staircase (Nesiho Asiraki, 2011).

### 3.6. Worship Places of the Past

During the field survey in Ahkis and its territory, several churches with similar characteristics are observed. As community of these churches do not live in these villages anymore, they are abandoned or used as haylofts. Most of them are damaged and one of them is almost totally demolished. It is also observed that in most of the villages buildings are constructed adjacent to the churches. In the village, two buildings are determined as worship places. One of them is a church, the other one is a space called *jantün* by the villagers. Close to Ahkis, there are two more churches in the village Beygiri and the hamlet Arpenis (Figure 3.19).

#### 3.6.1. The Church<sup>112</sup>

The church used by the Armenian community, is located just by the old settlement, on the other side of stream bed, close to the main road on a hill in east-west direction. There is a wall enclosing the area of the church. A fence gate on this wall opens into the area by climbing up four stonestairs. The other way to church is from upper level

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<sup>112</sup> The word chapel is even described as a little church in some dictionaries, it is also described as a small building or room part of a large church or cathedral, school, prison, hospital or a private house. According to Hasol, it is a place for worship in a large church dedicated to a saint (Doğan Hasol, Ansiklopedik Mimarlık Sözlüğü, İstanbul: YEM Yayın, 2016).

In this study, mentioned buildings of worship in villages are used as main worship places, not part of a monastery or church so that they will be mentioned as church.

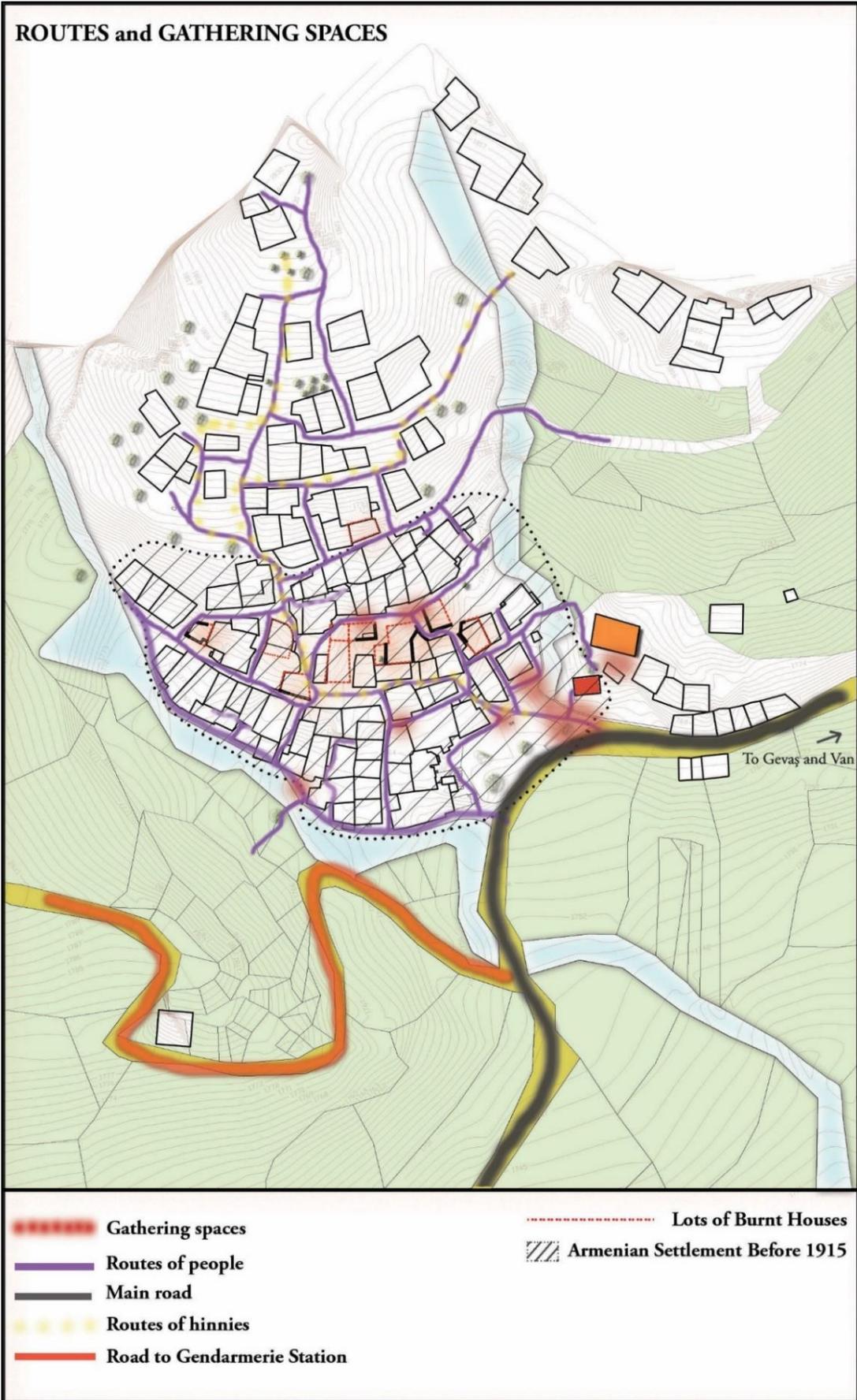


Figure 3.18. Map showing routes and gathering places.

with a small wooden bridge. But this way is more convenient for accessing the mosque located at the back of church on a higher level. With its nine meters length and six meters width, the church is smaller than most of the houses in the village. It has a modest architectural style. Its entrance is on west facade having 1.53 meters height, towards the settlement. It is a rubble stone masonry building having vaulted superstructure covered with earth. It is understood that gravestones were used during construction. These stones are located both outside and inside the church. Also one of them stands independently in front of the entrance. Drawings of cross and some writings exist on these stones. According to Mildanoğlu, it is normal to use gravestones from surrounding while constructing a church<sup>113</sup>. On most of the gravestones names are written solely. However one of them is remarkable with indicating occupation of the person, *Painter Khacho*<sup>114</sup>. (Figure 3.20)

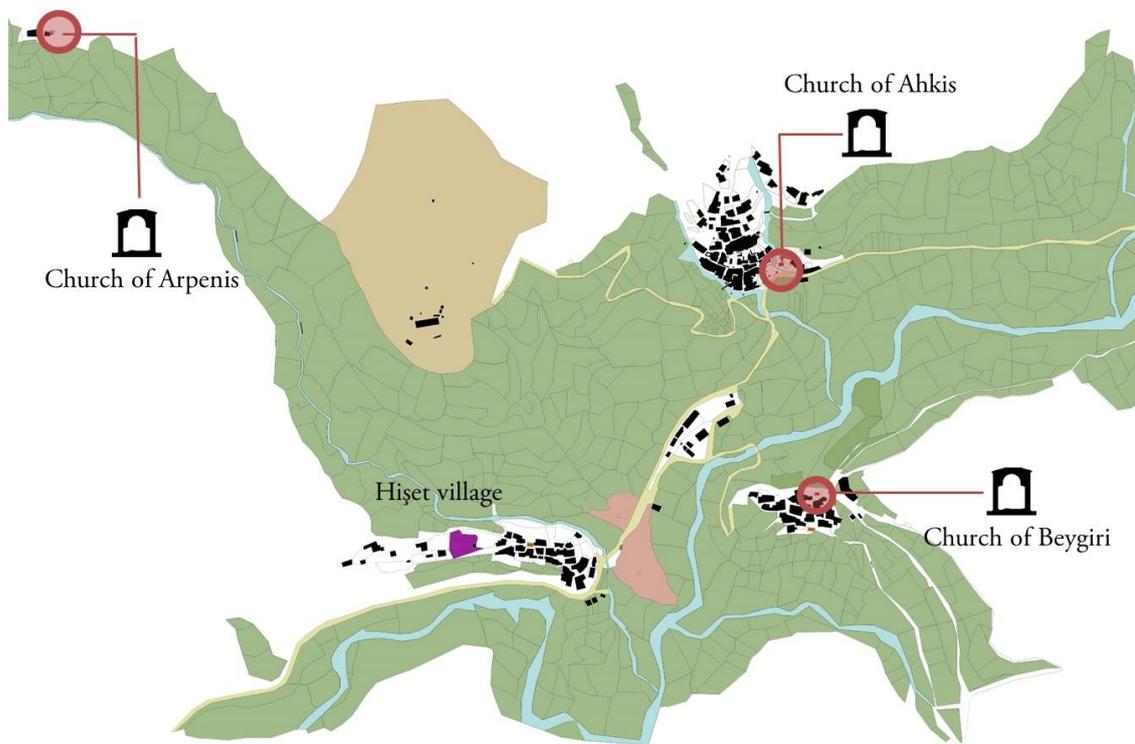


Figure 3.19. Location of churches in adjacent villages of the valley

<sup>113</sup> Interview with Zakarya Mildanoğlu.

<sup>114</sup> It is an Armenian male name.

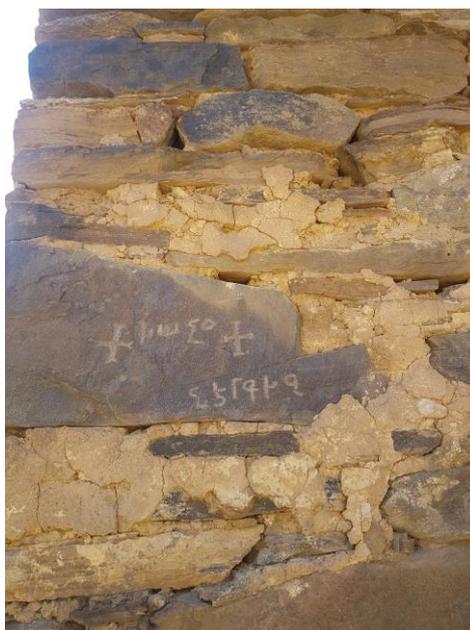


Figure 3.20. Gravestone with the writing “*Painter Khacho*” (September 21, 2017).

Level of ground rises from front facade to rear front and ground level reaches almost to level of roof on north facade. Perpendicular to south facade, there is a ruined wall. Even it is juxtaposed to the front facade it doesn't seem like it is a continuation of it with its level and masonry. However as original ground level is risen in time it is not possible to state a certain opinion about it without an excavation.

Inside the church there exists a single place with an apse and a small room having entrance from the apse (Figure 3.21). There are two arched niches on each two walls. It is understood that interior of the church was plastered. There is 130 cm level difference between apse and nave (Figure 3.22). There are stonestairs right side of the apse. The room takes part on that side and its size is adequate only for one person. Its floor was dugged by treasure hunters. It can be said that this room is a pastoforium. There is a place above in the pastoforium that only one person can lie down. According to Mildanoğlu, these rooms can take place on both sides of the apse or on single side. Generally left one is baptism room. Right one is a clothing place for churchman. Clothes, cross and icons are kept in this room. In recent history, religious paintings and bible were also kept in this place<sup>115</sup>. During the visit to surrounding villages, this kind of rooms were seen in the churches of Mıcgants, Gevaş and Pürünüs, Hizan. Opposite the pastoforium there is an arched niche on apse wall. The church is enlightened by three windows (embrasures).

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<sup>115</sup> Interview with Zakarya Mildanoğlu.

One of them is above the entrance, on west facade, the other two are on east facade, one of them is on apse wall the other is on pastoforium wall. Although the apse has a curvilinear form, external form of the structure is rectangular.

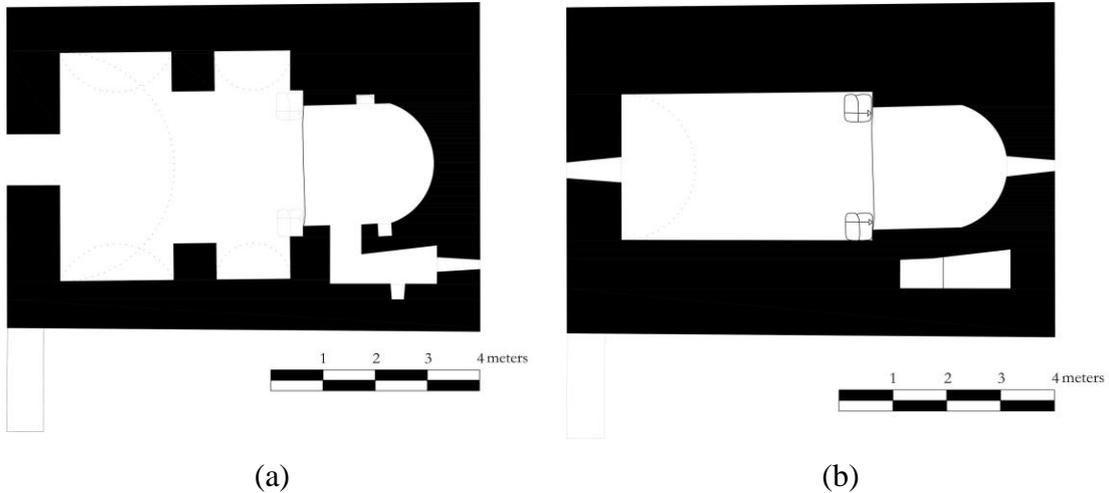


Figure 3.21. (a) Plan drawing of the church. (b) Plan drawing from upper level of the church.

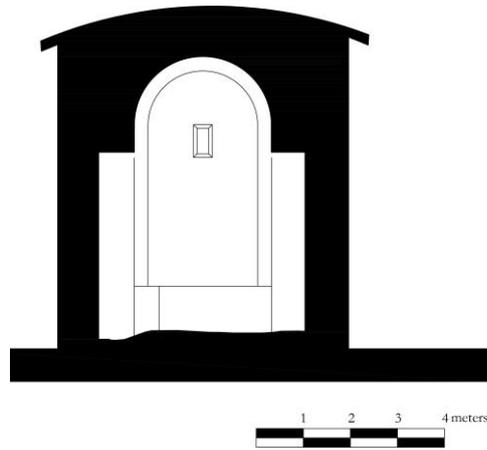


Figure 3.22. Section drawing of the church.

The church is used as hayloft in current state. It was in the possession of one of the villagers, Şahap Yalçın until it was registered in 2015 by Van Board of Protection of Cultural Property<sup>116</sup>. In general, it is accepted as an unfavourable situation for a cultural asset to be in possession of an individual and being given an inconvenient function. However, in this case, it helped the church to be preserved.

<sup>116</sup> Appendix D.

### 3.6.2. Common Architectural Characteristics of the Churches in Territory

In the territory, churches are the most preserved buildings as residential buildings are altered in time. Even it is not the primary concern of this thesis, although it is worthy to study, architectural characteristics of these churches are important to understand the significance of the villages in the past. During the field survey, eleven churches and a monastery are visited without excepting the church of Ahkis. Except the monastery in Pürünüz [Gökçimen], Hizan, the churches are located in close valleys in the same territory (Figure 3.23). Even if they are not preserved completely in their original state, their current conditions enable to make interpretations about the churches in the villages of the territory.

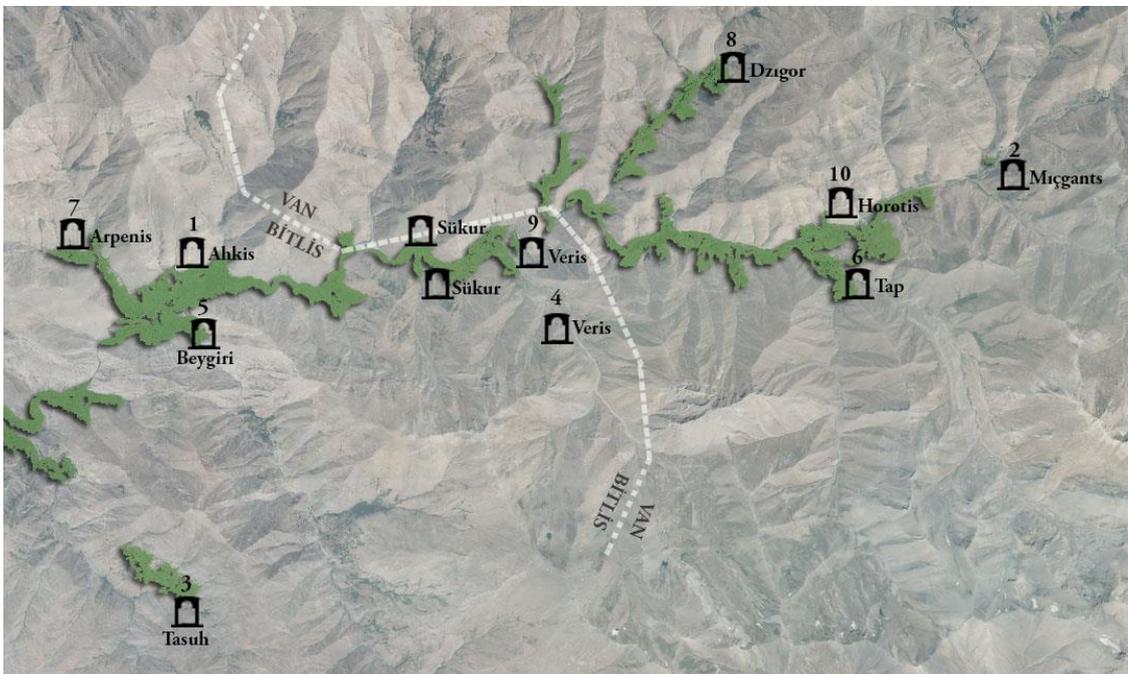


Figure 3.23. Locations of the visited churches (General Directorate of Land Registry and Cadastre, retrieved September 25, 2018).

The churches are all small scale worship places. Most of them are as small as possible, moreover smaller than the houses. This fact can be attributed to remote and isolated location of the villages. Probably the community of these churches were only the inhabitants of the village they are located. When their locations in regard to settlement are examined, it is seen that churches are located near the entrance of the villages in

general (Figure 3.24). Some of them are located right out of the settlement as a separate building. The churches are compatible with the topography like the houses in the villages. They are so similar in terms of architectural characteristics in general. They are all small scale churches with small openings. Even their entrances are low for a person to enter. Original entrances are located on western walls but some of the churches have door additions on southern wall. All the churches have vaulted ceiling and all the roofs are covered with earth. Apses of these churches are generally have curvilinear form except the ones in Beygiri and Mıçgants. However, all the churches are in rectangular form externally. The churches in Ahkis and the one in Mıçgants have pastaforiums (Figure 3.27).

In terms of their construction technique and materials, they are all stone masonry buildings. Some of them have clean-cut stones on their facades. Only in the church of Beygiri, brick material is observed. In Arpenis and Veris church, herringbone technique is observed partially. Stones with Armenian texts or sign of cross on them are seen. Most of these stones were gravestones. Alterations of these churches are also show similarities. Some of them have adjacent mass additions or storey additions. Most of them are used as haylofts. These churches-except the one Pürünüz- have similar architectural characteristics.

The church in Pürünüz has more elaborate interior space. It is located in Hizan. Paritsor Surp Asdvadzadzin Monastery takes place close to Prunts / Pürünüz [Gökçimen] village. Name of the monastery changes according to the sources. It is stated as Paritsor Surp Asdvadzadzin Monastery according to Kévorkian and Paboudjian<sup>117</sup> and the information on the website of Collectif 2015<sup>118</sup>.

T. A. Sinclair mentions it as Baridzorivank<sup>119</sup>. It is stated as Barijorivank by Abdüsselam Uluçam<sup>120</sup>. It is understood that both Baridzorivank and Barijorivank are derived from the words Paritsor and vank<sup>121</sup>. Paritsor was name of the valley which the monastery is located in.

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<sup>117</sup> Raymond H. Kévorkian, Paul B. Paboudjian, *1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler*, (İstanbul: Aras Yayıncılık, 2012), 479.

<sup>118</sup> <https://www.collectif2015.org/tr>.

<sup>119</sup> T. A. Sinclair, *Eastern Turkey: An Architectural & Archaeological Survey, Volume I*, (London: Pindar Press, 1987).

<sup>120</sup> Abdüsselam Uluçam, *Orta Çağ ve Sonrasında Van Gölü Çevresi Mimarlığı-2: Bitlis*, (Ankara: Kültür Bakanlığı Yayınları, 2002), 281.

<sup>121</sup> Vank means monastery in Armenian language.

Beygiri [Kaymaklı] Village



Sükur [Baltacık] Village



Mıçgants [Barışık] Village



Horotis [Anaköy] Village



Dzıgor [Doruklu] Village



Figure 3.24. Location of the churches in the villages (General Command of Cartography, retrieved April 27, 2019).

According to Kévorkian and Paboudjian, it used to have a large land which was managed by a high priest<sup>122</sup>. The church was built in the first half of the 11<sup>th</sup> century<sup>123</sup><sup>124</sup>. In current state, it is altered and part of it is used as a hayloft (Figure 3.25). East wall of the church is partially collapsed (Figure 3.26).



(a)



(b)

Figure 3.25. (a) Photo of the church showing the dome partially. (b) Photo from the narthex which is used as hayloft.



Figure 3.26. East façade of the Paritsor Church (Source: Collectif 2015, 2018).

<sup>122</sup> Kévorkian and Paboudjian, *1915 Öncesinde Osmanlı İmparatorluğu'nda Ermeniler*, 479.

<sup>123</sup> Uluçam, *Orta Çağ ve Sonrasında Van Gölü Çevresi Mimarlığı-2: Bitlis*, 281.

<sup>124</sup> <https://www.collectif2015.org/tr>.

### Sketches of church plans

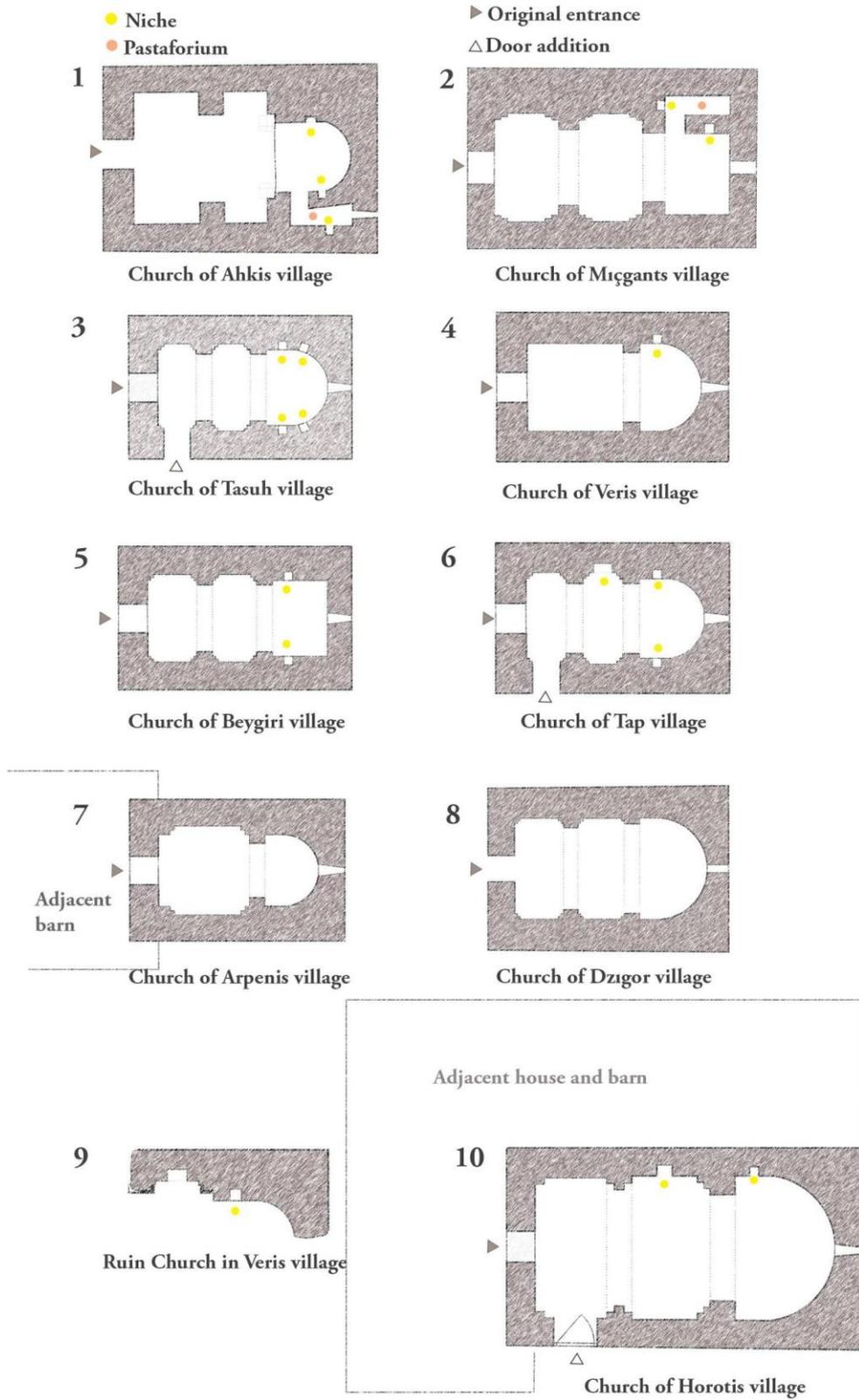


Figure 3.27. Sketches of the church plans.



Figure 3.28. Photos of the churches.



**6** Church of Tap village



**7** Church of Arpenis village

**8** Church of Dzigor village



**9** Church of Veris village

**10** Church of Horotis village



Church of Sükur village

Church of Sükur village

Figure 3.29. Photos of the churches.

### 3.6.3. Mystery of “*Jantün*”

During the field survey in Ahkis, there was a place which was specifically suggested by villagers to see. It was a place at ground floor of Habibe Yalçın’s house<sup>125</sup> used as *qadin*<sup>126</sup> and it was called *jantün* by the villagers (Figure 3.30). They mentioned the place as gathering place of Armenian people. According to them, meetings and weddings used to be made in that place.

“*Jantün*” have 3.5 meters height unlike the other buildings in the village. It consists of a rectangular space which seems like an ordinary building of the village from outside and an apse juxtaposed to it on east side (Figure 3.31). East facade is almost completely below the current ground level. Existence of the apse clarifies the curvilinear form of Habibe Yalçın’s house on upper floors. Rectangular part has two windows and a door on south facade. Entrance is provided by this door. Construction of the ceiling consist of wooden beams carried by wooden posts which is same with the houses. It is observed that ceiling and the posts are rebuilt in late period (Figure 3.32). There is a *tandır* opposite the apse, close to west wall. There are four stone stairs parallel to the apse. There is a window on east wall of the apse. It is almost closed because of ground level outside. There are two niches on north wall of the apse. There is also a niche and stone with a cross on it on west side of the apse platform (Figure 3.33).

At first in consultation with people who know Armenian language, it was thought that the name “*jantün*” could mean life-house as “*jan*” means life and “*tun*” means house in Armenian language. Then with the help of research on Armenian churches, the term *jamatun* or *jamadun* came in view. *Jamatun* is a structure juxtaposed to a church on west side which is common to Armenian churches. This space shows up in late 12<sup>th</sup> century. Word meaning of *jamatun* is church-house. *Jam* means church and *tun* means house as stated before<sup>127</sup>. Apparently “*jantün*” does not have the common spatial characteristics of *jamatuns* however it could be altered in time or the term “*jamatun*” could be used in a different way in the region. As the name *jantün* is being known by the villagers it should be a name from the past. It is difficult for villagers to learn the word from outside in that isolated village. Even there is no evidence it doesn’t seem possible to get the word from

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<sup>125</sup> Appendix A.7.

<sup>126</sup> It means hayloft in Kurdish.

<sup>127</sup> Yalçın Karaca, “*Doğu Anadolu Bölgesi Hıristiyan Dini Mimarisinde Jamatun Yapıları*” (Y.Y.Ü. Sosyal Bilimler Enstitüsü Yayınlanmamış Doktora Tezi), Van, 2004, 46-51.

them, it should be considered that a group of Armenian experts have visited the village a few years ago<sup>128</sup>.

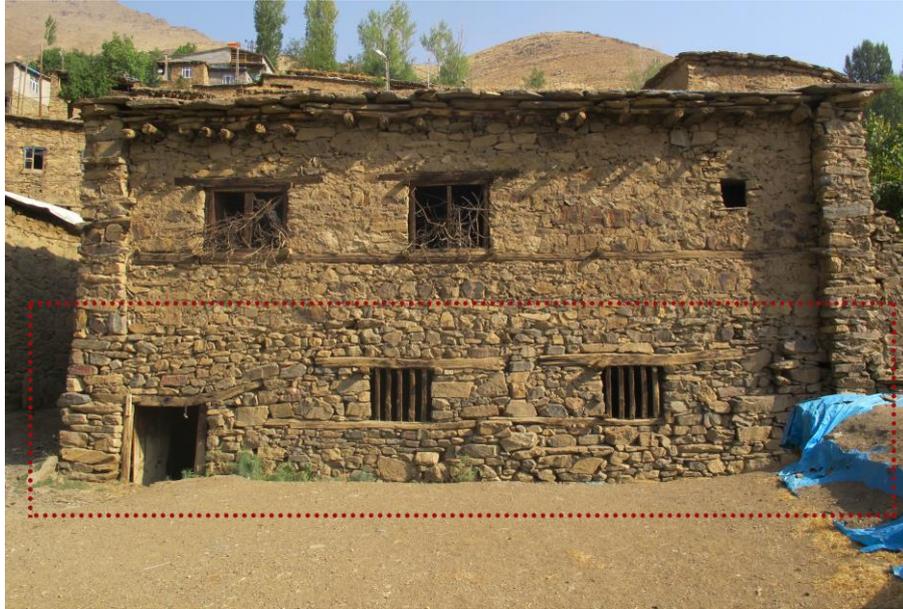


Figure 3.30. South façade of *jantün* (September 22, 2017).

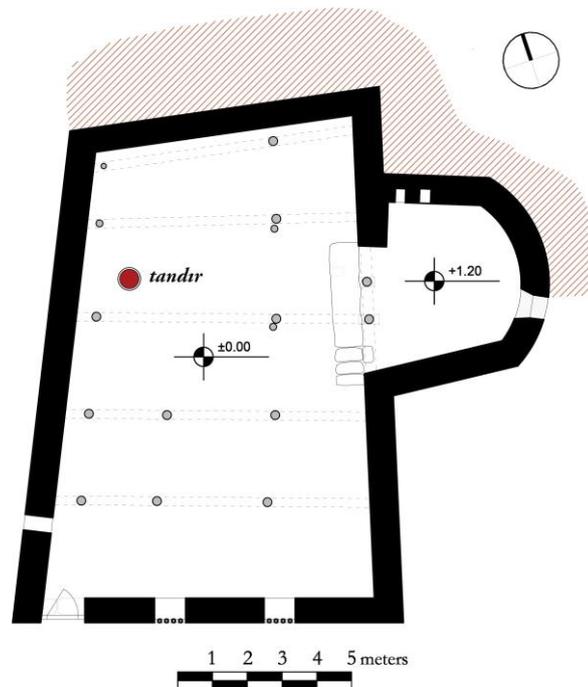


Figure 3.31. Plan drawing of *jantün*.

<sup>128</sup> Interview with Şahap Yalçın.



(a)



(b)

Figure 3.32. (a) Usage of *jantün* as a hayloft (September 22, 2017) (b) Apse shaped part of the *jantün* (September 22, 2017).



(a)



(b)

Figure 3.33. (a) Niche and a stone with a cross on it (September 22, 2017). (b) Niches in the apse shaped part of the *jantün* (September 22, 2017).

Apart from its name and its origins, according to its spatial characteristics, some questionable interpretations can be made. Existence of apse moreover located on east side shows that it was a worship place for Armenians before 1915. A stone with a cross on it also supports this. Another element to interpret in *jantün* is tandır. Tandır in a worship place is not a common thing. This can be associated with two possibilities. Structure which the apse was part of demolished and rectangular part was built after the apse. Or tandır was there from the beginning and *jantün* was not a common worship place. It was also a gathering place for the community. So that tandır was used for heating and maybe cooking. Thus, Matossian and Villa mentions some special worship places of Armenian tribes. These can be a sacred tree in the cemetery, a sacred hearth or a chapel at the corner of a house. It is indicated that these places can be in an inhabited house which is believed

to be auspicious or an abandoned one which is ancestral. It is stated that newlyweds used to come to these places to wish a happy house after the ceremony in the church<sup>129</sup>.

### 3.7. Cultural Landscape and Cultural Practices

The valley of Ahkis should be considered with its landscape as it has a significant role related to formation of the settlement and daily life practices. Settlements in the territory are located near water resources mostly on hillsides. Considering the territory as a whole, it consists of valleys between mountains and villages located by the tributaries of the brooks (Figure 3.35, 3.36). Rest of the lands are pastures and rocky areas.

In Ahkis, life is embodied around production processes which are means of existence of the village. These productions can be classified as husbandry and agricultural activities. According to interviews with locals, until 1990s wheat and other types of grain were being growed in the fields and flour was being produced in the common flour mill of the three villages. Apart from this flour mill, there used to be another one which is mentioned in narratives of the locals as *Aşe Gulu*<sup>130</sup>. It was located on the path way to Arpenis and belong to an Armenian woman called *Gulu* (Figure 3.35). Today, the wheat fields are used for growing hay to feed cattle and part of them are used as vegetable gardens. It is understood that agricultural activities decreased in time while husbandry is maintained.

Production processes in Ahkis are directly related to climatic factors and daily cycle of animals according to the seasons. Therefore, it is necessary to understand their change of location during a year. In addition, periods of collecting fruit and vegetables are important in this process.

The most active seasons are spring and summer in terms of production activities, when conditions become appropriate for working. At the beginning of this period, both small cattle and cattle stay in the village. Villagers milk their animals at 4:30 or 5 o'clock in the morning and bring the milk to their houses. Women boils the milk for making yoghurt, cheese, cottage cheese or cream. Afternoon, men do the field work (Figure 3.34). Women do housework. At 6 or 6:30 they again go for milking their animals and bring the milk to house. About May, most of the important activities related to husbandry starts. It

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<sup>129</sup> Susie Hoogasian Villa and Mary Kilbourne Matossian. *1914 Öncesi Ermeni Köy Hayatı* (İstanbul: Aras Yayıncılık, 2006), 33.

<sup>130</sup> Story of *Aşe Gulu* is mentioned in 2.5.3.

is called *beri*. When spring comes, small cattles of the village are taken by shepherds to highlands away from the village where animals are pastured. It continues till autumn, about october. Shepherds look after the animals during this time. There were six hundred animals in the flock at the time when field survey was executed (Figure 3.37). They know every animal one by one and to whom it is belong to. During this period, men of the village accompanies the shepherd for two days in turn.

*Beri* is the name of the activity which villagers, mostly women<sup>131</sup> go everyday to milk their animals. Shepherd brings the herd to a land appropriate for them to milk. This meeting place can change according to circumstances. Generally, Ahkis' place for *beri* is a locality called Kursu<sup>132</sup>. It takes one and a half hour from Ahkis to Kursu on foot. Some of the women go to *beri* by hinnies. The way to *beri* is a narrow path (Figure 3.38). Women carry their pots with them to put the milk in it. Every time, one of them brings meal for the shepherd. When villagers and shepherd meet in the place, they steep tea on a *tifik* and shepherd eats his meal with it. After that shepherd sits on a stone with a back called *taht* (throne). Villagers sit in front of him. The animals are put in train and start to pass by them (Figure 3.39). When a villager sees her/his animal he or she catches it and starts to milk. In this way, all the herd is milked. Villagers with their milk in their pots then go back to the village. This is repeated twice in a day in spring-summer and once a day in autumn when the animals don't have that much milk.

In summer, about July, villagers go to upland and stay there for about two months. Upland of Ahkis is called Asirak (Figure 3.40, 3.41). Villagers live in tents in upland. Not every member of a family goes to upland. Some of them stay to do the works in the village. This is the time that villagers and animals are staying together in the same place where it is appropriate for the animals to grass.

When upland season is finished, villagers come back to Ahkis. *Beri* activity goes on for a while once a day until October. Colors of the village start to become yellow and orange. Green starts to disappear. That is time for drying fruits and vegetables. These are tomato, green bean, broad bean, pear, apple, walnut, plum, apricot and etc. Earth roofs of the houses are used for this drying process (Figure 3.42).

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<sup>131</sup> Men also go to *beri* even women are predominate.

<sup>132</sup> During the field survey villagers were obliged to meet the shepherd at a place below Kursu for security purposes.

September and October are the months for collecting walnut and pear. Especially walnut is a valuable product of the region. In more recent times, walnut was used to buy the things such as flour, sugar and oil<sup>133</sup>. It is seen that; walnut was always a valuable product of the village that there are some old walnut trees inherited from Armenians (Figure 2.20). In this period people start to set up their heating stoves.

When winter comes, most of the time in Ahkis is spent in enclosed spaces. Activities become slack. All the animals stay in barns during winter. Villagers come together in their houses and sometimes men come together in *kahve* or condolence house. At the end of March, when snow melts this cycle starts again.

Apart from these main production activities, daily life practices are also closely related to the landscape. Before the establishment of waterworks villagers used to have bath by the stream bed. They were doing laundry again by stream bed until quite recently.

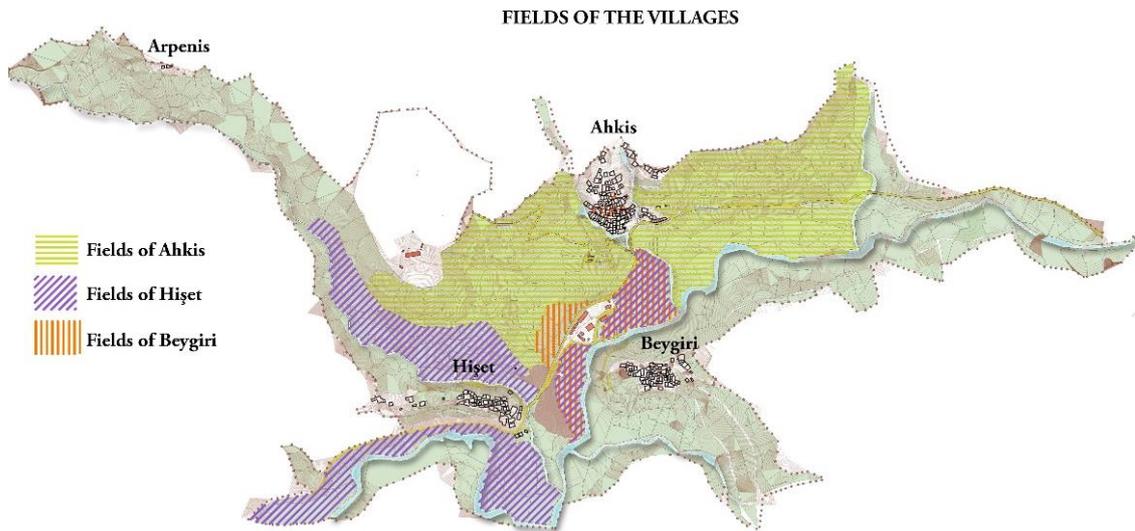


Figure 3.34. Ownership of the fields according to the villages.

<sup>133</sup> Interview with Şahap Yalçın.

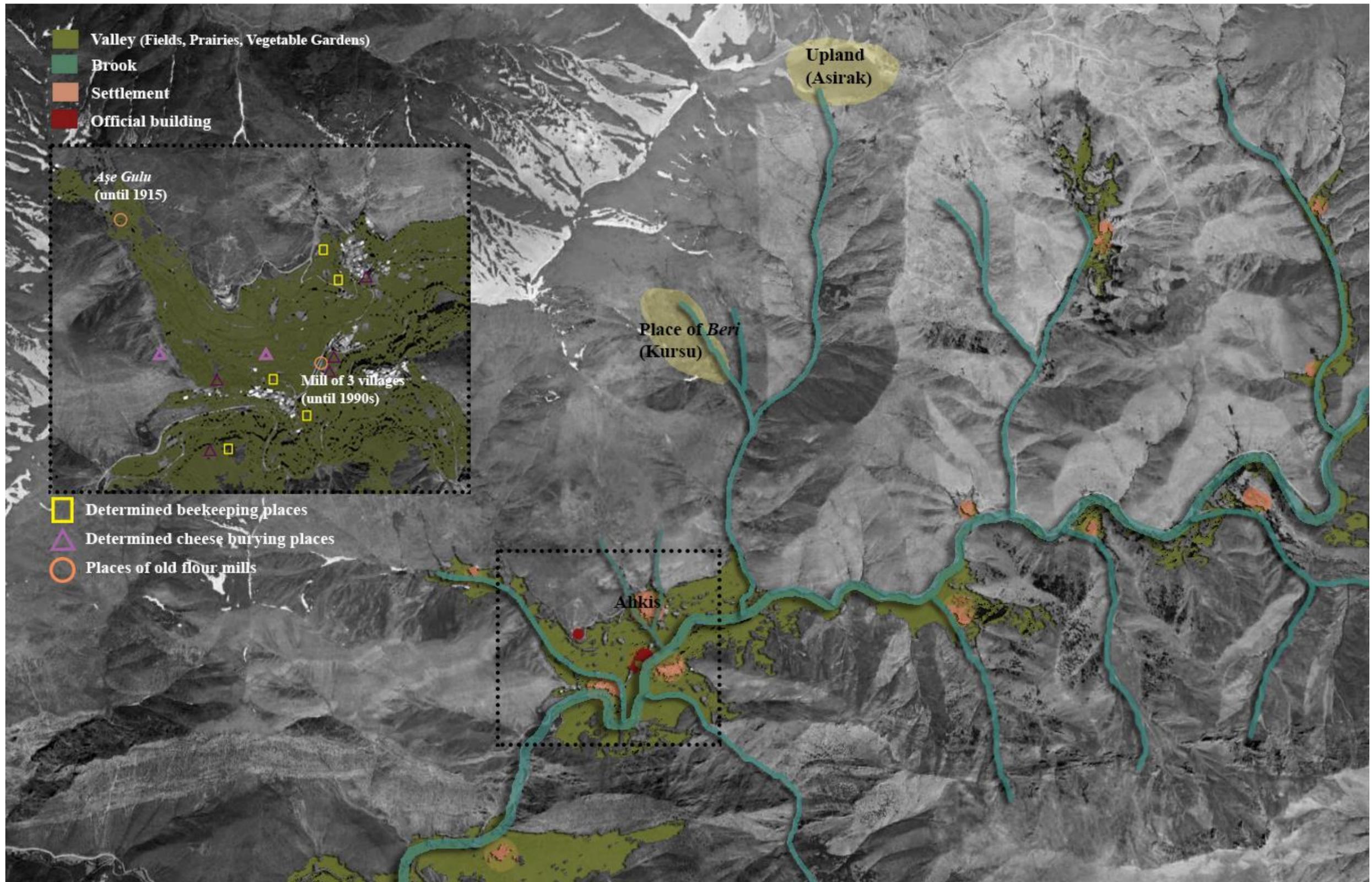


Figure 3.35. Map showing basic features of cultural landscape and the places related to production activities (Google Earth, retrieved May 16, 2019).

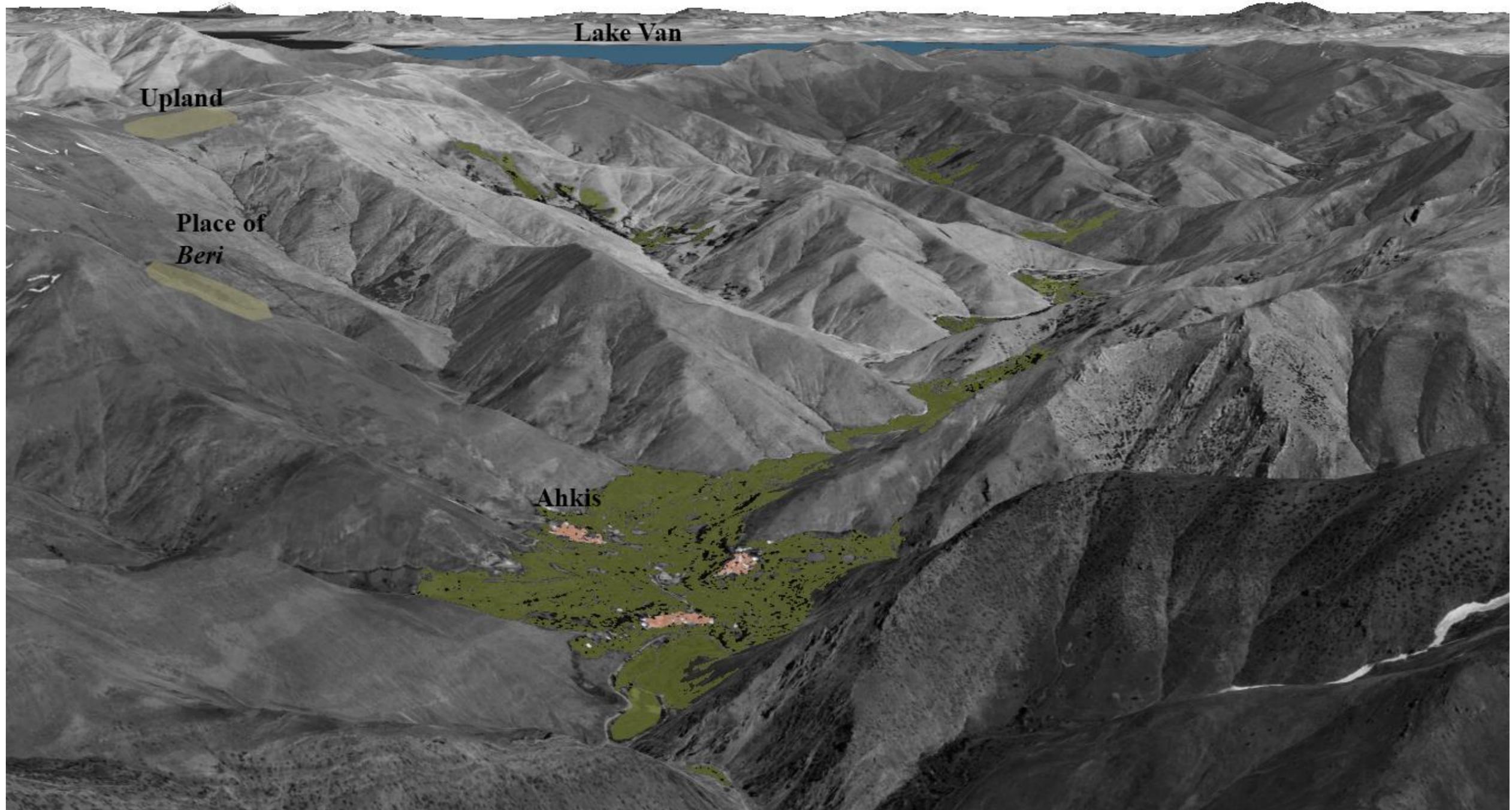


Figure 3.36. Map showing the location of *beri* area and upland Asirak (Google Earth, retrieved May 16, 2019)



Figure 3.37. The flock (September 26, 2017).



Figure 3.38. The narrow path to the place of beri (September 26, 2017).



Figure 3.39. *Beri* (September 26, 2017).



Figure 3.40. The way from Ahkıs to Asırak (Google Earth, retrieved August 13, 2018).



Figure 3.41. Photo of Asırak, taken 10 miles away from. (Nesiho Asıraki, 2012)



(a)



(b)

Figure 3.42. Drying fruits and vegetables on earth roofs. (a) September 21, 2018. (b) September 21, 2018.

## CHAPTER 4

# UNDERSTANDING VERNACULAR ARCHITECTURE OF AHKIS

In this chapter, settlement characteristics and spatial organization of the dwelling units is analyzed. First, it is aimed to present how the settlement pattern has changed from past to present. After that, morphological characteristics of the settlement is presented through building groups. Then architectural characteristics of the dwelling units are explained with their own territorial terminology. Dwelling units are classified as units for animals and houses according to their basic functions. After presenting general characteristics, these dwelling units are discussed in terms of daily life practices, family structure, changing requirements and comfort conditions. At last it is attempted to review the settlement in comparison to the old Armenian settlement before 1915 through sources depending on oral history studies related to the immediate territories.

### 4.1. Settlement Pattern since 1915

Transformation of the built environment in Ahkis could solely be examined back to just before 1915 because of the limitedness of the sources. In the scope of this study, about the earlier times it can only be said that there used to be living in the village at least in 15<sup>th</sup> century based upon the oldest gravestone found in the village dated 1451<sup>134</sup>. Considering the changes and sprawl of the settlement from past to present, built environment of the village went roughly through five periods since immediately before 1915. The story of the village's built-up area is more or less similiar with the other old Armenian villages in the valley, *Geliye Ahkis*<sup>135</sup>. Ahkis is just one of the old Armenian settlements in the territory having similar settlement pattern with the other villages.

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<sup>134</sup> Figure 2.20, Chapter 2.

<sup>135</sup> *Geliye Ahkis* means Valley of Ahkis.

According to the oral interviews, before 1915, Armenian community was living on the land which starts with the building groups of the lowest part up to the building group of Yılmaz family. Higher part was the cemetery of the Armenian community.<sup>136</sup>

In the period after 1915, Kurds migrate to Ahkis and settle the place called *Qışle* in common narratives of the locals. It is located west side of the main settlement, on the other side of the stream bed. According to interviews, *Qışle* is the first place where they settle at first thinking that Armenians would come back. One of the interviewers stated that Kurds settled existing buildings in *Qışle*, which were haylofts of the Armenian community.<sup>137</sup> Today, ruins of these buildings still remain (Figure 4.1).



(a) (b)  
Figure 4.1. (a) View of *Qışle* from upper parts of Ahkis (June, 2017). (b) Ruins of *Qışle* (June, 2017).

After decades in *Qışle*, when the villagers from Os and Qundus ensure that Armenians will never come back, they start to settle their dwellings. During the interviews with the villagers, many of them stated that their houses were built on remnants of Armenians' houses. There is a common narrative about old owners of the houses and therefore the village. Most of the villagers are conscious that Ahkis was an Armenian settlement in the past. After 1915, when predecessors come to Ahkis, the houses were in ruin condition and they build houses on the places of the old houses by using existing walls<sup>138</sup>. Therefore, this part of the village has at least a two-layered pattern.

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<sup>136</sup> See Chapter 2, 2.5.3.3.

<sup>137</sup> Interview with Ahmet Bingöl.

<sup>138</sup> Interview with Şahap Yalçın, Ethem Kabay, Habibe Yalçın, Naciya Ayaz et. al

Today, on the upper levels of the settlement, number of building groups with multiple dwellings starts to decrease. There exists a more dispersed and singular pattern. This is the third period of the settlement in Ahkis. After 1960, villagers need to build more dwellings for themselves and also their cattle. They remove the gravestones of Armenian community and built on the land of the cemetery. Gravestones can be observed in different parts of houses in the village (Figure 4.3). With regard to the narratives, the Armenian cemetery was on the upside of dwellings of Yılmaz family and Naciya Ayaz. Most of the interviewers referred to the twin stones to define the area of old cemetery.

In this part of the settlement, existence of buildings which are used for only animals and husbandry should be remarked. This situation stemmes from separating these units from the houses. It is observed that number of units for only animals are almost equal to number of the houses in this part of the settlement. These units for animals are sometimes belong to the inhabitants who lives in lower part of the village.

In 1970s the settlement continues to enlarge on east side of the settlement where the church and the mosque is located. Some of them are located on both sides of the road to Gevaş and some of them are located on upper parts of the church and mosque dispersedly. These dwellings are mostly built with traditional material. Nevertheless, some of them are built as reinforced concrete.

Away from the settlement, on east side, there are several houses in ruin condition. This settlement is called *Beroj* which means sun-soaked. These houses were built after 1970 because of the fertile field around it (Figure 4.4, 4.5).

## **4.2. Settlement Characteristics**

Throughout the study, built-up area of Ahkis is aimed to be surveyed as a whole. However, the old settlement is focused on due to the fact that it is the oldest-known residential area and enables comparisons between two different cultures. The dwelling units in the focal are measured and examined in detail. Upper part of the settlement and recently built parts are externally surveyed and some of them are roughly measured.

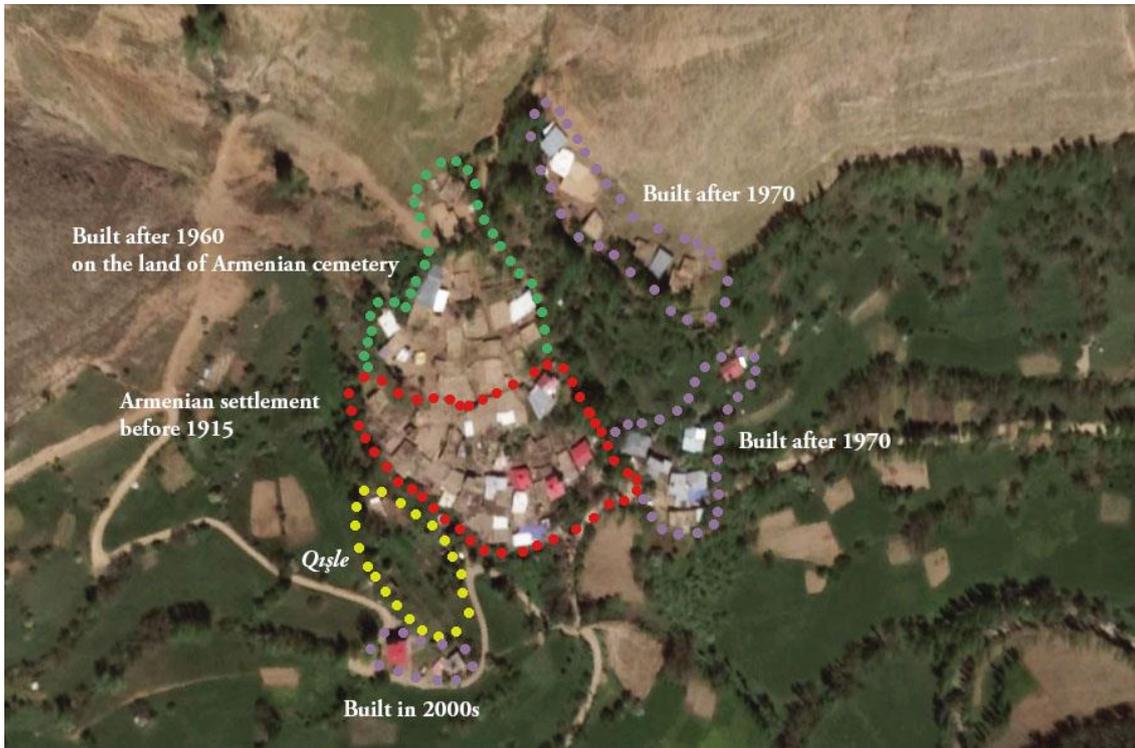


Figure 4.2. Settlement according to periods (Google Earth, retrieved April, 2019).



(a)

(b)

Figure 4.3. (a) A gravestone used as floor covering: Յ Ի ՍՈՒՍ ՔՐԻՍՏ ՈՍ Ի ԹՎ ՌՃ (1651)- Jesus Christ, year 1651 (September ,2018). (b) Gravestone on the facade of a house: ...year 1741... (September, 2018).



Figure 4.4. Location of Beroj (Google Earth, retrieved March 19, 2019).



(a)



(b)

Figure 4.5. Ruins in Beroj (a) June 25, 2017. (b) June 25, 2017.

In this part of the built-up area, it is possible to observe clustered dwellings rather than the individual buildings. These building groups are generated by juxtaposed buildings. They sometimes consist of several dwelling units of different inhabitants and in some cases a building group generates one dwelling unit of a family<sup>139</sup> (Figure 4.6, 4.7). There are four building groups that include dwelling units of different families. Especially the building groups which spread on a large area have complicated presence. Entrances from different levels and facades, connection between units, common walls

<sup>139</sup> Dwelling unit of Naciya Ayaz and house of Faysal Bingöl (Figure 4.6 and 4.7).

between different levels originate this complexity. There also exist single dwelling units which are not part of a building group.

First, these building groups are examined to understand how do individual units come together and generate the form of the settlement. This examination shows the morphological characteristics and relations with topography of the building groups. The units are evaluated through their ownership whether they are abandoned or commonly used by other villagers.



Figure 4.6. Dwelling unit of Naciya Ayaz (September 15, 2017).



Figure 4.7. Abandoned dwelling unit of Faysal Bingöl (September 20, 2017).

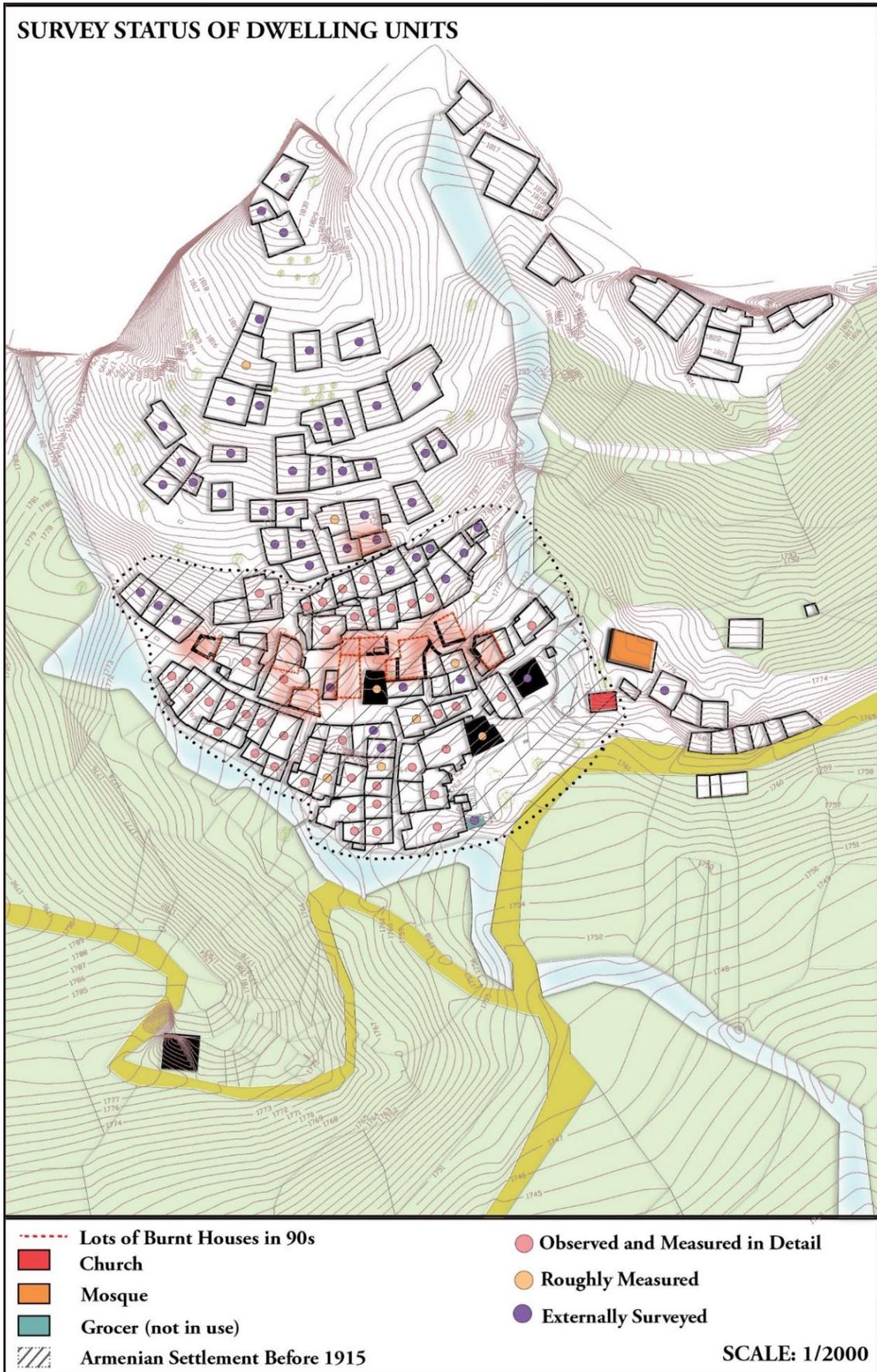


Figure 4.8. Survey status of the dwelling units.

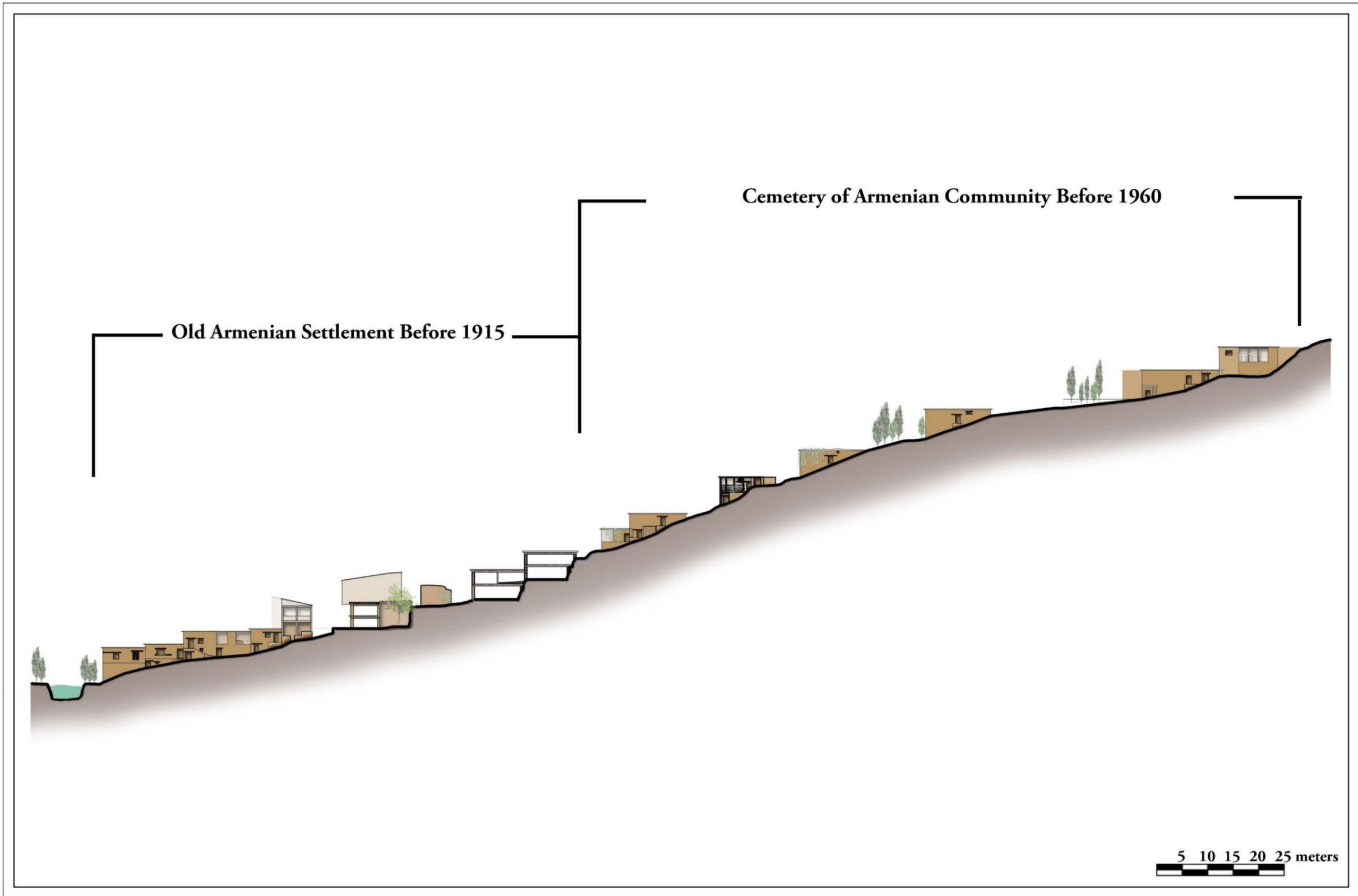


Figure 4.9. Section drawing of the village.



Figure 4.10. Location of examined building blocks and selected dwellings.

#### 4.2.1. Building Group No. 1 (Kabay, Yalçın and Bingöl Families)

This group takes place at the lowest level of the village, by the stream bed at a point where the main road is connected to Ahkis. The structures sit on four different levels from south to north (Figure 4.11). There are six dwelling units belong to four different families (Figure 4.12). Abandoned units are being used by the other families. The building group is altered more than once in time.

One of the buildings is a reinforced concrete building (no. 6) It is constructed in 2013 on the lot of the old one. There also exist additions juxtaposed to structures for outer *tandır* places. In addition, there exist a disused grocer juxtaposed to Gulbari and Ethem Kabay's dwelling who are the owners of it.

Except one (building no.2), all the entrances are independent for every storey which is possible through level difference (Figure 4.13). The structures are juxtaposed to each other in two directions although south-north direction is more distinct. It is observed that, if possible, structures were built with common walls (Figure 4.14). Construction order can be observed through wall connections and remained openings between two buildings (Figure 4.15). For this building group, it is observed that former dwellings were the top ones.

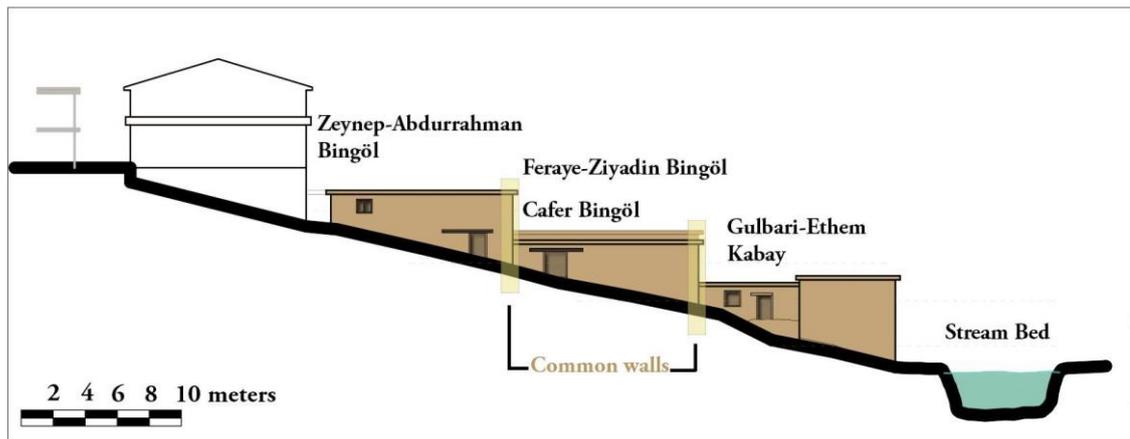


Figure 4.11. Section diagram of building group no. 1.

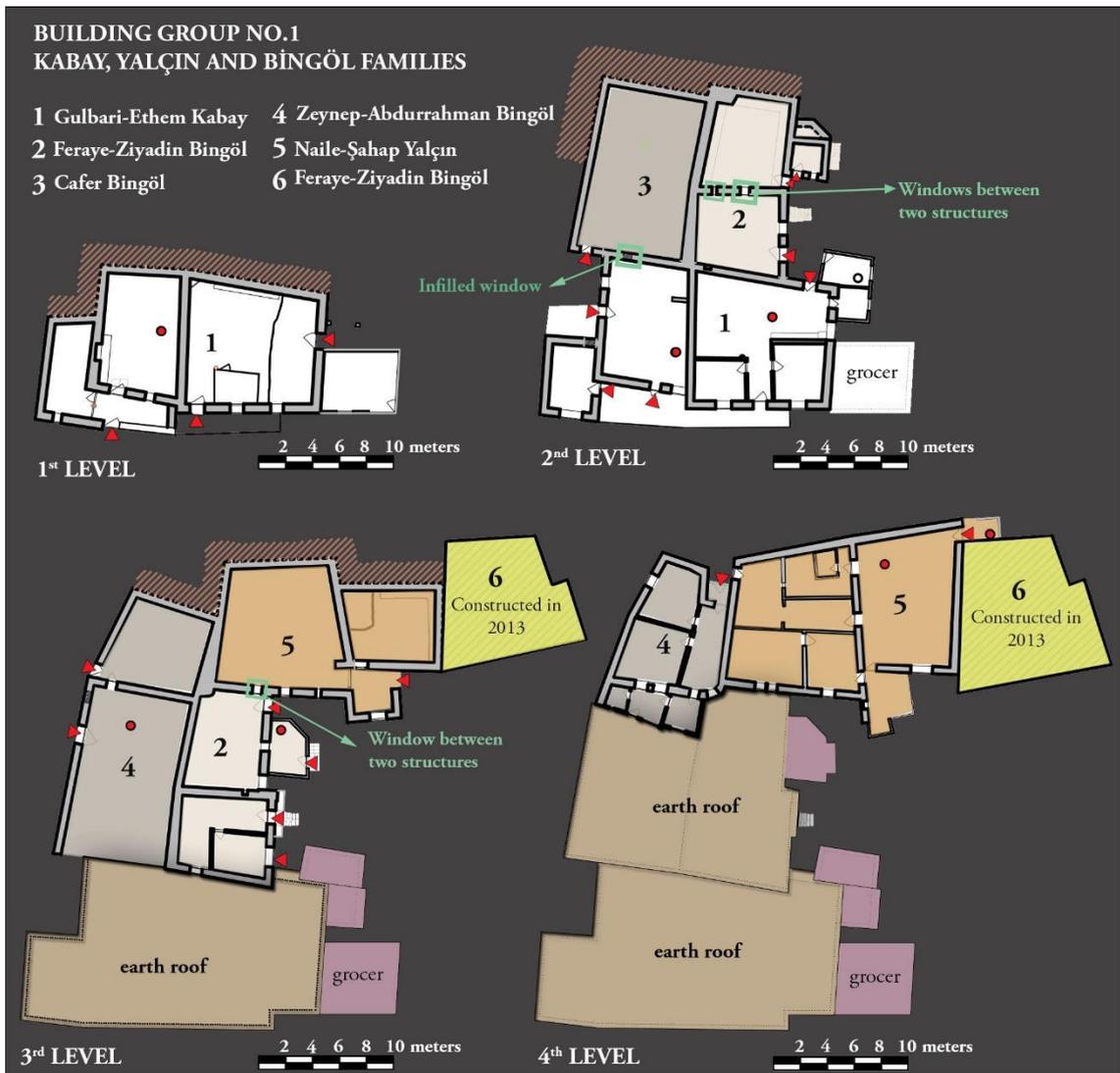


Figure 4.12. Plan drawings of building group no. 1.



(a)



(b)

Figure 4.13. (a) View from upper level of No. 5 (September, 2017). (b) View from roof top No. 4 (September, 2017).



(a)



(b)

Figure 4.14. (a) Window between number 2 and 5. This photo also shows the connection between main walls of two structures (September, 2017). (b) Window between the structures of no 2.



(a)



(b)

Figure 4.15. (a) Wall connection between upper floor of no. 1 and no. 3. (b) Infilled window between no. 1 and no. 3 (June 2018).

#### 4.2.2. Building Group No.2 (Bingöl, Yıldırım and Subaşı Families)

This building group also takes place by the stream bed near the previous one. This complex group of clustered structures settles on five different levels (Figure 4.16). The buildings are juxtaposed to each other both in south-north and east-west direction. It is difficult to determine the construction order solely through visual analysis (Figure 4.17). According to traces it can be stated that the group is constituted both from top levels to lower and vice versa. Specific characteristic of this group is its alleys which are formed by additions and extensions of the spaces (Figure 4.18).

Most of the buildings are two storied. There is one with three storeys (no. 8) and there is also one that built with reinforced concrete on a two-storied stone masonry (no. 9). It has four storeys and an attic in total.

Even this group consists of lots of units, most of the buildings in this group are abandoned. There are only three dwellings which are actively in use currently. The other units are either not in use or used by the villagers who needs a place for storage.

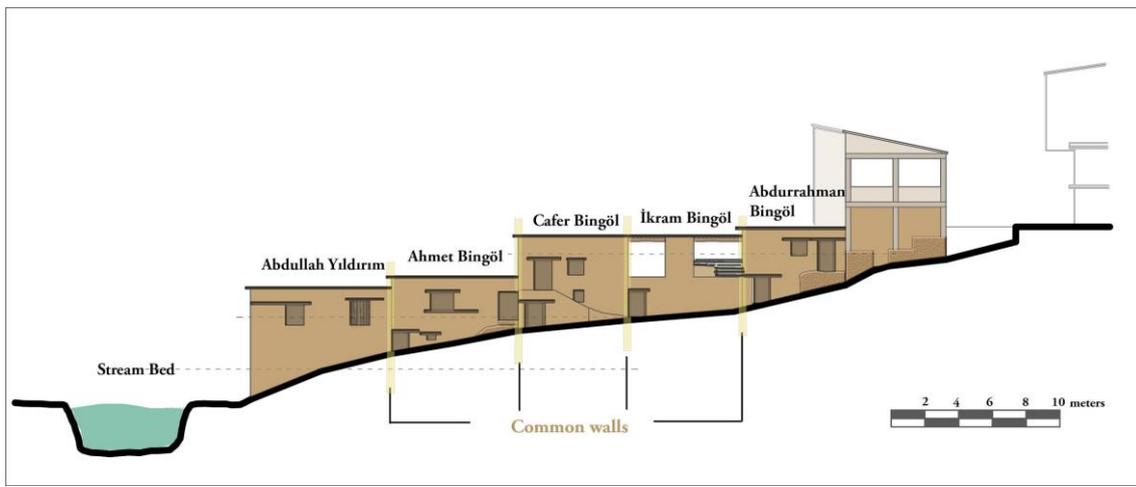


Figure 4.16. Section diagram of building group no. 2.



(a)



(b)

Figure 4.17. (a) View from building group 1 (September, 2017). (b) View from building group 3 (September 2017).



(a)



(b)

Figure 4.18. (a) Alley between the structures of no. 2. (b) Alley between no. 2 and no. 4 (September, 2017).



(a)



(b)

Figure 4.19. (a) Window opening between the structures of no.5 (b) Window opening between the structures of no.2 (September, 2017).



(a)



(b)

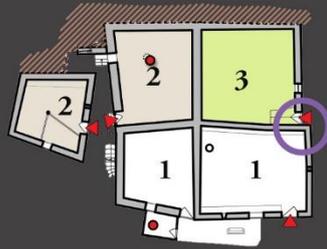
Figure 4.20. (a) Infilled door between no.2 and no. 6. (b) Opening between no. 2 and no. 6 (September, 2017).

BUILDING GROUP OF  
BİNGÖL, YILDIRIM AND SUBAŞI FAMILIES

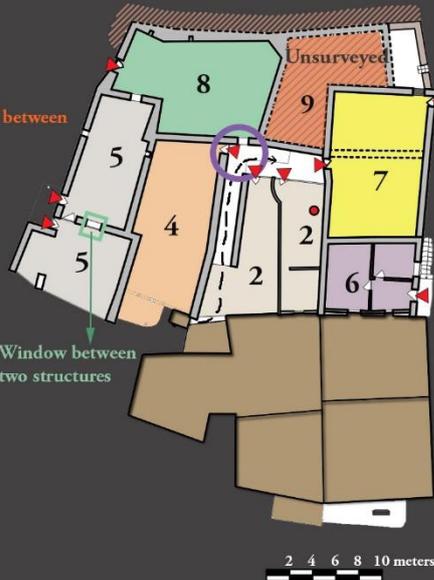
○ Wall connections as a trace of construction order

- 1 Abdullah Yıldırım
- 2 Dilber-Kemal Bingöl
- 3 Ahmet Bingöl
- 4-5 Dilber-Kemal Bingöl
- 6 Cafer Bingöl
- 7 İkrâm Bingöl
- 8 İsa Subaşı
- 9 Maruf Bingöl

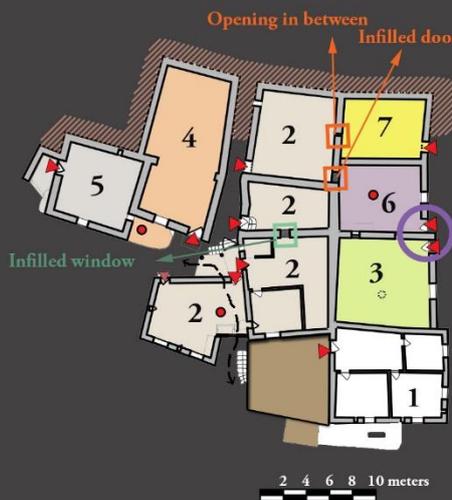
1<sup>st</sup> LEVEL



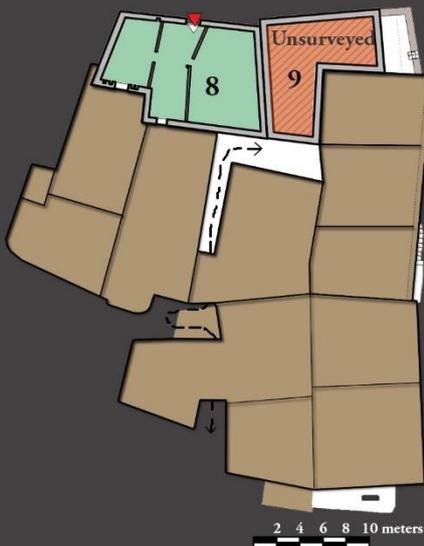
3<sup>rd</sup> LEVEL



2<sup>nd</sup> LEVEL



4<sup>th</sup> LEVEL



5<sup>th</sup> LEVEL



Figure 4.21. Plan drawings of building group no. 2.

### 4.2.3. Building Group No.3 (Bingöl-Yıldırım-Kabay Families)

This building group is formed by structures which mostly come together in east-west direction (Figure 4.22). It settles on three different levels on north-south direction (Figure 4.23). Most of the units in this group are not in use in current state. There are only two houses which are still being inhabited. One of them is regarded as one of the oldest houses in the village even it has been altered in time, and the other one is constructed with reinforced concrete on a single storied stone masonry in 2016 (building no. 1). Some units are abandoned and the other parts are used for husbandry by the villagers of neighboring building groups (Figure 4.24).

Considering the traces and inadequate additions that occurs through changes, it is understood that some of the structures at the lowest level are constructed later than the upper part.



(a)



(b)

Figure 4.22. (a) Dwelling unit of Bingöl family in building group no. 3. (b) Units for animals in building group no. 3 (September, 2017).

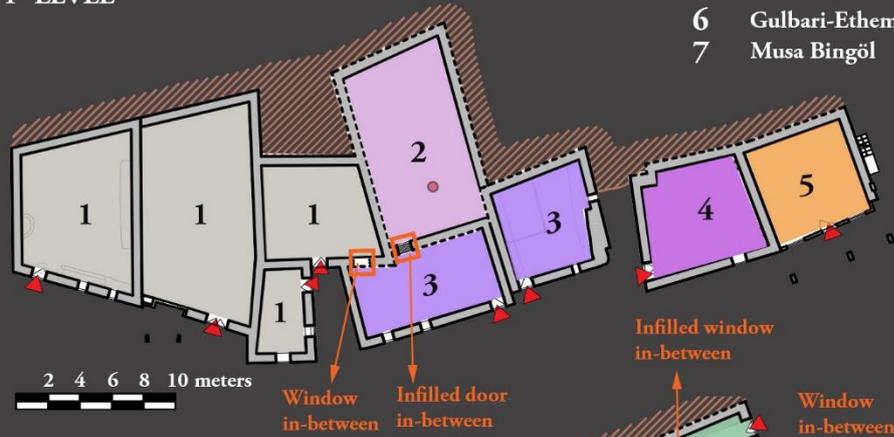


Figure 4.23. General view of Building group no. 3 (September, 2017).

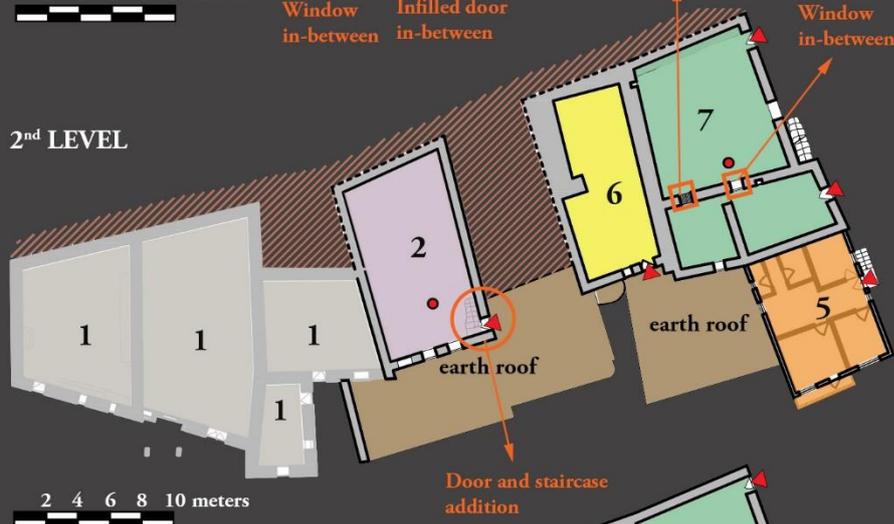
**BUILDING GROUP OF  
BİNGÖL, YILDIRIM AND KABAY FAMILIES**

- 1 Medine-Zeydin Bingöl
- 2-3 Abdullah Yıldırım
- 4 Common Use
- 5 Vahdet-Şehriban Kabay
- 6 Gulbari-Ethem Kabay
- 7 Musa Bingöl

1<sup>st</sup> LEVEL



2<sup>nd</sup> LEVEL



3<sup>rd</sup> LEVEL

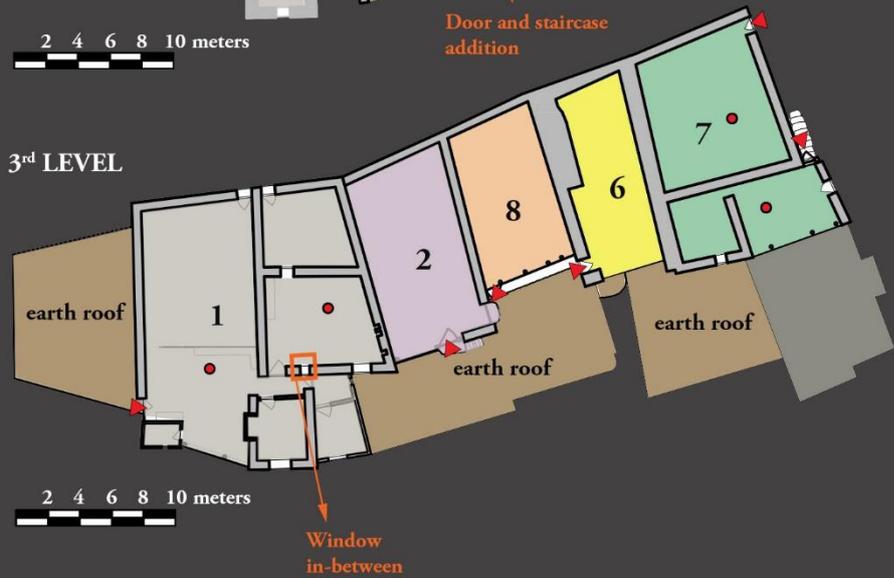


Figure 4.24. Plan drawings of building group no. 3.

#### 4.2.4. Building Group No.4 (Yılmaz Family)

This building group settles at uppermost level of the old Armenian settlement. Inhabitants of this block are members of Yılmaz family except Şaheste Yalçın and her family who live in one of the houses of Yılmaz family temporarily. The block consists of adjoining structures parallel to slope on two different levels (Figure 4.25). Connections between structures is significant characteristic of this group. This connectivity is provided by the doors between masses. It can be stated that sometimes it is almost possible to enter from one side of the block and exit from the other side. This connectivity is related to common use of the buildings. Owners of the buildings, Hayrettin, Fazıl, Selim, Salih, Hakkı are all brothers and this fact enables common use which is already exists in the village (Figure 4.26).



(a)



(b)

Figure 4.25. (a) (b) View from top roof of the group no. 4 (September, 2017).



(a)



(b)

Figure 4.26. (a) Connected *guvs* of Yılmaz family. (b) Connected *guvs* of Yılmaz family bearing on rocky ground (September, 2017).

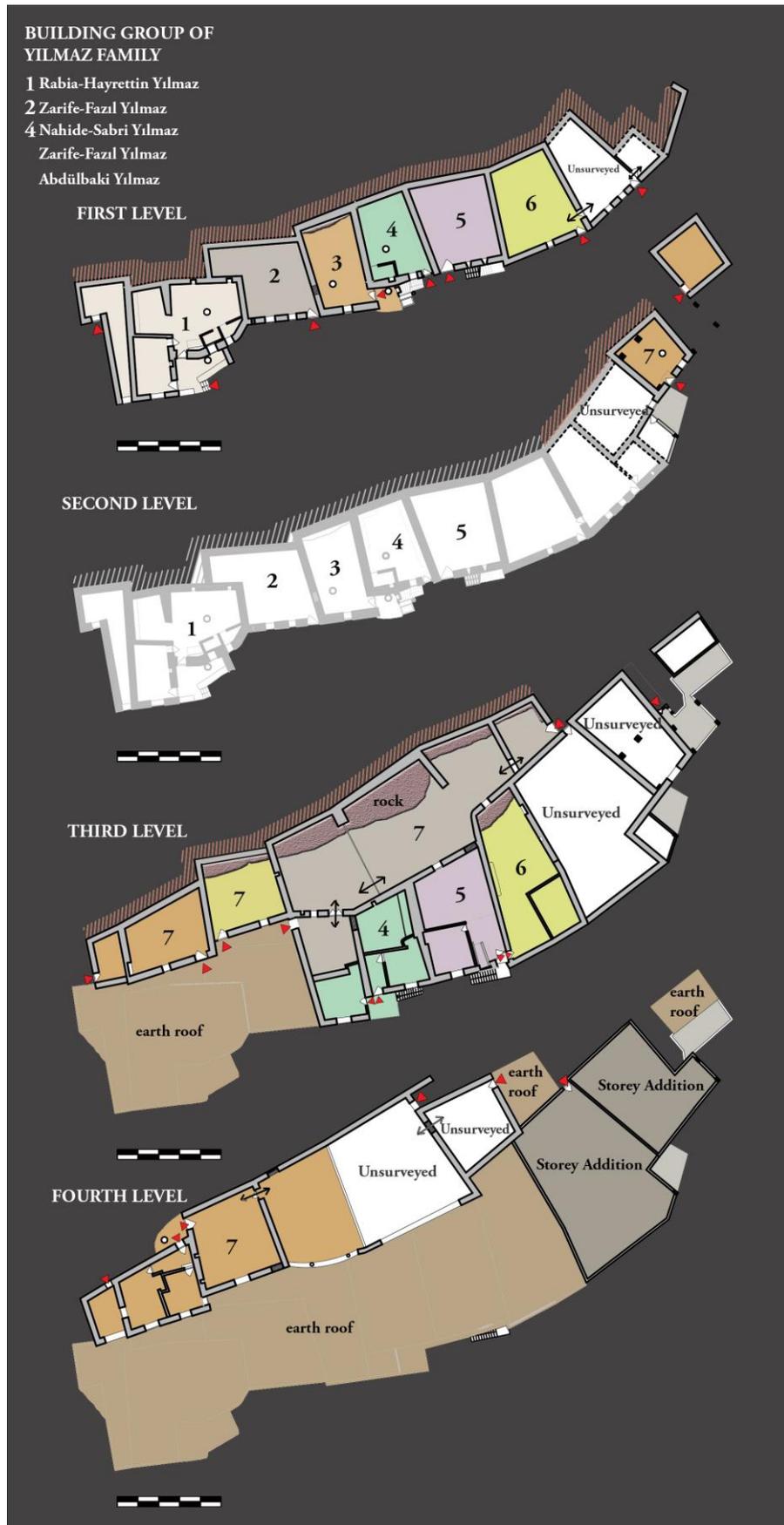


Figure 4.27. Plan drawings of building group no. 4.

#### 4.2.5. Settlement Built on the Land of the Old Cemetery

This part of the built area has more dispersed pattern in comparison with the older part (Figure 4.28). Buildings are mostly built with traditional material also there are some storey additions with new material. Spatial organization of the dwellings are not so different from the lower part (Figure 4.29, 4.30). However, there are more constructions for the animals than the houses.



Figure 4.28. Dwelling units built after 1960 (June 23, 2017).



(a)

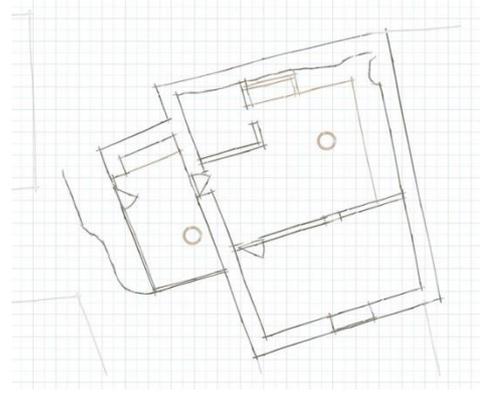


(b)

Figure 4.29. (a) House of Zümürte Yılmaz. (b) Main space of the house (June 24, 2017).



(a)



(b)

Figure 4.30. (a) Semi-open space at the entrance of Zümrüte Yılmaz's house. (b) Sketch-plan of Zümrüte Yılmaz dwelling.

### 4.3. Spatial Characteristics of the Dwelling Units

A dwelling in Ahkis consists of different units having different functions which have independent entrances from different levels. Considering their external appearances, they do not have distinctions at first view. However, they have various usages when examined. In the most general sense they can be classified as units for animals and houses according to their functions. While referring to different spaces of a dwelling unit, names that locals call are considered. As villagers' mother tongue is Kurdish, names of the spaces are mostly in Kurdish. Even every name refers to a specific usage, in some cases it is not clear enough to determine the function of the space. This ambiguousness is because of changes in time related to use of space and common uses. This situation stems from forced migration, decrease of husbandry activities and changes in family structure.

#### 4.3.1. Units for Animals

As it was mentioned under the title of cultural practices in detail, husbandry is main source of income in Ahkis. According to interviews, more animals were being raised before 1990s. Even number of animals decreased in time, it is still the most significant practice in the village. Husbandry is also important in terms of settlement's form and considerable part of the buildings are used for animals. These animals that raised for husbandry are cows, oxen, sheeps, lambs, goats, hens, cocks, bees, sheep dogs, hinnies and donkeys. There are four main types of units and they have Kurdish names;

*guv*, *qadin*, *uli* and *hewşik*. In this thesis, original names are preferred through the text due to the fact that related uses can exactly be expressed by their territorial names. These names and uses are common in the territory. Sometimes there can be little differences changing from one village to another. For instance, in Dzogu village (Gevaş), places like *hewşik*, *qadin* and *guv* exist however they call *uli* as *qale tun*.

*Guv* means barn literally in Kurdish. *Guv*s are the places where cattle are kept the whole year and small cattle during winter. Ground floors are mostly used as *guv*. These spaces receive limited light with their small openings. Wooden railings exist instead of a window in these openings. If a *guv* is used for the cattle, it is called *guva davaran* and when it is used for small cattle, it is called *guva paz*. There are partitions to separate cattle and small cattle and in some *guvs* particular places for newborn lambs called *quzik* exist. These separations are built with wooden elements and earth imprecisely. Along the walls inside a *guv*, there *afir* exists. *Afir* means manger in Kurdish. It is a platform along one or two wall of a *guv* where animals eat. It is made of stone and wood.

There are particular spaces in a dwelling unit for animals to feed and for keeping their feed. *Qadin* is the place where hay or straw is kept. It is called *qadine giya* for hay and *qadine qa* for straw. *Uli* is the place where animals eat hay or straw. Upper levels are used for this in general. These places are semi-open. On front side they have a stone parapet and wooden posts on them or solely wooden posts.

There are also semi-open spaces. *Hewş* means courtyard in Kurdish and *hewşik* means small *hewş*<sup>140</sup>. However, it has an ambiguous use in Ahkis. Before the entrance, there exists *hewşik* both in front of a house or a *guv*. There are several reasons to build that anterior place. First one is climate conditions. It prevents wind and precipitation. Especially when it snows, *hewşik* prevents snow to block outside of the door<sup>141</sup>. It is the place where the oven called *tifik* is founded (Figure 4.31). It takes long time to prepare *tandır*, so *tifik* is preferred when it is need to be quicker. *Hewşik* in front of a *guv* is used as a store and a place for animal-care, hence it is bright enough.

It should be stated that not in all dwellings all these units exist. Even in some dwellings these units with different functions take place, some of them have more

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<sup>140</sup> In his thesis “Muş Geleneksel Konut Mimarisinde Değişim”, Uğur Işık mentions *havus* for *hewş* with the meaning courtyard. Işık explains this name and the others such as *çol* with difference in accent.

<sup>141</sup> Interview with Burhan Subaşı and Şahap Yalçın.

ambiguous use. This situation is due to decrease of husbandry activities. The villagers, who do not have as much animals as before, began using less space for more functions.



Figure 4.31. *Tifik* (Erkan Karabay, 2010).

### Use of Space

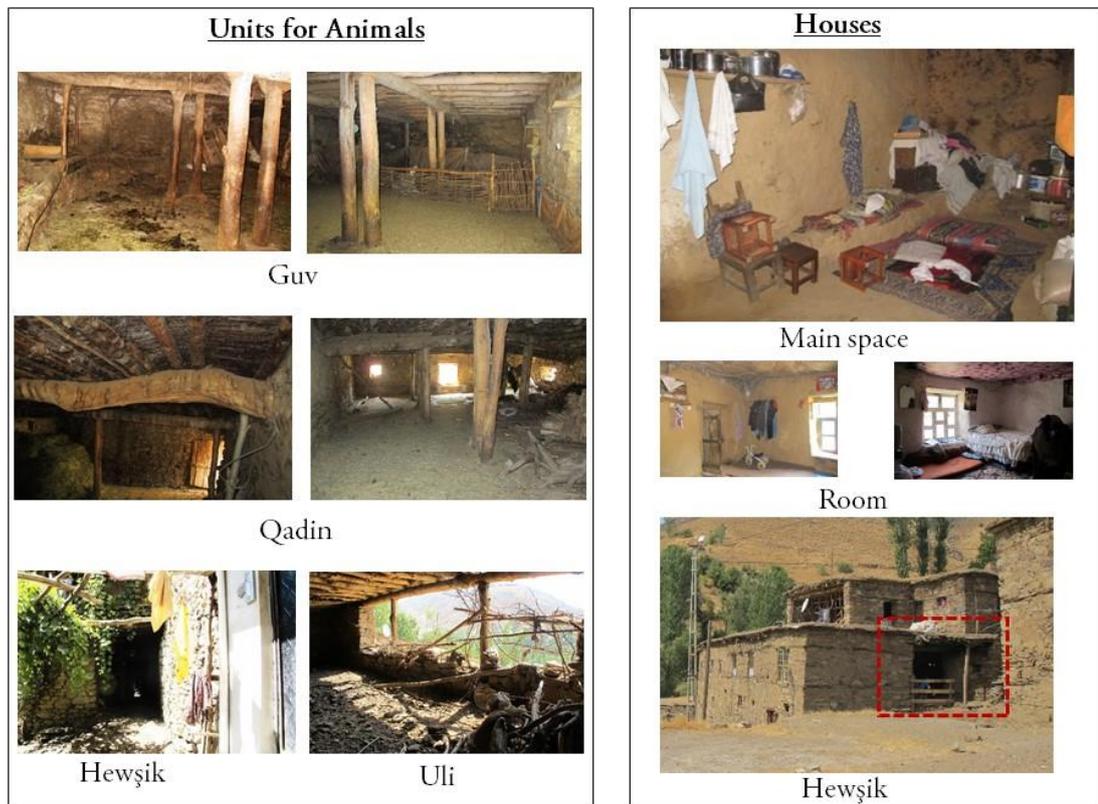


Figure 4.32. Use of space in the village.

Apart from cattle raising, beekeeping is also a source of income in the village. A special type of beehive that is called *karakovan* is used. There are some structures for keeping these beehives together around the village dispersedly (Figure 4.33).



(a)

(b)

Figure 4.33. (a) Locations of determined structures for beehives (Google Earth, 2017).  
(b) One of the structures for beehives in the village (September, 2017).

### 4.3.2. Houses

In the village, considerable number of the houses were converted and still being converted into depots or barns. This conversion stems from changing family structure as well as decrease of population. Inhabitants of Ahkis who migrated after 1915 from Os and Qundus were nuclear families at first. Some families migrated and some families stayed. With the increase of population in immigrant families they started to build upper storeys on their houses. Therefore, these old houses were started to be used for different functions. Thanks to *tandır*, old houses can be determined by its existence. Even in some houses *tandır* is out of use and was covered with earth, through blackened spaces and help of the villagers these *tandır* places were determined substantially (Figure 4.34, 4.35). Because of the smoke it emits, additions started to be built outdoor for not to be affected with smoke inside. The place where *tandır* exists is the main space of a house. As well as it has been altered, in original state, this main space is a one single room. At first appearance houses seem to have no details to customize this main space. However, it has some simple elements that specialize the place in terms of usage. Main element of a house, *tandır*, takes place in the middle. *Tandır* provides the basic and vital needs of a house; heating and cooking (Figure 4.36, 37). It is buried / embedded in the ground or

upper floor. It has about one-meter depth so that the buried part can be seen from downstairs suspended to the floor (Figure 4.38). *Tandır* has another common usage in the region. Until quite recently, at nights in houses, a wooden seat without a back called *kürsü* used to be placed on *tandır* and it was covered with carpet. Every family in the house used to sleep one side of the *tandır* to get warmer<sup>142</sup>. This information was stated also by the villagers in Ohanavan, Armenia <sup>143</sup>.



Figure 4.34. Ceiling of a house with *tandır* in Ahkis (September 20, 2017)



Figure 4.35. Ceiling of a house with *tandır* in Hişet village (June 23, 2017).

Another spatial element of a house is a 10-15 cm high wooden step takes place in between, to separate the place where *tandır* exists and mattresses are laid at night and the place for mattresses and utensils. A stone platform 40-50 cm high and 60-70 cm wide called *dık* takes place along a wall for putting these utensils.

Niches that are called *kulek* take place on walls, having 20-40 cm width and generally 40 cm depth. Some of these niches are used open and some of them are closed

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<sup>142</sup> Interview with Maruf Karabay, Mehmet Karabay, Şahap Yalçın and Burhan Subaşı.

<sup>143</sup> Interviews in Ohanavan village, Armenia.

with cover. They are used to put some ware/utensils and take place in closed or semi open spaces of a dwelling. During the study, observed niches were mostly in houses. In some houses these niches are along the height of wall. They are used for keeping mattresses.

After 1940, rooms were started to be added to main spaces. In 1980s, with foundation of water supply network in the village, bathrooms were started to be built in or juxtaposed to houses. Before that it is stated by the interviewers that toilets were common. For bathing there were specialized parts in the houses called *çolik*. However some villagers mentioned common bath spaces in different places for women and men by the stream<sup>144</sup>. The *çolik* consists of an elevated platform surrounded by thin stones. It takes place at the corners to drain the water easily. In Ahkis no original *çoliks* (Figure 4.49) could be seen. There were bathroom additions or concrete washing places in the place of the *çoliks*. During the visit to nearby villages, in Dzogu village, original *çoliks* were observed in houses (Figure 4.39). In their article about traditional Bitlis houses, Payaşlı Oğuz and Aksulu also mentions *çol* as part of a house equal to bathroom or bath (*hamam*)<sup>145</sup>.



Figure 4.36. Baking tandır bread in the village (September, 2017).

<sup>144</sup> Interview with Valide Karabay.

<sup>145</sup> Gülin Payaşlı Oğuz and Işık Behiye Aksulu, "Traditional Houses of Bitlis: Conservation Issues and Suggestions," *Megaron*, 11(1) 2016: 63-77, DOI: 10.5505/MEGARON.2016.76588.



Figure 4.37. Baking tandır bread in Ohanavan village, Armenia (April, 2018).

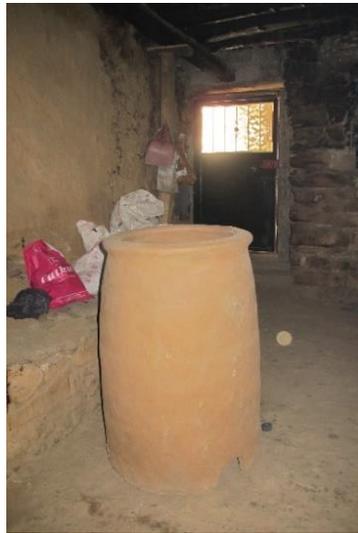


Figure 4.38. Tandır before buried into the floor, Ahkis (September, 2017).



Figure 4.39. *Çolik* from Dızıgor village (June, 2018).

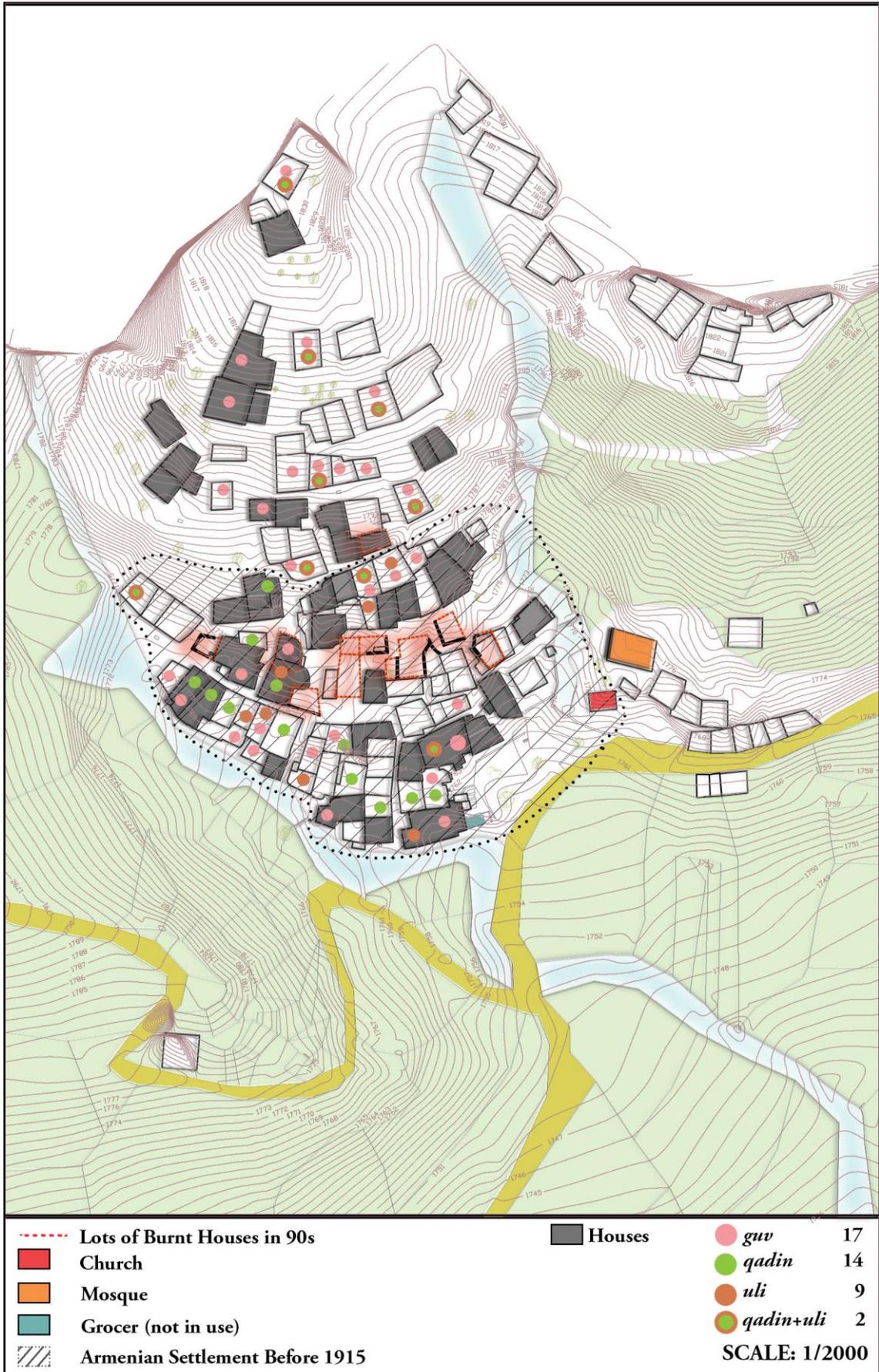


Figure 4.40. Units for animals.



Figure 4.41. Houses with *tandır* and *tandır* additions.

### Architectural Elements



Figure 4.42. Architectural elements.

## 4.4. Construction Technique and Material Use

In the village and its immediate vicinity, stone, wood and earth are the main construction materials (Figure 4.43). As an exception, brick material is observed in the church of neighbouring village Beygri/Kaymaklı (Figure 4.44a). All the structures including churches are built in a pretty simple way in terms of construction of superstructures, bonding techniques and details of architectural elements such as doors, windows, niches, balustrades and etc. No finishing materials on exterior sides could be observed in the territory in current state except the finishing on the Hişet Fortress in the neighbouring village Hişet.

For the dwelling units, stone is used for main walls. Rubble masonry with earth mortar is observed in most of the buildings including the churches. As an exception, different technique of bonding is observed in the church of Arpenis (Figure 4.44b).



(a)



(b)

Figure 4.43. (a) The church in Ahkis. (b) A dwelling unit in Ahkis (September, 2017).



(a)



(b)

Figure 4.44. (a) Brick material in the church of Beygri. (b) Bonding technique in the church of Arpenis (June, 2017).



(a)



(b)

Figure 4.45. (a) Rocky parts in a *guv*. (b) Rocky parts in a house (September, 2017).

Timber is used for bond beams in the main walls. The integrated groups of buildings have common walls in general. The one constructed juxtaposed to other is built by using the wall of the previous one. Inside the most of the dwellings, rocky places could be seen where the construction and the topography intersect (Figure 4.54). Thinner stones are used at the edges of earth roofs. In addition, staircases, *diks* and *afirs* are also stone elements of the village. Stone platforms at the entrance of the houses are also constructed with stone. According to locals, stone material is obtained from the rocky areas that located at the upper parts of the village (Figure 4.45). Apart from that, gravestones of the old Armenian cemetery are used in various parts of the houses (Figure 4.46).

For the interior walls, a timber frame structure infilled with earth material is used (Figure 4.47a). A similiar technique is also used in a further region, Kepsut, Balıkesir (Figure 4.47b)<sup>146</sup>. Timber is also used for the construction of floors. Poplar tree is used for main beams, cherry tree is used for secondary beams and branches of willow tree are laid on them. This system is beared both by the main walls and the timber posts. Between the timber post and the main beam, there exists a wooden element perpendicular to the main beam.

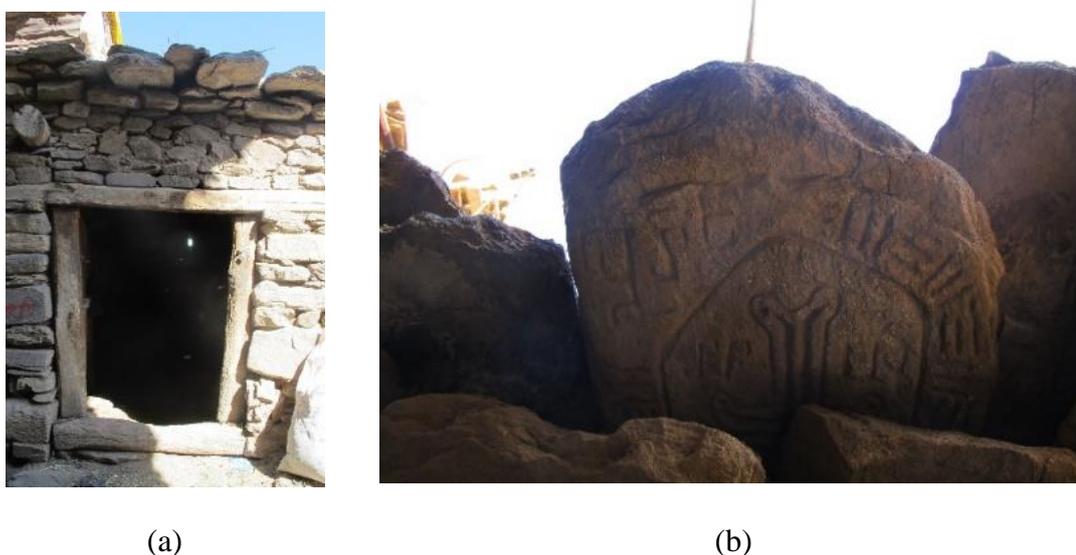


Figure 4.46. (a) Thin stones at the edges of the earth roof. (b) A gravestone at the edge of the earth roof (September, 2017).

<sup>146</sup> Gülsüm Hande Yeşilyurt, “Conservation In Rural Areas: A Case Study In Örenli Village In Kepsut Balıkesir” (Master Thesis, Middle East Technical University, 2012), 60.



(a)



(b)

Figure 4.47. (a) Interior wall with timber frame construction in Ahkis (June, 2017). (b) Similar construction technique from Kepsut village, Balıkesir (Source: Gülsüm H. Yeşilyurt, 2012, pp. 60).

Earth is used for floor covering in general. Also stone floor covering is obtained in some of the ground floors of the dwellings. Apart from these, in recent years, concrete block and reinforced concrete materials showed up in the village. This transformation is started in 2000s when the villagers who migrated to İstanbul started to come back.

#### **4.5. Understanding Dwellings of Ahkis in the Context of Village Life**

Production and daily life practices are the most significant factors that form the spatial organization of the dwelling units in Ahkis. As most of the production practices are executed outdoor, houses are formed in a quiet modest way.

In this part, dwelling units are examined in terms of spatial organization related to production practices, daily life activities, changes in family structure, changes in requirements and comfort conditions. It is possible to mention the existence of a typical dwelling for the village, however with the changes during time determining the characteristics of this dwelling becomes complicated.

##### **4.5.1. Spatial Organization Related to Production and Daily Life**

###### **Practices**

The most significant source of living is husbandry in Ahkis. Therefore, spatial characteristics of units for animals are shaped by husbandry activities in general. There are particular spaces in a dwelling unit for different uses related to husbandry. These are

*guv*, *qadin*, *uli* and *hewşik*. Some of the current *guvs* were houses in the past. With addition of upper storeys, lower levels started to be used for animals. *Guv* is a shelter for both cattle and small cattle. According to villagers, *guv* is the place where animals stay, rest and breed<sup>147</sup>. Villagers use this place for milking them and also for feeding them if they do not have an *uli*. About May, small cattle are taken with a shepherd to highlands and only cattle stay in *guv*.

Sometimes *guv* with *qadin* and *uli* can be far from the house. Naile and Şahap Bingöl use a building in upper parts of the settlement as their *guv* for a while. Because they have quite more animals to take care of. They use ground floor of their dwelling as *qadin* and *uli*. Şehriban and Vahdet Kabay use a storey of a dwelling in the next building group as *qadin* which is not used by its owners. Naciya Ayaz and her family have another building for their animals apart from their dwelling which is located just behind it. Again Zümrüte Yılmaz who lives in upper parts of the settlement uses another building near her house as *guv* and *uli* (Figure 4.49).

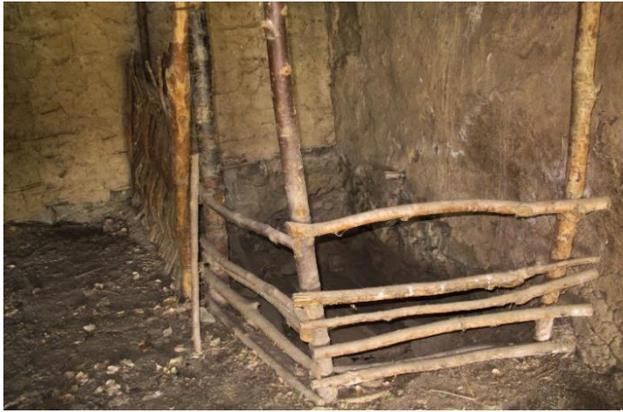
Different from these examples, Abdullah Yıldırım uses a unit as *qadin* away from his house to store the straw he collects. Since he does not have cattle or small cattle, he makes a living by selling straw.

It is observed that structures for only animals are more specialized in terms of use of space in comparison to houses. If both the ground and first floors are used for animals, a staircase which is only suitable for animals can be observed (Figure 4.48a). This staircase generally has a lid (Figure 4.48b). It provides circulation between *guv* on lower level and *uli* on upper level. This organisation makes it convenient for feeding animals.

*Guv* and *qadin* which mostly take place on ground level are weakly illuminated through small window openings. However, *uli* is a semi-open space which receive more sunlight. Besides these main functions related to husbandry activities, there exist spaces for storing wood or turf. However, these spaces are not specialized for these usages. They are converted or some parts of the other spaces are used for these usages. Nevertheless, in this thesis current usages are considered so that if a volume is used specifically for storing wood, it is named as woodhouse.

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<sup>147</sup> Interview with Salih Karabay.



(a)



(b)

Figure 4.48. (a) Staircase for animals. (b) The lid on the staircase (June, 2017).

Before 1990s, all the villagers have cattle and small cattle. It is stated that in Ahkis, there were about 2000 animals. With forced migration and afterwards, population decreased and socio-economic life is affected negatively. Therefore, these conditions affected husbandry.

Apart from these spaces in the settlement, there are semi-open structures for keeping *karakovan*<sup>148</sup> around the settlement dispersedly. Another structure out of the settlement is shelter for embedding cheese. These structures are again located dispersedly in the village. Most of the villagers build them in their fields.

Production practices related to husbandry also continue in the houses. Milk is boiled to produce yoghurt, cheese, ayran or butter. Collecting fruits and vegetables is another important production practice in the village. Apple, pear, apricot, bean, tomato and etc are collected and dried for winter. Roofs of the dwellings are used for drying process. It is executed in autumn. Access to roofs is provided by using level difference or a ladder.

#### 4.5.2. Semi open spaces according to seasonal usage

During the field survey, it is observed that most of the dwellings have semi-open spaces (Figure 4.51). *Hewşik* is one of them. Apart from *hewşik* there are semi-open living

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<sup>148</sup> Karakovan which means *black hive* literally, is a kind of hive where bees product honey without preservatives like sirup. Material of these hives can be wood or earth.

spaces which can be described as seasonal living spaces. For instance, Valide Yalçın has a semi-open space on south side of her house. Toilet and kitchen addition takes place in this space as well as current *tandır* (Appendix A12). Valide and her son spent their most of their time in this part of the house in summer. Naile and Şahap Yalçın have a balcony above their *hewşik* (Appendix A11). They use this space as main space. They execute the daily life practices such as cooking, drying fruits and vegetable in this place. In front of Gülperi and Seccadin Bingöl's house, there exists a semi-open place which includes a *tandır* addition. Same with N&Ş Yalçın's house, they cook, eat and spend their time when they do not work outside the house (Appendix A6). Habibe Yalçın has a similar space in front of her house on first floor. The wc addition also takes place in this place (Appendix A7). Considering these semi-open spaces in the village, it can be stated that they are used instead of the main space of the houses when weather conditions are convenient.

Different from the aforementioned examples, a semi-open corridor takes place on first floor of the dwelling of Gulbari and Ethem Kabay. This corridor provides access from the main space of the house to the depot and the guest room (Appendix A5). This depot and the guest room have independent entrances however the doors are infilled in current state. Therefore, this semi-open corridor was built recently. In current state, it is also used for drying some fruits and vegetables. Apart from this, *tandır* additions can also be defined under this title. They are located in front of the houses. They are built only for the works related to *tandır*. Most of them were built with recent materials.

### **4.5.3. Changes in Family Structure**

Considering formation of building groups and common usages of spaces, it can be stated that adjacent formation of the dwellings is a significant characteristic in village life of Ahkis. Until current past, extended families were living in a single spaced house together. They were sitting and sleeping around one *tandır*. Especially with 1990s, part of the villagers migrated. Extended families divided and some nuclear families move to the houses that they built. It is a common narrative of villagers that they were living as crowded families in one house in recent past. Now, some members of these extended families migrated to cities and some of them are living with their nuclear families in separate houses in the village. This situation leads to room additions in the houses and by extension storey additions.

CIRCULATION SCHEMES

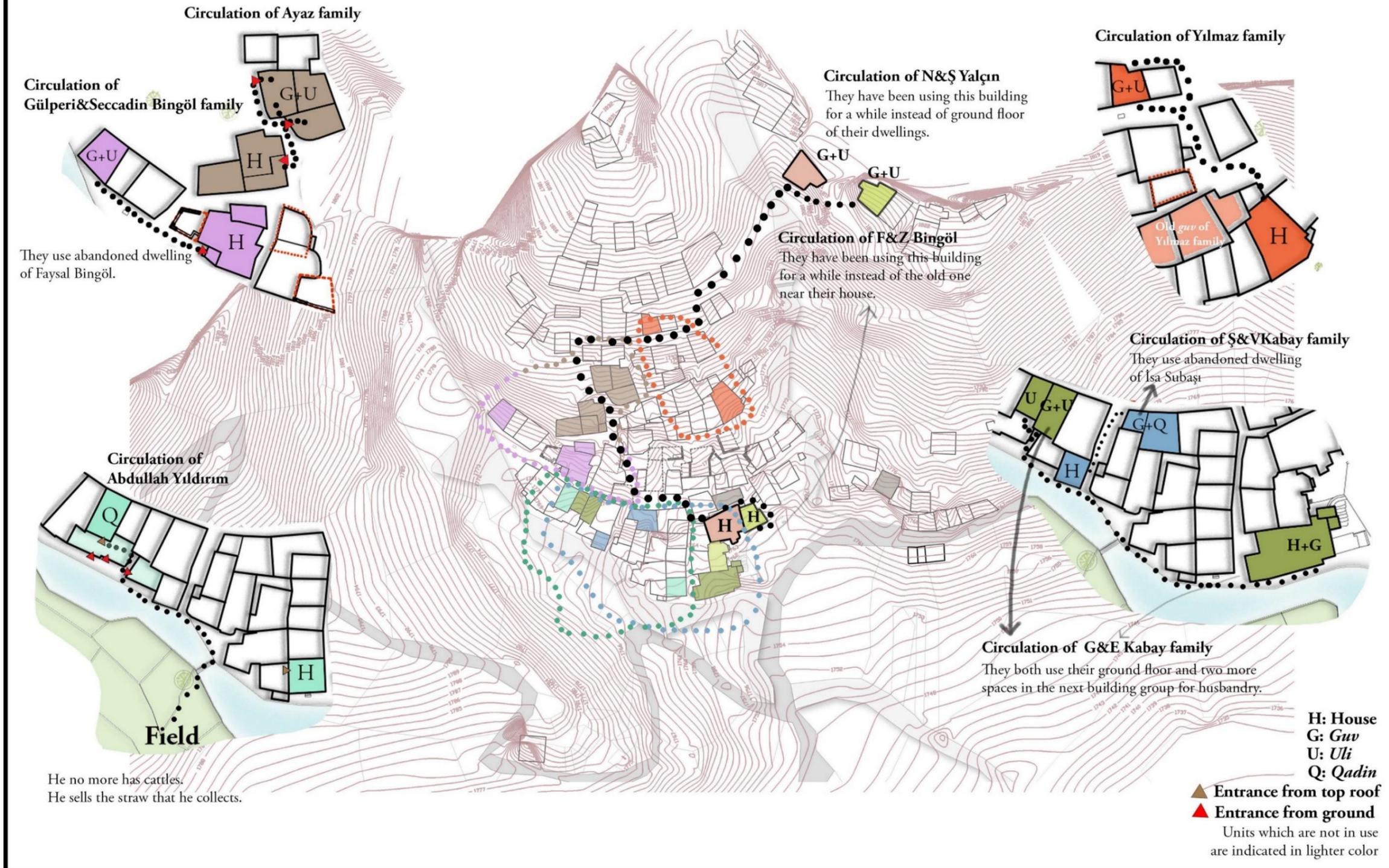


Figure 4.49. Circulation Scheme according to husbandry.

#### **4.5.4. Changes in Requirements and Comfort Conditions**

Considering recent past of the village, Ahkis can be defined as a hardship area in terms of public services. Waterworks and electricity of the village is established in late 1980s. Before the establishment of waterworks, common bath places were used. After 1980s, fountains are built in some parts of the village (Figure 4.50). Bathrooms and kitchen niches were added in the houses. Apart from the common fountains in the settlement, some of the villagers built fountains in their houses.

The most significant feature of the house, *tandır*, was also affected by these changes. *Tandır* was located and used in main space of the house. It was used for heating and cooking. With the use of stove, heating function is no more used. Moreover, with the changing comfort conditions, *tandır* additions were built outside for cooking.

#### **4.6. Alterations in Built Environment**

One of the purposes of this study is to discuss how the built environment and cultural practices of the village transformed in time. Through the village's history, main turning points are considered in terms of understanding its transformation process. For sure, these turning points are the basic ones that determined through field survey by a researcher. Apart from the changes occurred in the course of time, these turning points can be discussed as the factors pave the way for transformation in built environment. Inhabitants of the village change after 1915. Kurdish villagers from nearby villages settle the village of the Armenian community. This change in cultural structure lead to an expectation of change in the village. This expectation of change through settlement characteristics, architectural distinctness and daily life practices is stemmed from sense of cultural differences between Armenian and Kurdish inhabitants of the village. In line with the scope of this thesis, limited information could be obtained through oral historical sources about this subject. Hence, it is not possible to make definite interpretations. Another reason of change in physical environment of the village is requirements and comfort conditions. Considering remoteness and isolated location of the village and changes in comfort conditions, so limited changes occur until recent years.



(a)



(b)

Figure 4.50. (a) (b) Common fountains of the village (September, 2017).

Apart from that, the process of forced migration is also a factor in the transformation process. Most of the villagers had to leave their village therefore several houses were abandoned for a while. The decrease in husbandry activities also affected use of space. Various types of units for animals started to be used as depots or they became abandoned. With repopulation of Ahkis in 2000s, additions with new materials and construction of new houses occur.

#### 4.6.1. Additional Spaces

According to the interviews, in Ahkis until 1940s, domestic life was being spent in a single spaced house around *tandır*. Extended families consisting of a couple of nuclear families were living together in one dwelling. After 1940, rooms started to be added to the houses. With establishment of water supply network in late 1980s, bathrooms and kitchens became part of these single spaces. Apart from that, with the use of heating stove, *tandır* places are added out of the houses.

#### 4.6.2. Storey Additions and New Houses: Same Old Spaces in Ahkis

In this part, some of the storey additions as well as new buildings will be obtained. These storey additions are included in terms of being a new house for their inhabitants, not just a storey. In this sense, there are eleven new houses in the village. Six of them are totally new houses. One of these is the one that called as condolence house or the house of *imam*. Five of them are storey additions. Considering their locations, eight of them are

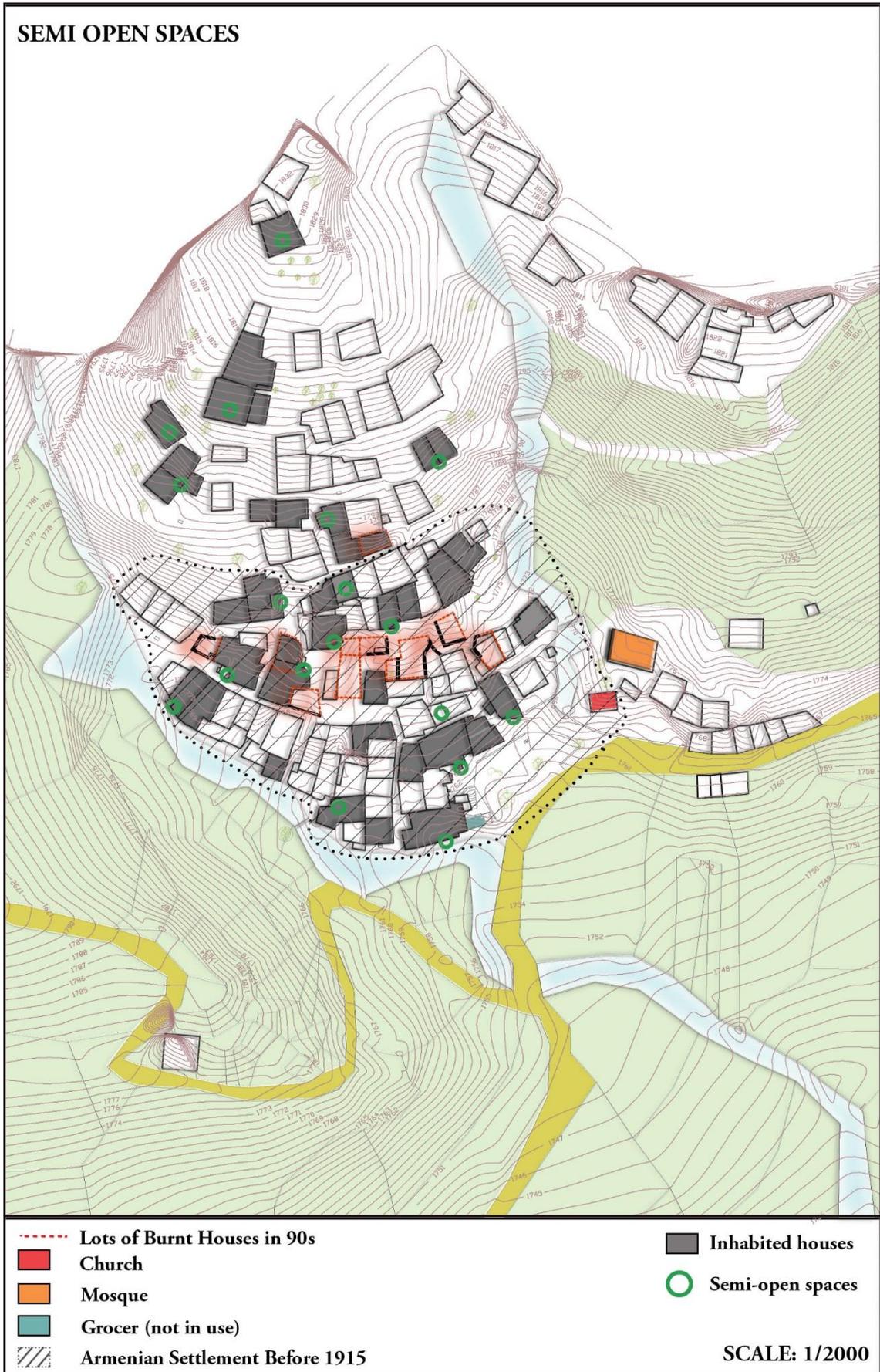


Figure 4.51. Locations of semi-open spaces.

located in the boundaries of old Armenian settlement, two of them are located in the area called *qışle* and one of them is located east side of the main settlement. Three of these eleven houses are not in use yet. Moreover, one of them is built between second and third field surveys for the study. Five of these houses are examined. Three of them are located in the main settlement.

As from 2010s, people who can afford, started to demolish their houses and build new houses with reinforced concrete structure. These houses, even though built by different people, have some common spatial organizations. They are built as an ordinary apartment building in anywhere in Turkey, but their usage is still the same. At this point, an analogy can be made with the situation of displaced communities through urban transformation<sup>149</sup>. Interestingly enough, in this case, the situation is produced by inhabitants themselves. It is a self-transformation made by their own hands. Thus, the dwelling type which is seen all over Turkey, does not pass over Ahkis. For certain, the villagers have justified reasons in their way for doing this. Their old houses had poor conditions and hard to maintain. Earth roof needs to be pressed with the stone called *bangerek* or with its common name in Turkey, loğ every year (Figure 4.52). Earthen plastered walls need refurbishing periodically. Bathroom and toilet additions built by necessity inside the houses are not suitable for use. Most of the houses are blackened with smoke of *tandır*.



Figure 4.52. *Bangerek* (September,2017).

<sup>149</sup> For an example; Meltem Eranil Demirli, Zeynep Tuna Ultav, Neslihan Demirtaş-Milz, “A socio-spatial analysis of urban transformation at a neighborhood scale: The case of the relocation of Kadifekale inhabitants to TOKİ Uzundere in İzmir,” *Cities* 48 (2015): 140-159, <https://doi.org/10.1016/j.cities.2015.06.013>.

The first builder of a reinforced concrete house in the village, Ziyadin Bingöl relates his decision to build a new house with a millipede. One night, he wakes up with a bite of a millipede. Then he gets up and try to find it for hours. Later on, one of his guests from abroad encounters a millipede and he gets scared of it. After that he decides to demolish his old house and build the current one<sup>150</sup>.

These new buildings have more than two storeys in general. However, it is seen that only two storeys are used actively in the main. Inhabitants spend most of their time on ground floor. If the season is appropriate for it, doors are mostly open in daytime. The most important element of the houses in the village, *tandır* doesn't take part in these houses. However, inhabitants either build a *tandır* place in front of the house or use one of their neighbour's *tandır*. Attic or top floor is used for drying fruits and vegetables as it was being done on earth roofs of the old houses. Intermediate floors have similar plan schemes. A hall, a kitchen, a bathroom, sometimes a toilet and the bedrooms are observed in general. One or two of the intermediate floors are in use mostly. In some of them, there exists "reserved" storeys for the children who lives abroad even if this is just a hope of their parents<sup>151</sup> (Figure 4.54).

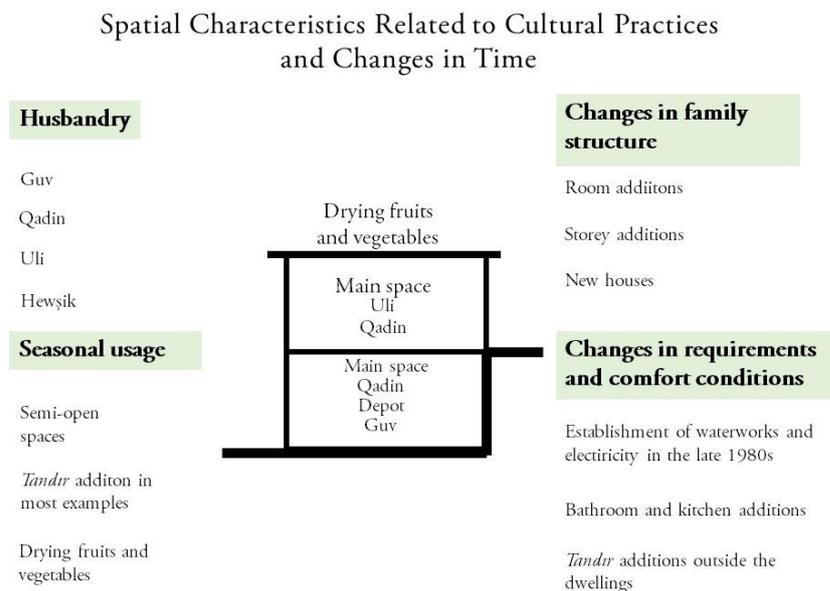


Figure 4.53. Schema showing spatial characteristics related to cultural practices and changes in time.

<sup>150</sup> Interview with Ziyadin Bingöl.

<sup>151</sup> Interview with Ziyadin Bingöl, Şeref Subaşı, Rabia and Hayrettin Yılmaz.



Figure 4.54. Alterations.

#### 4.7. Dwelling Units until the Early 20<sup>th</sup> century

In order to make interpretations on originality of the dwellings, observations through the field survey, interviews with the locals and oral historical sources including information about the dwellings are considered. While making such an analysis, one can specify two periods; before 1915 and after 1920s when inhabitants of the village change. The next period refers to current state of the settlement which is examined in previous part under the head of alterations.

This information is significant to understand the changes or similarities related to use of space between two cultures as well as to generate a roughly drawn picture of the past. Within the scope of this part of the study, especially two sources based upon oral history interviews are used to produce information about the originality of the dwellings.

Book of Mary K. Matossian and Susie Hoogasian Villa, *Armenian Village Life Before 1914* is one of the main sources about this section of the study. Their research presents information under different topics such as residential architecture, daily life practices, rituals, beliefs and prophecies. It mainly bases upon the narratives of Armenian interviewers from different regions. These regions include the villages of Elazığ, Harput, Amasya, Van, Erzurum, Yalova, Kayseri, Erzincan, Sivas, Muş, Adana, Bingöl, Kesap (Lazkiye, Syria), İzmit, Malatya, Diyarbakır, Yozgat, Maraş and Bitlis. Besides its written part, it is also helpful with its photos related to the period.

Another source is Verjine Svazlian's book, *Armenian Genocide: Testimonies of the Eyewitness Survivors*. It consists of interviews made with the Armenian survivors of 1915 from different places such as Edirne, Konya, Diyarbakır, Muş, Van and Aleppo who resettled in Armenia and in the various countries of the world<sup>152</sup>. As the research focuses on what the survivors went through in 1915, it doesn't aim to give information about the built environment. However, the narratives have traces about the subject which can be classified as houses, schools, worship places and daily life practices of the villages. In line with the scope of this study, I reviewed the interviews of this extensive oral history research<sup>153</sup> in terms of geographical location of interviewers' native lands and examined the interviews which present narratives from similar socio-cultural villages in nearby geographies to the case study.

In this part, I attempted to intersect the selected narratives derived from these two sources and the information obtained through the field survey.

Considering general formation of the settlement, groups of buildings juxtaposed to each other become prominent which is examined in detail in this study. Throughout the visits to the neighboring villages, it is observed that this is a typical characteristic of the settlements in the territory. Differentiating the villages in Anatolia and in Caucasus, M&V also mention this formation as one of the characteristics of the dwellings of Armenian community in Anatolia. They correlate this characteristics of the settlement to security problems in the villages<sup>154</sup>.

According to the interviews, most of the dwellings in Ahkis were single-storey when predecessors of the current inhabitants migrated. It is also stated that at the time when they came, there were houses with unfinished upper storeys in the village<sup>155</sup>. During the field survey, it is determined that most of the upper storeys were built in a different period which can be distinguished by visual analysis (Figure 4.55, 4.56). Nevertheless, it is difficult to make a certain interpretation about number of storeys in the past.



Figure 4.55. Distinguishable bonding of the upper storey (September 12, 2017).

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<sup>152</sup> Verjine Svazlian, *Armenian Genocide: Testimonies of the Eyewitness Survivors*, 4.

<sup>153</sup> The research includes 385 interviews.

<sup>154</sup> Susie Hoogasian Villa and Mary Kilbourne Matossian, *1914 Öncesi Ermeni Köy Hayatı* (İstanbul: Aras Yayıncılık, 2006), 38.

<sup>155</sup> Interview with Şahap Yalçın.



Figure 4.56. Distinguishable bonding of the upper storey (September 16, 2017).

In current situation, if a dwelling has two or three levels, living space is located on upper floor. However, most of them have *tandır* on ground floor which refers to a house. Today, these spaces which are used as depot, *guv*, *qadin* or woodhouse are defined as *old house* by the villagers. Concerning the period before 1915, most of the villagers stated that these old houses are inherited from Armenian community<sup>156</sup>.

According to M&V, *Tandır* is stated as the most important component of a house. It is the symbol of domesticity and the focal point of housework<sup>157</sup> *Tandır* is also mentioned in most of the narratives of interviewers in Svazlian's study;

“...The houses of our village were onestoreyed stone houses. Each house had a tundur (a hole in the ground for baking bread – Arm.) and a cellar”<sup>158</sup>.

“...Our house was a large hall. There was a tundur in the lower part. Bread was baked every day. Our bread was made of barley”<sup>159</sup>.

“...I remember our modest house, which was made of earth. In our large room we had the tondir, around which my mother, Shousanik spread the mattresses, on which we slept at night”<sup>160</sup>.

<sup>156</sup> Solely Ahmet Bingöl stated that they also have dwellings with 2 storeys.

<sup>157</sup> Susie Hoogasian Villa and Mary Kilbourne Matossian, *1914 Öncesi Ermeni Köy Hayatı* (İstanbul: Aras Yayıncılık, 2006), 43.

<sup>158</sup> Interview with Khachik Grigor Khachatryan, Muş (Svazlian, 88).

<sup>159</sup> Interview with Arakel Karapet Davtian, Muş (Svazlian, 91).

<sup>160</sup> Interview with Shoghik Hovnan Mkrтчian, Van (Svazlian, 167).

According to interviews, a house used to consist of a single space with a *tandır* at the center. *Dik* and quite low level difference in the house can be considered as the original elements of the house (Figure 4.57, 4.58). The old house is weakly illuminated by small windows with wooden railings. M&V also state that it was a typical characteristic of the village houses that they were dark<sup>161</sup>.



Figure 4.57. Level difference in the house of Naciya Ayaz (September 20, 2017).



Figure 4.58. Level difference in the house of M&Z Bingöl (September 21, 2017).

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<sup>161</sup> Villa and Matossian, 1914 *Öncesi Ermeni Köy Hayatı*, 42.

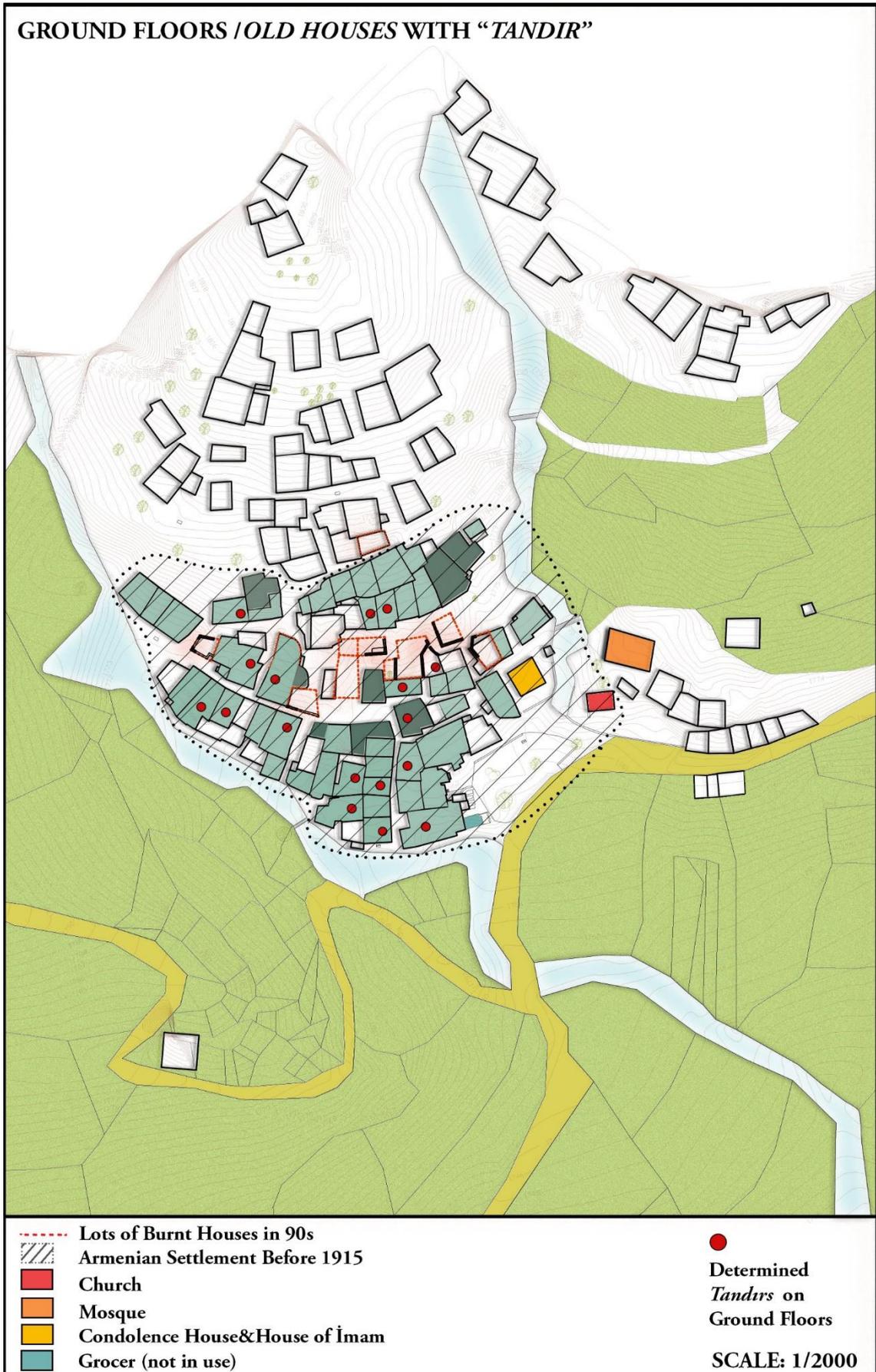


Figure 4.59. Ground floors / Old houses with *tandır*.

Regarding the relation between the house and the units for the animals, it is difficult to make a general interpretation about the period before 1915 through the current state of the settlement. Considering the interviews during field survey, in a dwelling of Armenians these two units were adjacent to each other. Besides, they used to have haylofts in the place called *Qışle*.

According to interviews of Svazlian, in some of the villages houses were adjacent to the places where animals stay and in some of them, houses were on upper floors;

“...Our village had winding streets, thatched roofs leaning one upon the other. The dwellings of the peasants and the stables were very close to each other and people breathed the same air as the animals”<sup>162</sup>.

“...Our house was a two-storeyed building. On the first floor we had the cow-barns, where we kept our cattle; the goats were in separate shed”<sup>163</sup>

While researching on originality of the dwellings, it should be considered that socio-economic condition of the owners is an important factor. It can be the reason of differences between the dwellings in a village and also differences between the villages in the same region.

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<sup>162</sup> Interview with Sokrat Hakey Mkrтчian, Bitlis (Svazlian, 111).

<sup>163</sup> Interview with Nvard Mkrтчich Mouradian, Hizan, Bitlis (Svazlian, 119).

## CHAPTER 5

### EVALUATION AND CONCLUSION

Throughout this study, I give importance to reveal the vernacular architecture of a territory within its rural heritage characteristics rather than making a documentation of a single village even it is also essential. Even the main settlement that is focused on is Ahkis, it is attempted to understand it within its territory and present a general view. Considering majority of the studies dealing with vernacular heritage, the study differs from the similiar ones in the same discipline by discussing the case with its particular historical and political background which have respectable effects on its material culture. Parallel with the basic argument of the study, it is not possible to obtain information from the former studies about the territory so that the case engendered its own method to understand and evaluate it. As there are so limited researches about the territory, oral historical sources and interviews that conducted through field study became prominent. In line with the theoretical framework of this thesis, the case is handled as an excluded or neglected rural site in terms of vernacular architecture historiography and as an evidence that containing tangible and intangible heritage of the “other”. As the study area is not so visible because of its location and rurality, it enables to understand the manifestations of these processes in a pretty local scale. Throughout the whole processes of this thesis, different aspects of the consequences of the state of being excluded are encountered.

#### **5.1. Evaluation of Rural Heritage Characteristics of Ahkis**

In line with the scope of this thesis, Ahkis is discussed as a rural heritage site with its tangible and intangible characteristics. Approaching the site as a whole, formation of the settlement and its architectural characteristics, cultural landscape and cultural practices, historical background and transformation in the course of time are considered to understand its rural heritage characteristics.

Throughout the study, it is understood that Ahkis is part of a pretty isolated and remote territory with its geographical characteristics and transportation facilities. Its

location is out of the current main routes as well as it was in the past. Thus, the village also does not take part in travel books of western travellers who visited Eastern Anatolia in 19<sup>th</sup> and 20<sup>th</sup> century, even nearby settlements are mentioned in their texts. On the contrary, it has a significance within its locality on the grounds that the valley where several villages are located with Ahkis is called *Geliye Ahkis* (Valley of Ahkis) by current locals. The remoteness of the village makes the settlement self-enclosed that retards its transformation of built environment and cultural practices during time. Nevertheless, changes in recent past accelerated the transformation process such that new houses derived from migrated cities started to alter the silhouette of the village. Despite these changes over time, most of the practices and traditions in the village continue. On one hand four storeyed reinforced concrete buildings are constructed as new houses, on the other hand the life in these houses goes on in the same way. Moreover, tradition of collective work also take place in this construction process. While ovens are used in the houses recently, villagers do not abandon *tandır*.

Besides approaching the village within its territory throughout the thesis, it is understood that Ahkis has close relations with the other two villages Hişet and Beygiri [Kaymaklı] which are located towards the same valley. In addition, Arpenis [Bakımlı] is also part of this relation with the fertile fields around it even only one family lives there in current state. These villages have common places in the neighborhood between them such as cemetery, school, lodgement and the building of health center. Among the other visited villages in the territory, this proximity is unique. Moreover, solely valley between these three settlements enables this proximity which spread on a larger area in comparison to the other villages.

Because of the quite limited sources about the village, boundaries of the research are extended in a way to include Hizan, Gevaş and Tatvan districts to understand its historical background. It was an attempt to engender a general view by tracing in sources which can touch upon the subject. In this part of the study I gave primacy to the places of significance in narratives of the locals. In consequence of this research, it is understood that the region used to contain numerous settlements inhabited by Armenian and Kurdish communities and some of the villages used to have mixed population.

Along the Ahkis brook up to Tatvan border, twenty-one villages are determined through field survey and with the help of various sources including aerial photos. Thirteen

of these are within the borders of Hizan and the others are villages of Gevaş in current state. Ten of them are old Armenian settlements and nine of these have churches. Three of these were abandoned in current state. Eight of the villages are Kurdish villages. There are two villages which used to have mixed population in the past. Even every old Armenian village in the valley of Ahkis have small churches, there are also significant places such as monasteries and larger scale churches in further parts of Hizan, Gevaş and Tatvan districts including Akhtamar Monastery which is located on an isle of Lake Van. It is seen that most of these places are located near centers of the districts<sup>164 165</sup>. Consequently, one can say that Ahkis is located in a region which was significant in terms of worship places of Armenian community in the past, yet the village itself was not prominent in the region.

Besides these worship places, fortresses and *tekkes* were the significant places that mentioned in narratives of the locals. One of the fortresses is located very close to Ahkis in neighboring village Hişet. Not far from Ahkis, another fortress located in Simban [Yumrukaya] village which is mentioned frequently in narratives of the locals during field survey. Also a *tekke* in this locality called *Çeme Xane* is significant for the locals. There is another *tekke* in Gayda [Sırmaçek] village of Hizan district which is correlated with Said Nursi<sup>166</sup>. Based upon these information, it can be stated that Ahkis is located in a territory that has a significance in terms of military defense in its rural scale. Besides, it was an important place for religious movements.

Apart from that, more information related to recent past of the village could be obtained through interviews and oral historical sources. With this research, obtained information during field survey related to physical environment became meaningful. Junctures in recent past formed the periodization of the settlement. It also contributed to the research about the changes in cultural landscape and cultural practices. Manifestations of collective memory related to previous inhabitants, in other words, Armenians and recent past make a significant contribution to every stage of the research.

The village went through two historical turning points of their periods that shape the territory's transformation process in recent past. These turning points are the tragic events and deportation in 1915 and the conflicts and forced migration in 1990s. Going

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<sup>164</sup> <https://turkiyekulturvarliklari.hrantdink.org/>

<sup>165</sup> <https://www.collectif2015.org/tr/Projects.aspx>

<sup>166</sup> Said Nursi (1876-1960) is an Islamic scholar who was born in Kepirli [Nurs] village of Hizan, Bitlis.

through these two historical turning points, it should be stated that built environment of Ahkis was damaged as well as its socio-cultural structure. In this sense, even it is possible to date the life in the village at least back to 15th century, it is seen that especially dwelling units have been damaged in this processes and overhauled more than once. In every process of destruction and overhauling, buildings are constructed by completion on remains. Therefore, this multi-layered construction of the buildings complicated the research on the originality of the dwellings. On the contrary, the territory is deprived of public services until very recently, such as road making, electricity and water supply network so that transformation of the village related to built environment and cultural practices are being altered more recently almost since 2010s.

As there is a deficiency in the studies about the territory, it was a must to make a survey of nearby environment in terms of built environment to evaluate the vernacular heritage of the village. Similiar characteristics of a vernacular architecture including churches and dwelling units can be seen in the territory. Moreover, similar narratives are expressed by the locals related to previous inhabitants and history of the villages. There exist numerous old Armenian settlements and visited ones have common architectural characteristics in general sense. There also exist villages that have been settled by Kurds from past to present. During the field survey only two villages where both Armenian and Kurdish communities lived is determined<sup>167</sup>. It is difficult to explore the differences between two communities' vernaculars. Besides, no information referring to distinguishable differences between two communities' daily life practices and housing culture could be obtained through oral history interviews. Moreover, it is more possible to encounter traces of similarities between them. It is known that Armenian community in Ahkis was also making living by husbandry.

Considering the current state, dwelling units are roughly classified as houses and units for animals in terms of use of space. There exist various types of spaces that used for husbandry activities. Most of the structures are used for animals or a function related to husbandry in the village. There are different types of spaces which have specific names called by the locals. On the other hand, houses consist of a main living space around a *tandır* in original state. Today, room, bathroom and kitchen additions take place in this space. There are also a couple of new houses built with reinforced concrete since 2010s.

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<sup>167</sup> Dızıgor / Ziküh [Doruklu] and Beygiri [Kaymaklı].

However, it is observed that even their plan schemes and spatial organizations are similar with a typical apartment in a city consisting of a living room, kitchen, bathroom and a hall, use of space does not change in a sense. Nevertheless, interviews show that this transformation process will continue even it does not correspond to the housing culture of the village.

Examined dwelling units are quite simple structures in terms of architectural characteristics. It can be stated that they are built to serve the main purposes in general. Even the church of the village is a pretty modest construction that hardly be distinguished from the houses. Within this modest architectural characteristics, there also exist a few elaborate features in some houses when it is examined in detail. For instance, more qualified craftsmanship is observed in dwelling unit of Naciya Ayaz (Appendix). Besides, some dwellings are distinctly larger than the others. This can be correlated with economic conditions of the owners which depends on number of their animals and largeness of their fields. Apart from that, there exists some features with symbolic meanings. On one of the facades in Ahkis and one in Hişet, skull of a ram was hung outside the houses. According to villagers, it is a manifestation of power.

Especially with the forced migration process in 1990s, husbandry activities, in a sense, main livelihood of the villagers started to decrease. Nevertheless, it is still the most significant issue in terms of daily life practices of the village. It has a considerable effect on cultural landscape and formation of dwelling units.

The place of *beri*, Asirak which is the highland of the village, pastures where cattle are feed by the shepherd are the further areas of the cultural landscape. Closer to the settlement, fields to grow hay for the cattle, places for *karakovan* take place. Dwelling units are specIALIZED for husbandry. Apart from these, there exist vegetable gardens. Although it is no longer being maintained, there used to be wheat growing and flour production in the village. Old common flour mills of the three villages live in the collective memory of the locals even they no longer exist. Without understanding cultural practices of the village it would be difficult to understand the vernacular architecture of the village. In other words, Ahkis should be considered within its integral values rather than solely its built environment.

## **5.2. Significance of the Rural Heritage of Ahkis with regard to Historiography of Vernacular Architecture in Turkey**

One of the arguments of this study is that literature studies related to vernacular architecture consider certain geographies and typologies with an exclusive approach which have its origins in the Early Republican Period in Turkey. In this context, Ahkis is discussed as part of an excluded geography through literature studies related to vernacular architecture. The study criticises the discourse of the majority of the studies that narrate inside the boundaries of architectural canon. It also discusses the terminology as a reductionist approach which overlooks the details to classify them with certain schemes. This approach is not solely showed to the case however; this study discusses the subject through Ahkis. Within this scope, where does Ahkis take part in literature studies of vernacular architecture?

Considering current state of the settlement with determined alterations in time, it can be stated that buildings in the village are constructed in a quite simple way. Both in houses and units for animals, simple details generate several spatial differentiations. They have again quite simple architectural elements which are considerably functional. If the alterations of recent past are ignored, in general, the dwellings consist of a single space. When their plans are examined, one can see that they differ from each other both in form and scale. Hence, it is difficult to make a classification of the dwellings through their plan schemes. Nevertheless, they have similarities in terms of use of space and basic elements. Rather than one dwelling's architectural characteristics, formation of the building groups that consist of many dwelling units become prominent in Ahkis. This characteristic of the settlement is observed in the other visited villages during field survey.

Another point to remark is variation of the spaces related to animals and husbandry. Three different spaces for different usages is determined in general. They have specific names used by the locals which are explained in previous chapters. In consequence of the study, it is understood that the territory has some specific spaces and architectural elements which can generate its own terminology. With extending the boundaries of the research, it can be seen that these characteristics includes a wider area

in the region. There is no *sofa*, *taşlık*, courtyard or *gusülhane*, yet there is *hewşik*, *guv*, *uli* and *çolik*.

It should be remarked that there is limited information about the dwellings before 1915. Since that time, the houses have been damaged, overhauled and altered. According to interviews with the locals, main walls of them are preserved at a certain level within these processes. However, roofs were totally destructed. Therefore, to make an interpretation on originality of a dwelling and to compare its vernacular architecture with similar ones, the scope of the study should be broadened.

### 5.3. Conclusion

Cultural heritage sites shed light on the past with their intangible components as a whole. Ahkis and its territory are significant with their historic landscape bearing the traces of the past in terms of settlement characteristics and cultural practices that shape the built environment. It is important to understand the cultural and historical background and to try to see the region through the eyes of the inhabitants while approaching a settlement. Rural heritage studies should consider use of space, meanings of space related to cultural practices, transformation processes and their historical background while identifying vernacular architecture of a site. It is also emphasized in Charter on the Built Vernacular Heritage of ICOMOS (1999) as a principle of conservation:

“The vernacular embraces not only the physical form and fabric of buildings, structures and spaces, but the ways in which they are used and understood, and the traditions and the intangible associations which attach to them.”<sup>168</sup>

Starting with an intention to present an excluded territory and make it visible in the academic field, this study opened new horizons through the writing process while researching the background of this situation. Based upon a minor issue as a threshold matter, the discussion leads the study to major narratives. In this thesis, I attempted to discuss a problematic from different aspects and disciplines which are not independent from each other. Throughout the study, cultural studies, history and history of architecture

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<sup>168</sup> ICOMOS, “Charter on the Built Vernacular Architecture,” ratified at 12th General Assembly, in Mexico, October 1999, [https://www.icomos.org/images/DOCUMENTS/Charters/vernacular\\_e.pdf](https://www.icomos.org/images/DOCUMENTS/Charters/vernacular_e.pdf).

as well as heritage studies contributed the research and theoretical framework of the thesis.

For sure every production of literature contains a construction within itself, and with this regard, discourses of the literature studies come into prominence. The study does not include a discourse analysis, nevertheless, it touches upon discursive formation of vernacular architecture and heritage studies while discussing the subject. In line with the scope of this discussion two inclinations come to exist;

- The literature built on official historiography which overlooks minor narratives

- The literature serves official historiography while producing knowledge

Besides identifying the characteristics of a rural heritage site, even this study attempts to reveal undiscovered vernacular architecture of a geographical lacuna in relevant literature, it requires a broader research to understand its place in the whole picture. For this, it is necessary to broaden the boundaries of the field survey and make a comprehensive literature review that considers minor narratives.

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## **APPENDIX A**

### **IDENTIFICATION OF THE DWELLING UNITS**

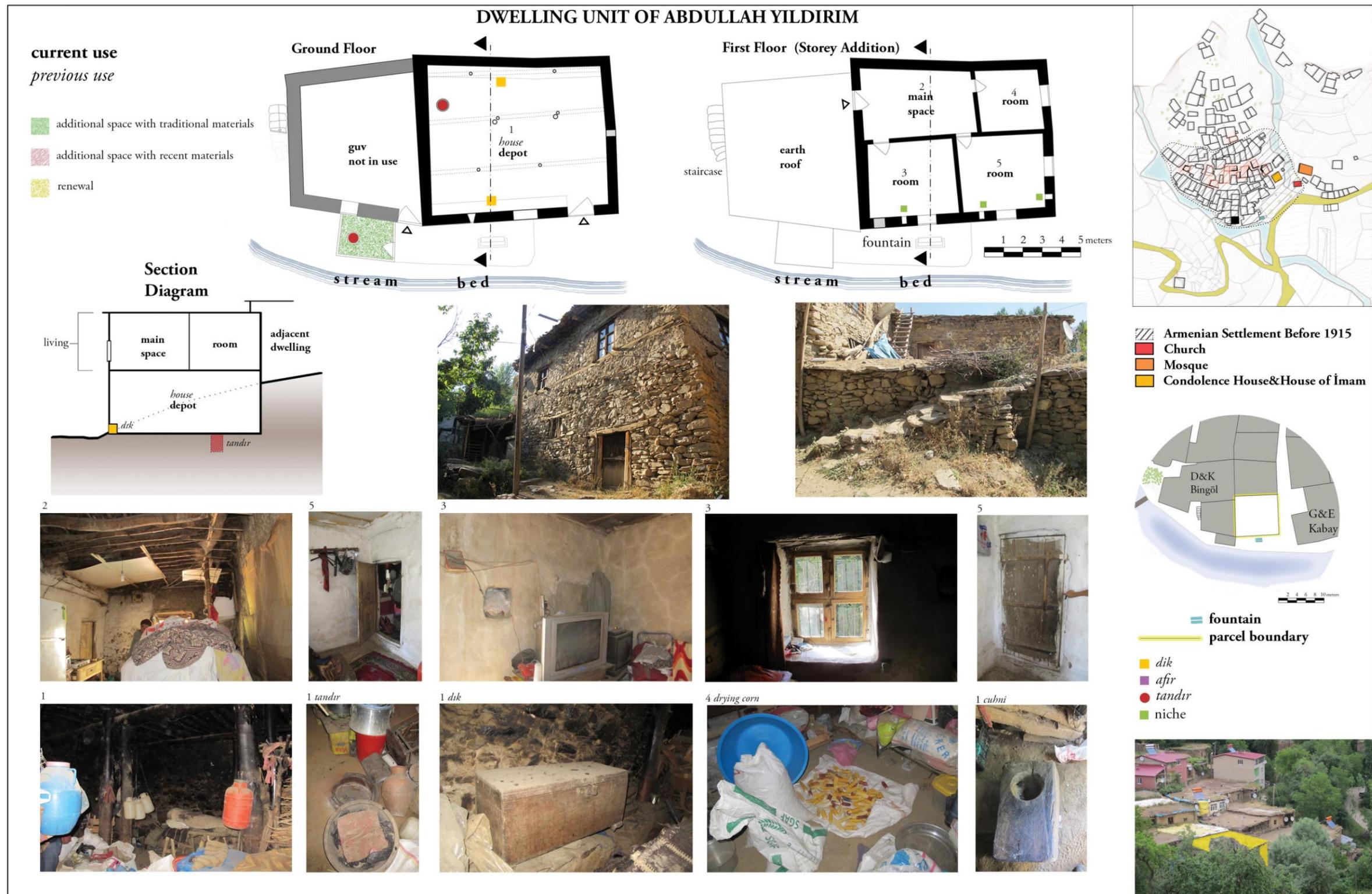


Figure A.1. Dwelling unit of Abdullah Yıldırım.

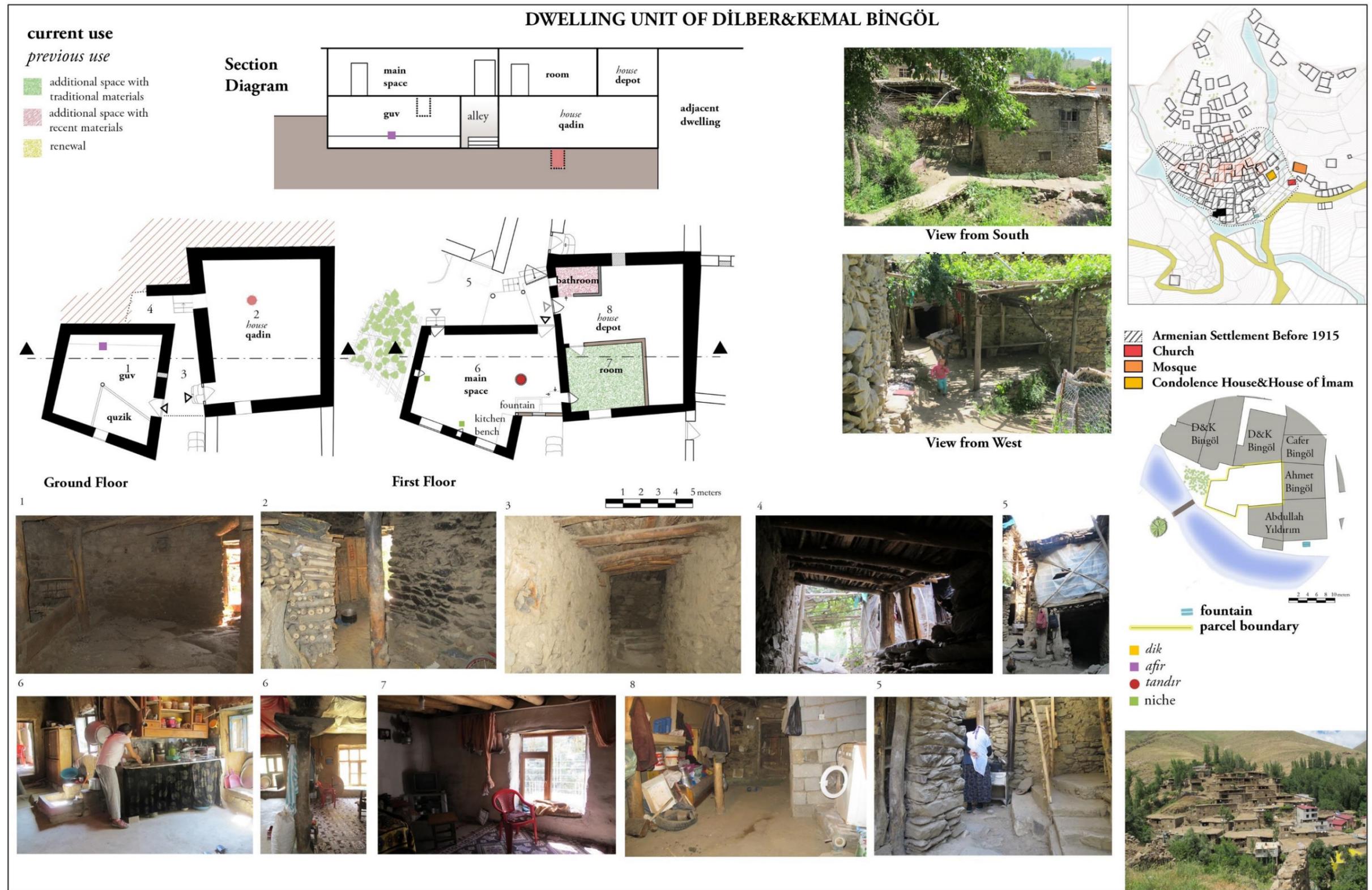
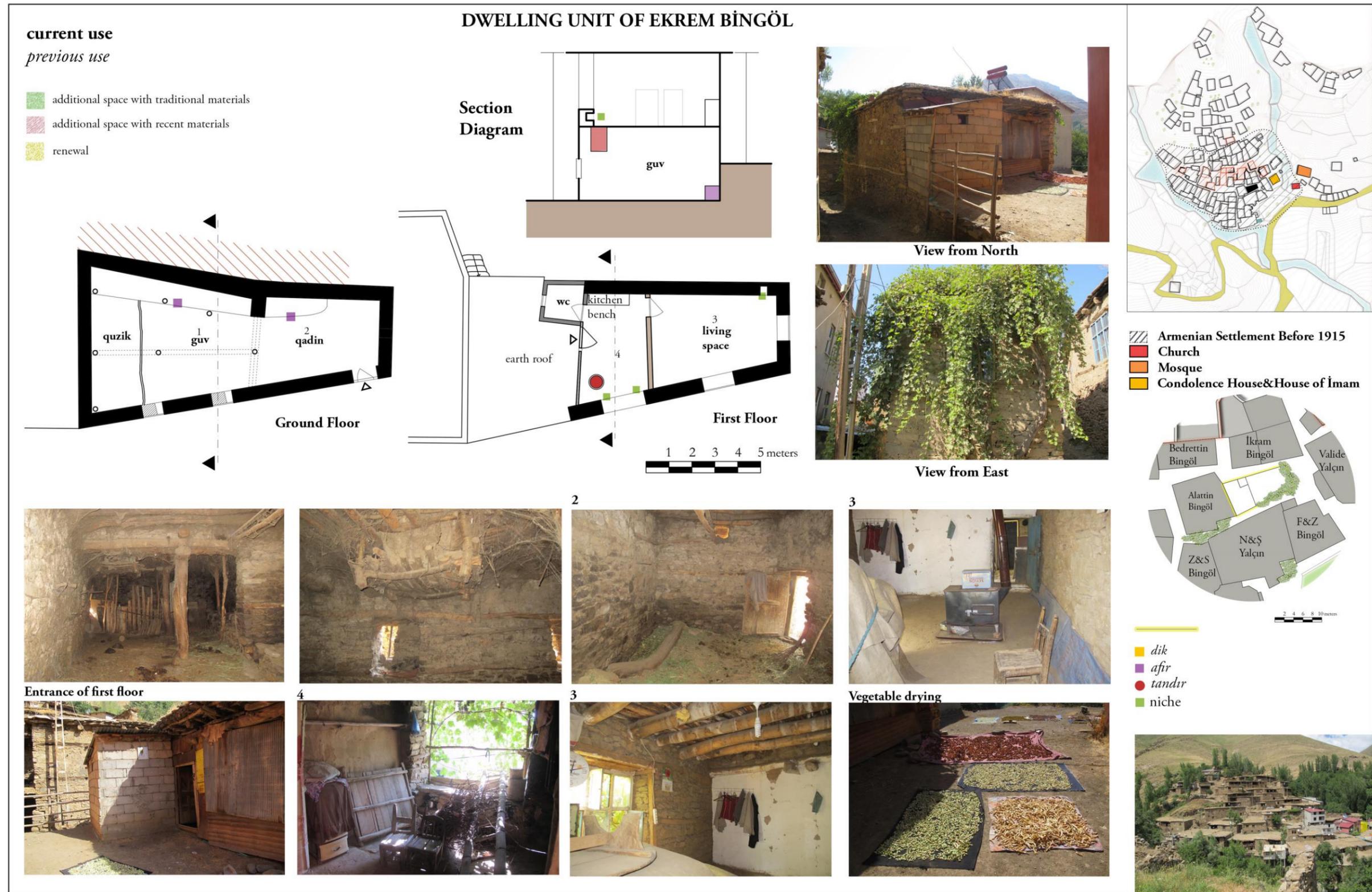


Figure A.2. Dwelling unit of Dilber and Kemal Bingöl.



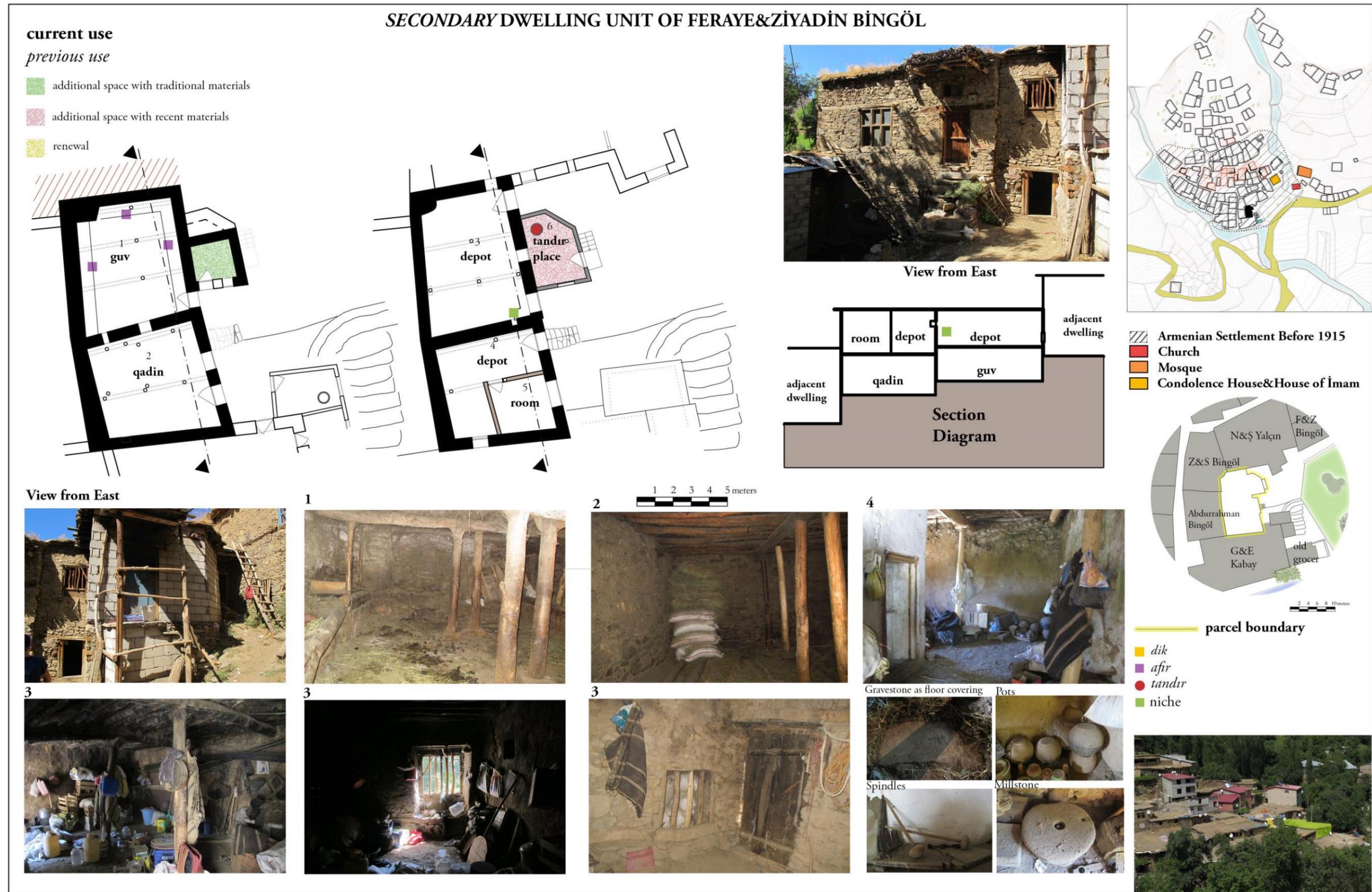


Figure A.4. Dwelling unit of Feraye and Ziyadin Bingöl.

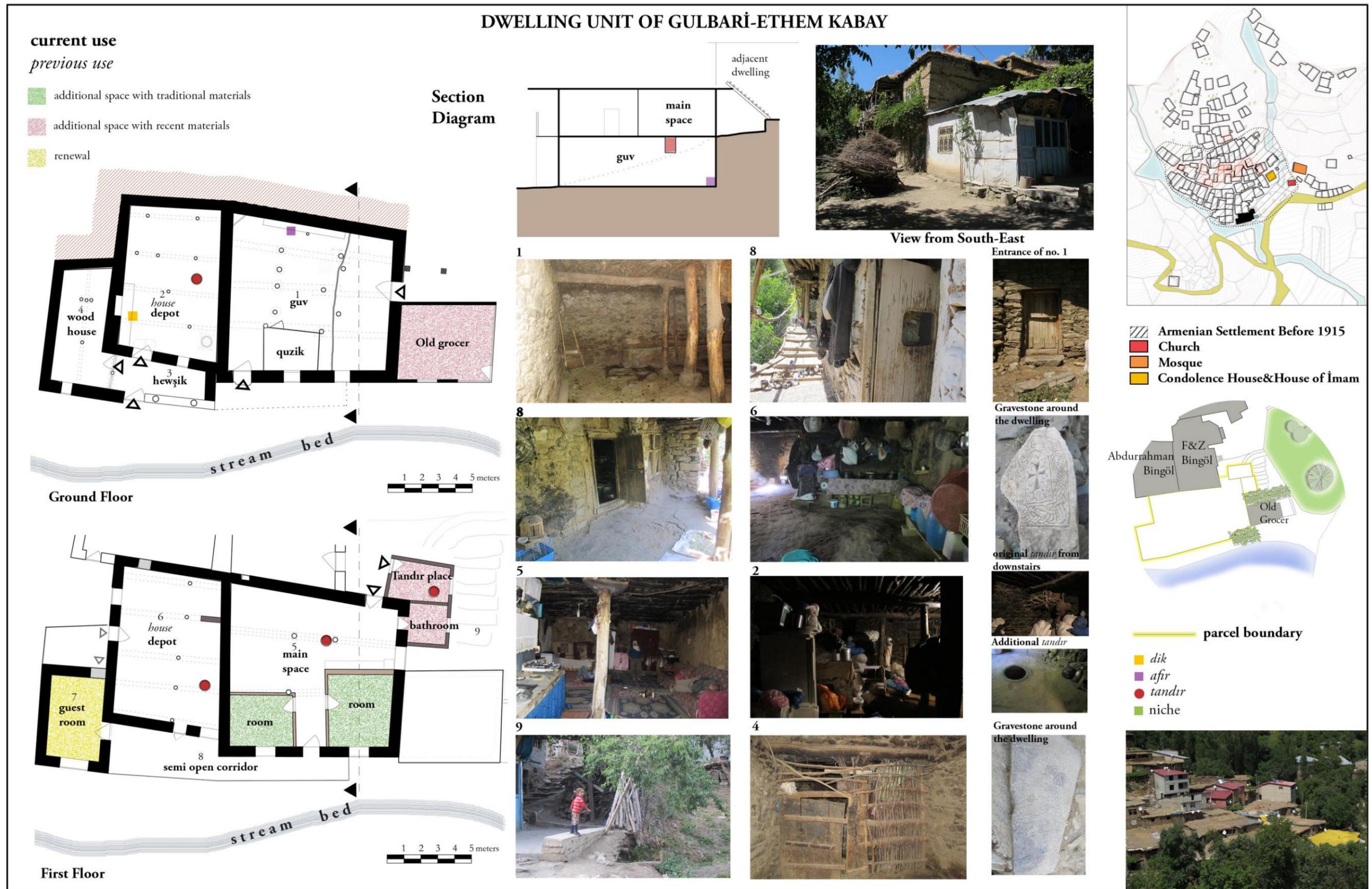


Figure A.5. Dwelling unit of Gulbari and Ethem Kabay.



Figure A.6. Dwelling unit of Gülperi and Seccadin Bingöl.

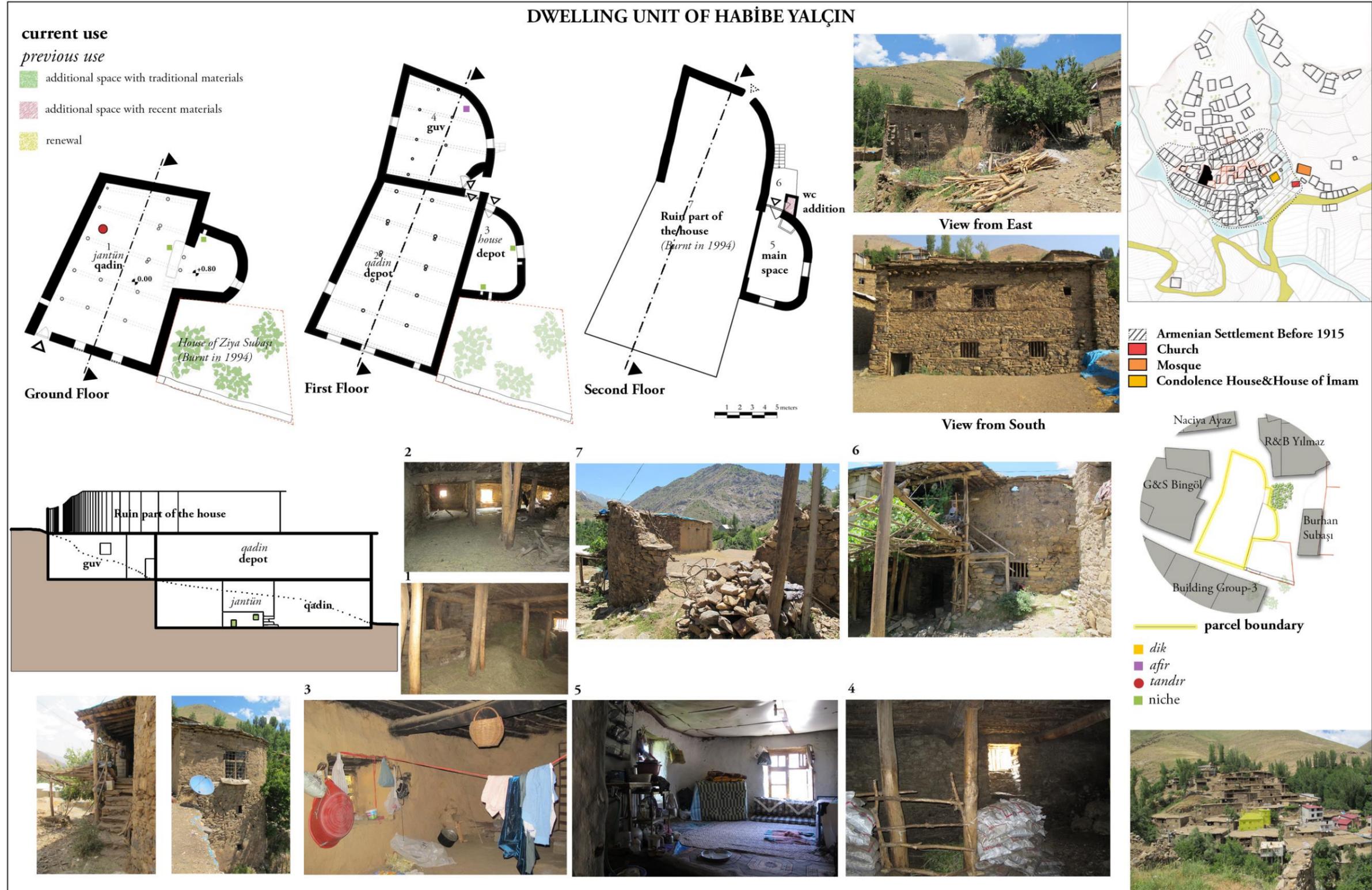


Figure A.7. Dwelling unit of Habibe Yalçın.



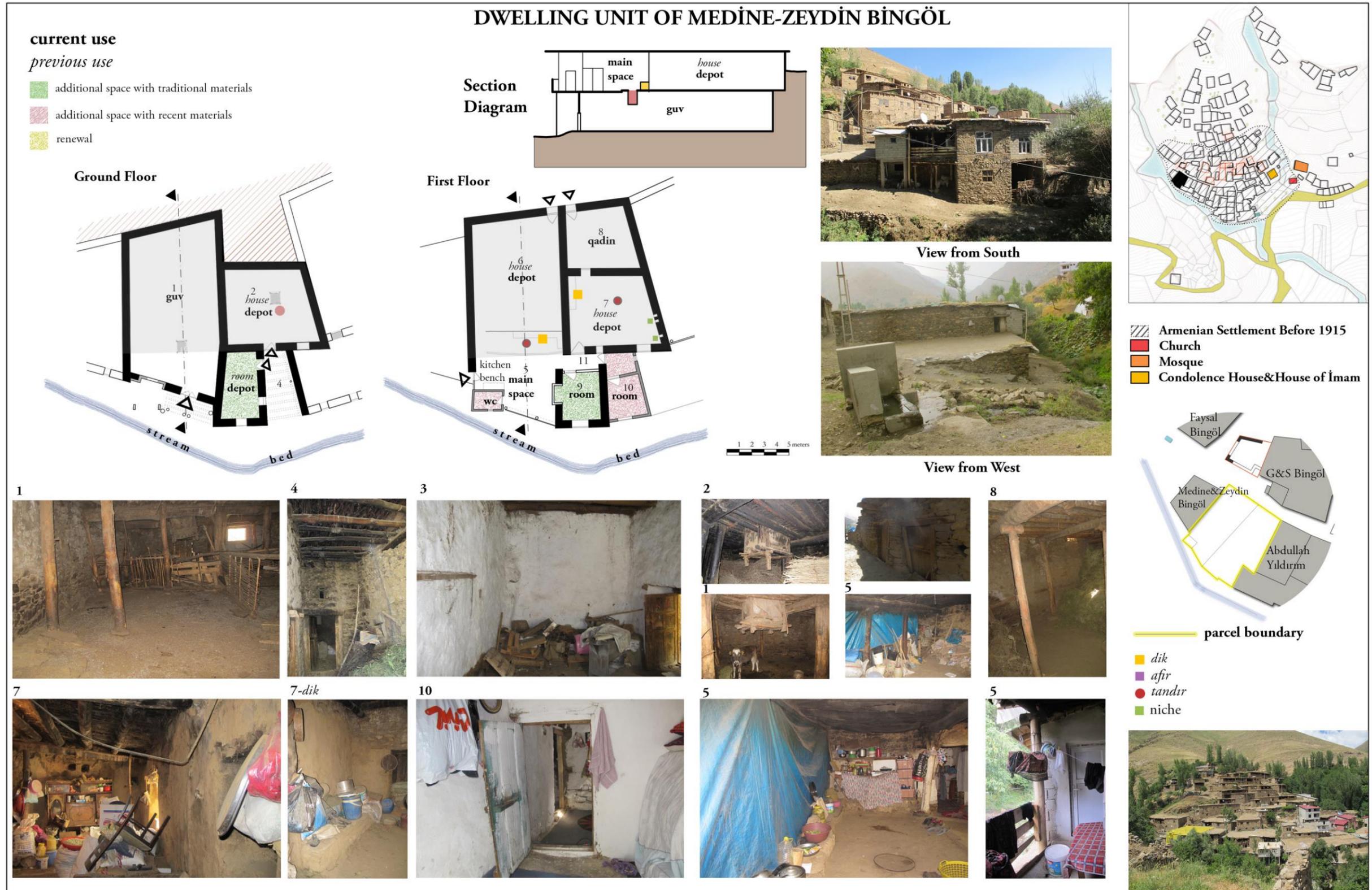


Figure A.9. Dwelling unit of Medine and Zeydin Bingöl.



Figure A.10. Dwelling unit of Naciya Ayaz.

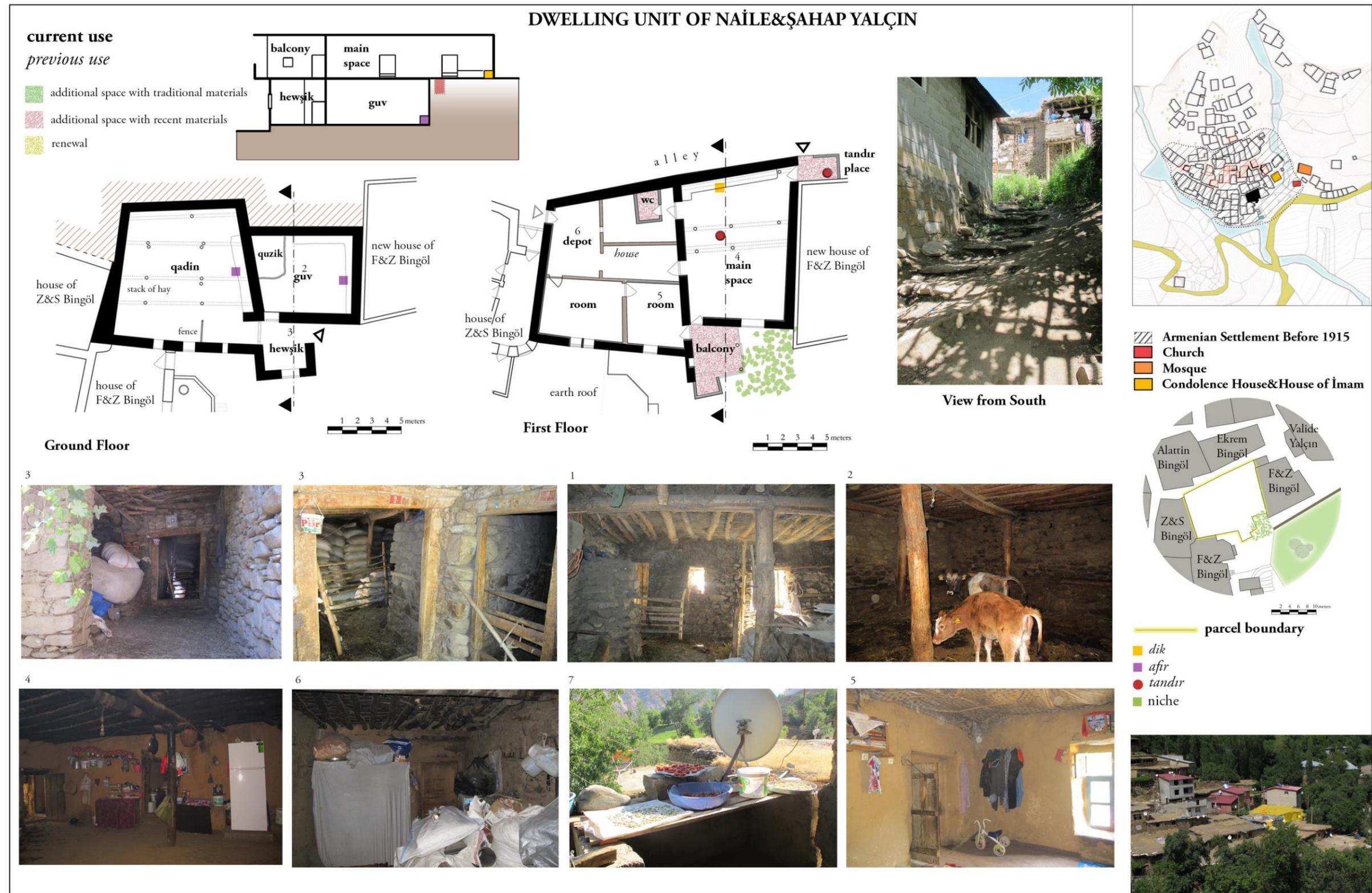


Figure A.11. Dwelling unit of Naile and Şahap Yalçın.

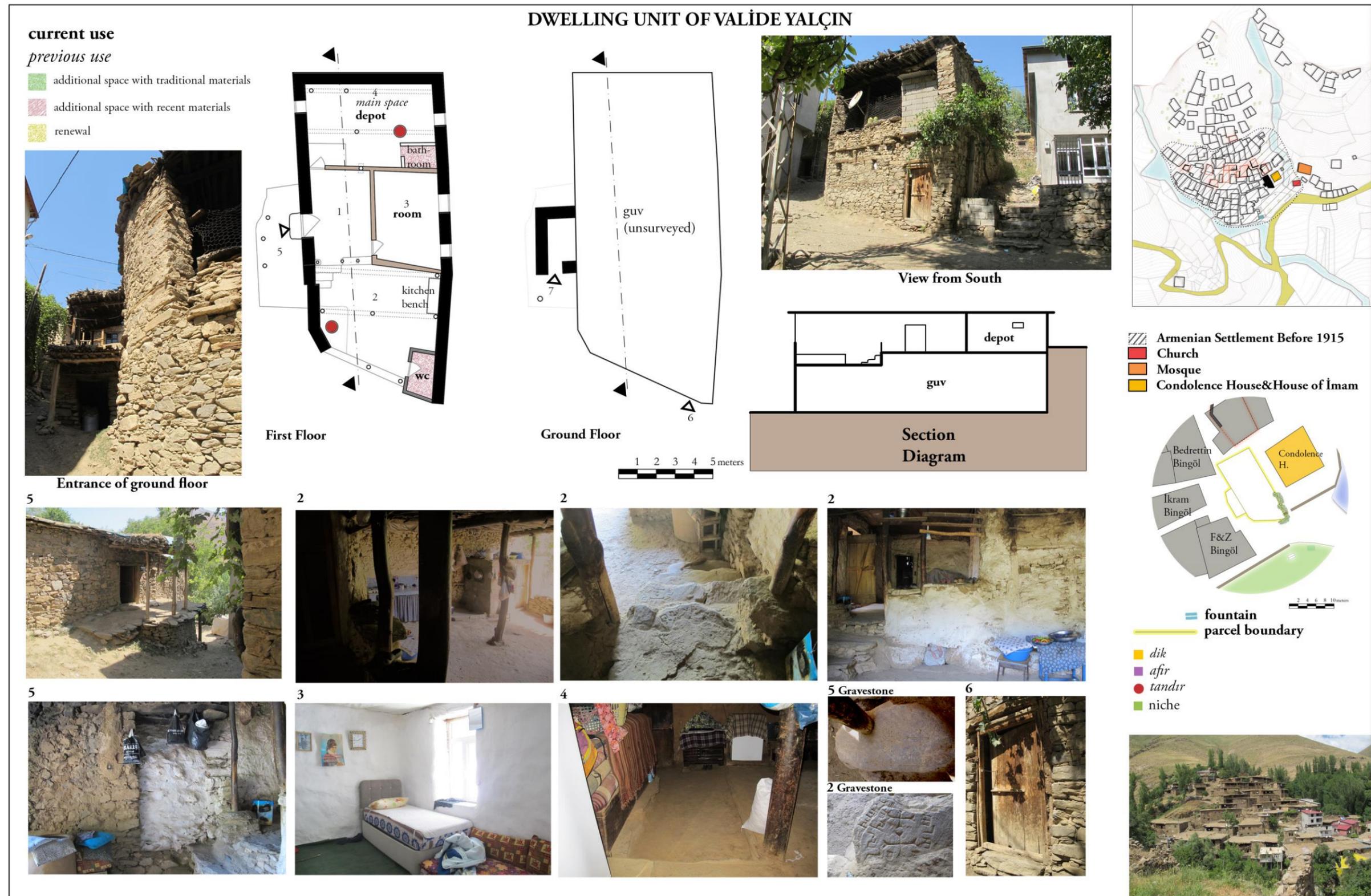


Figure A.12. Dwelling unit of Valide Yalçın.

## APPENDIX B

### THESES ON VERNACULAR AND RURAL ARCHITECTURE AND THEIR STUDY AREAS

Table A.1. List of the theses that indicated on the map.

Thesis	Themes	Region
1. Ezgi Alyakut, “Conservation project of <b>Adatepe Village in Ayvacık</b> district, Canakkale province”, Master Thesis, YTÜ, 2018.	Rural settlement Conservation	Marmara Region
2. Berna Çapraz Alankuş, “The Restoration Proposal for Altintas Rural Dwelling Located in <b>Başören Village</b> , Kizilcahamam District Of Ankara”, Master Thesis, Gazi Üniversitesi, 2017.	Rural Restoration Single building	Central Anatolia
3. İlknur Acar Ata, “Population Exchange's Architectural Witnesses: The Sample of Nigde <b>Yeşilburç (Tenei) Village</b> Fatma-Ibrahim Oral Mansion”, Master Thesis, Selçuk University, 2017.	Rural settlement Population exchange	Central Anatolia
4. Selman Küçüköğül, “Design guidelines for <b>rural settlements</b> —process and evaluation: <b>Bursa</b> sample”, Master Thesis, İTÜ, 2017.	Rural settlement	Marmara Region
5. Begüm Demiroğlu, “Ankara- Polatlı rural residential architecture: The example of <b>Sarıoba village and Seyhahmetli</b> ”, Master Thesis, Selçuk University, 2017.	Rural settlement Residential architecture	Central Anatolia
6. Gülşen Akın Güler, “Analysing of climate responsive design in <b>traditional rural houses</b> : The case of <b>Eskişehir</b> ”, Master Thesis, Anadolu University, 2017.	Traditional Rural	Central Anatolia
7. Tuğba Karabulut, “The analysis, evaluation and the preservation-rehabilitation proposal of rural settlement pattern of <b>Büyükalan Village</b> at Akseki province, Antalya”, Master Thesis, Gazi University, 2017.	Rural settlement Preservation	Mediterranean Region
8. Ayşenur Dağ Gürcan, “Vernacular architecture in the Taurus: <b>Bozyazi, Dereköy</b> example”, Master Thesis, KTO Karatay University, 2017.	Vernacular architecture Rural	Mediterranean Region
9. Süreyya Topaloğlu, “Discussions on integration of rural and archaeological landscapes in <b>Ildır/Erythrai</b> ”, Master Thesis, METU, 2017.	Rural Archaeological Integration	Aegean Region
10. Şeyma Sarıbekiroğlu, “Understanding Cultural Landscape Characteristics: The Case of <b>Barbaros</b> Settlement, Urla-İzmir”, Master Thesis, İZTECH, 2017.	Rural settlement Cultural landscape	Aegean Region
11. Reyhan Merve Delibaş, “An investigation about architecture of <b>Konya Halkapınar</b> Houses in the context of Rural Architecture”, Master Thesis, Çukurova Üniversitesi, 2016.	Rural architecture	Central Anatolia

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Table A.1 (cont.).

12. Begüm İşcanı, “Rural conservation project of Muğla- <b>Datça Hızırşah Village</b> ”, Master Thesis, İTÜ, 2016.	Rural settlement Conservation	Aegean Region
13. Derya Yıldız Kaya, “Traditional Artchitectural Texture Examination of <b>Konarı Vilage</b> , Safranbolu, in the Context of Protection”, Master Thesis, Mimar Sinan Fine Arts University, 2016.	Conservation Traditional architecture	Black Sea Region
14. Beste Uluer, “Pattern analysis of Bayındır, Yusufllu traditional settlement and approaches to conservation”, Master Thesis, YTÜ, 2016.	Conservation Traditional settlement	Aegean Region
15. Özge Öz Cığır, “The evaluation of the traditional settlement tissue of <b>Taşagül</b> Antalya in the point of conservation”, Master Thesis, Mimar Sinan Fine Arts University, 2016.	Conservation Traditional settlement	Mediterranean Region
16. Koray Güler, “A model proposal for conservation of abandoned rural settlements in Turkey: Case study of <b>Ödemiş-Lübbey Village</b> ”, PhD Dissertation, İTÜ, 2016.	Rural settlement Conservation	Aegean Region
17. Derya Duran Gökalp, “An investigation of landscaping characteristics in Savcılı Büyükoba sample (Kaman/Kırşehir) in terms of rural development and tourism”, PhD Dissertation, Ankara University, 2016.	Rural development Tourism	Central Anatolia
18. Ülkü Avcı, “The analysis of settlement patterns and traditional dwelling types in rural cultural landscapes: The case study of Antalya, <b>Korkuteli</b> ”, PhD Dissertation, Akdeniz University, 2016.	Rural Traditional Cultural landscape	Mediterranean Region
19. Gamze Şayın, “Defining the Preservation Problems and Analysis of Vernacular Architecture Heritage of Denizli <b>Hisarköy (Attuda) Settlement</b> ”, Master Thesis, Dokuz Eylül University, 2016.	Vernacular architecture Heritage Preservation	Aegean Region
20. Yüksel Altuğ, “Conservation problems in rural settlements: Case of <b>Bağlar Region-Bergama</b> ”, Master Thesis, Dokuz Eylül University, 2016.	Rural settlement Conservation	Aegean Region
21. Alican Eralp, “The City of Sakarya, Geyve County, <b>Safibey Village</b> , Plot 49, Parcel 2437, Civil Architecture Building (Ahmet Oztürk House) Restoration Project”, Master Thesis, İTÜ, 2015.	Rural settlement Single building	Marmara Region
22. Zahide Sena Güneş, “Urban Conservation Project in <b>Deliballılar Village</b> : Investigation of Rules and Preconditions for Conservation Arrangements”, Master Thesis, İTÜ, 2015.	Rural settlement Conservation	Marmara Region
23. Şefika Ergin Oruç, “Evaluation of <b>Diyarbakir province rural</b> architectural diversity in terms of comfort and energy efficiency”, PhD Dissertation, Mimar Sinan Fine Arts University, 2015.	Rural settlement Energy efficiency	South-Eastern Anatolia
24. Sevim Sezi Karayazı, “Assessment of rural architectural characteristics in <b>Belenalan village</b> , Akseki”, Master Thesis, Gazi University, 2015.	Rural architecture	Mediterranean Region

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Table A.1 (cont.).

25. Seda Cengiz, “Rural architecture in Black Sea region: Rize- <b>Fındıklı-Hara Village</b> -Köseoğlu House example”, Master Thesis, İTÜ, 2015.	Rural architecture	Black Sea Region
26. Ayşen Etlacakuş, “Conservation aimed evaluation of <b>Darkale</b> rural settlement in Soma, Manisa”, Master Thesis, İZTECH, 2015.	Rural settlement Conservation	Aegean Region
27. Emine Çiğdem Asrav, “Place and community driven conservation and empowerment in historic rural landscapes: Principles and strategies for <b>Taşkale village</b> , Turkey”, Master Thesis, METU, 2015.	Historic rural landscape Conservation	Mediterranean Region
28. Hatice Çınar , “The logic of construction of the rural architecture of Anatolia: The place and the order of place at the displaced <b>Kesmez Village</b> ”, Master Thesis, Selçuk University, 2014.	Rural architecture Displaced	Central Anatolia
29. Esin Atabeyli Çağlık, “Agent-User Requirements in the Context of Environmental (Kemaliye) Analysis of Housing in the <b>Village of Apçağa</b> ”, Master Thesis, YTÜ, 2014.	Rural settlement Housing	Eastern Anatolia
30. Hakan Yıldız, “A Research Based on Architectural Features and Conservation Problems of Conventional Houses in <b>Başpınar, Kemaliye</b> ”, Master Thesis, YTÜ, 2014.	Conservation Rural settlement Vernacular architecture	Eastern Anatolia
31. Tuğba Akgün, “In the context of the protection of the rural architectural heritage: <b>Rural</b> traditional house of <b>Bayburt</b> ”, Master Thesis, KTÜ, 2014.	Protection Rural heritage Traditional	Black Sea Region
32. Gülser Özgökçeler, “Historical fabric of the <b>mountain villages</b> in <b>Turgutlu</b> ”, Master Thesis, Dokuz Eylül University, 2014.	Rural settlement Historical fabric	Aegean Region
33. Burak Kaynak, “A research on the conservation problems of the traditional housing architecture of <b>Kapaklı Village-Armutlu</b> ”, Master Thesis, Trakya University, 2014.	Conservation Rural settlement Traditional housing architecture	Marmara Region
34. Müge Yakışık, “Traditional structure analysis and rehabilitation proposal in İznik <b>İnikli village</b> ”, Master Thesis, Karabük University, 2014.	Rural settlement Traditional structure	Marmara Region
35. Funda Solmaz, “Construction Techniques of Traditional Houses in <b>Nevşehir</b> , Case Study on Urgüp, Mustafapaşa and İbrahimpaşa”, Master Thesis, METU, 2013.	Construction Techniques Traditional Houses	Central Anatolia
36. Gülcan İner, “A method devoted to the determination of sustainability criteria for <b>rural</b> dwelling: the example of <b>Edirne</b> ”, PhD Dissertation, Trakya University, 2013.	Sustainability Rural	Marmara Region
37. Barış Ali Timur, “A study on values, problems and potentials of the traditional dwellings in <b>Karabağlar-Muğla</b> ”, Master Thesis, METU, 2012.	Rural settlement Traditional dwelling	Aegean Region

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Table A.1 (cont.).

38. Serap Sevgi, “The case of Ankara rural architecture documentation under restoration proposal of the Gedikoğlu mansion in <b>Çubuk</b> ”, Master Thesis, Gazi University, 2012.	Rural architecture Restoration Single building	Central Anatolia
39. Nihan Kocaman, “Proposal to protect rural texture of Burdur <b>Altınyayla (Dirmil)</b> ”, Master Thesis, İTÜ, 2012.	Conservation Rural settlement	Mediterranean Region
40. Göze Bayram, “Research of rural architecture in Aegean Region (A study of Manisa <b>Kayacık</b> )”, Master Thesis, Dokuz Eylül University, 2012.	Rural architecture	Aegean Region
41. Koray Güler, “Example of rural architecture of the Eastern Black Sea Region in Anatolia <b>Rize-Fındıklı</b> Aydınöğlu House restoration project”, Master Thesis, İTÜ, 2012.	Rural architecture Restoration Single building	Black Sea Region
42. Binnaz Eylem Kazıl Aydoğdu, “Utilization of social networking services in conservation: Case study <b>Eskihisar</b> ; rural settlement including archeological assets”, PhD Dissertation, METU, 2012.	Conservation Rural settlement Archaeology	Aegean Region
43. Gülsüm Hande Yeşilyurt, “Conservation in rural areas, case study: <b>Örenli Village</b> in Kepsut, Balıkesir”, Master Thesis, METU, 2012.	Conservation Rural settlement	Marmara Region
44. Hacer Mutlu Danacı, “Vernacular architecture and cultural landscape analysis: Antalya <b>Elmalı</b> example”, PhD Dissertation, Akdeniz University, 2012.	Vernacular architecture Cultural landscape	Mediterranean Region
45. Özlem Karakul, “A Holistic Approach to Historic Environments Integrating Tangible and İntangible Values Case Study: <b>İbrahimpaşa Village</b> in Ürgüp”, PhD Dissertation, METU, 2011.	Rural settlement Historic Environments	Central Anatolia
46. Fadimana Selvi, “Analyzing of architectural characteristics in Karaman <b>Başyayla</b> dwellings”, Master Thesis, Selçuk University, 2011.	Vernacular architecture	Central Anatolia
47. Esin Bölükbaş Dayı, “The analysis of traditional houses and a method investigation for environmental preservation proposals in rural scale case of <b>Baglica Village- Nalhhan</b> ”, Master Thesis, Gazi University, 2011.	Preservation Rural settlement Traditional houses	Central Anatolia
48. Berrin Karakaş, “An analysis on assyrian rural architect: Midyat- <b>Haberli (Basibirn) Village</b> sample”, Master Thesis, Dicle University, 2011.	Rural architecture	South-Eastern Anatolia
49. Sibel Gürses Söğüt, “Looking the spatial changes by the typology of structuralist analysis method in <b>Doğanbey (Domatia) Village</b> ”, Master Thesis, Mimar Sinan Fine Arts University, 2010.	Rural settlement	Aegean Region
50. Gül Devrim Demirel, “Development and conservation of cultural properties in rural areas of Eastern Black Sea region: A case study in <b>Karacakaya Village</b> ”, Master Thesis, METU, 2010.	Conservation Rural settlement	Black Sea Region

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Table A.1 (cont.).

51. Neslihan Demirbuğa, “Spatial Analysis of Circassian Houses in Büyük <b>Çamurlu Village</b> in Kahramanmaraş”, Master Thesis, Çukurova University, 2010.	Rural settlement Vernacular architecture	Mediterranean Region
52. Tülay İnanç, “Evaluation of traditional rural architecture identity in the context of ecology and sustainability case of Rize <b>Çağlayan Village</b> houses”, Master Thesis, Mimar Sinan Fine Arts University, 2010.	Ecology Sustainability Rural architecture	Black Sea Region
53. Fatma Sema Yücel, “Rural Conservation Project in <b>Yakaören (İlişi/Cumayanı)</b> ”, Master Thesis, İTÜ, 2010.	Conservation Rural settlement	Black Sea Region
54. Elif Aydemir, “Protection of vernacular architecture in rural areas- Example of <b>Bahklı District</b> in Artvin Şavşat”, Master Thesis, İTÜ, 2010.	Rural settlement Vernacular architecture	Black Sea Region
55. Özden Coşkun, “Söke district of Aydın province <b>Gelebeç</b> settlement and St. Nicholas Church”, Master Thesis, YTÜ, 2009.	Rural settlement	Aegean Region
56. Rojat Aksoy, “The South Anatolian <b>Traditional Village Houses of Diyarbakir, Mardin, Urfa, Batman</b> ”, Master Thesis, YTÜ, 2009.	Rural settlement Traditional houses	South-Eastern Anatolia
57. Kemal Reha Kavas, “Environmental Aesthetics of the Rural Architectural Tradition in the Mediterranean Highlander Settlement: The case study of <b>Ürünlü</b> ”, PhD Dissertation, METU, 2009.	Environmental aesthetics Rural architecture	Mediterranean Region
58. Emine Gizem Başkan, “The role of architectural heritage in the rural built environment: A case study”, Master Thesis, METU, 2008.	Rural settlement Architectural heritage	Central Anatolia
59. İzzet Yüksek, “A study on ecological implementations in traditional anatolian architecture (A case study: <b>Rural area of Kırklareli province</b> )”, PhD Dissertation, Trakya University, 2008.	Traditional architecture Ecological implementations	Marmara Region
60. Öget Nevin Cöcen, “Identifying the Values of <b>Küçükbahçe Village</b> Through its Architecture and Collective Memory”, Master Thesis, METU, 2007.	Rural settlement Collective Memory	Aegean Region
61. Berna Usanmaz, “Urban Conservation Project in <b>Saraylı Village</b> : Investigation of Rules and Precondition for Physical Arrangements”, Master Thesis, İTÜ, 2007.	Conservation Rural settlement	Marmara Region
62. Kader Dağıştanlı, “An analysis of Architecture without Architect and Bingöl, Kiğı, <b>Alagöz Village</b> ”, Master Thesis, YTÜ, 2007.	Rural settlement Vernacular architecture	Eastern Anatolia
63. Melis Cankara, “The analysis of the spatial continuity in <b>Dikili-Yahşibey</b> Settlement”, Master Thesis, YTÜ, 2006.	Rural settlement Spatial continuity	Aegean Region

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Table A.1 (cont.).

64. İlhan Okan Yazgan, “Conservation problems in <b>Behramkale</b> and a restoration proposal for Sedat Alık village house”, Master Thesis, Gazi University, 2004.	Rural architecture Restoration Single building	Marmara Region
65. Ebru Altundağ, “Research of Traditional Houses of <b>Mustafapaşa Town</b> in Cappadocia Region”, Master Thesis, Çukurova University, 2003.	Traditional houses	Central Anatolia
66. Gülçin Düşüt, “Structural Deformations on the Houses at <b>Şirince</b> Historical Texture and Improving the Restoration Methods”, Master Thesis, Dokuz Eylül University, 2003.	Restoration Vernacular architecture Historical texture	Aegean Region
67. Yasin Altıpat, “ <b>Assos</b> , a Unity of Archeological, Local Country Settlement Organization Conservational Values”, Master Thesis, Mimar Sinan Fine Arts University, 2002.	Conservation	Marmara Region
68. Ferhan Meraki, “A Proposal Regarding of Conservation and Rehabilitation of The Traditional Building Texture of <b>Yörük Village</b> , Bounded to Safranbolu”, Master Thesis, Gazi University, 2001.	Conservation Rural settlement	Black Sea Region
69. İlkey Bal, “The Change in built environment in the case of <b>rural settlement of Trabzon-Maçka valley</b> ”, Master Thesis, İTÜ, 2001.	Rural settlement	Black Sea Region
70. Bahar Sintaç, “A Study on the <b>rural</b> and village architecture of <b>Karaburun peninsula</b> ”, Master Thesis, Dokuz Eylül University, 2000.	Rural architecture	Aegean Region
71. Ali Kerem Durukal, “Research of the Traditional <b>Village Architecture in the Region of Tire</b> and the Problems of Conservation”, Master Thesis, Dokuz Eylül University, 1997.	Conservation Rural architecture	Aegean Region
72. Gamze Demiröz, “A Research on long-term effects of state resettlement projects in vernacular settings in rural areas: The case of <b>Yüzüncü Yıl, Mudurnu</b> ”, Master Thesis, METU, 1996.	Vernacular architecture Rural settlement	Black Sea Region
73. F. Gülşah Dicle, “Traditional <b>rural architecture in Büyük Menderes Valley</b> study and documentation of vineyard and farm houses: Çiftlik ve bağevi”, Master Thesis, Dokuz Eylül University, 1995.	Traditional rural architecture	Aegean Region
74. Şule Kükrer, “Interaction of Conservation and Tourism in Historic City and A Case Study Of <b>Kaya Köy</b> ”, Master Thesis, İTÜ, 1991.	Conservation Tourism Historic City	Aegean Region
75. M. Reşat Sümerkan, “Building Characteristics of the <b>Traditional Houses</b> in Respect to the Shaping Factors at <b>Eastern Black Sea Region</b> ”, PhD Dissertation, KTU, 1990.	Traditional houses	Black Sea Region

# APPENDIX C

## DOCUMENTS OF RAA

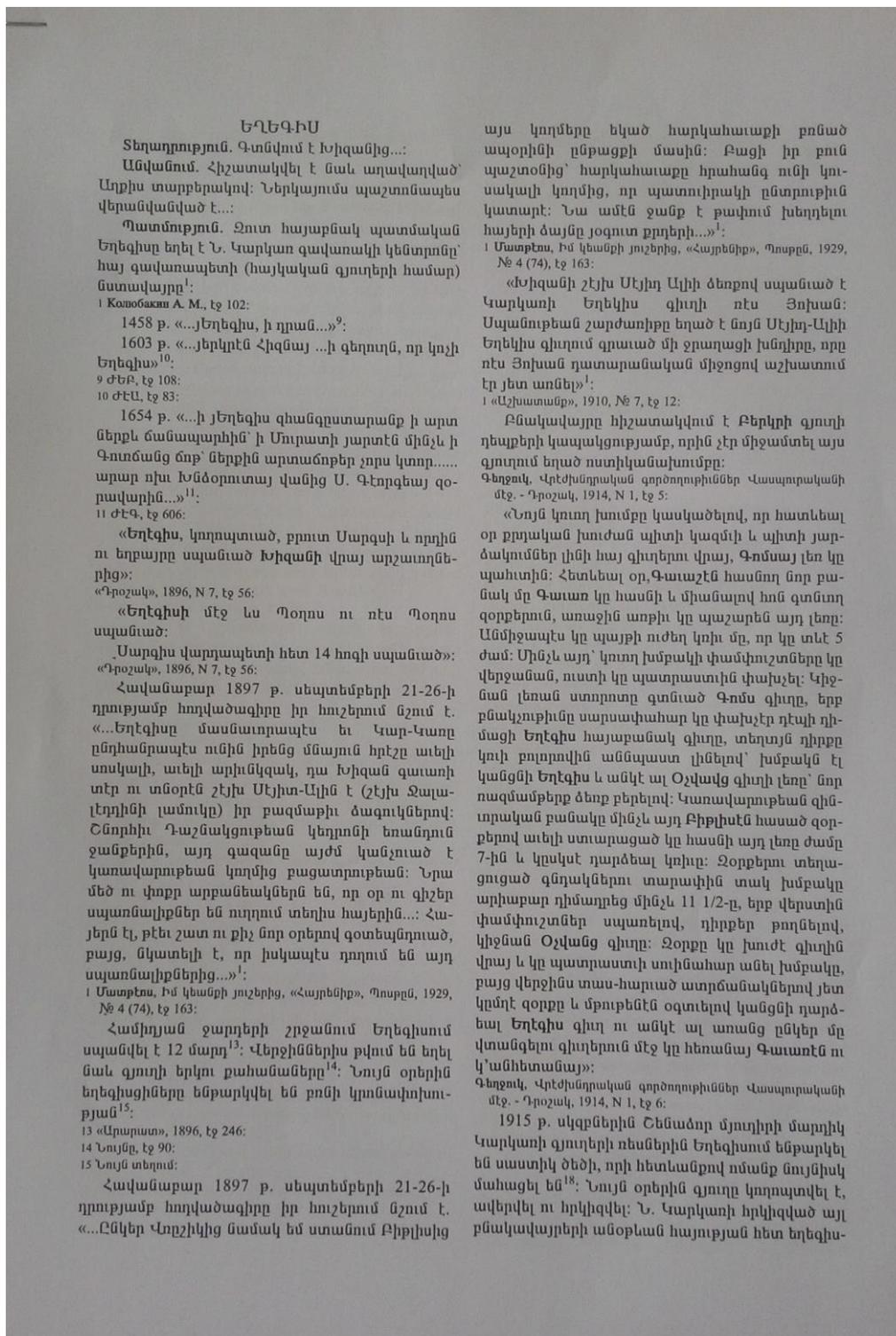


Figure C.1. First page of the document.

ցիներն ապաստանել են Միկսում և Գավաշում<sup>19</sup>:

<sup>18</sup> «Հայրենիք», 1924, № 6, էջ 93:

<sup>19</sup> Նույն տեղում:

*Մեծ Եղեռն*. 1916 թ. օգոստոսի 23-ին Նոր-Բայազետ Ղշլաղ գյուղում հաստատված եղեգիսցի Կիրակոսի կին Ատլասը քննիչ խառակոնիսցի Շիրինին պատմել է հետևյալը. «915 Մեծ գատիկ 2 շաբաթ յետոյ գիւղից 6 տղամարդ տարան, գիւղի տակ սպանեցին՝ Մանուկ, Կրէն և այլք: 3 օր ետք գիւղի ջանդարմայ Կօրսօն, Համգապէկ սկսան տղամարդ՝ 20 [անձ], հաւաքել, կոփուշ բռնեց: 9 զինւած հայեր գիւղից փախան և ուրիշներ ևս հետևեցին: Հետապնդեցին: Մինչև երեկոյ կռիւ եղաւ: Հայերից կուղներն էին Աւետ, Յարօն, Գեորք և այլք: Կոփելէ յետոյ սպանուեցան Աւետ, յարօն, Խաչօն և այլքն՝ 6 [անձ]: Կոփուշից հանելով սպանեցին 20 ալ: ...գիւղ քալանեցին: Կին, երեխէք քափառական մնացին: Կենդանից մէջ սպանեց 15 կին և երեխայ՝ Մանուկ աղի կին և այլք և 7 մեծ տղաներ: Կամատրներ եկան: Համբարձում հանած էինք: Մեզ հաւաքեցին, խրկեցին Ոստան: ...ընդամեն գիւղից ազատեց 8 տղամարդ»<sup>1</sup>: Ի դեպ, նահանջի ժամանակ սպանվել էր 6 անձ, Ղշլաղում ապրում էր Հուրթուկից 1 տուն՝ 1 անձով:

<sup>1</sup> ՀԱԴ, ֆ. 227, ց. 1, գ. 430, ք. 31 շքջ.:

1915 թ. փետրվարի սկզբի դրությամբ քաղանկված իրերի արժեքը կազմում էր 9680 ռուբլի (հափշտակվել էր 800 ոչխար, 250 տավար, 400 չափ ցորեն, 100 կտոր պղնձեղեն, 25 փութ յուղ, 55 փեթակ)<sup>1</sup>:

<sup>1</sup> Արեգ, Վասպուրականի աւերած գիւղերի վիճակագրոյց, «Հորիզոն», 1915, № 158, 17 յուլիսի, էջ 1:

**Բնակչություն.** «Երկրորդ մասը կը կոչուի «Ներքին Կարկառ», որոյ մէջն է Եղեգիս 40 տնտուր հայ գիւղը՝ որ իւր ներքին եւ արտաքին կացութեան դժբախտութեամբ հայելի է գոգցես ողջոյն գաւառի կացութեան»<sup>1</sup>:

<sup>1</sup> Միսակ եւ Մասուն, Բնութեան տիպակներ, «Մասիս», 1887, № 3887, էջ 265:

Հավանաբար 1897 թ. սեպտեմբերի 21-26-ի դրությամբ հողվածագիրը իր հուշերում նշում է. «...Ամբողջ Կար-Կառում, Եղեգիսը միակ մեծ գիւղն է 60-70 տուն հայութեամբ: Ջալալ փաշայի խուզարկու հորդան իր անգուսպ վայրագութեամբ, վերջին խուզարկութիւնների ատեն, պակաս վնասներ չէ հասցրել այս գիւղին, թէ՛ բարոյական եւ թէ՛ նիւթական...»<sup>1</sup>:

<sup>1</sup> Մատթեոս, Իմ կեանքի յուշերից, «Հայրենիք», Պոսքըն, 1929, № 4 (74), էջ 163:

Հիշատակվում է որպես հայաբնակ գյուղ:

Գեղջուկ, Վրէժխնդրական գործողութիւններ Վասպուրականի մէջ. - Դրօշակ, 1914, N 1, էջ 6:

1915 թ. փետրվարի սկզբներին գյուղն ուներ 60 տուն (400 շունչ) հայ բնակիչ<sup>1</sup>:

<sup>1</sup> Արեգ, Վասպուրականի աւերած գիւղերի վիճակագրոյց, «Հորիզոն», 1915, № 158, 17 յուլիսի, էջ 1:

*Վիճակագրություն.* Վիճակագրական տվյալներ-

ըր ներկայացնում են հետևյալ պատկերը. տարեթիվ	տուն ար. իգ.		շնչ. տուն ար. իգ.		ընդամենը տուն շնչ.
	ար.	իգ.	ար.	իգ.	
1855 <sup>2</sup>	45		323		45 323
1873 <sup>3</sup>	40				40
1878 <sup>3ա</sup>			412		412
1878 <sup>1ա</sup>			329		329
1885 <sup>4</sup>	40				40
1888 <sup>5</sup>	50				50
1887 <sup>1</sup>	40				40
1894 <sup>6</sup>	60				60
1909 <sup>7</sup>	65				65
1915 <sup>8</sup>	56				56

<sup>2</sup> ՀԱԴ, ֆ. 468, ց. 1, գ. 3, ք. 1:  
<sup>3</sup> Տեկանց Ե., նշվ. աշխ., էջ 233:  
<sup>3ա</sup> Գ.ԱԹ, Թորոս Ազատյանի ֆոնդ, բաժ. 57/III, ք. 19:  
<sup>1ա</sup> Գ.ԱԹ, Թորոս Ազատյանի ֆոնդ, բաժ. 57/III, ք. 31:  
<sup>4</sup> «Նոր-Դար», 1885, № 62, էջ 2:  
<sup>5</sup> Комобакян А. М., էջ 102:  
<sup>1</sup> Միսակ եւ Մասուն, Բնութեան տիպակներ, «Մասիս», 1887, № 3887, էջ 265:  
<sup>6</sup> «Արարատ», 1896, էջ 246:  
<sup>7</sup> Ա.Դ.Ս, Վանի, Բիբլիսի եւ Էրզրումի վիլայեթները, էջ 76:  
<sup>8</sup> «Միոն», Մայիս-Յունիս 1967, էջ 229:

**Եղեգիսցի ազատամարտիկներ.** Գյուղի հեղափոխականներից հայտնի է Աղթամարի բեմական դպրոցի շրջանավարտ, գյուղական ուսուցիչ, զավառական գործիչ և ռազմիկ Արշակ Ալավերդյանը, որը 1913 թ. ղեկտեմբերին հաղթեցի Մկրտչի հետ իրագործել է «Կարկառի ոճրագործ քիւրդերէն Բերկրի գիւղի Աբաս աղայի երկու տղաներուն՝ Կասրմին և Բեամիլին»<sup>16</sup> սպանությունը: Հայտնի է նաև, որ «Արշակը 1915-ի Ապրիլին անցաւ Փեսանդաշտ գաւառակը և հանդիսացաւ Լեւոն Շաղոյեանի աջակիցներէն մէկը՝ այնտեղ մղուած Հերոսամարտի ընթացքին: Վանի 1916-ի Յուլիսի նահանջի ատեն, Սարայի ճանապարհին, քրդական յարձակման մը ժամանակ սպանուեցաւ...»<sup>17</sup>:

<sup>16</sup> Աճեմյան Հ., էջ 353:  
<sup>17</sup> Նույն տեղում:

**Տնտեսություն.** 1880-ական թթ. եղեգիսցիները եղել են շրջակա հայկական գյուղերի բնակիչների համեմատ նյութապես ավելի ապահով վիճակում և ունեցել են 250 գլուխ խոշոր, 850 գլուխ մանր եղջերավոր անասուն, 28 արոր և 15 փեթակ<sup>12</sup>:

<sup>12</sup> Комобакян А. М., էջ 102:

**Դպրոց.** Ունեցել է նաև Խիզանի ուսումնասիրաց ազգօգուտ ընկերության կողմից բացված դպրոց: «Ուսումնասիրաց ընկերության» դպրոցը. 1877 թ. Կ. Պոլսում հիմնադրված ընկերությունը 1879 թ. Եղեգիս գյուղում բացում է մի դպրոց, որը մինչև 1880 թ. վերջը ուներ 150 աշակերտ<sup>1</sup>:

<sup>1</sup> Պողոսեան Ե., Պատմութիւն Հայ մշակութային ընկերութիւններու, Ի. Բ. Վիեննա, 1963, էջ 56: Տե՛ս նաև «Թերթեմանը էփեսոս», Կ. Պ. 1881, Թ. 1023:

1879 թ. Խիզանի Ուսումնասիրաց ընկերությունը «...ի նկատի առնելով իւր ուժերը, երկրորդ վարժարան մը ևս բացաւ նոյն գաւառի Եղեգիս գիւղին մէջ, որ ունի 150-էն աւելի աշակերտ և կընթանայ միևնոյն ծրագրով և միևնոյն

Figure C.2. Second page of the document.

ուղղութեամբ»<sup>1</sup>: (*ծանոթ. միևնույն ծրագիր ասելով  
նկատի ունի խակ գյուղի ուսումնարանի ծրագիրը*)

<sup>1</sup> «Մեղու Հայաստանի», 1881, № 8, 3 փետրվարի, էջ 2:

1885 թ. տվյալներով վերջինս գործել է 50  
աշակերտ կազմով<sup>22</sup>:

<sup>22</sup> «Նոր-Դար», 1885, № 62, էջ 2:

«...Վարդան Տեր Օհաննեսեան Եղիգես գիտի  
վարժապետն էր»<sup>1</sup>:

<sup>1</sup> Ասատուրեան Մերոբ, Տեր Ղազարի անձըրը, «Վարագ», 1956,  
Հունվար, № 12, էջ 19:

Եկեղեցի. Գյուղի Սբ. Աստվածածին եկեղեցին  
վկայված է 1458 թ. հիշատակարանում. «...Եղեգիս,  
ի դրան սուրբ Աստուածածնին, և այլ սրբոց, որ անդ  
հանգուցեալ են...»<sup>20</sup>: ԺԹ դ. կեսերին Սբ. Աստվա-  
ծածինը դեռևս կանգուն էր<sup>21</sup>:

<sup>20</sup> ԺԵԲ, էջ 108:

<sup>21</sup> ՀԱԳ, ֆ. 468, ց. 1, գ. 3, ք. 1:

1878 թ. հիշվում է Սբ. Գևորգ քարաշեն եկեղե-  
ցին<sup>21ա</sup>:

<sup>21ա</sup> ԳԱԹ, Թորոս Ազատյանի ֆոնդ, քաժ. 57/III, ք. 19:

1878 թ. ունեցել է երեք եկեղեցի, մեկը կանգուն՝  
Սբ. Աստվածածին, մյուսներն ավերակ<sup>18ա</sup>:

<sup>18ա</sup> ԳԱԹ, Թորոս Ազատյանի ֆոնդ, քաժ. 57/III, ք. 31:

*Քահանա.* «...Եղեգիսում ծթած վաշխառուներ-  
ը, իրենց պարագլուխ ունենալով գիտի գառամեալ  
քահանան, այն աստիճանին են հասցրել իրենց  
անգթութիւնը, որ զոհերը շրջապատելով ինձ,  
գթութիւն են աղերսում—միջամտել, քննել մուրհակ-  
ները եւ այնպէս արդարութեամբ վճիռ կայացնելու:

...Միայն քահանայի մօտը գտնուած մուրհակ-  
ներից տասը հատը վաղուց վճարուած լինելուն  
համար կրակի են մատնում ամբողջ ժողովրդեան  
առաջ, նրանց գիտակցութեամբ: Եւ հողերը վերա-  
դարձնում տէրերին:

Ջուլումբեարը, որ երբէք չէր սպասում այդպիսի  
մի անողոր ղասատստանի, յանկարծակիի եկած,  
անիծելով, թողնում հեռանում է...»<sup>1</sup>:

<sup>1</sup> Մատթեա, Իմ կեանքի յուշերից, «Հայրենիք», Պոսթըն, 1929,  
№ 6 (78), էջ 159:

Գյուղամիջում նկարվեց 1365 թ. արձանագիր մի  
խաչքար: Արձանագիր մի խաչքար էլ նկարվել է  
եկեղեցուց ոչ հեռու՝ հողամասի պարսպապատին:

Figure C.3. Third page of the document.

## APPENDIX D

### CONSERVATION DECISIONS

13.03/30

T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
VAN KÜLTÜR VARLIKLARINI  
KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No :21/01/2015 - 54  
Karar Tarihi ve No :21/01/2015 -734

Toplantı Yeri  
VAN

Bitlis İli, Hizan İlçesi, Kolludere Köyü, Sosyal Mahallesi Nala Der Mevkiinde bulunan ve tapuda L49a24a4d pafta, 280 ada, 78 parselde yer alan mülkiyeti Maliye Hazinesine ait olan şapelin tesciline ilişkin; Hizan Kaymakamlığı (Malmüdürlüğünün) 27.06.2014 tarih, 205 sayılı yazısı, Van Kültür Varlıklarını Koruma Bölge Kurulu uzmanlarının hazırlamış olduğu 14.10.2014 tarih ve 236 sayılı uzman raporu okundu. Konuya ilişkin bilgi ve belgeler incelendi. Yapılan görüşmeler sonucunda;

Bitlis İli, Hizan İlçesi, Kolludere Köyü, Sosyal Mahallesi Nala Der Mevkiinde bulunan ve tapuda L49a24a4d pafta, 280 ada, 78 parselde yer alan mülkiyeti Maliye Hazinesine ait olan şapelin tesciline ilişkin; 2863 sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu'nun 6. Maddesinde belirtilen özellikleri taşımasından dolayı aynı Kanun'un 7. Maddesine göre taşınmaz kültür varlığı olarak tescil edilmesine, 2863 sayılı Yasanın 18. maddesi ile 05.11.1999 tarih ve 660 sayılı İlke Kararı gereğince I. Grup yapı olarak belirlenmesine karar verildi.

Figure D.1. Conservation decision 1.

13.03/29

T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
VAN KÜLTÜR VARLIKLARINI  
KORUMA BÖLGE KURULU  
KARAR

**Toplantı Tarihi ve No :05/12/2014 - 53**  
**Karar Tarihi ve No :05/12/2014 -719**

**Toplantı Yeri**  
**VAN**

Bitlis İli, Hizan İlçesi, Kolludere Köyü, Kaymaklı Köyiçi Mevkiinde bulunan ve tapuda L49a24d1a pafta, 161 ada, 1 parselde yer alan mülkiyeti Maliye Hazinesine ait olan Kolludere Kaymaklı Şapelinin tesciline ilişkin; Kültür Varlıkları ve Müzeler Genel Müdürlüğünün 21.05.2014 tarih ve 98183 sayılı yazısı, Bitlis Valiliği İl Kültür ve Turizm Müdürlüğünün 06.08.2014 tarih ve 1615 sayılı yazısı ve Van Kültür Varlıklarını Koruma Bölge Kurulu uzmanlarının hazırlamış olduğu 13.10.2014 tarih ve 235 sayılı uzman raporu okundu. Konuya ilişkin bilgi ve belgeler incelendi. Yapılan görüşmeler sonucunda;

- Bitlis İli, Hizan İlçesi, Kolludere Köyü, Kaymaklı Köyiçi Mevkiinde bulunan ve tapuda L49a24d1a pafta, 161 ada, 1 parselde yer alan mülkiyeti Maliye Hazinesine ait olan Kolludere Kaymaklı Şapelinin tesciline ilişkin; 2863 sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu'nun 6. Maddesinde belirtilen özellikleri taşımasından dolayı aynı Kanun'un 7. Maddesine göre Taşınmaz Kültür Varlığı olarak tesciline; 2863 sayılı Yasanın 18. maddesi ile 05.11.1999 tarih ve 660 sayılı İlke Kararı gereğince I. Grup yapı olarak belirlenmesine;

- Söz konusu taşınmazın rölöve, restitüsyon ve restorasyon projelerinin ilgisine hazırlatılarak Kurulumuza iletilmesine karar verildi.

Figure D.2. Conservation decision 2.

13.03/02

**T.C.**  
**KÜLTÜR VE TURİZM BAKANLIĞI**  
**VAN KÜLTÜR VARLIKLARINI**  
**KORUMA BÖLGE KURULU**  
**KARAR**

Toplantı Tarihi ve No :23/03/2015 -58  
Karar Tarihi ve No :23/03/2015 -807

Toplantı Yeri  
VAN

Bitlis İli, Hizan İlçesi, Kolludere Köyü, Hişet mevkide, tapuda L49a23c2b pafta, 319 ada, 2 parselde yer alan Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu Başkanlığının 10.09.1982 tarih, A-3777 sayılı kararı ile tescillenen Hişet Kalesinin tescil güncellemesine ilişkin; Van Kültür Varlıklarını Koruma Bölge Kurulu uzmanlarının hazırlamış olduğu 19.03.2015 tarih ve 96 sayılı uzman raporu okundu. Konuya ilişkin bilgi ve belgeler incelendi. Yapılan görüşmeler sonucunda;

Bitlis İli, Hizan İlçesi, Kolludere Köyü, Hişet mevkide, tapuda L49a23c2b pafta, 319 ada, 2 parselde yer alan Hişet Kalesi sit sınırlarının karar ekinde yer alan kadastral haritada gösterildiği şekliyle I. Derece Arkeolojik Sit Alanı olarak yeniden belirlenmesine karar verildi.

Figure D.1. Conservation decision 3.