

Interpretation of Visual Documents from 20th Century in Restitution of the Towers and Walls at the East Facade at the Inner Walls Area of Diyarbakir

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ABSTRACT

With its location at a point of intersection between Mesopotamia and Anatolia, Asia and Europe and Black Sea and Mediterranean Sea and on the historical Silk Road, Diyarbakir has always been a significant centre of military, political, cultural and social importance. The walls surrounding the town (fortress) are the most important component in terms of its identity. The Inner Walls are surrounded by Outer Walls that surround an area of five kilometres. The rampart at the tower no. 73 and those between the towers no. 73 and 75, all overlooking the Tigris, were measured and documented in 2011 by total station measuring device, with drawings supported with photos. Then, changes that have occurred over the course of history were defined based on the written and visual materials and drawings arising from research on the area. Comparable research data and in-situ observations, and the drawings regarding the restitution work were designed based on these materials. Ultimately, restoration projects were designed, including modern approaches of preservation and methods of intervention.

The project of preservation for the area at the tower no. 73 and the one between the towers no. 73 and 75 at the Inner Walls of Diyarbakir was designed based on universal and national principles such as "preservation of structures without demolishing" (Resolution No. 660 of the Board of Preservation of Natural and Historical Heritage) and "A restoration must stop where conjecture begins" (Venice Charter).

The aim of this study was to examine the visual materials recorded by researchers as of the beginning of the 20th Century, which constitute the data for restitution, which, in turn, form the basis for restoration works. The related materials in question were interpreted through the completion of disappeared elements according to the method of completion in restitution and in comparison with the current condition.

Keywords: Inner Walls of Diyarbakir, Ramparts of Diyarbakir, Restitution, Preservation

1. INTRODUCTION

Diyarbakir was built on a rocky ground at an altitude of approximately 160 m from Tigris Valley on

the eastern side of basaltic plateau reaching out to the River Tigris from Karacadağ which is a dormant volcano. The terrain becomes precipitous and rocky towards the east and south east and gets lower in the south with a slight slope (Beysanoğlu 1961:2). The first location of settlement in the city is Amida Mound in the Inner Walls where Hurrians lived in 3000 BC (Beysanoğlu 1987:62; Konyar 1936:9). The years when the city was ruled by the Romans (69 BC –395 AD), is the time that the walls shaping the city till today had been built (Gabriel 1940:159-170), (Figure 1,2). It could be observed from the inscriptions on the walls and towers that all the civilisations who have dominated the city after the Romans have maintained and repaired the walls (Parla2005:64).

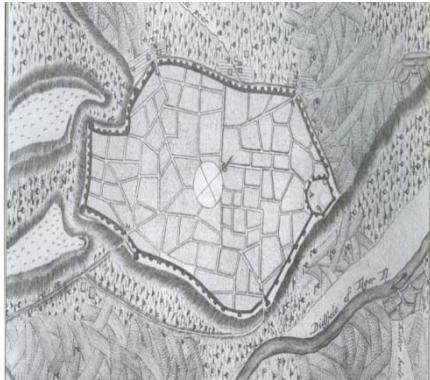


Figure 1 The picture of the city of Diyarbakır (Niebuhr 1774)

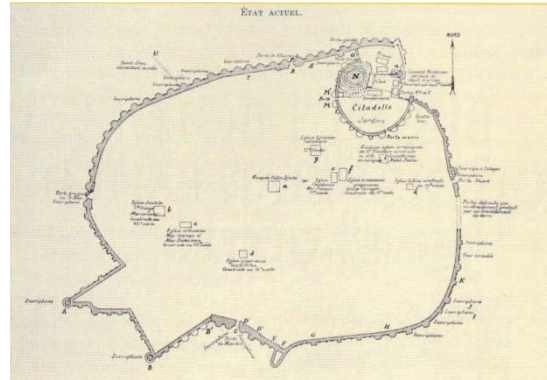


Figure 2. The city map of Diyarbakır drawn in the year 1910 (Berchem 1910:7)

The city surrounded by the walls has got two sections as the Outer Walls and the Inner Walls. On the walls there are structures such as towers and buttresses in designs of squares, semicircles and polygons being connected to each other with an outer wall (Garden 1867:183). In the investigations by Gabriel, there are 82 towers on the Outer Walls and 16 towers on the Inner Walls. The height of the walls is 10-14 m, and their thickness is 2-5 m. The recoil roads connecting the walls to the towers are 70 -100 cm. In the recoil section, there are castellated walls in alternating rows of loaded and unloaded.

There are four main entrances to the fortress as Harput – Dağ Gate to the north, Mardin Gate to the south, Yeni Gate to the east and Urfa- Roman Gate to the west. The hidden or underground gates that have been mentioned in many of the works about the city have played a significant role during the history of the sieges of Amida (Berchem 1910:7-9). The north and west walls that have been built on a plain topographically had a second protection with ditches and although they had been repaired frequently; the southern and eastern walls had been preserved with their original features with the help of the Tigris River.

The first big destruction of the walls was in 1930s around Harput Gate when a length of 200 m was demolished using dynamites due to the reason that the wall was blocking air into the city. In this period, the French archaeologist Albert Gabriel who was in the city prevented the demolishing and provided the relief and restitution drawing of some of the towers (Gabriel 1940).

2. CITY OF DİYARBAKIR – INNER WALLS SETTLEMENT

Inner Walls had been the centre of Diyarbakır city for hundreds of years and is located in the north east corner of the city. The entrance to the Inner Walls is provided through Saray Gate in the western direction. However there is a second gate to the north of this one with the name Fetih Gate which has been closed down. Inner Walls had their final plan by the enlargement and rebuilding of the old walls (in the directions of south and west) making up the nucleus of the city in the reign of Suleiman The Magnificent between the years 1524-1526 (Tuncer 2012:8). Amida Mound to the south west of the Inner Walls has a pentagon design and is surrounded with towers in polygon and circler shapes. This Mound is connected to Fetih Gate to its west and the pentagon tower to its east (Gabriel 2014:104) (Figure 3,4).

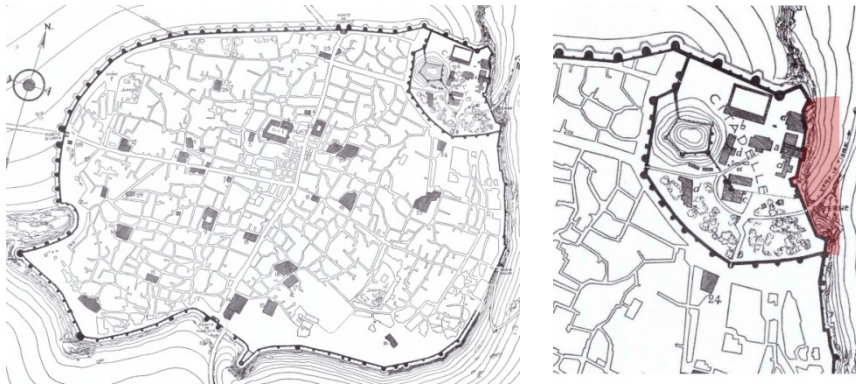


Figure 3. Diyarbakır City Plan and Diyarbakır Walls (Gabriel 1940)

Figure 4. Inner Walls of Diyarbakır and the area that has been studied (Gabriel 1940)

Throughout the historical process, Diyarbakır has a strategic significance for defence, surveillance, border posts and trade and had been the centre of a state covering a lot of locations around and had turned into a base serving as a garrison and such functions required the expansion of the Inner Walls and getting them equipped with administrative powers (Arslan 1999:82, 85).

Diyarbakır citadel was used as the governmental centre until 1990s. With the increased population and widened settlement, governmental and military structures were moved from this area. The buildings emptied within —Citadel Culture and Tourism Centre Projects started by the Ministry of Culture and Tourism in 2000 required to be re-functioned for the sustainability of the Citadel (Dağtekin 2015:63).

3. DOCUMENTATION OF THE MAIN WALL LYING BETWEEN TOWER NUMBER 73 AND TOWERS NUMBERED 73-74-75

Towers number 73 - 77 of Diyarbakır Citadel are the common walls of the Outer and the Inner Citadels. The area that has been analysed within the context of this study is the main wall lying between tower number 73 and towers numbered 73-75 on the eastern facade of the inner citadel. The citadel wall lying between the towers 73-74 and 75 is within the territory that is known as the steepest part of the settlement and named as Fis Rock. The walls have been shaped in an area that is overseeing the Tigris Valley in the appropriate form that suits the topography with three towers and six

supporting legs of different elevations. The most impressive aspect of the area is the Saint George Church connecting the eastern facade with the surface of the wall with its facade and dome while approaching the city from the direction of the Tigris River. In the relief measurements of the area, Total Station and its equipment were used since they can take measurements without reflectors (Picture 1, Figure 5).



Picture 1. The Eastern Facade of The Inner Walls (Alper 2001)

3.1. The Definition and Preservation Status of the Area

The tower number 73 is the tower where the towers of the Inner Citadel and the Outer Citadel meet. The citadel wall starting with the tower number 73 had been built in accordance with the terrain.

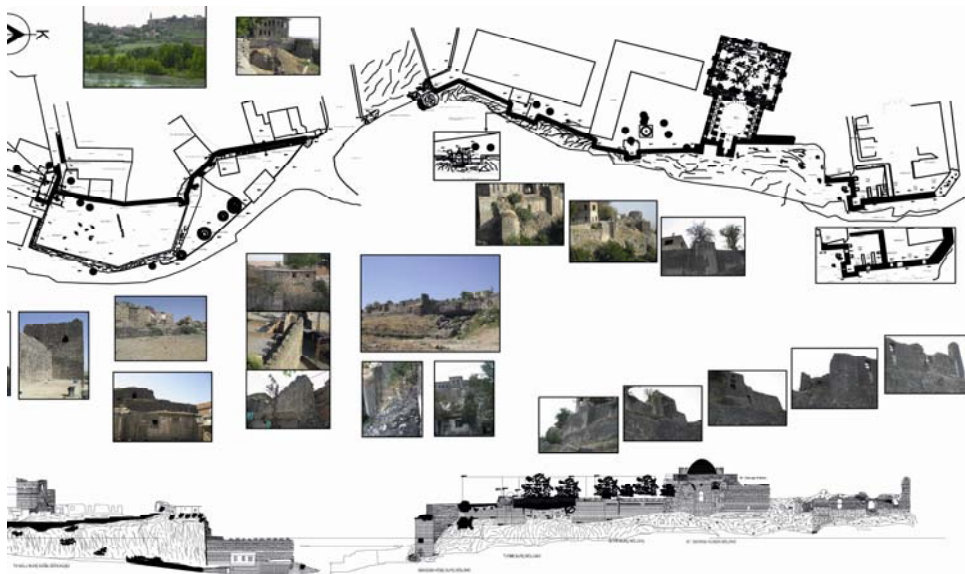


Figure 5. The eastern facade of the Inner Citadel between the towers numbered 73-75 (Dağtekin 2011)

- Tower Number 73

Tower number 73 has a single storey and has got the measurements of 7.13x 2.10 m on the inside and 10.46x4.95 m on the outside. The access to the tower is through a stairway of 25 steps on the northern side (with the approximate height of 14m) from the recoil road which is now covered with earth, from an arched gateway. There is one vestibule window on the north and east side of the tower and two on the southern side. The tower is covered with a cradle vault and it stands robust despite the stones that fell from its ceiling and walls. The tower can be climbed through the stairway resting on the side of the tower on the northern side. The stones and the reinforced concrete that had been obtained from the wall of the citadel on the northern side had been used to

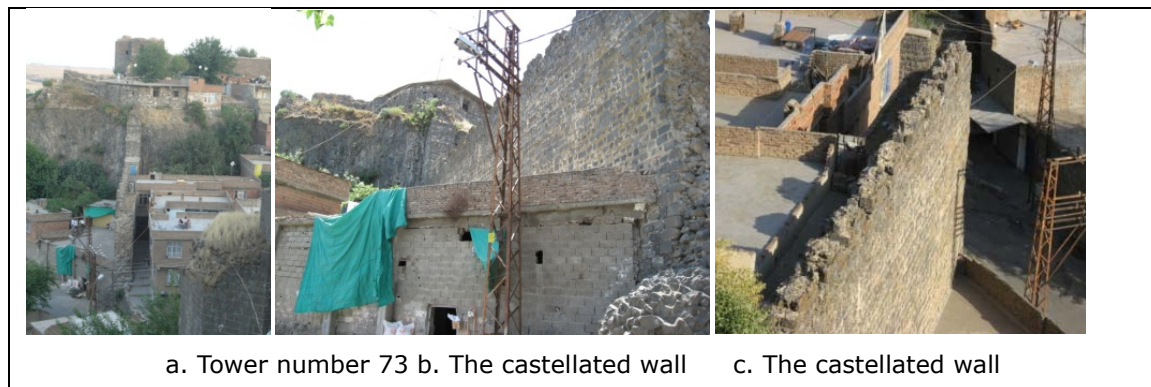
build structures that were used as a prison for women during 1960s. To the north of the spaces on the wide basaltic plateau stands the first support leg (Figure 2).



Picture 2. Tower number 73

- The Castellated Wall

The order of the towers with certain interspaces in between that could be observed in the other limited areas of the city cannot be observed here due to the rocky terrain. The high and steep rocky places in the area serve as a support for the main wall.



Picture 3. Tower number 73 and the castellated wall

The northern side of the castellated main wall coming down gradually from the steep rocks after the tower number 73 had been demolished. It could be seen on the pictures that have been taken at the beginning of 1900s that the wall is closed to the outside completely. One of the secret gates that is shown as p15 in the wall map of Gabriel (mentioned as Oğrun / Tigris Gate in the relevant sources) about which Berchem also writes about (Berchem 2015:30) that provides access to Tigris Valley had been lost as of today (Picture 3).

- The Pentagon Tower

The Inner Citadel is located in a place with plenty of water resources. The slope starting from Saray Gate (the western entrance) comes down to the river. This natural slope had been made use of for the purposes of discharging the rain and flood waters from the Outer Citadel into the river. Underneath the support leg of the pentagon tower towards the north of the demolished wall stands

a pedestal with a triangular cut (bigger in comparison to a buttress and smaller in comparison to a tower). This pedestal that allows the water flow on legs of the bridge had been built in the form of a flood splitter and had been partially ruined (Picture 4).

The pentagon tower being the second of the strong support points is located to the north of the road connecting the Inner Citadel to the Tigris Valley and has a height of 11 m. The first wall of the Inner Citadel is Hz. Suleiman Mosque which is located on the continuation of the Lion Road. Although the top and bottom portions of the tower wall and main wall have been ruined its wholeness is preserved. There is a Ma'kili inscription on the tower (Parla, Tuncer 2016:139). The tower is the southern-most tip of the Inner Citadel and built out of properly cut stones without lap joints. This part leans over the Inner Citadel platform which is the administrative and military area.



Picture 4. The platform where the pentagon tower and the Inner Citadel leans against

- The Visiting Tower

The tower has a square plan and has two cloister windows. There is an entombed saint inside the tower that has been sacralised by the local people. The main wall is located on the rocky terrain on different elevations on both sides of the tower. The main walls have been kept short on the spots where there is a precipice on the rocky terrain. In order to avoid its destruction the properly ordered main wall had been repaired using the fallen debris stones with mortar and thus the main wall has been re-enforced. On the continuation of the tower, on the main wall where the Marwani Inscription lies the stone pattern is robust and preserved other the destruction on the northern tip (Picture 5).



a. Visiting tower and the main wall b. Mervani inscription c. The southern wall adjacent to the church

Picture 5. Visiting tower and the eastern facade of the Inner Citadel

- Tower Number 74

Gabriel named the location where the drawing of the Saint George Church is located as tower number 74. The eastern facade of the Church and the main wall of the Inner Citadel on the eastern facade are on the same elevation.



a. Viewing terrace and the excavation ground b. Saint George Church c. Saint George Church and the excavation ground

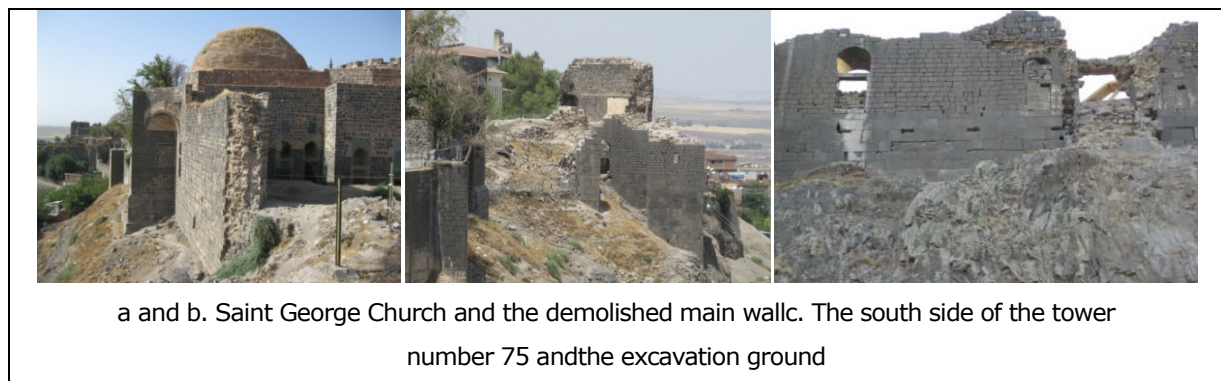
Picture 6. The main wall on the north and south of Saint George Church

O. C. Tuncer mentions that the original feature of the structure had been a Roman Building and not a Church (Tuncer 1996:20; 2001:166). The exact date of construction of the Church is not known, however according to Günel: "It is a Byzantium building constructed in the 4th – 5th century. During the period of the Artuqids the building was turned into a palace bathroom with the dome structure that had been added to the western side of the Church (Günel 1970:241); and it has been used as a part of the prison since the recent times (Tekin 1997:132). In Amida, it has been claimed that the building belonged to the Nestorians (Berchem, -Strygowski, 1910:173; Berchem 2015:140). The Church has a basilica plan with three naves. The arch space drawn towards inside on the south of the absis and the two windows face the eastern direction. A big gap had been opened with the demolished main wall on the north of the Church (Picture 6). In the plans, the drawings of Saint George Church had been provided by comparing them with the measurements taken from M. Alper.

- The southern main wall of tower number 75

Other than the administrative buildings, the Inner Citadel also housed palaces of Marwaniyun, İnalöğulları (a Turkish principality), Artuqids and Ottomans (Parla 2007:2476). In the Travelogue of Tchalaabi, makes note of a palace with various rooms, a big hall, a bathroom, a pool and a water

fountain with its balcony overlooking the Tigris while he is writing about the Inner Citadel(Korkusuz2003:27). When Buckingham visited the city in the 19th Century, he mentions that the Inner Citadel and the Palace had been left to ruin (Buckingham 1827:366). Within the site, during the excavations that had been undertaken in the interior surface of the main wall of the tower number 75 spatial and architectural aspects of a palace / residence are obtained. Since the steep rocky hills protect the city like a natural wall on the eastern facade, the ground settlement point and the settlement height of the citadel wall varies. Big stones have been used at the bottom part where the wall is closer to the steep rocks. The wall pattern having smaller stones after the height of approximately 1.80 m bears the marks of repairs as it has been with the other different parts of the wall. On the main wall there are gaps in the forms of windows and iwans. The top elevation boundary had been lost on the main wall (Picture 7).



Picture 7.The south and east facades of the Saint George Church and the demolished wall

4. THE INTERPRETATION OF THE TOWERS AND WALLS OF THE INNER CITADEL IN ACCORDANCE WITH THE VISUAL MATERIALS OF THE 20TH CENTURY

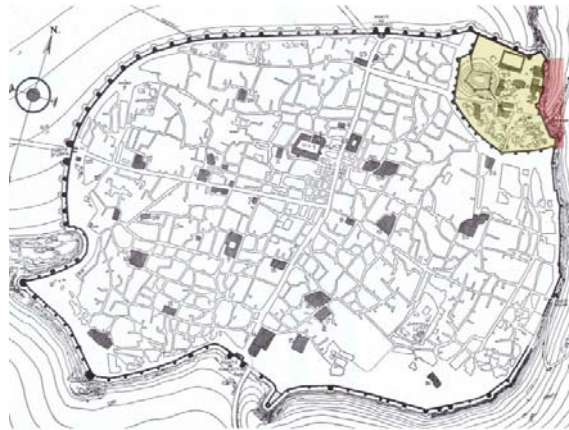
Restitution means revealing the first designs of partially or wholly destroyed buildings in accordance with various documents using drawings and such other techniques like plan, cross section, façade and perspective (Dinçer 2009). For a restitution study before a restoration, research on the relevant historical and archaeological studies, engravings, pictures, artwork and sketches and documents should be performed; art history works, inscriptions, masonry marks and the period comparisons should be undertaken along with a technical research (Ahunbay 2014:60-64). And in a restoration the aim is to remove the unqualified and inconsistent aspects from the building in accordance with the restitution resources and to interfere in the building so as to complete the missing parts of it and thus preserving the original, documental, historical and cultural value of the building to be handed over to the coming generations.

The walls of Diyarbakır had taken its place in writing, as engraving or as pictures in many of the travelogues of many of the travellers who has visited the city in the past. The pictures and drawings of the researchers who visited the city at the beginning of the 20th century had become resources to be referred to during the repair and maintenance works of the walls. Max van Berchem's "Amida" (1910), Albert Gabriel's "Voyages Archéologiquesdans la Turquie Orientale" (1940), Gertrude Bell'a "Diyarbakır Album" (1909-1911), "Diyarbakır in Travelogues" compiled by

Şefik Korkusuz (2003) and "Once upon a Time Diyarbakır" (1999), Beysanoğlu's "History of Diyarbakır with its Monuments Inscriptions" with its renewed editions at different times, Metin Sözen's "Turkish Architecture in Diyarbakır" (1971), "Armenians in the Province of Diyarbakır" prepared having Osman Köker as its Editor (2011), studies by Canan Parla and O.C. Tuncer on the walls of Diyarbakır and very many other reports and published articles by valuable academicians have been referred to as references during the preserving works for the tower number 73 and the towers numbered 73-75.

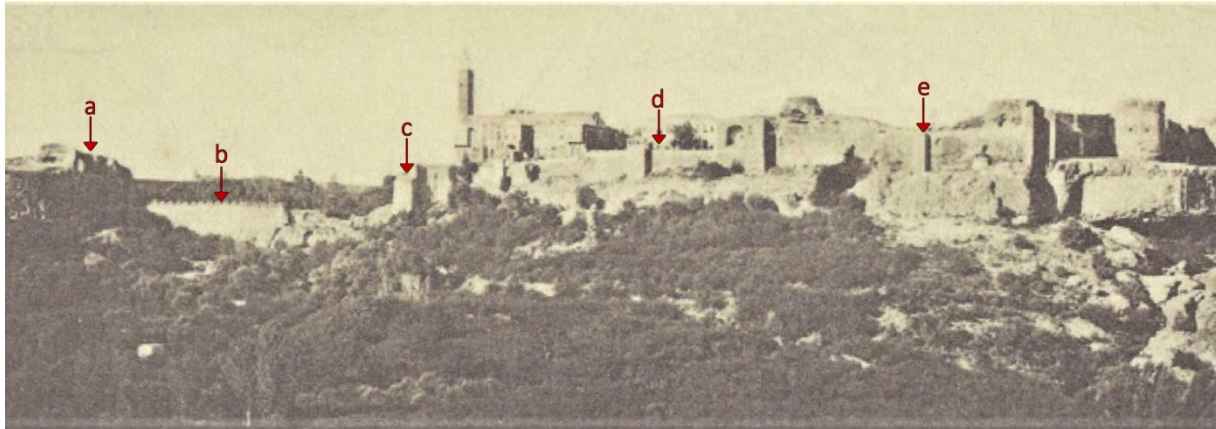
The visual materials belonging to the beginning of the 20th century provide contributions to today's works for preserving the area. The visual materials defining the scope of the study in this context had been interpreted along side the general signs on the building for the foreseen restitution project which is meant to complete the structures by way of preserving their originalities.

1. *Visual Material (GK1)*: The map that had been drawn by Albert Gabriel in the year 1932 is a properly written document. However, since the integrated structure of the walls could be observed best on this map; it has been mentioned also as a visual material. On the map, tower number 73 which has a square shape is connected to the wall of the citadel with a slight slope after an area making the boundary with the rocks through a buttress. It has been observed that there is a passage where the castellated wall gets closer to the buttress and that it continues all the way through the eastern facade of the wall of the citadel. Thus it has been understood that the Church and the walls of the excavation ground had been connected to each other and that the wall that we cannot see today had a consecutive structure and an order (Picture 8).



Picture8. Diyarbakır Citadel and the analysed area as drawn by Gabriel in the year 1932

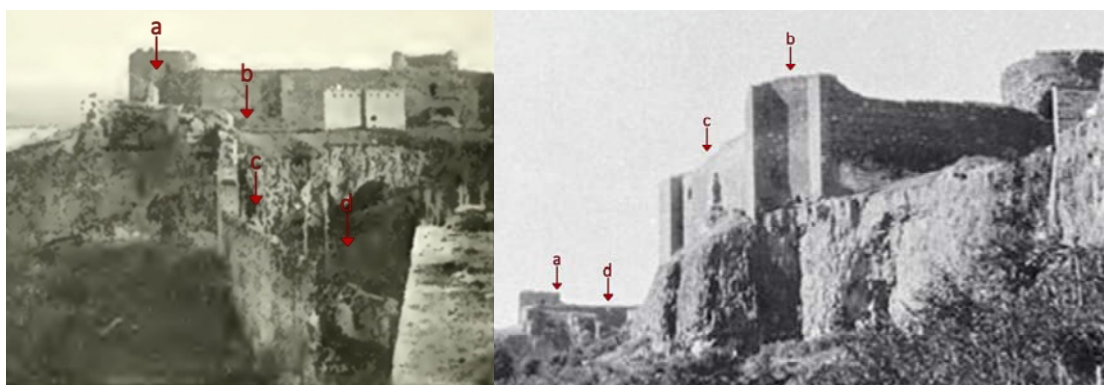
2. *Visual Material (GK2)*: In "Amida" by Max van Berchem dated 1910 (Berchem 2010: 277) and in "Armenians in the Province of Diyarbakır" that had been prepared with Osman Köker as its editor (Köker 2011:17); the eastern facade of the Inner Citadel are pictured for the same period in history.



Picture 9. The eastern facade of the Inner Citadel 1910 (Köker 2011:17)

Starting from tower number 73 until tower number 75 the whole of the eastern facade is included in these pictures. The elevations on the area are close to the elevations of today (Amidapages: 277, 284, 296). The height of the wall towards the north of tower number 73(a) is observed as high despite not being seen clearly. Part of the castellated wall going down to the Tigris River (b) had been demolished, the pentagon tower (c) and the wall that continues from the tower(d) goes on as a wall without castellated portions. The wall towards the north of the Church(e) is very evident, however there is a gradual decrease on the main wall in the excavation ground (Picture 9).

3. *Visual Material (GK3)*: In Max van Berchem's "Amida" dated 1910 (Berchem 1910:284) there is the visual material for the tower number 73 and the castellated wall. The wall (b) that could be partially observed towards the north of the tower number 73 (a) is gradually connected to the castellated wall in the lower elevation (c), there are no buttresses supporting the wall of the citadel, and thus it has been observed that the wall is getting ruined towards the northern edge (d) (Picture 10).



Picture 10. The eastern facade of the tower number 73 and and the Inner Walls (Berchem 1910:284)

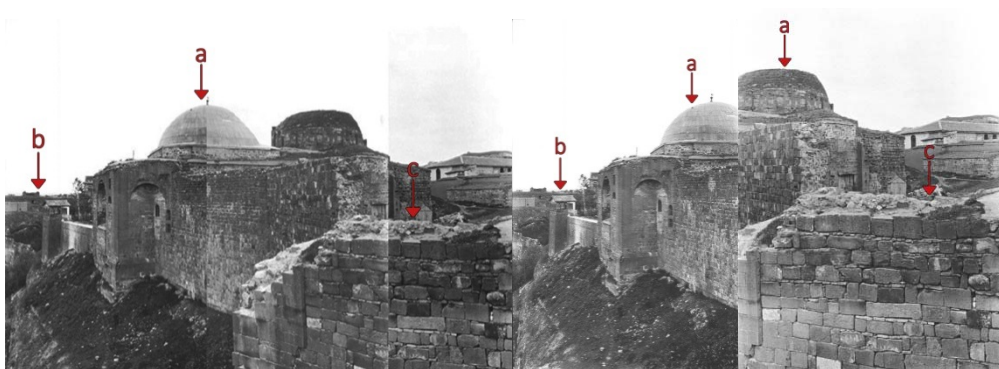
Picture 11. The eastern facade of the towers number 73 - 75 and and the Inner Walls (Bell 1909)

4. *Visual Material (GK4)*: This is the visual material on Saint George Church and the excavation ground shot by Gertrude Bell in the years 1909 and 1911 (Ottoman Palace Site) (Bell 1909: picture

number N 065 T 012). Tower number 73(a) and the corner of tower number 73(b) and the wall surface of the excavation ground (c) can be observed. The arched gate that has been carried forward to today could be recognised on the wall surface of the excavation ground, however, the window elements to the left and right side of the gate cannot be recognised. It is observed that the height of the tower number 75 had been preserved but the gap on the top south edge of the wall had been ruined as of today along with the wall. To the south, tower number 73 and the castellated citadel wall (d) can be observed (Picture 11).

5. *Visual Material (GK5)*: This is the visual material taken in the year 1911 by Gertrude Bell of (a) the Saint George Church, (b) the viewing terrace in the south (the main wall with the Marwani inscription on it) and to the north (c) the main wall of the excavation ground with the number T 012 (Bell 1911: picture number T 012). To the north of the Church and to the north of the tower number 75 (c) the wall that has been destroyed from the top and the missing mortars can be observed. The Church (a) and the wall to the south (b) has been settled on the rocky terrain. On the surface a proper stone pattern can be observed. On the main wall between the tower number 75 and the Church (c) have been losing its stones of the higher elevations (Picture 12).

6.



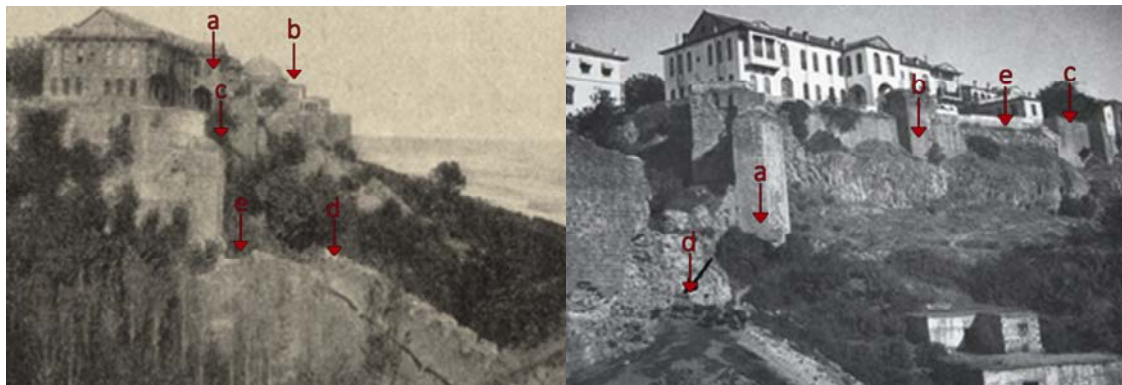
Picture 12. Saint George Church and the excavation ground

6. *Visual Material (GK6)*: This is the visual material taken in the year 1909 by Gertrude Bell from the viewing terrace where the Marwanian inscription is carved and from the wall as well (Bell 1909: picture number T 013, T014). The properly ordered freestone main wall (b) have reached to our day. The camellia on the viewing terrace built for the commandment of the garrison (a) has not reached to our day. On the church wall – on the arch that has been drawn inside (c) there is shedding on the plastered surfaces, and it is observed that the window gaps had been filled, and the original stone surfaces are in a proper order (Picture 13).



Picture 13. The eastern facade of the Inner Citadel and the Marwanian inscription and the tower number 74 (Bell 1911)

7. *Visual Material (GK7)*: This is the visual material taken by German The a Naab in the year 1915 of the castellated wall and the eastern facade of the Inner Wall (Günel:2007). Günel mentions that this picture had been taken by German The a Naab in the year 1915 during a visit to Mosul. The dome of Saint George Church (b), the wall on the excavation ground (a), the pentagon tower being the corner connection of the two citadel walls being the continuation of the Artuqids arch (c) and the castellated wall (d) can be observed. The castellated wall had started to demolish towards the south (e) the original features can be observed on the other main walls as they had been preserved (Picture 14).



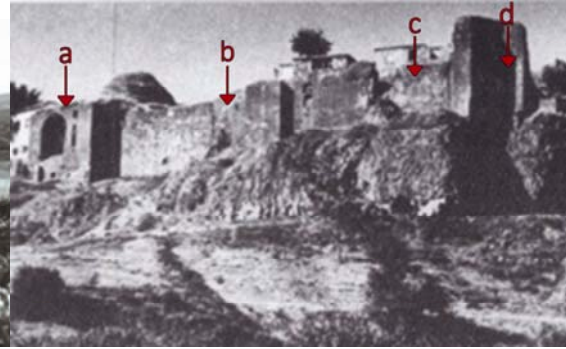
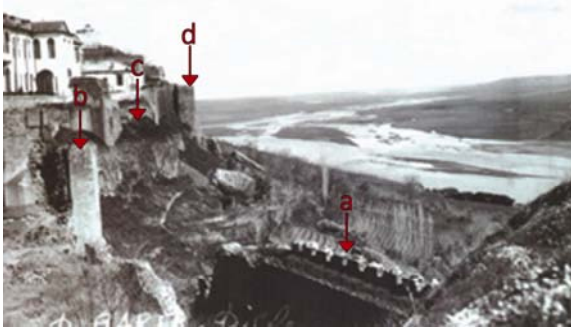
Picture 14. The Inner Wall eastern facade from the tower number 73 and the castellated wall 1915 (Günel 2007).

Picture 15. The Inner Wall eastern facade (Beysanoğlu 1965)

8. *Visual Material (GK8)*: This visual material was taken from Beysanoğlu's book with the title The History of Diyarbakır with its Monuments and Inscriptions and it was taken in the year 1965 from the tower number 73 overlooking the eastern façade (Beysanoğlu 1987:156). We recognise the pentagon tower (a), the visiting tower (b), the main wall with the Marwani inscription on it (c) both in terms of material and dimension on the visual. The destruction is evident on the castellated wall (d). The excavation debris had not been removed (Picture 15).

9. *Visual Material (GK9)*: This is the visual material taken from O. C. Tuncer (Tuncer 2012:13) and estimated to be taken in the 1960s from the tower number 73 of the castellated wall (a) and the pentagon tower (b). Demolishing and disassembly can be observed on the north of the castellated

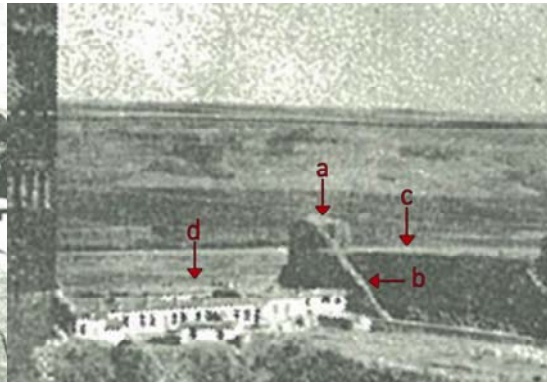
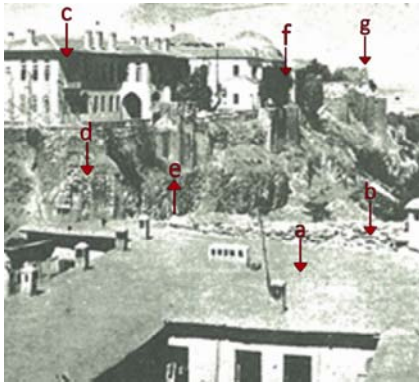
wall and the south of the pentagon tower. The pentagon tower with its ordered joints had had been ruined due to the demolishment of the wall. Towards the north of the visiting tower, the high rocky wall (c) created a natural obstacle, and the wall which continues from here is the one where the Marwani inscription (d) is located (Picture 16).



Picture 16. The castellated wall to the north of tower number 73 (Tuncer 2012)

Picture 17. The eastern facade of the Inner Wall 1960 (Korkusuz 2001)

10. Visual Material (GK10): This is the visual material taken from Şefik Korkusuz (Korkusuz 2001:110) and estimated to be dated as the year 1911 and 1960s of the Saint George Church and the excavation ground bordering the tower number 75. It is observed that there are additions made on the military period to the interior of the wall (c), and that the gaps which were present on the excavation ground (d) as windows and other spaces had been closed and it can be observed that the Church wall (a,b) is robust and its height is preserved (Picture 17).



Picture 18. The eastern facade of the Inner Wall over the tower number 73 (Sözen 1965)

Picture 19. Tower number 73 and the southern facade of the Inner Wall (Sözen 1965)

11. Visual Material (GK11): This is the visual material taken from Metin Sözen's book with the title "Turkish Architecture in Diyarbakır" belonging to the years 1965 and 1970s where the picture is taken from the tower number 73 overlooking the eastern facade (Sözen 1971). From the tower number 73 the women's prison which has turned into ruins today (a) and the ruins of the demolished wall (b) the administrative building of the Inner Citadel (c), the visiting tower (d), the excavation ground (f), the Marwanian inscription (g) can be observed. On the main wall of the eastern facade built on rocky hills there are some disassembled stones and on the main wall

towards the north of Saint George Church destruction from the top of the wall can be observed (Picture 18).

12. Visual Material (GK12): This is the visual material taken from Metin Sözen's book with the title "Turkish Architecture in Diyarbakır" belonging to the years 1960 and 1970s of the tower number 73 (a), the stairway to climb the tower (b), the recoil path (c) and the structure that had been used as the women's prison (d) (Picture 19). It has been observed that the stones on the top elevation of the tower number 73 had not fallen off to the degree today, the stairway to the recoil path and the terrace are in better condition, and the demolished wall of the citadel behind the additional buildings (d) (Picture 19).

5. ASSESSMENT AND CONCLUSION

The fact that the northern part of the Inner Walls where Amida Mound is located was utilised as the administrative and military centre of the city until the 1990s has contributed to preserving the structures and walls. However since the southern part had been invaded by the shanty town dwellers after 1965 caused the area to be destructed to a great deal.

At the beginning of the 1990s when photography was not so common, the few photographs of the Diyarbakır Citadel, the existence of the drawings belonging to the year 1932 in dimensions very close to the actual avails valuable data for the city and the walls. In the visual materials that have been used for the restitution study for the area of the Inner Walls between the tower number 73 and the towers numbered 73- 75 and the walls overlooking the Tigris River, the following data had been collected:

- In the visual materials that have been dated 1910 as earliest and 1965 as latest, to the north of the tower number 73 and the castellated wall where there is a passage to the Tigris River the main walls 3, 7, 9 and 11 that have disappeared as of today and partly on the visual material number 11,
- This is the whole view of the main wall between the Saint George Church and the tower number 75 that do not exist today can be seen in the visual materials numbered 1,2,4,10 and 11,
- Although there no visual materials showing the castellation marks on the towers it has been observed that the wall that is still standing as of today towards the north of the tower number 73 was castellated, (Visual Material 4),
- Although the tower number 73 and the window and the door passage on the visiting tower, the arched passage opening outside in Saint George Church and the windows can be observed, the gaps in the excavation ground had been closed,
- The main material of the walls is basalt, and that the stone has joints with the thickness between "0 to 3" cm and they have been patterned as fine and coarse freestone, (Visual Material 5,6),
- The "chest wall technique" had been used where the outer covering is filled with debris stones and mortar on the parts where the stone covering had been lost, (Visual Material 5),

- In the visual materials of later periods it has been observed that there are structural fractures, destruction on the walls, removed stones, emptied mortar joints, loss of components, and vegetations.
- As for the walls that have been built on the eastern facade of the Inner Walls having the topography of a slope there are elevation differences up to 13 -15 metres (the castellated wall). It is expected that the main wall to be built on this elevation to be supported by buttresses and towers. However, on the visual materials, to the north of the tower number 73 and the castellated wall coming down to the Tigris, we have not come across any buttress marks (Visual Material 1,6) made destruction inevitable in the above mentioned locations.
- Since buttresses and towers had been built on the walls of the area that are built on the rocky ground towards the north, the main wall is in a more robust condition.

While the examined visual materials have been interpreted during the restitution project, the same had been supported with the written documents and drawings and the periodical annexes and the comparisons and the marks on the building (Figure 6-9)

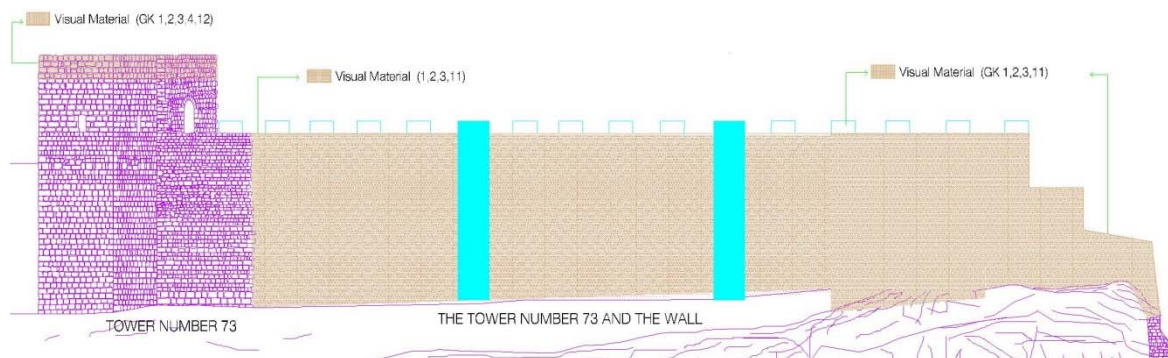


Figure 6.The restitution interpretation in accordance with the visual materials numbered 1, 2, 3, 4, 11, and 12 for the tower number 73 and the wall to its north that has disappeared as of today

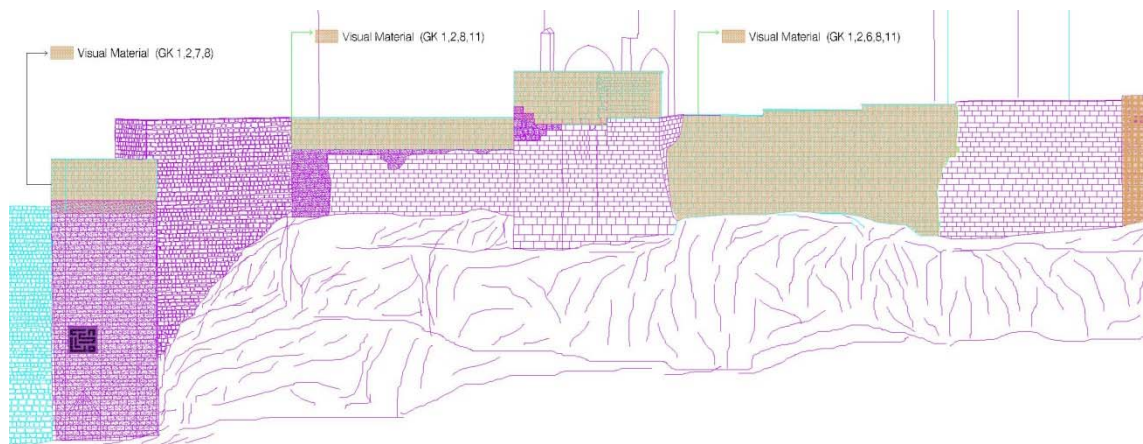


Figure 7.The restitution interpretation in accordance with the visual materials numbered 1, 2, 6, 7, 8, and 11 for the wall to the north of the pentagon tower

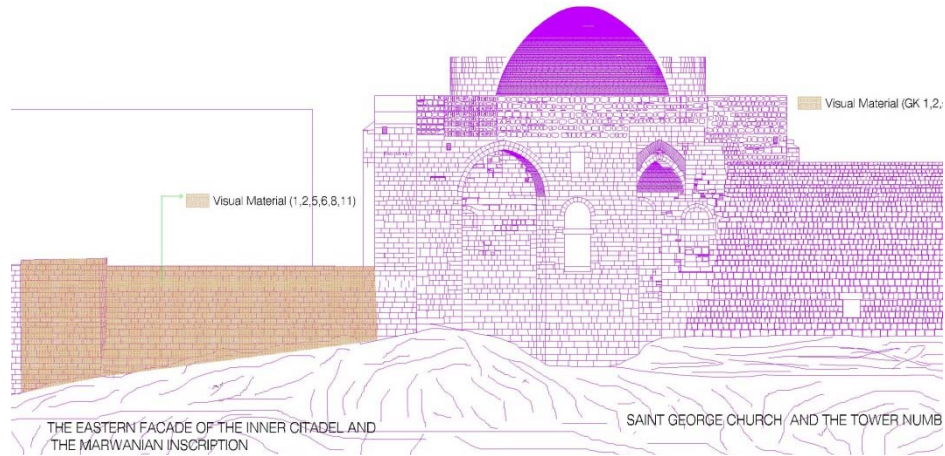


Figure 8.The restitution interpretation in accordance with the visual materials numbered 1, 2, 6, 8 and 10 for the viewing terrace and Saint George Church



Figure 9.The restitution interpretation in accordance with the visual materials numbered 1, 2, 4, 6, 10, and 11 for the wall between the Saint George Church and tower number 75.

The walls had become the most significant urban aspect of Diyarbakır since the time they were built. Its monumental status with its dimensions and materials symbolises the unity established by different cultures besides its defensive purposes. The undertaken repair, completion and additions have been defined with an architectural care and it has become the symbol of the security of the citizens (Ağaryılmaz, et.al. 1991:115). Various cultural heritages of different qualities and statuses of Turkey, it has been exposed to risks both from humans and the nature (Uluç and Balaban 2017:47). In this context, the walls of Diyarbakır has been included in the World Heritage of UNESCO and if it had been documented in certain periods then it will serve as a means of protection against all risks and interventions.

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