www.turkishstudies.net/turkishstudies

Turkish Studies

eISSN: 1308-2140

Research Article / Araştırma Makalesi

INTERNATIONAL
BALKAN
UNIVERSITY
Sponsored by IBU

Preservation and Sustainability of Traditional Rural Areas Which Were Ethnically Diverse in the Past: Example of the Village of Germuş in Şanlıurfa

*Geçmişte Farklı Etnik Kökenlerin Yaşadığı Geleneksel Kırsal Dokuların Korunması ve
Sürdürülebilirliği: Şanlıurfa Germuş Köyü Örneği*

Sümeýra Çiftçi* - Neslihan Dalkılıç**

Abstract: The village of Germuş is an old settlement which is today registered as a neighborhood under the town of Haliliye in the city of Şanlıurfa. It was an Armenian village in the 1900s and it remained *abandoned* for a while after the Armenians immigrated to Mosul and Aleppo in 1915. After the establishment of the Turkish Republic, the village was donated by Atatürk to Iraqi Uceymi Sadun Pasha, who contributed greatly to the liberation of Urfa. The village of Germuş is important not only because of its archaeological sites, its church, and traditional house fabric but also for the continuity of the village life which is remarkable in terms of social sustainability. Germuş Village has entered a period of rapid deterioration today. For this reason, it is of great importance to protect and sustain it and transfer it to future generations. The purpose of this article is to document the tangible and intangible cultural heritage values and conservation problems of the Germuş Village, which has not undergone comprehensive conservation-documentation work, and to provide some suggestions for the protection and sustainability of the heritage of the village. The first step of this research was to document the history of the village from written and oral sources through observations and interviews. In the second stage, traditional buildings in the village were identified and documented, and conservation problems were determined. In the third stage, some solutions for the protection and sustainability of the historical rural fabric have been suggested. The results of this study will contribute to the documentation and sustainability of the cultural heritage and the plans for preservation of this heritage.

Structured Abstract: Rural settlements are areas with unique architectural fabric that is compatible with the environmental characteristics of the region that they are located in, such as climate and topography. They also reflect the beliefs, traditions, lifestyle and economic structure of the society (Erdoğan, 2019, pp.9-22). However,

* Öğretim Görevlisi, Harran Üniversitesi, Güzel Sanatlar Fakültesi, Mimarlık Bölümü
Lecturer, Harran University, Faculty of Fine Arts, Department of Architecture

ORCID 0000-0003-0318-2017

sumeyraa.ciftci@gmail.com, sumeyra.ciftci@harran.edu.tr

** Prof. Dr., Dicle Üniversitesi, Mimarlık Fakültesi, Mimarlık Bölümü
Prof. Dr., Dicle University, Faculty of Architecture, Department of Architecture

ORCID 0000-0003-3920-9904

nesdalkilic@gmail.com, neslidal@dicle.edu.tr

Cite as/ Atıf: Çiftçi, S. & Dalkılıç, N. (2021). Preservation and sustainability of traditional rural areas which were ethnically diverse in the past: Example of the village of Germuş in Şanlıurfa. *Turkish Studies*, 16(7), 113-135. <https://dx.doi.org/10.7827/TurkishStudies.52719>

Received/Geliş: 23 September/Eylül 2021

Accepted/Kabul: 27 December/Aralık 2021

Published/Yayın: 31 December/Aralık 2021

Checked by plagiarism software
CC BY-NC 4.0

in the "Heritage at Risk" (Heritage@Risk) reports prepared by ICOMOS every year, it has been determined that around the World, the fastest deterioration is seen in the field of rural architecture (Eres, 2008, p.296).

The rural settlements of the Southeastern Anatolia Region attract attention as much as the historical city centers. Today, there are problems in the protection of this important cultural heritage, and rural settlements, like cities, lose their architectural identity. Many villages are in danger of disappearance before being documented.

Germuş Village is a district (Dağeteği Neighborhood) in the Haliliye town which is located to the northeast of Şanlıurfa. It is 10 km away from the city center. The village of Germuş is important not only because of its archaeological sites, its church, and traditional house fabric but also for the continuity of the village life which is remarkable in terms of social sustainability. The aim of this study is to document the architectural heritage and conservation problems and to develop preservation proposals for the sustainability of the heritage of the village of Germuş which has not been adequately documented and preserved and is rapidly deteriorating. The results of this study will contribute to the documentation and sustainability of the cultural heritage and the plans for preservation of this heritage.

The first step of this research was to document the history of the village from written and oral sources through observations and interviews. In the second stage, traditional buildings in the village were identified and documented, and conservation problems were determined. In the third stage, some solutions for the protection and sustainability of the historical rural fabric have been suggested.

There is no definite information about when the village of Germuş, which is called by names such as 'Kamurc / Garmuç / Garmooch', all deriving from the Armenian word 'Gamurç', meaning 'bridge', was founded. The church located in the northwest of the settlement, the archaeological site located to the west and south of the church and the traditional houses to the east of the village comprise the traditional fabric of the village. The archaeological site to the west and south of the church, which is in a location dominating the village, was a residential area in the past.

The most outstanding structure in the village is the church. Like the Armenian Church in the city centre of Urfa, this church is also dedicated to Surp Asdvadzadzin.

There are fifteen houses in the village of Germuş which, although partially, preserve their traditional characteristics. From the inscriptions and the dates inscribed on the vaults, it is understood that these houses were built in the 19th or early 20th centuries. When the general settlement fabric of the village is examined, it is seen that the houses are either attached to each other or detached and stand individually. Germuş houses are generally arranged around a courtyard or in a garden. Houses have one or two floors. The ground floors of the houses are completely closed to the outside. Water channels pass through the courtyards and gardens of some houses. The courtyard is usually entered through a vaulted entrance section. In single-storey buildings, the barns and cellars are usually located near the entrance. In two-storey buildings, the cellars and barns are located in the ground level whereas the living areas are in the upper storey.

The conservation works planned to be carried out in the village of Germuş seem to have a focus only on the church, and the traditional houses and the ongoing rural life in the village are neglected.

The cultural heritage in the village is in danger of rapid destruction due to neglect, abandonment, abuse, vandalism, and long-term exposure to natural factors such as rain and wind. The traditional fabric of the village is at great risk as a result of the initiation of the building activities in the vicinity of the village, unqualified interventions made to the original buildings and the environment, the abandonment of many traditional houses, and the absence of infrastructure for clean water, waste water and sewage. No comprehensive steps have yet been taken to protect the village.

For the protection and sustainability of the village of Germuş, specific suggestions for the site, structures and users should be developed. A holistic and sustainable conservation planning that covers the whole village and secures the continuity of the bond between nature and villagers should be prepared. The surroundings of the village and the nearby archaeological sites should also be included in this planning.

The village has an archaeological site alongside the traditional housing. The archaeological site located in the west and south of the church has the potential to strengthen the tourism potential of not only the village but also the wider region. Archaeological excavations in this area should be started as soon as possible.

Building permission should not be given to the immediate surroundings of the village. The reinforced concrete structures, located in the southeast of the village settlement, disturb the architectural fabric of the village. They should be demolished. The infrastructure of the village should be planned as soon as possible.

The church of Germuş, which is in ruins today, should be restored as soon as possible. In order to preserve the local identity for the future generations, traditional houses should be documented in great detail, they should be restored and put into use in harmony with their original function. The new buildings that will be needed and that should be added as a result of the opening of the village to tourism, should be built by using local materials and construction techniques, and the architectural fabric of the village should be preserved. The villagers should be trained about the importance of cultural heritage and their participation in the conservation activities should be ensured.

Keywords: Restoration, Rural and Archaeological Heritage, Integrated Conservation, Sustainability, Village of Germuş, Armenians.

Öz: Eski bir Ermeni yerleşimi olan Germuş Köyü, günümüzde Şanlıurfa İli, Haliliye İlçesi'ne bağlı bir mahalle yerleşimidir. 1900'lerde bir Ermeni kasabası olan köy, 1915 yılında Ermenilerin Musul ve Halep'e göç etmesinden sonra bir süre kullanılmamıştır. Germuş Köyü, Cumhuriyetin kurulmasından sonra, Atatürk tarafından, Urfa'nın kurtuluşuna büyük katkılar sağlamış olan Iraklı Uceymi Sadun Paşa'ya hibe edilmiştir. Germuş Köyü; arkeolojik alanları, kilisesi, geleneksel ev dokusu ve sosyal sürdürülebilirlik açısından önemli olan ve varlığını hala sürdüren köy yaşantısı gibi değerleri ile önemli bir yerleşim yeridir. Germuş Köyü günümüzde hızlı bir bozulma sürecine girmiştir. Bu nedenle, korunması ve sürdürülebilirliğinin sağlanarak gelecek kuşaklara aktarılması büyük önem taşımaktadır. Bu çalışmanın amacı, kapsamlı koruma-belgeleme çalışması yapılmamış olan Germuş Köyü'nün sahip olduğu somut ve somut olmayan kültürel miras değerlerini ve koruma sorunlarını tespit etmek, korunması ve sürdürülebilirliğine yönelik öneriler geliştirmektir. Çalışma kapsamında ilk olarak gözlem ve görüşmeler yapılarak yazılı ve sözlü kaynaklardan köyün tarihi araştırılmıştır. İkinci aşamada köy içerisinde bulunan geleneksel yapılar tespit edilip belgelenmiş, koruma sorunları belirlenmiştir. Üçüncü aşamada ise tarihi kırsal yerleşmenin korunması ve sürdürülebilirliğinin sağlanmasına yönelik çözüm önerileri geliştirilmiştir. Bu çalışma sonucu elde edilen bilgilerin, köyün kültürel miras değerlerinin tespiti ve sürdürülebilirliğinin sağlanmasına yönelik yapılacak koruma-geliştirme çalışmalarına katkı sağlayacağı düşünülmektedir.

Anahtar Kelimeler: Restorasyon, Kırsal ve Arkeolojik Miras, Bütünleşik Koruma, Sürdürülebilirlik, Germuş Köyü, Ermeniler.

Introduction

Rural settlements are areas with unique architectural fabric that is compatible with the environmental characteristics of the region that they are located in, such as climate and topography. They also reflect the beliefs, traditions, lifestyle and economic structure of the society (Erdoğan, 2019, pp. 9-22). Historical villages are concrete evidence of the past traditional rural life that has survived (Eres, 2016, p. 9). Reasons such as the desire of people who are overwhelmed by the urban life to live in the village, the longing to live in harmony with nature and the local architecture produced with traditional materials have increased the interest in historical rural settlements.

Rural settlements have an important place in our cultural heritage with their natural, historical and traditional values. However, in the "Heritage at Risk" (Heritage@Risk) reports prepared by ICOMOS every year, it has been determined that around the World, the fastest deterioration is seen in the field of rural architecture (Eres, 2008, p. 296).

The rural settlements of the Southeastern Anatolia Region attract attention as much as the historical city centers. Today, there are problems in the protection of this important cultural heritage, like cities, rural settlements losing their architectural identity. Many villages are in danger of disappearance before being documented.

Germuş Village is a district (Dağeteği Neighborhood) in the Haliliye town which is located to the northeast of Şanlıurfa. It is 10 km away from the city center (Figure 1). Located 8 km away from Göbeklitepe, known as one of the oldest temples in the World, the village is an important rural settlement with its archaeological sites, church, traditional houses and an active village life that still continues today (Figure 2).

The aim of this study is to document the architectural heritage and conservation problems and to develop preservation proposals for the sustainability of the heritage of the village of Germuş which has not been adequately documented and preserved and is rapidly deteriorating.

Figure 1: Location of the village of Germuş (Prepared by using Google Earth)

a. Villager with his animals

b. A woman from the village cooking pastry on sac

Figure 2: Active rural life in the village (Çiftçi, 2020)

History and Layout of the Village of Germuş:

There is no definite information about when the village of Germuş, which is called by names such as ‘Kamurc / Garmuç / Garmooch’, all deriving from the Armenian word ‘Gamurç’, meaning ‘bridge’, was founded. One of the oldest written sources available about the village is the book called "Illustrated Geography Dictionary" which is dated to 1902. A priest called H. S. Eprikyan gives information about the village in his book written in Armenian and in this book he dates the foundation of the village to the period of King Abgar. It is stated that the current settlement was built on the ruins of the old village (Karaçizmeli, 2015, p. 9).

The village of Germuş, which was a large Armenian settlement with 800 households in the 19th century (Figure 3-5), remained empty for a long time after the migration of the Armenians living here to Aleppo and Mosul in 1915. The village was donated to Iraqi Uceymi Sadun Pasha in 1927, who made great contributions to the liberation of Urfa by fighting against the British and French during the War of Independence (Figure 6). Uceymi Sadun Pasha (Hündür, 2017), who settled in the village of Germuş with his four close men, took the surname "Sümer" with the surname law enacted in 1934.

Figure 3: View of the village of Germuş from the south (Anonymous-a, 2020)

Figure 4: The village of Germuş in the 19th century- Women and children reading Bible (Anonymous-b, 2020)

Figure 5: A house and Armenian graves in its courtyard in Germuş. 1909 (Kürkçüoğlu, 2011, p.535)

Figure 6: Uceymi Sadun Pasha (Archive of İsa Sümer)

The church located in the northwest of the settlement, the archaeological site located to the west and south of the church and the traditional houses to the east of the village comprise the traditional fabric of the village (Figure 7). The archaeological site to the west and south of the church,

which is in a location dominating the village, was a residential area in the past (Figure 7). Although some traces of the buildings are visible today, the remains are mostly under earth (Figure 8a).

Figure 7: The traditional fabric of the village of Germuş
(Google Earth has been used as a background)

The village, with hills behind (Figure 8a) and a wide plain in front of it (Figure 8b), was founded on the southern skirt of the Germuş Mountains, close to the streams coming from the mountain. In the mountains behind the village there are rock-cut monasteries and hermitages dedicated to Surp Tateos, Surp Garabed, Surp Hovhannes, and Surp Hagop, which are now in ruins. It is still possible today to see the remains of rock-cut monasteries in the area known as Surp Hovhannes Mountain (Figure 9).

a. The church is in the north of the village with hills behind it

b. View of the village from the south

Figure 8: The village of Germuş and its surroundings (Çiftçi, 2020)

a. A rock-carved space

b. View from the rock-carved space looking over the plain

c. Rock-cut cistern

d. Ruins on the hill

Figure 9: Ruins in the area known as the Mountain of Surp Hovhannes (Çiftçi, 2021)

The water of the village was supplied from the springs and was distributed through water channels passing through the streets and houses. Even though some of them are covered today, it is possible to see these water channels that pass through the gardens of some houses and some streets (Figure 10).

a. Water channel passing through the village square

b. Water channel passing through the house of İsa Sümer

c. Water channel passing through the house of İsa Sümer

Figure 10: Water channels passing through the streets and houses (Çiftçi, 2020)

The architectural heritage of the village of Germuş and problems with its conservation

While the buildings in the rural settlements around Şanlıurfa are generally made of mud brick, in the village of Germuş, local limestone, which is soft and easy to carve, is used. These stones have probably been extracted from the quarries located in the north of the village (Figure 11). Thanks to the use of stone, many buildings have survived in the village today. The church and the houses are the main structures that have survived to the present day.

a.

b.

Figure 11: Quarries located to the north of the village (Çiftçi, 2020)

The Church of Germuş

The most outstanding structure in the village is the church. Like the Armenian Church in the city centre of Urfa, this church is also dedicated to Surp Asdvadzadzin. The construction date of the church is not known for certain. About the church, the following information is recorded in the website of the Houshamadyan Association: "...there are records that the church was attacked, looted and set on fire in 1631. However, the Germuş Armenians renewed the church in the same year. In the 19th century, during the reign of Archbishop Khoren Mekhitarian (1823-1903), the old church was demolished and in 1881, a new church was built by the architect Hagop Ardzivian on the ruins of the old church" (Figure 12).

Figure 12: Photograph of Germuş Village taken by Cihat Kürkçüoğlu in 1979 (Kürkçüoğlu, 2011)

The Church of Germuş, which has a rectangular plan, is a three-aisled basilica extending in the east-west direction (Figure 13). The church is 28.85 meters in the east-west direction from the outside and 18.45 meters in the north-south direction (Kırmızı, 2019, pp. 19-21). On the ground floor of the building, all the main parts of the church, i.e. the narthex, naos, bema, apse, prothesis and diaconicon, have survived (Figure 13).

Figure 13: Ground floor plan of the church of Surp Asdvadzadzin in Germuş (Kırmızı, 2018, p.19)

The narthex of the church is two-storied (Kırmızı, 2019, pp. 19-21). The roof of the building is a flat earthen roof. The roof is reached by a spiral staircase on the choir floor in the southwest corner of the church. The arched openings of the narthex section and the main entrance have been

closed by building walls (Figure 14a). The east façade is a blind wall (Figure 14b). The south and the north façades of the building are almost identical to each other (Figure 14c, 14d).

The wall inside the central niche on the south façade was demolished and a door was built here by adding a concrete lintel on the opening (Figures 14d, 16a). Today, the church is entered from here. For security purposes, all of the windows at the ground level have been closed by filling in with stone (Figure 16b).

The west façade, where the original entrance door of the church was located, is the richest façade in terms of architectural openings (such as windows and arches) and decoration (Figure 14a).

a. West Façade

b. East Façade

c. North Façade

d. South Façade

Figure 14: Façades of the Church (Çiftçi, 2020)

The inner and outer surfaces of the masonry outer walls of the church of Germuş are built with fine-cut stones. Between them is a rubble stone filling and binding material. The original pavement of the floor of the church was stone (Figure 15a).

Apart from the main dome in the central part of the naos (Figure 15c), the other parts of the naos and the narthex are covered with cross vaults (Figure 15d). The prothesis and the diaconicon are covered with barrel vaults. The choir level is covered with three small domes. The roof of the building is flat and covered with earth (Figure 15b).

a. Original pavement in the choir level

b. Earthen roof of the church

c. The central dome in the naos

d. The cross-vault in the naos

Figure 15: Photographs from the interior of the church (Çiftçi, 2020)

The church, which is the most important structure of the village, was registered and taken under protection in 2002. Because of not being used for a long time, the interventions incompatible with the original structure and the neglect, the church has been severely damaged. In addition, the excavations conducted in the past for treasure hunting and the lighting of fire in the interior of the building resulted with extensive destruction (Figure 15d).

a. The concrete lintel added later b, c. The walled-in windows

Figure 16: Architectural elements that have been changed (Çiftçi, 2020)

Traditional houses

There are fifteen houses in the village of Germuş which, although partially, preserve their traditional characteristics (Figure 7). From the inscriptions and the dates inscribed on the vaults, it is understood that these houses were built in the 19th or early 20th centuries (Figure 17).

a. Inscription in the garden of the house of İsa Sümer

b. Date inscribed on the vault of a traditional house

Figure 17: Inscriptions in the houses (Çiftçi, 2020)

When the general settlement fabric of the village is examined, it is seen that the houses are either attached to each other or detached and stand individually (Figure 7). Germuş houses are generally arranged around a courtyard or in a garden. Houses have one or two floors. The ground floors of the houses are completely closed to the outside.

Today, there are usually flower beds in the middle of the courtyards whose original floor pavements have been changed (Figure 18). Water channels pass through the courtyards and gardens of some houses (Figure 10b, c). The courtyard is usually entered through a vaulted entrance section (Figure 19a, b). In the garden of a house, a birdhouse which is locally called the "pigeon tower" has survived to the present day (Figure 20). Rectangular or square birdhouses attract attention with their interior structures designed for pigeons and entrance holes on their surfaces for pigeons.

Figure 18: The plan of a Germuş house with a courtyard (Çiftçi, 2021)

a.

b.

Figure 19: Houses with courtyards and their vaulted entrances (Çiftçi, 2020)

a. Southeastern façade

b. Northeastern façade

Figure 20: The pigeon tower in the courtyard

In single-storey buildings, the barns and cellars are usually located near the entrance. In two-storey buildings, the cellars and barns are located in the ground level whereas the living areas are in the upper storey (Figure 21).

a.

b.

c.

Figure 21: Barns and cellars (Çiftçi, 2020)

There are arched or flat niches in the interior of the rooms. These niches bring dynamism to the rooms (Figure 22).

a.

b.

c.

d.

Figure 22: Niches (Çiftçi, 2020)

The organization of the interior and exterior façades of the houses are different. On the considerably plain street façades, the only openings on the ground floor are the arched entrance doors of the houses and the small windows above the doors (Figure 23). The courtyard walls are high enough to prevent the inside of the house to be seen from the street (Figure 23). In contrast to the simplicity of the exterior façades, courtyard façades are more dynamic in terms of form and decoration. High-relief plant motifs, cornices, rosettes and ventilation windows on the doors and windows are the architectural elements that enrich the façades (Figures 24, 25).

a.

b.

Figure 23. Street façades (Çiftçi, 2020)

a.

b.

Figure 24: Courtyard façades (Kürkçüoğlu, from 1990s)

a.

b.

c.

Figure 25: Details from the decorations on the traditional houses (Çiftçi, 2020)

In these houses, which are built by the masonry technique, the openings are spanned by either flat wooden beams or curvilinear vaults. The cellars and barns in the basement are covered with barrel or cross vaults (Figure 26). In other locations, the upper structure is flat with timber beams (Figure 27). Roof cover is always of earth (Figure 28). The original pavement of the courtyard is either natural stone or earth.

Figure 26: Vaulted spaces (Çiftçi, 2020)

Figure 27: Ceilings with timber beams (Çiftçi, 2020)

The stairs were built to reach the upper floor and the roof. Steps were used between different levels on the roof (Figure 28a). There are usually no balustrades on the edge of the stairs which are made of natural stone (Figure 29).

a. The stepped transition between the roofs

b. The stone roller on the roof

Figure 28: Earthen roofs (Çiftçi, 2020)

a. The stair giving access to the first floor from the courtyard

b. The stair leading to the roof

Figure 29: Stairs (Çiftçi, 2020)

Wrong interventions and repairs destroyed the authenticity of the houses. The later additions to the houses, resulting from the changing living conditions and needs, are built of briquette and reinforced concrete and are incompatible with the original fabric (Figure 30). Over time, the

emptying of the joints between the stones and the loss of binding properties of the mortar material on the walls, natural factors and the lack of regular maintenance and repair caused surface deterioration and structural problems (Figures 31-34). Due to the neglect of the earthen roofed houses, destruction due to vegetation has occurred.

Figure 30: The briquette additions destroying the original fabric (Çiftçi, 2020)

Figure 31: A house which has not survived today (Archive of ŞKVKK)

a. Entrance door (Kürkçüoğlu, 2014)

b. Same entrance door after the partial collapse (Çiftçi, 2020)

Figure 32: A traditional house which is partially destroyed

Figure 33: A traditional house which is partially destroyed

Figure 34: Traditional houses which are partially destroyed or are in ruins (Çiftçi, 2020)

Conclusions and suggestions

The village of Germuş is a rural settlement that preserves its originality thanks to the survival of its archaeological sites, church and traditional houses to the present day. The proximity of the village to the Şanlıurfa city center and Göbeklitepe, the high potential of the village and its surroundings for ecotourism, its socio-cultural structure formed by the influence of different cultures and its distinctive architectural fabric have increased the interest in the village in the past few years.

In 2006, the houses in the village were started to be registered. In 2007, Germuş Village was declared "Urban Archaeological Site". With the decision of the Council of Ministers taken on October 23, 2011, the church of Germuş and its surroundings were declared as "Tourism Development Center".

The conservation works planned to be carried out in the village of Germuş seem to have a focus only on the church, on the other hand the traditional houses and the ongoing rural life in the village are neglected.

The cultural heritage in the village is in danger of rapid destruction due to neglect, abandonment, abuse, vandalism, and long-term exposure to natural factors such as rain and wind. The traditional fabric of the village is at great risk as a result of the initiation of the building activities in the vicinity of the village, unqualified interventions made to the original buildings and the environment, the abandonment of many traditional houses, and the absence of infrastructure for clean water, waste water and sewage. No comprehensive steps have yet been taken to protect the village.

The dwellers in the houses that are still in use today do not generally own the property and do not take the necessary steps for the protection of the houses. As a result, some of the living spaces have been turned into barns, warehouses and garbage dumps. The prevailing view among the dwellers of these houses is: *"no worries if it is destroyed, we will build a new one."*

The village has an archaeological site alongside the traditional housing. The archaeological site located in the west and south of the church has the potential to strengthen the tourism potential of not only the village but also the wider region. Archaeological excavations in this area should be started as soon as possible.

For the protection and sustainability of the village of Germuş, specific suggestions for the site, structures and users should be developed. A holistic and sustainable conservation planning that covers the whole village and secures the continuity of the bond between nature and villagers should be prepared. The surroundings of the village and the nearby archaeological sites should also be included in this planning.

Building permission should not be given to the immediate surroundings of the village. The reinforced concrete structures, located in the southeast of the village settlement, disturb the architectural fabric of the village. They should be demolished. The infrastructure of the village should be planned as soon as possible.

The church of Germuş, which is in ruins today, should be restored as soon as possible. In order to preserve the local identity for the future generations, traditional houses should be documented in great detail, they should be restored and put into use in harmony with their original function. The new buildings that will be needed and that should be added as a result of the opening of the village to tourism, should be built by using local materials and construction techniques, and the architectural fabric of the village should be preserved. The villagers should be trained about the importance of cultural heritage and their participation in the conservation activities should be ensured.

References

- Anonymous (2020, March 8) a. View of the village of Germuş from the south, Pingudu Auction House -<https://www.pingudumuzayede.com/en/product/518123/armenian-culture>, 2020.
- Anonymous (2020, March 3) b. The village of Germuş in the 19th century- Women and children reading Bible, Efemera Piyango Müzayedesini - <https://www.koleksiyonevi.net/urun/1513982/garmooch> (08.03.2020)
- Erdoğan, S. (2019). *Geleneksel kırsal mimariyi biçimlendiren etkenlerin ve koruma sorunlarının Tire kırsalından karşılaştırmalı olarak irdelenmesi: Peşrefli ve Eğridere köyleri* [Unpublished master's thesis]. Dokuz Eylül University, pp. 9-22.

-
- Eres, Z. (2008). *Türkiye’de planlı kırsal yerleşmelerin tarihsel gelişimi ve Erken Cumhuriyet Dönemi planlı kırsal mimarisinin korunması sorunu* [Unpublished doctoral thesis]. İTÜ Institute of Science.
- Eres, Z. (2016). Türkiye’de geleneksel köy mimarisini koruma olasılıkları. *Ege Mimarlık*, 26(92), 8-13.
- Hündür, C. (2020, April 3). Kutul Amare Zaferi Germuş Köyünde Kutlanmalıdır. <http://www.urfa63haber.com/04/03/2020/yazar/kutul-amare-zafer-germu-kynde-kutlanmalidir-833.html>
- Karaçizmeli, Ş. (2015). *Germuş Köyü sanat tarihi raporu*. Şanlıurfa, p. 9.
- Kırmızı, İ. (2019). *Şanlıurfa ili Germuş Surp Asdvadzadzin Kilisesi koruma projesi* [Yüksek Lisans Tezi]. İstanbul Teknik University.
- Kürkçüoğlu, C. (2011). Urfa, Fotoğraflarla Evvel Zaman İçinde, Şanlıurfa Belediyesi Kültür ve Sosyal İşler Müdürlüğü Yayını.

Beyan ve Açıklamalar (Disclosure Statements)

1. Araştırmacıların katkı oranı beyanı / Contribution rate statement of researchers:
1. Yazar/First author %60,
2. Yazar/Second author %40.
2. Yazarlar tarafından herhangi bir çıkar çatışması beyan edilmemiştir (No potential conflict of interest was reported by the authors).