

A large stone fortress built on a rocky hillside. The fortress features a prominent cylindrical tower on the left and another smaller one on the right. A Turkish flag flies from a tall pole on the left tower. The sky is a clear, deep blue.

Cultural Tourism Gems of Anatolia TÜRSAB (Turkey)

Touriboost Project 2018-10TR01-KA203-058344

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Cultural Tourism Gems of Anatolia

This chapter reveals the hidden cultural tourism assets of Turkey, a country with rich ancient architecture, rich history, culture, food and natural wonders, but also a unique experience that our guest will experience through his/her personal point of view. From Erzincan to Istanbul from east to West, TÜRSAB presents ancient lands and modern nation in a lively way to the guests who would like to discover Anatolia's cultural hidden tourism gems, revealing the secrets of the country through an amazing journey with its rich past, and its fascinating recent history. The chapter consists of 5 assets of "Turkey's Hidden Treasures" is presented as a fascinating journey, with contents ranging from archaeology to recreation, from historical heritage to amazing experiences, from amazing landscapes to music, making the series a diverse and rich experience for visitors. As part of the post-COVID tourism trends, the interest to these unknown national natural locations will be increasing and these less frequently visited cultural heritage assets will welcome visitors meeting their demands for less crowded places.

The first part is dedicated to Balıklı Holy Spring, originally named as Zoodokhos Peges meaning "Vitalizing Source" or "Life-Pardoning Source", is one of the best known holy springs in Walls of Istanbul. The second part is about the Munzur Baba legendary that gives the name to Munzur Valley in the Ovacık district of Tunceli. The third asset is about "Zincirli Kaya"(Chained Rock), Kemaliye, a wonderful place to see, where springs flow from 40 different points, and which has an amazing natural landscape. The fourth one is about Arslantepe Tumulus in Malatya where is possible to see today's way of life in the settings there even observed in Babylon civilization in later periods as a trade crossroad. The last one is about the story of Harput Castle or "Milk Castle" in a another name in Elazığ. With these hidden cultural destinations Anatolia is awaiting for their visitors allowing them putting together social distancing and discovery and contact with nature, which recently many travelers have been unable to benefit from.



Istanbul

Bursa

Eskişehir

Ankara

Turkey

Kayseri

Konya

Antalya

Adana

Gaziantep

Mersin

Alepo

Malatya

Burgas
Byprac

Edirne

Provincia
de Sakarya

Samsun

Giresun

Trebisond

Gebze

Sivas

Afyonkarahisar

Aksaray

Esmirna

Denizli

Diyarbakir

Bodrum

Marmaris

Side

Mersin

Sanliurfa

حلب

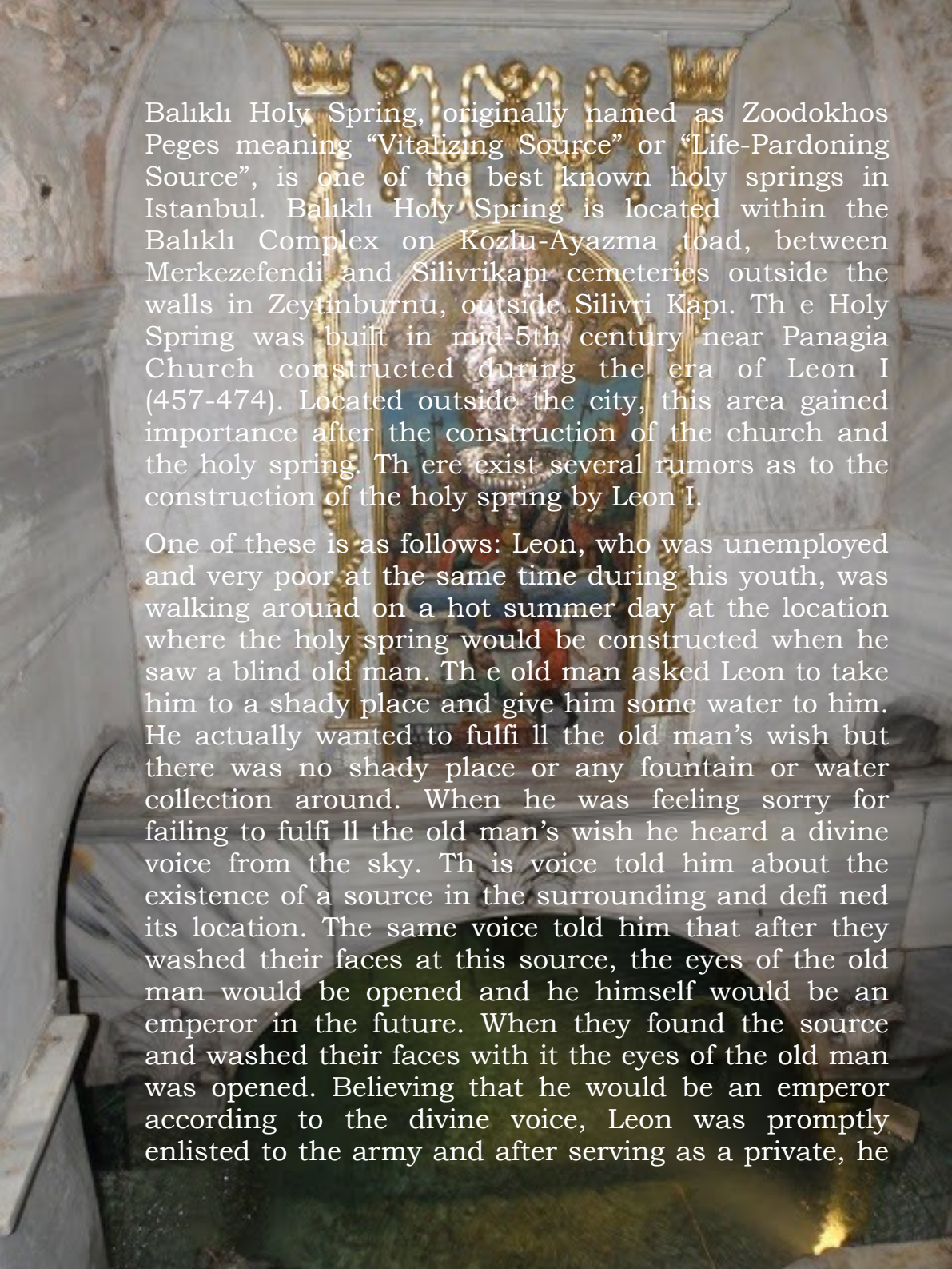
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The Walls of
Istanbul

Balıklı Ayazma



Balıklı Ayazma eski



Balıklı Holy Spring, originally named as Zoodokhos Peges meaning “Vitalizing Source” or “Life-Pardoning Source”, is one of the best known holy springs in Istanbul. Balıklı Holy Spring is located within the Balıklı Complex on Kozlu-Ayazma toad, between Merkezefendi and Silivrikapı cemeteries outside the walls in Zeytinburnu, outside Silivri Kapı. The Holy Spring was built in mid-5th century near Panagia Church constructed during the era of Leon I (457-474). Located outside the city, this area gained importance after the construction of the church and the holy spring. There exist several rumors as to the construction of the holy spring by Leon I.

One of these is as follows: Leon, who was unemployed and very poor at the same time during his youth, was walking around on a hot summer day at the location where the holy spring would be constructed when he saw a blind old man. The old man asked Leon to take him to a shady place and give him some water to him. He actually wanted to fulfill the old man’s wish but there was no shady place or any fountain or water collection around. When he was feeling sorry for failing to fulfill the old man’s wish he heard a divine voice from the sky. This voice told him about the existence of a source in the surrounding and defined its location. The same voice told him that after they washed their faces at this source, the eyes of the old man would be opened and he himself would be an emperor in the future. When they found the source and washed their faces with it the eyes of the old man was opened. Believing that he would be an emperor according to the divine voice, Leon was promptly enlisted to the army and after serving as a private, he

was gradually promoted to become an army general. When the Emperor Markianos was overthrown with a coup d’etat, he was replaced by Leon as the Emperor. Thus the miracle mentioned years ago by the divine voice became true. Today, the tableau that explains this event is within the church.

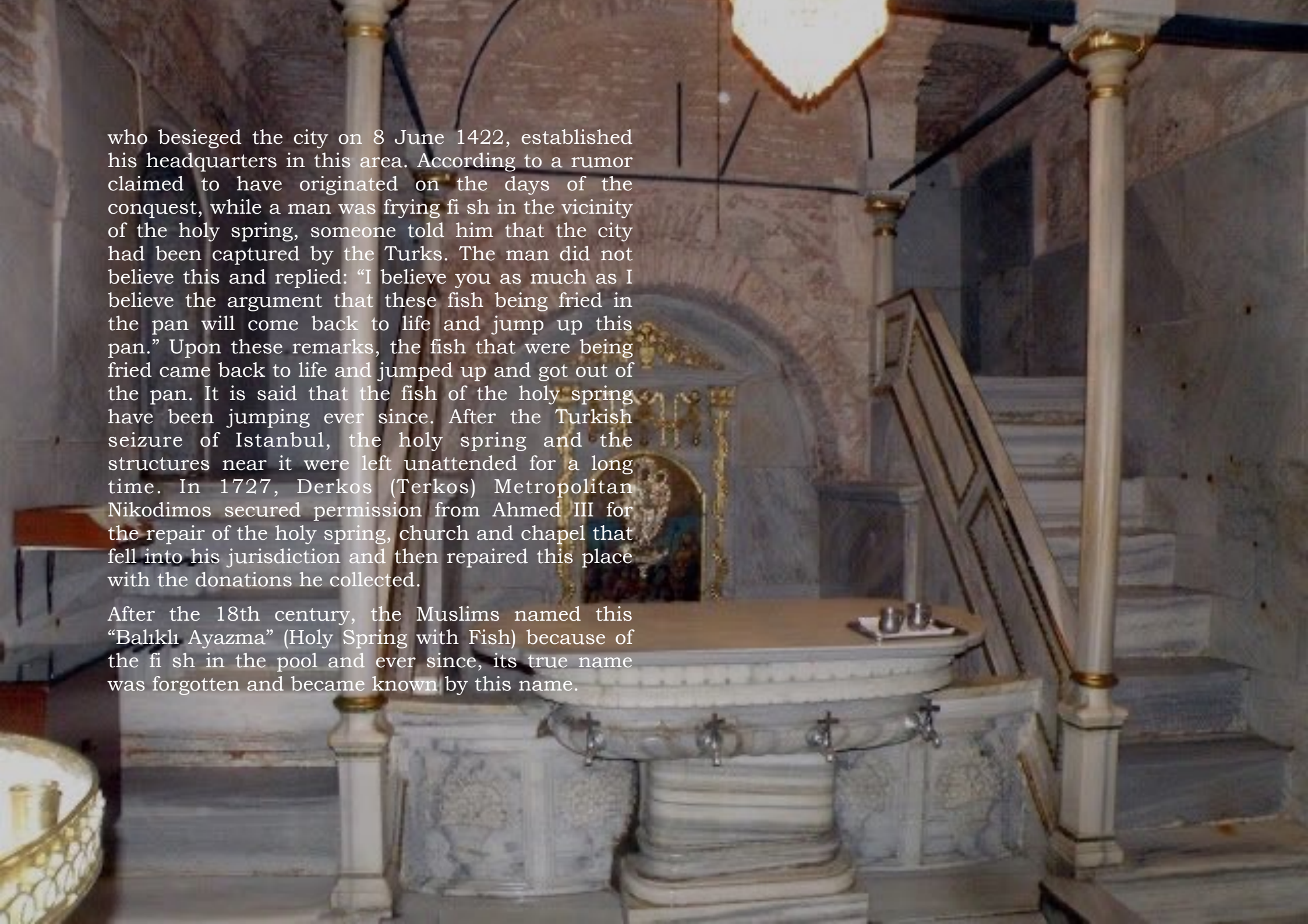
As a sign of gratitude Leon I constructed a holy spring on the location where he found the source. After the holy spring was constructed was demolished, set to fire and left unattended as a result of natural disasters, invasions, sieges and neglect that occurred in various periods and for this reason, it had to be repaired and renewed many times. According to historian Procopius, the first renovation took place during the reign of Emperor Iustinianos (527-565). The Emperor who found in the holy spring a cure to a problem of his not only renovated it in 560 with the architectural material left from Aya Sophia but also constructed a small chapel next to it. According to Grosvenor, the church and the holy water was used by the Emperor and his wife as well as the nobles as a health center. The second repair took place in 787 by Empress Irene (797-802). The holy spring and the church near it had been destroyed in 705 by the Bulgarian-Slav army that approached as close as the walls; moreover, it was massively damaged by the earthquake that occurred on 26th October 741.

When the repaired holy spring was wrecked anew by another quake, the spring was repaired this time by Emperor Basileios I (867-874) in 869. In addition, Basileios I built a summertime palace near the holy spring and when going to and coming from the palace, he frequently stopped by the holy spring. Kevork Pamukjian says that Balıklı Holy Spring was a recreation place for Basileos of Macedonia he went to each spring for a rest, writing the following: "Emperor used to visit the holy spring each Easter. Sometimes on horseback, the Emperor used to cross the city from one end to the other, go to the holy spring through Silivrikapı and sometimes he used to sail aboard along the Marmara coastline and approach the quay, whose ruins still exist, near Mermer Tower and cover the distance from that point to the holy spring on horseback." Reaching as close as the gates of the walls on 9 September 934, the Bulgarians gave no harm to the city; they destroyed once again, the holy spring and the buildings in its vicinity. The holy spring was repaired after this date and remained in good shape until the beginning of the 13th century. Afterwards, the holy spring remained in good shape until the beginning of the 13th century.

After this, during the Latin invasion of Istanbul (1204-1261), it was included in the plundered buildings of the city. Later, the holy spring was repaired once again and used until 1422. It is known that the settlement outside the walls was not safe and that the people abandoned all the buildings and moved to safer locations within the walls. Murad II



Balıklı Ayazma Figür

The image shows the interior of a church. In the center is a large, ornate stone font with a tiered base and several faucets. Above the font is a niche containing a painting. To the right, there is a set of stone stairs with a wooden handrail. The walls are made of stone and feature arched windows. A large, glowing chandelier hangs from the ceiling. The overall atmosphere is historical and sacred.

who besieged the city on 8 June 1422, established his headquarters in this area. According to a rumor claimed to have originated on the days of the conquest, while a man was frying fish in the vicinity of the holy spring, someone told him that the city had been captured by the Turks. The man did not believe this and replied: "I believe you as much as I believe the argument that these fish being fried in the pan will come back to life and jump up this pan." Upon these remarks, the fish that were being fried came back to life and jumped up and got out of the pan. It is said that the fish of the holy spring have been jumping ever since. After the Turkish seizure of Istanbul, the holy spring and the structures near it were left unattended for a long time. In 1727, Derkos (Terkos) Metropolitan Nikodimos secured permission from Ahmed III for the repair of the holy spring, church and chapel that fell into his jurisdiction and then repaired this place with the donations he collected.

After the 18th century, the Muslims named this "Balıklı Ayazma" (Holy Spring with Fish) because of the fish in the pool and ever since, its true name was forgotten and became known by this name.



Balıklı Church



[Watch in full screen](#)

Story of Balıklı Church

Balıklı Church



The Monastery of Zoodochos Pege – Balıklı Church

The Monastery of Zoodochos Pege (also known as Theotokos tes Peges) was a significant early Byzantine monastery known for its holy spring (hagiasma). It was located outside Theodosian Walls of Constantinople, near the Gate of Selymbria. The site is associated with numerous miracle stories and legends. It had a source of water or spring (pege) that was believed to be miraculous. Many miracles were also attributed to the mud in the spring. In the Ottoman era, it became known as Balıklı Kilise (“the fish church”) because of the fish in the spring.

The origins of the church are unclear, though it is known to exist in the 6th century. Procopius records that Justinian (527-565) built a church dedicated to the Theotokos here. Other traditions state that there was already a small shrine on the site and Justinian found it while he was hunting. When he heard about the healing water of the shrine (which healed his urinary infection), he ordered a large church to be built there with the materials left from Hagia Sophia.

Another tradition claimed that Leo I (457-474) built it before he became the emperor. When he was still a soldier, Leo met a blind man on the way, begging for water. Leo guided him until they

reached a marsh filled with mud. Leo tried in vain to find fresh water, until the voice of Theotokos called out to him and assured him that this place had water. Theotokos then told him to rub mud over the blind man’s eyes and doing so restored the blind man’s eye sight. It is possible that Leo built a small shrine on the site, over which Justinian later built a large church.

In addition to the church, there was a hagiasma, which consisted of a subterranean structure that has a nave with a length of three times its width and a dome rising above arches. On both sides there were marble stairs that led down to the spring, which was about twelve feet wide. This sounds quite similar to what we see today. The miraculous spring water flowed into a marble basin, which was accessible through the staircases inside the church.

It was renovated several times in the Middle Byzantine Era. It is said that Empress Irene, and her son Constantine VI, restored the church at Pege. After it was seriously damaged in an earthquake in 869, Basil I rebuilt the church and decorated it with a cycle of mosaics. Burned by Tsar Symeon of Bulgaria in 924, the church was soon repaired and a palace was built next to it. The church was the center of the imperial procession on Ascension Day during this era as well.

Early in the Palaiologan era, the epitaph in Zoodochos Pege was applied to the Virgin of the Spring and a new iconography was developed, which is probably based on a mosaic in its hagiaσμα. A mosaic image at Pege empowered the spring and the spring, in turn, empowered the icon of Zoodochos Pege. In this period, it became a major site of pilgrimage and a feast day of Zoodochos Pege was instituted on the Friday of Bright Week (the Friday following Easter). The monastery underwent a period of revival during the reign of Andronikos II Palaiologos (1282-1328). This revival followed a period of decline caused by the Latin occupation in Constantinople after the Fourth Crusade. It is said the spring at Pege lost its miraculous powers in this period. This only changed when Andronikos II pursued his father's attempts to unite the Catholic and Orthodox Churches. This period enabled the resurgence of miracles at the shrine. A numerous miracles were recorded by Xanthopoulos. In addition, Manuel Philes and others composed epigrams on the church and its paintings. Later, the waters were said to heal emperor Andronikos III from a serious illness in 1330.

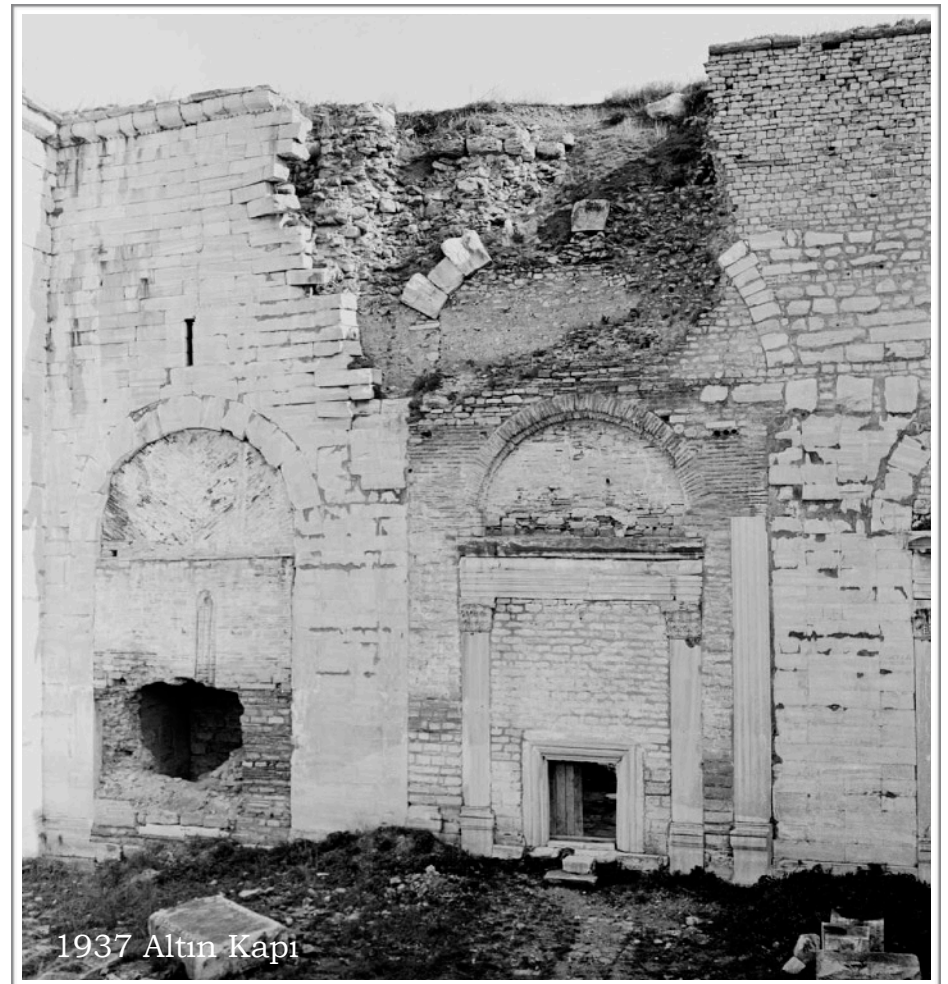
In 1422, Sultan Murad II made it his headquarters during the besiege of Constantinople. Following the conquest of Constantinople in 1453, the church disappeared, although the spring continued to be visited by a small number of pilgrims. It was not rebuilt until





Kitab- Bahriye (Halili Koleksiyonu)

the 18th century. The current building was built in 1833 under the administration of Patriarch Constantius I. In 1837 the monastery was renamed as The Holy Hospital Monastery of Zoodochos Pege and funded the building of a new hospital outside the walls.



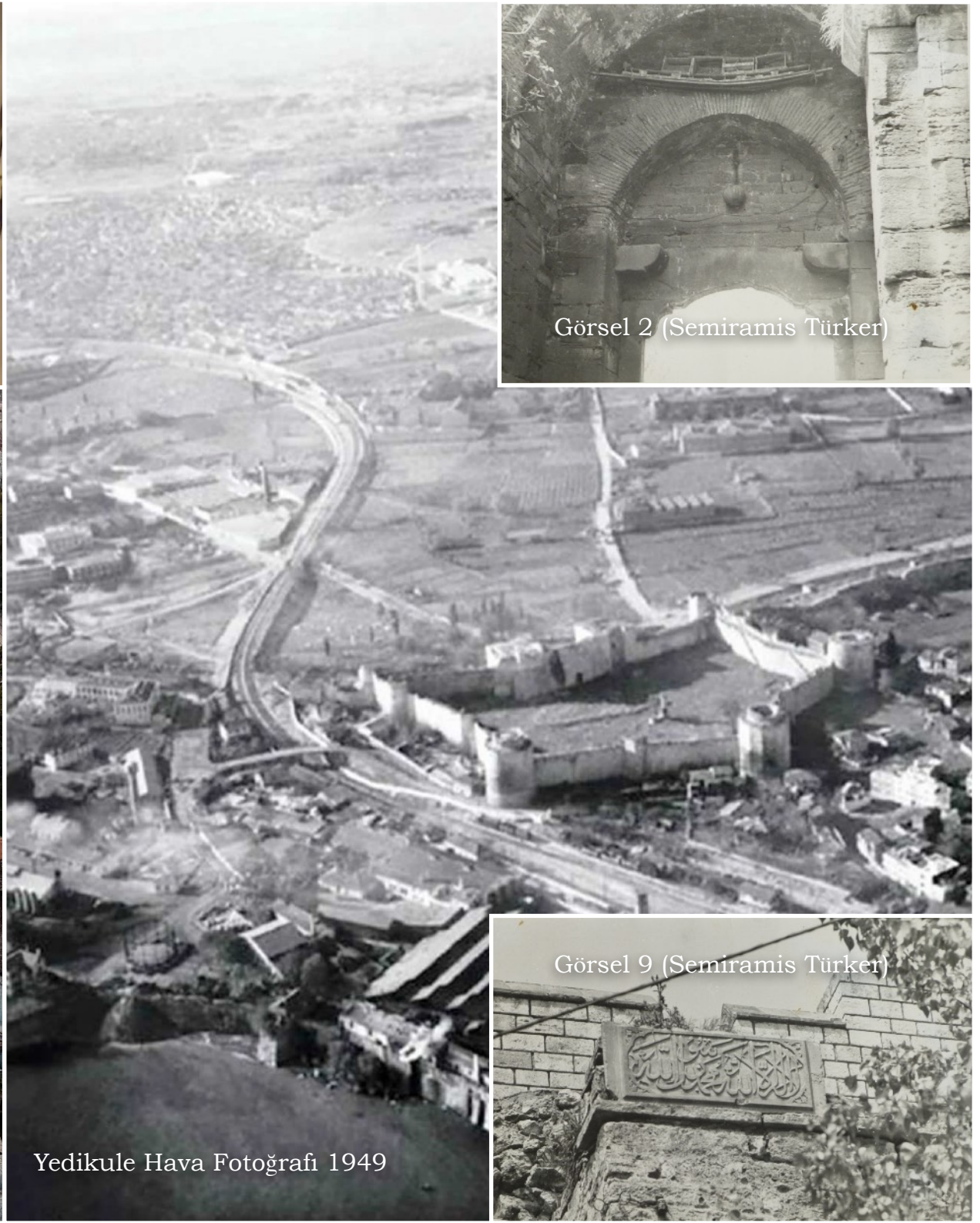
1937 Altın Kapi



Balıklı klise



The Walls of Istanbul



Yedikule Hava Fotoğrafi 1949



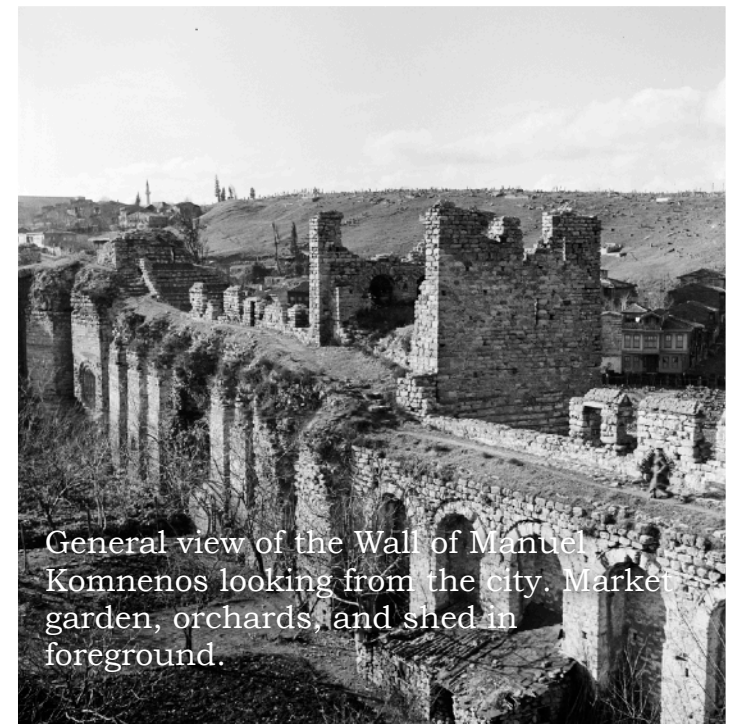
Görsel 2 (Semiramis Türker)



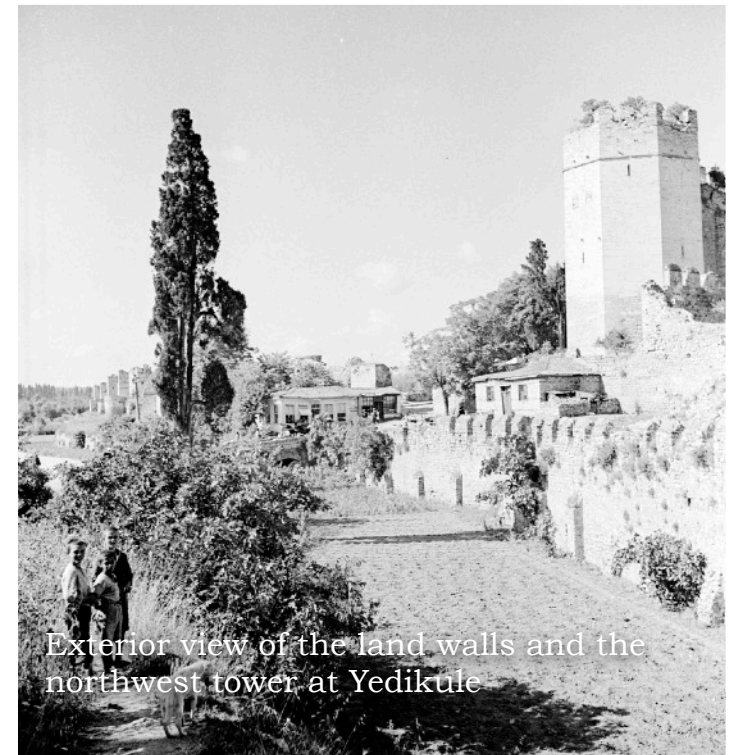
Görsel 9 (Semiramis Türker)



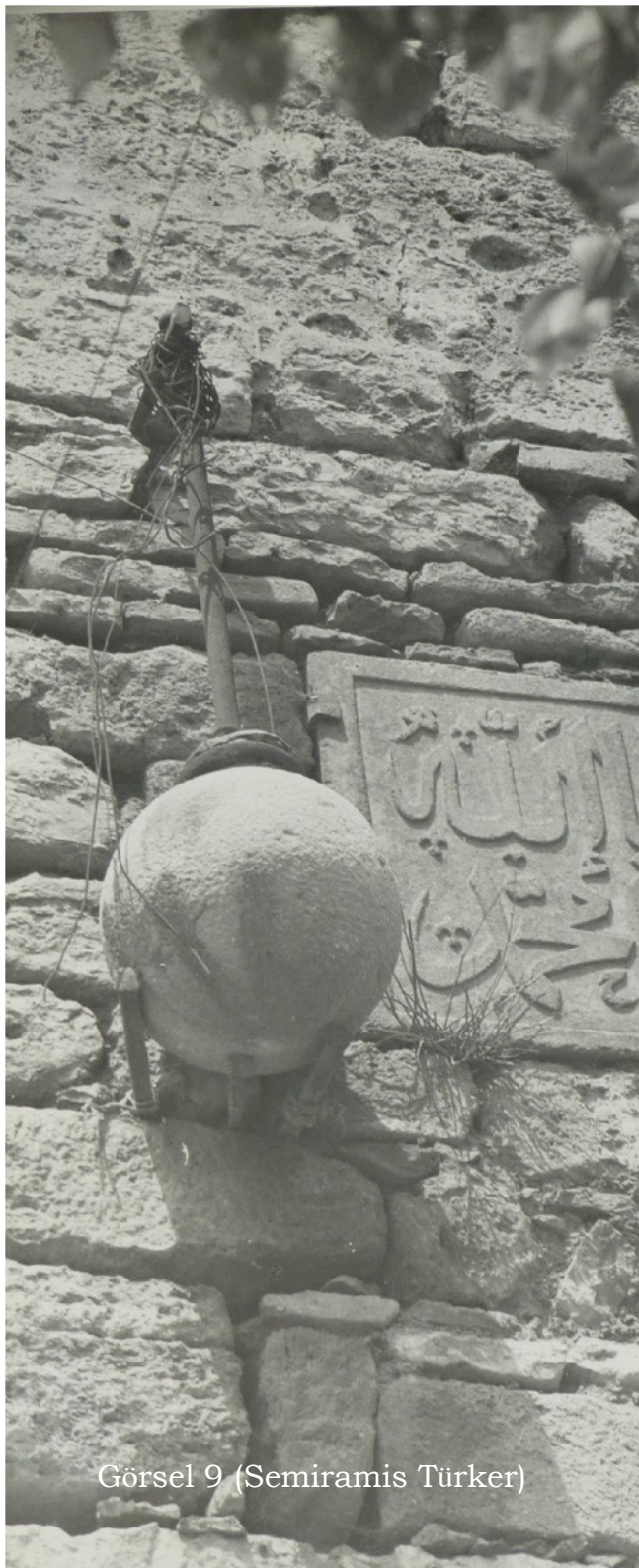
Land Walls looking northwest from Yedikule



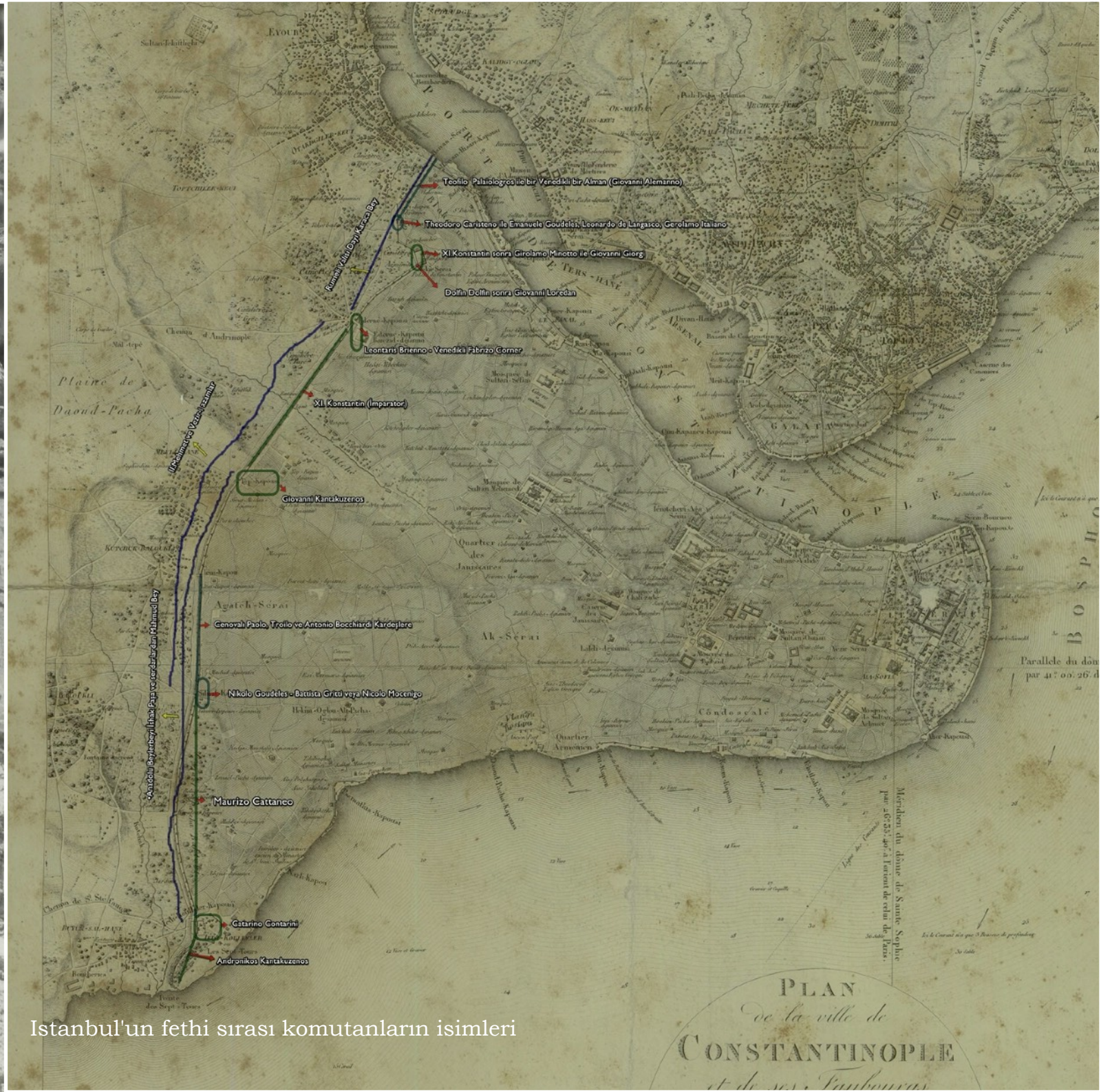
General view of the Wall of Manuel Komnenos looking from the city. Market garden, orchards, and shed in foreground.



Exterior view of the land walls and the northwest tower at Yedikule



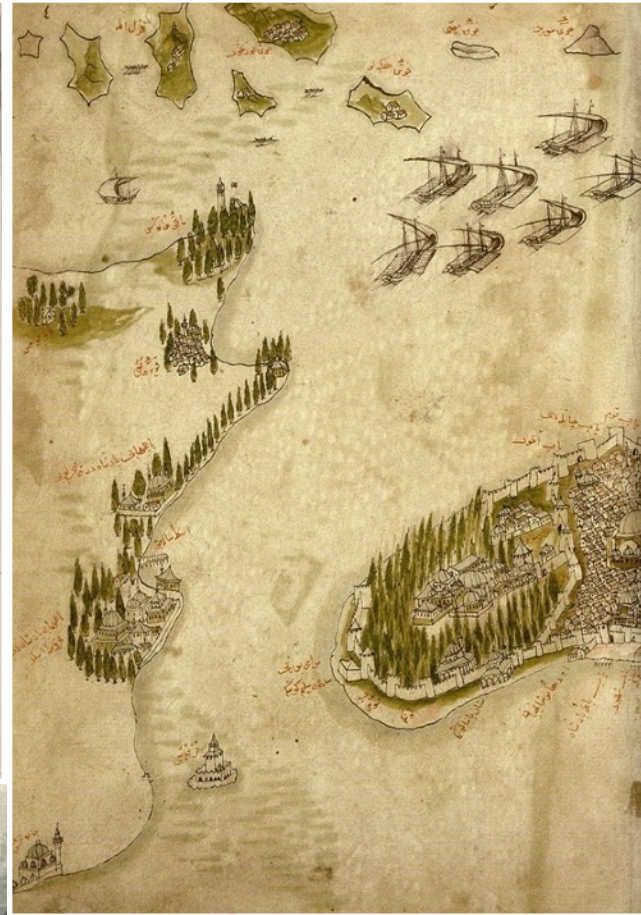
Görsel 9 (Semiramis Türker)



Istanbul'un fethi sırası komutanların isimleri



Istanbul surları



Kitabi bahriye - Halili Koleksiyonu



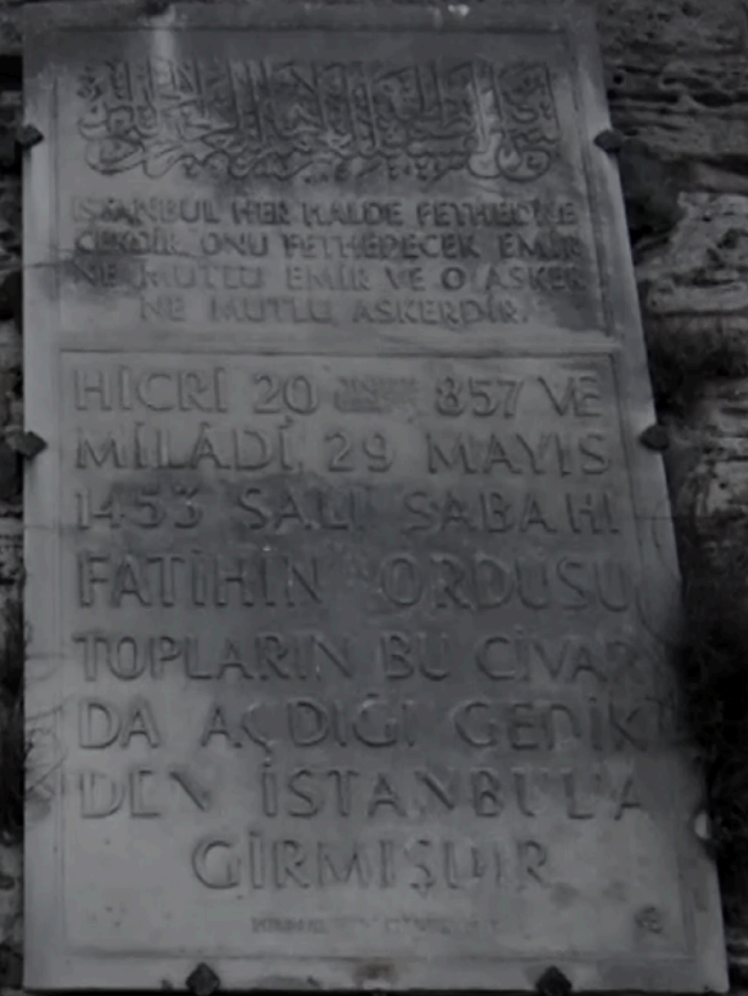
General view



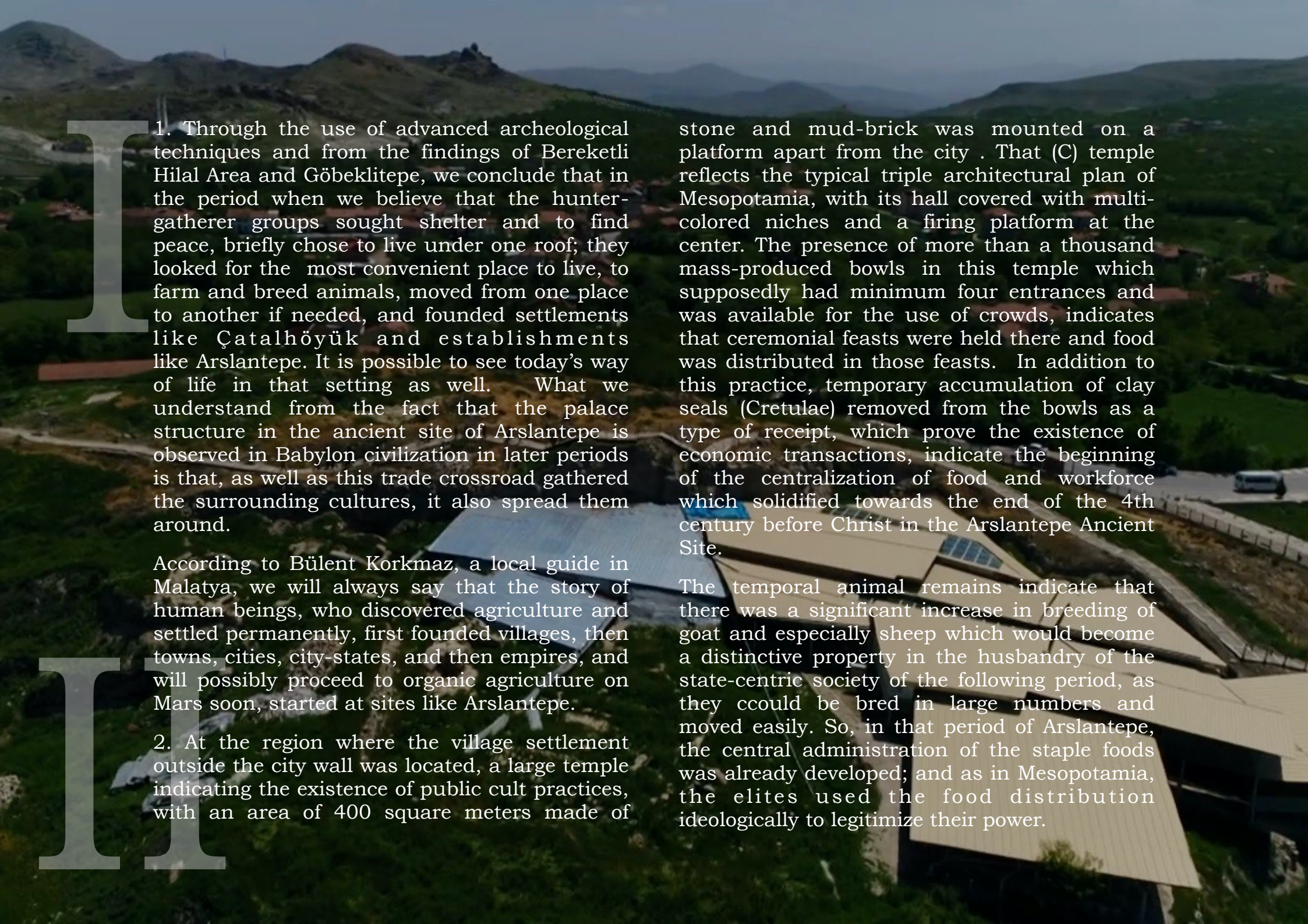
Istanbul Surlar



[Watch in full screen](#)



2 Arslantepe Tumulus



I 1. Through the use of advanced archeological techniques and from the findings of Bereketli Hilal Area and Göbeklitepe, we conclude that in the period when we believe that the hunter-gatherer groups sought shelter and to find peace, briefly chose to live under one roof; they looked for the most convenient place to live, to farm and breed animals, moved from one place to another if needed, and founded settlements like Çatalhöyük and establishments like Arslantepe. It is possible to see today's way of life in that setting as well. What we understand from the fact that the palace structure in the ancient site of Arslantepe is observed in Babylon civilization in later periods is that, as well as this trade crossroad gathered the surrounding cultures, it also spread them around.

II According to Bülent Korkmaz, a local guide in Malatya, we will always say that the story of human beings, who discovered agriculture and settled permanently, first founded villages, then towns, cities, city-states, and then empires, and will possibly proceed to organic agriculture on Mars soon, started at sites like Arslantepe.

II 2. At the region where the village settlement outside the city wall was located, a large temple indicating the existence of public cult practices, with an area of 400 square meters made of

stone and mud-brick was mounted on a platform apart from the city . That (C) temple reflects the typical triple architectural plan of Mesopotamia, with its hall covered with multi-colored niches and a firing platform at the center. The presence of more than a thousand mass-produced bowls in this temple which supposedly had minimum four entrances and was available for the use of crowds, indicates that ceremonial feasts were held there and food was distributed in those feasts. In addition to this practice, temporary accumulation of clay seals (Cretulae) removed from the bowls as a type of receipt, which prove the existence of economic transactions, indicate the beginning of the centralization of food and workforce which solidified towards the end of the 4th century before Christ in the Arslantepe Ancient Site.

The temporal animal remains indicate that there was a significant increase in breeding of goat and especially sheep which would become a distinctive property in the husbandry of the state-centric society of the following period, as they could be bred in large numbers and moved easily. So, in that period of Arslantepe, the central administration of the staple foods was already developed; and as in Mesopotamia, the elites used the food distribution ideologically to legitimize their power.



The temple was abandoned for an unknown reason around 3450 BC, and structures with various functions such as new temples, and storehouses interconnected by hallways and patios were built on different terraces over an area over two thousand square meters at the southwestern side of the hill. The whole settlement consists mainly of this public complex and a few elite houses at the top of the tumulus. This complex is the oldest public “palace” known in the Near East. The palace had a complex administrative organization for the direct and the ‘secularized’ control of staple food with different functioning structures of the complex. Hundreds of bowls produced for food distribution were found in the storehouse and certain fields, together with approximately 2.250 clay seals (cretulae) carrying over 200 seal stamps.

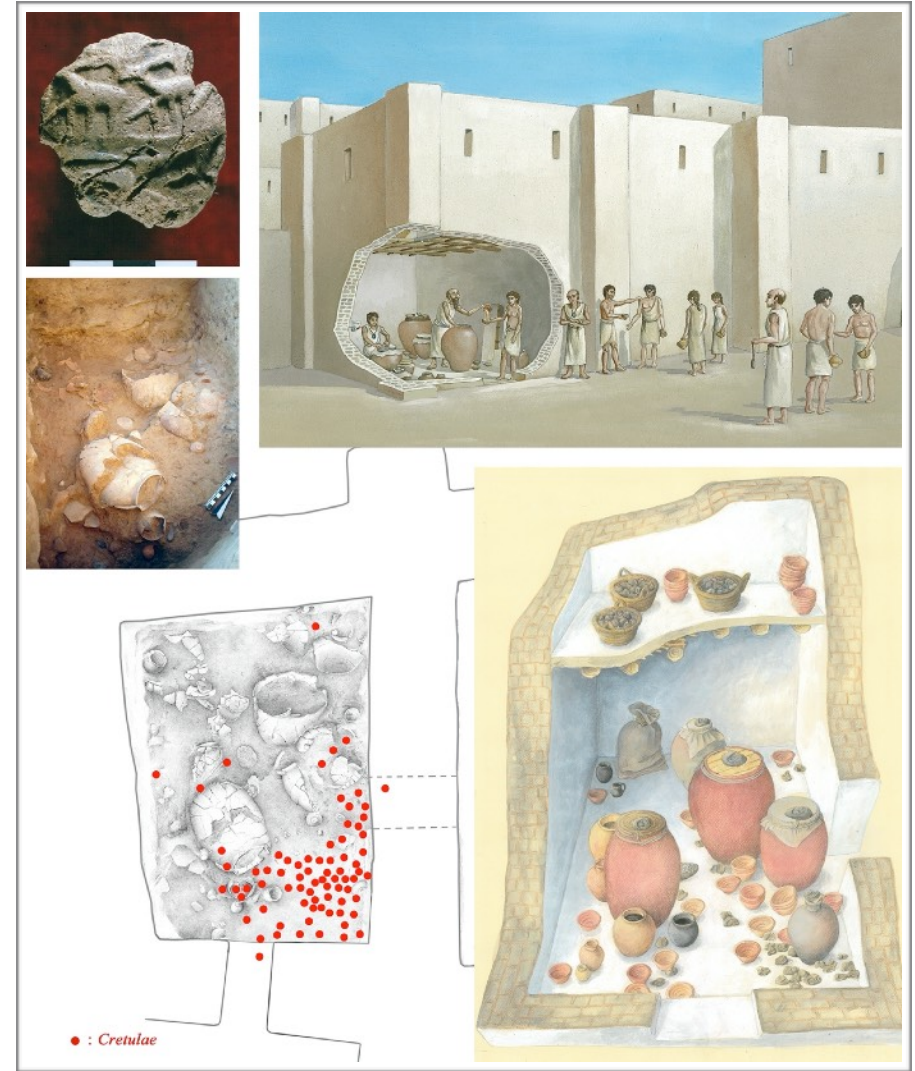


Most of those clay seals were deliberately thrown away to certain landfills after pre-order and accounting. The detailed examination and the method of those disposals allowed us to understand one of the oldest central administrative systems. Authorized officers organized in a hierarchy and appointed to various duties by the elites were running the palace. Clay seal prints and the analysis of the seals reveal that only one officer had the right to seal off all the stores, a second group of officers could seal a certain group of rooms and that each officer in the third category of officers were responsible from one room. The other officers

were rarely allowed to seal a room and the majority of the officers were not granted this right. This was clearly the birth of the first [HYPERLINK "https://tureng.com/tr/turkce-ingilizce/bureaucratic"](https://tureng.com/tr/turkce-ingilizce/bureaucratic) \t "_blank" bureaucratic hierarchical administrative system.

The arrangement of product distribution is more apparent than the previous period, and thousands of clay seals and mass produced bowls everywhere clearly indicates that distribution was carried out within a secular framework. The elites of the palace must have controlled the economy from production to distribution of staple food and must have paid for the labor of the workers in terms of food. As noticed in the previous period, the meat of the goat and especially sheep gained much more importance in this period, the pig bones are almost never seen. As in the lamb and goat breeding, most of the agricultural activities were controlled by the power of the elites. In this period, six-row hulless barley was produced instead of the less efficient two-row variety. Based on the isotope analyses carried out on the emmer wheat grains, it can be suggested that the irrigation systems were used. All these are the evidence that productivity in larger amounts was the aim of the staple food industry.

Two buildings at the palace were used for worshipping but the forms and the small size of these buildings indicate that they were not built for easy public access. Additionally, these buildings point out that to the diminished importance of the religious component in the



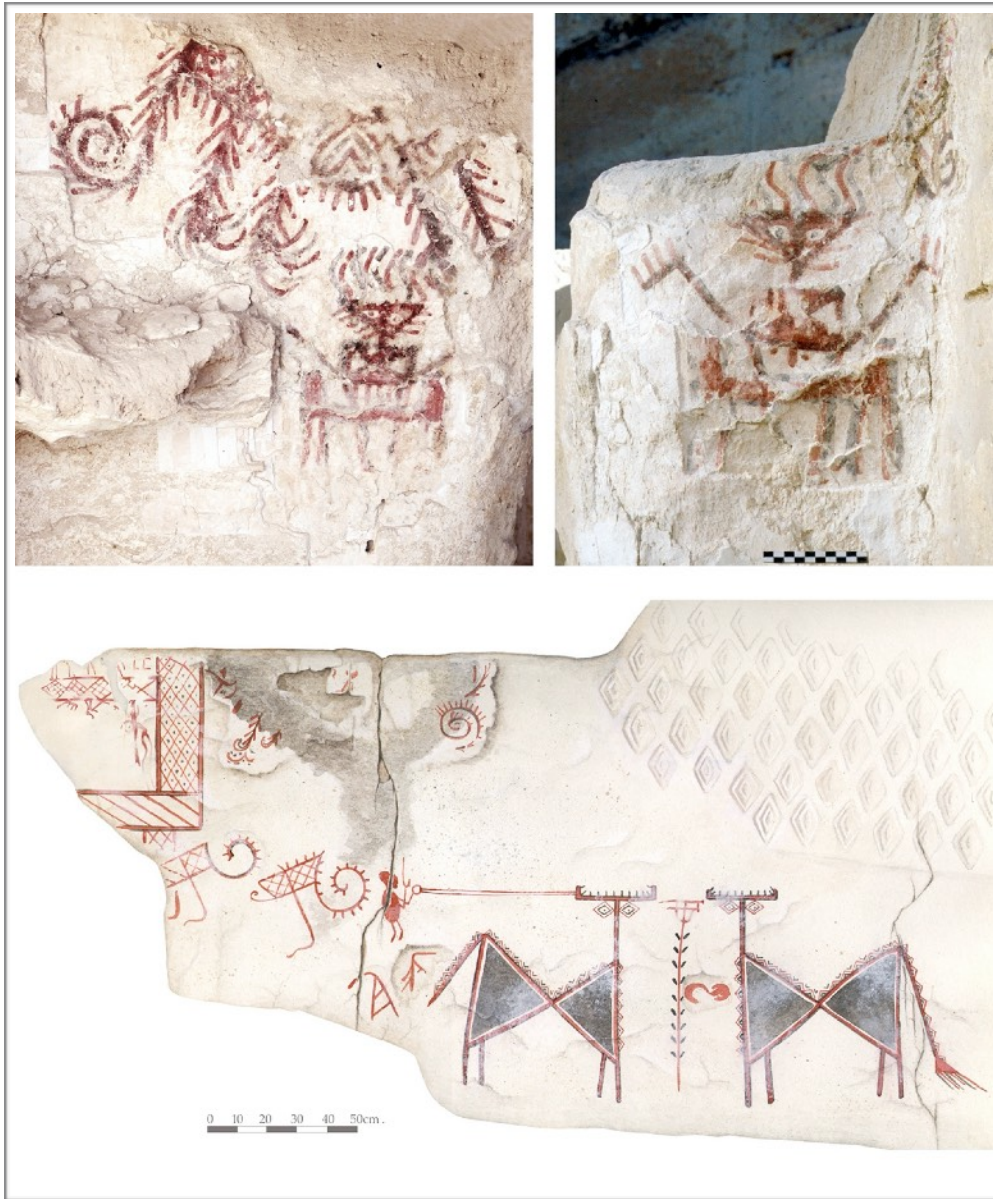
Sarayda Redistribüsyon



Castle

political ideology of the period. The rooms used for worship could not be reached from the outside. Rooms had no connection with the outside except for the opening of two windows and one window opening to one of the rooms next door. So, worship was mostly an activity for the elites in that period. Animal remains indicate that food offered in those ceremonies was richer than the food found in the Temple C of the earlier period. Grown cattle and more game meat can be observed. Mass produced bowls are also rarely found here and instead, food was cooked and consumed in larger pots.

21 guns and four-spiral metal plates, all made of arsenic copper, found in one of the rooms of the palace indicate that an extraordinary level of mastery in metallurgical production was achieved in that period. The weapons discovered consist of 12 elegant spears and nine swords. These kinds of weapons that were known to other settlements for almost a thousand years are encountered in this period for the first time in Arslantepe ancient city. The blade and the grip of the swords found in other settlements and dated to earlier periods were molded all in one piece. Those were military tools that were usually hung on the wall, symbolized power and were newly emerging. The lead isotope analysis of the weapons in Arslantepe ancient area indicated that the metal was imported from Transcaucasia and the Black Sea coast; the groups came from those regions to the Malatya Plain brought metal to the palace, along with other products produced in their nomadic



Saraydaki Duvar Resimleri

lifestyle. That situation allowed the city elites of Arslantepe to access the rich mineral deposits of the Caucasus and probably enabled Arslantepe tumulus region to become one of the main centers of metal trade.

All these factors prove that in 3300 BC, the palace of Arslantepe had an important role in the formation of the first state organization. Although these factors are similar to those seen in South Mesopotamia in the same period, they also have different characteristics, like the early development of the power secularization and the lack of urbanization. The public economic and administrative sphere of Arslantepe in that era was clearly separate from the religious/ceremonial sphere, and there was a more secular administration than Mesopotamia where political, economic and religious power was still highly interconnected. The lack of urbanization can be explained by the fact that Arslantepe was smaller compared to the earlier period. And one other reason is its fertile but limited highland area that embodied the agricultural lands; this situation prevented Arslantepe from becoming the political and economic center of all the Upper Euphrates region. So, Arslantepe showed that there was not only a single way to establish a state and that phenomenon can be resolved in different ways in different regions.

Around 3000 BC, the entire palace was destroyed with a very huge fire and that event completely

erased the existence of this early state based on the centralization of the basic economy from the stage of history. This is probably due to the early development of the system. In contrast to the system in Mesopotamia, this system was based on a hierarchical social system with insufficient [HYPERLINK "https://tureng.com/tr/turkce-ingilizce/institutionalization"](https://tureng.com/tr/turkce-ingilizce/institutionalization) \t "_blank" institutionalization and was probably not fully recognized even by its own people. And another inconsistent factor was the existence of the nomad groups living in the mountains (Transcaucasia) who visited Malatya Plain regularly. Those groups made contact with the palace first and then probably disputed with the local elites as indicated by the militarization of power.

After the collapse of the central power in Arslantepe, the communities connected with Transcaucasia dominated and 'governed' the region for a while. In 3000s BC, a village prominently under the influence of the north and east regions that consisted of the wattle-and-daub houses was built directly on the remains of the palace in Arslantepe ancient city. The reason for this situation to occur at an earlier period than in the Elaziğ region

can be explained by the possibility of Arslantepe to receive nomadic population from its earlier stages.

In the last two excavation seasons, it was noticed that this village was not as insignificant as presumed for over 20 years. There is a solid adobe structure towards the highest sections of the tumulus facing the huts and cattle pens. There is a room with a very large hearth in the center of this building which is not yet completely excavated. Two metal spearheads and a lead pendant are among the rich and interesting findings. The uniqueness of this structure and the findings in it indicate that it is a public building. In addition, a large hut was built at the highest location of the village. The burnt fillings along with hundreds of bones found outside the hut, which we think are remains of food, suggest that celebrations and feasts were held in the village. So, the existence of chiefs are evident in this period as well.

Findings of small pots with anthropomorphic features near these structures which belong to the chiefs, point to the possibility of an area where some religious or ceremonial activities were carried out. In short, Arslantepe

The first sword sample



continued to be a center of power, even though it was no longer based on the centralization of goods and labor.

On the border of the village there is an important and unique tomb, which we call the “Royal Tomb”. The tomb dated between the abovementioned and the later period, consists of a stone cist covered and decorated with large plates. In this cist which is located at the bottom of a large pit, there are burial gifts such as pottery, weapons, some tools, and metal objects such as ornaments made of copper, silver, copper-silver alloy and gold and an adult skeleton. On top of the cist there are skeletons of four young people who were probably sacrificed. A young boy and a girl with a copper-silver alloy crown on their heads, lying on the plates covering the grave, are probably related to the person buried in the cist. The skeletons of two young girls probably belong to the servants. It is not yet known whether this tomb belonged to a Transcaucasian leader or to the chief of the village founded after the Transcaucasian occupation. The top of the tumulus, which we think is the stage of a structure or an event related to leadership, is surrounded by a magnificent fortification wall with 5-6 meter thickness. A village of mudbrick houses unearthed with their findings in their original positions, which are observed to belong to small nuclear families who engaged in agriculture, was built outside this wall. The fact that no findings were unearthed in the area surrounded by the fortification wall, which probably belonged to the chiefs, makes it difficult to have an opinion about this area.

Arslantepe tumulus general view





Arslantepe



Video - Arslantepe Tumulus



[Watch full screen](#)

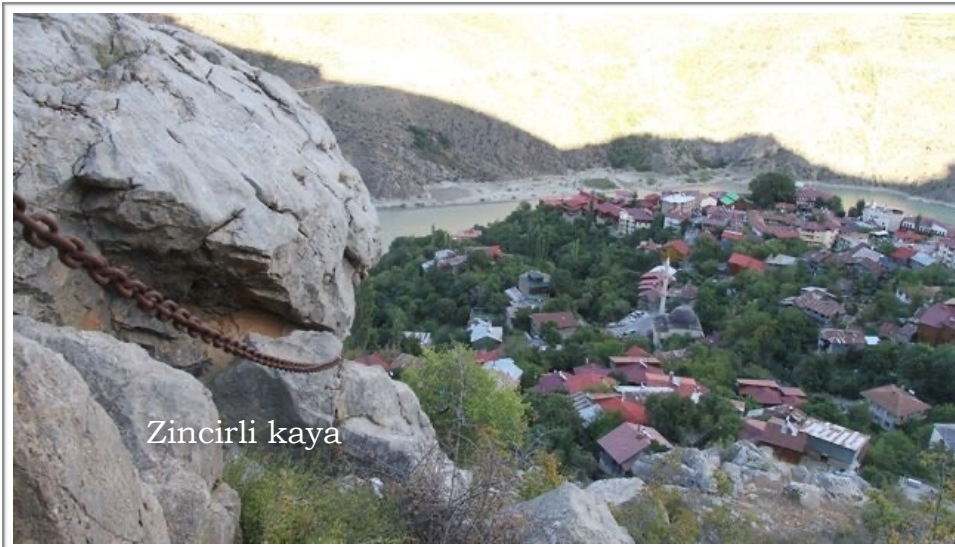
13 Story of Kemaliye

Zincirli Kaya (Chained Rock)

Located at the slope on the upper side of Taşdıbi District in Kemaliye town center, Zincirli Kaya is closely associated with Kemaliye. It is one of the places that people ask for when they visit the town. A large rock mass separated from the main rock above, fell, rolled down and stopped somewhere.

Landslide in the city troubled the people of Eğin, as the town was completely inclined, and the residential area was at the center. So, they put up a wall at the bottom of the rock. It was named 'chained' because of the neat form of the stones laid on the wall. '

The contractor who built the post office, laid a symbolic chain there, because it was called the chained rock, but in fact there was no iron chain.' So, when we visit the place today, we see this symbolic chain. Kemaliye





Municipality built a pathway to Zincirli Kaya for the visitors to climb to the rock and to sit and watch the town from above. People who lived in the district then, they thought the rock would fall, so packed the whole district and evacuated. However, a woman over 90 years old did not leave her home. She ignored all the insistence from the neighbors and said 'Whatever God says goes', and she didn't come out of her house.

When the residents who thought the rock would fall went back there in the morning, they were amazed to see that stones were laid at the bottom of the rock. Because the stones resemble a lasso, shaped like chain, it has been called Zincirli Kaya, the Chained Rock, ever since.



Karanlık kanyon





Kemaliye




[Watch in full screen](#)

Karanlık kanyon

4

The Story of Munzur Valley

An aerial photograph of a lush green valley. A vibrant blue river winds through the center of the valley, flanked by dense green vegetation. A paved road follows the curve of the valley, with a few small buildings visible near the riverbank. The surrounding hills are covered in green trees and shrubs, with some rocky outcrops visible. The sky is a pale, clear blue.

There are plenty of tales been told in the region. The tale of Munzur Baba is one of them.

Once upon a time, there was a sage, and he had a single daughter. His daughter died one day. The old man dreamed of his daughter every night for several days. The daughter was saying: "Father, open up my grave. I have something here entrusted to me; please take it." The old man told about his dream to his followers. So, they decided to open up the grave. Inside the girl's coffin, there was something like a crib and a child sucking its index finger in it. They took the child away. The old man saw his daughter in his dream again. To her father, she said, "Name the child 'Munzur.'" Time goes by, and when Munzur turned seven, he started to work as a shepherd for a local lord living in the vicinity of Koyungözü in the Ovacık district of Tunceli. Munzur's lord went to Mecca for pilgrimage as it was the pilgrimage season. One day when his landlord was in Mecca, Munzur came to his lord's wife and said: "Milady, my lord craves fresh halva; if you make some, I will take it to him." The lady was surprised at first, and then she thought that the poor shepherd probably felt like eating some halva, and he was too shy to ask directly, so he used the landlord as an excuse. She decided to make some so that he could eat. She prepared some halva, wrapped it in a bundle, and handed it to Munzur, saying: "Here child, take it to him." In the meantime, the lord was performing his salah in

Mecca. Just as he recited a salutation to his right, he saw Munzur standing there with a bundle in his hand. He completed the salah and said to Munzur: "Welcome son, what are you doing here? What is that bundle?" Munzur said: "My lord, you craved for fresh halva, so I brought you this." He handed the bundle to his lord. The landlord unpacked the package and saw the warm halva packed in it. When the lord turned to Munzur to say something in amazement, Munzur was no longer there. When the lord came back from the pilgrimage, all his neighbors in the village gathered to greet him with some gifts. Because Munzur had nothing else to give as a present, he milked his sheep and went to greet his lord with milk in a bowl. When the lord saw Munzur, he said to everyone around him: "Munzur is the real pilgrim. Munzur's hands are the hands worth kissing. I will kiss them first." and ran to Munzur. When Munzur heard these words, he said: "No, my lord, for God's sake. There's no way. I grew up in your care with your bread. How can this be, I cannot let you kiss my





hand!” and started running away. A chase started with Munzur in front and the landlord with the others behind him. When they arrived at the source of today’s River Munzur, Munzur spilled the milk in the bowl, and where it dropped, milk-white water sprung out. Munzur took 40 steps, and a river emerged from this water. Those, who were chasing Munzur could not pass through this river. And Munzur disappeared in those mountains. This legend of Munzur told among the locals implies that even a mere shepherd among wealthy and influential people can be a miracle worker of God; yet a shepherd can be a wholehearted, faithful person, honored by God’s love and it is with this belief that they mythologize Munzur



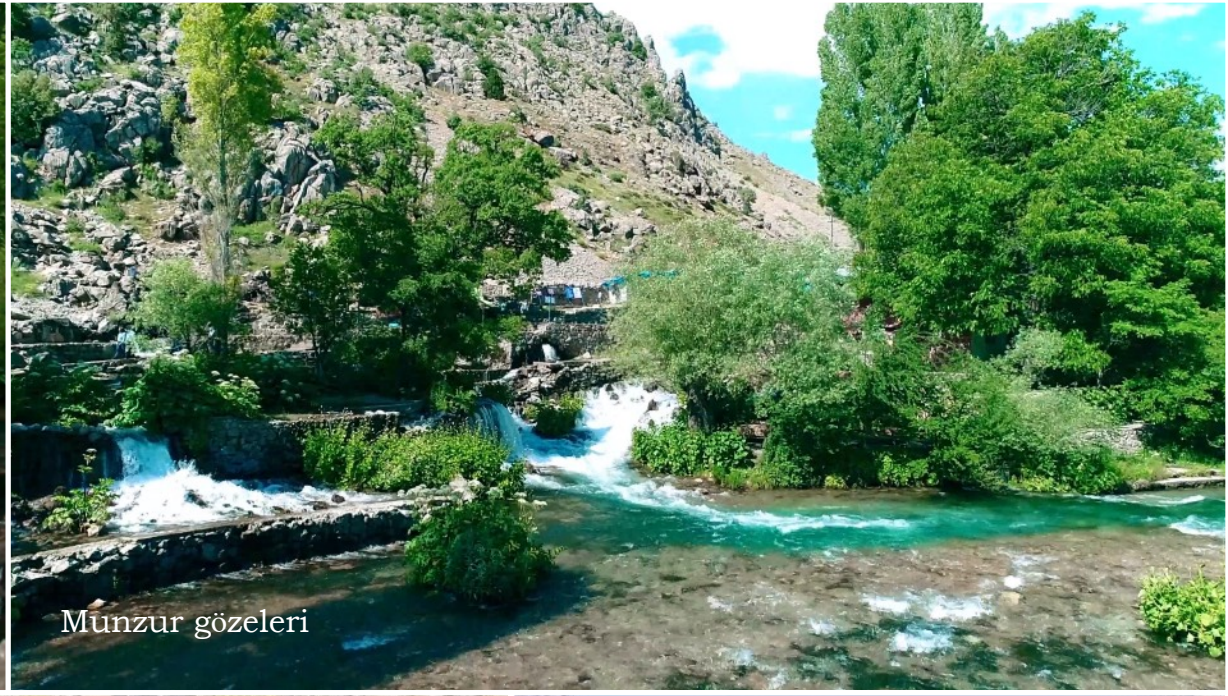
A typical plant in Munzur

A typical goat with two horn





Munzur gözeleri



Munzur gözeleri



Cengel



Gözeler



Düzgün baba





Munzur Valley



[Watch in full screen](#)



15 Story(ies) of Harput Castle

Kaban Baraj Gölü

Pertek Kalesi

Türkiye Harput

Tarihtik Gece Haritası



Fethi Ahmet Baba Türbesi



Dabekhanesi Mezarlığı



Dabekhanesi



Kale Hamamı

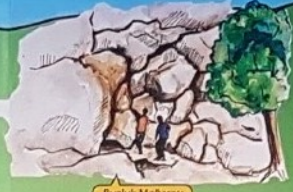
Kızı Kilise



Harput (Süt) Kalesi



Süryani Maryem Ana Kilisesi



Buzluk Mağarası

Buzluk Mağarası 5 km



Anıtları Camii



Manzur Baba Türbesi



Ulu Camii



Sefik Gül Kültür Evi

Nizameddin C.

Seyyid Ahmet Çapakçuri Türbesi

Mesire Alanı



Zahri Baba Türbesi

Aslanlı S.

Nizameddin C.



Vallik Konağı



El Emelî Çarşısı



Meydan Çeşmesi



Çerşitbey Hamamı



Sarahatun Camii



Okuma Evi



Hünkâr Konağı

Çubuk Bey Anıtı



Nadir Baba Türbesi



Arap Baba Mescidi ve Türbesi



Hoca Hasan Hamamı



Ağa Camii



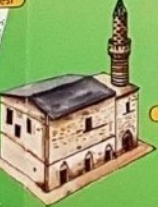
Murat Baba Türbesi



Harput Evleri



Küçük Efendi ve Sunguroğlu Konağı



Alaçalı Camii



Bepikli Baba Türbesi



Balakgazi Anıtı ve Seyir Terası



Üryan Baba Türbesi



K

B

D

G



Musa Kazım Efendi Türbesi

H. Hulusi Yahyağlı Türbesi



İmam Efendi Türbesi



Dağistanlı Hoca Türbesi



BeYZade Efendi Türbesi



Tayyar Baba Türbesi



MeYdan Çeşmesi

Adnan Hoca Sokak

Nazım Hoca Sokak

BeYZade Sokak

A. Kabaklı Bulvarı

Harput Yolu

Alayrak S.

Harput (Süt) Kalesi

Harput (Süt) Kalesi

Harput (Süt) Kalesi

Harput (Süt) Kalesi

HARPUT

Harput Harput Harput

Elazığ Yolu

Elazığ Yolu

The Legend of Harput Castle (Milk Castle)

Another name of Harput Castle is the “Milk Castle.” There is an interesting story on why this castle was called so. The foundation of the castle was laid, and the castle walls began to rise. However, there was no remedy for the drought that started that year. In the same year, milk from animals was quite abundant, however. The then ruler gave an order to use milk for the mortar. Animals were milked. The mortar was mixed with milk, and the castle was completed.

Another legend mentions numerous galleries in the castle. In one of these galleries, there lived a charming girl. However, because she was enchanted, she was always asleep in a golden manor built for her. Every year she would wake up only for once and ask, “Was Milk Castle ruined? Did the mules bore lamb? Did Dere bath vanish?”, then she would go back to sleep. If these came true, Harput would be destroyed, and the judgment day would come. It is rumored that some people could hear the voice of that girl.

The Legend of the Dragon Stone

Now, we listen to this legend from Ahmet KABAKLI, an esteemed author, the doyen of Turkey’s newspapermen:

What is a dragon, children? Neither you nor I know the answer. Others do not know either. Some say that it is a more significant form of a pretty serpent that looks like a human. Others say it is a massive creature like the Mammoths depicted in the caves of our early ancestors from the Paleolithic age. It is also described as the Queen of Serpents Shahmaran’s son or father. I do not know the dragon, nor do you. Nevertheless, as it is used and kept alive in the stories of our mothers and fathers, it must be one of those “theoretical” creatures that materialize in fantasies, rather than a reality.

I was hoping you would not ask me about the dragon, I will not ask you either, as it has no place among the living.

Nevertheless, if you ask me how I imagine the Dragon or how I design it, that I can tell. If you also try to write, draw, describe how these kinds of things take form in your mind, it will be good. Don’t you ever underestimate imagination.



Because all the stories, novels, movies, paintings, monuments that we know or do not know, came out of imagination. The magical things that we call “art” are the products of our imagination, which develops in our childhood.

The dragon is not scary or frightening at all; it is enormous and monstrous, but very cute. I even enjoy thinking of it playing with kids by lying on its back on the ground and rolling around with its massive body like puppies or kittens. Its eyes seem friendly to me, like donkeys’ eyes. Its fur is as soft as a lamb. In the night, the dragon becomes colorful and sparkles from afar. The dragon also has babies. It nurses, caresses, and preens them. Sometimes I even imagine that it talks, cries, and even wears a dress and walks around like a human. I’m telling you these now, but when I was a kid, I was so afraid of the dragon. I was afraid of the Dragon Stone, not the dragon. What was the Dragon Stone? Here, let me tell you:

You know Harput, the origin and the ancestor of today’s Elazığ. When I was a child, we used to live in Harput, which looked like an eagle’s nest with its many mosques, many shrines. And we spent our summers in our garden called “Göllü Bağ” near Harput, with plenty of mulberries, apples, and grapes. I lost my father when I was too young to know him. My mother would hold our hands with my brother, take us from Harput to Göllübağ. At those times, there were no cars and no bus indeed. Even if there were, you would see just a few in the cities. We could not ride on an animal as we were poor. If any, we would have a single donkey carrying our heavy load. So, we walked to Göllübağ. The four-kilometer road would take two hours with our child steps. However, I would enjoy this green road full of brooms, astragalus, mole plants, milk vetches, cardoons, savories, wild

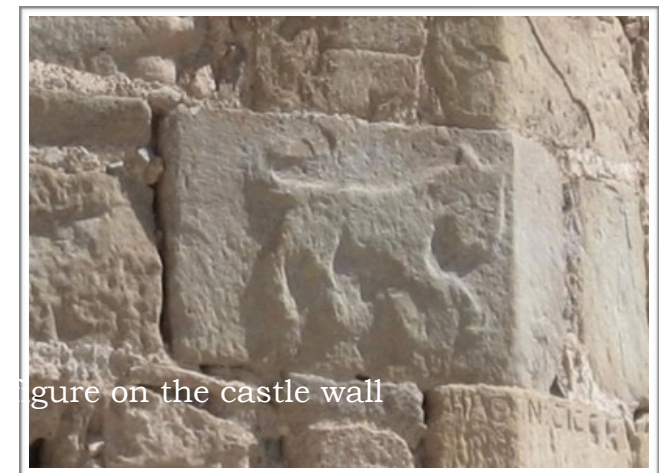


Figure on the castle wall



pear, and hawthorn trees. I was happy to walk.

Furthermore, there were those fountains that resembled stone gazebos. Travelers would rest and eat their rations near these fountains that cooled and sprinkled down the heat of July. Animals slowly drank water from their basins.

Right there, on the flat hill where this road begins, there is a large black stone with its back and head tilted as if it is staring at Harput. This colossal figure that looks like a walking giant-animal statue with its body buried in the ground, but its back, neck, and feet left out, has two babies that look exactly like itself on each side.

My mother would not let us climb those large or smaller stones because of her fear that it would devour us. She said:

- *This is the Dragon Stone.*
- *Mama, what is a Dragon Stone?*
- *Son, what you see here was a dragon demon once, and those next to it were its babies. Look, you see, they're walking towards Harput! In those old days, they were coming to swallow Harput, so everyone in the city started to fear them.*

The religious people of Harput went up to the sanctuary of the Milk Castle, which you can see near





HARPUT CASTLE-ELAZIĞ



Watch in full screen



Eğri Minaret, and prayed to stop the dragon and its babies. My mother believed that this dragon and its babies were petrified, and these black stones at this place were their bodies.

Because, this city, these mountains, this legend and beliefs were mostly like this. She was young too. She was telling us whatever she had heard from her mother and the people around.

Nevertheless, when she noticed that our eyes were getting bigger and we were getting scared, she would lower her voice there and then, and say:

Those times are gone, I am not afraid of the Dragon Stone anymore. As a matter of fact, the more I see the giant trucks, weapons, tanks, planes of this century and their murderous, wrecking, demolishing brutality, those dragons of ancient times started to look rather friendly, mischievous, naughty and cute to me. However, I have never forgotten, disbelieved, or undermined the lesson inspired in me by this legend of the Dragon Stone or the wisdom of the things that my mother told me.



TÜRSAB

TÜRKİYE SEYAHAT ACENTALARI BİRLİĞİ
ASSOCIATION OF TURKISH TRAVEL AGENCIES

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