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Revıew Of The Hıstory And Restoratıon Of Mor Efrem Monastery In Mardın - Turkıye

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Abstract
Architectural structures that are the product of different cultures in Mardin, present very rich images in terms of architectural form, construction technique and ornamentation. These values, shaped by geography as well as cultural richness and diversity, are the works that shape the city identity unique to Mardin. One of them is Mor Efrem Monastery, which is one of the most important of the Mardin monasteries. As Mor Efrem Monastery is a cultural and religious work, it is important to consider it as a humanitarian duty to keep it alive and move it to the next times. With this study, it is aimed to transfer the structure to the next times.

In the archive records scan of Mor Efrem Monastery, no information or document was found that the restoration project was drawn. Within the scope of this study, the architectural features were examined and the deteriorations in the building were specified, the stages of the restoration work in which traditional construction techniques and consolidation methods were applied will be explained. The building will be strengthened structurally, and the structural elements with wear and deterioration will be repaired by adhering to the original condition.The basis of interventions in restoration ; Cleaning, rehabilitating and reintegration works.

Keywords:
Mor Efrem Monastery, Mardin Monasteries, Reuse , Consolidation, Stone Restoration

1. Introduction

In this section, the aim and scope are discussed together with the study method.
Located in Mardin Province, Artuklu district, at the entrance of the Urban Conservation Area, registered at the address Çabuk Mahallesi 241 Erdes street, No:56, located in the Land Registry records 31-32-N-B Map, block 29, parcel no. 73 (Fig.1) The main subject of this study is to compensate the damage caused by the phases and uses of the building over time, to restore the value it creates in terms of its location and cultural property, by repairing and using the building, and by giving some parts of it new functions in line with today's needs, to open up the use of the public. The rooms and wet areas on the upper floor are designed as non-commercial guesthouses for the community and visitors. Wet spaces created in line with today's needs will be completely insulated from the ground in order not to cause any damage to the structure. A multi-purpose hall was created from the west wing of the building. This Hall was built to meet the purposes of exhibition, meeting and similar purposes. The wet volumes inside were also created to complete this function. The entrance on the southeast wing of the building was supported by auxiliary spaces in line with the needs of the visitors.

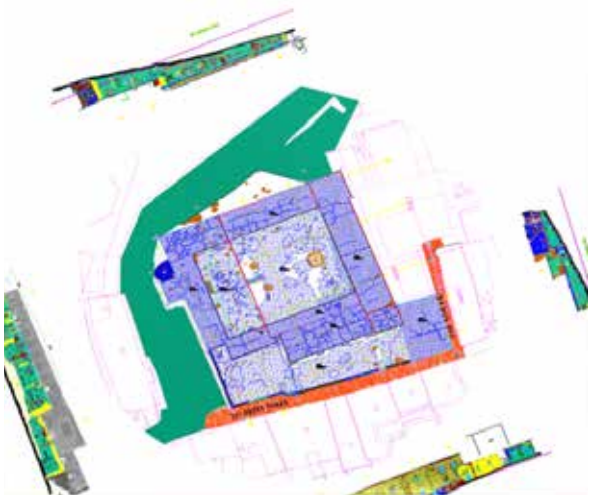

Fig.1 Situation plan (Bozyel,2020)

Fig.2 (Bozyel,2020)

2. History of the Building

No source could be found regarding the construction date of the church unit, which is the place of worship of the Mor Efrem Monastery in Çabuk District. However, it is thought that the building belongs to the VI.th century, based on the plan and the examples of similar periods (Mor Evgin Monastery, Deyrul Umur and Deyrul Zafaran) and the organic connection of the wall stones with each other(Akyüz,1998).

On the Syriac inscription above the entrance door of the monastery outbuilding, it is stated that it was built in 1884 during the reign of the Antakya Patriarch Gevargis Shalhe. This shows us that the outbuildings were built on this date, and according to the inscription on the western entrance door of the church (Figs.2,3). The church was also repaired on the same date. The monastery, which was owned by the Mardin Syriac Catholic Church Foundation, was active until 1933.The following inscriptions were translated by Kırklar Church Priest Gabriel Akyüz (2016) ,

Fig.3 (Bozyel,2020)

Translation from Gabriel Akyüz:

“By Allah’s leave, the Syriac Mor Efrem Monastery was built during the reign of the Assyrian Patriarch of Antioch, Gevargis Shalhe. Priests began to take shelter in it on the feast of the Annunciation of the Virgin Mary in December 1884 A.D.

An Arabic inscription appears in the middle of the Syriac inscription.Translation: “Blessed are those who dwell in your house and praise you always’’ (Psalm 83:5).

However, the Priest of the ‘’Kırklar Church’’ Gabriel Akyüz writes in his book Mardin Churches: “It belongs to the Syriac Catholic Community. It is possible to see the

following inscription in Syriac on the south outer door of the monastery: The Syriac Mor Efrem Monastery was built during the Assyrian Patriarchate of Antioch, Cercis elhet in December 1884(A.D) and on the gospel feast of the Virgin Mary, the priests began to take shelter in it." Beneath this Syriac inscription, there is the following verse written in Arabic from the book of Psalms: "Blessed are those who dwell in your home and who always praise you (Psalm 83:5). The monastery was built outside the city in a style comparable to the Deyrulzafaran Monastery (Akyüz,Çelik 2006). Its area is quite large. It was active until 1933 and was in its golden age. After this date, it has been a military hospital for 12 years. The monastery was used as a prison in 1967-1968, but was currently out of service. In addition, a large church was built right next to the southern part of the Mor Efrem Monastery. There are inscriptions in Arabic and Syriac on the western door of the church (Figs.4,5).The following verse from the book of Psalm is written in the Arabic inscription." This is my resting place forever, because I like it here, I will take shelter here (Psalm 131:14)." Also in the Syriac inscription; in 1884 A.D, this monastery and this church were consecrated by the venerable Metropolitan Mor Yakup Matay Ahmardakno".

Today, Muslim families live in the outbuildings of the monastery. There are Syriac inscriptions on the entrance doors of the church building located in the south of the central courtyard, on the south-facing walls and on the door that gives access to the outbuildings.

The following inscriptions could not be translated because they were destroyed (Figs.6,7).

Mor Efrem (285-373 A.D) who is he: He stands out as one of the religious poets and sages of Syriacs. Mor Efrem, who was born in Nusaybin, was educated in this city, rose to the position of the manager of the educational institution he was a student of, is the indisputable master of the Syriac language, can express many meanings in a few words, invites his readers to peace, depth in worship, and eternity in contemplation (Günel,1970).

Fig.4 (Bozyel,2020)

Fig.5 (Bozyel ,2020)

Fig.6 (Bozyel,2020)

Fig.7 (Bozyel,2020)

Fig. 8, Photograph of the Abbey in the Early 1900's (Albert Gabriel)

Fig.9,Lower Level inscription on the Southwest wall of the Church (Bozyel,2020)

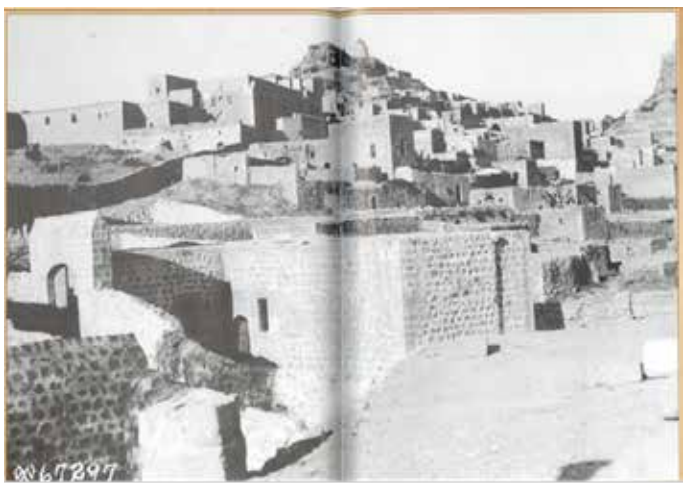

Fig.10, Old Photograph of the Church (Albert Gabriel,1933)

4. Architecture Details and Restoration Information of the Building

All terrace roofs of the building will be covered with cut stone by removing the existing concrete screeds and forming with the layers in its detail. The church section will be returned to its original function and it will be provided to serve rites and various religious ceremonies. The opening in the basement ceiling will be reopened in its original form and the staircase that provides access to the ground floor will be repaired (Bozyel,Sedes,2020). The Bell Tower seen in the attached pictures will also be built in the same place (Photos 8,10). The building has served for many years in various ways with external factors and different functions. The main aim of this study is to open the main function, to its value and to the use of the public, and to bring it into the culture of the city.

Today, continuous researches are carried out to strengthen the stones and protect them from the effects of the atmosphere, and scientific efforts continue in this regard. It is not possible to reverse the deterioration process, but to increase the strength of very important special details and to keep the original details alive for a longer period of time, reinforcement practices are used (Eyüpgiller, Zakar,2015). Stone strengtheners, which are applied by spraying, brushing or vacuuming the stone, should be selected by experts dealing with preservation chemistry and applied under supervision in line with their recommendations.

The consolidation method is determined by the type of stone and its deterioration. The use of materials developed by the chemical industry and put on the market saying that it works wonders are inconvenient if their durability and aging processes are unknown(Sesigür,Çelik,Çılı, 2007).

Earthquakes, ground movements cause damage to the bearing systems of monuments. Throughout history, architects have supported the damages such as separation from the vertical and cracking in the walls and coverings of the monuments with buttresses, tensioners have been placed, or they have ensured the standing of the building and the continuation of its function by demolishing and rebuilding the defective parts. Techniques such as grouting, prestressing, anchoring, foundation widening and supporting with pile foundations descending to solid ground have been added to the citrictural strengthening techniques applied in old restorations(Sedes,Bozyel,2020).

Today, engineers who have experience on masonry and wooden historical structures examine the monument to be restored, determine the damages and develop suggestions for the reinforcement of the elements (foundation, wall, column, foot) that they find insufficient against earthquakes or vertical loads. Since interventions that distort or change the general appearance of the monument are not preferred, consolidation proposals that will create such inconveniences are avoided as much as possible. Unseen consolidation techniques that can be hidden inside the monument are preferred (Ahunbay,2019). Impulses from curvilinear elements such as earthquakes, arches, vaults, domes, etc., on the ground, may cause them to separate from the vertical and crack. The damaged masonry structures of the old architects and craftsmen were strengthened by placing massive or flying buttresses, especially at the corners and arch support lines. Earthquakes have also caused serious damage in our country, which is located on the earthquake belt. In many important monuments, traces of post-earthquake repairs are observed. Monuments such as the Land Walls and Hagia Sophia in Istanbul were supported by massive buttresses. The use of supports, called flying buttresses, made with half arches extending from a foot outside the wall to the main mass, without adhering to the main building, is limited. Such buttresses are more appropriate when there are special details that are not wanted to be covered on the facades. For example, flying buttresses that do not damage the window were applied on the east facade of the Kariye Mosque in Istanbul. In the Sanmitale church in Ravenna, although no openings were closed, the citricture was supported by flying buttresses, perhaps because it visually closed the main structure less. Massive buttresses are the majority in Ottoman period repairs(Kuban,2008).

Since this study requires a special interdisciplinary study, it is not used in laboratories.

Analyzes should be made by experts working in this field. Mortar sample is preferably taken by experts. However, intercity travel in cases where it is necessary, sometimes the restorers in charge of the construction site take an example possible.

.Joint mortar sample; from the area thought to be original on the wall surface should be taken.

.Sufficient amount of samples for laboratory analysis should be taken.
.The location of the joint cross taken as a sample on the structure should be determined.
.The sample location should be marked on the drawing.
.The process should be photographed by giving a number during sampling.

Joint repair and new joint construction in restorations should be handled carefully.Before the application; The original wall construction and joint construction technique is determined.Taking a sample from the original joint mortar, the content of the mortar material It is analyzed by the ''Conservation and Restoration Laboratory''. Types of binder materials that make up the joint mortar (air lime, water lime, hydraulic lime and cement) and aggregate types (sand, stone chips and dust,brick broken and dust, tuff etc.) are investigated at the ''Conservation and Restoration Laboratory''.The analyzes made are evaluated by experts in restoration(Sedes,2013)

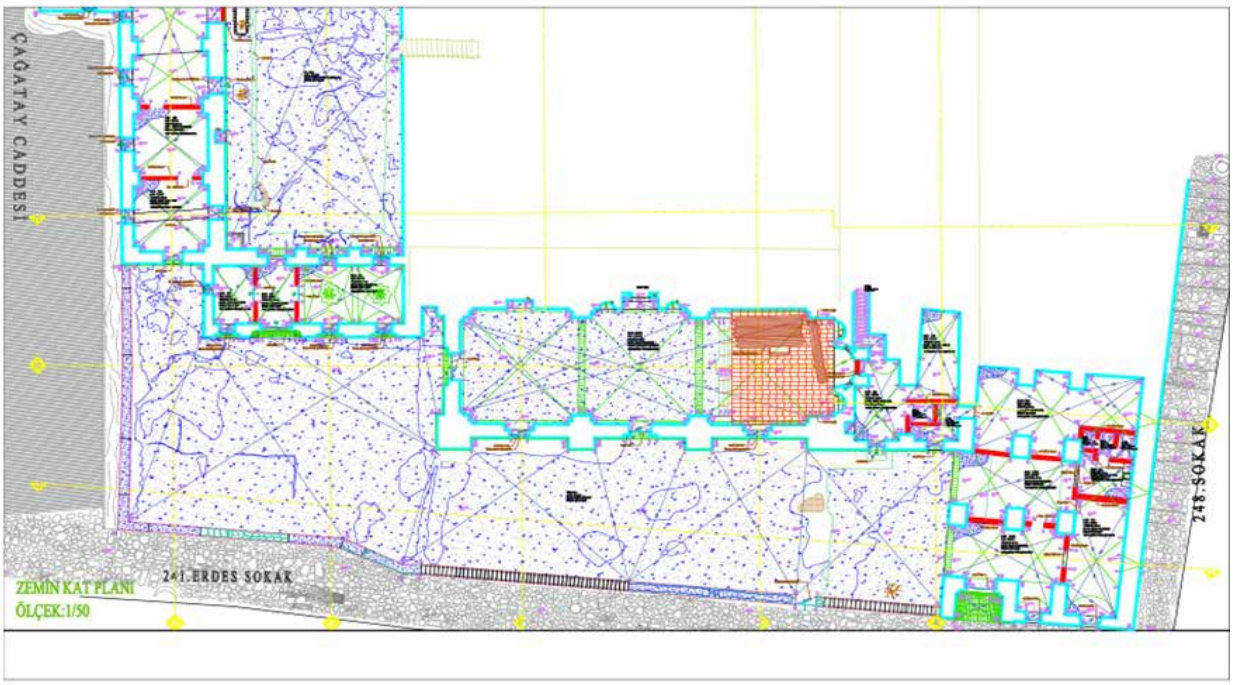

Fig.11, Ground Floor (Bozyel,2020)

Fig.12, First Floor (Bozyel,2020)

CONCLUSION

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