



An Analysis of Rural Housing Architecture in Anatolia: Traditional Arapgir Village Houses*

M. Oytun KASAPGİL¹ , Kemal Kutgün EYÜPGİLLER² 

¹Istanbul Technical University, Faculty of Architecture, İstanbul, Türkiye

²Istanbul University, Faculty of Architecture, İstanbul, Türkiye

*This study is derived from M. Oytun Kasapgil's doctoral dissertation conducted under the supervision of K. Kutgün Eyüpgiller in the Restoration Program at the Faculty of Architecture, Istanbul Technical University.

ABSTRACT

This study examines the rural housing architecture of Anatolia through the example of Arapgir village houses, highlighting the spatial formations of the structures as well as the characteristics of their construction systems and materials. Arapgir is located in the Upper Euphrates Basin in the Eastern Anatolia region, and it has hosted many civilisations throughout history. The region's geographical and cultural structure has influenced Arapgir's civil architectural heritage, resulting in numerous examples of traditional Anatolian housing in which local materials such as stone, adobe, and wood are used together.

Within the scope of this study, the architectural features and construction techniques of traditional village houses in the villages of Ormansırtı (Cücügen), Koru (Tebte), Onar, and Selamlı, were analysed. The documented village houses were generally two-story structures, with basements and ground floors built from thick stone walls reinforced with wooden beams. The upper floors, often with bay windows or projections, are constructed using timber framing with adobe infill. These structures were designed with both static requirements and aesthetic considerations in mind. Adapted to sloping terrain, the houses are situated on basement or semi-basement levels and include service spaces like stables, barns, and storage rooms opening into the courtyard. The upper floors feature winter and summer rooms, central halls, and guest rooms designed to suit the climate.

This study examines the plan typologies, construction techniques, and architectural details of Arapgir village houses, documenting the region's unique architectural heritage. This study makes significant contributions to understanding and documenting the traditional village architecture of Anatolia.

Keywords: Arapgir, Anatolian architecture, rural architecture, traditional village houses, traditional construction techniques

Introduction

Arapgir is a settlement located in the Eastern Anatolia Region of Turkey, within the Upper Euphrates Basin, and administratively connected to the Malatya province. Geographically, it is situated between the provinces of Erzincan, Elazığ, and Malatya, bordered by Hekimhan to the west, Arguvan and Keban to the south, Ağın to the east, and Divriği and Kemaliye to the north. The district sits at an elevation ranging from 1,000 to 1,150 metres and covers a total area of 956 square kilometres (Karakaş, 1996).

Arapgir has developed along the old city valley divided by the Kozluk River, which flows into Keban Dam Lake, as well as on the plateau where the new settlement is currently located. This geographic location has been a significant factor shaping the district's historical, geographical, and socioeconomic structure.

In this study, the traditional village houses of Arapgir are examined in detail, focusing on their floor plans, construction techniques, and materials used to reveal their architectural characteristics. This analysis aims to shed light on how Arapgir village houses, as an important example of Anatolia's rural housing architecture, have evolved as part of the local architectural tradition.

Corresponding Author: M. Oytun KASAPGİL E-mail: oytunkasapgil@istanbul.edu.tr

Submitted: 25.10.2024 • **Accepted:** 04.11.2024 • **Published Online:** 15.11.2024



This article is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License (CC BY-NC 4.0)

Historical Development of Arapgir

The exact founding date of Arapgir and the origin of its name are unknown. Although Evliya Çelebi claims that the name "Arapgir" is related to a story involving Arab Hatemi Tai settling in the area (Çelebi, 1314), there are differing opinions on this matter. Another theory suggests that the region's ancient name was "Dascusa," but this claim has been rejected by some researchers (Aksın, 2003; Jorke, 1896).

It is plausible to assume that Arapgir was initially founded in a fertile valley between the Göz Stream and the Kozluk River (Karakaş, 1996). Archaeological findings indicate that Early Bronze Age, Roman, and Mediaeval settlements, dating back approximately 4,500 years existed in the region (Erman, 2019; French, 1970). The first established civilisation is thought to have been the Hittites, and after them, the region was ruled by the Assyrians, Medes, Persians, Romans, and Byzantines (Kinal, 1962; Yücel, 1967).

Although the first traces of Turkish settlement in the region can be traced back to the Abbasid period, it is known that the area was fully conquered by Çubuk Bey, a commander of the Seljuks, after the Battle of Malazgirt (Alptekin, 1992). Before the Ottoman rule, Arapgir was governed by the Artuqids, Danishmends, and Ilkhanids. Arapgir joined the Ottoman Empire in 1516 and was administered by various sanjaks (Akçadağ, 2016).

In the 19th century, Harput was elevated to the status of a provincial capital because of the strategic importance of its mineral deposits, and the Imperial Mining Authority (Maden-i Hümayun Emaneti) was established there. According to the 1837 Harput Sharia Court records, Arapgir was also one of the districts under this authority, and during this period, its administrative status was changed from a sanjak to a district. In 1846, Arapgir was listed as a district of the Harput province, and in 1878, it was attached to the central sanjak of the Ma'muratü'l-Aziz province (Aksın, 2005).

In the 19th century, two separate settlements, approximately 5 kilometers apart, were developed in Arapgir. The first settlement, established in the valley, was called "Eskişehir" (Old City), while the newer settlement, which today serves as the district centre, became known as "Yenişehir" (New City) (Figure 1). The 1892 provincial yearbook (salname) notes that the population had shifted towards Yenişehir, and the castle and surrounding areas in Eskişehir had fallen into ruin. As the population declined, the mosque and bathhouse in Eskişehir lost their importance. The same source records neighbourhoods such as Serge, Osmanpaşa, Sekisu, and Göz in Eskişehir, as well as Çarşı and Çobanlı neighbourhoods in Yenişehir (Karakaş, 1996).

Arapgir in the Present Day

The region, which has been influenced by various sociological, political, and cultural factors throughout history and has hosted many civilisations, has developed a rich architectural heritage. Research indicates that Arapgir Castle, believed to date back to the Roman period, along with the Stone Bridge (Taş Köprü) (Figure 2) and rock tombs dating to similar periods, and the Grand Mosque and Hankah structure thought to have been built during the Ilkhanate period (Figure 3), are significant monumental cultural heritage sites in Arapgir. Additionally, Arapgir is a distinguished representative of traditional Anatolian architecture.

The mansions and orchard houses in the town centre of Arapgir and the Eskişehir valley, constructed using a combination of masonry, adobe, and wooden structural elements with the "hımış" building technique, are important examples of traditional Anatolian and Turkish civil architectural heritage. These structures, set within large gardens surrounded by dry stone walls, typically consist of basement and ground floors made of cut stone masonry and appear as large, imposing mansions with three or four stories (Figure 4). In addition to these buildings located in the old and new urban areas of Arapgir, there is also significant architectural heritage in some rural settlements in the region that serve as examples of traditional Anatolian village houses.

Traditional Arapgir Village Houses

Within the scope of this study, traditional village houses located in the villages of Ormansırtı (Cücügen), Kuru (Tebte), Onar, and Selamlı, which are part of Arapgir, were examined. The architectural features, plan layouts, construction systems, and current conditions of these structures were documented (Figure 5).

When examining the settlement patterns in the rural areas of Arapgir, it is observed that rural settlements are formed by the aggregation of low-rise buildings situated around flat roads that intersect the slopes of the region's steep terrains. These structures, which define the overall settlement character of the area, are generally constructed on slopes and include semibasements or ground floors used for livestock.

Unlike Kuru village, which was also studied, the villages of Selamlı and Ormansırtı are on highly sloped terrains. These villages have been shaped by clustering houses positioned perpendicular to the slope, along narrow roads that intersect the steep

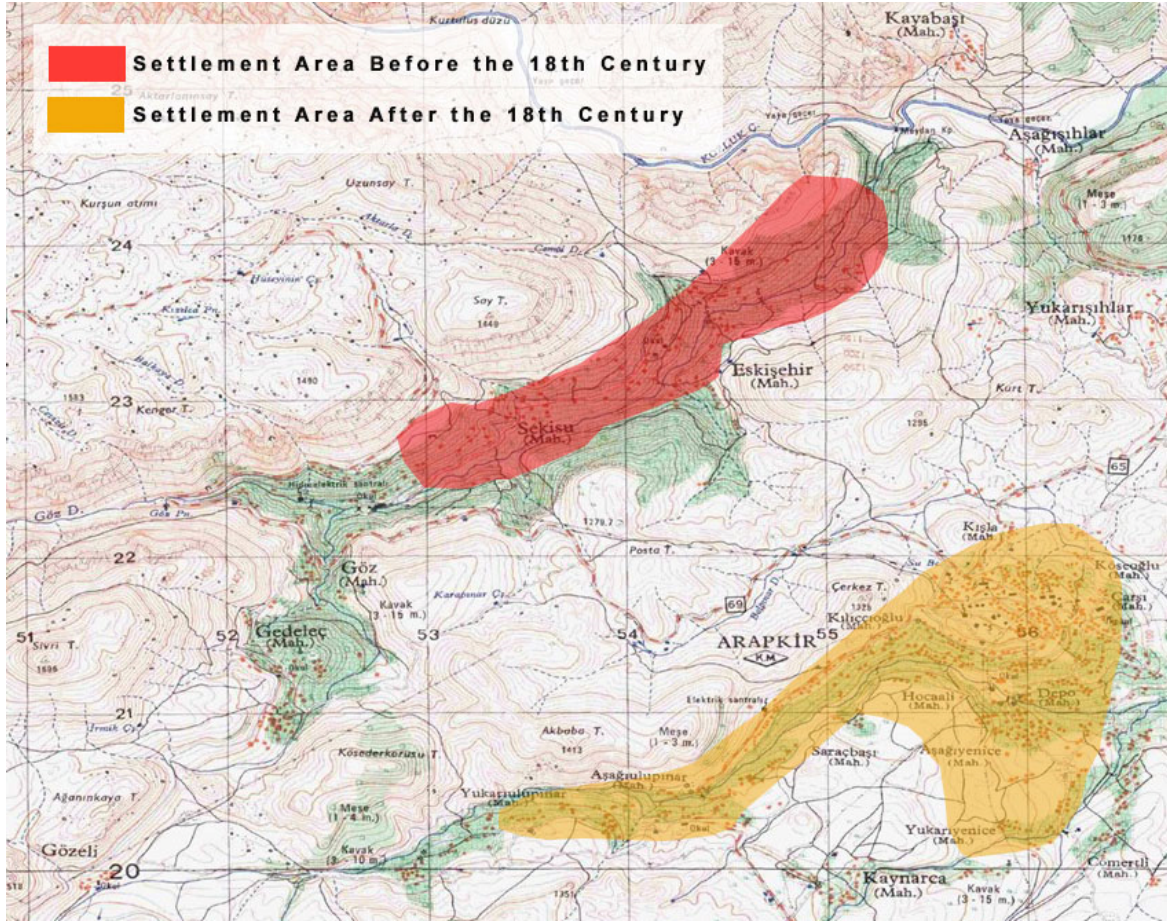


Figure 1. Historical development of Arapgir settlement areas (Archive of General Directorate of Mapping).



Figure 2. Roman Stone Bridge (Taş Köprü - Suçeyin District).



Figure 3. The Grand Mosque and Hankah (“Ulu Cami ve Hankah”).



Figure 4. A Historical Mansion in Arapgir “Yenişehir”.

topography at different levels. As a result, the village houses in Selamlı and Ormansırtı typically have one or two upper floors built atop semi-basement levels. In contrast, Koru village is on flatter, more expansive terrain. The gentler slope in Koru allows for some buildings to be constructed with one or two floors directly on the ground without a basement, while in most other structures, the basement level occupies the entire building footprint, adapting to the terrain.

The architectural style of the village houses, which are often seen in traditional Anatolian villages, is characterised by their proximity to one another, with the houses arranged around a small central square. This square is the focal point of the settlement, and it is surrounded by narrow streets that run from it. As one moves away from the centre, the buildings become less dense, and it is observed that the houses are located independently in the gardens.

The traditional houses in the rural settlements examined in this study are often low-rise structures. It has been observed that residences located on sloped plots, known locally as kom or kozik, consist of one or two upper floors built on semi-basement levels that house small livestock (Figure 6, Figure 7).

Arapgir village houses are typically open to the street through double-winged doors located under a bay window. The area at the entrances of these residences, referred to by the local community as "havlu / avlu" or “taşlık” serves as a transitional space that provides access to service areas fulfilling the daily needs of traditional Arapgir village life. This space connects to units such as stables and kozik, and “merek” where winter firewood is stored. These structures generally align with the inward-facing courtyard plan type. On the upper floors, which can be accessed via wooden stairs from the courtyard, there are summer and winter rooms opening to the central hall, along with areas such as kitchens and pantries (Figure 8, Figure 9).

When examining the spatial arrangements of traditional Arapgir village houses, it is observed that in the majority of these structures, service areas are positioned around a central courtyard, forming ground floor entrances. In fewer examples, the courtyard extends along one side of the building, with rooms opening onto the courtyard in a single direction (Figure 10). In some examples from Selamlı village, the courtyard was constricted to the corner of the structure, transforming it into a small reception area.

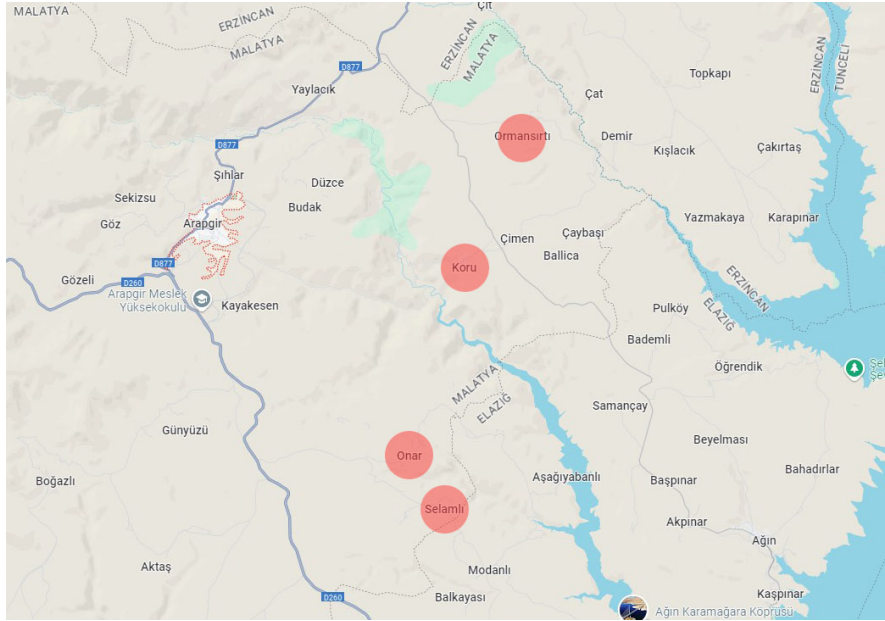


Figure 5. Villages analysed within the scope of the study (Google Maps <https://maps.google.com/>).



Figure 6. General View of Kuru Village.

In the examined buildings, access to the courtyard from the outside is generally provided through a low threshold with a slight slope; however, in some cases, the entrance is elevated with the aid of several steps. In addition to these structures, which are typically organised on a single level, it is also possible to find courtyard houses that are arranged on two different levels in a staggered format.

In the Kayalısu neighbourhood on the outskirts of Onar Village, it has been observed that some structures consist of two separate levels positioned on the slope, with no internal connection between the two floors. Each level has an independent external entrance. These buildings serve as examples of plan layouts that do not include a courtyard or transitional space functioning as a "havlu" or "taşlık."

The courtyard of a traditional village house in Arapgir serves as a functional space that brings together various service areas essential for village life. It provides access to functional spaces within the structure, such as stables for livestock, kom (or kozik), storage areas for firewood and straw, granaries for grain storage, and pantries, as well as facilities like the tandır evi (tandoor

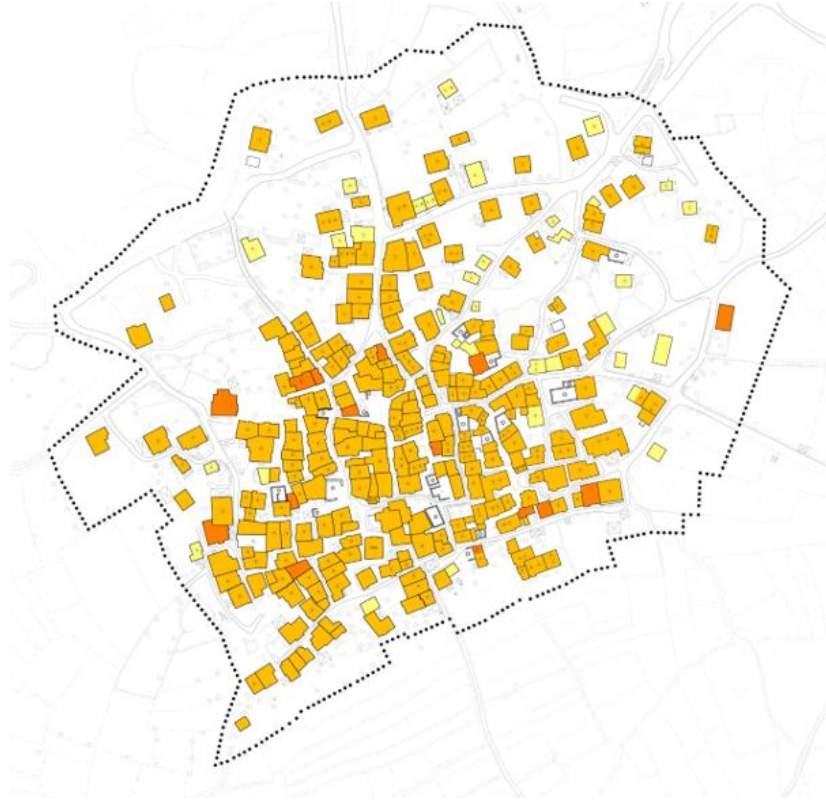


Figure 7. Number of Floors Analysis for Kuru Village Settlement.

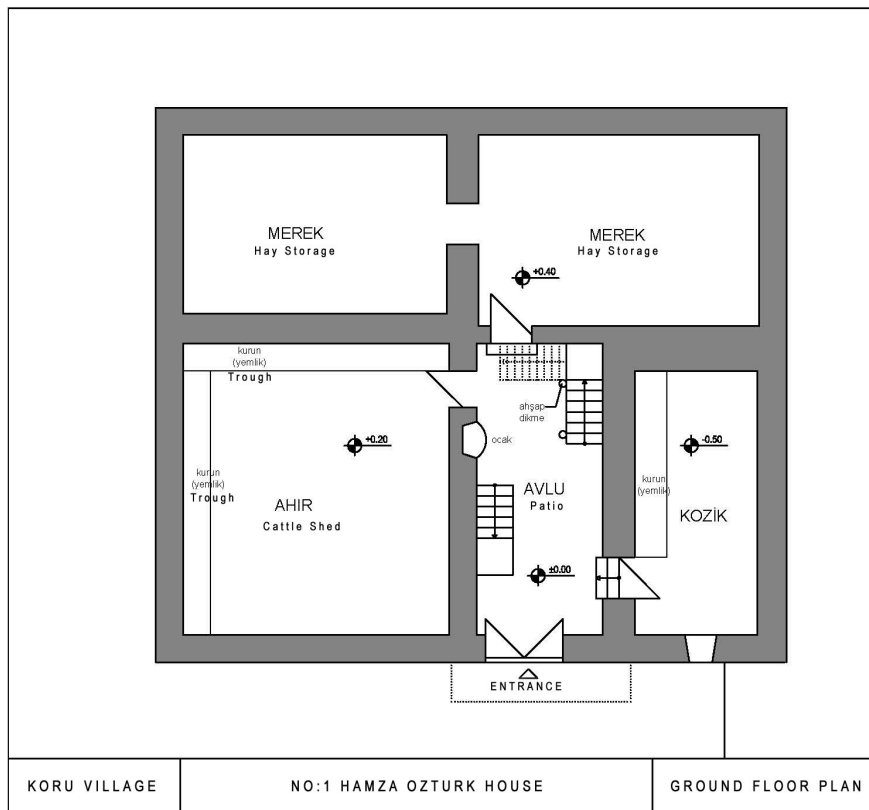


Figure 8. Ground Floor Plan of Hamza Öztürk House.

house) and üzüm evi (grape drying house) where grapes are processed. Notably, in more recently constructed village houses, the courtyard typically includes a small toilet located at a corner of the entrance area.



Figure 9. Front Facade of Hamza Öztürk House.

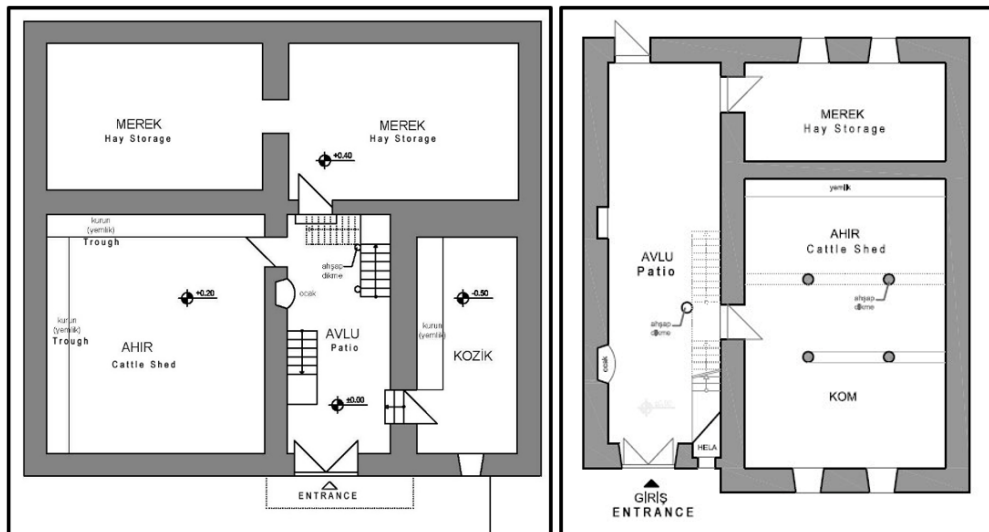


Figure 10. Varied Plan Types According to the Location of the Courtyard in Arapgir Village Houses.

In a significant proportion of the structures examined in this study, the ground floor was constructed at a higher level than the first floor. The elevated ground floor contains intermediate levels, often referred to as stable mezzanines, which are generally used during the winter months due to their easier heating. These intermediate levels, characteristic of traditional Arapgir village houses, are classified as “winter room” or “stable mezzanine” depending on their configuration, location within the building, and differences in usage (Figure 11).

Access to the winter rooms is typically provided by a separate wooden staircase from the courtyard, although there are also examples in which the main staircase of the building connects to this space at the mid-landing. The winter rooms feature smaller windows than the other living areas in the house, with window openings angled inward to reduce the impact of cold air from outside while maximising the intake of sunlight. On the wall corresponding to the blind façade of the building or the short side of the room, there is a wooden-framed stove in the centre, flanked by wall niches with wooden shelves on either side. It has also been observed that some winter rooms have a corner for a water cabinet if needed (Figure 12).

In the examined village houses, it was observed that the semi-basement levels beneath raised winter rooms are used as kom/kozik for housing small livestock. These spaces, typically lacking windows and characterised by low ceilings, are often

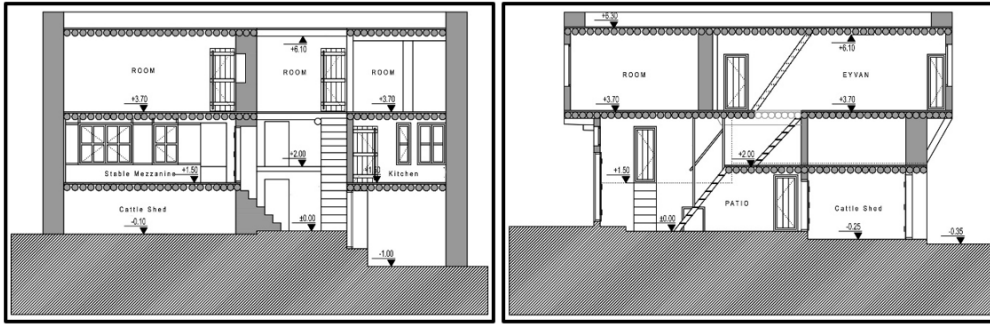


Figure 11. Section Drawings of a Village House with "Stable Mezzanine".

considered adequately ventilated. Access to these areas can be achieved either by entering directly from within the structure or by descending a few steps from the courtyard.

Due to the region's climatic conditions, spaces such as stables and kom for housing large and small livestock have been integrated into traditional Arapgir village houses. In examples where there is generally no winter room or where a large, high-ceilinged stable exists within the structure, living areas known as stable mezzanines are present, which are used in winter. This space is accessed via four or five wooden steps from within the stable and is raised on wooden posts to provide a platform for the animals to rest. In some examples, access to the stable mezzanine can also be made via a separate wooden staircase from the courtyard (Figure 13). Similar to the winter rooms, this area features small windows that taper outward, a stove with wall niches on either side, and a corner designated for a wheel.

Additionally, in many examples, there are open consoles referred to by the local community as "tahtalık," located at one corner of the mezzanine and extending towards the stable, and used for storing items such as bedding, quilts, and mattresses (Figure 14).



Figure 12. An Example of a winter room that preserves its function today.

In the village houses of Arapgir, it is common to find either a winter room or a stable mezzanine; however, there are also examples in which both spaces coexist within the same house. Additionally, in some larger family homes, two separate stable mezzanines were observed to accommodate specific needs. The stables located on the ground floor of the examined village houses typically feature small windows and are surrounded by thick stone walls, creating high-ceilinged spaces supported by wooden posts. In houses situated on sloping terrain, large niches, wooden feeding troughs referred to as "kürün," and salt stones known as "sal," where animals lick salt, can be found in blind walls buried underground.

To meet rural living needs, areas designated for storing firewood, straw, and animal feed during winter months are called "merek." Arapgir village houses generally have one or two mereks, which may either be single-story structures or extend over two stories with high ceilings. These spaces, which are important for enhancing the functionality of a village house, can be accessed from the courtyard in some examples, while in others, access is provided from the stable (Figure 15).

The vertical circulation between floors in Arapgir houses is typically facilitated by wooden staircases. These staircases are usually arranged as single flights; however, in instances where the space they lead into is not sufficiently wide, they may take an "L" shape. The steps, supported by wooden posts with a diameter of 8-10 cm, have widths ranging from approximately 80 cm to

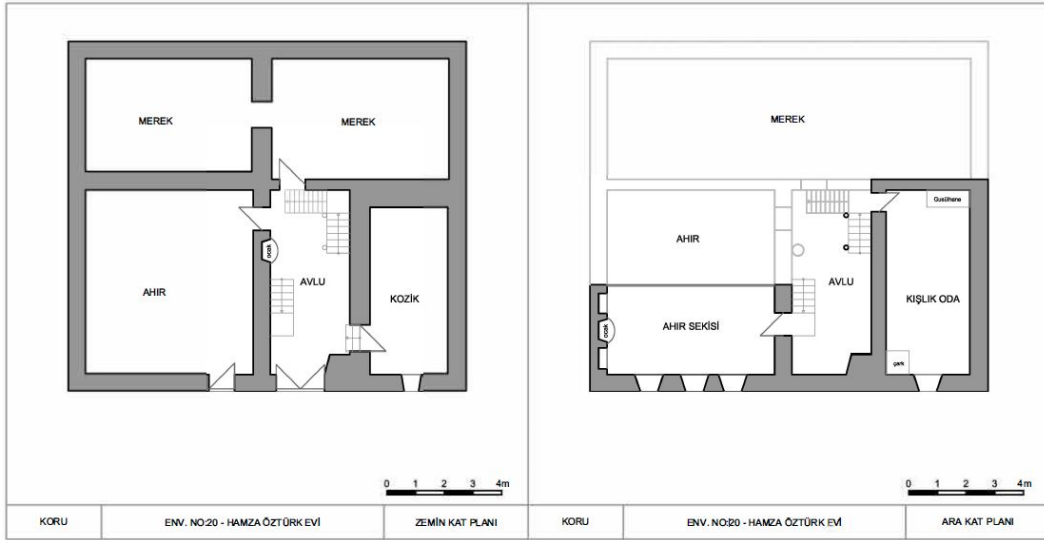


Figure 13. An Example of a Village House Plan Scheme with Stable Mezzanine and Winter Room.



Figure 14. Example of a Stable Mezzanine that Preserves its Function Today.

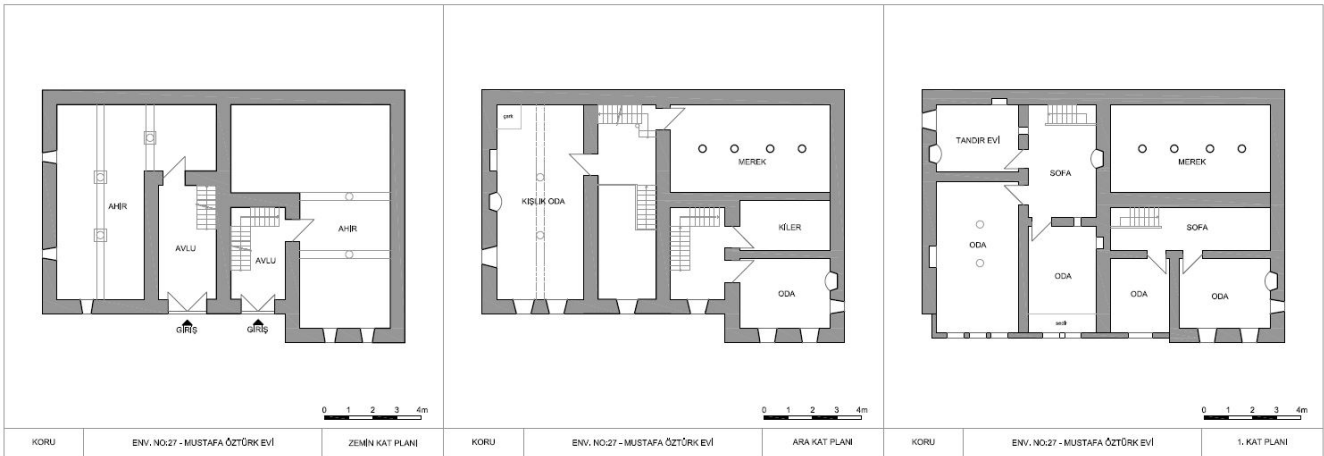


Figure 15. Mustafa Öztürk House Plan Scheme (Example of a two-story “merek”).

1 metre. In examples where there are intermediate spaces, such as winter rooms, it has been observed that the wooden staircase is divided by a landing at the level of these rooms, connecting them effectively (Figure 16).

In the structures examined in this study, the staircases leading from the courtyard to the upper floors generally reach the sofa. The opening created by the staircase in the sofa is covered with wooden lids known locally as "kepenk," which prevents air circulation and interfloor transition. This arrangement facilitates easier heating of the building during winter (Figure 17).



Figure 16. Wooden Stairs in a Traditional Arapgir House.



Figure 17. Traditional Wooden Staircase Cover "Kepek".

The upper floors of the examined traditional village houses typically exhibit a plan typology that can be described as featuring a central sofa. In houses built in a contiguous arrangement, blind façades between the structures have been used through side sofas, allowing for the design of rooms opening onto the sofa with open façades. These sofas, which connect the living areas on the upper floor, usually culminate in an evan projection or a bay-window room, thereby enhancing the functionality of the space and the architectural aesthetics of the structure.

The small windows located above the doorways of rooms that open onto the sofa provide natural light to the adjacent interior spaces. The wooden shelves known as "çıralık" or "kandillik" positioned in front of these windows serve as areas for placing lamps that illuminate both the rooms and the sofas, particularly at night. Additionally, small coffee stoves, found approximately one metre above the ground in the sofas of local houses, are used for brewing coffee to be served to guests.

In traditional Arapgir village houses, there are evans extending from the narrow end of the sofa entrance façade, protruding approximately 80 cm to 1 metre from the building's façade, with a seating area furnished with benches in front. This space is generally elevated by a step and left open to be seen from the sofa (Figure 18). In some examined structures, it has been observed that these evans are divided by a windowed wooden door, transforming the space into a bay-window room that projects from the entrance façade. Typically located above the main entrance door of the building, these bay windows may feature a single row of windows along the long side of the space or a triplet window arrangement on all three façades of the bay (Figure 19).



Figure 18. Examples of “Eyvans” opening to the central and side sofas.

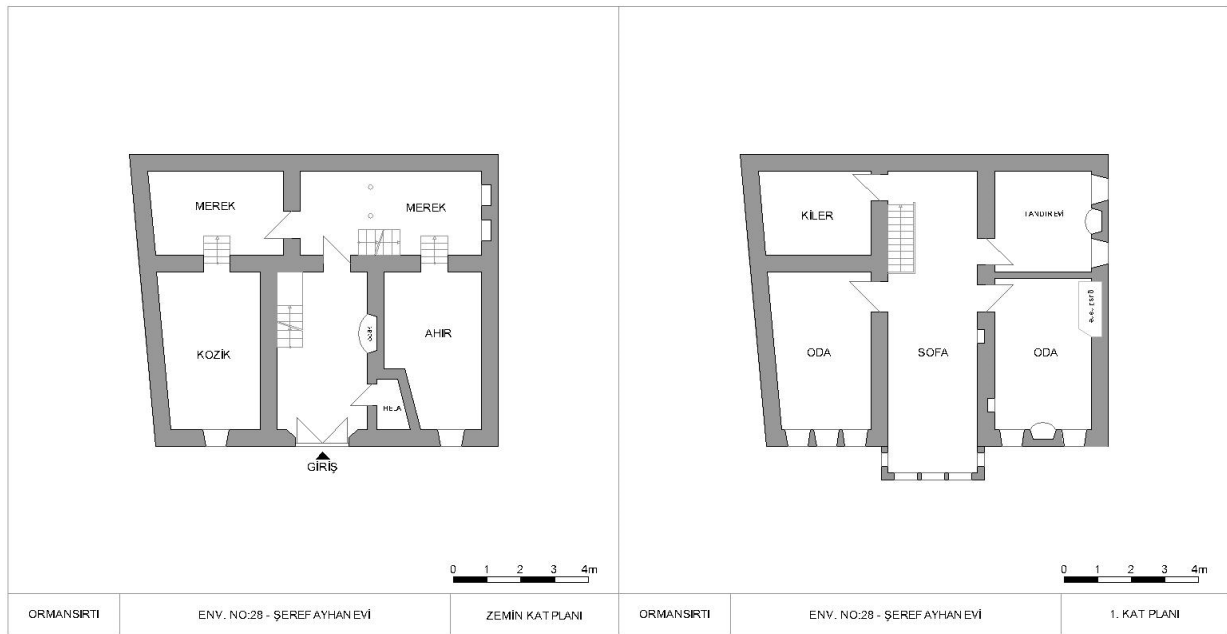


Figure 19. Plan Scheme of Şeref Ayhan House (Ormansirtı Village).

In addition to the commonly seen intermediate-story structures in the region, houses with two upper floors feature winter rooms that open onto a sofa. Surrounded by thick stone walls, these rooms are typically oriented towards the south or west. Small windows, which taper inward from the outside, along with hearths flanked by wooden shelf niches and wooden benches placed in front of the windows, are among the distinctive architectural elements of these winter rooms.

A significant portion of life in Arapgir houses takes place in the summer rooms ("yazlık oda" or "baş oda"), which are larger, brighter spaces that stand out from the other parts of the building due to their façade characteristics. Family members gather in these rooms to share meals or host guests. The summer rooms often protrude by 40-50 cm along one or two façades, separating them from the lower floor. The projecting façades are characterised by a series of three or five windows arranged in rows, opening up to views of the surroundings or the street where the building is located (Figure 20).

In the “baş oda” of wealthy families or local dignitaries’ homes in the villages, there are elevated naves known as "nim sofa". These naves are separated from the rest of the room by wooden posts and railings along one side, creating a distinct area within the space (Figure 21). Architectural elements such as large windows, wooden benches extending along the walls, shelf niches, and wooden-railed hearths are also present in these rooms. In addition, in some examples, wall niches shaped like mihrabs can be found (Figure 22).



Figure 20. Summer Room in a Traditional Arapgir House (Baş Oda).



Figure 21. "Nim Sofa" Example in a Traditional Arapgir House.

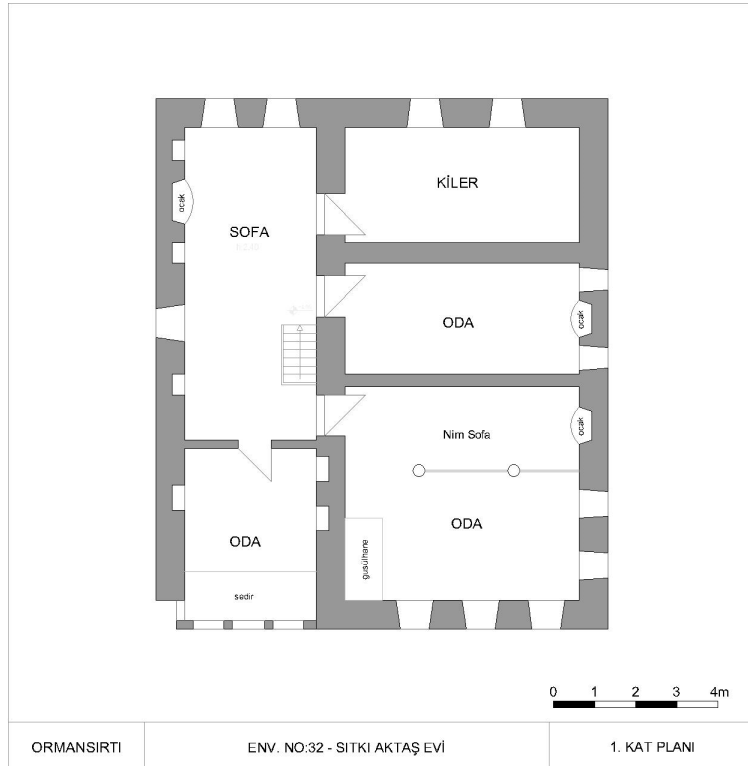


Figure 22. Plan Scheme of Sitki Aktaş House (Ormansirtı Village).

The primary building materials used in Arapgir houses are stone, adobe, and wood. The structural system of the buildings is supported by wooden beams and consists of walls approximately 80 cm thick made of stone. Basalt and limestone sourced from local quarries are used in the load-bearing walls of these structures. The interior walls, which have relatively low load-bearing capacity, as well as the protruding walls of the bay windows and summer rooms, consist of thin walls with wooden framing and adobe infill. The thickness of these walls varies between 15 and 20 cm.

Typically, rough-faced stone walls are concealed with earthen plaster to hide random masonry. In other examples where the masonry is more uniform, the walls are left unplastered. Due to the elevation differences, high walls are often found in the facades, and fine cut stones are used at the corners of the building for structural strength and aesthetic considerations (Figure 23). However, all wooden-framed walls within the structure are covered with earthen plaster. From the outside, the thick stone walls with few windows can be easily distinguished from the thin, lightweight framed sections with numerous windows.



Figure 23. Earth Plastered Rough Masonry Facade and and Smooth Cut Corner Stones.

The placement of wooden beams at intervals of 50 to 70 cm in the stone walls is an effective technique for enhancing the resistance of mud-mortar walls against compression and lateral forces. Considering the walls that rise vertically across the structure, it is evident that such structural precautions were taken due to Arapgir's location in an earthquake-prone area (Eyüpgiller, 2012).

Due to the maintenance challenges posed by contemporary climatic conditions, gabled roofs constructed from wood and metal have become the dominant architectural features in the region. However, traditional rural houses in Arapgir were originally designed with earthen flat roofs. (Figure 24) The earthen flat roofs, which constitute a significant characteristic of the houses in the region, are formed by a layer of clay approximately 30-40 cm thick, projecting out from all sides of the structure to create eaves. When viewed from the interior, the earthen layer structure consists of closely arranged wooden beams and thinner wooden rods known as "aruda." This layer is made from a locally sourced clay that is blue and yellow in colour, characterised by its plasticity and oiliness. To ensure a waterproof surface and protect the structure from rainwater, this layer is compacted biannually during the spring months using cylindrical stones referred to as "loğ taşı".



Figure 24. A Traditional Village House with Earthen Flat Roof.

The flooring, walls, and ceiling coverings in the spaces of Arapgir rural houses vary depending on the intended use of the area, the economic status of the homeowner, and the construction period. In structures designated for specific functions, such as animal shelters, storage rooms, and haylofts, flooring is frequently made of stone, with basalt commonly used as the primary material. In service areas located on the ground floor, such as courtyards, storerooms, and traditional bread ovens, brick coverings are typically preferred; however, in some instances, stone flooring has also been observed in these spaces. In the upper floors, particularly in the living rooms and the central hall (sofa), flooring is predominantly wood. Nevertheless, certain homes feature stone or brick flooring in their sofas.

In the examined rural houses, the walls of the stables and stores were typically left unplastered, while the remaining interior walls were generally covered with mud plaster mixed with straw. A decorative finishing technique known locally as "çarpım sıva" is applied over the mud plaster. This technique, frequently employed by villagers, involves mixing regionally sourced, lime-rich soil with water and then hand-applying it to the walls in a circular pattern. The appearance of the walls treated with çarpım plaster is one of the most significant and unique features of traditional Arapgir houses (Figure 25).



Figure 25. Interior Walls with Traditional "Çarpım" Plaster Technique.

Conclusion

This study elaborates on the rural housing architecture of Anatolia through an examination of Arapgir village houses, highlighting the unique structural characteristics and functionality of the region. As a settlement that has been influenced by numerous civilisations throughout history, Arapgir reflects this cultural richness in its architecture. Traditional Arapgir houses skilfully utilise local materials such as stone, adobe, and wood, emphasising the harmony and durability of these structures with their natural environment.

In the examined houses, it was observed that the settlement plans are organised to suit the sloping terrain, with courtyards serving as the centre of village life, where much of the social activities take place. Architectural details such as the internal courtyard plan typology and the protruding bay windows on the facade enhance both the aesthetic and functional aspects of the buildings. The combined use of wooden beams and stone walls increased the structural resistance to lateral forces while ensuring adaptability to climatic conditions.

Arapgir village houses not only meet the need for shelter but also represent an important architectural heritage that reflects social and cultural life. The compatibility of traditional building materials and architectural techniques with the region's natural and climatic conditions has allowed these structures to endure for centuries. This study provides significant data on rural architecture in Anatolia and underscores the necessity of preserving and ensuring the sustainability of such structures.

Note: The editor in chief was not involved in the evaluation, peer-review and decision processes of the article, and these processes were carried out by the associate editors.

Peer Review: Externally peer-reviewed.

Author Contributions: Conception / Design of Study – M.O.K., K.K.E.; Data Acquisition – M.O.K.; Data Analysis / Interpretation – M.O.K.; Drafting Manuscript – M.O.K.; Critical Revision of Manuscript – K.K.E.; Final Approval and Accountability - M.O.K., K.K.E.; Technical or Material Support – M.O.K.; Supervision – K.K.E.

Conflict of Interest: The authors have no conflict of interest to declare.

Grant Support: The authors declared that this study have received no financial support.

ORCID IDs of the authors

M. Oytun KASAPGİL 0000-0002-5569-1481
Kemal Kutgün EYÜPGİLLER 0000-0001-9328-7829

References

- Aksın, A., & Karakaş, E. (2003). *Arapgir in the the 19th Century According to the Population Summary Register*. OTAM, 13, Ankara.
- Aksın, A. (2005). *The Demographic Structure of the City of Harput in the Ottoman Period*. In Harput Symposium: Yesterday and Today (Vol. 1). Elazığ: Türkiye Diyanet Foundation Elazığ Branch Publications.
- Akçadağ, G. (2016). *Malatya City Name and Historical Processes of the City*. Akra Journal of Culture, Art, and Literature, Istanbul.
- Alptekin, A. (1992). *History of Harput: During the Seljuk Period*. Elazığ, 46.
- Erman, O. (2019). *Transcription and Comparative Analysis of the Muslim and Non-Muslim Population Registers of Harput Sanjak Arapgir District, Nos. 2587-2588 (H. 1247 / M. 1832)* (Master's thesis). Batman University, Institute of Social Sciences, Department of History, Batman.
- Eyüpgiller, K. K., Eres, Z., & Kasapgil, M. O. (2012). *Material Use and Conservation Issues in Traditional Arapgir Houses*. In Proceedings of the 6th National Building Materials Congress, Istanbul.
- French, D. H. (1970). *Preliminary Report of the Excavation at Avşan*. In Keban Project 1968 Studies, Ankara.
- Jorke, V. (1896). *A journey in the valley of the Upper Euphrates* (pp. 465-467). England.
- Karakaş, E. (1996). *Ağın, Arapkir, and Kemaliye districts in terms of central functions* [Unpublished doctoral dissertation]. Firat University, Institute of Social Sciences, Department of Geography, Elazığ.
- Karakaş, E. (1996). Establishment and Development of Arapgir. *Journal of Social Sciences at Firat University*, 8(1), 175-190.
- Kınal, F. (1962). *Ancient Anatolian History*. Ankara: Turkish Historical Society Press.
- Yücel, F. (1967). *The History of Arapgir*. Arapgir.

How cite this article

Kasapgil, M. O., & Eyüpgiller, K. K. (2024). An Analysis of Rural Housing Architecture in Anatolia: Traditional Arapgir Village Houses. *Journal of Technology in Architecture Design and Planning*, 2(2), 94–108. <https://doi.org/10.26650/JTADP.24.011>