

REMAINS OF A CARAVANSERAI FROM THE SELJUK PERIOD: ADIYAMAN DAMLACIK CARAVANSERAI

SELÇUKLU DÖNEMİ KERVANSARAY KALINTISI: ADIYAMAN DAMLACIK KERVANSARAYI

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ABSTRACT

This study examines the Damlacık Caravanserai's architectural features, located near the Kâhta district of Adıyaman province. The primary objective of the research is to reveal the historical and architectural characteristics of the structure by examining the existing remains of the Damlacık Caravanserai and to contribute to this historical monument to the literature. Additionally, the study emphasizes the historical and cultural significance of the caravanserai, highlighting its importance. Field studies were conducted as part of the research with meticulous attention to detail; the existing caravanserai remains were examined on-site, and measured drawings were prepared. A literature review was also carried out to gather information about the general architectural features and historical context of Seljuk caravanserais. Based on these findings, an architectural analysis of the Damlacık Caravanserai was conducted, along with a comparative evaluation with other Seljuk caravanserais. This study documents a cultural heritage structure of significant historical importance in its region.

Keywords: Adıyaman, Damlacık, Caravanserai Structures, Seljuk Period, Monumental Structure

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ÖZET

Bu çalışma, Adıyaman ilinin Kâhta ilçesi yakınlarındaki Damlacık Kervansarayı'nın mimari özelliklerini incelemeyi amaçlamaktadır. Araştırmanın amacı ve kapsamı, Damlacık Kervansarayı'nın mevcut kalıntılarını inceleyerek yapının tarihsel ve mimari özelliklerini ortaya koymak ve tarihi değer taşıyan bu yapının literatüre kazandırılmasını sağlamaktır. Ayrıca, kervansarayın tarihi ve kültürel değerini vurgulayarak önemini ortaya koymak hedeflenmektedir. Yöntem olarak, alan çalışmaları gerçekleştirilmiş, kervansarayın mevcut kalıntıları yerinde incelenmiş ve rölöve çizimleri yapılmıştır. Literatür taraması yapılarak Selçuklu dönemi kervansaraylarının genel mimari özellikleri ve tarihsel bağlamı hakkında bilgi toplanmıştır. Bu veriler ışığında, Damlacık Kervansarayı'nın mimari analizi ve diğer Selçuklu kervansaraylarıyla karşılaştırmalı değerlendirmesi yapılmıştır. Bu çalışma, bulunduğu bölgede tarihi dönemi ile önem arz eden bir kültürel miras yapısının belgelenmesi niteliğindedir.

Anahtar kelimeler: Adıyaman, Damlacık, Kervansaray Yapıları, Selçuklu Dönemi, Tarihi Yapı

INTRODUCTION

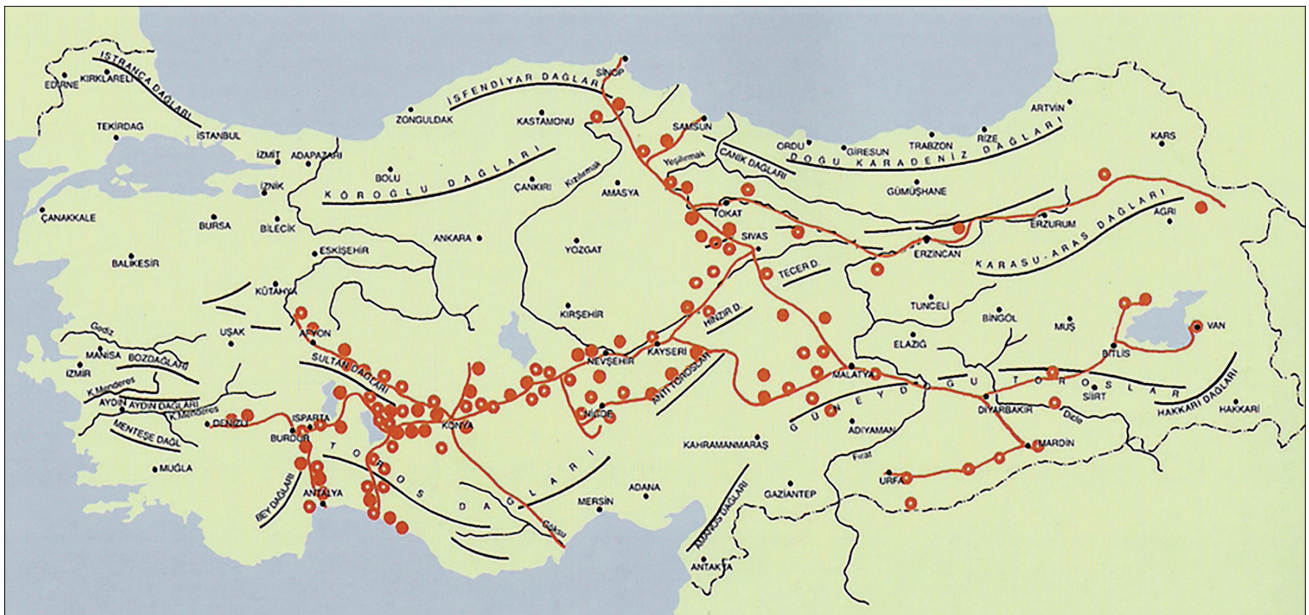
Throughout history, during periods of exchange and the widespread adoption of monetary trade, it is known that people used animal power to transport their goods. Initially, there were no established roads between settlements, so natural passages such as rugged mountain passes, plains, and sandy areas were used. Although small amounts of goods could be transported this way, proper roads became necessary for larger quantities. These roads were typically constructed by significant figures such as kings and national leaders (Yükçü & Atagan, 2011). Important trade routes built in ancient times include the Hittite-Roman roads, the Royal Road, the Persian Road, the Pilgrim Road, and the Silk Road. Among these, the most frequently used route in Anatolia was the Silk Road, which formed the central axis of trade in the region. The trade in Anatolia, which began to develop during the Roman and Byzantine Empires, continued until the Seljuk period. With the relocation of the capital to Konya during the Seljuk period, the Konya-Antalya and Nevşehir-Kayseri routes maintained their importance as trade axes. As trade developed along these routes, inns and caravanserais, which were the accommodation structures of the period, became concentrated along the same axis. The Seljuks marked a turning point for trade in Anatolia. During this period, construction activities accelerated, and ribats and caravanserais were built for accommodation and defense purposes. Among the east-west oriented routes were the Tabriz-Ayas and Tabriz-Black Sea-İstanbul routes. In contrast, the north-south oriented routes included the Sinop-Antalya-Alaiye and Samsun-Aksaray-Ayas routes. The roads from the Black Sea to the Aegean passed through Trabzon-Sivas-Konya, Samsun-Sivas-Konya, Sinop-Konya, and Konya-Burdur.

The construction and use of these roads ensured that trade could be conducted safely and efficiently. Additionally, the caravanserais and inns located along these trade routes provided accommodation for merchants and travelers, enhancing the continuity and security of trade. These structures also became centers of cultural and economic interactions. The roads and structures built during the Seljuk period significantly contributed to the commercial and cultural development of Anatolia (Fig. 1).

The Silk Road starts in the east from China and extends to the Caspian Sea, where it splits into two main branches. One branch passes south of the Caspian Sea, reaching the Middle East, the Arabian Peninsula, Egypt, and other African countries. The other branch extends north of the Caspian Sea to the Black Sea, Anatolian cities, Central Europe via the Danube River, and ultimately to England (Bulut et al., 2014). Over time, the northern trade route changed direction due to disputes between states and began to be used as the Caucasus-Baghdad or Tabaristan-Rey (Iran) route. The southern trade route followed the Iran-Baghdad-Anatolian Peninsula route. This route extended from Thrace into the interior of Europe. The trade routes in Anatolia are divided into two main branches: the northern branch follows the Erzurum-Trabzon-Gümüşhane-Sivas-Tokat-Amasya-Kastamonu-Sakarya-İzmit line, and the southern branch follows the Mardin-Diyarbakır-Adıyaman-Malatya-Kahramanmaraş-Kayseri-Nevşehir-Konya-Isparta-Antalya-Denizli line (Eskikurt, 2014). Although the Seljuk State developed trade along the southeastern Anatolian axis, the number of Seljuk-era inns and caravanserais that survived in this region is limited.

Figure 1

Trade Routes and Accommodation Structures During the Seljuk Period / *Selçuklu Dönemi Ticaret Yolları ve Konaklama Yapıları Rotaları Haritası* (Bektas, 1999)



This study examines the architectural features of the Damlacık Caravanserai, which belongs to the Seljuk period and is in the village of Damlacık in Adıyaman. The structure is largely ruined. Therefore, considering the general characteristics of other Seljuk caravanserais from the same period, this study aims to examine the Damlacık Caravanserai from an architectural perspective. This examination will help us better understand the architectural heritage of the Seljuk period on trade routes and the role of these structures in trade development.

Literature Review

The literature review on the Damlacık Caravanserai reveals insufficient information directly addressing the caravanserai. The reviewed written sources include scientific research, thesis studies, scholarly articles, and books. In this context, it is noted that Kurt Erdmann, who conducted one of the earliest studies on caravanserais in Anatolia, examines around 170 structures in his book *“Das Anatolische Karavansaray Des 13. Jahrhunderts”*, focusing on their architectural aspects. However, Erdmann does not mention the Damlacık Caravanserai in his research (Erdmann, 1961). Similarly, when examining *“Anadolu’da Selçuklu Kervansarayları”* by Kemal Özergin, who conducted one of the most significant studies on caravanserais and inns in Anatolia, it is found that while he studied many caravanserais and inns in the region, the Damlacık Caravanserai is not included in his work (Özergin, 1965).

In her 1991 study titled *“Mirçinge Han ve Anadolu Selçuklu Dönemi Eş Odaklı Kervansarayları Arasındaki Yeri”*, Ayşıl Tükel Yavuz (1991), who has published multiple works on Anatolian caravanserais, classifies various inns in Anatolia. However, the Damlacık Caravanserai is not mentioned in her study. Nonetheless, the route shown in the map in her research passes through the same road as the Damlacık Caravanserai, confirming the caravanserai’s location and situation. In his publications, Osman Turan, who has studied caravanserais and inns, focuses on structures from a particular period. In his work *Selçuklu Kervansarayları*, Turan discusses caravanserais from the 13th century onward, their relationship with trade routes, and their impact on Anatolia. However, upon reviewing Turan’s work, it is evident that the Damlacık Caravanserai is omitted (Turan, 1946a). Rahmi Hüseyin Ünal’s 1979 study, *“Notes Sur L’Ancien Réseau Routier Entre Malatya Et Diyarbakır”*, examines the inns and caravanserais along the route between Malatya and Diyarbakır. Although the Damlacık Caravanserai is not included in this study, it provides information about the same route (Ünal, 1979). Another source addressing structures from a specific period is Dr. Can Binan’s 1990 doctoral thesis, *“13. Yüzyıl Anadolu Kervansarayları Koruma Ölçütleri Üzerine Bir Araştırma”*. In his study, Binan attempts to establish criteria for restoration interventions of 13th-century Anatolian

caravanserais, emphasizing the importance of considering their documentary value and the specific problems observed during restoration processes. However, the Damlacık Caravanserai is not found in Binan’s thesis (Binan, 1990). In İsmail Aytaç’s study titled *Selçuklu Döneminde Malatya-Kâhta Kervan Yolu ve Kervansarayları*, he mentions that “there are two caravanserais located between the villages of Taşkale and Hacıyan in the Adıyaman province and the structures along this route exhibit Seljuk Period characteristics.” This provides historical information about structures that share the same route as the Damlacık Caravanserai, supporting the possibility that it dates to the Seljuk period (Aytaç, 2001).

GENERAL CHARACTERISTICS OF SELJUK PERIOD CARAVANSERAI

With the growing importance of trade routes, the construction of accommodation structures along these routes also accelerated. Large, high-capacity structures outside the city that provided free accommodation were called “caravanserais” (Turan, 1946a, p. 37). In these caravanserais, travelers’ basic needs were met free of charge. It is certain that Kilic Arslan first initiated the construction of caravanserais and later continued by subsequent sultans as a priority (Ogel, 2008, p. 3). From the Seljuk period onwards, these services were systematized to include lodging, food, treatment, and clothing for people experiencing poverty (Akalin Eryavuz, 2002, p. 300). Tavernier clearly explains this by stating, “Appropriate meals are provided in caravanserais, and when travelers leave the caravanserai, they thank the gatekeeper without taking anything out of their pockets” (Tavernier, 2015). Caravanserai is of Persian origin and means “building for caravans” (Mandel, 1988, pp. 8–9). The word caravan also comes from the term “karban,” meaning “those who protect trade” (Hillenbrand, 1994, p. 331). Caravanserais are typical institutions of pre-industrial cultures that developed trade systems, providing accommodation for travelers, especially caravans, religious figures, and travelers during their journeys (Dorsey, 1991, pp. 44–45; Safrai, 1990, p. 169). During the Roman and Byzantine periods, commercial life in Anatolia declined, but trade revived with the Seljuk State’s dominance in Anatolia. Anatolia became an important international trade route. In the first quarter of the 13th century, with the accession of Alaaddin Keykubat (1219-1237), expeditions were organized to the east of Anatolia. Because of these expeditions, regions such as Adıyaman, Kahta, Cemisgezek, Urfa, and Harran came under Seljuk rule (Uskun, 2018). Trade routes were revitalized in these regions. During the reign of Alaaddin Keykubat, which was the peak of the Seljuk State, Turkish art, which developed in Central Asia and Western Turkistan, extending to the Uyghurs, Ghaznavids, Karakhanids, and Great Seljuks, spread to Anatolia. During this period, architectural features such as portals, pointed arches and

courtyard arrangements used in Turkish art continued to be used in building constructions (Güran, 1978, p. 4). Due to security deficiencies in Anatolia, caravanserais, previously built adobe and brick, were constructed of stone in the form of a fortress during the Seljuk period. The number of windows on facades was kept low to increase defense capability (Turan, 1946b, p. 481). When examining the architectural features of inns and caravanserais from the Seljuk period, it is seen that they are generally single-story, with a monumental entrance gate and a regular square plan. Some examples also have multiple courtyards. Seljuk caravanserais were built with different materials depending on the geographical characteristics of their location. Caravanserais in Anatolia were generally constructed using stone materials. Stone masonry is one of the distinguishing features of Seljuk architecture. Construction techniques included vaulted roofing systems and domes, which played a significant role (Creswell, 1979). For security purposes, watchtowers were located at the corners of the plan, and high castle walls surrounded the courtyard. The elaborate monumental entrance gate highlighted the facade, and there were almost no decorative details. The entrance iwan had a vaulted cover transition, and the upper cover was designed as a flat roof. Three main plan types are observed when examining the inns and caravanserais from the Seljuk period in Anatolia (Güran, 197, pp. 6-8). These architectural features characterize the structures of the period and demonstrate the contribution of Seljuk art and trade routes to development (Table 1).

ABOUT THE STUDY AREA

Adıyaman is in the Southeastern Anatolia Region, geographically positioned south of the Southeastern Taurus Mountains and north of the Central Euphrates Region. Malatya borders the city to the north, Sanlıurfa and Gaziantep to the south, and Kahramanmaraş to the west (Fig. 2). Additionally, the central district is neighbored by Kahta and Sincik to the east, Besni, Tut, and Gölbaşı to the west, Çelikhan to the north, and Samsat to the south. Adıyaman's elevation above sea level is 669 meters. Historically, Adıyaman and its surroundings have been a vital passage point for north-south and east-west migrations, military campaigns, and commercial activities. It has served as a stopping point or settlement area for various communities for thousands of years. Adıyaman has a unique history and shares historical significance with other cities in the region, such as Kahramanmaraş, Gaziantep, Malatya, and Şanlıurfa, which have hosted various civilizations throughout history. Factors such as the passage of the Euphrates River through this region, the climate conducive to fertile agriculture, and the fertility of its lands have played a significant role in this development (Tunç, 2018).

Among the districts of Adıyaman, Besni, Gerger, Kahta, and Samsat were located on trade routes that provided connections between the east and west of Anatolia and between Syria and Central Anatolia. Keysun in Besni, Perre (Pirin) in Adıyaman, and Samsat were important centers on these routes in antiquity.

Table 1

Plan Types of Inns and Caravanserais in Seljuk Period / *Selçuklu Dönemi Han ve Kervansaray Yapılarının Plan Tipi Örnekleri* [El Barur Khan; Guler, M. (2021), Kırkgöz Khan; Palaz Yıldırım, S. (2019), Sultan Khan & Incir Khan; Karakus, F. (2022), Serefza Khan; Bakkal, A. (2019), Susuz Khan; Erdmann, K. (1961)]

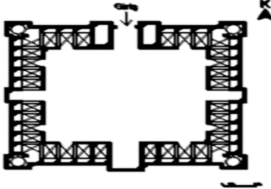
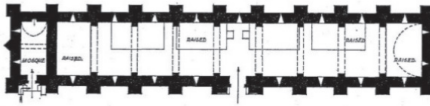
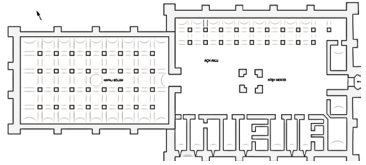
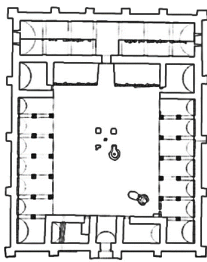
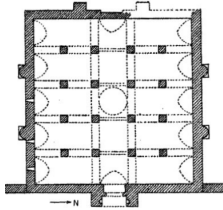
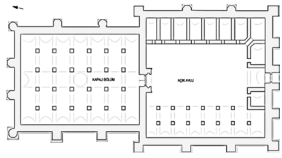
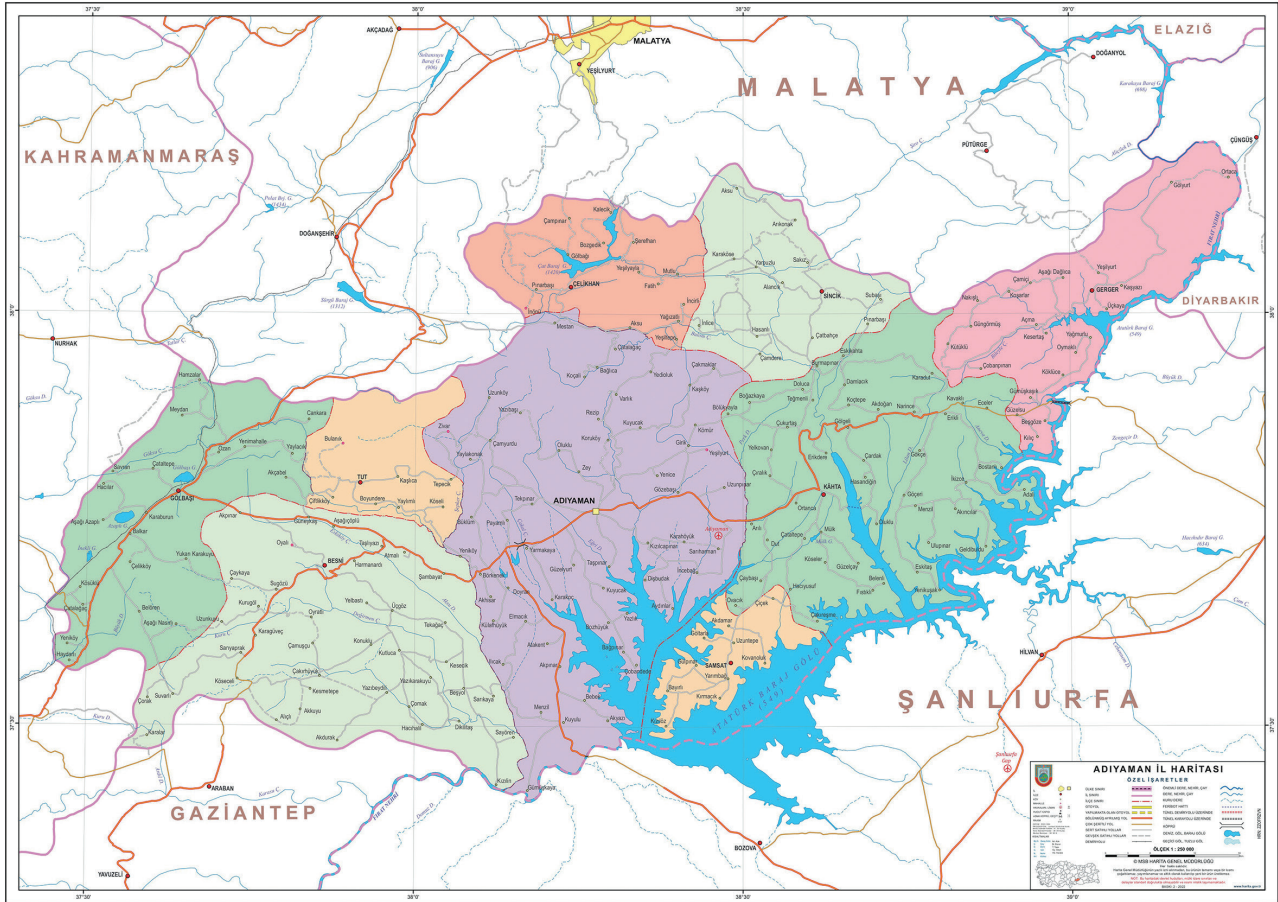
Courtyard plan type with a regular square or rectangular plan, iwans (examples of four-iwan plan type)	Closed plan type without a courtyard, examples with parallel naves	Examples composed of both courtyard and closed units
El-Barur Inn (13th century)	Şerefza Inn (1236-46)	Sultan Inn (1229)
		
Kırkgöz Inn (13th century)	Susuz Inn (1244-46)	İncir Inn (12th century)
		

Figure 2Hgm Archive / *Hgm Arşivi* (09.29.2023)

The road from Maras to Samsat passed through Keysun, and the road from Malatya to Samsat passed through Perre (Ramsay, 1960). In the Middle Ages, the Silk Road, one of the vital trade routes in Anatolia, followed the centers of Mardin, Diyarbakır, Adıyaman, Malatya, Kahramanmaraş, Kayseri, Nevşehir, Aksaray, Konya, Isparta, Denizli, and Antalya in the south (Doğan, 2007). By hosting historical routes, Adıyaman also encompassed caravanserais and inns located on trade routes within its borders (Fig. 2). Adıyaman has hosted many civilizations throughout history, and the influences of these civilizations are seen in its architecture. The architecture of Adıyaman reflects the traces of various civilizations, including the Hittites, Assyrians, Persians, Romans, Byzantines, Seljuks, and Ottomans. One of Adıyaman's most notable ancient structures is the monuments of the Kingdom of Commagene located on Mount Nemrut. These monuments, built in the 1st century BC, consist of giant statues and royal tombs. Mount Nemrut is famous for its colossal statues and monumental tomb commissioned by King Antiochos I of Commagene (Young, 2001, p. 102). These complex blends Hellenistic

and Persian architectural elements, creating a unique style. Another crucial ancient settlement in Adıyaman is the ancient city of Perre. This city, belonging to the Roman period, is renowned for its rock tombs and water channels. Perre is particularly notable for its tomb architecture; the rock-carved tombs are typical examples of Roman period Anatolia (Tuba, 2019, p. 45). Structures from the Seljuk and Ottoman periods can also be found. Various architectural structures in the Adıyaman region were built during the Seljuk period. These structures exhibit the characteristic features of Seljuk architecture, which is generally highlighted by stone craftsmanship and enriched with architectural elements such as monumental entrances, portals, domes, and iwans. In Adıyaman, structures from the Seljuk period include mosques, caravanserais, and bridges (Turan, 1946b). During the Ottoman period, buildings constructed in Adıyaman reflected the classical features of Ottoman architecture. The Adıyaman Grand Mosque is a beautiful example of Ottoman architecture. Built in the 16th century, this mosque features a large courtyard, domes, and fine stone craftsmanship (Dogan, 2018, p. 23) (Table 2).

REMAINS OF A CARAVANSERAI FROM THE SELJUK PERIOD: ADIYAMAN DAMLACIK CARAVANSERAI

Table 2Structures in Adıyaman (Khan and Caravanserai) / *Adıyaman'da Bulunan Han ve Kervansaray Yapıları*

Location	Name of Structure	Period	Current State	Present Function
Oturakçılar Market	Tuz Khan	Ottoman-19th Century	Restoration work	Hotel
Golbasi District, Hamzalar Village	Kamereddin Khan (Kahramanmaraş border)	13th Century	Ruin	Out of Use
Kahta/Burmapınar	Damlacık Caravanserai	13th Century	Ruin	Out of Use
Kahta/Eskitas Village	Eskitas Khan	Unknown	Ruin	Out of Use
Sincik District	Taskale Khan	13th Century	Ruin	Out of Use

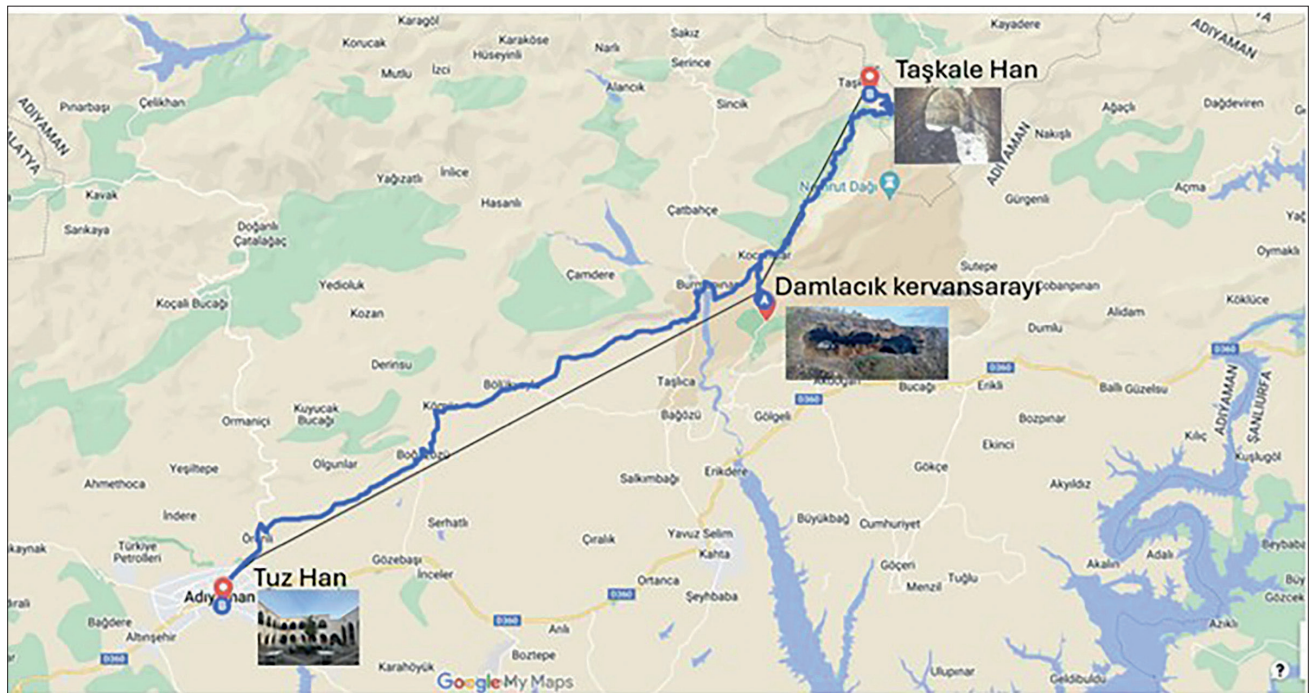
Figure 3The Locations and Relationships of Inns and Caravanserais in Adıyaman on the Map /*Adıyaman'da Bulunan Han ile Kervansarayların Adıyaman Haritası Üzerinde Konumu ve Birbirleriyle İlişkisi***Figure 4**Adıyaman Tuz Khan / *Adıyaman Tuz Han* (Payaslı Oğuz's archive, 2022)

Figure 5Adiyaman Taskale Khan / *Adiyaman Ta kale Han* (Payaslı O uz's archive, 2022)

All the structures listed in the table have been examined on-site. Kamedreddin Khan and Eskita  Khan have not survived to the present day. Tuz Khan is in the center of Adiyaman. The  anlıurfa Regional Council registered the structure of Tuz Khan for the Protection of Cultural Heritage in 2004. The building dates to the 19th century and features an irregular rectangular plan with a courtyard. The khan is two stories high and constructed with neatly cut stone. Its entrance gate has a pointed arch. The courtyard is surrounded by arcades, which are supported by pointed arches.

The upper covering of the arcades consists of wooden beams. The original entrance is no longer in use today (Fig. 4). (It was determined that a large part of the structure collapsed due to the earthquakes centered in Kahramanmara  on February 6, 2023.) Ta kale Khan

is in the village of Taskale in the Sincik district of Adiyaman. This identified structure has a closed-plan layout and consists of interconnected single-story spaces. It is dated to the 13th century. The building is ruined, and its entrance is not identifiable (SKVKBK Archive, 2020) (Fig. 5).

Damlacık Caravanserai

Location and History

The Damlacık Caravanserai is in the village of Damlacık, along the Adiyaman-K hta road, by the Cendere River. It is in the Burma Pınar Neighborhood, parcel 49, on block 129 (Fig. 6). The structure was registered as a 1st-degree archaeological site by the Regional Conservation Council in 1990. The caravanserai does not have an inscription. According

Figure 6Damlacık Caravanserai from Google Earth / *Damlacık Kervansarayı Google Uydu Foto rafı* (2024)

to the registration file prepared by the council, the construction date of the building is recorded as the Middle Ages (Annex-1). Additionally, the registration file indicates that green-glazed ceramics from the Seljuk period were discovered during excavation works at the Damlacık Caravanserai. The fact that glazed ceramics were used during the Seljuk period and that the construction of caravanserais in Anatolia began during the Seljuk rule in the Middle Ages supports the conclusion that the structure dates to the Seljuk period. The glazed ceramics suggest that the building was constructed in the 13th century or earlier (SKVKBK Archive, 2022). The construction of caravanserais in Anatolia began during the reign of Sultan Kılıç Arslan II in the 12th century, marking a significant historical development. Within a mere century, all the trade routes in Anatolia were adorned with these architectural marvels (Günel, 2010). Furthermore, the Adıyaman Cultural Inventory study published in 2014 also records the construction period of the Damlacık Caravanserai as the Seljuk period, further cementing the historical dating of the structure (Adıyaman Cultural Inventory, 2014).

Architectural Features

Based on the existing remains and the measured drawings taken from the Damlacık Caravanserai, it has been revealed that the structure is a single-story building with a courtyard and a regular rectangular plan. The Damlacık Caravanserai has an east-west-oriented plan. According to Table 1, the structure resembles Seljuk-period

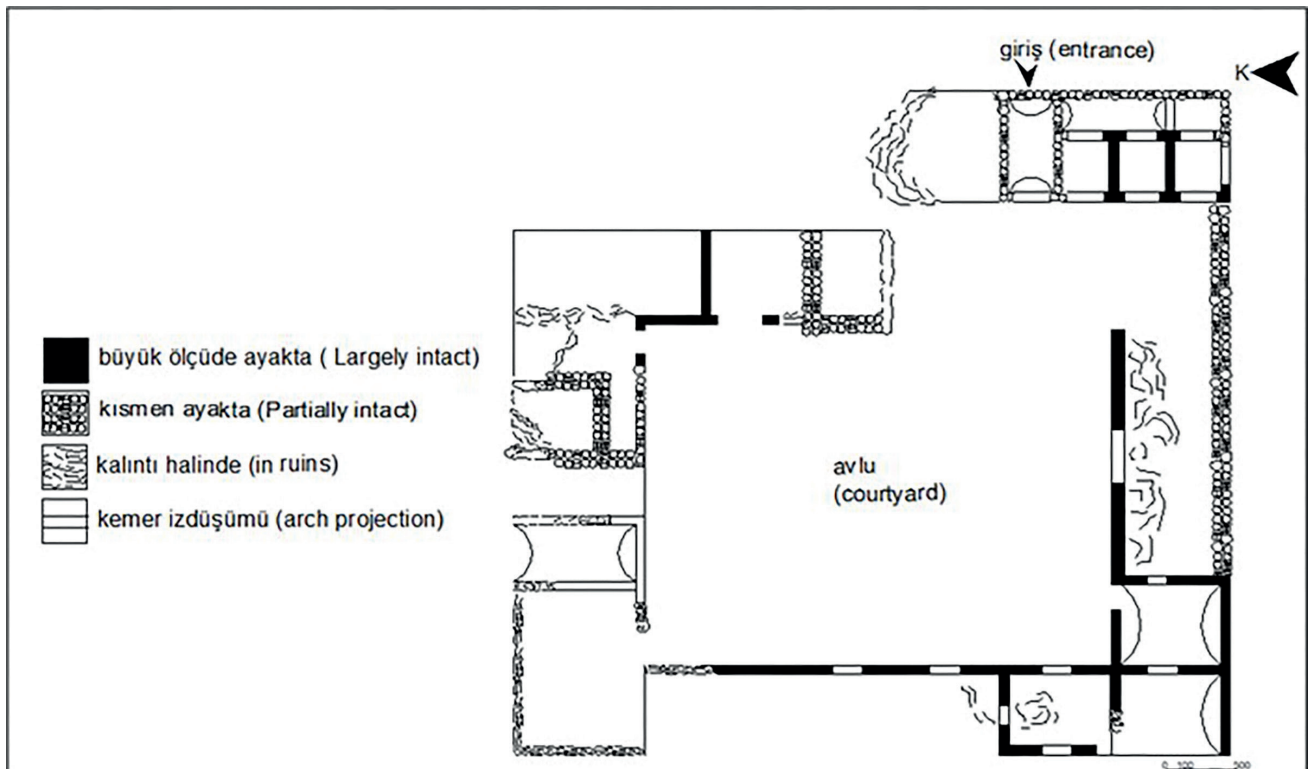
caravanserais with a courtyard and a regular rectangular plan. However, the eastern wing is misaligned with the courtyard. The reason for this misalignment could not be determined through the measured drawing (rölöve) study. The complete plan of the structure will likely be revealed through future detailed underground imaging studies. Rubblestone and brick were used in the construction of the building. The walls and floor are made of rubble stone, while the vaulted covers are made of brick.

The entrance facade is thought to be the eastern facade. The entrance door and the iwan located in this section support this information. The entrance door has a semicircular arch. The entrance iwan is covered with a barrel vault and a cross vault (Fig. 7).

To the south of the iwan, there is an entrance to a room presumed to be a guardroom (Fig. 8, Photo a). The room's entrance is provided through a pointed arch. The ceiling is a barrel vault constructed of brick (Fig. 8, Photo b). Due to security concerns during the Seljuk period, guardrooms opening to the entrance iwan are found in caravanserai structures. The pointed arched opening located on the north wing of the courtyard indicates the presence of an iwan in this section (Fig. 8, Photo c-d). There are room passages in the east and west walls of the opening. The iwan is covered with a barrel vault. The materials used are rubble, stone, and brick. The walls are made of rubble stone, while the brick is found in the arch and vault (Fig. 8, Photo e-f).

Figure 7

Ground Floor Plan of the Damlacık Caravanserai / *Damlacık Kervansarayı Zemin Kat Planı Rölöve Çizimi* (Author's archive, 2023)



The rooms intended for travelers' accommodation are rectangular in shape. They have pointed arched door openings and arched windows. Today, as part of the structure is buried underground, the windows are

embedded in the ground. The building is constructed with rubble stone masonry. In the middle of the wall masonry, two rows of brick masonry serve as a bond beam.

Figure 8

Photos Taken of the Damlacık Caravanserai / *Damlacık Kervansarayına Ait Fotoğraflar* (Author's archive, 2023)

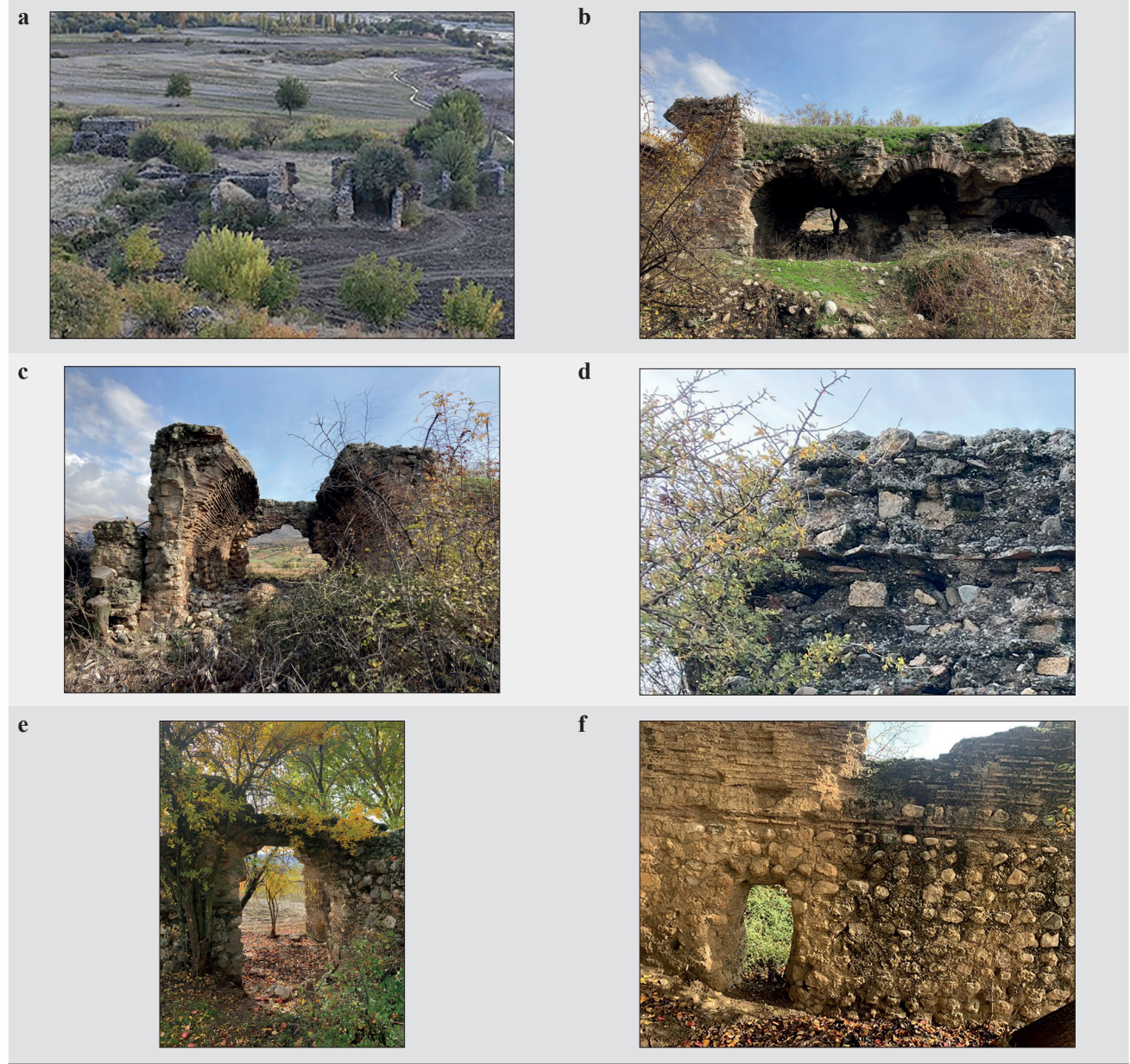


Figure 9

Damlacık Caravanserai / *Damlacık Kervansarayı* (Author's archive, 2023)



Figure 10

The Area Believed to be the Stable Unit of the Damlacık Caravanserai / *Damlacık Kervansarayının Ahır Birimi Olduğu Tahmin Edilen Bölgesinden Fotoğraf Örneği* (Author's archive, 2023)



The exact location of the stable unit within the building's plan cannot be precisely determined (Fig. 9). However, when examining the plan of the building, it is observed that the western wing of the courtyard is a large, single-space area. This space likely served as the stable (Fig. 10).

EVALUATION AND CONCLUSION

According to the measured drawings taken during the field study, the caravanserai's single-story, courtyard-centered design and its use of rubble stone and brick reflect Seljuk architecture's functional and aesthetic priorities, showcasing the era's characteristic features. The Damlacık Caravanserai, located near the Kâhta district of Adıyaman, is not just an architectural example from the Seljuk period but a significant historical monument. Despite being in a state of ruin today, it holds great historical value. The existing remains and measured drawings provide valuable insights into its architectural significance and its role in the trade routes of medieval Anatolia. Key architectural elements, such as the round-arched entrance, the barrel and cross-vaulted entrance iwan, and the presumed guardroom, highlight the importance of security and functionality in the caravanserai. These features played a critical role in ensuring the safety of merchants and travelers, facilitating the efficient movement of goods and people along the trade routes. The strategic positioning of such structures along these routes made them vital hubs within the economic and cultural networks of the time, which included the Silk Road and other major trade routes of the medieval period. One intriguing feature of the Damlacık Caravanserai is the misalignment of its eastern wing with the courtyard, a detail that the current measured drawings cannot explain—this architectural anomaly, which may have been intentional or resulted from later modifications, warrants further investigation.

Detailed underground imaging studies may provide insights into the reasons behind this misalignment, enhancing our understanding of the caravanserai's architectural layout. The Damlacık Caravanserai is a key cultural heritage site, considering its historical significance and architectural uniqueness. As one of the few remaining Seljuk-era structures in the region, it holds immense cultural and historical value. Documenting, preserving, and studying the caravanserai is not just a task, but a responsibility that ensures this legacy is passed on to future generations. Additionally, it offers the opportunity to gain more insight into the role of the Seljuk period in trade and cultural exchanges.

In conclusion, the Damlacık Caravanserai is a testament to the architectural ingenuity of the Seljuk period, a period that deserves our admiration and respect. The region's strategic importance in medieval trade networks is also evident in this structure. Preserving this site is crucial for both historical research and cultural heritage, offering a window into Anatolia's economic and architectural history.

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REMAINS OF A CARAVANSERAI FROM THE SELJUK PERIOD: ADIYAMAN DAMLACIK CARAVANSERAI

Appendix 1

Building Registration Form / Bina Kayıt Formu

AVRUPA KONSEYİ		DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ D.K.V.K.E				ANIT		ENVANTER NO	21			
TÜRKİYE		KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ						HARİTA NO.				
İLİ	ADYAMAN	İLÇESİ	KAHTA	MAHALLE KÖY VEYA MEVKİİ:	BURMAPINAR MAHALLESİ		KORUMA DERECE	ANITSAL	X	2	3	
SOKAK VE KAPI NO:					KADASTO			ÇEVRESEL	X	2	3	
				PAFTA	ADA	129	PARSEL	49	ÇEVREYE AYKIRI			
ADI: DAMLACIK HANI		YAPTIRAN:		YAPAN:		MİMARİ ÇAĞI USLUP		ORTA ÇAĞ				
		YAPIM TARİHİ		KİTABE		VAKFIYE						
GENEL TANIM:												
Adıyaman, Kahta, Burmapınar Köyü sınırlarındadır. Yapı I. Grup Yapılar arasındadır.												
KORUMA DURUMU	A	İYİ		TAŞIYICI YAPI	A		DIŞ YAPI	A		ÜST YAPI	A	
	B	ORTA			B			B			B	
	C	FENA	X		C	X		C	X		C	X
VAZİYET PLANI					FOTOĞRAF							
GÖZLEMLER												
Yapı günümüzde kullanılmamaktadır.												
BUGÜNKÜ SAHİBİ:				BAKIMINDAN SORUMLU OLMASI GEREKEN KURULUŞ:								
ÖZEL				ÖZEL								
YAPILAN ONARIMLAR												

