

DETERMINATION AND ANALYSIS OF AFYONKARAHİSAR CASTLE'S PERIODICAL STRUCTURES AND ADDITIONS

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Abstract: An important example of defense structures that hosted different civilizations for thousands of years is the Afyonkarahisar Castle built in Anatolia. According to the societies' socio-cultural, economic characteristics, and needs, the castle structure has changed in the historical process. Structures and structural additions built in different periods constitute the physical data group for determining the transformation. The study aims to make these structures and structural additions through the data of different sources in terms of purpose and content. The physical scope of the study, is not only Upper Castle part, which is in the social memory, but also the entire castle structure, including the Middle and Lower Castle sections. All processes from which information about the structure can be obtained have been considered the study's historical scope. Combining the information obtained from different written and visual sources with the field studies data that enables the determination of the current situation of the building has been determined as a working method. In this context; history readings about the city were done, texts and documents containing travelers' impressions were scanned, and conservation inventory information was evaluated. The data referring to the spatial features of the building have been compiled within the framework of the specified physical scope and different periods. Separate evaluations of the three parts that make up the physical scope are presented with a table presenting the relationship between historical periods and period additions built in different scales in order to be able to monitor the period structural additions easily. This study, which was prepared with a focus on identifying and dating period additions for the structure, which has not been evaluated with the method of considering different sources in a holistic manner until today, is aimed to contribute to different areas, especially the history of the city, its memory and architectural features.

Key Words: castle, Afyonkarahisar Castle, architectural conservation, cultural heritage.

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AFYONKARAHİSAR KALESİ DÖNEM YAPILARI VE EKLERİNİN SAPTANMASI VE ANALİZİ

Öz: Binlerce yıl farklı medeniyetlere ev sahipliği yapmış olan savunma yapılarının önemli bir örneği, Anadolu'da inşa edilmiş olan Afyonkarahisar Kalesi'dir. Kale yapısı, tarihsel süreçte toplumların sosyo-kültürel, ekonomik özellikleri ve ihtiyaçlar doğrultusunda biçimlenmiş, değişim göstermiştir. Farklı dönemlerde inşa edilmiş olan yapısal dönem ekleri, süreçteki değişim ve dönüşümün tespitinin yapılabilmesinde önemli olan fiziksel veri grubunu oluşturmaktadır. Çalışmanın amacı, söz konusu bu eklerin, amaç ve içerik olarak farklı olan kaynakların verileri aracılığı ile yapılmasıdır. Çalışmanın fiziksel kapsamını; yalnızca toplumsal bellekte yer alan Afyonkarahisar Kalesi Yukarı Kale bölümü değil, Orta ve Aşağı Kale bölümleri de dâhil olmak üzere kale yapısının tamamı oluşturmaktadır. Yapıya dair bilgiye ulaşılabilen tüm süreçler çalışmanın tarihsel kapsamı olarak ele alınmıştır. Farklı yazılı ve görsel kaynaklardan elde edilen bilgilerin, yapı mevcut durumunun tespitini sağlayan alan çalışmaları verileri ile birleştirilmesi çalışma yöntemi olarak belirlenmiştir. Bu kapsamda; kente dair tarih okumaları yapılmış, seyahatlerin izlenimlerini içeren metin ve belgeler taranmış, koruma envanteri bilgileri değerlendirilmiştir. Yapının mekânsal özelliklerine değinen veriler, belirlenen fiziksel kapsam ve farklı dönemler çerçevesinde derlenmiştir. Fiziksel kapsamı oluşturan üç bölüme dair ayrıca yapılan değerlendirmeler, dönem yapısal eklerinin rahat izlenebilmesi amacı ile tarihsel dönemler ve farklı ölçeklerde inşa edilen dönem ekleri ilişkisini sunan bir tablo ile ortaya koyulmuştur. Bugüne kadar farklı kaynakların bütüncül olarak ele alınması yöntemiyle değerlendirmeye tabi tutulmamış olan yapıya yönelik, dönem eklerinin tespiti ve tarihlendirilmesi odaklı hazırlanan bu çalışmanın, başta kent tarihi, belleği ve mimari özellikler olmak üzere farklı alanlara katkı sağlaması hedeflenmiştir.

Anahtar Kelimeler: kale, Afyonkarahisar Kalesi, mimari koruma, kültürel miras.

1. Introduction

Since the 2000s BC, Afyonkarahisar Castle has been used for various purposes with its original function and structures with different functions. The castle has been changed and damaged from time to time due to damages, external factors, and improper repairs. The sections called Upper Castle, Lower Castle and Middle Castle are located at different elevations. In the historical process, determining the differences in the structures in the castle, in the architectural elements and in the elements that provide urban transportation will be beneficial for the castle and city. Detailed research and documentation will be of importance at the "urban scale." This prediction is that the building in question is located in the center of Afyonkarahisar settlement, bears the same name as the city and forms an integral part of the urban architectural identity due to its recognition. Every building is valuable in the castle structure, including architectural elements of different scales, including physical elements that provide urban transportation, building-scale additions, and architectural space / element-scale additions. All of them carry cultural heritage values. These studies will constitute the data of the restitution project to be prepared before a qualified restoration project to be prepared in the future. Therefore, the architectural elements built, demolished, and changed; visual resources, archive

documents of institutions, were evaluated together with field studies for the current situation to take into account the dynamics of the settlement where the building was built the historical process. The historical process of the area was discussed in connection with the development of the castle structure.

2. Afyonkarahisar Settlement and History of the Castle

Afyonkarahisar is located in the inner western Aegean part of Anatolia, which has been used as a settlement area since prehistoric times (Yılmaz, 2004:3). According to the studies carried out within the city boundaries, the first settlement area identified belongs to the Chalcolithic period. The city has regions that have been adopted as settlement areas by the Hittites, Phrygians, Lydians, Persians, Helen, and Greek Civilizations since this period (Anonymous, 1967:88). Within the framework of the Seljuk State's policy of making Anatolia a homeland, the area named Afyonkarahisar, today's city center continued its development in the Ottoman Empire and the Republic Period. The city took its name as "Afyonkarahisar" as a result of the combination of the opium plant grown and the "Karahisar" castle located in the city center (İlaslı, 2002:268) (Figure 1).



Figure 1: Afyonkarahisar Castle Southeast Facade (Köker, 2020)

Afyonkarahisar Castle, which is strategic and valuable enough to affect the city is being named with the same name; 226 m. high, steep, high, and conical hill. The Castle is very steep in terms of structure. The Castle has volcanic beauty and a natural rock. After a steep and extinct volcano formed at the end

of time (İlaslı, 2002: 268), it consists of near-black colored trachyte rock masses that form the plug of a "pele" type volcano chimney (Özdemir, 1963: 13). It is within the boundaries of the quarter and is the center of the city's physical development. According to the decision taken by the High Council of Antiquities and Monuments in 1988, the real estate was registered as a natural archaeological site and taken under protection.

Afyonkarahisar has hosted many civilizations in history and has been the settlement area of civilizations from prehistoric times to the present. Although there are traces of prehistoric periods within the existing city boundaries, there are also physical traces of the Hittite, Phrygian, Lydian and Persian Empire, Helen, Roman and Byzantine Seljuk State, and Ottoman Empire. Civilizations have used Afyonkarahisar Castle for various purposes since approximately 2000 BC. Hittite Emperor II. It is stated in Hittite's written sources that Mursil built a fortified castle here to use the Afyonkarahisar Castle as a fortified during his expeditions to the Arzava Countries (Bülbül Yaman, 2006: 2). As a result of the end of the Hittites' domination in Anatolia with western migrations, Phrygian rule began to be seen in the region between 1700-1200 BC. There are traces that the upper part of the Afyonkarahisar Castle was a Phrygian temple area. Since the transition to settle life took place over a long period, the establishment of the city called Akroniom at the foot of the Castle took 700-800 BC. The building maintains its importance as a military base and an outpost during the Roman and Byzantine Periods (Şahin, 2002: 514). Akronium, which was established on the foothills until the Byzantine Period, gained importance with its Castle. Afyonkarahisar Castle, which was used as an important fortification during the Arab-Byzantine wars, was named Akron-Akroniom in this period (Gönçer, 1971b: 225). Restoration of Afyonkarahisar Castle and the placement of Turkish tribes on its skirts within the policy of adopting a homeland in Anatolia. Afyonkarahisar Castle was used both for settlement and to hide the state treasures and from time to time for prison. The Castle, which was preserved in rising periods of the Ottoman Empire, began to be used as a prison and isolation area due to the spread of the people towards the plain in the following centuries (Güneş, 2003: 99) (Figure 2).

3. Determination of the Current

Status of Afyonkarahisar Castle

Afyonkarahisar Castle is registered as a natural and archaeological site according to the decision of the High Board of Antiquities and Monuments dated 12.02.1988 and numbered 69. it was used as a place and surrounded by walls on the plains. "In the detailed description of the castle in the conservation inventory; The expression "it has been used in three parts as a lower, middle and

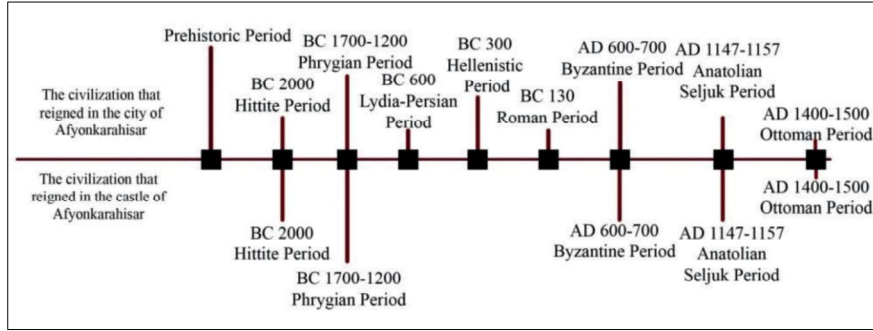


Figure 2: The timetable of the civilizations that reigned in the city of Afyonkarahisar and Afyonkarahisar Castle (Köker 2021)

upper castle" is included (Afyonkarahisar Archaeology Museum Report, 1986: 1). In this classification, Afyonkarahisar castle parts are mentioned as a Lower Castle, Middle Castle, and Upper (Inner) Castle. In Figure 2, the Middle Castle and The Upper Castle parts are marked. Today, no marking has been made since the lower castle's construction traces could not be detected (Figure 3).



Figure 3: Afyonkarahisar Castle plan and facade representation of the Middle and Upper (Inner) Castle walls (Köker 2020)

In 1231 the first restoration of Afyonkarahisar Castle was carried out by the ruler of the Anatolian Seljuk State, Sultan Alaaddin Keykubat Han, who started the restoration of the dormitory castles as soon as he was enthroned; he ordered the restoration of Afyonkarahisar Castle. Architect Bedrettin Gevhertaş had the castle built, after repairing the bastion and its bodies, a small minaret mosque with a mosaic tile altar at the highest position facing south in the upper castle and a palace on the east side of it (Goncer, 1971b: 255). In 1577, ruler of the

Ottoman Empire Sultan II. Selim Han made the second restoration of Afyonkarahisar Castle. It took place in the period of Selim Han. Mahmut Bey, the period's banister, had the upper castle gate and its surroundings rebuilt (Gönçer, 1971a: 36). The repair work carried out between 1999 and 2002 which have been done by Afyonkarahisar Governorship almost completely removed the remaining essential traces. Traces of the middle fortress have been affected by these negativities (Parlak, 2010: 70). The inscription belonging to Alaaddin Keykubat is located on the Upper Castle entrance gate today but the inscription belonging to the restoration made during the II.Selim Period is not available today (Gönçer, 1971a: 36) (Figure 4) (Figure 5).

Access to the castle hill (Upper (Inner) Castle) is only provided on foot.

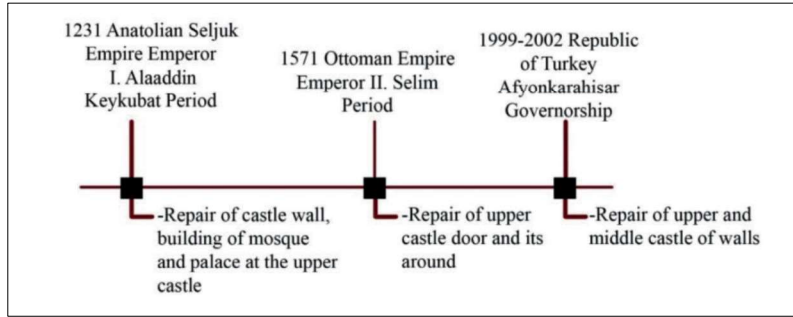


Figure 4: The timetable of the civilizations that reigned in the city of Afyonkarahisar and Afyonkarahisar Castle (Köker 2021)



Figure 5: The Upper Castle entrance gate and rampart (Köker, 2020)

The exit stairs that provide access to the upper and middle castle on the south facade of Afyonkarahisar Castle start in front of the castle fountain and end in front of the Upper Castle entrance gate by drawing a curved path. According to Işık (1991), a stepped altar area belongs to the Phrygian period in the flat area where the exit door to the Upper Castle is located. However, some areas have suffered much damage due to the repairs it has gone through over time. Today, the altar area can be seen in place (Işık, 1991: 97).

The part referred to as the 'Upper Castle' is the part that has been accepted as the main castle area. Structure by the people living in the settlement and has a place in the city's memory and society. This part of Afyonkarahisar Castle, which was built for defense rather than settlement, is quite suitable for defense function with its position on the cliff's top. The castle, which extends in the east-west direction, is incredibly steep and challenging to reach. There are structural elements in the upper part of the castle, mainly used for military defense and worship. Today, the traces of which can be detected or information about their existence in the sources. The Upper Castle's walls encircle the entire peak of the rock. When examined in the plan, it is seen that the walls were built in an amorphous form following the natural topography. Harmony with the topography has resulted in the development of an indented-protruding building line. There is no building layer within the Upper Castle wall. The natural slope of the land is visible, and significant elevation differences have occurred with rocky grounds. The traces of additions made by different civilizations can be detected. The "Schematic Plan Indicating the Architectural Elements Found in the Upper (Inner) Castle Courtyard" has been created (Üyümez, 2020) (Figure 6).



Figure 6: Schematic plan indicating the architectural elements in the Upper (Inner) Castle courtyard (Köker, 2020)

There are altar areas from the Phrygian period in the region, which was the first civilization to use the castle as a place of worship. There is a frig rock temple, a frig path carved into the stones on the ground, and rock stairs in the area where the flagpole is erected, where the highest point of the upper castle is located today. It is known that six water cisterns in the area are Byzantine Cisterns (Işık, 1991: 98). However, different sources presenting the view that life has existed in the Upper Castle since the previous centuries state that the cisterns have existed since the Phrygian period (İlaslı, 2004: 54). At the back of the rock temple, the church's foundations, estimated to be from the Byzantine period, can be observed. During the restoration of the castle by Alaaddin Keykubat, only the approximate locations of the palace and mosque, which were known to be built in the Upper Castle, could be estimated (Figure 4), and no traces of these settlements have been found today.

Most of the Upper Castle's walls have survived with their traces preserved due to the difficulty of transportation and the repairs they have undergone. During the restoration work, it was observed that there was much intervention in the castle walls, and the original masonry and structure were damaged in most parts. The thickness and length of the walls of the fortress differ in the facades. A tower structure built in the Upper Castle was built in an architectural style similar to a cupola on the north facade. A door was opening on the fortification wall in the southwest of the castle. Result of the deterioration of the wall and the repairs made, the technique's completions were made by the technique (Figure 7).



Figure 7: Upper (Inner) Castle Western Courtyard (Köker, 2020)

The area where fragmentary city walls can be detected today, referred to as the Middle Castle, is shown in Figure 4. The walls, which do not continue on a linear axis, are shaped according to the land's slope and the possibilities of the topography. The wall traces seen in the figure's lower elevations were almost wholly renovated during the 1999 repair. Strengthening and finishing techniques have been used on the walls at higher levels. It is seen that the walls in the renewed lower elevations have a tower-like appearance, and the more

original wall fragments at the upper elevations are built by grading according to the slope of the topography. In the original wall piece, a wall was formed by knitting rectangularly carved stones in regular rows. The stones used here are cut in a rectangular form and it is believed that the construction in straight rows conformed to the isodomos style (Akarca, 1987: 114) masonry and formation no surface treatment was applied on the stone surface.

4. Determination of Structural Additions of Afyonkarahisar Castle and Analysis of Their Periods

To determine the lost architectural elements of the Afyonkarahisar Castle that have not survived until today, to determine the period additions and to have information about the original built state of the castle, restitution studies have been carried out based on the past information and documents. In the light of the information, firstly, structural elements were determined and then classified periodically.

The first settled life findings related to the castle, used since the Hittite period, are encountered in the Phrygian period when temples, rock tombs, and altar areas were built. The castle, located on the passageways, was used as a strategic base in the military, especially in the Byzantine period. The castle gained importance after the Arab-Byzantine wars and started to develop. The castle's use as a living space other than a military base is thought to be after the restoration carried out during the Anatolian Seljuk period when the Turks settled in Anatolia. In Karahisar, which started to develop a castle-city, the defense has been at the forefront rather than the classical castle-city understanding.

4.1. Determination of the Structural Additions of the Lower Castle and Analysis of Their Periods

Although many travelers mention the castle's existence in the written literature review regarding the Afyonkarahisar Castle, almost all of them generally mentioned the rocky mass and the Upper Castle. The least information in the castle sections belongs to the Lower Castle. This may be because most of the resources obtained belong to after the 1800s, and the upper and middle parts of the castle were structurally more robust than the Lower Castle in this period.

Evliya Çelebi, who defines the Upper Castle, Lower Castle, and Middle Castle, is the person who gives the most information about the Lower Castle. While expressing that he started to climb to the top of the castle by entering through the Grand Mosque (Ulu Cami) door in the lower city, he mentions the lower castle gate (Gönçer, 1971a: 37). While talking about the Banquet Hall (Divanhane) and the mosque in the middle fortress, he emphasized the Lower Castle gate for the second time by using the expression "for those who enter

and go up from the lower castle door.” He states that he encountered a small settlement after the middle fortress on the way down from the Upper Castle to the Lower Castle, and the door of this settlement opens to the 202all. He mentioned 40-50 houses in this region (Gönçer, 1971a: 37). This small settlement is called as ‘Bölme Fortress (Bölme Hisarı)’. It is estimated that the part he named as the lower city was the area outside the lower castle walls. It was written that it covered the area between Hıdırlık Mountain and the castle, surrounded the castle, and had about 4600 houses and other structures (Table 1).

The article published in *Servet-i Fünun* Journal mentions that they walked on a narrow street with opposite houses, and after a while, the slope started. He mentions that they came to the area where the castle’s rocks were located after they had wholly wandered around the Christian Quarter and entered the pathway to climb up after a few steps. He particularly states that there is no other way to climb up this path (Özpunar, 2019: 195) (Table 1).

During his visit to the castle in 1926, Asım Us (1926) stated that the ascent started from Kaya Mahallesi (Kaya Neighborhood), the road disappeared after ascending 5-10 m. Then it was necessary to climb by zigzagging over the rocks (Özpunar, 2019: 344) (Table 1).

In the article written to the Kadi of Afyonkarahisar in 1604, it is mentioned that the people who escaped from the Celal built houses 202all202202e castle and that the castle is overflowing from the houses . There is no new settlement area, and they want a solution to this situation urgently. The fact that the people see the castle as a shelter and build new houses here leads to the idea that the surrounding of the castle was defended with a sheltered line, leading to the interpretation that the lower castle may have been surrounded by a fortification 202 all at these dates (Karazeybek, 2011: 28) (Table 1).

According to the court record dated 1637, when mentioning the boundaries of a house sold in the Middle Castle, it is stated that one side of the house is adjacent to the Castle Mosque (Karazeybek, 2011: 27) (Table 1).

It is seen that the person who died as a result of the collapse of the 202all of a person sitting in the Palanga dated 1658, about the places where the witnesses lived, in the Palanga, in the Middle Castle, in the castle (Karazeybek, 2011: 26). In the section where Gönçer (1971) stated the castle’s events, Karahisar-i Sahip was captured during the Celali uprisings, but the castle did not surrender. It is stated that he built a two-story Palanga in front of the door to control the castle, which was trying to be captured by a company named Dündar Mustafa. In the Palanga, it is stated that the castle Dizdar of the period lived. It is known that Dizdar Mehmet Bey worked as Dizdar between the years 1611-1633, and after the rebellion was suppressed during this period, he was appointed to the place of his son Abdülbaki Ağa and that he was seated in the

pulley. In this case, the existence of the Palangan mentioned at least in 1633 is considered factual information (Gönçer, 1971a: 36) (Table 1). In a record dated 1669, it is mentioned that there are warehouses and dilapidated houses in this neighborhood because he left his house in Palanga district as circumcision to his son (Karazeybek, 2011: 26) (Table 1).

In the historical process, it is seen that in the castle area, which was actively settled at the beginning of the 17th century, ruined houses became mentioned at the end of the century. Considering the court records, Evliya Çelebi visited Afyonkarahisar in 1617; the presence of the lower castle, its gate, and the houses in this area support the court records.

The lower castle is included as a classification in the conservation inventory obtained from the Afyon Museum dated 1986. It is stated that the southern and southwestern skirts of the castle are used, and it is mentioned that there is a mosque remnant belonging to the Seljuk period (Afyonkarahisar Archaeology Museum Report, 1986: 1). According to the report prepared by the museum directorate of 1990, it is mentioned that the castle was surrounded by walls since the Hittite period and was used until the last years of the Ottomans. It is stated that the lower castle was destroyed due to its use as a permanent settlement area, but it has disappeared today. However, there are door jambs of the castle door from the Ottoman period, stair steps, and a part of the fortification that is thought to belong to the Hittites (Afyonkarahisar Archaeology Museum Report, 1990:1) (Figure 8) (Table 1).



Figure 8: Down alleged Hittite period castle embodiment of parts of the wall (Afyonkarahisar Archaeology Museum Report, 1990)

To ensure the determination of the lower castle's structural elements mentioned in each of the scanned written sources and to make a more precise comparison of the information in the resources with each other, the "Lower Castle Structural Elements" table in Table 1 was created. There are traces of jambs

and castle exit stairs of the Bölme Fortress gate indicated in the table, and other structural elements were determined by source scans (Figure 9).



Figure 9: Lower Castle gate, jamb pieces and castle exit stairs (Köker, 2020)

Table 1. Lower Castle's structural elements as a result of written literature review structural elements (Köker, 2020)

Travel Books →	Çelebi (1617)	Servet-i Fünun (1895-1896)	Asım Us (1926)	Historical Records (1604)	Historical Records (1637)	Historical Records (1658)	Historical Records (1669)	Museum Report (1986-1990)
Structural Elements ↓								
Fortification Walls	-	-	-	√	-	-	-	√
Lower Castle Gate	√	-	-	-	-	-	-	√
Bölme Fortress	√	-	-	-	-	-	-	-
Bölme Fortress's Gate	√	-	-	-	-	-	-	-
House's Structure	√	√	-	√	√	√	√	-
Castle Path (Front of Grand Mosque)	-	√	-	-	-	-	-	-
Castle Pathway	-	√	√	-	-	-	-	-
Castle Upstairs	-	√	-	-	-	-	-	√
Warehouse	-	-	-	-	-	-	√	-
Structural Ruins	-	-	-	-	-	-	√	-

In the travel book of Evliya Çelebi (1617); He stated that the Upper Castle gate is west, the Middle Castle gate is south, and the partition citadel gate is directed west. He only used the expression "the gate in front of the Grand Mosque" for the lower castle. (Gönçer, 1971a: 37) If it is accepted that there is a door in front of the Grand Mosque, its direction maybe south. Indicating the other three doors' direction and not needing to specify this door can be interpreted as accepting the Grand Mosque's expression as a direction description.

Evliya Çelebi, who stated that there were houses in the Bölme Fortress, did not give clear information about the lower castle walls' existence but stated that he entered through the door (Gönçer, 1971a: 37). Considering that if the walls are destroyed, the obligation to pass through the door will disappear, it is possible to interpret that there were city walls at that time. Considering that it is unlikely that the walls were destroyed in 13 years and there was no space to the house in the castle specified in the 1604 record, people preferred the castle for shelter (Karazeybek, 2011: 28). The idea that is not mentioned in his travel book is getting stronger.

It is thought that the path to the castle exit mentioned in the Servet-i Fünun Journal may be the same as the path shown in Figure 10 attached to the 1990 museum report. The magazine article states that there is no other way out to the castle supports this idea. Although the Municipality repaired the castle exit stairs at the photograph taken, the experts who took a photograph especially stated this path, suggesting that it is the old exit line (Figure 10).



Figure 10: Castle exit pathway (Afyonkarahisar Archaeology Museum Report, 1990)

In the museum report, photographs show the claim that there are city walls from the Hittite period belonging to the Lower Castle. People wanted to take shelter in the castle because of the fear of Celali in 1604; it was thought that this place was a fortified area. The Palanga was built in order to control the entrance and exit of the castle in 1633 at the latest, the expression in the address of the residence in the record dated 1658 and the name of the Palanga as a neighborhood, the donation of the house in the Palanga District in the 1699 record, approximately it provides the conclusion that the lower fortress walls existed until the beginning of the 1700s. Then the integrity of the fortification 206all was destroyed over time.

There are photographs of the Lower Castle's walls that do not exist today, attached to the museum report and stated to belong to the Hittite period (Figure 8). If the photographs' period information is correct, it can be thought that the Lower Castle's walls belong to the Hittite period. Historical sources state that it was the first settlement on the foothills of the castle in the Phrygian period. It can be interpreted that the Lower Castle's walls, which cannot be proven to belong to the Hittite Period, were built in the Phrygian Period to defend the settlement. Considering that the castle, which was used as a military base during the Roman and Byzantine periods, was built with the architectural characteristics of the Byzantine castles, it can be seen that the Lower Castle's walls, whose construction could not be dated until this period, were built in the Roman and Byzantine periods. Since the inscription of the building belonging to the Seljuk period is a repair inscription, it is possible that the Lower Castle's walls existed before the restoration and that they were built before the Seljuk period. Beyond this information, it can only be mentioned that it was built in any Hittite, Phrygian, Roman, and Byzantine periods (Table 2).

Regarding the Lower Castle's gate; considering that the fortification walls existed before the Seljuk period, it is possible that the door opening was built in parallel with the city 206all in order to provide passage through the 206all. Therefore, the potential periods in which the fortification 206all could have been built are marked as the Hittite, Phrygian, Roman, and Byzantine periods (Table 2).

In the travel book of Evliya Çelebi, who visited Afyonkarahisar Castle in 1617 after the restoration made in the Ottoman Period (1571), written information about the partition castle gate is found (Goncer, 1971a: 38). The information that Gönçer (1971) stated that the partition castle gate was built for precaution against the Ilhani Governor Demirtaş makes it possible to date the Bölme Fortress's 206all and gate to the Seljuk period (Gönçer, 1971a: 38) (Table 2).

Table 2. Period table of the Lower Castle's fortifications (Köker, 2020)

Castle Part	Structural Elements	Current Situation	Hittite	Phrygian	Roman	Byzantine	Sejuk Period	Ottoman Period
Lower Castle	Fortification Walls	-	√	√	√	√	-	-
	Lower Castle Gate	-	√	√	√	√	-	-
	Bölme Fortress	-	-	-	-	-	√	-
	Bölme Fortress's Gate	-	-	-	-	-	√	-
	House's Structure	-	-	-	-	-	√	-

4.2. Determination of the Structural

Additions of the Middle Fortress and Analysis of Their Periods

Stating that the distance between the Upper Castle and The Middle Castle is 800 steps, Evliya Çelebi (1617) stated that there are about forty and fifty guardhouses in the middle castle, there is a mosque and a Banquet Hall for those who go from the lower castle to the Upper Castle; (Gönçer, 1971a: 37). He states that the door of the middle fort where these places are located opens to the south, there is a Bölme Fortress, about forty and fifty houses here, and the Bölme Fortress's door opens to the west (Gönçer, 1971a: 37). Çelebi mentioned houses, mosques, and Banquet Hall, except for the vaulted structure in the Middle Castle. The walls resemble the foundation traces on the lower elevations; there is no specific trace today (Table 3).

It is understood from the records obtained from the Afyon Şeriye Registries that Karazeybek (2011) stated in his thesis that a dungeon and a bakery structure belonging to the Middle Castle, so the settlement was called Zindan Mahallesi (Zindan Neighbourhood) (1669). (Karazeybek, 2011: 26) It is stated that the mansion donated to the son of the castle, Dizdar, and the area consisting of the cellar are in the Middle Castle. The dungeon structure ruins still exist today, but there is no trace of a building indicating an oven. As much as Dizdar stated that he donated to his son, a significant trace of construction could not be determined by observational analysis today (1655-1665) (Table 3). In Menakıbul Arifin (1318-1358), His Holiness Çelebi sitting on the roof of the Lower Palace is mentioned (Parlak, 2010: 56) (Table 3).

Texier (1834), on the other hand, stated in his travel book that there were many towers and fortification towers on the exit line of the Middle Castle.

However, they were destroyed during his visit and prevented the exit line (Özpunar, 2019: 54). As Mehmet Ziya Bey (1910) built a tower and fortification at a dominant point of the entrance in the Middle Castle, Hartman (1927), from the dungeon structure in the Middle Castle and a small crenelated bastion, Asım Us (1936) from the dungeon structure in the Middle Castle and the guard huts waiting for this dungeon. (Özpunar, 2019: 247-323-324-344) (Table 3). Remains of the vaulted building called Zindan (dungeon) are available today, but no traces of the mentioned guard houses are found.

In the conservation inventory dated 1986, the ruined condition of the Middle Castle's walls, the presence of the vaulted building remains, and the existence of a pathway leading to the west of the fortress (Afyonkarahisar Archaeology Museum Report, 1986: 1). The table was created to determine the structural elements belonging to the Middle Castle mentioned in each written sources and compare the information in the sources (Table 3). The traces of the fortification walls, exit road, vaulted building, and altar area specified in the table were found within the field study's scope. Other structural elements were determined due to the source scans (Table 3) (Figure 11).

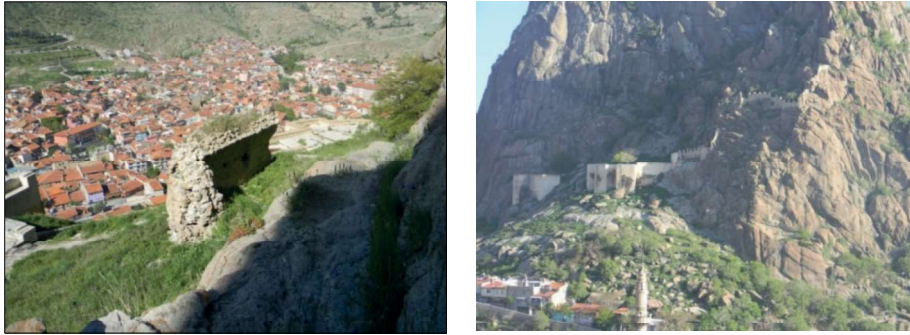


Figure 11: Middle Castle's vaulted building remains and city walls (Köker, 2020)

When Evliya Çelebi visited the castle in the 1600s, he gave information about what people lived in the Middle Castle and houses (Gönçer, 1971a: 37). The Afyon Court (Şeriye) Records were taken from around 1600. There is information that there was life in the castle during this period. Written in the 1300s, Menakıbul Arifin is thought to indicate a large-scale structure in the middle castle with the mentioned lower palace (Parlak, 2010: 56). It is thought that the building with pavilion mentioned in the Court Records, the palace

Table 3. Middle Castle's structural elements as a result of written literature review (Köker, 2020)

Travel Books	Menakıbul Arifin (1318-1358)	Çelebi (1617)	Texier (1834)	Mehmet Ziya Bey (1910)	Hartman (1927)	Asım Us (1926)	Museum Report (1986-1990)	Historical Records (1655-1665)	Historical Records (1669)
Fortification Walls	-	√	-	√	√	-	√	√	-
House's Structure	-	√	-	-	-	√	-	-	-
Banquet Hall	-	√	-	-	-	-	-	√	-
Mosque	-	√	-	-	-	-	-	-	-
Middle Castle Gate	-	√	-	-	-	-	-	-	-
Fortification Tower	-	-	√	√	-	-	-	-	-
Pathway	-	-	√	√	-	-	-	-	-
Vaulted Building –Dungeon	-	-	-	-	√	√	√	-	√
Lower Castle Palace	√	-	-	-	-	-	-	-	-
Altar Area	-	-	-	-	-	-	√	-	-
Bakery Structure	-	-	-	-	-	-	-	-	√

mentioned by Menakıbul Arifin, and the Banquet Hall which Evliya Çelebi mentioned in his travel book are also the same structure. The fact that there is not enough flat land suitable for large-scale construction within the Middle Castle supports the idea that it is the same building. No information has been found in any other source regarding the mosque that Evliya Çelebi mentioned in his travel book. However, the fact that around 40-50 households live here also supports the idea of having a place of worship. The houses mentioned in the Court Records and Evliya Çelebi's travel book show people who lived and resided here in the 1600s. They are considering that the development of the city in the past 200 years has spread from the castle's borders. It can be inferred that the life in the Middle Castle was destroyed in these years, and the houses here were destroyed or unusable.

According to Evliya Çelebi, Afyonkarahisar Castle consists of six floors (Gönçer, 1971a: 37). If it is accepted that these six floors are viewed from the south facade, the Upper Castle's walls should form the first floor, and the Lower Castle's walls should create the sixth floor. The Middle Castle's walls should include the four floors. When the current situation is examined, it is thought that the Middle Castle's walls built with elevations may have been described as floors in Çelebi's travel book. According to Çelebi, the Middle Castle gate opens to the south and Bölme Fortress's to the west (Gönçer, 1971a: 37). Today, there is no trace of a door related to the Middle Castle in the area. There is information regarding the 1800s that the Middle Castle was defended with fortifications and towers, but these structures collapsed and closed the passageway (Özpunar, 2019: 195).

It is thought that the castle sections (Upper, Middle, Lower) of Afyonkarahisar Castle were built together. For this reason, it would be appropriate to deduce the periodicity of the lower fortress walls to apply the same infreces to the Middle Fortress as well. It is possible that they were built in one of the Phrygian, Roman, and Byzantine periods since the Hittite period (Table 4).

Regarding the Middle Castle gate, which is not found today but stated in written sources, the fortification walls existed before the Seljuk period. The entrance has been built in parallel with the fortification wall to provide passage through the wall. For this reason, the fortification wall to built within the Middle Castle's fortification gate of the Hittite, Phrygian, Roman, and Byzantine periods (Table 4.)

The first record that can be determined that there are residential buildings in the Middle Castle is 40-50 houses mentioned by Evliya Çelebi (Gönçer, 1971a: 37). This information makes it more apparent that there was a settlement here in the Ottoman period. However, the castle was used for settlement purposes in the Seljuk period. Based on this idea, both the Seljuk and Ottoman periods are marked in the table prepared. Evliya Çelebi mentioned the Banquet Hall and the mosque's existence and defined the two as complex (Gönçer, 1971a: 37).

Similarly, the Lower Castle palace, a construction, is mentioned in Menakıbul Arifin (1318-1358) (Parlak, 2010: 56). If the record in Menakıbul Arifin is taken as a basis, it will be possible to say that these buildings belong to the Seljuk period. If Evliya Çelebi's record is taken into consideration, they have existed since the Ottoman period. In this case, it was deemed appropriate to mark both periods in the table. Since the structures mentioned as engineering towers may probably be the towers on the castle walls, it is thought that the walls should be parallel to the period date, and markings were made in the table for all periods. The lack of historical data regarding the construction of the

castle fortifications suggested that it might have been built between the Hittite and Byzantine periods. It is thought that the exit axis, which is necessary to provide access to the Upper Castle, was built in parallel with these periods, and again markings were made in this direction. Historical records belonging to the vaulted structure, whose ruins are found today and possibly presumed to be a dungeon, indicate an oven and a jail in the Middle Castle in 1669 (Karazeybek, 2011: 26). Due to the lack of any written text, this period indicated that they belong to an earlier date than the date corresponding to the Ottoman period. Altar areas carved into the rocks can be found on the rocks between the upper and lower ones. While Işık (1991) states that these places of worship belong to the Phrygian period, the explanations in the conservation inventory support the same period (Işık, 1991: 97) (Afyonkarahisar Archaeology Museum Report, 1986: 1) (Table 4).

Table 4. Period table of the Middle Castle's fortification (Köker, 2020)

Castle Part	Structural Elements	Current Situation	Hittite	Phrygian	Roman	Byzantine	Seljuk Period	Ottoman Period
Middle Castle	Fortification Walls	√	√	√	√	√	-	-
	Middle Castle Gate	-	√	√	√	√	-	-
	House's Structure	-	-	-	-	-	√	√
	Banquet Hall	-	-	-	-	-	√	√
	Mosque	-	-	-	-	-	√	√
	Fortification Tower	-	√	√	√	√	-	-
	Pathway	√	√	√	√	√	-	-
	Vaulted Building –Dungeon	√	-	-	-	-	-	√
	Lower Castle Palace	-	-	-	-	-	√	√
	Altar Area	√	-	√	-	-	-	-
	Bakery Structure	-	-	-	√	√	√	√

4.3. Determination of Structural Additions

Belonging to the Upper Castle and Analysis of Their Periods

Niebuhr (1766-1767) mentions that there are ruins of the city walls, and the article published in *Servet-i Fünun* (1895-1896), Mehmet Ziya Bey (1910), and Asım Us (1926), mentioned that ramparts surrounded the castle. Radet (1893) stated that the castle walls were not intact, Hartman (1927) says that the fortification walls were built with cut stone and intermediate bricks, the continuity of the walls was disrupted when entering the interior, the narrow terrace on the south slope and the tower on the north facade (Özpınar, 2019: 19-168-195-247-344-323) (Table 5).

Niebuhr (1766-1767), Radet (1893), Stern (1899), Hartman (1927) travel books, and the article published in *Servet-i Fünun* (1895-1896). Niebuhr (1766-1767) mentioned the remains of the walls around the tower and some weapons found in the tower, Radet (1893) noted the existence of the tower structure, and Hartman (1927) mentioned that the tower was at the northern end of the castle. In his article, Stern (1899) states that a sultan's tomb caught his attention at the corner of the castle (Özpınar, 2019: 19-168-195-203-323). The Maiden's Tower was built in the Seljuk architecture with the cupola architecture characteristics that caused Stern (1899) to perceive this building as a mausoleum. The fact that the building he named as the tomb is at the corner of the castle strengthens the building's possibility of being the Maiden's Tower. In the article in the magazine *Servet-i Fünun* (1895-1896), it is mentioned that a conical room consisting of 6 parts is entered, and the names of the people are written in this room (Özpınar, 2019: 203-195). The fact that the structure that can be described as a conical room in the Upper Castle is the Maiden's Tower suggests the that he was talking about it. All of the sources that mention the Upper Castle also refer to the Upper Castle gate. Evliya Çelebi (1617) stated that he entered through the Inner Castle door facing west (Gönçer, 1971a: 37) and Niebuhr (1766-1767) noted that the entrance of the area was closed with a door (Özpınar, 2019: 19). It is possible to deduce from Niebuhr (1766-1767)'s statement that "the entrance is closed with the door" that there were door wings at that time. Texier (1834) stated that the gate of the castle faced a huge rock, which blocked the road, that while it was this way only one horse or two men could pass through, Mehmet Ziya Bey (1910) stated that the entrance to the castle gate was closed with a rock. From here it was an it was found that two people stated that it would be difficult with the animal (Özpınar, 2019: 54-247). It is not specified whether the rock was on the gate's inner or outer side facing the castle. (Table 5).

Hogart (1887) states that there are gates in the castle's ruins (Özpınar, 2019: 133). It is thought that the gates, which he defined as ruined gates, could be the

door wings of the Upper Castle gate or door elements belonging to the buildings existing in the previous periods. While Radet (1893) mentioned the door's existence, the inscription on the door in the article in *Servet-i Fünun* (1895-1896) repeated the door's existence. Stern (1899), when describing the entry, stated that it was in ruins. Hartman (1927) mentioned the structural details of the door, the opening was created with cut stones in the Seljuk period, and the last stone in the door arch was missing (Özpınar, 2019: 168-195-203-324). It is seen that this stone is completed today. As Hartman (1927) and Us (1926), who was understood to have seen the castle in recent times, the sections that he stated that there was a broken gate of the castle (Özpınar, 2019: 324) are probably in the arch part like Hartman (1927). In the description of the Upper Castle in the conservation inventory (1986); The expression "with the door in the south" is used (Afyonkarahisar Archaeology Museum Report, 1986: 1) (Table 5).

Evliya Çelebi (1617) saw the Alaaddin Mosque (Gönçer, 1971: 255) in the castle, which was claimed to be built by the architect Bedrettin Gevhertaş during the restoration, during his trip, stated that it was a small and artful mosque and that its minaret was destroyed in the earthquake (Gönçer, 1971a: 37). Hogart (1887) states that there was a mosque, which he claimed could also be used as a chapel for a period, while Stern (1899) states that there is a "room with three sides decorated with tiles and resting on a rock" (Özpınar, 2019: 133-203). The tiled room mentioned by Stern (1899) is thought to belong to the Alaaddin Mosque. It is claimed that the mosque had a tile mihrab and was dismantled after this mihrab and used in today's Mısri Mosque (Uyan, 2005: 181). Asım Us (1926) reports that the mosque was in ruins (Özpınar, 2019: 344). From this situation, it can be inferred that he did not see the ruins (Table 5).

Evliya Çelebi (1671) stated that there were three wheat granaries and six or seven cisterns in the upper fortress (Gönçer, 1971a: 37), and Asım Us (1926) stated that it was a deep well that the locals called a dungeon, but that this well was a wheat silo, and also a water tank. (Özpınar, 2019: 344). It is estimated that the warehouse mentioned by Us (1926) is one of the cisterns that reached today in line with the definitions made. The warehouse mentioned by Evliya Çelebi (1671) should be separate from the cisterns, and today there are six cisterns. The number of this is by the number Evliya Çelebi gave in his travel book. Niebuhr (1766-1767), Hogart (1887), Radet (1893), Stern (1899) mentioned that there were cisterns carved into the rocks. In the article in his *Servet-i Fünun* (1895-1896), it was mentioned that the water gutters were collected in two chambers carved into the rock, and these holes, which are approximately 4 m. wide and 5-6 m. deep, were carved directly into the rock without mortar

and plaster (Özpınar, 2019: 19-133-168-203-195). Mehmet Ziya Bey (1910) states that it is unknown how long the waters inside the cavities, are eight m. deep and five m. wide, have been there (Özpınar, 2019: 247). Hartman (1927) stated that the giant cistern was the castle's water tank shows that he thinks the other cisterns were used for other purposes. The conservation inventory stated that four large cisterns belong to the Hittite and Phrygian periods, and they were plastered and reused in the Ottoman and Seljuk periods (Afyonkarahisar Archaeology Museum Report, 1986: 1). Today there are six deep wells carved into rocks. It is unknown whether these were built as cisterns or to store other products (Table 5).

Niebuhr (1766-1767) states that there are two poorly built wooden houses and that the person who built the houses is aware that he cannot stay here permanently, and he thinks he finds a temporary solution (Özpınar, 2019: 19). The fact that Evliya Çelebi (1671) specifically stated that there is no house here (Gönçer, 1971a: 37) and other travelers or written sources do not mention residential housing here, except Niebuhr (1766-1767), the buildings Niebuhr (1766-1767) saw are also as mentioned, it suggests that it was built temporarily (Table 5).

Evliya Çelebi (1671) states that there are cellars and hollows in the Upper Castle where rich people hide their money and valuable belongings (Gönçer, 1971a: 37). Although there is no structure that we can call a cellar today, many cavities were found on the castle's rock surfaces. Niebuhr (1766-1767) referred to the possible traces of buildings in the castle as the remains of a brick building, and Hogart (1887) as the remains of a small stone building (Özpınar, 2019: 19-133). They did not give any information as to the location. It is stated that there are mosque and palace foundations in the conservation inventory (Afyonkarahisar Archaeology Museum Report, 1986: 1). It is stated that Menakıbul Arifin (1318-1358) also lived in the palace (Parlak, 2010: 56). It is estimated that the part called Masjid is Alaaddin Mosque. It is stated that the palace and the mosque are located in a high place on the south-facing side (Gönçer, 1971b: 255) (Table 5).

In his article in *Servet-i Fünun* (1895-1896), the castle was uneven and covered with solid rock fragments, Stern (1899) stated that the upper castle was made of rocks, Hartman (1927) stated the type of rocks as trachyte, and they were not flat (Özpınar, 2019: 195). -203-324). Today, the ground of the upper castle area is covered with rocks. Although there are landfills in places, the proportion of rocky regions is much higher than landfills. This situation led to the formation of a rugged area within the castle area (Table 5).

Radet (1893) mentions side roads' existence; in the article in *Servet-i Fünun* (1895-1896), there are only one or two steps right after entering the entrance

door, and steps were built on various rocks in the area. Asım Us (1926), on the other hand, mentioned that after the first plane in the entrance area, it was reached the upper plain with a 5-foot (step) ladder to the left (Özpınar, 2019: 168-195-344). The steps, stated to be at the entrance which is mentioned in Servet-i Fünun (1895-1896), do not exist today. The steps described by Us (1926) are thought to be steps carved into the rock, which are described as Phrygian steps due to their location and not any other steps. The fact that other travelers did not mention the subject and that there are no other stairs today may indicate that the uniqueness of the Phrygian steps has continued in the previous periods (Table 5).

Although Hartman (1927) predicts that the summit's rocky area may be long before the Seljuk period, he questions whether the summit was used as a sanctuary (Özpınar, 2019: 324). It was written that there might be stepped altar areas belonging to 1000 BC in the conservation inventory. They stated that Phrygian Rock Chairs were on the Upper Castle's lower plains belonging to the Phrygian period and sacred pools and seats on the upper plain (Afyonkarahisar Archaeology Museum Report, 1986: 1). The presence of elements belonging to the Phrygian period on the exit line to the castle indicates that the entire castle was used in the Phrygian period, including the upper castle. This shows that the castle has been used for various purposes since prehistoric times (Table 5).

There are traces of the fortification walls, tower, door, rock in front of the door, repair inscription, water cistern, rocky ground, stairs, and ancient period elements specified in the table, and other structural elements were determined after examining and comparing historical sources (Figure 12).



Figure 12: The upper castle Maiden's Tower and Phrygian Temple (Köker, 2020)

Table 5. As a result of written literature reviews, Upper Castle structures and structural elements (Köker, 2020)

Travels Books →	Çelebi (1617)	Niebuhrs (1766-1767)	Texier (1834)	Hogart (1887)	Radet (1893)	Servet-i Fünun (1895-1896)	Stern (1899)	Mehmet Ziya Bey (1910)	Hartman (1977)	Asım Us (1996)	Museum Report (1986-1990)
Structural Elements ↓											
Fortification Walls		√				√		√	√		-
Maiden's Tower		√				√		-	√		-
Gate		√				√		√	√		√
Rock in front of the door		√				-		√	-		-
Repair Inscription		√				√		-	√		√
Alaaddin Mosque		-				-		-	-		-
Wheat Warehouse		-				-		-	-		-
Water Cistern		√				√		√	√		√
House's Structure		√				-		-	-		-
Vaulted Building- Hollow		-				-		-	-		-
Structural Ruins		√				-		-	-		√
Rocky Ground		-				√		-	√		-
Byroad		-				-		-	-		-
Upstairs		-				√		-	-		-
Period Information		-				-		√	√		-
Ancient Period Elements		-				-		-	√		√

Upper Castle is generally perceived as the whole of the castle, it is thought that an interpretation of the whole castle is made in the texts in the period designations of the castle. For this reason, the expressions defined in this way were also taken into account when preparing the period table for the Upper Castle (Table 6).

Hartman (1927), who made inferences about the construction period of the walls, stated that he was thinking about the possibility of the walls belonging to the pre-Byzantine period, but that he did not find any evidence of this in ancient sources. (Özpunar, 2019: 324). Approximately in 1573 AD II. The interpretation of the fortification walls of Niebuhr (1766-1767) as the remains of the city walls in 1766 (Özpunar, 2019: 19) of the Afyonkarahisar Castle, which was known to have been repaired by Selim (Özpunar, 2019: 19), suggests that these building elements have undergone a significant deterioration in the intervening period of approximately 195 years. Radet (1893) stated that the walls were not intact, that the castle was from the war periods of Byzantine and Seljuks, and Hartman (1927) said that there were fragments from the city wall 34 years later (Özpunar, 2019: 168-324), They are indications that it has been neglected and not subjected to a comprehensive repair during this period. There are wall fragments in the museum, which are the Hittite fortification (Afyonkarahisar Archaeology Museum Report, 1986: 1) (Figure 6); it is stated in written sources that the castle was used as a fortification location and military base since the Hittite period, with the prediction that they were all built together, it was possible to mark the table since the Hittite period. Considering that the inscription is a repair inscription, the walls must have been built by previous civilizations. Texier (1834) and Mehmet Ziya Bey (1910) state that they do not find any data in their travel books showing that the walls were built before the Byzantines (Özpunar, 2019: 54-247). Uzunçarşılı (1929) stated that it was probably a Byzantine fortification due to the construction style (Uzunçarşılı, 1929: 10). Considering that the building construction style of the Byzantine Empire is similar to the Roman Empire, which has a historical connection, it would be possible to date the construction of the walls to the Roman Empire. It can be thought that the Maiden's Tower has survived until today, from the mention of Niebuhr in 1766-1767 (Özpunar, 2019: 19 The tower's typological data was built during the restoration in the Seljuk period (1231). Upper Castle gate with the fortification wall, markings have been made for the period in which inferences about the wall will be valid. The castle, known to have been repaired in the Seljuk period (1231-1233) and in the Ottoman period (1571), has an inscription from the Seljuk period. However, there is no inscription from the Ottoman period, but it was seen by Evliya Çelebi (1617). It is known (Goncer, 1971a: 37). Since two inscriptions belonging to the Seljuk and Ottoman periods are mentioned both are included in the table. Alaaddin Mosque, known to have been built during the restoration carried out in the Seljuk period on behalf of Alaaddin Keykubat (Gönçer, 1971b: 255), as the Seljuk period. Suppose the wheat warehouse mentioned by Evliya Çelebi (1617) is located in 1617 (Gönçer, 1971a: 37). In that case, it may have been built in the Ottoman period or

the Seljuk period because it is known that there is life in the upper castle. For this reason, the Seljuk and Ottoman periods are marked together in order to represent both periods. The conservation inventory, it is stated that the cisterns are from the Hittite or Phrygian period (Afyonkarahisar Archaeology Museum Report, 1986: 1). Based on this information, the table has been marked within these two periods. Situations such as the construction of mosques and warehouses indicating that there was life in the Upper Castle during the Seljuk period (Gönçer, 1971b: 255) and the presence of a palace (Parlak, 2010: 54) may suggest that they are at home in this settlement. Based on this idea, a marking has been made in the table for the Seljuk period. There are areas carved into rocks from the Phrygian period (Afyonkarahisar Archaeology Museum Report, 1986: 1). Evliya Çelebi (1617) particularly mentions cellars and cavities in his travel book (Gönçer, 1971a: 37). Based on the written information, these two periods have been marked. In the determination of the castle's current situation, the Phrygian Temple and Rock Tombs, the foundations of the Byzantine Church, the palace and mosque remain from the Seljuk period were mentioned, and their approximate locations were marked. According to the information obtained from oral sources, the locations of the structures that were learned to belong to the Phrygian period were marked in the determining of the current situation. There are rock tombs, stairs, and pathways (Üyümez, 2020) (Table, 6).

Table 6. Period table of the upper castle walls (Köker, 2020)

Castle Part	Structural Elements	Current Situation	Hittite	Phrygian	Roman	Byzantine	Seljuk Period	Ottoman Period
Upper Castle	Fortification Walls	√	√	√	√	√	-	-
	Maiden's Tower	√	-	-	-	-	√	-
	Gate	√	√	√	√	√	-	-
	Repair Inscription	√	-	-	-	-	√	√
	Alaaddin Mosque	-	-	-	-	-	√	-
	Wheat Warehouse	-	-	-	-	-	√	√

Water Cistern	√	√	√	-	√	-	-
House's Structure	-	-	-	-	-	√	-
Vaulted Building-Hollow	-	-	√	-	-	-	√
Structural Ruins	√	-	√	-	√	√	-
Byroad	√	-	√	-	-	-	-
Upstairs	√	-	√	-	-	-	-
Rock Monuments	√	-	√	-	-	-	-

5. Research Results and Evaluation

In the light of all the information and documents obtained, the structural, spatial, and urban additions of Afyonkarahisar Castle were tried to be determined; Tables of parts of the castle classified as Upper, Middle, and Lower Castles were prepared. Estimates were made for the periods in which the determined additions were first built. Data obtained from field studies on current situation assessments were used. All architectural elements within the physical boundaries of the "castle structure" concept are grouped as "physical elements providing urban transportation," "building-scale additions," and "architectural space / element-scale additions." A front table has been created in which there is a symbol for each architectural element and information on the carrier system, material properties, and current state. The table contains clear information that can only be obtained from the sources covered in the study (Table 7).

A periodicity table was created in Table 8 with the table data in Table 7. With the new table obtained by combining the tables, it is a clear view of the period when the structural additions of the civilizations that ruled the castle were made. For the additions, which cannot be determined precisely in what period it was built for the first time; markings were made for the periods whose existence is known. For those who had written information about when the attachments disappeared, no marking was made in other periods (Table 8).

			Current Situation	Building System	Construction Material
Urban Transport Elements	Road		✓	—	Stone (Pitch-faced/ boulder)
	Upstair		✓	Stone Masonry	Stone (Pitch-faced/ boulder)
	Gate		✓	Stone Masonry	Stone (Cut Stone)
Built in Scale Additions	Fortification Wall		✓	Stone Masonry	Stone (Pitch-faced/ boulder)
	Division Fortress		—	Stone Masonry	Stone (Pitch-faced/Cut Stone)
	House's Structure		—	—	—
	Warehouse		—	—	—
	Structural Ruins		✓	—	—
	Divanhane		—	—	—
	Mosque		—	—	—
	Tower		✓	Stone Masonry	Stone (Cut Stone)
	Vaulted Building –Dungeon		✓	Stone Masonry	Stone (Pitch-faced)
	Lower Castle Palace		—	—	—
	Bakery Structure		—	—	—
	Alaaddin Mosque		—	—	—
	Wheat Warehouse		—	—	—
Architectural/ Space Element-Scale Additions	Repair Inscription		✓	—	Stone (Cut Stone)
	Rock Monuments		✓	—	Stone (Boulder)
	Altar Area/Hollow		✓	—	Stone (Boulder)
	Water Cistern		✓	—	Stone (Boulder)

Table 7. Table of structural additions belonging to Afyonkarahisar Castle (Köker, Şimşek Tolacı, 2021)

In table 8; For the Upper Castle, the fortification walls, the castle gate, and the cisterns have existed in the castle since the Hittite period. It was determined that roads, stairs, cellars, rock artifacts, structural remains, and altar areas were added during the Phrygian, Roman, and Byzantine periods. In addition, it has been determined that residential buildings belong to the Seljuk period, Alaaddin Mosque, a wheat granary, a tower, and a repair inscription belonging

The structural additions of Afyonkarahisar Castle are discussed under the titles "physical elements providing urban transportation," "building-scale attachments," and "architectural space / element-scale attachments." It has been tried to make inferences of the first construction, destruction, repair dates, and periods of these additions and determine their current status. When considered parts of the castle, the construction started in the Hittite period for the Upper Castle, but there was an intense construction during the Phrygian period. Urban elements, structures, and open spaces were built during the Roman and Byzantine periods. It was found that other building types were built during the Seljuk period, especially the Alaaddin Mosque. Many architectural, structural additions to the Upper Castle and the tower structure built in the late period continue to exist today. The fortification walls and components belonging to the Middle Castle have existed since the Hittite period and the altar areas since the Phrygian period. The critical physical development of this area took place during the Seljuk period. An additional cellar/dungeon was built for these structures during the Ottoman period. Today, it is possible to see the fortification walls, altar area, and roads built in the Hittite and Phrygian periods in the Middle Castle.

The fortification walls and gate of the Lower Castle were built in the Hittites period and the Bölme Fortress in the Seljuk period; no structural traces of the Lower Castle have been found on the soil today. As in the losses in other departments, the main reasons are the management of the cultural heritage in the process, the urban development process and direction of the settlement, and the repairs performed. Regarding the recent and current situation, the repairs of Afyonkarahisar Castle in the last century were not aimed at protecting the building but produced temporary solutions. This approach leads to physical deterioration in buildings and losses in building/building elements and landscape. These losses will destroy the traces of the period over time and cause the castle to lose its identity. In this context, the building must be included in a qualified repair process with all its parts. For the scope of "pre-restoration history studies" to be made to make the decisions of the restitution project correct, it is expected that the study, which includes today's data, will undertake the task of being a systematic resource. As a result of the repairs to be made, it will be possible to reveal the historical values of Afyonkarahisar Castle, which has an essential place in the social memory and contribute to the city's cultural tourism. Increasing the awareness of other parts of Afyonkarahisar Castle, which consists of the Upper Castle from the urban side, is vital for the city's memory. The realization of these goals will contribute to the cultural heritage at a national and universal level.

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