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A General Evaluation of the 1893 and 2023 Earthquakes in Adıyaman and its Environs

Adıyaman ve Çevresinde 1893 ve 2023 Depremlerinin Genel Değerlendirmesi

Murat Gökhan Dalyan*

Abstract

Given that Adıyaman and its surroundings are located on an active fault zone, it is natural that they have experienced numerous earthquakes, both instrumental and historical, throughout history. It would be remiss not to mention the earthquake that occurred on 6 February 2023, which regrettably resulted in a number of fatalities and significant damage to property in Adıyaman and its neighbourhood. It is also necessary to refer to the earthquake that occurred 130 years earlier, which centred in Malatya and produced similar results in terms of intensity and destruction. As a result, unfortunately, a considerable number of houses were destroyed, and many public buildings and places of worship were damaged. It would seem that the full extent of the losses caused by the earthquake of 1893, which resulted in a significant number of fatalities, was not immediately apparent and came to light only in the following days. It would be fair to say that the region experienced a number of aftershocks that lasted for some time following the mentioned earthquake. The challenging winter conditions made it difficult to reach the affected people and

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regions that the earthquake had damaged. This regrettably had an adverse effect on the state's aid efforts. A similar situation occurred in the earthquake on 6 February 2023. It is worth noting that the problem had a significant impact on the increase in the number of deaths and losses. Perhaps the most significant challenge encountered in the aftermath of both earthquakes was the removal of debris and the difficulty in coordinating aid efforts regularly. In this study, an attempt will be made to draw comparisons between the Ottoman earthquake and the two recent earthquakes.

Keywords*: Adıyaman, earthquakes in the Ottoman Empire, Republic of Türkiye,*

Öz

Adıyaman ve çevresi aktif bir fay zonu üzerinde yer aldığı için tarih boyunca doğal olarak çok sayıda aletsel ve tarihsel depremler yaşanmıştır. 6 Şubat 2023'te meydana gelen ve ne yazık ki Adıyaman ve çevresinde birçok can kaybına ve ciddi ölçüde maddi hasara yol açan depremden bahsetmemek yanlış olurdu. Ayrıca, 130 yıl önce şiddet ve yıkım açısından benzer sonuçlar doğuran Malatya merkezli depremden söz etmek gerekmektedir. Bu deprem sonucunda ne yazık ki hatırı sayılır miktarda ev yıkılmış, pek çok kamu binası ve dini yapı zarar görmüştür. Anlaşıldığı kadarıyla önemli sayıda ölümle sonuçlanan 1893 depreminin yol açtığı kayıpların tam bir boyutu hemen anlaşılamamış ve ancak sonraki günlerde ortaya çıkmıştır. Söz konusu depremin ardından bölgede bir süre devam eden bir dizi artçı sarsıntı meydana gelmiştir. Zorlu kış şartlar, depremin etkilediği bölgelere ve insanlara ulaşmayı zorlaştırmıştır. Bu durum maalesef devletin yardım ulaştırma çabalarını olumsuz etkilemiştir.6 Şubat 2023'teki depremde de benzer bir durum meydana gelmiştir. Yetersiz insani yardım ve sert kış koşullarının zararlı etkisi ölüm ve yaralanmaların artmasına katkıda bulunmuştur. Her iki depremin ardından yaşanan belki de en önemli zorluk, enkaz kaldırma ve yardım çalışmalarını sistematik ve etkili bir şekilde koordine etmede karşılaşılan zorluktur. Bu makalede, 1893 ve 2023 depremleri karşılaştırmalı olarak incelenerek, tarihten günümüze toplumda ve devlette deprem bilincinin oluşup oluşmadığı analiz edilecektir.

Anahtar sözcükler: *Osmanlı İmparatorluğunda depremler, Adıyaman, Türkiye Cumhuriyeti*

Introduction: Purpose and methodology of the study

This study focuses on the earthquakes that have occurred in the province of Adıyaman, both historically and in recent times. It would seem that, among these earthquakes, the 1893 and 2023 earthquakes are similar in terms of their occurrence and consequences. That is why, we have chosen to focus our study on these two earthquakes. In order to gain a deeper insight into the subject, it would be beneficial to go through a brief analysis of the earthquakes that occurred in the region.

The earthquake of 1893 was selected as the subject of the study for a number of reasons. First, it displays similar characteristics and results to the earthquake dated 06 February 2023 in terms of intensity and periodicity. Second, it has a greater number of data sources than

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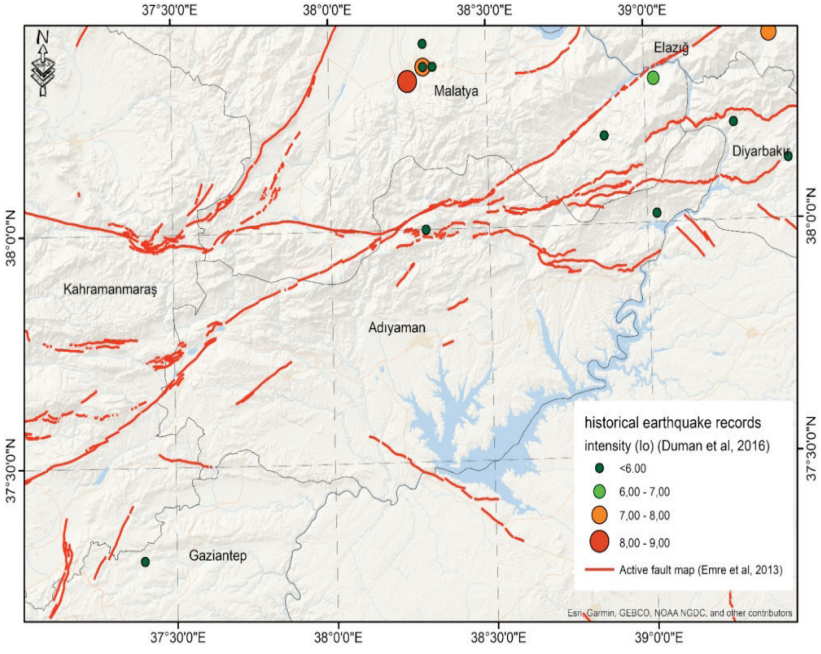
other earthquakes. For this reason, we have sought to gain a better understanding of the earthquake of 1893 by examining a variety of sources, including Ottoman archival materials and newspapers written in minority languages. Naturally, in comparison to the 1893 earthquake, the records of the 6 February 2023 earthquake are more up-to-date and detailed.

It is well known that our country is prone to earthquakes. Could we perhaps inquire as to what kind of measures have been taken from past to present? Could we investigate whether the earthquakes that have occurred in the vicinity of Adıyaman have consistently yielded comparable outcomes?? Could we perhaps inquire as to whether there has been a change in the level of awareness of earthquakes among the general public, both in the past and in the present? We will endeavour to provide answers to the aforementioned questions. We believe this study could provide valuable insights for future comparisons with other studies on the earthquake of 2023.

Earthquakes in the region before the Ottoman Empire

Türkiye is located in a region with a long history of seismic activity. There have been several earthquakes in the region both in the past and recently, all of which have been recorded in historical records, measured with instruments, and caused significant destruction and loss of life in various parts of the country. This serves to highlight once again the importance of being prepared for such natural disasters. It seems reasonable to suggest that the region of Adıyaman and its surroundings has experienced a relatively high level of seismic events, both historically and in terms of instrumental measurement.



Map 1: Earthquake Fault Lines Passing Around Adıyaman,
(Emre, Ö., Duman, T. Y., Özalp, S., Şaroğlu, F. & Olgun, Ş., 2013)

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The geological structure and faults of the region may be active, as the earthquakes throughout history show. The earthquake records suggest that these risks may persist and that major earthquakes may occur in the future. This, it would be beneficial to consider ways of improving the structures in the region as earthquake-resistant and to prepare effective emergency plans. Historical evidence suggests that the regions of Adıyaman, Malatya, Kahramanmaraş and Hatay have been affected by earthquakes on numerous occasions, with the most recent notable event being the earthquake on 6 February 2023.

It should also be pointed out that one of the oldest earthquakes recorded in Anatolia took place in the Antakya region during the reign of Roman Emperor Claudius (41-54 AD) (Wallace-Hadrill, 1982: 4). Another earthquake occurred on Sunday, December 13, 115, while Roman Emperor Trajan was in Antakya for the Parthian campaign. It is worth noting that this unfortunate event caused significant damage to the region, including the surrounding settlements (Longden, 1931: 2-4; Wallace-Hadrill, 1982: 5).

Several other earthquakes have been recorded since then, especially the major one that occurred in Antakya and its surroundings in 457 AD (Sbeinati, Darawcheh and Mouty, 2005:386.). Another major earthquake that deserves to be mentioned occurred in Samosata and the surrounding cities on 1 February 458 (Ambraseys, 2009: 168). Towards the end of the 5th century, a number of unfortunate occurrences took place throughout south-eastern Anatolia, including earthquakes and famine. Considering prevailing circumstances, Emperor Anastasius took the initiative to abolish the tax that the people had been paying every four years (Süryanî Mar-Yeşua, 1958: 15–18). Apparently, the earthquake had several aftershocks.

Another earthquake in September 499 caused extensive damage in numerous cities and villages in Syria. It seems plausible to suggest that the Nicopolis Church, located between Jerusalem and Jaffa, collapsed (Süryanî Mar-Yeşua, 1958: 19-21). The effects of the earthquake that occurred in Antakya and Syria in 526 is estimated to have lasted for approximately two years and the aftershocks continued until 528 (Sbeinati , Darawcheh and Mouty, 2005:387.; Wallace-Hadrill, 1982: 10). In 569, between October and September, a violent earthquake is thought to have occurred between Samosata (modern Samsat) and Edessa (modern Urfa) in eastern Anatolia. This resulted in significant loss of life (Ambraseys, 2009:213). Other earthquakes in Syria and its surroundings took place in March 590, April 602 and June 660. Many cities in the southeastern Anatolian and Syrian regions were unfortunately destroyed and many people lost their lives (Ambraseys 2009).

In 679, a notable earthquake occurred in Syria and caused sizable damage in the surrounding cities and Urfa was particularly affected. In its aftermath, there was an unfortunate increase in the rat population, which led to a decline in crop yields and thus, to food insecurity for the local population. Subsequently, there was a notable increase in the number of mice, which was followed by a significant incursion of locusts. It seems that the aftershocks of this significant earthquake continued intermittently for approximately seven years (Süryani Mihael, n.d, 50-51). Another major earthquake is thought to have occurred in the Sarin region, near Urfa, in 705. Subsequently, a significant seismic event took place in Syria in 713, resulting in extensive damage in numerous urban centres, including Aleppo,

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Kinnesrin and Antakya. A large number of buildings were destroyed, and many lives were lost. Subsequently, the region became subjected to a locust invasion and a storm, which caused considerable damage to the cities. The severe cold that occurred a year later posed a significant challenge for the people of the region. It appears that the earthquake of 718 created similar results (Süryani Mihael, n.d.: 66-70; Dalyan, 2023: 181). According to Assyrian Michael, the earthquake that occurred in the Damascus region in 745 impacted the city's buildings and structures, causing them to shake with a similar intensity to that of tree leaves. It seems that the earthquake, which lasted intermittently for several days, caused significant damage to many Syrian cities (Rabo, 2014: 505). A severe earthquake that occurred in 817 seems to have resulted in some fissures forming between the mountains near the village of Argosa in the Claudia region (Gerger region). It appears that one of these mountains was affected by the earthquake, resulting in the Euphrates River, which flows nearby, being blocked for nearly a day (Michael Rabo, 2014: 537).

In 1115, another significant seismic event occurred in Adıyaman and its surrounding areas. The Mar Jean and Forty Martyrs Church in Keysun (modern Çakırhöyük) near Besni was destroyed. Samosat (Samsat) was also affected by the disaster. It seems likely that the churches in question were rebuilt by Bishop Dionysius. The earthquake caused great damage in the city of Samsat as well as in Hısn-ı Mansur and Keysun. The Armenian priest Grigoris was also one of the many who lost their lives in the wake of this unfortunate earthquake. It appears that the earthquake may also destructed the Balaş Castle (Abu'l-Farac, 1998: 354). According to Mateos from Urfa, the earthquake that started at night and centred in Maraş, caused significant loss of life and extensive damage. Following the earthquake in February, there appeared to be a noticeable change in weather conditions, with snowfall (Urfalı Mateos, 2000: 255–256). This earthquake may be of a similar magnitude and origin to the one that occurred on 6 February 2023.

A number of intermittent earthquakes were reported in this region in September 1156 (Kopraman, 1966: 513–514). It seems that Samsat Castle, which had already suffered from serious damages as a result of previous earthquakes, was repaired by Fahreddin Kara Arslan, one of the Artuqids. This is inferred from the castle inscription unearthed in his name as a result of the excavations (Bulut, 2000: 5). It seems that Samsat Castle was repaired twice during this period and was rebuilt with clay and a stone foundation (Eger, 2017: 123).

On 17 August 1167 another seismic event took place, impacting south-eastern Anatolia and Syria. There was another earthquake in 1170. Unfortunately, the castle walls at Samsat had to be renewed once again, as they had been damaged quite significantly in this earthquake (Bulut, 2000: 4). It seems that the damage caused to the castles by this earthquake was repaired during the rule of Nureddin Zengi (İbnü'l-Esir, 1991: 286). There may have been a sheltered palace in Samsat in the 13th century, along with its attached bath, walls, and many private houses. Apparently, the Mamluks were not particularly interested in Samsat, which was unfortunately devastated after the earthquake in the 14th century, and they preferred to rule it from Kâhta and Gerger instead (Bulut, 2000: 5). The Adıyaman region has experienced a number of earthquakes over time, due to its geographical location.

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1893 Malatya Earthquake and its effects on Adıyaman (Hısn-ı Mansur)

The regions of Syria and Mesopotamia were subject to a number of earthquakes during the Ottoman period. One of the most significant ones is the Aleppo Earthquake of 1822. It is estimated that thousands of people lost their lives in Antep, Kilis, Aleppo and other Syrian cities in that catastrophe. Another earthquake that affected our region and caused many losses occurred in Aleppo in 1872 (Satılmış, 2019: 10–11). However, with regard to our topic, we will seek to evaluate the effects of the Malatya-centred earthquake in 1893 upon the Adıyaman region.

Two years prior to the 1893 earthquake, a severe earthquake occurred in 1891 in the region, after which several settlements in Malatya, Palu and Adıyaman were struck by three aftershocks. As a result, large cracks formed in the middle of the Cami-i Kebir, (Grand Mosque), particularly of its dome (Işık, 1998: 612;Taşkın, 2018:77; Satılmış, 2023:297-299). Following the earthquake in 1891, the heavy and continuous rainfall caused streams and rivers in the Adıyaman region to overflow and form floods. Unfortunately, the floods caused significant damage to the bridges in the district, which led to disruptions in transportation. As a result, the officers from Malatya sanjak, who were in the region due to the earthquake, were unable to return as planned after their inspections (DH.MKT. 1/39). From the correspondence and old records regarding the repair of the mosque, it can be inferred that it was originally known as the Sultan Alaaddin Mosque and that a person named Hacı Bekir was appointed as the imam with a daily wage of eight Kuruş (ŞD. 129/32). In 1891, a sum of 10.000 Kuruş was kindly donated by the public for the reconstruction of the Grand Mosque, which had unfortunately been damaged by the earthquake (Taşkın, 2020: 172).

In the aftermath of the earthquake that struck in 1891, the region continued to experience aftershocks in Besni, Kâhta, and Adıyaman. It should be mentioned that a mild earthquake occurred at 01:30 on 2 March 1893, with an epicentre in Malatya. This earthquake was followed by six aftershocks in a period of ten minutes. Following these preliminary tremors, a considerably more powerful and destructive earthquake struck at seven o'clock in the evening on the same day. According to the records, the earthquake occurred on the fault on the 54 km long Çelikhan-Gölbaşı segment, which is located in the Eastern Anatolian Fault Zone. Many earthquake scientists thought that the magnitude of the 1893 earthquake was over 7. Rome, Potsdam and Strasbourg stations provided data on the Malatya earthquake, which was so intense that people to leapt out of bed. This earthquake caused major damage in the Malatya, Adıyaman, and Besni regions. In order to ascertain the extent of the disaster, Elazığ Governor Enis dispatched officials to the region (Satılmış, 2016: 142–143; Ürkmez, 2016; Satılmış, 2023: 710).

The delegation, which had come to the region to conduct earthquake research, could not reach other villages damaged by the earthquake due to the heavy snow and rain, which had caused the streams to overflow and made transportation impossible. The continuous rain unfortunately caused the houses, roofs, and walls which were damaged and cracked in the earthquake, to collapse and the debris to become even heavier. This is one of the key reasons behind the increased damage in the region (Y.A.HUS.270/111; DH.MKT. 1/39; Y.A.HUS.

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271/63). [1] The houses in Adıyaman and its neighbourhood are largely made of mud bricks and filled soil. It is therefore understandable that houses made of flimsy materials could not withstand the violence of nature and the earthquake, resulting in their collapse. It is worth noting that the earthquakes that began in 1891 and continued intermittently played a significant role in the collapse of one-third of the 3.500 households in the centre alone together with many of the houses in the villages. (BEO.208/15547; Y.MTV.75/118; Y.MTV.75/128; Y.MTV.75/106; BEO.164/12244; BEO.165/12324; BEO.167/1245; BEO. (170/12688).

Four mosques and two masjids in Adıyaman were completely destroyed, according to the first reports of those coming to the centre. Apparently, seven of the nine minarets of these buildings were damaged and toppled. As efforts were underway to ascertain the extent of the damage caused by the earthquake, the aftershocks of the earthquake continued unabated. In the telegram sent to the Ministry of Health for damage assessment six days after the earthquake, it became apparent that the details initially sent were not as comprehensive as they could have been. It would seem that in the earthquake occurring in Adıyaman on 2 March 1893, the telegraph building, like other buildings, was greatly damaged. As a result, the exact magnitude and depth of the earthquake in Adıyaman could not be immediately conveyed to the central government. Given the condition of the building, the telegraph officers were understandably reluctant to enter. They therefore set up a tent in the garden of the government building, moved the telegraph equipment there, and were able to communicate from there. Taking that fact into consideration, it seems prudent to suggest that the number of people who died under the rubble in Adıyaman, which was previously given as 20, might perhaps be increased by six, to 26. Similarly, the number of injured, which was corrected from 2 to 32, might also be revised upwards. In the wake of the earthquake, it is estimated that approximately one-third of the 3.500 houses in the town were completely destroyed, while the remaining structures were damaged due to the ongoing aftershocks and the prolonged rainfall.

Many people were left without a place to live, while those who were fortunate enough to still have a roof over their heads were unable to enter their homes due to the aftershocks and had to spend the night outside. This unfortunate situation has caused great distress and hardship for the people affected. Considering the situation, the soldiers in the Adıyaman barracks helped the people affected by the earthquake as well as planning for twenty tents to be made available to medical personnel treating the injured. The remaining tents were distributed to those in need. It was estimated that an additional 200 tents would be required for residents of Adıyaman who were residing in provisional accommodation following the destruction of their homes. In order to address this requirement, initiatives were taken to provide financial assistance to those affected by the earthquake. In order to achieve this objective, the potential of utilising resources within the Fourth Army inventory was explored.

Islamic religious buildings and places of worship for non-Muslim communities also suffered from the earthquake. The Armenian Protestant Church and the school were partially destroyed, and that the Protestant Church was also damaged. According to the authorities, as of the telegram dated 6 March, no information had been obtained from the villages (75/118; Y.MTV. 75/128; Y. MTV. 75/106; BEO.164/12244; BEO.165/12324; BEO. (170/12688;

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Y.A.HUS.270/111). In the same period, it was reported that Hindi Sadullahbeyzade Tabip Ahmed Bey, an employee at the hospital at Üsküdar, his brother Hüseyin and his wife, who were in Hısn-ı Mansur, died in the earthquake (DH.MKT. 48/27).

In a later communication dated 29 March, we were informed that 283 individuals tragically lost their lives, while 30 were injured in Adıyaman and its neighbourhood. 2.181 houses were affected, with 771 completely destroyed, 1.189 heavily damaged and 215 required repair. It would appear that the barracks, which were previously believed to have survived the earthquake unscathed, were completely destroyed. Similarly, the telegraph building also suffered severe damage. 257 oxen, 90 mules, 19 horses, 17 donkeys, 3.551 sheep and goats unfortunately perished in and around Adıyaman. Seven mosques were destroyed in Adıyaman and 94 were partially damaged in surrounding villages. In addition, two Muslim schools were completely destroyed, two were partially destroyed and one was destroyed to the extent that it could be repaired. One church was unfortunately damaged by the disaster. The remaining two churches were not as badly hit and were convenient for reconstruction. As for commercial buildings, the Pasha Hamam was severely damaged, together with the complete destruction of 84 shops, the severe damage of 64 others and the need for repair of a further 102. The disaster also led to the complete ruin of six minarets, one *tekke* and one *zaviye*. It would seem that one of the three inns in the town was also affected significantly (BEO. 208/15547; Y. MTV. 76/81; Öztürk, 2016: 114, 216, 295). It is possible that this was the Millet Khan or Abdi Aga Khan, but unfortunately there is very little information available about them. In addition to the aforementioned inns, there is another inn, known as the Şeyh Aga Inn (Gökgedik, 2011: 49-52, 61-64; Berk, 2018: 43, 164, 176). Some shops in the bazaar that were damaged by the earthquake were unfortunately demolished by the municipality. However, we are pleased to say that they were rebuilt by their owners and tenants. But the bazaar unfortunately suffered from a fire in 1910 (Gökgedik, 2011: 49–52).

It must be indicated that the aftershocks unfortunately caused an increase in various damages and casualties in the Adıyaman and Malatya regions. Enis Pasha reported that a long cycle of aftershocks of varying magnitudes continued for a while. In this context, it is worth noting that at midnight on March 11, 1893, four earthquakes struck in the Malatya and Adıyaman regions, one of which was particularly severe. The earthquake is assumed to have occurred on 2 April 1893. It seems that the aftershock that occurred the following day, on April 3, was particularly severe and caused considerable damage to the Hısn-ı Mansur district and its villages. While it is encouraging to note that the aforementioned aftershock did not result in any loss of life, it is nevertheless unfortunate that a number of structures, including 40-50 houses, a haystack, and a bulgur mill, which had previously sustained damage in earthquakes, were destroyed in the Hısn-ı Mansur district centre and the Samsat sub-district, as well as in three villages within this district. Thankfully, despite the loss of property, no loss of life occurred, which was probably an outcome of the fact that the people were outside. According to the report dated 4 April 1893, despite the occurrence of aftershocks, losses and destruction came to a halt. However, it would seem that aftershocks continued to occur at regular intervals and were reported to the central administration on a momentary basis by Elazığ Governors Enis (BEO.177/13215; Satılmış, 2016: 142).

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The aftershocks of the earthquake continued in the region throughout the year. For instance, an earthquake was reported in Malatya on 20 May (Y.A.HUS.274/40). On the morning of July 3, 1893, a severe earthquake struck in Besni at approximately 5:30 am. On the following day at 11:30 in the morning, another earthquake occurred in the centre of Malatya (Y.PRK.A., 8/61). It seems a number of aftershocks hit the Malatya area in July (Y.A.HUS.278/20). Similarly, earthquakes occurred frequently throughout the year in the region, particularly in Besni.

On 4 September 1893, a series of severe earthquakes hit throughout the night. Unfortunately, a severe earthquake struck in Besni at midnight on November 26, 1893. Earthquakes continued to occur in Besni in December. The Elazığ Governor reported that a number of earthquakes of relatively mild intensity occurred in Besni between 17 and 20 December 1893 (Y.A.HUS.279/204; Y.A.HUS.279/64; Y.A.HUS.286/55; Y.A.HUS.286/94; Y.A.HUS.286/11). On September 27, 1894, at around 6:30 a.m., another earthquake occurred in Malatya, Besni, Hısn-ı Mansur, Kâhta and Akçadağ. The first of these was a particularly strong and continuous earthquake, followed 20 minutes later by a milder tremor. It seems that this earthquake did not cause any damage in the region (Y.A.HUS. 309/100; Ürkmez, 2021: 973). In 1905, the earthquake that occurred on the Malatya-Adıyaman line had a significant impact on nineteen villages in Pütürge, particularly the village of İmrun, and the Izollu region. In the earthquake that recurred several times, the Armenian church and two city walls in Adıyaman, as well as the Besni and Kâhta districts and surrounding villages, were damaged. It would be correct to say that the eastern part of Kâhta was affected to some extent. There was no significant loss of life in this area. (BEO. 2718;203824; Ürkmez, 2021: 976-983).

In 1910, Arshag Alboyadjian, who kindly provided information about the region, also mentioned the earthquake. He referred to the craftsmen from the surrounding areas coming to help with the repairs and rebuilding work following the earthquake (Alboyacıyan, 2020: 154). Similarly, following the earthquake on 6 February 2023, a number of skilled professionals from the surrounding provinces arrived to assist with repairs and renovations. It is, however, regrettable that some foreign and local craftsmen have unfortunately taken advantage of this situation and charged exorbitant fees to the people suffering due to the earthquake.

Repair of the Grand Mosque (Ulu Camii) and other official buildings in Adıyaman

The Grand Mosque constitutes one of the earliest indications of the metamorphosis of the city centre of Adıyaman from its erstwhile status to its present location. Following the construction of the Grand Mosque, the city experienced a period of rapid development and growth. Subsequently, additional religious edifices, particularly other historical mosques and churches, were erected in the vicinity. It can be posited that the architectural structure of the mosque in question underwent parallel development alongside that of the city. The Grand Mosque has suffered from extensive damage and repair work over the course of its history.

We understand that Adıyaman was affected by the 1822 Aleppo earthquake. The Adıyaman Great Mosque was damaged in the same year and its minaret collapsed. It is understood that the minaret of the mosque, which was repaired in 1822, was later repaired

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by Hacı Molla (Altın, 2016: 1228). After the 1893 earthquake, a number of mosques in the city centre were damaged and unfortunately some of the minarets collapsed. Unfortunately, the Grand Mosque or Sultan Alaaddin Mosque, known as the largest mosque in the heart of the city, also suffered major damage. Although it was determined that 192,440 Kuruş was needed for the reconstruction of the Grand Mosque, it was difficult to collect the exact amount from the public and only 25,000 Kuruş was collected. Despite a deficit of 170,000 Turkish Lira, the reconstruction of the mosque began. According to another document, it was revealed that 500,000 Turkish Liras were needed for the reconstruction of the mosque. As a result of the correspondence, it was requested that 200,000 Kuruş of this amount be provided by the public and the remaining 300,000 Kuruş by Abdulhamid II (BEO.297/22225; ŞD.129/32). On 12 June 1895, a request was made to the Evkaf Administration for permission to repair and rebuild the Ulu Mosque, also known as the Sultan Alaaddin Mosque Sherif (DH. MKT.339/8). Mustafa, son of Ömer, from the Baytaroğulları, completed the wings of the eastern entrance of the mosque with the help of the local people in 1900.

Similarly, the eastern door wing of the north entrance was built with the help of the congregation. The other door wing of the north entrance was built by Şambayatlı Hacı Muhammet in 1902, and Hacı Mustafa Ağa built the last congregation place of the mosque between 1900 and 1902. It is understood that the restoration of Ulu Mosque took a long time. Other mosques in Adıyaman were also affected by the earthquake and their minarets collapsed.

The aftershock in July of the same year, unfortunately, caused some damage to the minaret of Eskisaray Mosque, and some of the stones in the minaret scattered and fell to the ground. In Adıyaman and the surrounding villages, seven mosques were unfortunately completely destroyed, and ninety-four mosques were damaged. The collapse of four mosques in Besni was also reported to the official authorities (BEO. 208/15547/Y. MTV. 76/81). It is thought that the Kab Mosque was repaired by Hacı Mehmet Ali Efendi, also known as Kerimzade Kerim, in the 1900s (San, 1950: 59). The İmam Ağa Mosque was rebuilt in the late 1950s with the kind help of the Adıyaman Governor Hayri Kalkandelen, and its damaged minaret was rebuilt. In addition to these, it should be noted that the Çarşı or Hacı Abdulgani Mosque was also affected by the earthquake. It is known that the stones of the upper part of the collapsed minaret of this mosque still lie under the unfinished part today.

Efforts were made to reactivate the zawiyas and tekkes damaged in the earthquake of 1893. In a document dated 14 October 1898, it was decided to allocate a monthly sum of three hundred Kuruş for the food and subsistence needs of the Ali Baba Tekke affiliated with the Kadiri Order in Adıyaman. This decision was also approved by the Malatya Sanjak (BEO.1195/89569; BEO. 880/65994).

In the earthquake of 6 February 2023, the Grand Mosque was unfortunately damaged, as it had been in previous earthquakes. The structure was completely destroyed except for a few standing walls. The area was cordoned off by the Monuments Directorate to prevent the loss of the wall structure and ensure the preservation of the historical value of the structure. The changes that this structure, which forms the centre of the city, has undergone over time as a result of the repair works may be reflected in the structure of the city and potentially show the effects

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of this earthquake. It would be beneficial for the people of Adıyaman and state authorities to learn from the destruction, consider methods to increase the earthquake resistance of historical structures, and restore them in accordance with these principles. It should be accepted that historical structures are an integral part of the heritage and identity of a city.

The 1893 Earthquake in American missionary records

Earthquakes in Malatya and Adıyaman were also documented by missionaries working in the region. According to reports from missionaries in the region, the 1893 earthquake caused the collapse of approximately one-third of the residential and commercial buildings in Adıyaman. The vast majority of Adıyaman villages were completely destroyed. In this context, in a village with 140 households, only two people survived the earthquake due to its intensity.

The Protestant community was unable to fulfil its financial obligations regarding the salaries of its pastoral staff. In order to meet the needs of their congregation, the missionaries immediately petitioned the Central Station in Türkiye and requested assistance from their colleagues in the United States and other stations to launch a relief campaign. Their request was accepted and donations of $1,000 were immediately collected to repair the damaged churches and other Armenian outbuildings in Adıyaman (The Missionary Herald, 1893: 306–307). Missionaries reported that 772 houses in the Adıyaman area were completely damaged, and 1,200 houses were partially damaged. According to missionary records, only 283 people were killed, and many were injured in the city centre. The minarets of the city's mosques had collapsed. American missionaries estimated the damage caused by the earthquake in Adıyaman at between $90,000 and $130,000 (The Missionary Herald, 1893: 306-307; The Church Missionary Intelligencer, 1893: 708).

The Adıyaman earthquake was reported in the Portland Daily Press on 1 August 1893, based on information given to his superiors by Milo A. Jewett, the American Consul in Sivas, who visited Malatya 5 July 1893. The report stated that 2,000 houses in the Adıyaman area were destroyed, and 3,000 houses were uninhabitable. (Portland Daily Press, 1August 1893:1; Barnum, 1893:5,16)

A total of 2,000 houses were stated to be uninhabitable. The earthquake caused 913 fatalities, many injuries, and the loss of approximately 9,700 horses, donkeys, sheep, and goats. According to Jewett's statement in the newspaper, subsequent precipitation in the form of snow and rain exacerbated the already difficult conditions, causing many children to freeze to death. Following the earthquake, the Ottoman government distributed military tents and daily rations to the affected population.[2] In 1894, the American missionary Sanders claimed that the church in Adıyaman had suffered from significant structural damage as a result of the earthquake and that no individuals were allowed to enter the church for this reason. Negotiations were held with the relevant authorities in Harput in order to repair and reopen the church. The missionaries reported that the local authorities were initially reluctant to accept foreign aid for repairing the church. Such actions were thought to foster nationalist sentiments among the Armenian population in Adıyaman (The Missionary Herald, 1894: 524). A document from the Ottoman archives dated 31 July 1895 indicated that the Protestant church in front of Adıyaman Castle

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was damaged by the earthquake in Adıyaman. As a result, the church was rebuilt. The estimated cost of building the church was 7,500 Turkish Lira, 2,400 of which came from the church aid fund and the remainder from the community of sixty-four households, comprising two hundred and fifty-seven men and women. The data show that the average number of households in the Armenian community in Adıyaman was four. There were 158 households consisting of 2,279 people in Adıyaman district (ŞD.2656/5). Later, churches and other non-Muslim places of worship were repaired with the approval of the government.

The 1893 Earthquake and Adıyaman in Armenian newspapers

The Armeninan newspaper was published in Marseille between 1885 and 1923 as the official publication of the Hayots Hayrenasiragan Miyutyun (Armenian Patriotic Society). It was founded in Van by Migrdich Portukalian. The 1893 earthquake was duly reported in the Armenian press. On 18 March 1893, the Armenia newspaper, published in Istanbul, reported that an earthquake had occurred in Malatya and Hisn-i Mansur, causing significant damage to buildings and public structures. This location was found to be the place where the remains of those who lost their lives in the disaster were found. The affected were currently sheltering in tents. The government sent financial aid from Istanbul to the affected population. A total of approximately 100,000 Turkish Lira was collected from Harput and the surrounding area. The newspaper also reported that many buildings and public spaces in Malatya and Hisn-i Mansur had collapsed as a result of the earthquake, and that there were casualties under the rubble. According to the same source, while people were taking shelter in tents, the government was providing financial aid from Istanbul to those affected by the earthquake.

In addition, approximately 100,000 Turkish Liras were collected from the Harput region. In addition, the Patriarchate was asked to coordinate the provision of aid to those affected by the earthquake in Armenia. The May 20 issue stated that 885 people lost their lives as a result of the earthquake in Malatya. Of those who died, 131 people lost their lives in the centre of Malatya, while the remaining 885 people lost their lives in Hisn-i Mansur (Adiyaman), Behesni (Besni), Kahta, Akçadağ and their villages. In addition, 164 people were injured. A total of 10,020 animals, including 23 horses, 147 mules, 613 oxen, 291 cows, 56 donkeys, and 8,890 sheep and goats died under the rubble. Of the stranded animals, 3,547 belonged to villages affiliated with the Malatya sanjak centre, 3,934 to Hısn-ı Mansur, 1,972 to Kâhta, 299 to Behisni (Besni), and 268 to Akçadağ.

A total of 7,262 rooms and 2,719 houses were destroyed and rendered uninhabitable. A further 9,231 rooms and 1,345 houses sustained partial damage, while 2,195 houses were slightly damaged. A total of 274 shops were destroyed, 64 were partially destroyed, and 936 were partially damaged. A total of 31 mosques were destroyed, 95 were partially destroyed, and 13 were damaged. In addition, five Armenian schools were destroyed, and two were damaged. Nine Turkish schools were entirely destroyed, two were partially destroyed, and 14 were damaged. One barracks was entirely destroyed, and another was damaged. Additionally, one government house, one barracks, and one Redif warehouse were partially destroyed and damaged. Three telegraph offices were also partially destroyed and damaged.

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Furthermore, three baths were completely destroyed, two baths were partially destroyed, and one bath was damaged. In a letter to the newspaper dated 3 April, the residents of Malatya reported that the rains that caused the flooding were continuing, the weather was cold, poverty was prevalent, and the financial aid received was insufficient. It was reported that the earthquakes persisted but were inconsequential. Additionally, it was noted that two hills had collided in an area eight hours away from Malatya, resulting in the destruction of a village and its inhabitants .

The Hayrenik Newspaper (published in Istanbul between 1870 and 1896; published as a daily political and commercial newspaper between 1909 and 1910) recorded three more earthquakes on Sunday, 3 March 1893. A significant number of structures damaged in previous earthquakes were completely destroyed in this latest incident. A commission was sent to Hısn-ı Mansur to prepare a report. According to the report, 200 houses in 19 villages of Hısn-ı Mansur were destroyed, 99 people were killed and 7 people were injured. Most of the remaining structures were destroyed due to bad weather conditions. At the time of writing, there was no concrete information about the extent of the disaster. Bad weather conditions had closed roads and collapsed bridges, preventing the return of officials sent to various regions. Therefore, reliable data on the earthquake had not yet been obtained.

The tremors in Malatya and its surroundings continued. On 22 March, approximately forty residential buildings and a barn were completely destroyed by a severe earthquake in Hisn-i Mansur and three settlements affiliated with it, and in Husma (later the district of Samsat). No casualties were reported. 20,000 Turkish Liras were sent to the victims from Diyarbakır. As detailed in the report of the special commission established on the disasters caused by the 17 April Malatya earthquake, a total of 885 people died, 164 were injured, and 7,262 rooms and 2,719 houses were completely destroyed. A total of 10,020 animals were lost under the rubble. A total of 31 mosques were completely destroyed, 95 were partially destroyed, and 13 were partially damaged.

The Demet newspaper, published in Istanbul between 1866 and 1908, reported on 6 March 1893 that numerous buildings, including houses, had been destroyed in an incident in Hısn-ı Mansur. A total of 22 fatalities and 2 injuries were identified among the ruins. In Arga, the administrative centre of Akçadağ district, the vast majority of buildings were destroyed, and a number of animals were found among the ruins. In two villages situated on the mountainside, 10 villagers were entombed beneath the rubble and perished. In Kahta, the walls of three houses collapsed, the walls of several others were damaged, and 125 people, comprising both men and women, were killed. Additionally, 279 houses were rendered uninhabitable, and 1,106 animals in 16 villages perished. Upon learning of the earthquake, Sultan Abdulhamit II promptly ordered the mobilization of resources and the immediate deployment of tents. A total of 55,000 kurus in the province of Kharpert and 46,000 kurus in the province of Diyarbakır were collected as aid, with an additional 5,000 Liras provided by order of the Sultan.(Mildanoğlu, 2020)

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Assyrian Churches damaged by the earthquake and the problem of repairs

The Assyrian Jacobite Church, like many other structures in the city, was damaged by earthquakes in 1893 and 1904. The Assyrians were unable to mobilize the financial resources needed to repair their church, which was damaged in the 1904 earthquake and whose northern wall collapsed. Despite this, they applied to the Elazığ province for permission to demolish and repair the collapsed wall of the church the following summer. The request was made by the religious leader Matran (DH.MKT.998/48). 154 Liras were collected for the reconstruction of the Church of St. Peter and Paul, built in 1845. The church, which was in a state of disrepair, was 25 meters high, 15 meters wide and 12 meters high. One striking aspect of their petition was the claim that the disrepair of their church was hindering the congregation's ability to worship and that they were increasingly inclined to convert to Catholicism.

As a result, permission was granted in 1906 on the condition that the dimensions of the building were not exceeded. However, the dimensions of the new church differed from the dimensions of the 1845 building (ŞD. 1490/8; İ.AZN. 68/47; BEO. 2950/221180). The current dimensions of the church are 16 meters long and 12.5 meters wide. The relevant document is in the Ottoman Archives with the inscription İ.AZN. As seen in documents numbered ŞD.1490/8, İ.AZN.68/47 and BEO.2950/221180, the total amount of financial aid collected from sixty-four donors is 245 Lira. The person who donated the most is Şamun, son of Toros, son of Kargözoğlu, who donated 90 Lira. It is also noteworthy that there are a significant number of people with Armenian names or surnames in the donor list. Among these are Hacur, son of Yusuf Ağa; Pirades Barsum; Barsum, son of Merchant Manu; Barsum Veledi Bedo; Merchant İsador Makdis; and Bedros Veledi Yonan (İ.AZN. 68/47).

In April 1913, Assyrians living in the village of Venk, in the Taraksu district of Pütürge, submitted a petition for the reconstruction of their village church, which was fourteen meters long, eight meters wide and seven meters high. They cited the dilapidated condition of the church as the reason for the petition (MV. 233/60). In his petition, Assyrian Matran Abd Dunnur, the archbishop of Mamuret-ül Aziz and its surroundings, requested that the dilapidated church, which was 112 square meters in size, be renamed the Mar Eliyan/Mar Elbeyan Church. A total of 140 Assyrians resided in Venk and there were 39 households. The church, which was to be rebuilt for the local people to fulfil their religious duties, would be fourteen meters long, eight meters wide, and seven meters high on the aforementioned land. In addition, it was proposed to collect 13,594.60 Kuruş from the public through the state office (ŞD.1499/2). The government requested in its official letter that the nature of the land on which the church in the Venk/Vank village of the Taraksu district is located and the value of the proposed reconstruction should be investigated (ŞD. 1498/9). In the investigations conducted by the Taraksu District Director İbrahim Efendi and his delegation, a member of the Assembly Administration, it was determined that the value of the land on which the ruined church is located was 2,500 Kuruş. It was also determined that the building was old and leaned on a large rock on one side in the southeast of the village (ŞD. 1499/2). On May 2, 1914, the request of the Assyrians of the Vank/Venk village was approved. The Mor Petrus and Paul Church, located in the centre of Adıyaman and previously restored, was one of the religious structures damaged like many others in the 2023 earthquake.

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The repair of the telegraph building

After the 1906 earthquake, efforts were made to repair the damaged part of the telegraph office building. It is highly probable that this earthquake was the Elazığ earthquake that occurred at the same time. Despite all efforts to provide the necessary repairs, the building could not be repaired. An application was made to the Ministry of Post and Telegraph on 20 March 1909 for the repair of the Adıyaman telegraph office building that was damaged in the earthquake. The estimated cost of the repair was 5,880 Kuruş (DH.MKT. 2763/23; BEO.3520/263964; DH.MKT. 2779/94; ŞD.1161/45). On 12 January 1912, a 200-meter-long telegraph wire from the Adıyaman Telegraph Office had been stolen by two individuals whose identities were unknown. Despite the most meticulous investigation efforts, the identities of the perpetrators could not be determined (DH.İD.119/55). As previously mentioned, the damage to the telegraph building in the earthquake caused a disruption in communication with the central government, which unfortunately led to a delay in realizing the effects of the earthquake. In the 2023 earthquake, the widespread use of telephones for communication caused a temporary interruption in the flow of communication, which caused difficulties.

Similarly, the Adıyaman Government Building, which served as both a government and municipality building at the time, was also damaged by earthquakes. In 1905, a request for 503 Kuruş was made for the repair of the police department in this building (ML.EEM. 886/34). After the first tremors of the 2023 earthquake, the existing police station and Adıyaman municipality buildings were unfortunately demolished. The municipality moved to the section allocated to it in the existing governor's office building, while the police department is currently waiting for its own building to be completed, but it may move later.

Aid for the earthquake victims

During an earthquake, it is of great importance to ensure the safety and well-being of those who are outside or rescued, and those trapped under the rubble. In this context, it would be useful to conduct a comparative analysis of the relief efforts following the 2023 earthquake with those conducted in 1893. This may help to shed light on the historical and cultural evolution of procedures related to seismic events. On 5 March 5 1893, Elazığ Governor Enis began to collect aid from charitable individuals and authorities in the city centre and other districts that were not affected by the earthquake (BEO. 165/12324). On 8 March 1893, there were intense debates on finding the most appropriate method of providing aid to those affected by the earthquake emerged. Nevertheless, the extent of the damage caused by the earthquake remained unclear. However, aftershocks of the earthquake continued intermittently during this period (MV. 74/31). On 6 March 1893, Abdulhamid transferred 300 Lira from his personal account through the Ziraat Bank to provide aid to those affected by the earthquake (BEO. 166/12379). Later, Ottoman authorities continued to provide aid to those affected by the earthquake. On 8 March, a promissory note of 21,000 Kuruş was sent, marking the beginning of a series of aid initiatives (Y.PRK.UM.26/63). In the following period, the seriousness of the situation became apparent and necessitated the government's appeal for aid following the earthquake. The first aid shipments began shortly thereafter

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(Y.PRK.ŞH.4/23). In this context, aid was sent to Malatya from many parts of the country, especially from Trabzon, Manastır, Sakız and Jerusalem (DH.MKT.70/17; DH.MKT.60/35).

The 750,000 Kuruş collected in the aftermath of the Malatya earthquake was partially spent, resulting in a remaining balance of 540,000 Kuruş as of 4 September 1893. It was agreed that the remaining funds would be allocated to provide shelter and sustenance for the people of Malatya, Hısn-ı Mansur, and Besni, who were affected by the earthquake and faced the approaching winter.[3] A certain degree of ambiguity emerged in the subsequent period with regard to the precise destination of the funds collected. It would appear that the 376,871 kurus remaining in the aid funds resulting from the Malatya earthquake were initially intended for the repair of educational, religious, and community facilities in the Malatya region. However, on 5 September 1894, this decision was revised, and it was decided that the priority should be given to the repair of the houses of those who had been exposed and devastated by the earthquake (MV.76/10). This decision indicates that the state was willing to consider the needs of citizens above those of official institutions and places of worship. This situation also offers insights into why repairs to social institutions such as churches, mosques, and schools were delayed.

After the earthquake several faced with the difficulty of rebuilding their lives, and also suffered from food shortages. Traditionally, people stored wheat and other grains and foodstuffs in the basements of their homes to provide enough food for the winter months. With the collapse of the houses, foodstuffs were also buried under the rubble. As a result, the people of Adıyaman, who lost their homes in the earthquake, had difficulty accessing foodstuffs after the disaster. In addition to the tents distributed from the barracks, new tents and cash were requested to be sent to meet the needs of those who migrated to open areas and rural areas as a result of the earthquake. It was predicted that this would provide significant benefits for those affected by the earthquake. (BEO 2718; 203824; Ürkmez, 2021: 976-986). A similar scenario was experienced in the earthquake on 6 February 2023. Debris removal efforts were disrupted in the first two days due to adverse weather conditions, especially rainfall, low temperatures, and snowfall. Citizens were unable to enter their homes and had difficulty accessing food due to aftershocks during the first two days of the earthquake.

In the first correspondence about the earthquake in the Kâhta region, it was seen that there was no significant damage in the central Kâhta region, unlike the situation in Adıyaman. However, the extent of the damage in the villages could not be determined at that time (BEO.164/12244). According to the records kept by the officers sent from Malatya to Kâhta, in the telegram sent on 12 March 1893, it was reported that there were breaches in the walls of the central telegraph office and that the telegraph devices were moved to another location because the office was in a dangerous condition to live in. In the first assessment of the situation in Kâhta, it was seen that the walls of three houses had collapsed, and the walls of some houses were damaged. It was also understood that a significant amount of stone had been extracted from the castle and the mountainous area around it and brought to the centre. Although it is pleasing that there was no loss of life in the centre of Kahta, it was understood that 125 people were trapped under the rubble, 279 houses were destroyed, and 1,106 animals died in 16 villages (Y.A.HUS. 271/46; Ürkmez, 2021: 976).

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In the initial period following the earthquake at 04:17 in 2023, it was difficult to maintain telephone and other communication lines with the outside world. However, as the morning fog gradually cleared and the surroundings became brighter, the full extent of the destruction became apparent. The situation was difficult, and the most urgent concerns were the provision of food, drinking water, and other basic needs. The transportation of the injured to medical facilities was hampered by the presence of high-rise buildings along the primary exit routes. Regrettably, precipitation in the form of rain and snow added to the overall weight of the rubble, thus making the situation worse for those trapped under it. The following day, the weather worsened further, with colder temperatures and frost reducing the chances of survival for those who were trapped under the rubble and leading to an unfortunate increase in the mortality rate. Unfortunately, Adıyaman province did not receive the attention it deserved from the authorities at a time when the country was dealing with other provinces experiencing earthquakes. In light of the data mentioned above, it seems reasonable to assume that the negative effects of the earthquake in the Ottoman period were also reflected in the 2023 earthquake.

In the first period following the Malatya earthquake, the Ottoman Empire did not keep comprehensive records of the distribution and recipients of aid. This lack of transparency continued until August. On 3 August 1893, records were requested detailing the expenditure of aid provided. DH.MKT.124/31 (3 August 1893).

After the 2023 earthquake, no such records were initially kept due to the extensive damage. Indeed, in the first period following the earthquake, the humanitarian aid was distributed without any clear criteria or targeting leading to a misallocation of resources. Later, efforts were made to organize aid distribution and to establish some order to take advantage of the opportunities provided by human resources and technology. From the perspective of someone who lived in a region exposed to seismic activity and witnessed the earthquake, one of the most significant challenges was the scarcity of food and other essential supplies for the personnel sent to the area. As a result, the personnel in question had to use the supplies sent to the earthquake zone, which led to the waste of these resources. In such emergencies and disasters, it would be more appropriate for the relevant personnel to be equipped with their own food and shelter materials. The Turkish Armed Forces have been particularly well-equipped and prepared to provide shelter compared to other official and voluntary organizations.

Building control housing problem overview

The people of the region felt the effects of the 1893 earthquake for a long time, and the deficiencies could not be repaired. In particular, the damage to houses caused great difficulties for the inhabitants in terms of shelter. This situation preoccupied the authorities for a long time, and on 5 September 1894, it was requested that the remaining part of the aid money received for the earthquake be used for the repair of the dwellings (MV.81/37, 5 September 1894). After the earthquake, the Ottoman Empire asked the municipalities to check the buildings and houses that were in danger of collapsing. This was because in July 1893, a wedding house collapsed

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in Adıyaman and a church and an inn suddenly collapsed in Malatya/Arapkir, killing people under the rubble (ŞD.2618/41) (18 July 1893). After this date and order, it is understood that the control and licensing of buildings in the cities should be controlled by the municipalities. From the Republican period until the 2023 earthquake, there have been many reports about the lack of licenses in many collapsed buildings and the lack of building inspections by the municipalities. This situation is the reason for the collapse of many buildings during earthquakes. The 2023 earthquake also revealed this reality in Adıyaman.

The city hospital, located at one end of the city, was rendered inaccessible by the collapse of residential buildings on the main roads affected by the earthquake. As a result, a significant number of people in need of medical care were unable to receive the necessary care. In the relatively short time since the earthquake, the full extent of the damage has become unclear due to the ongoing effects of the seismic event. Contrary to the previous decision that buildings should be four or five stories high due to the liquefaction of the city's ground and the liquefaction of earthquake fault lines, the owners of buildings on the boulevard, and especially those who own high-rise apartments, ignored this situation and tried to return to their previous positions. Indeed, a significant number of those who attended the meeting on November 23, 2002, when Mehmet Özhaseki, Minister of Environment and Urbanization of the Republic of Türkiye, expressed his concern about the earthquake, expressed a desire to build high-rise buildings outside the city along the road leading to the hospital. At that very moment, the 5.2 magnitude earthquake caused widespread panic. (Cumhuriyet, 23 November 2023, 1)

Despite the earthquake warning, however, the property owners insisted on requesting higher floors. As a result, the restriction on the number of floors in existing buildings was lifted in order to reduce the devastating effects of the earthquake. However, the aim of the numerous meetings attended by the Minister and many bureaucrats was to ensure that the buildings in the city were earthquake-resistant and to minimize the loss of life in the event of an earthquake. Similarly, prior to the 1 March 2023 Adıyaman mayoral election, the current Mayor Dr Süleyman Kılıç and the later elected Mayor Abdurrahman Tutdere argued that the number of floors permitted in Adıyaman Municipality's zoning plans and projects should be limited to five and that these plans should be revised accordingly. The fact that both mayors considered the concerns of the voters, and the influence of their supporters meant that the creation of a new city zoning plan was prevented. This situation shows the prioritization of political interests over the value of human life. This situation points out the potential for the emergence of significant difficulties and psychological distress in the city and its development in the coming years.

As in 1893, the 2023 earthquake caused extensive damage to housing, making it uninhabitable. In the early stages of the earthquake, the state tried to solve the housing crisis by distributing tents to the affected population, similar to what the Ottoman Empire did. However, this temporary measure was not enough to meet the needs of those in need. As a result, container houses, which were more durable than tents, were built in suitable parts of the city, and small towns were established. Infrastructure such as electricity, sewage, and water were provided in these small container cities. Those who had financial means and

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property in the form of vineyard houses took shelter in these structures. Similarly, those who had houses or relatives in the village took shelter in single-story houses there. The earthquake caused a partial migration from urban areas to rural areas to some extent. In urban areas, the government distributed social assistance cards to every person who lost their residence outside the designated container cities. For those whose houses were destroyed or significantly damaged, the state provided 15,000 Liras for moving expenses in the first year and 5,000 Liras for rental expenses.

Later, the rent allowance was increased to 7,500 TL. In addition, a financing mechanism was established for the reconstruction of the demolished houses, consisting of 750,000 grants and 750,000 loans. In this sense, it can be argued that the state is trying to solve the housing problem by learning from past experiences and taking responsibility as well as aiding to meet the housing needs of the people. However, the ownership and inheritance of the houses to be rebuilt on site continues to be a significant point of contention in the wider society. In addition, the high wage expectations of personnel working in repair and construction activities in the earthquake-affected areas, combined with the shortage of qualified construction workers, contribute to the housing-related complaints of those affected by the earthquake.

Conclusion

The magnitude and destructive power of the two earthquakes in Maraş on 6 February 2023 are very similar to the 1893 earthquake in terms of their effects and the extent of the damage they caused. Like the 1893 earthquake, the 6 February 2023 earthquake also resulted in the collapse of the municipality building. Following the earthquake, a series of other disasters occurred in the region, and the people suffered from significant losses. The practice of lifting or postponing taxes after natural disasters, which has been applied by states throughout history, was implemented once again in the 2023 earthquake. Following the earthquake, humanitarian aid was mobilized from the Balkans, Syria, Palestine, and the Ottoman province of Basra and sent to the affected people. Minority and missionary groups also played a role in these relief efforts. Following the 2023 earthquake, people from all over the world flocked to the affected region, offered aid, and provided large amounts of aid, especially food. Some groups, who had previously demonstrated a consistent and sensitive approach to solidarity and assistance, moved away from these principles during the events.

Among the casualties of the earthquake were the young athletes from the Turkish Republic of Northern Cyprus (TRNC) who were visiting the city. The deaths of the young TRNC athletes attracted the attention of the national and international community to the earthquake and Adıyaman. Furthermore, it demonstrated the detrimental effects of undertaking building renovations without due consideration of the pertinent zoning plans.

As was the case on 2 March 1893, the rain that fell after the earthquake negatively affecting the rescue efforts and causing several earthquake victims remain trapped under the rubble. Unfortunately, state institutions were late in realizing the situation in Adıyaman due to the conditions they were in. Indeed, a similar scenario occurred after the 6 February earthquake, and the true extent of the destruction only became apparent a few days later.

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Unlike the situation in other provinces, AFAD officials were only able to reach Adıyaman at around 8 a.m. the next day. During this time, people who could not enter their homes tried to keep warm by burning the rubble and trying to rescue their relatives who were trapped under the rubble. In addition, the earthquake caused damage in the provinces surrounding Adıyaman, and the deterioration of roads and disruption of transportation also had a significant impact.

During this period, the earthquake caused significant damage to the city's infrastructure, and basic services such as bakeries were disrupted due to the devastating effects of the earthquake. This situation caused significant difficulties for the city in terms of food security. As a result, the lack of access to necessities such as bread and water became a significant challenge following the 2023 earthquake. In order to prevent such challenges in the future, it would be beneficial to make a water well or tank mandatory at each site. Bakeries should be located in pre-determined locations to provide a source of bread in emergencies. Finally, to meet the need for sanitation and prevent the spread of diseases, common toilet facilities should be built in the garden areas of site-type settlements.

Adverse weather conditions and the subsequent frost caused the deaths of those trapped under the rubble; this fate is reminiscent of those who lost their lives in similar conditions 130 years ago. It has been claimed that the AFAD centre in the region was also affected by these deficiencies and failures and lost some of its personnel in the earthquake. However, the unpreparedness of state institutions was as effective as the severity of the earthquake in these failures. Indeed, this situation became concrete when the President Recep Tayyip Erdoğan apologized to the people of Adıyaman on 27 February. It was announced in television broadcasts that aid programs would be implemented to repair the damage caused by the earthquake and to deliver aid to the affected people. A large number of ministers, governors and district governors were assigned to provide aid to those affected by the earthquake. However, the magnitude of the earthquake and the wideness of the affected area posed significant challenges for the delivery of aid and reconstruction efforts. An examination of the consequences of both earthquakes revealed that the most important triggering factors were the poor quality of construction materials and the lack of effective coordination in the disaster area. An examination of seismic events occurring in the vicinity of Adıyaman reveals a striking similarity in their physical effects. The combined effects of human negligence and the destructive forces of nature have served to exacerbate these negative outcomes.

The earthquakes of 1839 and 2023 caused great destruction and loss of life in Adıyaman and its surroundings, once again demonstrating the region's vulnerability to seismic risks. The difficulties experienced following the earthquakes and the disruptions in relief efforts have highlighted the need for better planning and preparation to cope with similar disasters in the future. In general, it is predicted that seismic events occurring at different times will have different intensities and destructive effects due to temporal and technological differences. However, the analysis of the data related to the earthquakes in question revealed that there was very little change other than temporal and technological differences.

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The architectural style commonly seen in Adıyaman during the Ottoman period was characterized by single-story buildings with clay roofs. While technical deficiencies negatively affected rescue efforts, the prevalence of multi-story, reinforced concrete buildings and construction errors have similarly hindered the rescue process. In both historical periods, the limitations of human capacity and the general characteristics of the building materials have been the most important factors resulting in the inability to withstand the destructive forces of nature. Despite the constant recurrence of earthquakes throughout history in our country, we observed that no lessons have been learned from these events and no preparations have been made. The country and its people have, in a sense, gotten used to earthquakes and accepted them as a natural phenomenon. As a result, the society was caught unprepared by the sudden and severe earthquake in 2023. The data presented in this study clearly demonstrates this situation and is important in terms of showing that the society in question lacks an earthquake culture despite experiencing dozens of earthquakes.

Endnotes

1 The number of wounded in these documents is given differently by Naim Ürkmez in his study.

2 It was previously thought that the mosque could be repaired with the help of the public. However, after further investigations, it was realised that the public would not be able to collect this amount. See. BEO.565/42312. In the previous pages, it was stated that this mosque was called Alaüddevle Mosque. However, it is seen that it is also referred to as Sultan Alaaddin Mosque in recent documents.

3 The minaret of Adıyaman Ulu Cami, which was repaired in 1832, was repaired by Hacı Molla.

Research and publication ethics statement: This article constitutes an original research paper based on original data. It has neither been published previously nor submitted for publication elsewhere. The author has adhered to ethical principles and guidelines throughout the research process.

Authors' contributions: The article is authored solely by one individual.

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