

行動分析を通して見た伝統的農家の空間特性に関する日本とトルコ  
の比較研究

-福井県と東黒海地方のケーススタディ-

**Comparative Study on Spatial Characteristics of Traditional  
Farmhouses in Japan and Turkey through Behaviour Analysis**

**-Case Studies of Fukui Prefecture and Eastern Black Sea Region-**

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## INTRODUCTION

This study aims to make a comparative research of the farmhouses of the Japanese people who inherited sedentary life from prehistoric times and Turkish people coming from a nomadic way of life focusing on environment-behaviour analysis. Thus, it aims to investigate the principles that form spatial characteristics of the dwellings of two cultures’.

Minka, literally mean “house of the people”, are the traditional houses of the common people from premodern past (before the Meiji Period) in rural Japan. Minka form derives from the origins deep in Japan’s prehistoric past. In the Japanese archipelago, where different climatic zones extending from north to south; minka also show regional changes according to their geographical and climatic conditions. Minka are generally divided into four: Houses of the plain as *nōka* (farmhouse), houses in towns as *machiya* (town house), houses on the coast as *gyōka* (fishermen’s dwellings) and houses in mountainous districts as *sanka* (mountain dwellings).

On the other hand, the Turkish House has differentiated according to its region. Turkish people built their houses according to the existing material in nature in their region. Therefore, regional material differences were observed. While wood is the main material in North Anatolia, stone is widely used in East Anatolia. Timber, adobe and stone were mixed in Eastern Anatolia. Stone and timber were used in southern and south-western Anatolia.

In the case of Japan, farmhouses differentiates depending on the region and the occupation, there is a common principles seen in the plan typology. The same is valid for the Turkish House in Anatolia. By investigating the needs and behaviours of both countries' homes, it aims to gain an insight into the basic nature of shelter and dwelling and relation with the two culture’s origins.

Through seeing other ways of doing things, we are made aware that there are other ways, that our way may be peculiar rather than inevitable, and that our values are neither the only ones, nor the norm. Seeing other methods helps us to discover the distinctiveness of our own. Comparisons of this type also make us aware of the problem of constancy and change.<sup>1</sup>

### 1 Purpose of the Study

The purpose of this study is to discover the spatial characteristics of the traditional farmhouses of Japan and Turkey and to make a comparative study through the behaviour analysis.

To accomplish this purpose, the study is carried out in three chapters. The first chapter of this study aims to clarify the spatial characteristics of traditional farmhouses of Japan focusing on Fukui Prefecture. The spatial characteristics of the farmhouses that is to say, geographical environment, settlement, and spatial organization are correlated with basic behaviours, derivative behaviours (instrumental behaviour and united behaviour) and recreation. These behaviours related with spaces were analysed and studied in detail. The second chapter aims to clarify the spatial characteristics of traditional farmhouses of Turkey focusing on Eastern Black Sea Region with the same analysis likewise Chapter 1. The third chapter compares the spatial characteristics of traditional farmhouses of Japan and Turkey.

### 2 Significance of the Study

This study gets its first motive from the previous study titled “A Study of Kyomachiya in Comparison with Traditional Safranbolu House”.<sup>2</sup> In the study, the spatial organization of the townhouses of Kyoto, Japan and Safranbolu, Turkey are examined through the way of life and religio-cultural norms. While the kyomachiya embodies both mercantile and dwelling function, the Safranbolu House is used just as a dwelling. For the next study, it is aimed to make functions of the dwellings similar for the case studies.

In this study, due to their climatic similarities, traditional farmhouse examples are chosen from the mountainous settlements of Fukui Prefecture, Japan and Eastern Black Sea Region, Turkey. The traditional farmhouses, which are chosen for the case study from both countries, embodies same dwelling and agriculture functions. This paper attempts to grasp the relationship between space and behaviour corresponding to the two major lifestyles of humankind, permanent residents and nomads, by clarifying the spatial characteristics of traditional farmhouses in rural Japan and Turkey. It is of great significance in the field of architecture.

The study aims to investigate geographic environment, settlement pattern and spatial organization of the traditional farmhouses of each countries and conduct a comparative study based on the environment-behaviour analysis.

Vernacular houses dealing with agriculture in rural areas in Japan are referred as “nōka”. The nōka word refers as ‘farmhouse’ in English. In order to emphasize the production behaviour of houses, these houses identified as farmhouse throughout the research.

One of the most distinctive characteristics of each country is that Japan has a permanent settlement and Turkey’s root is coming from a nomadic way of life. In this study, it also aims to investigate the spatial organization of the farmhouses of the two country with different cultural backgrounds.

The significance of this study comparing to other studies is that the case studies are chosen from the rural areas with climatic similar regions, and the farmhouses still preserve their original location. The geographic environment and behaviour analysis, examples that are more specific are chosen, on-site observations and interviews with the households are conducted.



Figure I- 1 For the comparative case study, Fukui Prefecture from Japan and Eastern Black Sea Region from Turkey has been selected.

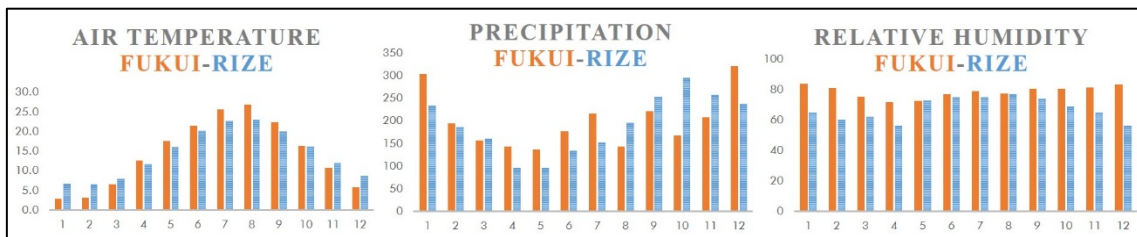


Figure I- 2 Selected regions show similar climatic characteristics. Monthly average of air temperature, precipitation and relative humidity of Fukui City and Rize City are depicted in the diagram.<sup>3-4-5-6</sup>

### 3 Research Methodology

This chapter provides an explanation about the research methodology, consisting of structure of the research and data collection.



### 3.1. Structure of the Research

The structure of the research was produced based on the article titled “Kankyō no Kōsei Yōso / Environmental Components” by Professor Shigeyuki Okazaki, 1969.<sup>7</sup> In the article, researchers and experts from different branches come together and propose a table, in other words a systematic analysis method for Expo’70 Commemorative Park regional planning in Osaka. This systematic analysis attempts to classify the environment related to behaviour and further classify it in relation to each behaviour. (Table 1)

It was decided to employ this systematic analysis table, which consists of behaviour and environment axis, as a basis for this research. A new systematic analysis table based from the previous table formed in order to conduct a comparative study of traditional farmhouses. In the new table composed of “behaviour and environment” axis, “basic behaviours”, “derivative behaviours (instrumental behaviours and united behaviours)” and “recreation” are included under the main “behaviour” title. Another main title “environment” includes “geographic environment”, “settlement”, and “spatial organization” of the traditional farmhouses.

As it will mentioned in (3.2 Data Collection), the data collected as a result of literature review, on-site visits and interviews were described in Chapter 1 and Chapter 2 by sketches on photographs. And the data provided and explained in detail were summarized at the end of each chapter by systematic analysis table.

### 3.2. Data Collection

The data collection of the thesis is divided into two based on literature review and field research.

For Chapter 1, within the scope of the literature review, theses, articles and books published in English and Japanese were utilized. Photographs and written texts describing living in traditional Japanese farmhouses were collected. The technical drawings of the farmhouses were obtained from the construction reports.

Within the scope of field research, two traditional farmhouses which still remains in their original location and restored to their original state were chosen. The selected farmhouses are Horiguchi House and Tsubokawa House, which were designated as Important Cultural Property in 1972 and 1978 respectively. Field researches were carried out under the supervision of Professor Uyo Fukui. The relationship with the context of the farmhouses was examined. The existing detached buildings were measured and added to drawings obtained from construction reports. For the 2.1 Geographic Environment and 2.2 Settlement Pattern in Chapter 1, maps were prepared from The Geospatial Information Authority of Japan (GSI) to understand the relation of the houses with their context. Interviews were held with Masumi Tsubokawa and Kazuyoshi Horiguchi, the last generation of the selected farmhouses. Within the scope of the interview, information concerning where and how the “basic behaviours”, “derivative behaviours (instrumental behaviours and united behaviours)” and “recreation” correlated with geographic environment, settlement and spatial organization was obtained. The obtained information from data collection and interviews are described with texts and sketches Chapter 1.2 Implementation of Behaviour Analysis on Traditional Farmhouses in Fukui Prefecture.

(In the rest of the study, Horiguchi House will referred as JH 1 and Tsubokawa House as JH 2. Field research and interview dates are added below and manuscripts of the interviews are attached in the Appendices part.)

Fukui Prefecture, Japan

**JH 1: Horiguchi House**

*Interviewee:* Kazuyoshi Horiguchi

*House Location:* 32-17 Inari, Ikeda, Imadate District, Fukui 910-2512

8 August 2019 – Field Research

14 September 2019 – Field Research

**JH 2: Tsubokawa House (Senko no Ie)**

*Interviewee:* Masumi Tsubokawa

*House Location:* 30-11 Maruokacho Kamitakeda, Sakai, Fukui 910-0205

8 August 2019 – Field Research

13 September 2019 – Field Research

30 September 2019, 23:34-23:50 – Phone Call

14 October 2019 – Phone Call

29 November 2019 – Field Research



Figure I- 3 Horiguchi House (JH 1) from Fukui Prefecture is shown.

Figure I- 4 Tsubokawa House (JH 2) from Fukui Prefecture is shown.

For Chapter 2, theses, articles and books published in English and Turkish were utilized within the scope of the literature review. Photographs and written texts describing living in traditional Turkish farmhouses were collected.

Within the scope of field research, four traditional farmhouses were selected. The selected houses are Ahmet Onat House, Mithat Sezgin House, Kadir Yılmaz House and Şerif Reyhan House from Eastern Black Sea Region. It was taken great care to select traditional farmhouses remain in their original state substantially. However, the time for the research's Turkey part was limited that some changes were observed in the selected houses with their original state. The restitution drawings of Mithat Sezgin House and Şerif Reyhan House were obtained from the architectural offices.

The relation with the context of the farmhouses was examined. Ahmet Onat House and Kadir Yılmaz House were measured and plan drawings, and sections were prepared during the field research.

For the 2.1 Geographic Environment and 2.2 Settlement Pattern in Chapter 2, maps with contour lines were prepared using Google Earth plug-in of Sketchup 2019 software to understand the relation of the houses with their context. Interviews were held with Ahmet Onat, Mithat and Gülika Sezgin, Nazife

Yılmaz and Kadir Yılmaz who are living currently in the selected houses and Süleyman Reyhan who is one of the last heir of the house. Within the scope of the interview, information concerning where and how the “basic behaviours”, “derivative behaviours (instrumental behaviours and united behaviours)” and “recreation” correlated with geographic environment, settlement and spatial organization was obtained. The obtained information from data collection and interviews are described with texts and sketches in Chapter 2.2 Implementation of Behaviour Analysis on Traditional Farmhouses in Eastern Black Sea Region.

(In the rest of the study, Ahmet Onat House will referred as TH 1 and Mithat Sezgin House as TH 2, Kadir Yılmaz House as TH 3 and Şerif Reyhan House as TH 4. Field research and interview dates are added below and manuscripts of the interviews are attached in the Appendices part.)

#### Eastern Black Sea Region, Turkey

##### ***TH 1: Ahmet Onat House***

*Interviewee:* Ahmet Onat

*Location:* Filaklar District, Uzungöl, Trabzon

23 April 2019, 11:32-14:36 – Field Research

29 January 2020, 10:59-11:05 – Phone call

25 April 2020, 21:53-22:01– Phone call

##### ***TH 2: Mithat Sezgin House***

*Interviewee:* Mithat Sezgin

*Location:* Ortayol Village, Pazar, Rize

20 April 2019, 11:00-13:26 – Field Research

10 June 2019 – Sns

28 October 2019 – Sns

27 December 2019 – Sns

20 February 2020 – Sns

21 February 2020 – Sns

##### ***TH 3: Kadir Yılmaz House***

*Interviewee:* Nazife Yılmaz and Kadir Yılmaz

*Location:* Aşağışimşirli Village, Çamlıhemşin, Rize

17 April 2019, 12:45-18:20 – Field Research

##### ***TH 4: Şerif Reyhan House***

*Interviewee:* Süleyman Reyhan

*Location:* Yukarı Çamlıca Village, Çamlıhemşin, Rize

18 April 2019, 14:23-16:23 – Field Research



Figure I- 5 Ahmet Onat House (TH 1) from Trabzon, Eastern Black Sea Region is shown.



Figure I- 6 Mithat Sezgin House (TH 2) from Rize, Eastern Black Sea Region is shown.



Figure I- 7 Kadir Yılmaz House (TH 3) from Rize, Eastern Black Sea Region is shown.



Figure I- 8 Süleyman Reyhan House (TH 4) from Rize, Eastern Black Sea Region is shown.

#### 4 Review of Related Literature

This chapter provides information on literature review of the study in three parts: About traditional farmhouses in Fukui Prefecture, about traditional farmhouses in Eastern Black Sea Region and about comparative studies focusing on traditional houses of Japan and Turkey.

##### 4.1 About Traditional Farmhouses in Fukui Prefecture

"Japan's Folk Architecture: Traditional Thatched Farmhouses", written by Chūji Kawashima in 1986<sup>8</sup>, is the first English source written on the traditional farmhouses of Japan. In the book, the basic features of traditional farmhouses, such as material and evolution of floor plan, the structure of the farmhouses and regional differences of farmhouses throughout Japan comprehensively addressed.

The book titled “日本人のすまい - 住居と生活の歴史 / Nihonjin no Sumai - Jūkyō to Seikatsu no Rekishi” (Living of Japanese People – The History of Dwelling and Living) by Kazuya Inaba and Shigenobu Nakayama (1983)<sup>9</sup> describes how Japanese dwelling and life have changed from prehistory to the present age by relating the social structure and technology of each era, and contrasting the upper class with the common class with drawings.

In the two books titled “写真ものがたり-昭和の暮らし 1 - 農村 / Shashin Monogatari - Shōwa no Kurashi 1 – Nōson” (Stories with Photographs - Showa Period Life 1 – Farm Village)<sup>10</sup> and “写真ものがたり-昭和の暮らし 2 - 山村 / Shashin Monogatari - Shōwa no Kurashi 2 – Sanson” ((Stories with Photographs - Showa Period Life 2 – Mountain Village)<sup>11</sup> by Isao Sutō (2004), the author compiles photographs taken during the Shōwa Period. The photographs reflect the traditional life in farmhouses of Japanese people in the rural side during the Showa Era.

“Suye Mura – A Japanese Village” by John F. Embree (1939)<sup>12</sup> and “Village Japan” by Richard K. Beardsley, John W. Hall and Robert E. Ward (1959)<sup>13</sup> are the studies of a typical rural community with a traditional life- a rice growing village with silkworms as a secondary source of income. These studies embrace village organization, the family and household, classes and associations, religion, economics, and the life history of the individual.

#### **4.2 About Traditional Farmhouses in Eastern Black Sea Region**

In his study entitled “Köyde Mimari Doğu Karadeniz / Village Architecture in the Eastern Black Sea Region”, Orhan Özgüner<sup>14</sup> first discussed the settlement features of the Eastern Black Sea Region, the relationship of the house with the context, the development of the traditional house plans, the material and structural features of the traditional houses.

In the PhD dissertation titled “Biçimlendiren Etkenler Açısından Doğu Karadeniz Kırsal Kesiminde Geleneksel Evlerin Yapı Özellikleri / Building Characteristics of the Traditional Houses in Respect to the Shaping Factors at Eastern Black Sea Region” by Mustafa Reşat Sümerkan (1990)<sup>15</sup>, can be called as the most comprehensive case study conducted throughout the whole Eastern Black Sea Region. The settlement features, physical properties, and structural features of the traditional village houses selected from the axles determined in the region examined in detail.

The article titled “Doğu Karadeniz Köy Evlerinde Aşhane Mekanı Üzerine Notlar / Notes on Space Aşhane the Eastern Black Sea Village Houses” by Mustafa Reşat Sümerkan (2015)<sup>16</sup>, the author deals with the function, position in the plan, structural features, the equipment and the traditions of the aşhane space in the Eastern Black Sea Region comprehensively.

#### **4.3 About Comparative Studies Focusing on Traditional Houses of Japan and Turkey**

Although there are not many examples on comparative studies between the two countries’ architecture, the first comparative study conducted belongs to Tatsuya Yamamoto (1989)’s master thesis “Geleneksel Türk ve Japon Evlerinin Mekansal ve Yapısal Açından Karşılaştırılması ve Koruma Yöntemlerinin İncelenmesi / Comparison of Traditional Turkish and Japanese Houses from Spatial and Structural Aspects and Investigation of Conservation Methods”.<sup>17</sup> In his study, he examines and compares the structural and spatial organization of the Turk House with sofa space and the townhouses and farmhouses of Japan through plan diagrams, and discusses protection methods.

Satsuki Matsushita makes a comparative study selecting case study examples from Safranbolu Town Houses/Turkey and Gokayama Houses/Japan focusing on structural orders in his master thesis “Comparative Study of the Structure of Traditional Timber Housing in Turkey and Japan”.<sup>18</sup>

Murat Dündar, (2011)’s article “A Comparative Study on Conceptual Similarity and Differences between Traditional Houses of Japan and Turkey”<sup>19</sup> makes a conceptual analysis of the rooms of traditional residential architectures of Japan and Turkey in order to find out and compare cultural reflections of Turkish and Japanese ways of life on their own houses.



Table I- 1. Behaviour x Environment List from “Environmental Components” (Kankyō no kousei youso) article by Shigeyuki Okazaki, 1969.<sup>20</sup>

環境 (environment)			ちりてきかんきょう 地理的環境 (geographical environment)	がいめんてきぶんか 外面的文化 (external culture)		ないめんてきぶんか 内面的文化 (inner culture)				
						かちたいけい 価値体系 (value system)			ちしきたいけい 知識体系 (knowledge system)	
こうどう 行動 (behaviour)				そうち しよさい 装置・諸材 (equipment) .(various materials)	しゅうだん 集団 (group, mass)	きはん 規範 (norm, model)	しゅうきょう 宗教 (religion)	げいじゅつ 芸術 (art)	ちしき 知識 (knowledge)	
こうどう 行動に関係しない前提的段階 (premise steps not related to behavior)			気候-きこう (climate) 地形-ちけい (topography) 地質-ちしつ (geological features) 鉱物-こうぶつ (mineral) 水 (water) 海 (sea) 植物 (vegetation) 動物 (animal) 自然災害 (natural disaster) 虫害-ちゅうがい (insect damage)		そうじんこう 総人口 (total population)				りがく 理学 (physical science) しぜんちりがく 自然地理学 (physical geography) てんもんがく 天文学 (astronomy) きしやうがく 気象学 (meteorology)	
きほん 基本的行動 (basic behaviours)			食物 (food) 空気 (oxygen) 日光 (sunlight) 水 (water) 水とおと音 (sound)	住宅 保健所 病院 衣料 家具	かぞく 家族 (family) しんぞく 親族 (kinship)	けっこんしき 結婚式 (wedding) みんぽう 民法 (civil code) そうしき 葬式 (funeral) かぞく せいど 家族制度 (family system) おやこうこう 親孝行 (aileye saygi)			いがく 医学 (medical science)	
派生的行動 (derivative behaviour)	手段的行動 (instrumental behaviour)	けいざい 経済 (economy)	ちかしげん 地下資源 (underground resources) すいさんしげん 水産資源 (fisheries resources) さんりん 山林 (mountain forest) ぎょじょう 漁場 (permitted fishing zone)	のうち 農地 (agricultural land) のうぎようしせつ 農業施設 (agriculture institution) のうさくぶつ 農作物 (agricultural produce) ひりよう 肥料 (manure) こうじよう 工場 (factory) きかい 機械 (machine) せいひん 製品 (manufactured goods) しょうぎようしせつ 商業施設 (business facility) はつでんしよ 発電所 (power plant) すいさんぶつ 水産物 (marine products) ぎょうじようしせつ 漁場施設 (fishing zone facility) りんぎようしせつ 林業施設 (forestry facility) りんさんぶつ 林産物 (forest products) こうぶつ 鉱物 (mineral)	しゅうぎょうじんこう 就業人口 (work force) さんべつじんこう 産別人口 (industrial union population) ろうそ 労組 (labor union)	けいざいせいど 経済制度 (economic system)  にゅうしゃしき 入社式 (company welcoming)  きんべん 勤勉 (diligent)  らく 楽あれば苦あり (there is no pleasure without pain)			けいざいがく 経済学 (economics)  こうぎょうぎじゅつ 工業技術 (industrial technology)  こうがく 工学 (engineering)  のうぎょうぎじゅつ 農業技術 (farming techniques)  のうがく 農学 (farming)	
		きょういく 教育 (education)		ようちえん 幼稚園 (kindergarten) がっこう 学校 (school) としよかん 図書館 (library) きょうざい 教材 (teaching materials)	がくせい 学生 (student) きょうし 教師 (teacher)	にゅうがくしき 入学式 (school entrance ceremony) きょういくせいど 教育制度 (educational system)			きょういくがく 教育学 (pedagogy, education)	
		せいじ 政治 (politics) しゃかい 社会 (society)		ぎょうせいしせつ 行政施設 (administrative facility) しほうしせつ 司法施設 (judiciary facility) ふくししせつ 福祉施設 (social security facility)	けきだん 政党 (political party) こっか 国家 (state) せいふ 政府 (government) ぐんたい 軍隊 (armed forces) ちほうじちたい 地方自治体 (local government)	長いものにはまかれろ 仁義 (humanity & justice) ぎょうせいせいど 行政制度 (administration system)			せいじがく 政治学 (political science) しゃかいがく 社会学 (sociology)	
	統合的行動 (unified behaviour)	しゅうきょう 宗教 (religion)		きょうかい 教会 (church) てら 寺 (temple) じんじゃ 神社 (shrine) せいてん 聖典 (holy book) ぼち 墓地 (cemetery) せいち 聖地 (holy land)	しゅうは 宗派 (sect, school of Buddhism)	じゅじゅつ 呪術 (magic) きとう 祈祷 (exorcism)	せいなるもの 聖なるもの (holy things) ぎしき 儀式 (ceremony) しんこう 信仰 (faith)		しんびてきかち 審美的価値 (aesthetic value) げいじゅつさくひん 芸術作品 (art products)	しん わ 神話 (mythology) しんがく 神学 (theology) ごくらく 極楽 (pure land)
		げいじゅつ 芸術 (art)		びじゅつかん 美術館 (art museum) がらう 画廊 (art gallery) はくぶつかん 博物館 (museum) おんがくどう 音楽堂 (concert hall)	げきだん 劇団 (theatrical company)	びじゅつようしき 美術様式 (art style)		しんびてきかち 審美的価値 (aesthetic value) げいじゅつさくひん 芸術作品 (art products)	びがく 美学 (aesthetics)	
		がくもん 学問 (science)		けんきゅうしよ 研究所 (research establishment)	けんきゅう 研究グループ (research team)	がくふう 学風 (academic traditions, method of study)			てつがく 哲学 (philosophy) すうがく 数学 (maths)	
	でんたつてき 伝達の行動 (transmissional behaviour)			こうつう (こうつう) 通信施設 (つうしんしせつ) 交通機関 (こうつうきかん) 貨幣 (かへい) 流通施設 (りゅうつうしせつ) 貨物港 (かもつこう) 駅 新聞	(traffic) (communication facilities) (transportation facilities) (money, currency) (distribution facility) (yuk limani)	しちやうしゃ 視聴者 (audience) しんぶんしゃ 新聞社 (newspaper company) つうきんじんこう 通勤人口 (commuting population)	こうつうきそく 交通規則 (traffic rules)  でんしんでんわほう 電信電話法 (telegraph telephone law)			げんご 言語 (language) こうつうこうがく 交通工学 (transport engineering) じょうほうりろん 情報理論 (information theory) いんさつじゅつ 印刷術 (printing art) こうかいじゅつ 航海術 (seamanship)
あそび (recreation)			自然公園 (nature park)	がんぐ 玩具 (toy) ごらくしせつ 娯楽施設 (amusement facilities)  こうえん 公園 (park) かんこうち 観光地 (sightseeing area)	クラブ	よいご 宵越しの金 (spending a day's revenue within the day)  かんこう 観光ブーム				



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## CHAPTER 1 Spatial Characteristics of Traditional Farmhouses in Fukui Prefecture based on Behaviours

### 1 Architectural Characteristics of Traditional Farmhouses in Japan and Fukui Prefecture

Minka are traditional houses of the common people of Japan. Design of the minka are related to the climate and topography of each region, occupation and social status of the house owners. In this chapter, the architectural characteristics of farmhouses in Japan and Fukui Prefecture are described briefly.

#### a. Architectural Characteristics of Traditional Farmhouses in Japan

Japan is an island country located in East Asia with the Pacific Ocean to the east and the Japan Sea to the west. Due to the mountain ranges called the Japanese Alps lying along parallel to the coast, climate differences are observed in the regions of Japan seaside and Pacific side of the country.

During summer, the cool and moist south-east wind blows from the Pacific Ocean to Eurasian Continent. Those cool and moist south-east winds bring cloudy and rainy conditions to the Pacific side of Japan, and dry wind and sunny conditions to Japan seaside.

During winter, the cool and moist north-west wind blows from Eurasian Continent to the Pacific Ocean. Those cool and moist north-west winds bring heavy snowfall to Japan seaside and cold and sunny weather to the Pacific side of Japan. Therefore, there are four different climatic types in the country.

Less snow and cold climate on the Pacific side of the northern part, cold climate with heavy snow on the Japan seaside, warm climate on the southern part of Japan seaside and heavy rainy climate on the Pacific Ocean side have been observed. (Figure 1- 1) (Figure 1- 2)

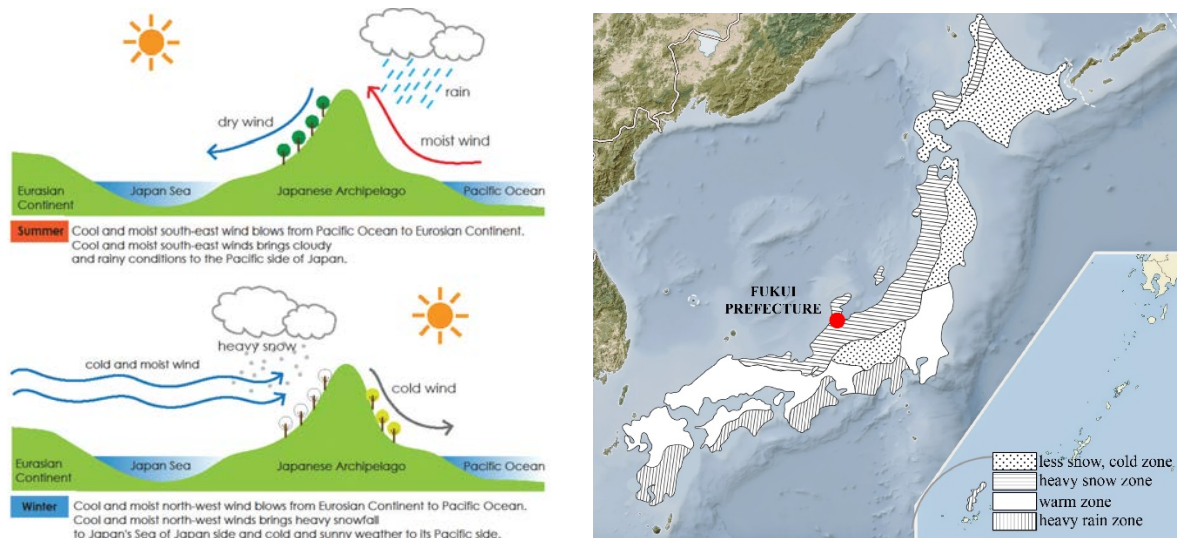


Figure 1- 1 Climate diagram of Japanese Archipelago during summer and winter, re-illustrated from (“Characteristics of Typhoon and Seasonal Wind,” 2019).<sup>1</sup>

Figure 1- 2 Japan map showing four different climate zones, and Fukui Prefecture located in the heavy snow zone, re-illustrated from reference 2-3.

The design of the traditional Japanese farmhouses also varies greatly according to the region and climatic conditions. In the northern and central regions of Japan, where the winters are cold and long, the minka are spacious to accommodate work and daily activities inside the house. Toilets were located in the house to reduce going outside in the cold winter season and stable was located inside the house to keep the interior

warm. The large minka of the northern and central regions are constructed of thick and durable timbers to meet the heavy snow load. Roofs are more inclined than the southern examples. (Figure 1- 3, A, D, G, H, N) In the cold zones of Japan, sericulture production has been carried out intensively in the attic floor due to the inadequacy of agriculture. (Figure 1- 3, N)

Since the warm climate permits outdoor work in the warm and humid southern regions of Japan easily at all times of the year, there is no need for a large working area as seen in the northern examples. Considering the unwanted smells in the warm climate, the toilet and the stable were located in separate buildings than the main building. (Figure 1- 3, P, Q, S, V) The living areas and working areas where the furnace is located were considered as separate small structures taking into account the fire and tsunami problem.<sup>4</sup> (Figure 1- 3, V, Q, T)

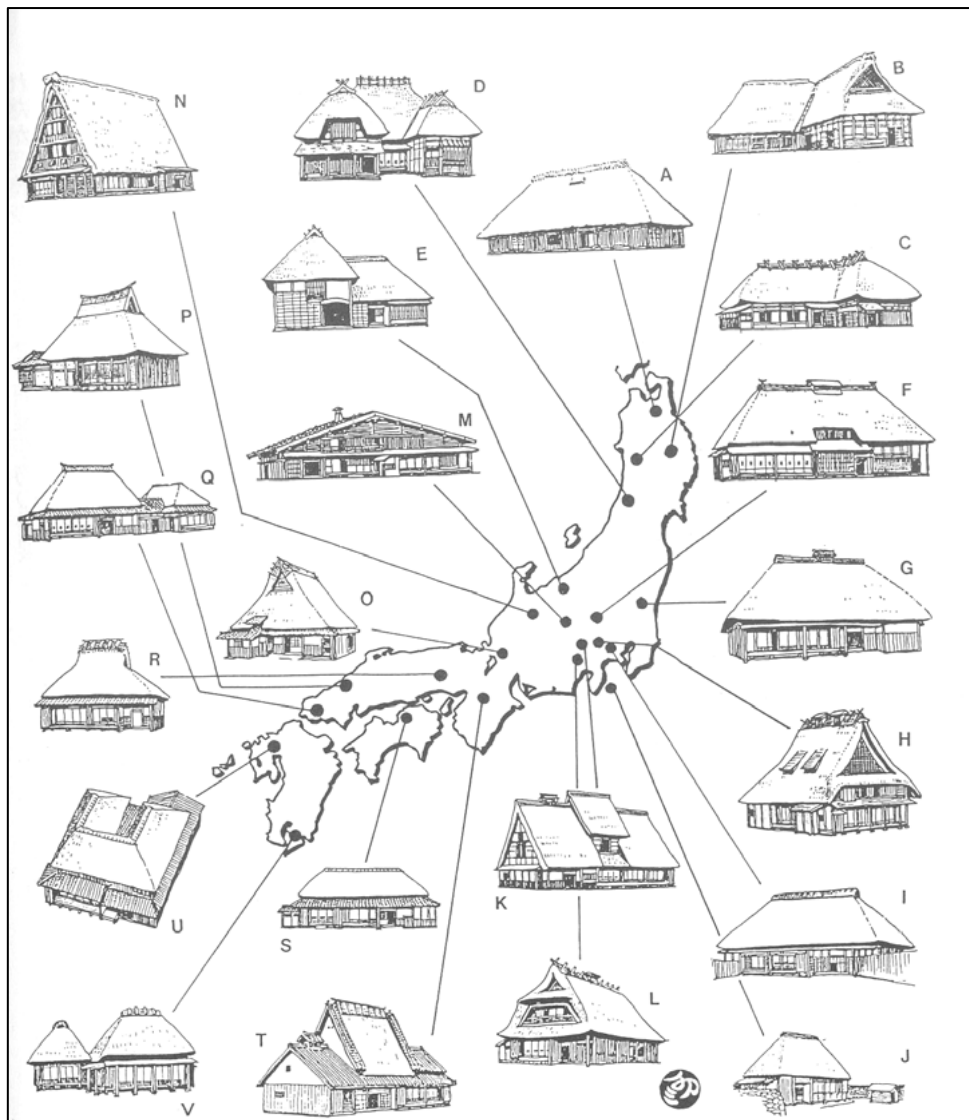


Figure 1- 3 Japanese traditional farmhouses according to different regions and different climate zones. (Nishiyama, 1989)<sup>5</sup>

## Plan Types

The typical floor plan of traditional Japanese house evolves from the division of multipurpose room into separate rooms. The earliest plan types are believed to have been composed of living quarters and a work space, the whole space is composed of earth-floored or raised floor. Although the space is not divided physically, it was defined by customs and behaviours. The division was made between the work and the living area firstly. The space nearest the entrance served as a work area and it was used to store agricultural and hunting equipment. One side of the work area (earthen floor space) reserved for cooking.<sup>6</sup>

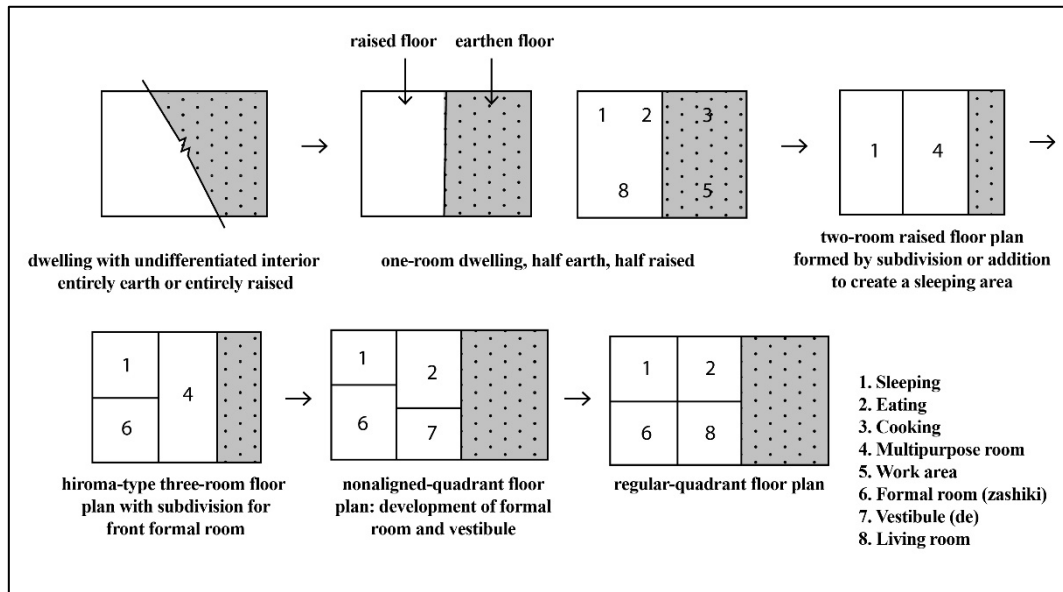


Figure 1- 4 Minka floor development. (Kawashima, 2000)<sup>7</sup>

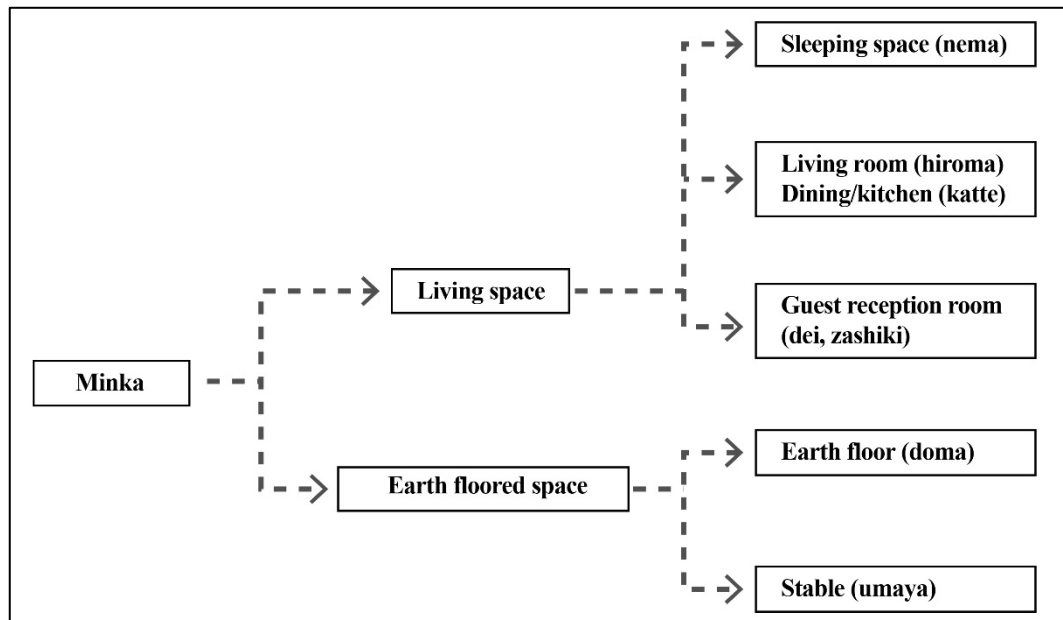


Figure 1- 5 Naming of Japanese traditional farmhouse spaces. (illustrated from reference 8.)

According to minka floor development, two basic plan layouts have emerged, namely hiroma-type plan and checkered type plan. (Figure 1- 6)

While hiroma-type plan is seen in Northern and Central Japan, checkered type plan has been seen in southern Japan. (Figure 1- 7)

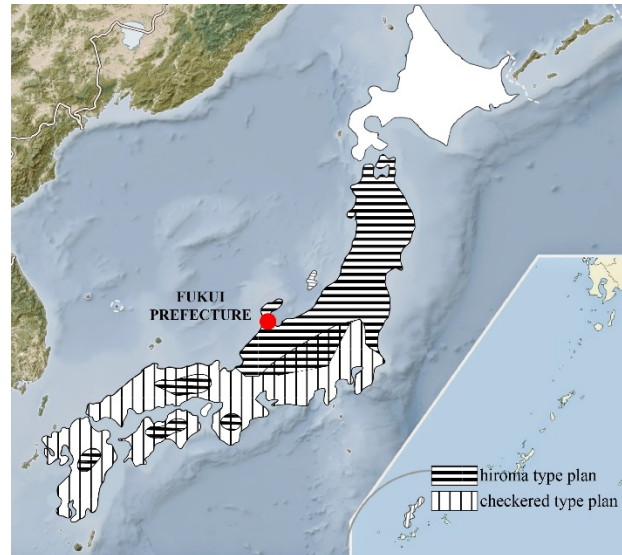
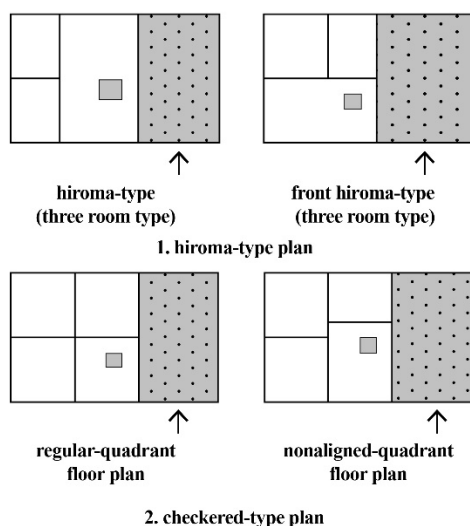


Figure 1- 6 Two basic plan layouts has been emerged in minka.<sup>9</sup>

Figure 1- 7 The distribution of layouts according to the region. (Re-illustrated from Reference 10.)

Traditional Japanese houses are also divided into four types according to their location and topography.

Houses of the Plain: Traditional farmhouses located on the plain are divided into two as scattered village and clustered village. In the scattered village examples, wind-breaking trees surround the site of the house.

In clustered village settlements, rammed earth, fence, bamboo and separate buildings surround the site of the house.

Houses in the Mountainous Districts: In the mountainous areas of Japan, the soil is excavated, and terraced site and rice fields are formed. Each terrace is reinforced by stone retaining walls to prevent landslides. The main building is located at the upper terrace of the topography. Secondary buildings such as stables and storehouses often located on a second terrace below the main house building.

Houses on the Coast: In the fishing villages on the coast, the houses have been located parallel to the shore and parallel to each other, and a narrow and long plan type is devised. There is a storage area at the bottom of the house where the boats are kept on the shore.

Houses in the Towns: The houses called machiya in the towns are quite different in appearance from the farmhouse as their owners deal with trade. Machiya has a narrow façade, and all rooms are lined up to the inner part and it has a considerable depth.<sup>11</sup>





Figure 1- 8 A farmhouse model in the scattered village.

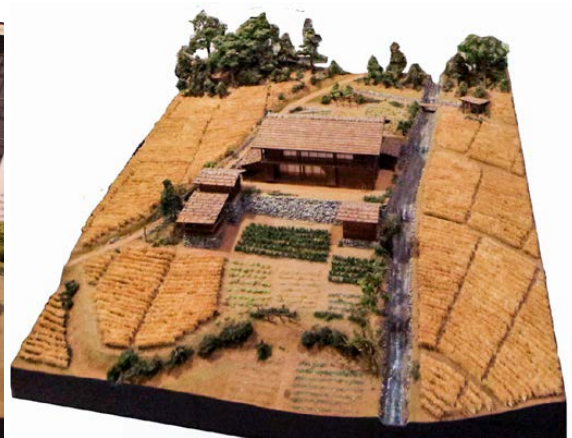


Figure 1- 9 A farmhouse model in the mountainous settlement.



Figure 1- 10 Ine fishing village located on the shore. Figure 1- 11 A machiya model from a town.

#### b. Architectural Characteristics of Traditional Farmhouses in Fukui Prefecture

Fukui Prefecture locates near the Japan Sea coast. From Tsuruga City, the prefecture is divided into two areas. Eastern section is named Reihoku area (formerly called Echizen) and the southern section is named Reinan area (formerly called Wakasa). Fukui Prefecture has four distinct seasons. During the winter, north-western winds brings heavy precipitation.<sup>12</sup>

While Echizen I, Echizen II and Echizen III plans have emerged in the Reihoku area, Wakasa I and Wakasa II plans have emerged in the Reinan area. (Figure 1- 12)

##### Echizen I Plan Type

Echizen I plan type has the hirairi structure. In the first example of Echizen I plan type, almost half of the plan were used as doma space. The remaining area facing to the entrance façade is functioned as doza. The rest of the remaining area is raised with timber floor and nando and butsuma rooms are located. In the center of the doza, irori (fireplace) is located. There were cases where the stable was positioned in one corner of the doma. Looking at this plan layout, the butsuma where the butsudan is located, is hierarchically the highest room of the house. (Figure 1- 12 B)

As the Echizen I plan type scheme developed over the time, and as the house scale expanded, another room was added to the opposite side of the butsuma. This newly added room functioned as guest room or butsuma time to time, and the hierarchical space arrangement suddenly changed direction. (Figure 1- 13 C)

#### Echizen II Plan Type

Echizen II plan type has tsumairi structure. The front part of the entrance consists of doma and doza, the two place are named oie together. In the inner part of nando and butsuma are placed. The hierarchical order emphasizes the inner part as the butsuma is placed at the inner part. (Figure 1- 14 D) In cases of families with high statues where the guest room is needed, the house was expanded towards the back and the new rooms were added, and the antechamber is located behind the tokonoma room. Oie space has also been functionally extended from two sides. (Figure 1- 15 E)

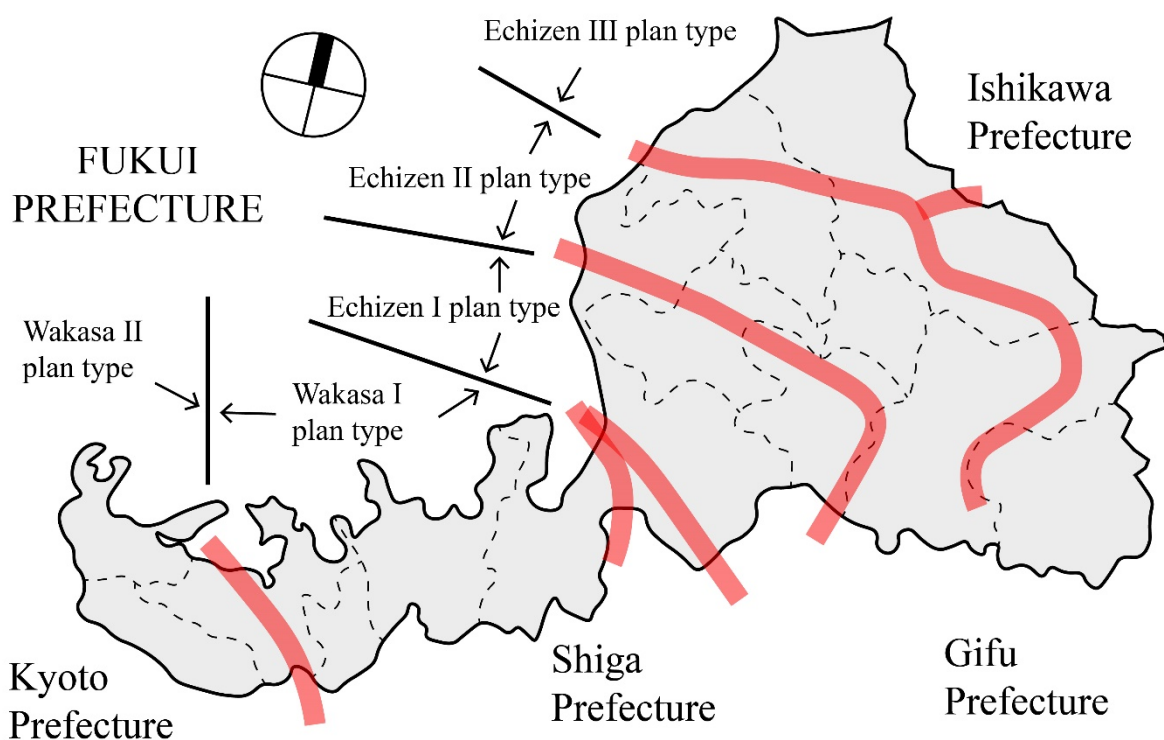


Figure 1- 16 Distribution of plan types in Fukui Prefecture.<sup>13</sup>

#### Echizen III Plan Type

Echizen III plan type has tsumairi construction. (Figure 1- 17 F,G) Doma and oe are lined up in order looking at the entrance facade. Nando and butsuma are placed right and left at the bottom of the house. The hierarchical arrangement in the space towards the bottom of the house is similar to the Echizen II plan type.

#### Wakasa I Plan Type

Wakasa I plan type is made of hirairi construction. At first glance it resembles the Echizen I plan type. But the rooms are lined up on the back side from the beginning and the kitchen side is different. The doma space is encountered when it is first entered from the main entrance and there is one more doma located in front of the kitchen part where nagashi (sink) is located.

## Wakasa II Plan Type

Wakasa II plan type tsumairi construction. The plan is divided into two from the ridge part of the building. Rooms are lined up to the inner part of the house. On the left side of the plan, there is a space arrangement from stable to zashiki, on the right side; there is a space arrangement from doma, hiroma-kitchen and nando.<sup>14</sup>

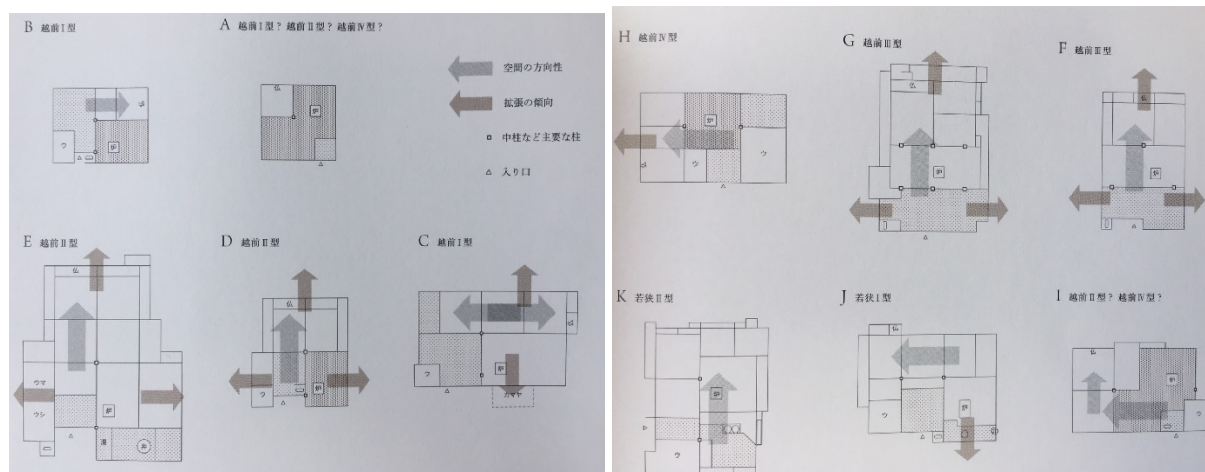


Figure 1- 18 Plan types in Fukui Prefecture.<sup>15</sup>

## 2 Implementation of Behaviour Analysis on Traditional Farmhouses in Fukui Prefecture

### 2.1 Geographic Environment

#### 2.1.1 Defence / Dwelling

Since 70% of Japan's total land area comprises of mountainous or hilly areas, settling in these areas becomes inevitable. As long as the water, which is the most essential source of life exists, settlements can be established in those steep sloppy areas too. Even living in the mountainous settlements, people preferred lowland areas in other words valleys, where the land was more fertile and more productive. Land along bigger rivers was rich with the natural fertilizer transported and deposited by the rivers, and was more convenient to the rivers for drawing water for irrigation. In order to build a house and perform agriculture, the soil is excavated, and the topography was reclaimed forming terraced site and rice fields. Each terrace is reinforced by stone retaining walls to prevent landslides.

#### 2.1.2 Eating

Since both **JH 1** and **JH 2** are located in the mountainous settlements, the majority of the food sources consisted of the crops from irrigated fields and dry fields that they produced and the wild edible vegetables called sansai that grew naturally in the mountain.

Unlike the settlements located near the seaside of Japan, seafood was a very rare food in the mountain settlements. In the mountainous settlements, wild boar, bear, and deer, which were caught in the mountains, were consumed as animal food even if just a bit.

#### 2.1.3 Drinking

**JH 2** is located in the south-west watershed of the Takeda River, which is the main water source of the village. The tributaries of the watershed, where the **JH 2** is located connect to the Takeda River in the north. The site of **JH 2** is located at the altitude of 130 m at the western skirts of the mountain. In recent years, a water connection to the house has been established from the groundwater streaming along the south of the house and the road (altitude of 128 m) with electric power. Since the **JH 2** is located at the upper side of the road,



the main water source was the stream from the valley of the mountain during the times when there was no electricity. From the nearest valley of the mountain, the water accumulated during precipitation was drawn to the irrigation fields in the southeast direction of the house. The same water source was drawn to the water mill in the east of the house through the pipes. The water connection was made from the water mill to the **doma** of the house through the visible bamboo pipes.

During the observations made on-site visits to **JH 1**, no water connection was seen perceptibly. However, it was understood from the wastewater gutter in the nagashi entrance of the house in the **doma**, and the nagashi is located in the direction of the mountain side, the water was drawn from the mountain valley, in a similar way with **JH 2** example.

#### **2.1.4 Production**

The topography of Japan is largely mountainous, and consequently most of the farms are very small. In most part of Japan, the winter brings heavy snow that halt the agricultural activity until the spring. Due to these reasons, most of the households combined agriculture with sericulture production, horse breeding, forestry, papermaking, and other cottage industries.<sup>16</sup>

Since the **JH 1** and **JH 2** located in mountainous settlements, the households are engaged with other industry in addition to agriculture.

### **2.2 Settlement Pattern**

#### **2.2.1 Defence / Dwelling**

In the valleys where the settlements of **JH 1** and **JH 2** lie, houses of the village settlements are gathered into clusters close to the mountainside. On the other side, the rice fields are settled on alluvial plains along the riverside. In order to build a house and perform the irrigated farming in other words rice cultivation, which is the most common agriculture, the soil is excavated, and terraced site and rice fields are formed. Since they were economically depended on the agriculture and other cottage industries (refer to 2.3.6) for the whole year, the settlements, and the farmhouses were the permanent settlement area of the farmers.

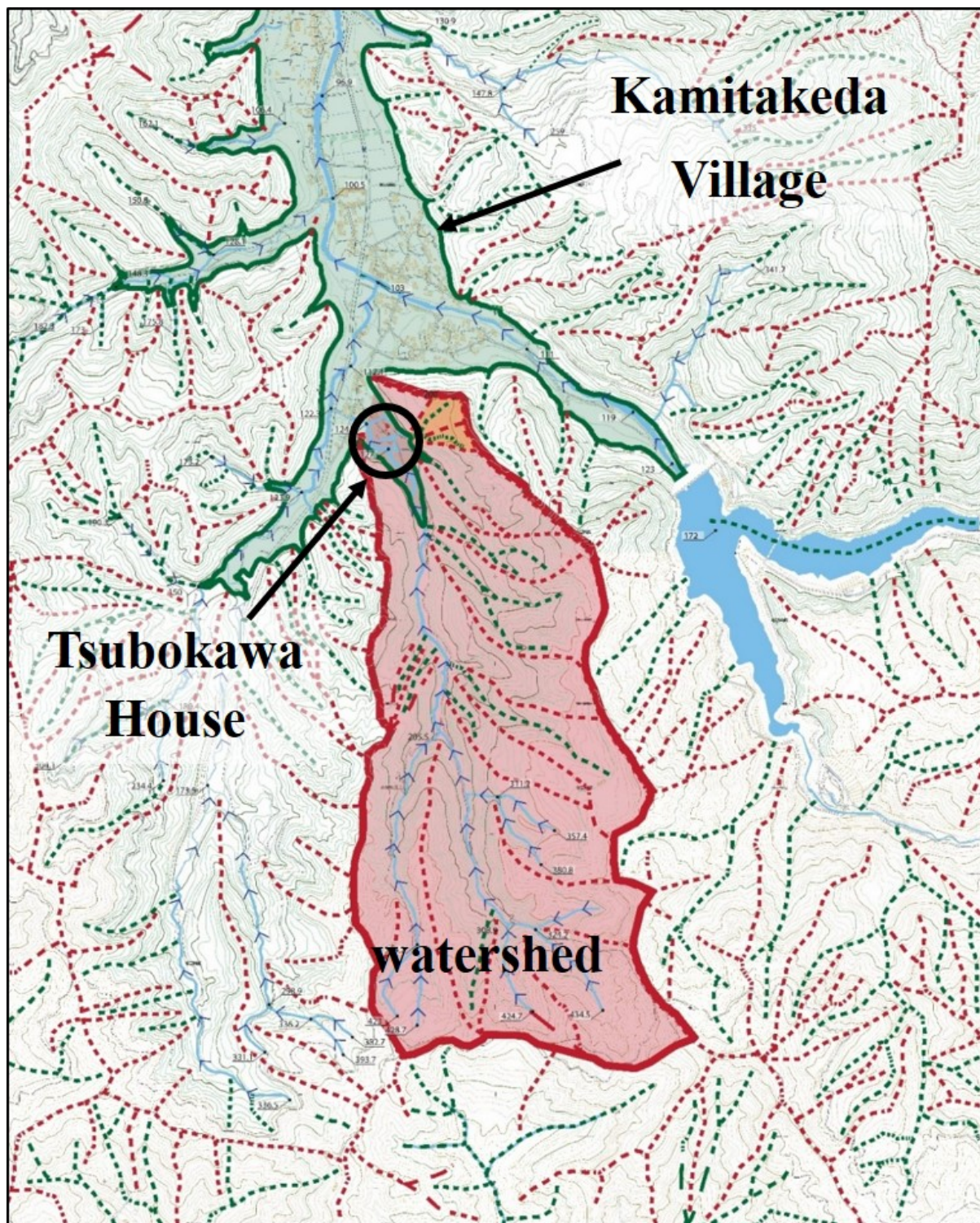


Figure 1-14 Japanese people preferred lowland (valley) areas to settle even in the mountainous settlements, where the land is more fertile and productive. The area coloured with green shows the valley where the Kamitakeda Village is located. The red coloured area defines the watershed where the **JH 2** located. While the dashed red line shows the ridges, the dashed green line shows the valley of the mountains.<sup>17</sup>



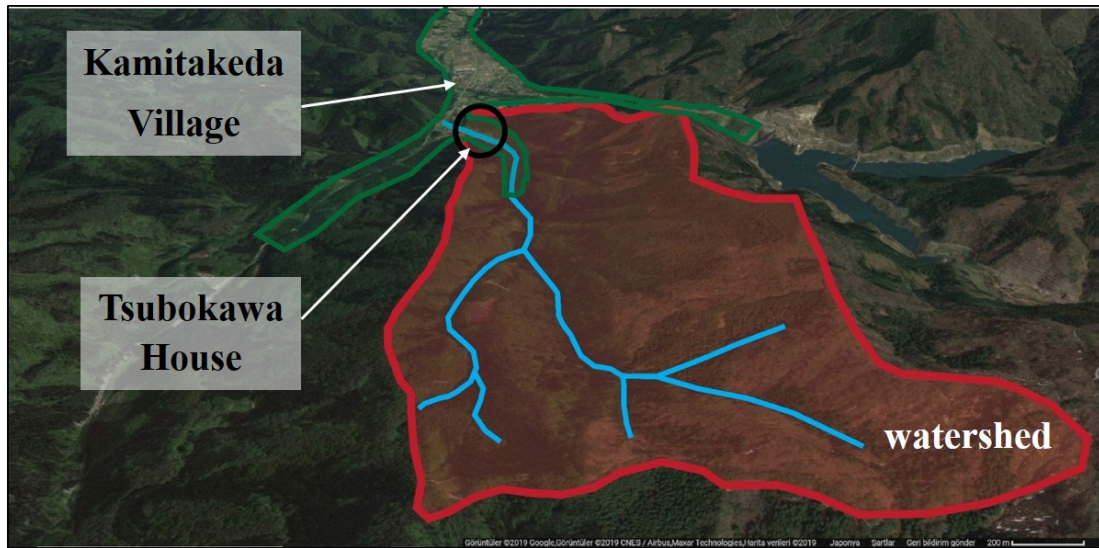


Figure 1-15 The valley where the Kamitakeda Village located and the watershed including the **JH 2** are depicted on 3D visual obtained from Google Earth.<sup>18</sup>

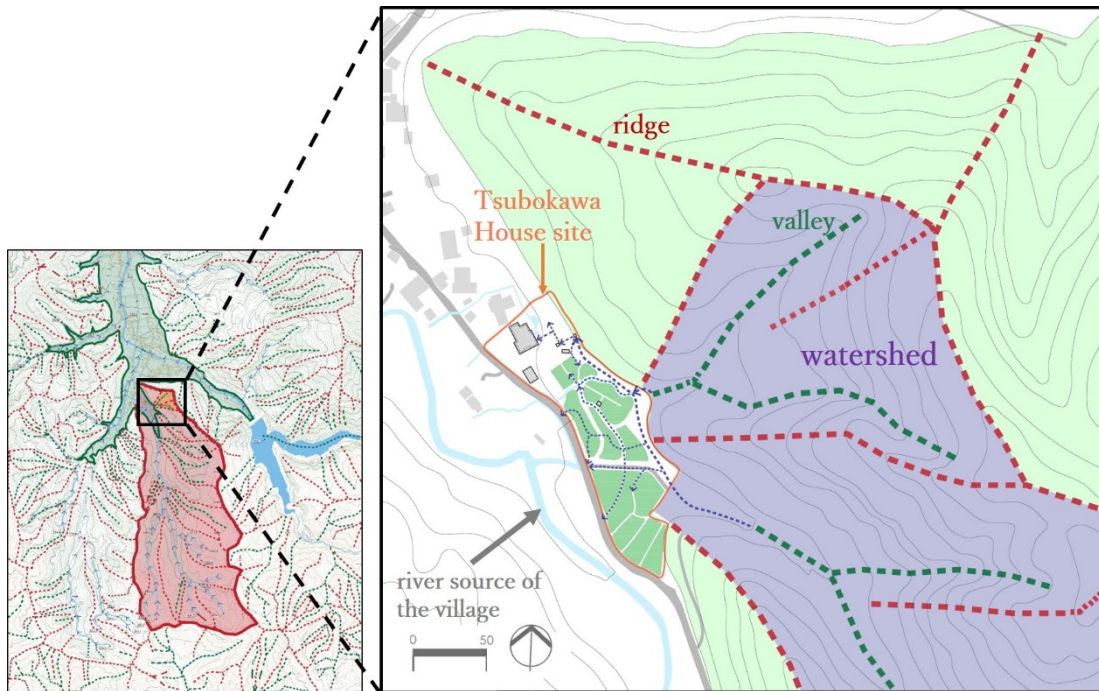


Figure 1-16 Since the main water source (river) of the village was located at the lower altitude of the **JH 2**, the water was drawn to the site of the house from the watershed of the nearest mountain.<sup>19</sup>

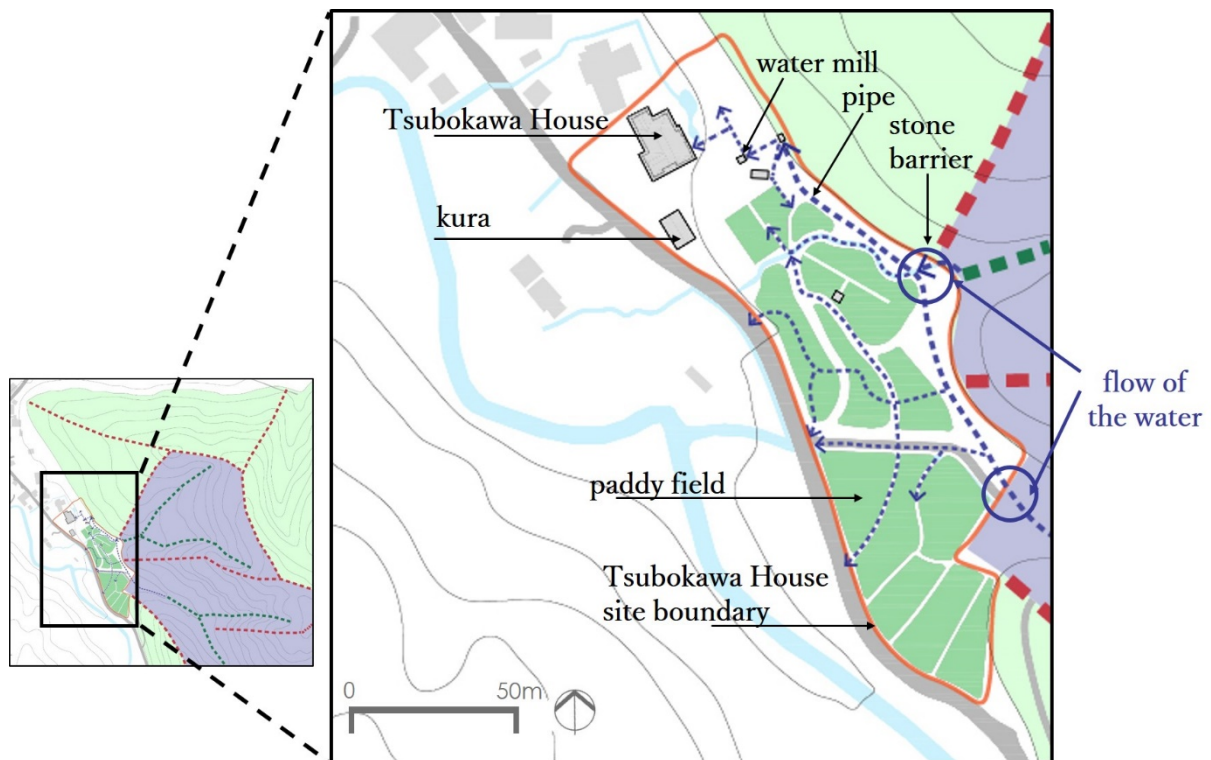


Figure 1- 17 The water was drawn from the two valleys at the end of the watershed. The water was drawn to the **JH 2** through water pipes and a water mill. For the paddy fields, the water path where the water flow was determined, and the water transmission from higher to lower altitude was realized gradually. When the water transmission is not needed, the flow direction of the water has been changed with stone barrier.

## 2.3 Spatial Organization of the Farmhouses

### 2.3.1 Eating

The main entrance of the farmhouse opens into an earth-floored space called **doma**. The **doma** is literally lower than the rest of the house, and used for the farm and daily activities of the house. It is the humblest part of the house.<sup>20</sup> Adjoining the **doma** is the **hiroma** space, which is the main room of the farmhouse with its raised timber flooring. Preparation and cooking of daily, annual and ceremonial food is performed in **doma** and **hiroma**. Footwear is removed in the **doma** while moving to the raised floor of the **hiroma**. In **hiroma** space, a sunken hearth (*irori*) is located in the middle of space. When there is no cooking hearth (*kamado*) specialized solely for cooking in the **doma** space, the sunken hearth is used for multipurpose behaviours such as cooking, eating, and gathering. A cooking pot can be placed at the end of the chain, and food can be cooked. In addition to food preparation, the sunken hearth is the first place to stop by when the family members come from outside. They gather for meals, get warm, and talk around the sunken hearth.

A sunken hearth is generally a pit lined with stone or earth, and finished with a layer of plaster. The pit is filled the floor level with ash, and frame of thick square beams is surrounded around it. The usual fuel is firewood, and the smoke escapes through the openings, and vents in the roof (*hafuguchi*).<sup>21</sup> The fire of the sunken hearth periodically is crucial for the *minka* to maintain as buildings. Thanks to the heat and smoke of the fire, the soot is covered on the wooden roof truss and the roofing thatched material. It protects the material from harmful pests, moisture, and decay.<sup>22</sup>

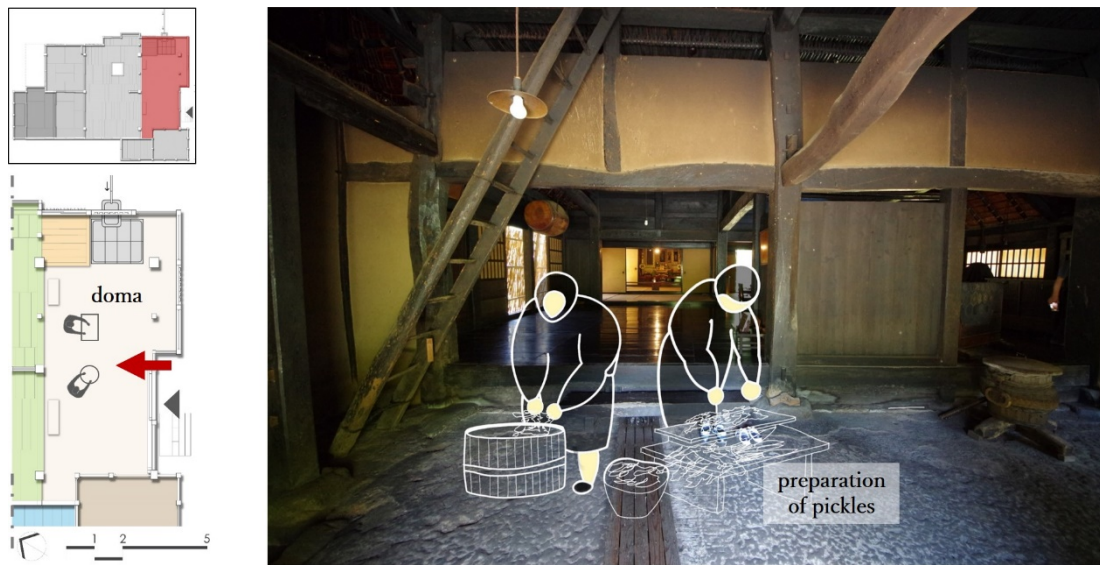


Figure 1- 18 The main entrance of the farmhouse opens into an earth-floored space called **doma**. The daily, annual and ceremonial food preparation took place in **doma** space. The annual pickle preparation by the women of the household is depicted in the visual.

There is a hierarchical seating arrangement around the sunken hearth, and it is very prevalent in Japanese culture. The most exalted seat is for the head of the house, facing the **doma**, his back to the inner rooms of the house. From this point of view, he can inspect the members of the family, hired help, and the work ongoing in the **doma**, and stable. If any unusual movement occurs in the house, he can control it immediately (yokoza) (1). The second most important seat, where is nearest the cooking area, and kitchen utensils, is reserved for the mistress of the house. Since the housewife of a farming family is responsible of agricultural tasks with her husband, and serves during the family meals, this seat also holds great respect. Other female members, such as grandmother and daughter can sit around here as well (kakaza) (2). Opposite this seat, nearest the entrance and house head, is the place reserved for the informal guests (kyakuza) (3). When there is not any guests, the male members of the family except the house head used the seat. When guests are entertained, the male family members sit close to the house head's seat in the corner of the sunken hearth. The position opposite the head of the house, nearest the **doma** is used by children, servant or daughter-in-law (considered as an outsider) of the house (4).<sup>23</sup>

Straw mats are laid out on the each side of the sunken hearth to sit on the floor. Each family member has his own tableware set in a wooden box called hakozen. When the lid of the wooden box is turned upside down, it becomes a tabletop. The tableware inside of the box is placed on the lid and the box itself becomes a dining table for each person.

The traditional rural life of Japan relies entirely on their own resources. The annual staple foods such as grains, fermented soybean paste (miso), soy sauce, fermented soybean (nattō), pickles, soybean curd (tōfu), dried bonito flakes (katsuobushi) and so on are prepared by the household in the **doma**, **hiroma**, and the **house yard**. The prepared foods are stored in the cool shade of the **doma**, and the detached storehouse called **kura**.





Figure 1- 19 The main entrance of the farmhouse opens into an earth-floored space called **doma**. The daily, annual and ceremonial food preparation took place in **doma** space. The tofu preparation is depicted on the raised floor area of the **doma** space next to sink.

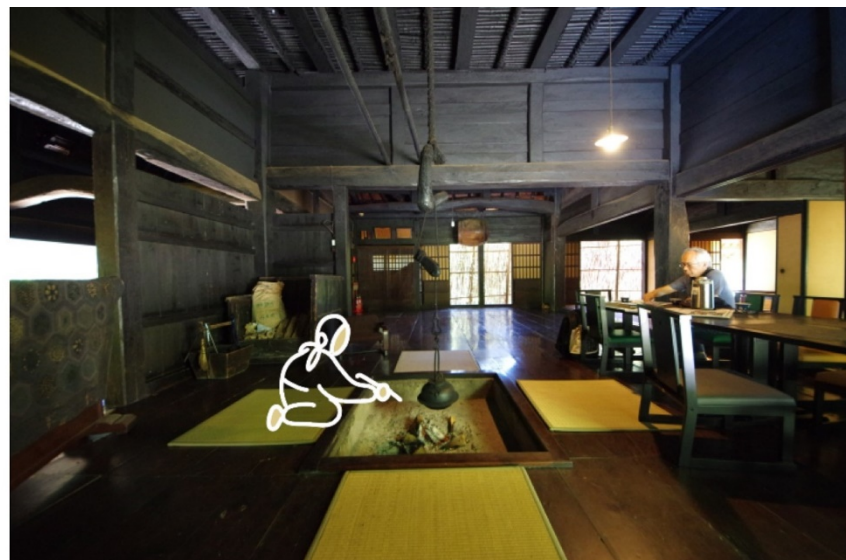


Figure 1- 20 When there is no cooking hearth (kamado) specialized solely for cooking in the **doma** space, the **sunken hearth (irori)** located in the **hiroma** is used for cooking. A cooking pot is placed at the end of the chain, and the food is cooked.





Figure 1- 21 A hierarchical seating arrangement around the sunken hearth is very prevalent in Japanese culture. Each family member has his own tableware set called hakozen.

### 2.3.2 Drinking

The water is supplied to the minka with two methods. The first method is carrying water from an external source like a well or spring in water buckets. The buckets full of water kept in the **doma** space. The sink (nagashi) made of stone or wood is used for washing things in. The second method is bringing running water into the sink in minka through the bamboo water pipes. The water is drawn from the nearest valley of the mountain through the water mill. The two types of sink are observed in the minka: nagashi used in a standing position, and nagashi used in a crouching position. The **JH 1**, and **JH 2** examples studied in the Fukui Prefecture have the latter type of it. The latter type of it tended to disappear, and standing position type relatively late, have started to take place during the last years of Edo Period (1603-1868). Sinks in the minka are generally located in the **doma** and sometimes in the raised floor area. Since the Meiji Period (1868-1912), it has become common to locate them in a raised floor area.<sup>24</sup>

### 2.3.3 Reproduction

#### Household Organization and Composition

The household is the primary socio-economic unit of the community. Each household runs its production and consumption together. At this point, the difference between the two terms family and household should be mentioned. While a family consists of the group linked with kinship, in a household, non-kindred may be included such as co-residents and servants.

**Grandfather:** When this position, which once held all the responsibility of the house when he was the house head, retires, his responsibilities decrease, and he is in charge of light tasks. He is still in a respected position, but since he was retired from the house head position, his relationship with the household becomes warmer as his authority diminishes. He becomes responsible for handcraft tasks, and the care of grandchildren.

**Father (House head):** All authority and responsibility of the house lies in this position. Due to his position, he manages the labor division and the budget at home. There is no intimacy with the household. The power he owns because of his position isolates him from other family members. Under the postwar constitution and laws, his absolute authority was eliminated, but he still has a strong position as an authority according to tradition.

**Eldest Son:** It is an heir position that is planned to be house head of the house. He is the person who has the closest relationship with the house head among the other sons at home. Since he will be responsible for the management of the house in the future, after school he spends his remaining time undertaking heavy works.

**Younger Son:** When his school finishes, this position has three options. The first option is to help with fieldwork, or to work at a job with salary. The second option is being adopted by a family without an heir, and join the family by marriage or to separate from the natal house, and establish a new life in the city. The third one is if the financial situation and the business of the natal house is suitable, establishing a branch house near the natal household. It has been observed that, many branch houses established around the **JH 2**.

**Grandmother:** When the time passes, and it is time for the eldest son to become the house head, it is time for young wife to become the house wife at the same time. When the mother come to be the grandmother, her tasks turn into light tasks of housework and caring for her grandchildren. Since she does not have a lot of work, she establishes more affectionate relationships with other members of the house.

**Mother (Housewife):** Although heavy responsibility of the house is on this position, very low privilege is also in this position. Along with the entire burden of the housework, she is also responsible for the children. She is also responsible for the fieldwork when the housework finishes.

**Young Wife:** She comes into the house upon marrying with the eldest son. She is seen as an outsider at home. She is expected to prove her loyalty to the household with hard work, circumspect behaviour and fertility. She is in good terms with her children, and her most strained relation is with her mother in law, the housewife.

**Daughter:** The daughter participates full time work at house works and fieldwork after her school before marriage. A girl is not in a position to stay in her natal house. She usually marries and leaves the house. Or, if the natal family does not have a male heir, a son is adopted and married to girl. Thus, the family has an adopted heir.

**Child and baby:** All babies receive the equal level of care and attention from their families during infancy. When they grow older and go into active childhood, the treatment changes depending on the gender and birth order according to custom.

**Ancestors:** Deceased ancestors are thought to be spiritually influential in household affairs. Even, the thought of their being is merged with the Buddha. The name of each deceased ancestors are written on the wooden *ihai* tablets, kept in the **butsudan**, most sacred part of the house. Each year, the return of the ancestor's spirits to their household for three days is celebrated during the Obon Ceremony.<sup>25</sup>

**Household Work Routines:** Daily routine of the household changes depending on the season and the seasonal crop. The division of the labor at house is decided by the status and position of the household. Men of the house never do house works like cooking, washing dishes, and house cleaning. The women of the house are expected to finish the work of the house as soon as possible and then assist the fieldwork.

Caring for babies and children mostly falls on retired grandparents, especially grandmother. While the grandmother deals light tasks in the house and gathering the children under foot, the grandfather engages with straw works such as sandal, and basket that does not require much power.

As the priority of the children in the school age is their education, they are not given much responsibility. Light tasks such as bringing water or firewood for the bath can be counted among their responsibilities. The house head is engaged irrigated fields or dry fields in **JH 1**, and charcoal making in **JH 2** in charcoal making during the whole day. He is relatively free in the evening. Housewife has the most tight schedule from morning to evening. She gets up early before everyone in the morning and sleeps last in the night.



Figure 1- 22 The sink (nagashi) is located in the **doma** space. The water is drawn from the nearest valley of the mountain to the sink through the pipes.

### Household Hierarchy:

According to Engel<sup>26</sup>, there are four features in a Japanese family: disregard of the individual, absolutism of the house head, right of the eldest son, subordination of the female. These features supported by the religious doctrines and civil codes adopted by the society, and constitute the basis of the family since childhood of each individual.

It is also possible to see the reflections of the hierarchy between the household on spatial organization and the usage of the space. The spatial layout of the space is ordered from omote (front) to the oku (inner) gradually. While the earth floored humble workspace **doma** corresponds to omote, and more exalted and elaborated **zashiki (kaminoma, or butsuma)** corresponds to oku in the house.

Each room itself also has an upper and lower end. Accordingly, the seating arrangement in the room is arranged to the higher status to lower status of the people. According to this sequence, a man with the highest position sits before the **tokonoma**.

The entrances of the common people (including household) and distinguished guests (including Buddhist priests) are differentiated.

As mentioned in (2.3.1 Eating), the most prestigious seating area (upper part) is reserved for the house head, the next seat is for the guests and the eldest son, and the lower part, where the food is served is reserved for the housewife and the young wife.

As it will be mentioned in (2.3.4 Hygiene), there is the bathing sequence according to the hierarchy of the household. When the water is hot and fresh, the eldest male bathes first, and the others follow according to the hierarchy.

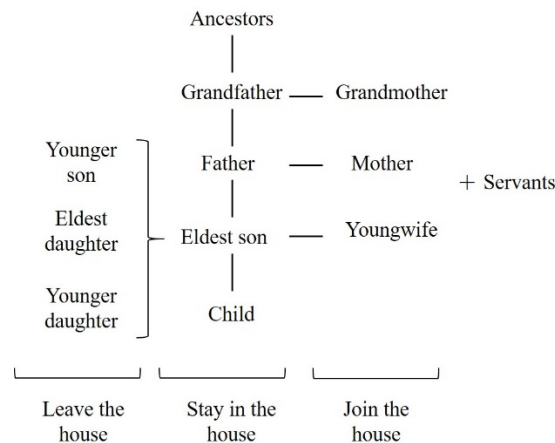


Figure 1- 23 There are four features in a Japanese family: disregard of the individual, absolutism of the house head, right of the eldest son, subordination of the female. These features supported by the religious doctrines and civil codes adopted by the society, and constitute the basis of the family of each individual.<sup>27</sup>

### 2.3.4 Hygiene

**Toilet:** There are two types of toilet adapted in Japan: a pumping type, and a flush type. Until a while ago, feces and urine were accumulated in the night-soil pot. When it reached the certain amount, it was pumped out. The flush method is the current method of flowing down to the sewer with water, cleaning it in the septic tank and flowing it down to the river. From the Meiji Period (1868-1912), a flush type toilet started to take place rapidly. The toilet is referred to as benjyo, or kawaya (toilet located on the river, or located outside the house) in the old times.<sup>28</sup>



Figure 1- 24 The toilets located at the outside of the house made easier to access the farmers worked outside for most of the daytime. The excrement collected from the toilet was used as manure for the fields.<sup>29</sup>

In **JH 1** and **JH 2**, the urinal is located near the main entrance under the eaves of the main building. According to the interviews during on-site visits, the main toilet of **JH 2** is located in south, and **JH 1**'s is located next to the stable in south-west apart from the main building, although these buildings are no longer in their original location. It made easier to access the farmers worked outside for most of the daytime. The excrement collected from the toilet was used as manure for the fields.

**Bath:** There were very few farmhouses had their own bath. The neighbors without bathtubs went to neighbors' houses, which have bathtubs to meet their weekly bathing needs. Bathtubs are usually placed on the corner of the **doma**, simple wooden partition elements are sometimes placed around it.<sup>30</sup>



When there is no partition elements around the bathtub, it is completely visible to the guests coming from the outside. Since everyone knows that the person taking a bath is naked, this situation is not considered very important. Since the visitor also knows the situation, he asks for permission before opening the entrance door. Putting water in the bathtub and boiling the water with the firewood was the child's chore in the house. The water necessary for the bath is carried from the streams and the pond in front of the house.<sup>31</sup>

In cases of the neighbor not having a bathtub, the bathing need is solved by wiping the body in the winter, and it was bathed outdoor in the washtub near the house in the summer. Bathtubs were filled with water buckets carried from the exterior water source. The used water was then recycled again as watering fields.

The sequence of bathing decided by the rank in the family. While the head of the house finishes his bath first, being followed by the other male members, the women are always last. Before, entering the bathtub, the member squats on a wooden grating, soaping, and cleaning himself, after all, he enters the bathtub, and enjoys the clean steaming water.<sup>32</sup>

According to the interviews during on-site visits, **JH 1** once had a bathtub in the corner of the **doma**, and the **JH 2's** bath located in the detached building in the south of main building, though these buildings are no longer in their original location.



Figure 1- 25 There were very few farmhouses had their own bath. The neighbors without bathtubs went to neighbors' houses, which have bathtubs to meet their weekly bathing needs. Bathtubs are usually placed on the corner of the **doma**, simple wooden partition elements are sometimes placed around it.

**Laundry:** The small size of laundry that need less amount of water was washed in the **house yard** in front of the house. When the size and amount of the laundry increase, they were washed by taking them in buckets to the nearest stream of the house.

During the times when the roads were not asphalted, the majority of dirt and stain in the clothes was due to the sweat and especially the mud splashing from the muddy road when it is rainy. The laundry was hand washed using the washboard in washtub by rubbing them against the board to fall dirt and stain. The other method was placing the laundry on a large, smooth rock in the water stream and stepping on it to get rid of



the dirt. The ash taken from sunken hearth or soil from the fields were used as a cleaner instead of detergent or soap.

The washed laundry was dried in the **house yard** of the house or in **the fields** by hanging them on the rice drying racks or ladder. Washing, rinsing, squeezing, and drying the laundry was one of the most important chore of the woman in the daily life.

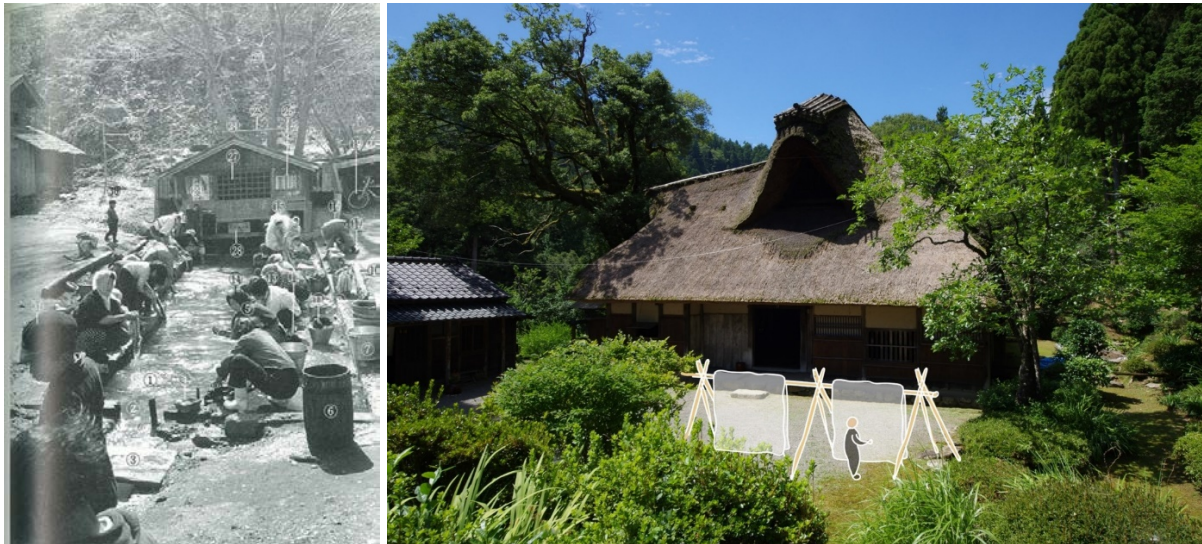


Figure 1- 26 The small size of laundry that need less amount of water was washed in the **house yard** in front of the house. When the size and amount of the laundry increase, they were washed by taking them in buckets to the nearest stream of the house shown in the left. The washed laundry was dried in the **house yard** of the house or in **the fields** by hanging them on the rice drying racks or ladder shown in the right.

### 2.3.5 Sleeping

The principal room for sleeping is called **nando** in the minka. It is used by the main couple (house head and his wife) of the household.

**Nando** is referred to as **nakanoma** in the **JH 1**. Main couple used **nakanoma** for sleeping. Grandparents slept in **kaminoma**, which is the best-elaborated room of the house. Before the restoration of the house, there was one more raised floor room on the left of **nakanoma** in the **niwa**, and the children used slept there.

In **JH 2**, main couple used **nando** for sleeping. According to the interviews with the owner of the house during on-site visits at different dates, two statements appeared. The first statement was that before the restoration of the **JH 2**, a room was arranged at the back of **nando** for grandparents' sleeping. The second statement was that grandparents and children slept in the **hiroma** around sunken hearth together.

When it is time to sleep, the mattresses are removed from the built-in cupboard (**oshiire**), which is arranged in the rooms, and spread out on the floor for sleeping. The old farmhouses did not have those built-in cupboards. In the morning, the room is reverted back in the previous order. The mattresses were folded, and piled up in the corner of **nando** room. The house was ready again to be used for the other function.

Helpers slept at the **annex floor of the stable** in each house.



Figure 1- 27 Main couple (househead & housewife) used **nando** space for sleeping. When it is time to sleep, the mattresses are removed from the built-in cupboard (oshiire), which is arranged in the rooms, and spread out on the floor for sleeping.

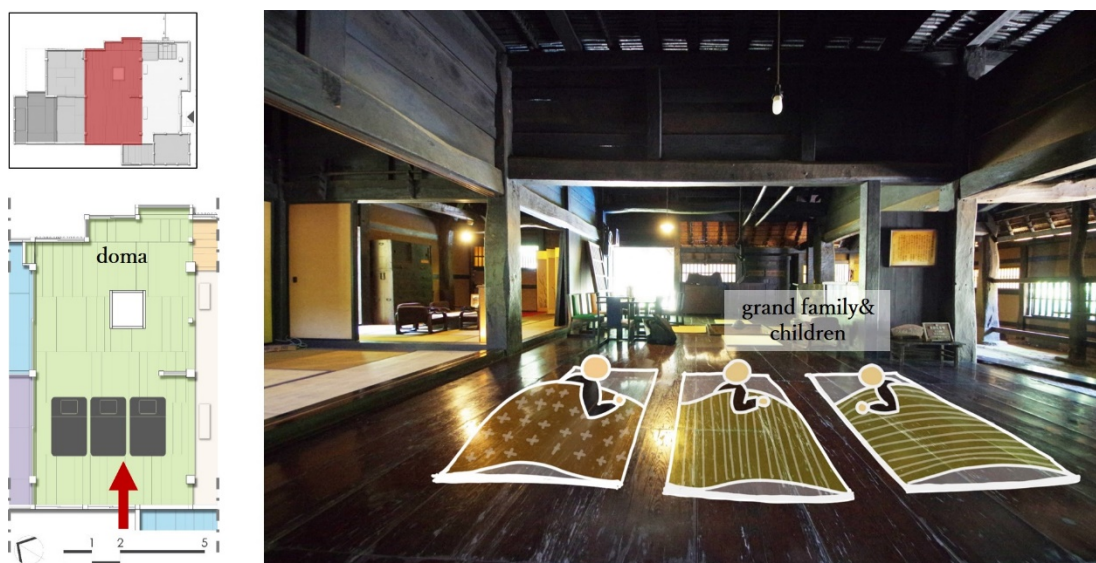


Figure 1- 28 Grandparents and children slept in the **hiroma** around sunken hearth together.





Figure 1- 29 Helpers of the household slept at the **annex floor of the stable** in each house.

### 2.3.6 Production

**The JH 1** was economically depended on half **rice cultivation** and half **sericulture production**. As it is stated before, the **JH 1** served as village headman in the mura. The head of the house, owned most of the arable fields in the mura, where 90% of the total area is mountainous.<sup>33</sup> The valley that spreads along the Asuwa River and the Uomi River passing through the Ikeda town formed a fertile plain area to perform the rice cultivation. During the year, the mura harvested one crop from rice cultivation. The whole mura sowed rice seed in the rice nursery in May, transplanted almost 40 days in June, weeded in late June and July, harvested in October, threshed in November and December. After harvesting in the fall, the paddy field is turned into dry field to cultivate rye, wheat and barley known as winter crops. The crops are harvested in May between the planting and transplanting of the rice.<sup>34</sup> After harvesting rice crop, it was brought to the farmhouse, and the rest of the work such as threshing, drying, milling, hulling, polishing are performed at **doma** and the **house yard** mainly. After polishing, the rice crop stuffed into straw sacks stored in the corner of **doma** and **kura** detached building that did not reach today.

After harvesting rice, straw craft was the winter work in the minka for utilizing rice plants fully after removing the rice grain from straw. Straw craft covers almost all of the everyday items such as woven mat (mushiro), straw bag, thronged sandals (zōri), straw sandals (waraji), snow boots (yuki-gutsu), straw raincoat, straw sack, rattan blind (sudare), straw stand (ebira) for sericulture. When the house yard is not available for working in the winter months, all kinds of straw work such as twisting straw ropes, removing waste of the rice straw, flattening the rice straw by hammering on the thatching stone, weaving straw mat on the loom are performed in the earth-floored **doma** space.<sup>35</sup> It could also be performed at the **house yard** when it is sunny. Agricultural tools were stored in a section of the barn, and the doma.

In most of the Japanese farmhouses, rice being the main product, it requires the major portion of a man's labor as well as woman's also. Rather than understanding the rice nutritional staple in modern Japan, it was considered as life-blood of the country in the Edo Period in terms of economy, society, and social value.

In Japanese language, there are various words for rice, as a plant (ine), when first harvested (momi), when ripens early (wase), when hulled (genmai), when polished (hakumai), when boiled (gohan or meshi). The general word for uncooked rice is kome. Many different kinds of food is made from rice. The boiled form of the rice became the staple food that people eat in each meal. For the ceremony, rice cake (mochi) is made

from pounded rice as a celebration food. The traditional liquor called shochu was made with rice. Rice and shochu are dedicated to gods as offerings. As infant food, rice flour is diluted in the water.



Figure 1- 30 Agricultural work process is performed at **doma** and the **house yard** mainly.

In Feudal Japan (1185-1868), different shogunates controlled Japan. One shogun at its head, about 260 lords (daimyos), and over 23,000 vassals under them formed one shogunate. The feudal hierarchy between them is decided by the amount of rice. Each lord had about 100,000 koku of rice. (A koku is equivalent to 180 liters) Farmers living under those shogunates, used to bring the rice they produced to the towns as taxes.

There were mulberry fields along with paddy fields in the settlement. In Japan, during the Second World War, mulberry fields have been turned into wheat cultivation due to the shortage of food, and this situation has halted the production of silkworm due to the lack of mulberry fields. Before that, making cocoons was more profitable than making rice, so even the slightest paddy fields in mountain villages with few flatlands were converted into mulberry fields, and the household bought rice with the income from sericulture production. Silkworms are quite sensitive to cold and mulberry trees have no leaves in the winter, so sericulture production rests until spring. One turn of sericulture production takes 30-40 days at a time and can be performed five times from spring to autumn. Summer silkworms begin in early July, when the rice planting is over. Silkworm rearing stand is made of bamboo frame woven into a mesh. They are made of rectangular, but some are circular. The copulated female silkworm moths emerged from the cocoon lays about 500-700 eggs in one night. When the eggs are put in hatching room, the silkworms (in the first or second instar) around 1 millimeter, emerge from the eggs in about 12 days. To get a good silkworm cocoon, adjusting the temperature, humidity and ventilation, and give a well-grown mulberry leaves were the essentials in sericulture production.

The silkworms placed on to the bamboo-rearing tray are feed with mulberry leaves earnestly. It takes about 30 days for hatched silkworms to make cocoons. Silkworms molt four times before making cocoons. When they are eating mulberry leaves, they are in instar period, and when they stop eating and prepare to molt, they switch to sleeping period. A silkworm life has five instars, and the busiest period in sericulture production in the farmhouse is the fourth and fifth instar. During this period, silkworms need to eat more mulberry leaves before starting to prepare for the cocoon. In order to feed silkworms continuously until the cocoon process, mulberry leaves are picked and piled in a large bamboo basket, and carried every day. Silkworms needed to

be feed with fresh mulberry leaves three times a day. If the farmhouse has many silkworms, two or three times of mulberry harvesting in a day was needed. When silkworms are at the fourth and fifth instar, the amount of the leaves they need to eat increase. The number of the silkworms in each stand should be reduced and filled with more leaves. At this stage, the whole house including **niwa**, **doza**, **nakonoma**, **kaminoma**, and **attic floor** filled with silkworm stands so that there is no place to sleep, everyone sleeps in the corner, where they find empty.

For the farmhouses depended on cash income from sericulture production, silkworm diseases and mice that eat silkworms were great enemies. After taking measures such as disinfecting, and mouse trapping, it is prayed and decorated with a zigzagging paper streamers (Gohei) and talisman (O-fuda) at the top of the silkworm shelf to produce good quality of cocoons safely.<sup>36</sup>

When a silkworm starts to make cocoon, its weight becomes 10.000 times heavier than its hatched situation. It can not eat any mulberry leaves anymore, the house hold starts to put each of them separately into cocooning frame (mabushi). Each household works almost 15 hours a day in this process. When the house is full with cocooning frames, **the house yard** is also used for work if extra space is needed.<sup>37</sup>

Since the rice cultivation and sericulture production is the main source of income, and all the farm works after harvesting the crop, sericulture is performed in the houseyard, and **doma** of the house, the **doma** of the house occupies more than 2/3 of the ground floor plan.

The **JH 2 family** was the most influential family in the region as they were the early settler of the Kamitakeda mura making the mura suitable for the settlement in the late Heian Period (794-1185) almost 800 years ago. The family served as village headman and owned a mountain. The family and settlement has limited arable field as a result of living in a mountainous land. The **JH 2's** arable field is located next to the house. Rice cultivation, soybean and wheat were the main crops of the fields as well as other vegetables. The grown crops were solely for home consumption, after all the family had limited arable field.

The usage of propane gas spreads widely in the latter half of the 1930's and it has become very common since 1954 in Japan. Until then, the fuel used for cooking in both villages and towns was mainly wood and charcoal. The firewood was used mainly for kamado and bath, and the charcoal was used for the sunken hearth, brazier and kotatsu.<sup>38</sup>

The major source of income was depended on **charcoal making** in the mura. The deciduous trees of the mountain that **JH 2 family** owned was ideal for making charcoal such as oak, maple, chestnut and so on. The charcoal making was made under the management of **JH 2 family** with the villagers. That was the common business of the whole village. A charcoal kiln was built in the mountain for burning the wooden log slowly, and a hut for the villagers' staying during the work. After the wooden logs were put into the kiln, it took 5-6 days to gradually burn and become the final product charcoal. The state of the charcoal was understood from the color of the smoke that came out. When the raw timber suitable for using is finished in the area, they moved to another place where there are abundant of trees, and built a new charcoal kiln and a hut again. At the end of the work, the obtained charcoal and firewood was packed into straw sacks and carried on the back to be sold to the nearest town, Maruoka. All the villagers shared the obtained income.

**Domestic Livestock:** Until 1950s, there were livestock such as cattle, horse, pig, chicken, goat, rabbit, dog, and cat in the rural areas. Domestic dogs were guard dogs to protect houses and field crops from monkeys and wild boars, and cats were for the catching rats in the house.<sup>39</sup> The horse and cattle in the **stable** of the house were used to help with farm work during the intense chief times such as rice planting and transplanting, wheat planting. Their fertilizer, which is essential for the growth of the crops were used in the fields. Farmers care for livestock just like their families because of their role. Since there were no pastures for livestock to graze on, the hay and grass was cut by the farmers and brought to the stables. Furthermore, the livestock is fed by the livestock's milk is not included in the Japanese diet, unless the doctor prescribes it.<sup>40</sup> Since the



**JH 1** and **JH 2** are located in a mountainous region and the winters are very snowy, the **stables** are located inside the house and are located in the southern direction, which receives the most sun, to protect the livestock and keep them warm. According to the statement of the last generation of **JH 1**, in his childhood there were a horse, a cattle, a goat, chickens in kept in **stable**, and two horses kept in the stable of **JH 2**.

(The farmers set their time not weekly, but according to the chief times of the rice cultivation. Holidays and festivals were adjusted to the slack work season.)

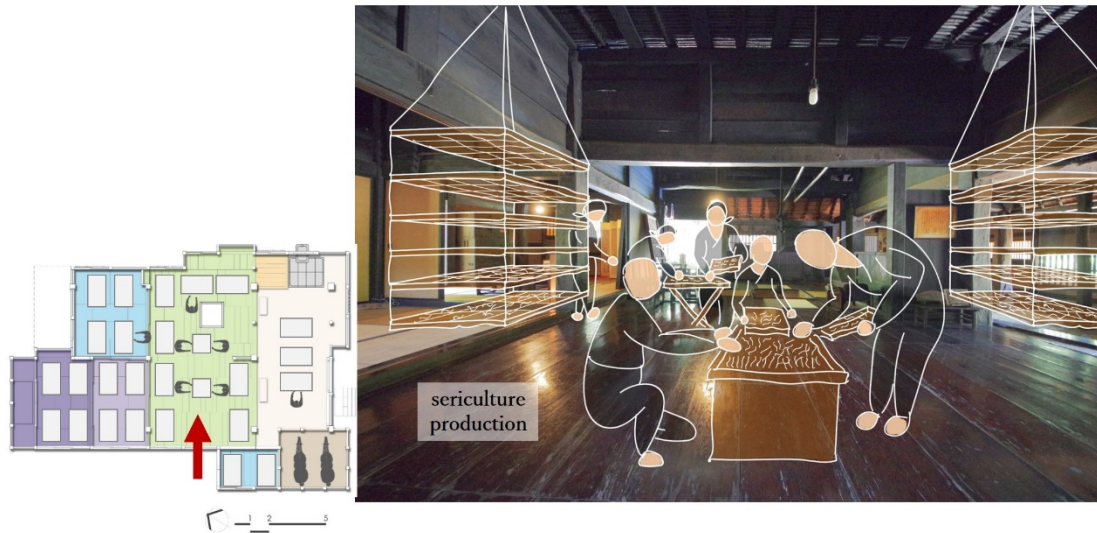


Figure 1- 31 During the sericulture production, the whole house including **niwa**, **doza**, **nakanoma**, **kaminoma**, and **attic floor** filled with silkworm stands so that there is no place to sleep, everyone sleeps in the corner, where they find empty.



Figure 1- 32 Since the **JH1** and **JH 2** are located in a mountainous region and the winters are very snowy, the **stables** are located inside the house and are located in the southern direction, which receives the most sun, to protect the livestock and keep them warm.

### 2.3.7 Education

Terakoya (temple schools) were educational institutions first founded in Buddhist temples became widespread from the beginning of the Edo Period (1603-1868). Before the Edo Period, educational institutions were special to samurai children and ruling classes.

In terakoya, students were taught mainly reading and writing. In addition to these, extra subjects such as counting with abacus, geography, and history were taught. Girls were especially taught sewing, tea ceremony rituals, flower arrangement techniques.

The classes generally held in the minkas of samurais, and Buddhist priests, or other commoners. **The JH 2** was one of the farmhouses that hosted as terakoya. The low desks were lined up in the **hiroma (oe)** space of the house and the children of the village gathered for the class. The instructors were from the household of **JH 2** that the head of the family was once samurai, or Buddhist priest. It is remarked that **the JH 1** was not related with any of terakoya activities.

In Meiji Period, the terakoya were abolished, and the government established the Education System Order (gakusei) in 1872. After that, public schools have become compulsory.



Figure 1- 33 **The JH 2** was one of the farmhouses that hosted as terakoya. The low desks were lined up in the **hiroma (oe)** space of the house and the children of the village gathered for the class.

### 2.3.8 Society

In the villages, there were unofficial groups called five man group or goningumi in the Tokugawa days of Edo Period. The government with the aim of each village having self-governing system organized the goningumi system. According to goningumi system, every five house formed a group with a group leader, and several such groups formed a mura under a mura headman. Those mura headmen were associated with the government.<sup>41</sup>

The five members of each goningumi were responsible for what any of them did. If one of them did any crime and the rest of them hid it, both the whole of the goningumi and the mura head man had to bear the

responsibility of the consequences. The goningumi was usually formed of house heads, which were near relatives, close neighbors, or age-mates.

The goningumi cooperated in labor and the sharing of equipment. The example of sharing equipment involves wells and baths. During the times the households have no well and bath at all, they used the well and bath of the other households of the goningumi, which had those. Sometimes, even those had, share a bath to save firewood used in heating water. Labor cooperation occurred in house building or house repairing such as changing the straw of the roof. Another example of labor sharing occurred in field works. During the arduous labor of transplanting and harvesting period of irrigated fields or dry fields, the members of goningumi helped each other without expectation of charge or obligation.<sup>42</sup>

Religious ceremonies and monthly meetings between villagers, wedding ceremonies attended by neighbors and relatives took place in the **butsuma** which is the most prevalent space of the house. Due to the large number of visitors, **nakanoma** space were also used together.



Figure 1- 34 Religious ceremonies and monthly meetings between villagers, wedding ceremonies attended by neighbors and relatives took place in the **butsuma** which is the most prevalent space of the house. Due to the large number of visitors, **nakanoma** space were also used together.

### 2.3.9 Religion

The room that is farthest from the doma entrance is the most formal, reception room called zashiki. Zashiki space referred as **kaminoma** (inner room) in **JH 1**, and **butsuma** (Buddhist family chapel) in **JH 2**. The two elements that distinguish **zashiki** from the other rooms of the house are the **butsudan** (Buddhist altar) and **tokonoma** (alcove).

The **butsudan** consists of an image of, or scroll picturing, the savior Amida (Buddha) with golden rays shining around him, and wooden ihai (memorial name tablets of the house ancestors). Family photographs may also be placed in it and large portrait of the deceased house head and his wife hanged above it. The **butsudan** is made of a custom-made wooden cupboard. It varies according to the wealth of the family. While rich families have a highly ornamented black and gold lacquer **butsudan**, poor households' **butsudan** are more modestly lacquered and humble comparing to them.



Every morning, the household bows and prays three times “Namu Amida Butsu”. This morning routine, gives the household a feeling of rightness. The housewife dishes up freshly cooked rice into the two brass or porcelain cups, and a cup of tea, and puts them in **butsudan** offering to Hotokesama (Buddha, ancestors). Later that day or in the evening, these offerings are eaten by the children or given to mice. It is thought that the essence is for the Hotokesama, not the substance.<sup>43</sup>

In the morning after praying at the **butsudan**, some households also bow facing the **kamidana** (Shinto household shrine). **Kamidana** is a plain wooden box hung up high on the wall. Daily offerings for kamidana is also two cups of rice and a cup of tea. Paying respects at the **butsudan** is more universal custom than paying respects at the **kamidana**. Eihei-ji Temple, located in Fukui Prefecture, is one of the head monasteries of the Soto School, which is the one of the two major branches of Zen Buddhism. For this reason, paying respects at the **butsudan** has become more universal custom in the region and the **butsudan** in Fukui Prefecture is more elaborated than those in other regions. There is considerable vagueness about the location of the **kamidana** in the farmhouses. While **JH 1** has its **kamidana** located in **doza**, it is located in **oe (hiroma)** in **JH 2**. The owner of **JH 1** remarked that positioning **butsudan** and **kamidana** in the same room ends up with the quarrel of the two of them. In spite of his remark, farmhouses, where the **butsudan** and **kamidana** are located in the same room have also been observed.



Figure 1- 35 The room that is farthest from the doma entrance is the most formal, reception room called zashiki, butsuma or kaminoma. The **butsudan** consists of an image of, or scroll picturing, the savior Amida (Buddha) with golden rays shining around him, and wooden ihai (memorial name tablets of the house ancestors). Every morning, the household bows and prays in front of Hotokesama, and puts daily offerings.

### 2.3.10 Art

In the zashiki room (**kaminoma** in **JH 1**, **butsuma** in **JH 2**), an alcove space called **tokonoma** arranged. The **tokonoma** is usually arranged facing the front of the house.

Originally, the tokonoma first developed from the butsudana in Zen Buddhist priests' houses, which is a feature of the shoin architectural style during Kamakura Period (1192-1333). After then, it started to appear in the samurai houses. However, in the Edo Period, the sumptuary laws forbade farmers to arrange the tokonoma in their houses. A treasured work of art, Buddhist scroll on the wall, and a flower arrangement are

usually placed in the **tokonoma**. According to the hierarchical seating arrangement, the most important position in this room is sitting in front of the **tokonoma**, looking at the front of the house.

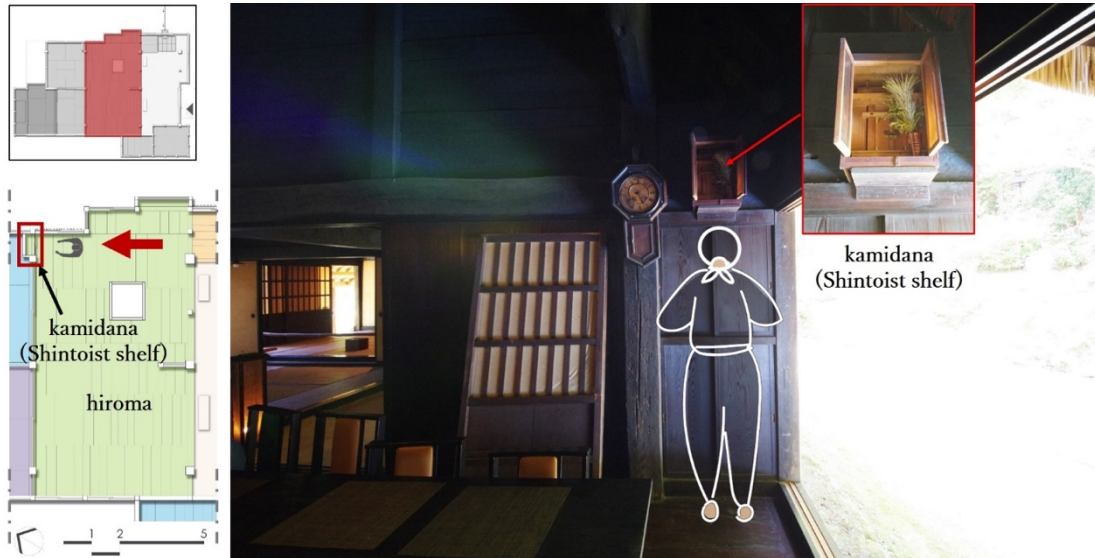


Figure 1- 36 In the morning after praying at the **butsudan**, some households also bow facing the **kamidana** (Shinto household shrine). **Kamidana** is a plain wooden box hung up high on the wall. Daily offerings for kamidana is two cups of rice and a cup of tea. There is considerable vagueness about the location of the **kamidana** in the farmhouses. While **JH 1** has its **kamidana** located in **doza**, it is located in **oe (hiroma)** in **JH 2**.



Figure 1- 37 In the zashiki room (**kaminoma** in **JH 1**, **butsuma** in **JH 2**), an alcove space called **tokonoma** arranged. The **tokonoma** is usually arranged facing the front of the house. A treasured work of art, Buddhist scroll on the wall, and a flower arrangement are usually placed in the **tokonoma**.



### 2.3.11 Recreation

The **doza** space in **JH 1** and the **oe** space in **JH 2**, where the **sunken hearth** is placed became the focal point for the family to recreate and gather.

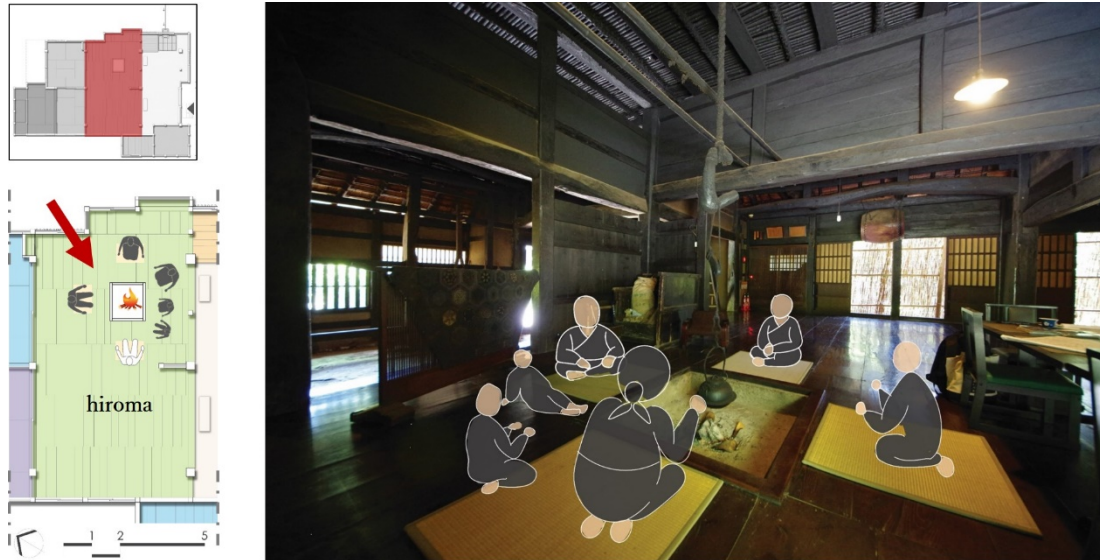


Figure 1- 38 The sunken hearth in irori became the focal point for the family to recreate and gather together.

## 3 Findings

In order to investigate the spatial organization of the Japanese traditional farmhouses within the scope of behaviour analysis focusing on geographic environment, settlement pattern and spatial organization, the case study focusing on the **JH 1** and **JH 2** of Fukui Prefecture has been conducted in Chapter 1. The findings of the analysis shown in Table 1, listed as follows.

- Geographic environment and settlement characteristics relate to **basic behaviours**.
- Regarding the spatial organization the farmhouses, **doma**, **hiroma**, **nando** spaces relate to **basic behaviours**. Especially among the behaviours, “**eating**,” relates to **doma** and **hiroma** spaces, “**drinking**,” relates to **doma** space, “**hygiene / bath**,” relates to **doma** space, “**sleeping**,” relates to **hiroma** and **nando** space. In addition to that, **basic behaviours** relate to other spaces; the **attic floor**, **kura**, **water mill**, **toilet**, **bathroom**, **courtyard**.
- **Derivative behaviours** relate to **doma**, **hiroma**, **nando**, **butsuma**, **nakanoma**, spaces. Especially, “**production**,” relates to **doma**, **hiroma**, **nando** and **butsuma** spaces, “**education**,” relates to **hiroma** space, “**society**,” relates to **butsuma** and **nakanoma** spaces, “**religion**,” relates to **hiroma**, **butsuma** and **nakanoma** spaces, “**art**,” relates to **butsuma** space. Furthermore, “**production**,” relates to **stable** and **courtyard**.
- **Recreation behaviour** relates to **hiroma** space and **courtyard**.

As a result;

1. **Doma** and **nando** spaces strongly relate to **basic behaviours**.
2. **Hiroma** space strongly relates to **derivative** and **recreation** behaviours, while supplementing **basic behaviours**.

3. **Butsuma** and **nakanoma** spaces strongly relate to derivative behaviour.

Based on the contents from ① to ③, there is a spatial organization in the “basic behaviours-derivative behaviours” order.

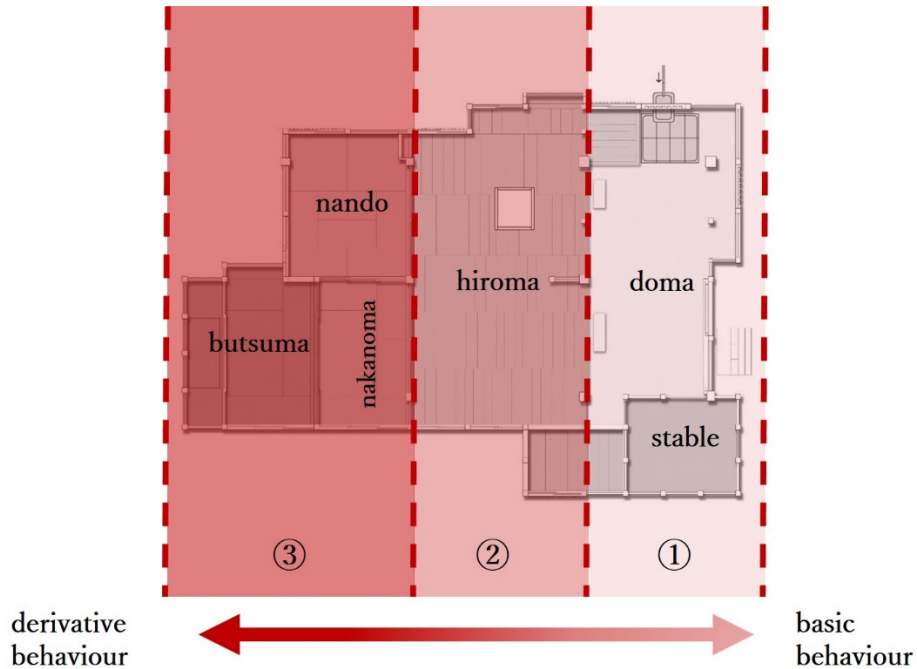


Figure 1- 39 As a result of Chapter 1, 1. **Doma** and **nando** spaces strongly relate to **basic behaviours**, 2. **Hiroma** space strongly relates to **derivative** and **recreation** behaviours, while supplementing **basic behaviours**, 3. **Butsuma** and **nakanoma** spaces strongly relate to derivative behaviour. Based on the contents from ① to ③, there is a spatial organization in the “basic behaviours-derivative behaviours” order.

JAPAN / FUKUI PREFECTURE

環境 environment		地理的環境 geographic environment		集落 settlement		農家空間構成 farmhouse/spatial organization										他																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
行動 behaviour		防衛/棲家 defence/dwelling				土間 どま		広間 ひろま		納戸 なんど		仏間 ぶつま		なわのま		うまや 厩		やわうら 屋根裏		くら 蔵		すいしゃごや 水車小屋		べんじ 便所		ふろ 風呂		にわ 庭		equipment/ various materials		group, mass																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
基本的行動 (basic behaviour)	食 食べる eating	調理 cooking	・vegetation : staple food (soy bean,rice,wheat,vegetable) ・animal : wild boar, fish			・daily/annual/ ceremonial food preparation ・preservation of food ・cooling in and eating around sunken hearth	・cooking in and eating around sunken hearth ・seating arrangement ・having informal guests													・preservation of annual fermented food and grain		・water mill is used as thread mill							・kitchen utensils ・cushion ・tokozen and tableware	・housewife (mother)		・orientation ceremony at the various stages of building																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
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	飲む drinking	・water source : drawing water from the nearest valley of the mountain		・the water arrives to farmhouse through the sink in the dango																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							

Table 1-1. The findings of analysis based on Chapter 1 is summarized.

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  18. Kamitakeda Village 3D Google Earth Aerial Photo  
<https://earth.google.com/web/search/Japan,+Fukui,+Sakai,+%e4%b8%b8%e5%b2%a1%e7%94%ba%e4%b8%8a%e7%ab%b9%e7%94%b030-11+%e5%8d%83%e5%8f%a4%e3%81%ae%e5%ae%b6/@36.1499813,136.33168163,169.31612745a,2068.01166099d,35y,27.99863899h,71.98226017t,0r/data=CigiJgokCWC4wpIs c0RAEbJm7l91cERAGdyEJny9CT1AIWPQC2UIAT1A>
  19. Kamitakeda Village Topographic Map  
<https://maps.gsi.go.jp/#6/36.010006/138.309083/&base=std&ls=std&disp=1&vs=c1j0h0k0l0u0t0z0r0s0m0f1>
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### 3. Central Sofa Plan (Figure 2- 3)

The Turkish House generally has one floor. However, the number of floors has increased over time. The main floor is located on the upper ground floor of the house. The main floor plan consists of two basic spaces. The first space is the room, and the other one is the common area between the rooms, named as the sofa.

The ground floor of the house is used as a warehouse, barn and haystack. The floor is covered with rammed earth or stones.<sup>8</sup>

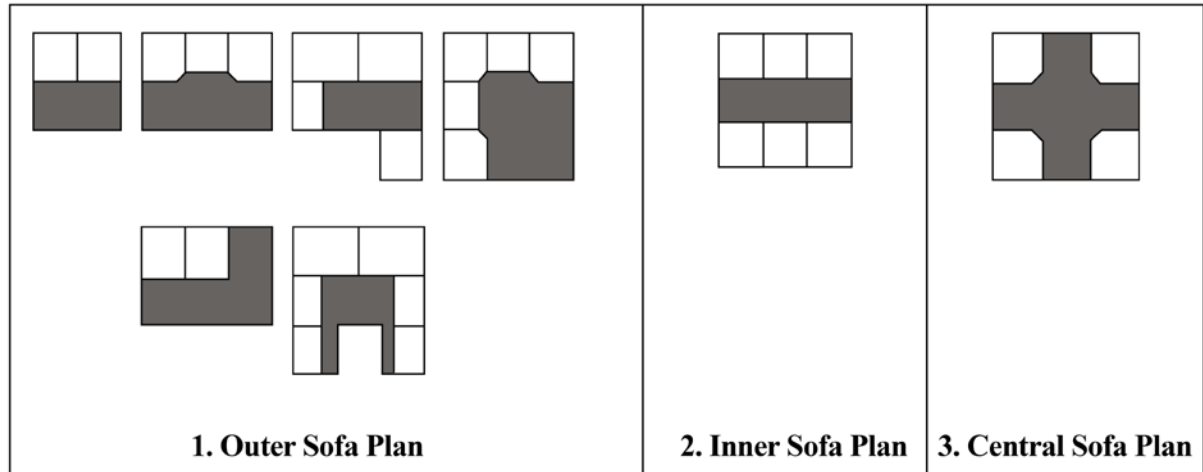


Figure 2- 4 Plan layout of the Turkish House (modified from Günay (1998)).<sup>9</sup> While the gray coloured space defines sofa, the white colour defines the room.

The sofa is the common area between the rooms, where the circulation is provided. In addition to the circulation function, it serves as a gathering space. Sofa was seen rarely in the old examples. Adapting sofa into the plan became widespread with the development of the plan layout.<sup>10</sup>

On the other hand, the rooms are the units that meet certain behaviours within the house. Like the tents during the nomadic period, each room is a space where various behaviours such as sitting, eating, working, and sleeping are performed.<sup>11</sup> The number and form of the rooms have a great effect on the plan layout.<sup>12</sup>

#### b. Architectural Characteristics of Traditional Farmhouses in Eastern Black Sea Region

The traditional farmhouses of Eastern Black Sea Region is grouped under the following plan types:

1. The plan type with 'Salon': The entrance is made from 'salon' (living room) space. Three rooms, including the kitchen, open to 'salon' space. Salon is the common place of the house and the most used space in the summer. The kitchen and one of the room are at the top of slope. The kitchen and the other room face the scenery of the valley. The room, which faces the scenery, is reserved for the newlywed couple. If necessary, the kitchen space can also be used for sleeping activity. This type of plan is seen within the borders of Giresun.

2. The plan type with simple Aşhane: In this plan type, the entrance opens to aşhane space. Aşhane is a common space made of earthen floor, where daily activities take place. It is entered from outside to aşhane without removing outside shoes. While aşhane is located at the upper side of slope, the rooms are located facing the valley. The stable is located under the rooms. In winter, the access is provided to stable from the floor opening arranged in aşhane.



3. The plan type with Hayat (transition)-Aşhane: A transitional space between the rooms and aşhane is organized for privacy reasons caused by the opening of the rooms directly to the aşhane. This transition space, which is called ‘hayat’, is planned in parallel or perpendicular to the aşhane.

a. Hayat (transition) parallel to Aşhane: Hayat, which is a transition space, is located between the aşhane and the rooms. Besides its transition function, it is also used to store household goods and annually prepared winter foods.

b. Hayat (transition) perpendicular to Aşhane: Hayat, which is a transition space, is arranged between the rooms. It is used only for the purpose of transition, but there are also examples that are wide enough to store household goods on one side. In some examples, the transition space is combined with one the rooms and take the L shape plan.

4. The plan type with Hayat-Aşhane: The transition ‘hayat’ space mentioned in previous plan types is expanded and reaches 20-30 m<sup>2</sup> size. All kinds of daytime activities carried out in hayat space, apart from cooking. The rooms open to hayat, and it is very bright space facing the valley.

5. The plan type with Internal Corridor: A corridor is arranged in the middle axis of the plan connecting the entrances in both directions. The corridor is just used for transition function. One of the rooms is arranged as a kitchen. This plan type is similar to the type of ‘Turk Evi’ with internal sofa.<sup>13</sup> (Figure 2- 5) (Figure 2- 6)

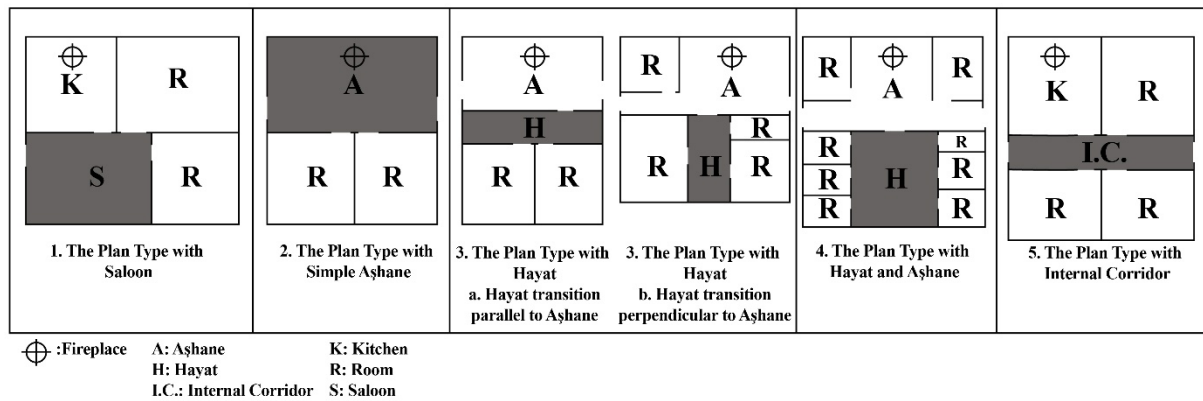


Figure 2- 7 The plan types seen in the Eastern Black Sea Region. (modified from (Sümerkan, 1991)<sup>14</sup>)

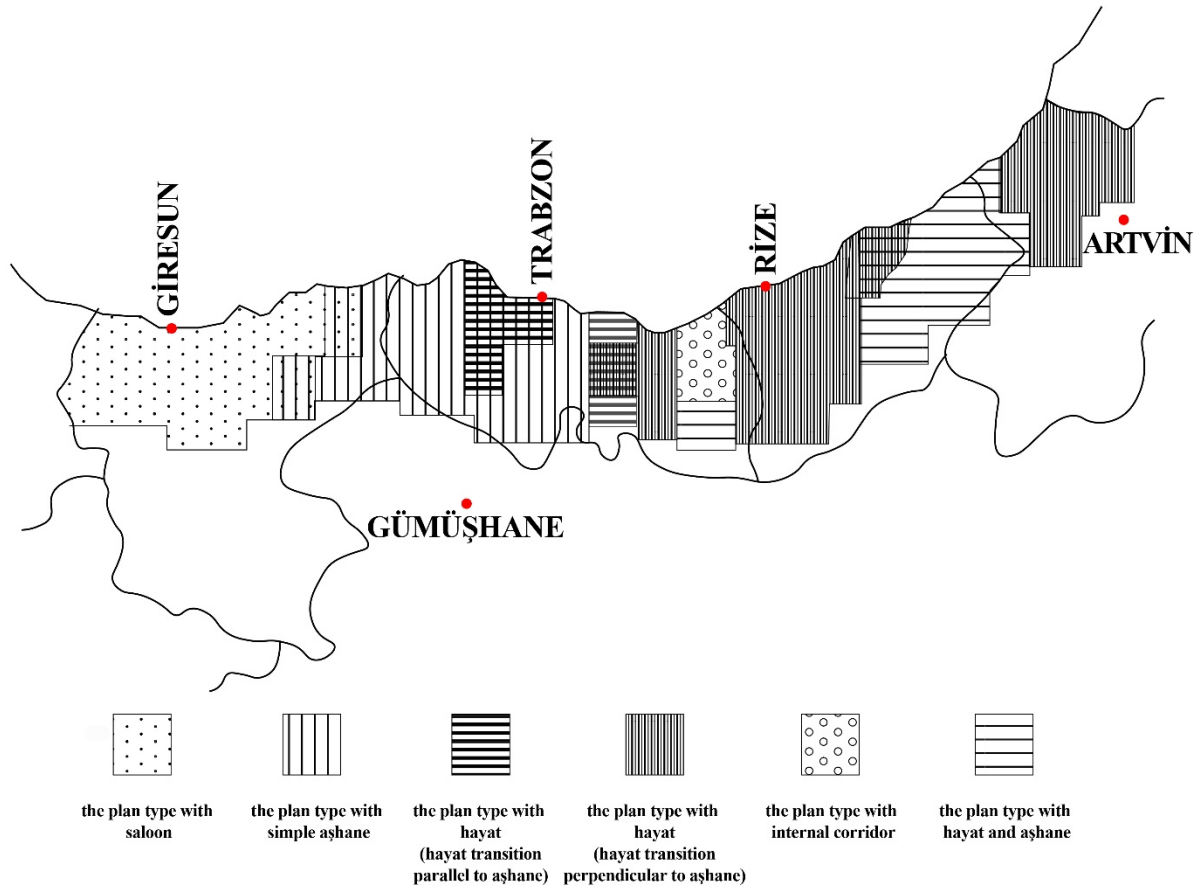


Figure 2- 8 The diagram showing the plan types distributed in the Eastern Black Sea Region. (modified from (Sümerkan, 1991)<sup>15</sup>)

## 2 Implementation of Behaviour Analysis on Traditional Farmhouses in Eastern Black Sea Region

### 2.1 Geographic Environment

#### 2.1.1 Defence / Dwelling

The general view of the Eastern Black Sea Region is in the form of mountains extending in the east-west direction, valleys and riverbeds perpendicular to the Eastern Black Sea, and arable lands between the mountains and the seaside.<sup>16</sup> The mountains, which are located parallel to the Eastern Black Sea coasts, are natural separators of the region with other Anatolian regions. From east to the west, a line passing from the peaks of Kaçkar, Soğanlı, Zigana, and Canik Mountains draws the boundaries of the region.<sup>17</sup> Although the heights of the mountains are less on the Giresun side, it reaches around 3900 meters in the Rize region. Between this high topography and the sea, there is a pattern of roughness consisting of very inclined ridge and roughness.<sup>18</sup> Settlements in the region are scattered on the coast and along the valleys extending from the coast to the inland. The foothill and hillside of these valleys are the areas where the settlements are most commonly located. The ridges of the mountains with the low wind are also preferred.<sup>19</sup> (Figure 2- 9) In each valley plain, there is a stream or river running through in it. The villages and the settlements are established close to these water sources. A village settlement is usually established in the basin formed by the tributary flowing in to a larger stream.

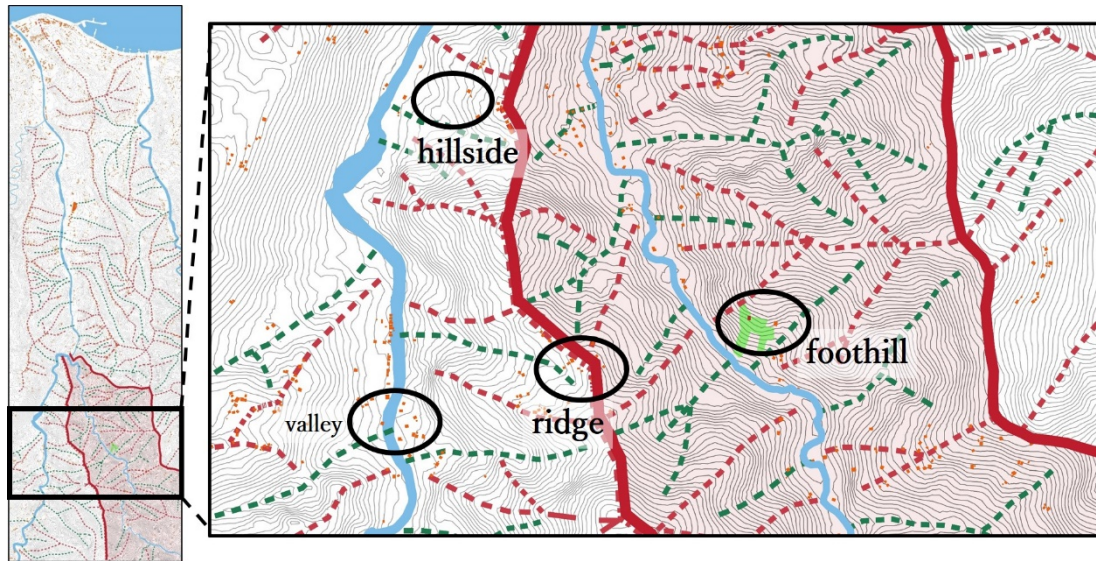


Figure 2- 10 Settlements in the Eastern Black Sea Region are scattered on the coast and along the valleys extending from the coast to the inland. The foothill and hillside of these valleys are the areas where the settlements are most commonly located. The ridges of the mountains with the low wind are also preferred.

### 2.1.2 Eating

The people of the Eastern Black Sea Region provide most of the products that meet their annual food needs with their own products called family farming in their vineyards. The most important of these products are; corn, beans, potatoes, kale and zucchini. Especially, corn is the most basic staple food of the people.<sup>20</sup> Although the corn is not important in the regional trade<sup>21</sup>, the main nutrient, bread, is made of corn. With the increasing use of wheat flour for bread today, the arable lands that used to be cornfields are used as hazelnut or tea field today.

Braised meat, milk, yoghurt, cheese, butter obtained from animal husbandry (bovine and ovine animals), and honey from beekeeping, are also sources of nutrition.

Thanks to the chickens fed in the garden of most of the houses in the villages, the eggs needed for breakfast were obtained from these coops.<sup>22</sup>

### 2.1.3 Drinking

In each valley plain, there is a stream or river running through in it. The villages and the settlements are established close to these water sources. A village settlement is usually established in the basin formed by the tributary flowing in to a larger stream.

### 2.1.4 Production

The physical environment conditions have an effect on the economy of the Eastern Black Sea Region, and the economy and production is largely dependent on agriculture and animal husbandry. The main agricultural crops of the region are tea, hazelnut, corn, and tobacco.

Another important economic activity especially observed in the Eastern Black Sea coastline is fishing. According to the known records, the fishing for economy has been maintained since 2750 BC. However, fishing has lost its importance alongside other economic activities today.<sup>23</sup>

Another issue that the economy is based on in the historical process in the Eastern Black Sea Region has been the transhumance activities brought up by animal husbandry and animal husbandry. Seasonal

displacements related to bovine and ovine breeding are called transhumances. The first type of transhumance observed in Anatolia was seen in the Eastern Black Sea Region.

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Highly original architectural products have emerged to protect the crops produced in the Eastern Black Sea Region in rainy and humid climatic conditions.

## **2.2 Settlement Pattern**

### **2.2.1 Defence / Dwelling**

In the Eastern Black Sea Region, extreme examples of scattered settlement types can be seen due to the rough and sloping topography. These villages, which have a scattered settlement feature, start from the coastline and reach until the 1500-1600 meter altitude. (Figure 2- 6) 1500-1600 meter altitude is the upper limit of permanent village settlements. After this altitude, temporary settlements start to be observed. The ruling temporary settlements are mezra (hamlet) settlements between 1500-2000 meter altitude, and plateau settlements between 1800-3000 meter altitude are situated.<sup>24</sup>

Mezra (hamlet) settlements located between villages and plateaus serve as a transition between them. Its climate is neither as harsh as the plateaus nor it is as productive as the villages.<sup>25</sup> inhabit in mezras before moving to plateaus around May. Plateaus are temporary residential areas where villagers move from mezra settlements, and inhabit between June and October. (Figure 2- 11) Before going back to villages from plateaus, villagers stay in mezra settlements for about one month in November.<sup>26</sup>

In the region, establishing a house in a topography with a suitable slope and a fertile soil is avoided in settlements. Those smooth and large areas that is suitable for settling are allocated to perform agriculture. In the Eastern Black Sea Region, a villager prefers to live close to his field to protect his field, and corn, hazelnut and tea crops. In a site, the cornfield is built on a slope, and the house is built on the upper point of the slope. On the contrary, in other regions of Anatolia, the villagers did not feel the same protection concern for the wheat crops. But when the Eastern Black Sea villagers move to the other regions of Anatolia, although they did not cultivate any of corn, hazelnut or tea crops, they still preferred to live dispersedly. This is what makes the Eastern Black Sea Region people from the people other regions of Anatolia.<sup>27</sup>

The distances between the houses can reach from a couple of minutes to 15-20 minutes. Considering the roughness of the terrain, the difficulty of the transportation resulting from settling dispersedly will be understood better. A dispersed settlement has had its disadvantages in terms of cooperation, neighbor relations, communication, and the accessibility of governmental services such as distribution of water, and electricity.<sup>28</sup>

The erosion caused by the excessive slope takes away the fertile soil with excessive precipitation in the region. Embankments have been arranged on the site to prevent erosion of fertile soil. These sets were created around the courtyards and the entrance of the houses.<sup>29</sup>

The house has been adapted to the topography in general. Before the slope of the topography was completely leveled, it was gradually set, and the foundation and the stable floor were buried in the ground. This section is made of stone wall, which keeps the moisture minimum in itself, and is adapted to moisture.





Figure 2- 12 Eastern Black Sea Villages have a scattered settlement characteristic.<sup>30</sup>

Figure 2- 13 An example to highland temporary settlements.<sup>31</sup>

## 2.3 Spatial Organization of the Farmhouses

### 2.3.1 Eating

The space called **aşhane** in the farmhouses of Eastern Black Sea Region is the first space to enter the houses, the center of the house, and a multi-purpose space used longest in a day.<sup>32</sup> Due to the sloping topography of the house, all of the houses in the Eastern Black Sea Region was situated on the slope, and the **aşhane** was placed on the ground at the back of the house. In the examined houses, the back wall of **aşhane** was built as a thick retaining wall to meet the soil pressure from the slope.<sup>33</sup> In the regional plan typology, **aşhane** is usually located directly on the ground. The **aşhane** floor consists of a special soil mix. This special soil is a kind of compacted soil formed by adding water to the sifted soil and ash mixture. **Aşhane** is a space where a hearth is set for cooking and heating. While the first examples of the hearth in the aşhane are located in the middle of the space, it is placed close to the back wall not to prevent the movement within the space as the plan typology developed.<sup>34</sup>

Women of the household pass most of their day in **aşhane** with daily chores if they are not busy with the farm work. A monumental chimney was organized by raising the walls in the fireplace section. On the fireplace, there is an adjustable hook with pulley hanging from a rack fitted to walls of the chimney. The caldron or the saucepan is hanged on the hook, and the food is cooked in the hearth on the wood fire. (Figure 2- 8) The most important function of aşhane is food preparation and cooking where daily and annual food preparations are carried out. Daily preparation of food ingredients such as selecting, washing, chopping, wrapping, filling, kneading dough, making bread, rolling dough thin, and cooking daily food such as making Turkish flat bread (bazlama and yufka), muffins on sheet metal, and cooking in such as saucepan, pan, caldron performed in the hearth of **aşhane**. (Figure 2- 9)



Figure 2- 8 On the fireplace of aşhane, there is an adjustable hook with pulley hanging from a rack fitted to walls of the chimney. The caldron or the saucepan is hanged on the hook, and the food is cooked in the hearth on the wood fire.

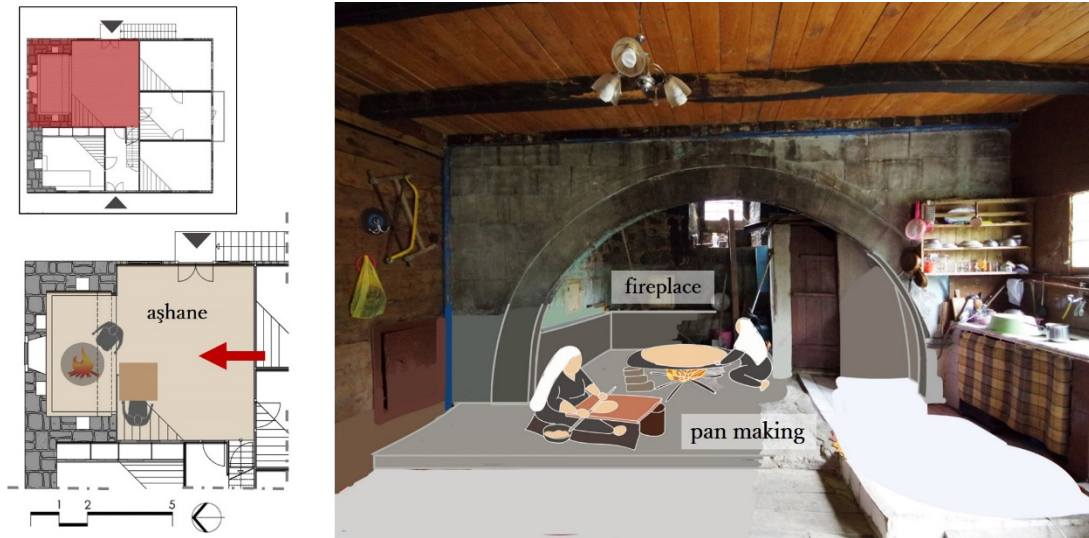


Figure 2- 9 The **aşhane** space in the farmhouses of Eastern Black Sea Region is the first space to enter the houses, the center of the house. Daily and annual food preparation took place in the fireplace. Annual pan making is depicted in the visual.

Fruits and vegetables harvested from the fields and garden are also classified in **aşhane**. For consuming during the winter, the fruits are dried, molasses and jam are prepared. Vegetables are either dried or pickled for the winter.

All kinds of milk and milk products; boiling milk, leavening, churning, yogurt, buttermilk, cheese, curd and butter are produced in **aşhane**. The livestock's food was also prepared here by boiling cereal bran, vegetable remains, and water in the big caldron.

The household have their food in **aşhane**, while the formal guests are served in **guest room**. When it is time to eat, the household gathered around a wooden or copper round tray raised from the ground, sitting on the wooden stools 25-30 cm high. Food is served in a big plate placed in the center of the round tray, and everyone eat from the same plate. (Figure 2- 14)

A seating hierarchy, based on age and gender was observed in the seating arrangement. The most exalted seat belonged to the house head (oldest man) of the house facing to the door, and his back to the hearth. Next, the order of the importance belonged to the old woman of the house. These places are called as head corners, and cannot be used by other households due to the respect for the elders of the house.



Figure 2- 15 The household have their food in the aşhane. When it is time to eat, the household gathered around a wooden or copper round tray raised from the ground, sitting on the wooden stools 25-30 cm high. A seating hierarchy, based on age and gender was observed in the seating arrangement.

In houses where there are haremlik and selamlık section such as in **TH 4**, a cylindrical cupboard revolving around one axis has been used. Through the opening, the food plates are placed on its shelves by the women in **aşhane**, and the men in the **guest room** take the foods by opening the cupboard, and return the plates in the same way. In the guest room, a tablecloth is laid on the floor, and a low, round table is placed on it. Same with aşhane, food is served in one big plate placed in the center of the round table, and everyone eat from the same plate. (Figure 2- 16)

In the Eastern Black Sea House, the center of the room did not have any furnishings, and mobile equipment such as pickle, yoghurt, and butter jars, copper vessels for water, metal sheets, and trivets, containers for livestock food, round tray were placed close to the walls or in to the cupboards. After the meal, the tableware were washed, the center of the room were tidied up, and made ready for another activity.

### 2.3.2 Drinking

Water for drinking and daily use was provided from the main sources nearby. In the observed examples, no water connection was found in the houses. It was stated by the owners of the houses that there was no water connection when the houses were first built and water connections were added later. Water was provided by filling the buckets and copper vessels from the nearest water source and transported to the houses.



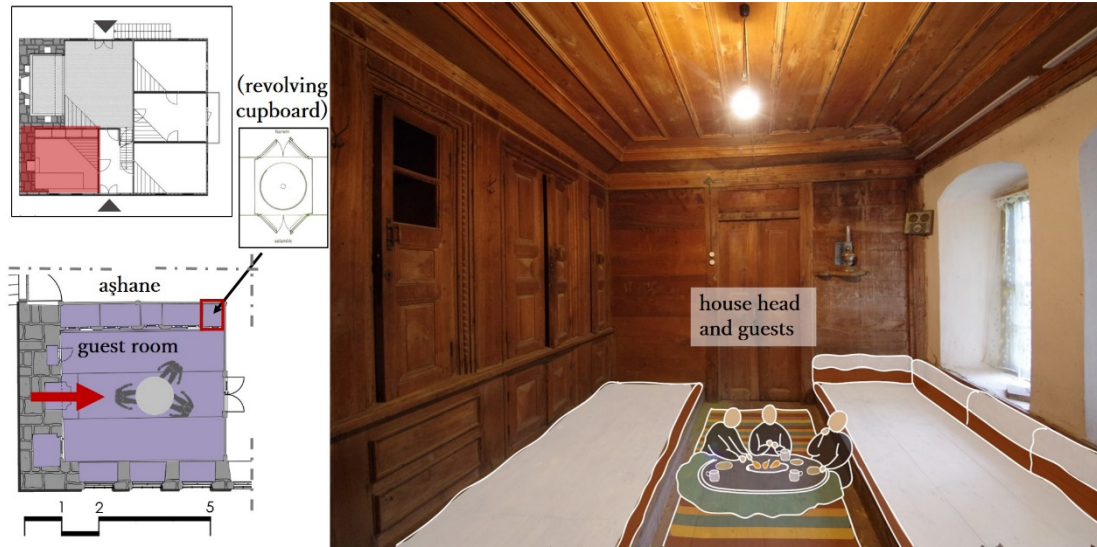


Figure 2- 17 The formal guests are served in **guest room**. In houses where there are haremlık and selamlık section such as in **TH 4**, a cylindrical cupboard revolving around one axis has been used. Through the opening, the food plates are placed on its shelves by the women in **aşhane**, and the men in the **guest room** take the foods by opening the cupboard, and return the plates in the same way. In the guest room, a tablecloth is laid on the floor, and a low, round table is placed on it. Same with aşhane, food is served in one big plate placed in the center of the round table, and everyone eat from the same plate.

### 2.3.3 Reproduction

The traditional organization of large families, which extends right to our day, has influenced the design of the house. Within this organization, the eldest man in the household is the head of the family as long as he maintains his physical strength, his capacity to think and his economic power. Sons are under the absolute sovereignty of their father, even though they may be fully grown up and even have their own children. This tradition ensures the social and economic integrity of the family while exercising a certain control over it. Reflection this family structure can be seen in economic enterprises. The maintenance of the house, the cultivation of the fields, utilization of the crops, feeding the animals, the provision of food for a large family, bringing up children, looking after the elderly, all require active man power. For the economic prosperity of so many people and the welfare of the family it is necessary to keep the sons within the family as it is they who have power and social value. The daughters are given away in marriage. Although fathers do their best to keep the sons in the family, those who earn their economic and social independence can leave the paternal house and have a house of their own, especially after marriage. The large family consists of the father, mother, sons, daughters-in-law, grand children, uncles and aunts.<sup>35</sup>

Traditions has defined the responsibilities and rights of every individual in the family. Thus, everyone has no choice but to be happy within this system. Moreover, the design of the house makes it possible for each member of the family to have access to the freedom or privacy he or she might need within this social organization. This large family seems to be composed of smaller units of its own called **room**. (Figure 2- 18)

In the Eastern Black Sea Region, when the rooms in the house is not enough for the family get growing, a new branch house has been built close to the house for the family members. The examined **TH 2** and **TH 4** are the houses that were separated from the nearby houses and built.



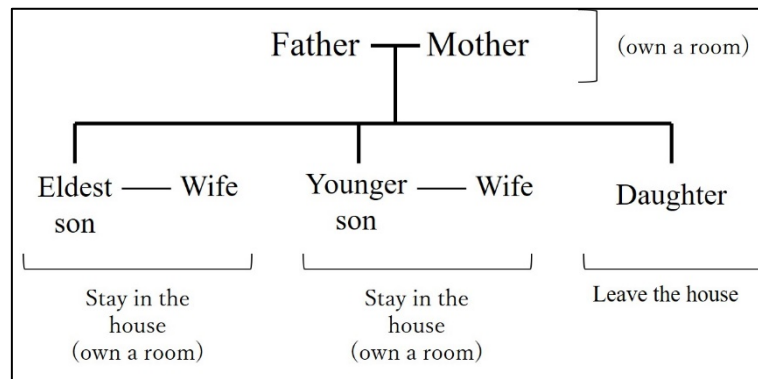


Figure 2- 19 In the Turkish traditional family system, there was a large family order. According to this social organization, each couple had their own room where they could protect their privacy.

#### 2.3.4 Hygiene

**Toilet:** Although there are not any toilets remain today in the observed examples, according to interviews with the house owners and Sümerkan<sup>36</sup>, in the Eastern Black Sea Region, the toilets of the houses are located at the open cesspool that are not healthy in terms of installation. Very few of these cesspools are roughly and temporarily covered. In the observed examples, the toilets were located on one side of the house adjacent from the outside or as a separate unit from the house, and were not located on the southern side of the house for religious reasons.

According to interviews, the toilets of all three houses are located outside.

**Bath:** Bathing is essential of cleanliness and part of the Islamic tradition. In general bathing, especially the washing repeated as a religious ritual takes place in the units designed for this purpose within the house. The total ablution is performed within the privacy of the room which is a living unit allocated to a couple.

In the examined cases, the differences on bathrooms are observed. In **TH 4**, it has been seen that the cupboards are areas for the storing of articles in everyday use. Since they serve all the functions and activities carried on in the room, they also provide washing and bathing facilities. A special section, the **bathroom** is provided for in the overall construction. (Figure 2- 20) It is usually very limited in area having only enough space for a person and the water pots. It was designed to eliminate the need to leave the room but at the same time to ensure privacy.<sup>37</sup> The presence of a **bathroom** in the **rooms** of **TH 4** resembles classical Turkish House in this respect. The water necessary for bathing in copper vessel is heated in the hearth of **aşhane**.

There is no **bathroom** observed in **TH 1**. The bath was performed in **hayloft**, in a basin made of copper filled with carried water from water source, heated in a copper vessel in the hearth of **aşhane**. Since there is no bathroom in **TH 2** too, it was bathed in the **stable** in the same way with **TH 1**.



Figure 2- 21 Since all the functions and activities carried on in the **room**, it also provide washing and bathing facilities. A special section, the bathin facility is provided inside the cupboard of the **room**.

**Laundry:** In general, there is a laundry space in the villages, where the women of the village gathered and washed their laundries. The villagers carried water to their houses by filling the buckets and copper vessels.

Generally, there is a laundry place in the villages, where the women gather and wash their laundries. Villagers carried water by copper vessels. Semi covered laundry places are built by the villagers where the water comes out or close to the water streams. If the laundry was crowded, they would help each other, wash the laundry together and wring them together. They hang the laundry on the ropes in the laundry space to drain remaining water on the laundry, then fill them into the baskets and hang it on the balcony of the houses. (Figure 2- 22) When the laundry is dried, the laundry is ironed by cast iron putting some charcoal in it. Those, who do not have the iron, used the iron of their neighbor.<sup>38</sup>



Figure 2- 23 A laundry space was arranged in the water stream of each village seen in the left below. The washed laundry was hanged and dried on the balcony of the houses.

### 2.3.5 Sleeping

When it is time to sleep, no specific organization is required in the **room**. The mattresses are brought down from the closets in which they are stored and laid on the **sedir (sofa)** or on the floor. The sheets are spread, the quilts and pillows are arranged and the bed is ready. Next morning, everything is rearranged in the same order; there is nothing left around, once the doors of the closet are closed. Due to the simplicity of this organization, any room can be used for sleeping in. Bedsteads entered Turkish houses only at the beginning of the 20<sup>th</sup> century as a European fashion.<sup>39</sup> Since the **sedir (sofa)** in the **rooms** of the Eastern Black Sea houses were arranged at a height of 25-30 cm, the length along a wall of the room, and 115-130 cm in width, this area was sufficient for sleeping. (Figure 2- 24)

The only **room** located at the left of the entrance in **TH 1** is reserved for the newly married couple of the family to provide them some privacy. The elders of the house and the children slept together on the mattresses spread on the floor in **aşhane** since there was no other room to sleep.

In **TH 2** and **TH 4**, only the **rooms** were used for sleeping.

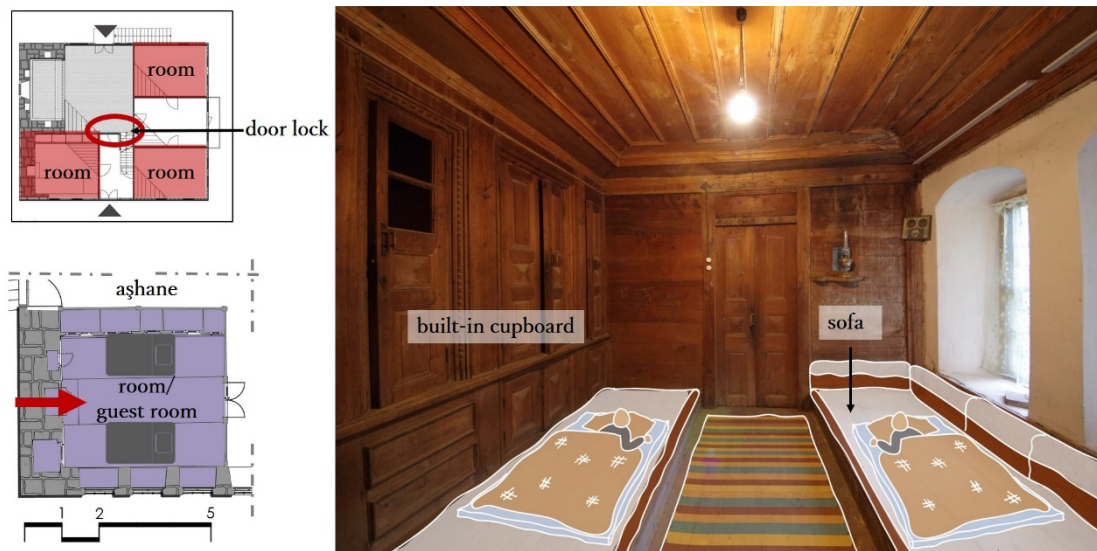


Figure 2- 25 When it is time to sleep, no specific organization is required in the **room**. The mattresses are brought down from the closets in which they are stored and laid on the **sedir (sofa)** or on the floor.

### 2.3.6 Production

#### Agriculture:

In the Eastern Black Sea Region, the villagers primarily consumes the crop they produce. 70% of the livelihood in the region is covered by agriculture. The main agricultural crops of the region are hazelnuts, corn, tobacco and tea. Among these products, corn was planted on a subsistence basis, not for commercial purposes. (Figure 2- 16)

In order for the people of the region to continue their lives, the most important priority is to preserve the grain in the harsh conditions of the climate without deterioration. The people of the region devised storage structures special to Eastern Black Sea Region against adverse conditions brought by the climate.





Figure 2- 26 The houses in the Eastern Black Sea Region were surrounded by field crops such as hazelnut, corn, tobacco and tea, which are the main production sources of the family. During the harvest time, the whole family was busy in the field.

The most important of these structures is the granary, which is called **serender**, is located next to almost every house. **Serender** as a word means cool place.

**Serender's** predominantly function is to hang the corn for drying, sort it into corn grains in some regions, to preserve and protect crops from rodents. In addition, beans, pickled cubes, canned bins and jars for the winter, and other food products have been preserved.<sup>40</sup> (Figure 2- 27)

**Serender** is built about 4-5 meters from the houses. A framework made of joined timber beams placed on the flattened ground. Wooden posts are erected primarily on the framework in the construction of the serender. The height of these posts exceeds a human height. The posts are supported with buttresses. Round wooden wheels are placed on the posts. These wheels prevent rodents such as mice from climbing up to the structure.<sup>41</sup> Essentially, the main floor is aimed to raise from the ground on the posts to protect against animals and to provide ventilation from the ground by getting rid of the moisture of the ground. It is very simple as a plan type consisting of two spaces called granary (closed space) and a semi-open space like a balcony. Floorings and ceilings are arranged in the grid form. In addition, gaps are arranged on the walls for ventilation purposes.<sup>42</sup> Serender's ladder was devised in a movable mechanism to protect the structure and grain from the animals. It is connected to ground when it is necessary, and it is moved when it is not used.

In the inlands of the region, where the observed precipitation amount is less than the coastline, one of the rooms inside the house or a space in the attic was arranged as a storage space. **TH 1** located in Çaykara, Trabzon can be given as an example.

From the rest of the three examples, a well preserved serender were observed in **TH 3** and **TH 4**. As a result of the observations and oral interviews, serender was not found in **TH 2**. However, since **TH 2** is a branch family house, the main house is located 2 minutes distance by walking and there a serender observed next to the main house. It is thought that it was used by the two houses together.



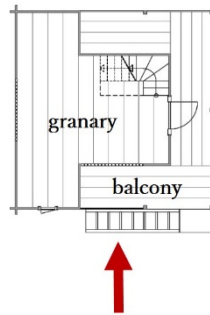


Figure 2- 28 The **serender** structure is located next to almost every house. **Serender**'s predominantly function is to hang the corn for drying, sort it into corn grains in some regions, to preserve and protect crops from rodents.

**Animal Husbandry:** Animal husbandry classified as cattle and ovine breeding is an important economic resource in the region. In the coastal area, cattle breeding is carried out due to the lush vegetation, high mountain meadows, rough terrain and humid climate. Ovine breeding is widespread on the plains in the inlands of the region.<sup>43</sup>

In the examined houses, the stable where the animals lived is placed in the basement floor below the living floor downstream of the slope. One of the purposes of placing the bedrooms on the stable is to take advantage of the warmth of the animals.<sup>44</sup> (Figure 2-18)

Because of life related to livestock activity in the region, the tradition of transhumance has continued. As mentioned in (2.2.1), when the weather gets warmer, the villagers move to their hamlets and plateaus, respectively. The people of the same village move to the same hamlet and plateau every summer. Retired elders engaging in light tasks remain in the villages. Since the houses in the plateaus and hamlets are temporary and stayed for a short time, they were built to be rough and cheap. Not much good workmanship is required. Another feature that attracts attention in terms of architecture is that the same plan type was applied both in village houses and in the plateau.<sup>45</sup>

The transhumance movement seen in the Eastern Black Sea Region is the movement of the society with a sedentary life. In other words, it is a movement between their permanent settlement and these temporary settlements. In the summer period, the grazing area necessary for the pasture of animals' decreases by planting tobacco, tea and corn crops in the vineyard, garden and fields. Therefore, when the spring comes and the snow begins to melt, the wide flat meadow and grasslands in the hamlets and plateaus are ready for the use of animals and peasants.<sup>46</sup>

After the village settlements, which are permanent settlements, hamlet settlements comes in vertical transhumance. In this area, in addition to animal husbandry activities, small amount of crop harvesting such as corn, potato, bean, and cabbage to consume during their stay in the hamlet and preparing a large amount of firewood for the winter were carried out. Another aim to move these temporary settlements is to keep the

animals away from cultivated fields and gardens in the villages. In a sense, it has been tried to prevent the damage to the fields by the animals.<sup>47</sup>

In addition to the lands owned by the families, there are pasture areas in the hamlets that are common in use by the villagers. The village people grazed their animals together in these pastures. When the weather gets warmer, the villagers who have a house in the plateau settlement move to plateaus, and who do not have a house and land there, spend 6-7 months in the hamlets. Apart from animal breeding, daily products such as butter, and cheese were produced in the hamlets and plateaus.<sup>48</sup>

When returning from the plateaus and hamlets to the villages, the grass for the animals to eat during the winter and the firewood to be burned in the winter are brought to the villages, and stored in the detached structure **woodshed**. In **TH 4**, the woodshed is observed as detached building. In **TH 2** and **TH 3**, a section of the stable was used to store grass and wood. In **TH 1**, **wood shed** inside the house and semi-open spaces of the house were used to store grass and wood.



Figure 2- 29 The stable where the animals lived is placed in the basement floor below the living floor downstream of the slope. One of the purposes of placing the bedrooms on the stable is to take advantage of the warmth of the animals.

**Beekeeping:** Another animal husbandry activity of the region is beekeeping. The ecological conditions of the region show great potential in terms of beekeeping. Starting from Black Sea coast, and up to the plateaus and until the semi-arid regions behind the Black Sea Region, a rich flora and their blooming at different times allow beekeeping throughout the region. According to the flowering period of floras, the beehives which is kept under the 1000 meter altitude in the spring, transported to plateaus and high plateaus where is bordered with Central Anatolia and Eastern Anatolia Region towards the beginning in the summer.<sup>49</sup>

In **TH 1** and **TH 4**, which the two families dealt with beekeeping, one space inside the house is allocated to keep the beehives.

Apart from these major agricultural and livestock activities, another form of production in family members is working away due to the insufficiency of agricultural areas. The men of the family went to Russia to work and bring money to their families. Thanks to the money they earned in Russia, they were able to build these

houses. It was stated during the interviews that **TH 4**, **TH 2** and **TH 3** were built with the money earned from working away.

### 2.3.7 Education

There were primary schools (sıbyan mektebi) founded for three important purposes such as teaching Quran to children, how to perform prayer, verses to be read during prayer, and writing. These schools are also called neighbourhood schools because they are located in almost every neighbourhood.<sup>50</sup> It corresponds to the primary school of the present time. It continued until the declaration of the Republic of Turkey (1924).

The neighborhood schools are located next to the mosques in the neighbourhood. Muslim religious leader called imam also carries out educational work in the villages. It is observed that the villagers did not send their children to schools, because they always need a labor force to work in the field. Therefore, it is also imam's duty to oversee whether the children attend the primary schools or not.<sup>51</sup>

In the house, when the children came from school, they did their homework in **aşhane** next to their mothers.<sup>52</sup>

### 2.3.8 Society

Imam (Muslim religious leader), who have a very important figure in the social organization of the Ottoman world, occupy the largest place serving the society. Until the Ottoman Reform (1839-1876), imams are known to represent the state in a village or a neighbourhood in the city. They are among the leading figures of the village life and therefore influential personalities of the village administration.<sup>53</sup>

The headman is a new figure that Ottoman Reform brought to the neighbourhood and village administration. Because of new arrangements, the headman, who took part in the village management by taking over some of imam's authority in the neighbourhood management, is seen as one of the leading figures of the village life since then. The headman, who was determined by the approval or warrantee of the imam at first, started to come to power by election later.<sup>54</sup>

Imece means to do things voluntarily or compulsively and in cooperation in a village community. If it is decided to resolve any problems of the village, every household in the village has to meet the labor shortage. If it is decided to raise money for any demand in the village, every household contributes financially as much as his financial situation allows. These voluntary works are based on unwritten law and accepted by each household. The voluntarily work types, which are common in the Eastern Black Sea Region, are mainly related to agriculture such as ploughing the fields, sowing, weeding, harvesting corn crops, removing corn kernels, hazelnut harvesting, shelling hazelnuts, wool trimming. After harvesting process, removing corn kernels, and shelling hazelnuts were performed by gathering with the neighbours in **aşhane** of the house. (Figure 2- 19) While these works being done, stories were told and games were played. These voluntary works are important activities for the socialization of the village community. In addition to these voluntary works, works such as the construction and repair of common areas of the village under the leadership of village headman carried out. Such as construction of the sewerage of the village, cleaning the common pasture area, construction of the village school, construction of the mosque, collecting the firewood of the school, preparation for wedding organization, cutting trees from the village's groove, cleaning the village common furnace.<sup>55</sup>

### 2.3.9 Religion

Canan (2014)<sup>56</sup> states the characteristics required to satisfy the inhabitant of a house according to the Quran and Sunnah, which are accepted as two basic measures of Islam, are listed as follows:

1. A Muslim dwelling should be as spacious as possible.
2. The plan should be flexible according to the changing number of the family.

3. A Muslim dwelling must facilitate the privacy protection among the family in the spatial organization. At a minimum requirement, Muslim house should have a room for parents, another room for female children, and yet another room for male children. If there is a possibility, a guest room should be arranged.
4. A Muslim dwelling must facilitate the privacy protection between outsiders and guests, and the households of the house.
5. Fixed units such as toilet, bathroom, kitchen, and storage should be considered. The front and backside of the toilet should not face to the Qiblah direction.
6. In each Muslim dwelling, a space should be designated for a musalla (a space for praying), where the five daily prayers, tadhkirah (religious reminders and motivational conversations), meditation, discussions, dhikr (remembering Allah), reading Quran could be performed. To have a musalla in one's house, if one has a prayer room is the best, but it does not have to be a special room. A designated corner or just any space that is clean, in a house can do the job.
7. Ornamentation in Muslim dwellings must not feature statues and representations of living beings.
8. Furnishings should be simple and modest. Interior fittings and tableware made of gold and silver is prohibitively disliked.

These principles of Islam have been observed in different scales in the Eastern Black Sea houses. In the spatial organization, the arrangement of **aşhane-hayat-room** arranged in an order from public, semi-public to private space respectively to ensure the privacy. The more extrovert the **aşhane** is, the more introverted **rooms** are arranged.

Each room opens to **hayat**, or **aşhane** space to provide privacy. There is no connection between the **rooms**.

The room is a self-contained unit in which one can sit, sleep, pray, wash, and eat. These features provides the necessary privacy for the couple to which the room is allocated.<sup>57</sup> Although most of the **rooms** are allocated for production in **TH 1**, it is observed that one room is allocated for the newly married couple. Several rooms which have their own privacy are also observed in **TH 4** and **TH 2**.

Since both the formal guests and unexpected guests staying overnight hosted in the **guestroom**, a different entrance from the daily entrance of the household is arranged, and safety and privacy is provided by locking the door of the **guest room** corner from the outside. In some houses as it is observed in **TH 4**, haremlik-selamlık section is organized. It has been observed that the concept of privacy concept is not as clear as in the traditional Turkish House in the urban areas, as everyday life in rural life is very intertwined with production and the woman is the main character of this production.

According to the Eastern Black Sea Region, the kiblah direction coincides with the south direction. The **toilet** of the houses are avoided to face its front or back to the south direction.

In the spatial organization, the **aşhane**, and the other places are separated from each other by dividing walls and doors. In this way, the reaching of soot from the fire to other rooms is prevented. Furthermore, while moving from **aşhane** to **hayat**, the outside shoes are left in the **aşhane**. Thus, the **hayat** and **rooms** of the house were kept clean and praying, which is one of the mandatory of Islam, was performed in all spaces. (Figure 2- 20)





Figure 2- 30 The voluntarily works were performed by the household and neighbours in **aşhane** of the house. These voluntary works are important activities for the socialization of the village community.



Figure 2- 31 In the farmhouses of the Eastern Black Sea Region, the spatial organization has been arranged in a way to ensure privacy. Accordingly, each room has been allocated to each couple. Outside shoes were removed in the aşhane while passing to hayat and rooms. According to the principle of cleanliness in Islam, the rooms were kept clean to perform praying.

### 2.3.10 Art

In traditional farmhouses of the Eastern Black Sea Region, it is possible to see the reflection of family's identification and taste on the ornamentation. The house head who is the dominant character of the household, decided the symbols of ornamentations in the house especially public spaces of the house. The young member of the household are allowed deciding to some extent only in the spaces allocated to them. Since the region

consisted different ethnic groups of people, each group in the region, presented their characteristics with the ornamentation and the details on the houses. The architectural elements with ornamentation listed as follows:

On façade:

- door pediments, windows, bay windows
- columns and column capitals on bay windows in the middle of the façade
- window and door frames
- consoles
- keystones
- moldings between each floor on the front façade
- balusters of stairs and balconies

In interior: walls, ceilings, door wings, windows, door panels, balusters.

The motifs of the ornamentation can be classified as floral, animal, geometric, symbolic and mixed.<sup>58</sup>

### 2.3.11 Recreation

All the recreational activities mainly performed in **aşhane** and **hayat** public spaces of the house. Entertainments after collective work take place in **aşhane** as well. (Figure 2- 32)



Figure 2- 33 Recreational activities performed in **aşhane** public space and **hayat** semi public spaces of the house.

### 3 Findings

In order to investigate the spatial organization of the Turkish traditional farmhouses within the scope of behaviour analysis focusing on geographic environment, settlement pattern and spatial organization, the case study focusing on the **TH 1, TH 2, TH 3, TH 4** from Eastern Black Sea Region has been conducted in Chapter 2. The findings of the analysis shown in Table 2, listed as follows.

- Geographic environment and settlement characteristics relate to **basic behaviours**.
- Regarding the spatial organization the farmhouses, **aşhane, room, and guest room** spaces relate to **basic behaviours**. Especially “**eating**,” “**drinking**,” “**hygiene / laundry**” behaviours relate to **aşhane**, “**hygiene / bath**,” “**sleeping**” behaviours relate to **room** and **guest room** spaces. **Basic behaviours** relate to other spaces; the **serender, toilet, and courtyard**.
- **Derivative behaviours** relate to **aşhane, hayat, room, and guest room**. Especially, “**production**” and “**education**” relate to **aşhane**, “**society**” relates to **aşhane, hayat** and **guest room**, and “**religion**” and “**art**” relate to **aşhane, hayat, room** and **guest room**. Furthermore, “**production**” also relates to other spaces; **stable** and **courtyard**.
- **Recreation behaviour** relates to **aşhane, hayat** and **courtyard**.

As a result;

1. **Aşhane** space strongly relate to **basic behaviours** such as **eating, drinking, hygiene / laundry**, and **derivative** and **recreation behaviours**.
2. **Hayat** space complements **aşhane** in **derivative** and **recreation** behaviours.
3. **Room** and **guest room** have a characteristic that they strongly relate to **basic behaviours** such as **hygiene / bath, sleep** and **derivative behaviours**.

Based on the contents of the basic behaviours, 1 and 2 have public characteristics and 3 has private characteristics, and there is a spatial organization in the “public space-private space” order. (Figure 2-34)

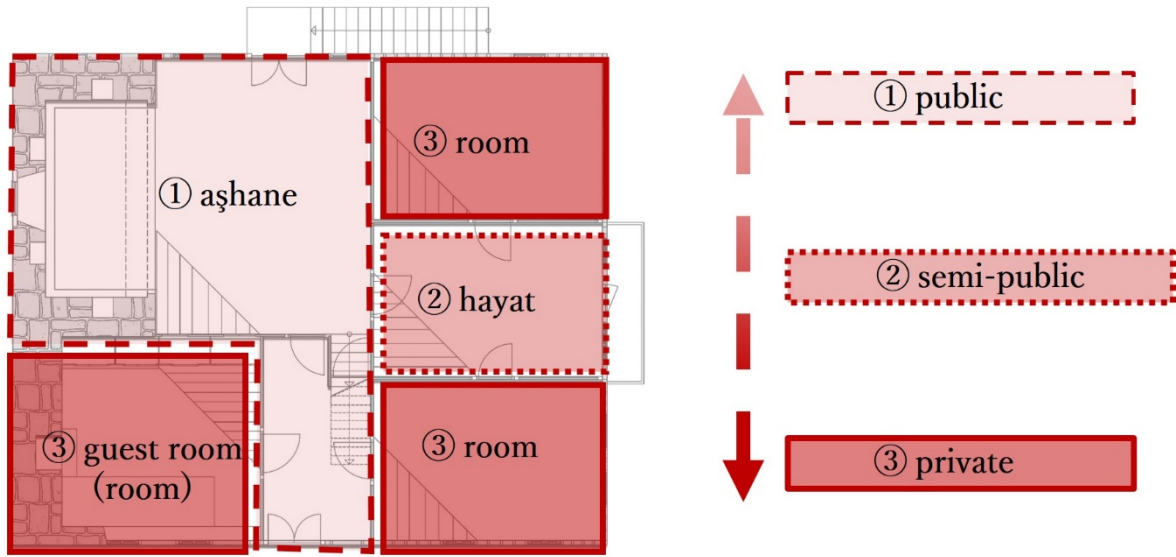


Figure 2- 35 As a result of Chapter 2, 1. **Aşhane** space strongly relate to **basic behaviours** such as **eating, drinking, hygiene / laundry, and derivative and recreation behaviours**, 2. **Hayat** space complements **aşhane** in **derivative and recreation behaviours**, 3. **Room** and **guest room** have a characteristic that they strongly relate to **basic behaviours** such as **hygiene / bath, sleep and derivative behaviours**. Based on the contents of the basic behaviours, ① and ② have public characteristics and ③ has private characteristics, and there is a spatial organization in the “public space-private space” order.



TURKEY / EASTERN BLACK SEA REGION

環境 environment かんきょう		地理的環境 geographic environment ちりてきかんきょう	集落 settlement しゅうらく	農家空間構成 farmhouse/spatial organization							装飾・諸材 equipment/ various materials そうち しばさい	集団 group, mass しゅうだん	他 other			
				ashane	hayat	room	guest room	stable	serender	toilet				courtyard		
基本行動 behaviour きほんてきこうどう	防衛/棲家 defence/dwelling ぼうえい すみか	• topography (settlement to valley, foothill, hillside, ridge) • settling close to water source	• permanent/semi-permanent settlement; village, homestead, plateau • scattered village settlement to live close to fields and rough topography • adopting to topography/slope													
	食べる eating たべる	調理 cooking ちようり 食事 meal くわじ	• vegetation : staple food (kale, corn, wheat) • animal : dairy products, red meat, fish													
	飲む drinking のむ		• water : drawing water from the nearest valley of mountain • carrying water from the common fountain of the village													
	生殖 reproduction せいしよく															
	衛生 hygiene えいせい	風呂 bath ふろ 洗濯 laundry せんたく	• laundry is washed in the nearest stream of the settlement													
睡眠 sleeping すいみん																
手段的行動 instrumental behaviour しゅだんてきこうどう	生産 production せいさん	• vegetation : agriculture (potato, tea, corn, tobacco) • mountain : forestry • animal : animal husbandry, beekeeping														
	教育 education きょういく		• indoor farm tasks are performed • agriculture tools are stored													
社会 society しゃかい		• social meeting • marriage, funeral														
宗教 religion しゅうきよう		• shrine (Aedic Ethos) is placed on fireplace to be protected from fire														
統合的行動 united behaviour とうごうてきこうどう	芸術 art げいゆつ															
あそび recreation																

Table 2-1 The findings of analysis based on Chapter 2 is summarized.

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## CHAPTER 3 Comparative Study on Spatial Characteristics of Traditional Farmhouses in Fukui Prefecture and Eastern Black Sea Region

Chapter 3 makes a comparison on spatial characteristics of traditional farmhouses in Fukui Prefecture and Eastern Black Sea Region based on the Table 1 and Table 2 created as a result of the Chapter 1 and Chapter 2.

### 1 Geographic Environment

#### Japan / Fukui Prefecture:

- The observed farmhouses in the mountainous settlements of Fukui Prefecture are located on the valley of the mountains to be close to the water source, and to produce their stable food necessary for their living.

#### Turkey / Eastern Black Sea Region:

- On the other hand, since the Eastern Black Sea Region of Turkey has a topographic irregularity and roughness, the farmhouses are located on the suitable valley, foothill, hillside and ridge of the mountain for being close to the water source and for the necessity of a close contact between the crop field and the house. (Figure 3.1)

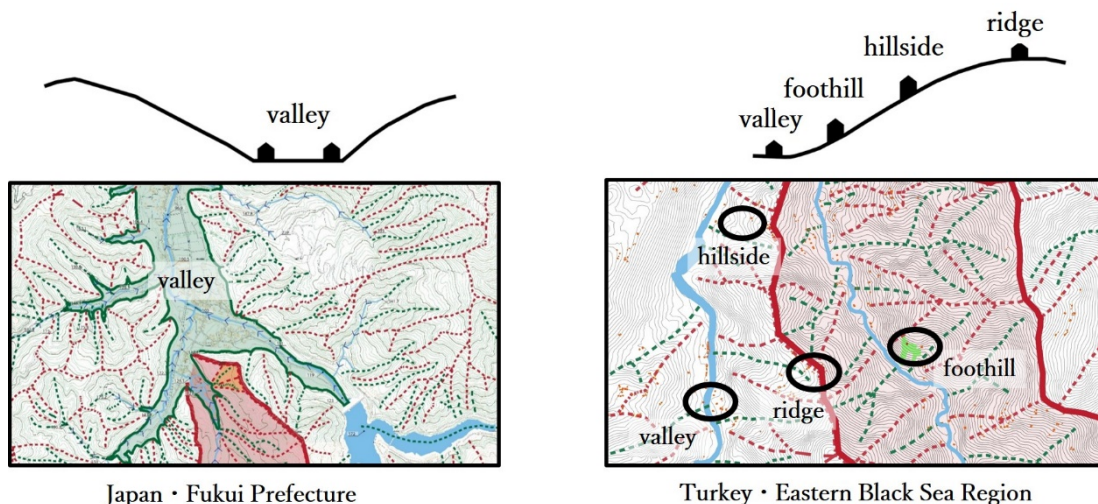


Figure 3-1 Farmhouses of Fukui Prefecture are located on valley of the mountain described on the left. Eastern Black Sea farmhouses are located valley, foothill, hillside and ridge of the mountains described on the right.

### 2 Settlement Pattern

#### Japan / Fukui Prefecture:

- In Japan, rice production needs alluvial plains created by flooding rivers and flat land. For this reason, the topography is excavated to form a flat land and paddy fields are spread along the riverside in the valley. (Figure 3.2)
- Farmhouses of the settlement are clustered next to the paddy fields close to the hill.
- Since the agriculture and settled life started to be adopted from prehistoric ages in Japan, the farmhouses are permanent dwellings and villages are permanent settlements of its inhabitants. (Figure 3.3)

### Turkey / Eastern Black Sea Region:

- Differently in the Eastern Black Sea Region, resulting from topographic irregularity, building a house in the areas with suitable slope and fertile soil is avoided. These smooth, large and productive fields are allocated to agriculture. The inclined rocky terrain close to the productive fields are used for building farmhouses and the farmhouses are adapted to sloped topography. (Figure 3.2) Adaptation to the topography was achieved by making the basement floor from the stone masonry to take precautions against excessive moisture and using the basement floor as a stable by saving space in the irregular topography.
- A scattered settling was observed due to the Eastern Black Sea villagers' desire to live close to their fields and roughness of the topography.
- Resulting from one of the main occupation is animal husbandry in the region and their roots adapting a nomadic pastoral lifestyle, the inhabitants of the Eastern Black Sea Region moved from their permanent village settlement to temporary hamlet and plateaus settlement in the periodic time of the year where the abundant of flora is available. (Figure 3.3)

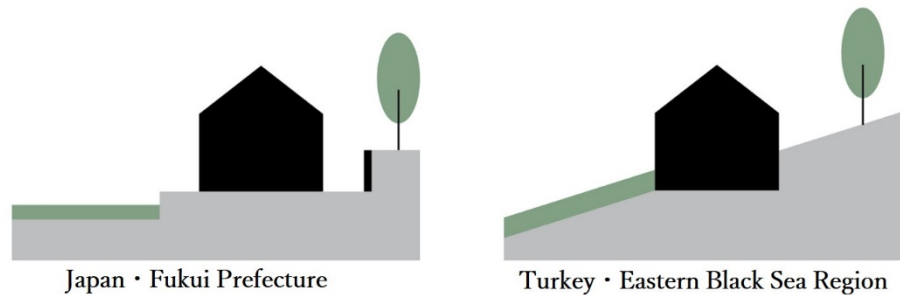


Figure 3-2 The topography is excavated to form a flat land in the settlements of Fukui Prefecture described on the left. Farmhouses in Eastern Black Sea Region are adapted to sloped topography described on the right.

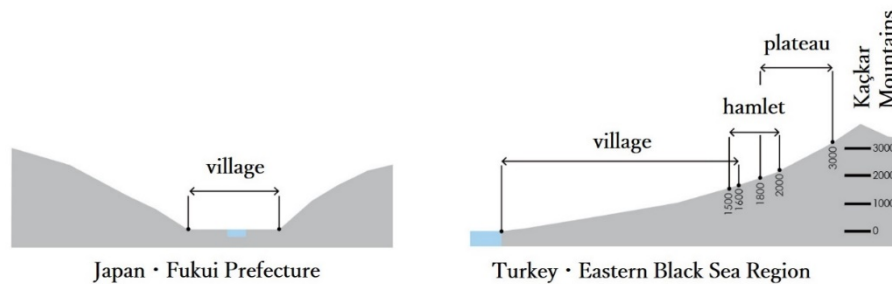


Figure 3-3 Permanent village settlement from Fukui Prefecture described on the left. Permanent village settlement, temporary hamlet and plateau settlement in the Eastern Black Sea Region described on the right.

### **3 Spatial Organization**

- In the spatial organization of traditional farmhouses in Japan focusing on Table 1, **doma** involves “eating / cooking”, “eating/meal”, “drinking”, “hygiene/bath” from basic behaviours, and “production” from derivative behaviours. In addition to it, **hiroma** space involves “eating/cooking”, “eating/meal” “sleeping” from basic behaviours, and “production”, “education”, “religion”, “recreation” from derivative behaviours. On the other hand, in the spatial organization of traditional farmhouses in Turkey focusing on Table 2, **aşhane** involves “eating/cooking”, “eating/meal” from basic behaviours, and



“production”, “education”, “society”, “religion”, “art” , “recreation” from derivative behaviours. Underlined behaviours are common behaviours on both sides.

According to the analysis of the spaces where behaviours are carried out, it is observed that the **doma** and **hiroma** space in Japanese farmhouse is the equivalent of **aşhane** space in Turkish farmhouse.

Particularly, original examples of **doma** and **aşhane** spaces show similar spatial characteristics. The main entrance of both Japanese and Turkish traditional farmhouses opens into **doma** and **aşhane**. They both provide the transition to other spaces and humbler parts of the houses.

However, while the **doma** space is the humblest space in the house hierarchically and it assumes the function of transition, on the other hand, **aşhane** space has a hierarchically centrality function within the house. (Figure 3-4)



Figure 3- 4 Although there are particular differences, doma-hiroma spaces and aşhane space are equivalent of each other.

Focusing on Table 1, **nando** space in traditional Japanese farmhouse involves “reproduction”, “sleeping” from basic behaviours and “production” from derivative behaviours.

Besides, according to Table 2, **room** space in traditional Turkish farmhouse involves “reproduction”, “hygiene / bath”, “sleeping” from basic behaviours and “religion”, “art” from derivative behaviours. From the underlined behaviours, which are common on both sides, **nando** and **room** space in traditional Japanese and Turkish farmhouses are equivalent space of each other. (Figure 3-5)



Figure 3- 5 From the observed similar behaviours, nando and room space are equivalent of each other.

Furthermore, **nakanoma** space in traditional Japanese farmhouse involves “society”, “religion” from derivative behaviours based on Table 1.

**Guest room** in traditional Turkish farmhouse involves “eating / meal”, “hygiene / bath”, “sleeping” behaviours from basic behaviours and “society”, “religion”, “art” from derivative behaviours. From the underlined behaviours, which are common on both sides, **nakanoma** and **guest room** space in traditional Japanese and Turkish farmhouses are equivalent space of each other. Both of them differ from other spaces with their spatial features. While nakanoma space have a hierarchical upper status among the other rooms, the guest room has elaborated ornaments. (Figure 3- 6)

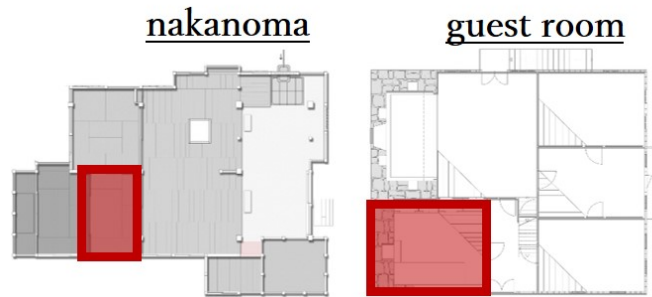


Figure 3- 7 From the observed similar behaviours, nakanoma and guest room are equivalent of each other.

Moreover, **butsuma** space in Japanese farmhouse involves “production”, “society”, “religion”, “art” behaviours from derivative behaviours. Among these behaviours, **butsuma** differs and specializes with “religion” behaviour, consisting symbolic religious elements such as butsudan, tokonoma and sometimes kamidana. Each household needs to pray his daily praying ritual in front these altar and shrine.

The equivalent of the **butsuma** and the religious elements are not found in the Turkish farmhouse. On the contrary, after the cleanliness is ensured in the space, worship and prayers can be performed regardless of the space. (Figure 3- 7)

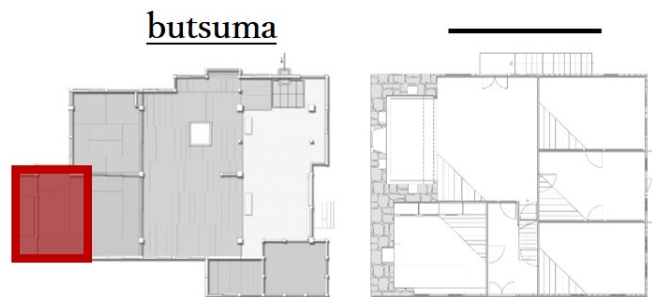


Figure 3- 8 Butsuma differs and specializes with religion behavior. However, the equivalent of the butsuma and the religious elements are not found in the Turkish farmhouse.

Both of the **umaya** space in Japanese farmhouse and **stable** in Turkish farmhouse involves “production” behaviour, which the livestock kept. The only difference between the two spaces is that the **umaya** in the farmhouses of Fukui Prefecture are located in the corner of the doma space, whereas in the farmhouses of Eastern Black Sea, the **stable** is placed in the basement floor and utilized to adapt the building to inclined topography. (Figure 3- 9)

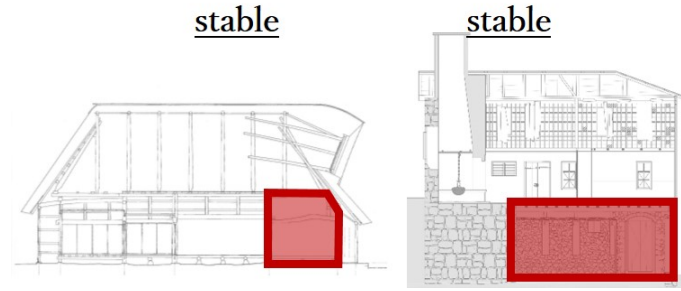


Figure 3- 10 Both of the umaya space in Japanese farmhouse and stable in Turkish farmhouse involves “production” behaviour, which the livestock kept.

In the traditional Japanese farmhouses, **kura** is one of the most important detached building that involves “**defence / dwelling**” and “**eating**” from basic behaviours. In a similar way, the **serender** detached building of traditional Eastern Black Sea farmhouse involves “**eating**” behaviours. Both of the structures were used to preserve annual harvested grain, and food. Differently, the fixtures used to adapt the Japanese farmhouses for seasonal changes, are stored in **kura** building.



Figure 3- 11 Both of the kura and serender structures were used to preserve annual harvested grain, and food.

- The spatial organization of traditional Japanese farmhouse has a more open and transitive plan. Movable partition walls between the spaces can transform the whole space in to the one or many. However, when the behaviour performed in each space is observed from Table 1, it has been observed that while the **doma**, which is the entrance of the farmhouse, is the space where the basic behaviours are observed most as omote (front) space, the basic and derivative behaviours were observed almost half-and-half in the **hiroma** space. Moving to the oku (inner) of house, only derivative behaviours were observed in the **butsuma** space. From this perspective, it is necessary to say that there is a behavioural hierarchy in the spatial organization of the Japanese farmhouse. Moreover, the reflections of the hierarchy motivated by religious doctrines can be seen in spatial usage, such as, each room having its upper and lower end, seating arrangement around irori, the sequence of bathing, allocation of the omote space to the housewife, and oku space to the men of the house.
- In the case of traditional Eastern Black Sea farmhouse, the two most important spaces are **aşhane** and **room**. The **aşhane** multipurpose space which responds to most of the basic and derivative behaviours compared to other spaces of the house, is a common space located in the centre of the house. The **room** is a private multipurpose space specialized for the family members. The room also includes basic and derivative behaviours seen from Table 2.

Therefore, a sequence from public (common) space to private space is observed from the space usage in the spatial organization.

From the space usage and space arrangement, similarities are observed between Turkish people living order in nomadic tent in Central Asia before migrating to Anatolia, and after transition to settled life in Anatolia. According to this similarity, **aşhane** space corresponds to the common area between the tent units, and the **room** units corresponds to the tent units. (Küçükerman, 2007, p.59) The multipurpose central space in center of the room, the peripheral area for sitting, the built-in cupboards, the arrangement of the hearth from the middle of the space to the side wall are the reflections of the tent observed in the room. (Küçükerman, 2007, p.68) With the development of the plan typology after sedentary life and adopting Islam, the **hayat** space started to be included in the spatial organization to strengthen the privacy concept between the **room** and the **room**, and the **rooms** and **aşhane**. (Figure 3-10)

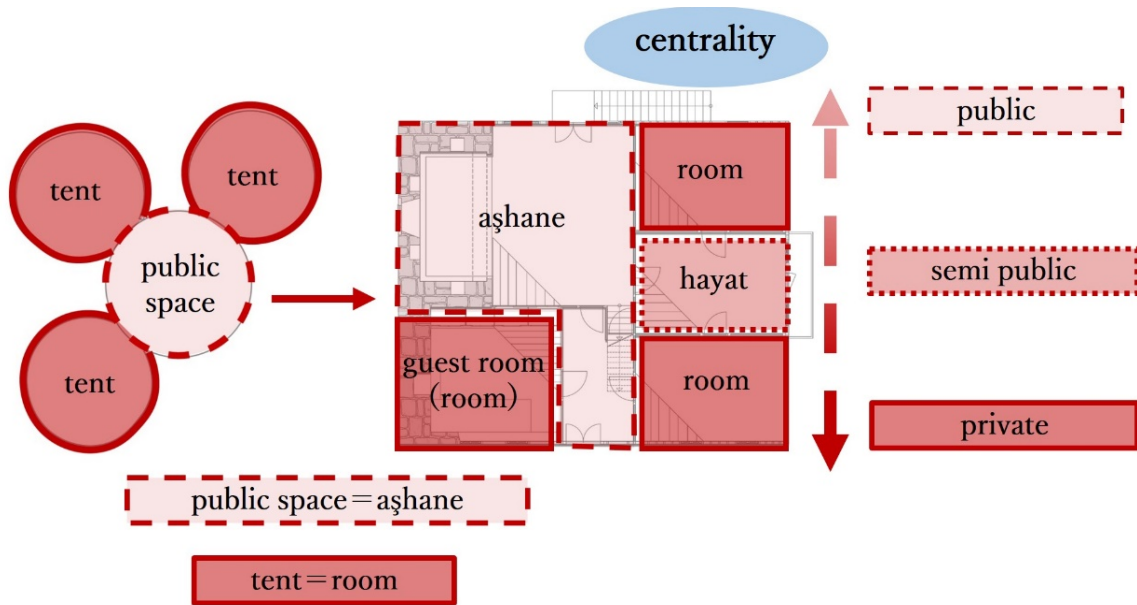


Figure 3-10 From the space usage and space arrangement, similarities are observed between Turkish people living order in nomadic tent in Central Asia before migrating to Anatolia, and after transition to settled life in Anatolia. According to this similarity, **aşhane** space corresponds to the common area between the tent units, and the room units corresponds to the tent units.

- In the case of Japanese farmhouse, traditional minka floor plan draws from different sources development in Japan. According to (nihonjin no sumai p.14) and (Kawashima, p.11), tateana pit dwellings emerged from the Ice Age Period and were inherited with transition to sedentary life during the Jomon Period (14.000 BC-300 BC). The fire was used outside until this time, was taken to the middle of the space inside of the house and started to be used as irori that reached today. The ground was made of earth-floored area. In Yayoi Period (300 BC-AD 300), takayuka (raised floor warehouse) started to be seen, around the time wet-rice cultivation was introduced to protect the crops and grains. The traditional Japanese minka seen today is the fusion of these two prototypes. While these prototypes could respond to basic behaviours in one and only earth-floored space, the earth-floored space has started to be specialized according to different behaviours. In minka plan as a continuation of tateana pit dwelling and takayuka warehouse, elevated floors composed, and the spaces specialized responding basic and derivative behaviours in a hierarchy. (Figure 3-11)

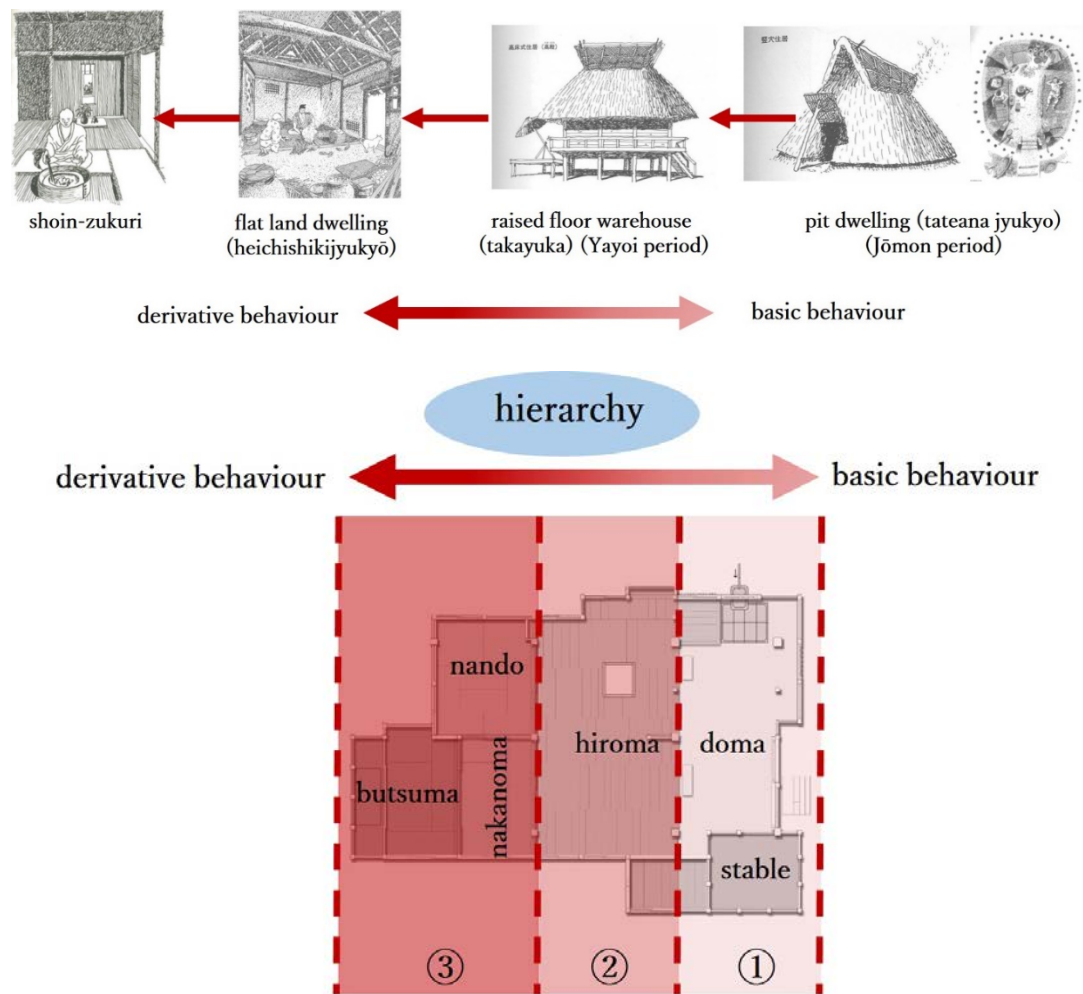


Figure 3- 11 /24 Findings

- In both farmhouses of Fukui Prefecture, Japan and Eastern Black Sea Region, Turkey, the geographical environment and settlement characteristics relate to basic behaviours.
- In the farmhouses of Fukui Prefecture, Japan, there is a spatial organization in the “basic behaviours-derivative behaviours” order. From this fact, “hierarchy” concept is found out as a spatial characteristic of Japan.

On the other hand, in the farmhouses of Eastern Black Sea Region, Turkey, the spatial organization of the “public space-private space” order is more significant than “basic behaviours-derivative behaviours” order. From this fact, “centrality” concept is found out as a spatial characteristic of Turkey.

While the former may be a characteristic of sedentary society, and the latter may be a characteristic of nomadic society.

## CONCLUSION

This research focused on farmhouses of Fukui Prefecture and Eastern Black Sea Region, aimed to grasp the relationship between space and behaviour corresponding to the two major lifestyles of humankind, permanent residents and nomads, by clarifying the spatial characteristics of traditional farmhouses in rural Japan and Turkey.



Chapter 1 is focused on the spatial characteristics of the farmhouses of Fukui Prefecture within the scope of behaviour analysis.

1. **Doma** and **nando** spaces strongly relate to **basic behaviours**.
2. **Hiroma** space strongly relates to **derivative** and **recreation** behaviours, while supplementing **basic behaviours**.
3. **Butsuma** and **nakanoma** spaces strongly relate to derivative behaviour.

Based on the contents from ① to ③, there is a spatial organization in the “basic behaviours-derivative behaviours” order.

Chapter 2 is focused on the spatial characteristics of the farmhouses of Eastern Black Sea Region within the scope of behaviour analysis.

1. **Aşhane** space strongly relate to **basic behaviours** such as **eating, drinking, hygiene / laundry**, and **derivative** and **recreation behaviours**.
2. **Hayat** space complements **aşhane** in **derivative** and **recreation** behaviours.
3. **Room** and **guest room** have a characteristic that they strongly relate to **basic behaviours** such as **hygiene / bath, sleep** and **derivative behaviours**.

Based on the contents of the basic behaviours, ① and ② have public characteristics and ③ has private characteristics, and there is a spatial organization in the “public space-private space” order.

Chapter 3 is focused on the comparison on spatial characteristics of traditional farmhouses in Fukui Prefecture and Eastern Black Sea Region based on Chapter 1 and Chapter 2.

1. In both farmhouses of Fukui Prefecture, Japan and Eastern Black Sea Region, Turkey, the geographical environment and settlement characteristics relate to basic behaviours.
2. In the farmhouses of Fukui Prefecture, Japan, there is a spatial organization in the “basic behaviours-derivative behaviours” order. From this fact, “hierarchy” concept is found out as a spatial characteristic of Japan. On the other hand, in the farmhouses of Eastern Black Sea Region, Turkey, the spatial organization of the “public space-private space” order is more significant than “basic behaviours-derivative behaviours” order. From this fact, “centrality” concept is found out as a spatial characteristic of Turkey.
3. While the former may be a characteristic of sedentary society, and the latter may be a characteristic of nomadic society.

It is necessary to emphasize again on these results that while the traditional Fukui farmhouses may reflect the traces of sedentary society, the traditional Eastern Black Sea farmhouse may reflect the traces of nomadic society. However, it can be interpreted that there may be a possibility of each cultures’ religious concepts have an influence on the development of the spatial characteristics of them. (Figure 3-12)

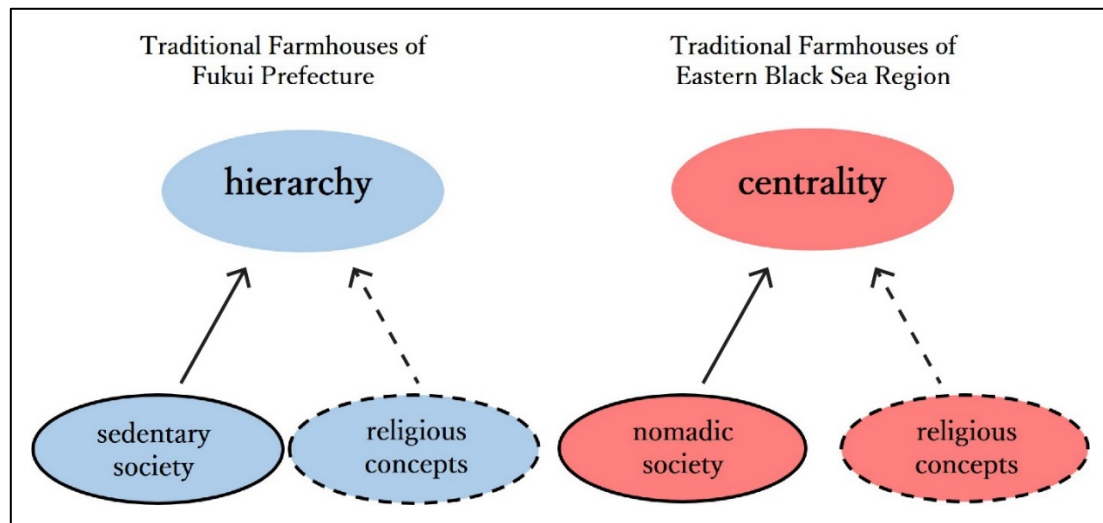


Figure 3-12 The hierarchy concept seen in the traditional Fukui farmhouses may reflect the traces of sedentary society, the traditional Eastern Black Sea farmhouse may reflect the traces of nomadic society. There is also a possibility that each cultures' religious concepts have an influence on the development of the spatial characteristics of them.

## GLOSSARY

### On Japan / Fukui Farmhouses:

*amida* : a principal Buddha in Pure Land Buddhism

*benjyo* : toilet

*butsudan* : Buddhist (household) altar

*butsuma* : Buddhist family chapel, altar room

*doma* : earth-floored area; regional terms include niwa, doji etc.

*doza* : padded-earth floor; earth covered with a layer of grain husks over which straw and finally straw matting are spread.

*ebira* : straw stand to put silkworms while cocoon making

*gakusei* : educational or school system

*genmai* : unpolished rice; unmilled rice; brown rice

*gohan* : cooked rice; meal

*gohei* : wooden wands, decorated with two shide (zigzag paper streamers) used in Shinto rituals

*goningumi* : five family unit; five-man group

*hafu-guchi* : gable opening

*hakozen* : a wooden box used as a portable table for an individual consisted one rice bowl, one soup bowl, one side dish plate, and chopsticks

*hakumai* : polished rice

*hiroma* : big room, a large family room

*hotokesama* : a Buddha; deceased person

*ihai* : a memorial tablet which the name of the deity or past ancestor is usually inscribed onto the tablet.

*ine* : rice plant

*irori* : sunken hearth

*kakaza* : a housewife's seat facing the sunken hearth near the kitchen and beside the yokoza (house head's seat).

*kamado* : clay or stone cooking hearth with two or more flues

*kaminoma* : the upper room in the back (referred also as *zashiki* or *butsuma*)

*katsuobushi* : dried, fermented, and smoked skipjack tuna; bonito flakes

*kawayu* : privy; toilet

*koku* : Japanese traditional unit of volume, approx. 180.4 litres

*kome* : (husked grains of) rice

*kotatsu* : table over an electric heater (orig. a charcoal brazier in a floor well) with a hanging quilt that retains heat

*kura* : a storehouse made of timber, stone or clay used to safely store valuable commodities

*kyakuza* : a seat reserved for visitors when sitting in the sunken hearth. That seat is located next to the house head's seat, and close to the entrance.

*mabushi* : cocoon holders

*meshi* : cooked rice, meal

*minka* : private residences constructed in any one of several traditional Japanese building styles. In the context of the four divisions of society, minka were the dwellings of farmers, artisans.

*miso* : fermented condiment usually made from soybeans

*momii* : unhulled rice

*mura* : village

*mushiro* : woven mat made of straw

*nagashi* : sink (e.g. in a kitchen)

*nakanoma* : a room in the center of the house; a room between the *zashiki* and the entrance.

*nando* : room where clothing closets and chests were kept; also used as a bedroom

*nattō* : fermented soybeans

*niwa* : courtyard; a large open space for farm work in the house

*nōka* : farming family; farmhouse

*o-fuda* : charm; talisman

*obon* : an annual Buddhist event for commemorating one's ancestors. It is believed that each year during *obon*, the ancestors' spirits return to this world in order to visit their relatives.

*oku* : inner part; inner side; back of a house

*omote* : front

*samurai* : warrior (esp. of military retainers of daimyos in the Edo period)

*sansai* : edible wild plants

*shōchū* : a Japanese beverage distilled from barley, sweet potatoes, or rice.

*shogunate* : the old feudal government

*sudare* : bamboo screen; rattan blind used in many Japanese homes to shield the verandah and other openings of the building from sunlight, rain, and insects.

*terakoya* : temple elementary school (during the Edo period)

*tofu* : bean curd

*tokonoma* : a built-in recessed space in a Japanese style reception room, in which items for artistic appreciation are displayed.

*waraji* : straw sandals

*wase* : early ripening rice

*yokoza* : a seat facing the *doma* and entrance where the house head of the family sits in the sunken hearth.

*yuki-gutsu* : traditional Japanese snow boots made of straw

*zashiki* : tatami room; formal Japanese room

*zōri* : traditional Japanese thronged sandals

#### On Turkey / Eastern Black Sea Farmhouses:

*aşhane* : means 'soup house' in Turkish; a multi-purpose public space in the Eastern Black Sea house where the hearth is located.

*hayat* : means 'life' in Turkish; a semi-public space where the rooms open to.

*mezra* : hamlet; one of the temporary settlements situated between 1500-2000 meter altitude

*bazlama* : a Turkish flat bread

*yufka* : a Turkish non-staling flat bread that can be stored up to 6-8 months.

*haremlik* : a private portion of upper-class Ottoman homes, as opposed to the *selamlık*, the public area or reception rooms, used only by men in traditional Islamic society. Although the women of the household were traditionally secluded in the *haremlik*, both men and women of the immediate family lived and socialized there.

*selamlık* : private portion of upper-class Ottoman houses; a reception room used only by men in traditional Islamic society.

*konak* : mansion; a large house in Turkey

*sedir* : a built-in sofa in the house

*serender* : a detached storehouse to store grain observed in the rural areas of Central and Eastern Black Sea Region

*sıbyan mektebi* : primary school

*imam* : an Islamic leadership position; worship leader of a mosque

*imece* : working together for the community or one of its members

*quran* : Islamic sacred book

*sunnah* : the way of the prophet that Sunnites try to follow his words, actions and teachings.

*qiblah* : the direction of the building Ka'bah in the Sacred Mosque, Mecca, Saudi Arabia used by Muslims in ritual prayers

*musalla* : a space to conduct daily prayers

*tadhkirah* : religious reminders and motivational conversations about Islam

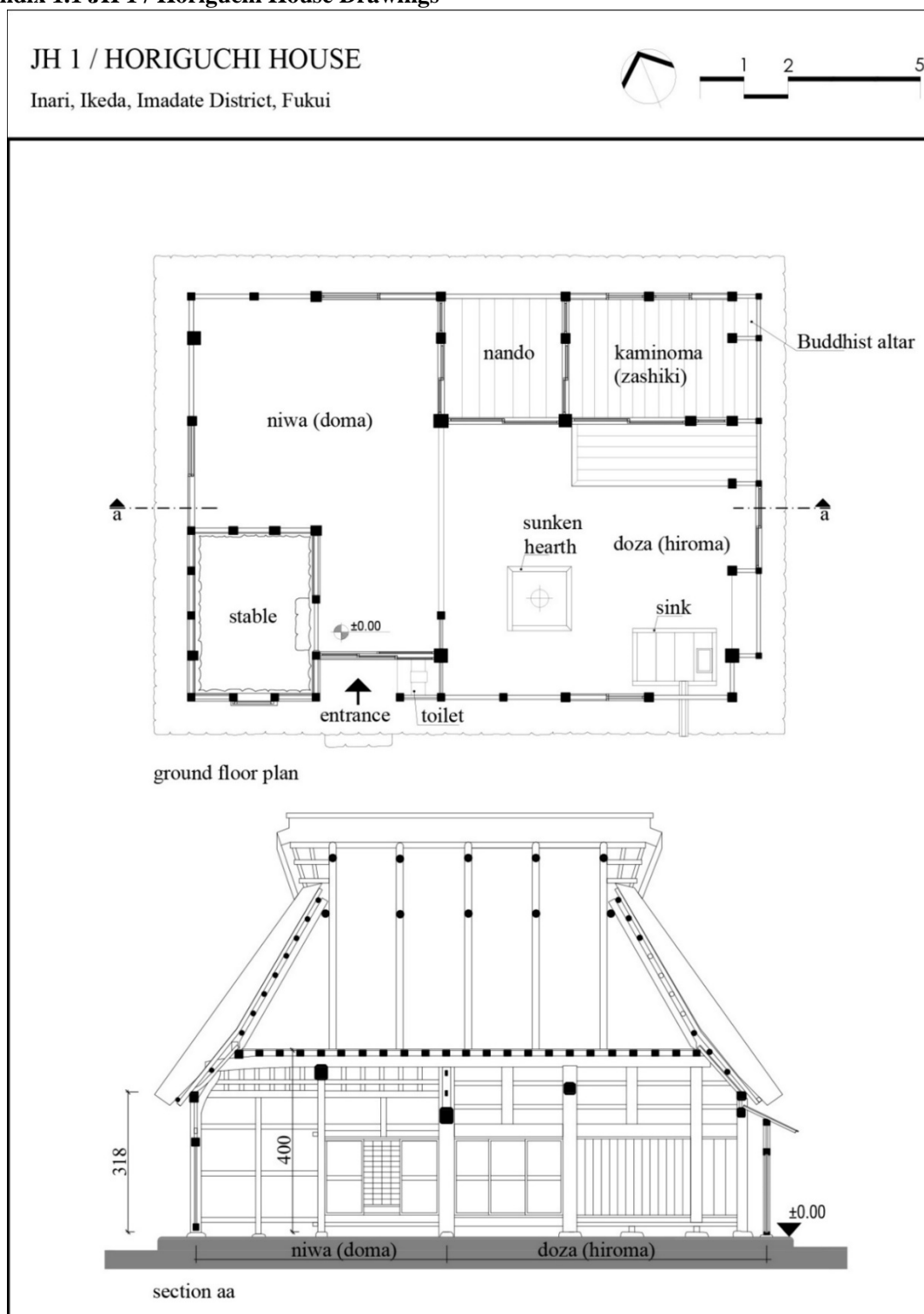
*dhikr* : literally means 'remembrance'; Islamic devotional acts, in which phrases or prayers are repeated.



## **APPENDICES**

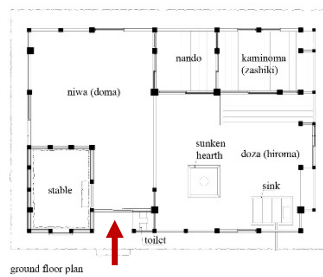
## **APPENDIX 1: The Farmhouses of Fukui Prefecture / Japan (Plans, Photographs, and Interviews)**

## Appendix 1.1 JH 1 / Horiguchi House Drawings

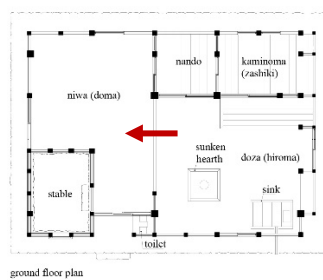


Illustrated from: Important Cultural Property Tsubokawa House Repair Committee, 重要文化財坪川家住宅修理委員会. (1969). Jūyō bunkazai Tsubokawa-ka jūtaku shūri kōji hōkoku-sho: 重要文化財坪川家住宅修理工事報告書. [Important Cultural Property Tsubokawa Family House Repair Work Report]. Fukui.

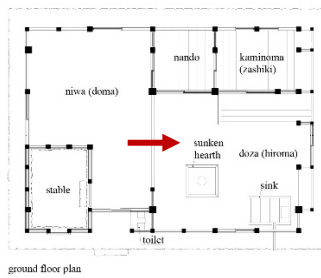
## Appendix 1.1 JH 1 / Horiguchi House Photographs



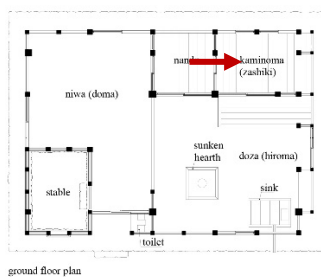
JH 1 / Horiguchi House entrance view.



JH 1 / Horiguchi House doma space, stable is seen on the left.



JH 1 / Horiguchi House doza space, the sunken hearth (irori) is seen on the right front.



JH 1 / Horiguchi House, kaminoma (zashiki) space. Butsudan space and tokonoma space is seen respectively.



## Appendix 1.1 JH 1 / Horiguchi House Interview with the House Owner

*Interviewee:* Kazuyoshi Horiguchi

*House Location:* 32-17 Inari, Ikeda, Imadate District, Fukui 910-2512

### **8 August 2019 – On-site visit:**

400 年前の家。（17 世紀）。

すごく立派な地主の家。

お祖父さん、お祖母さん、お父さん、お母さん、子供 5 人 + お手伝いやさん 2 人（夫婦） = 11 人住んでいた。

オウエで敷いた材料：土間（叩き：山砂に石灰と少量のニガリを混ぜて叩き固めたもの）の上  
「藁 + 筵」

### **normal day/普通の日**

#### **food/食:**

林業だから、海の幸より山で狩ったものを食べた。猪など。

仏壇に近いところはヨコザ（主人の所）、ヨコザの左側にある流しに近い所はカカザ（お母さんの所）と言い、ヨコザの右側はキャクザ（お客さんの所）と言った。

ヨコザの正面に子供やお祖父さんやお祖母さんは座っていた。

山から水が、オウエのながしで利用された。

#### **resting/休み:**

かみのま：仏壇がある部屋であった。祖父母が利用してた。

なかのま：両親の部屋であった。

復原の前にはニワにナカノマの左側に、もうひとつの部屋があって、子供達が寝ていた。

2 人のお手伝いさん（夫婦）は厩の二階を利用していた。

#### **work/作業:**

夏の作業：稲作と藁仕事。

周辺の田んぼをたくさん所有していた。

何軒もの人に作ってもらっていた。

（江戸時代の「家別人別帳」に書いてある。人の名前や年齢、家の規模や棟数、米をどのぐらい作っていたかまで書いてある。）

家で作業はニワで行われていた。

冬の作業：養蚕。蚕の棚は家のどこでもそして二階も利用された。蚕の餌は桑の葉っぱであった。家の近くに桑畑があった。

うまやで牛、馬、山羊や鶏を飼っていた。

Pray/祈る:カミノマに仏壇があった。神棚はオウエのほうにあった。仏壇と神棚が同じ所であるのは良くないと言われた。

越前の民家では神棚のある家は少ない。浄土真宗が深く浸透した結果である。仏壇は重文指定に伴う修理工事を機に隣地に建てた現住宅に移動した。毎日水と飯を供えて御経を上げた。

#### storage/収納:

食品：

食器：オウエの棚に置いてあった。

衣服：ナカノマで収納された。

寝具：ナカノマで収納された。

薪：二階やニワ。

肥料：牛を飼っていたウマヤで敷藁と混ざった糞尿は堆肥にし、大戸口脇の便所の糞尿は外便所に移して腐熟させ利用された。外便所は主屋の西側、土蔵との間に建っていた

道具：農具はニワに置いてあった。

#### mending-care/修理-ケア:

お風呂はオウエの隅に置いてあった。（近代以降はスイロケを指す。江戸時代は行水）

便所は大戸口脇にあった。

洗濯物はナガシや川で洗われた。

### **formal day/晴れの日**

お参りや御講様のとき、仏壇があるカミノマで行った。

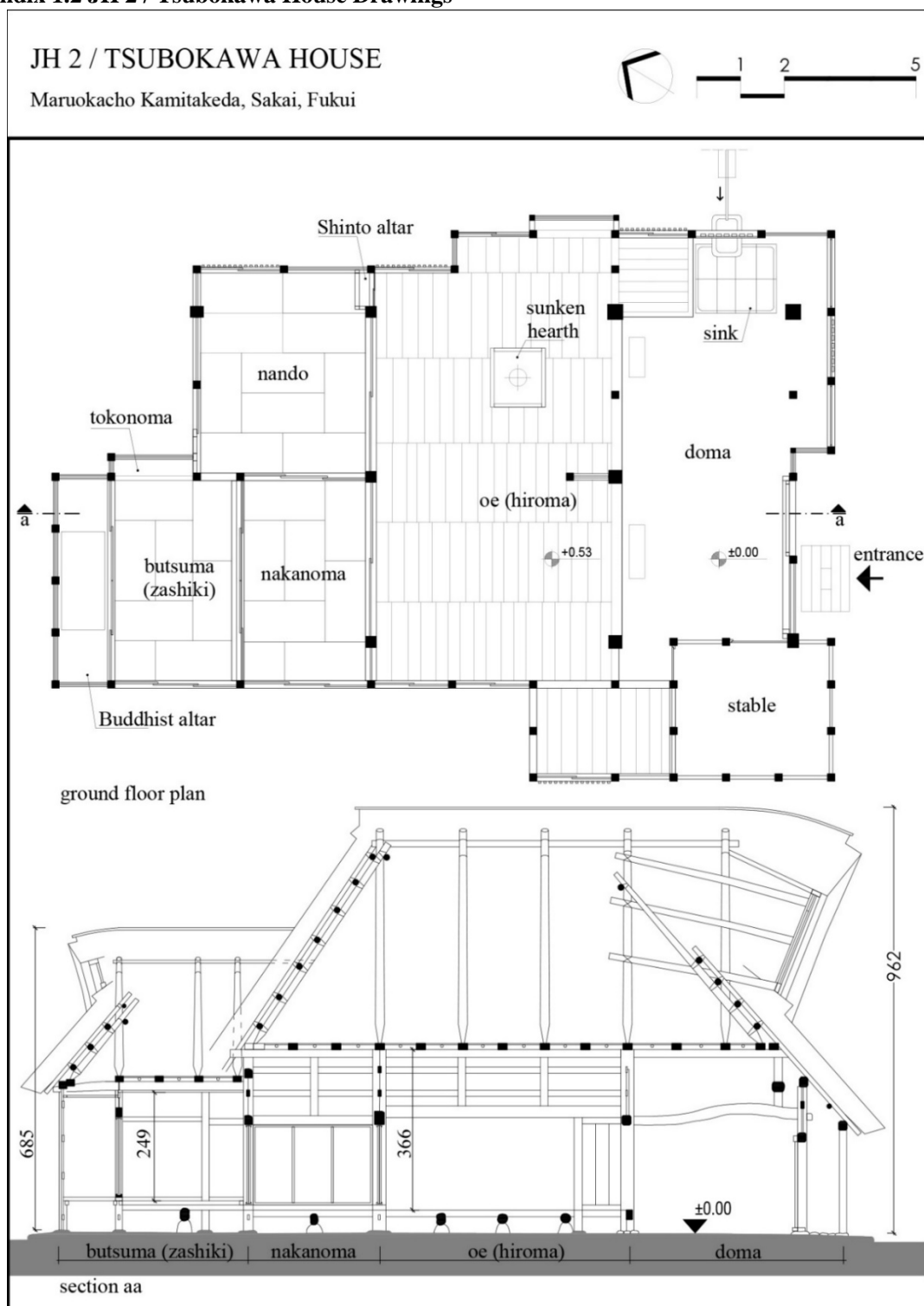
結婚式や葬式などの行事の場合、ナカノマや厩以外全ての空間が利用された。

山で猪や熊を狩ったとき、家で村人にご馳走した。

海は遠いから、海の幸より山で狩った動物が食べられた。

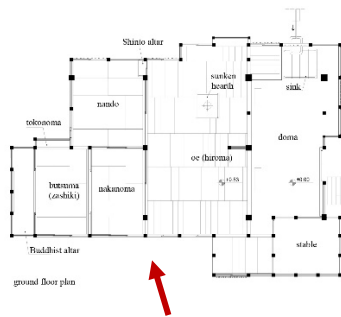
お客さんや親戚が泊まった場合、現在はない土蔵の二階に泊まった。

## Appendix 1.2 JH 2 / Tsubokawa House Drawings

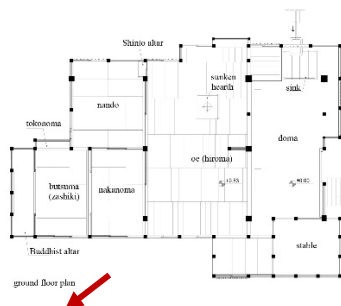


Illustrated from: Important Cultural Property Horiguchi House Repair Committee, 重要文化財堀口家住宅修理委員会. (1972). Jūyō bunkazai Horiguchi-ke jūtaku shūri kōji hōkoku-sho: 重要文化財堀口家住宅修理工事報告書. [Important Cultural Property Horiguchi Family House Repair Work Report]. Fukui.

## Appendix 1.2 JH 2 / Tsubokawa House Photographs

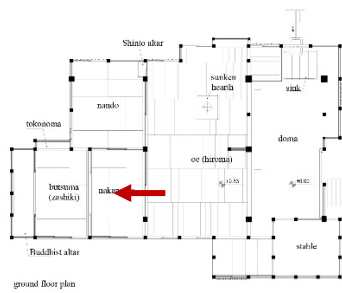


JH 2 / Tsubokawa House entrance view with its courtyard.

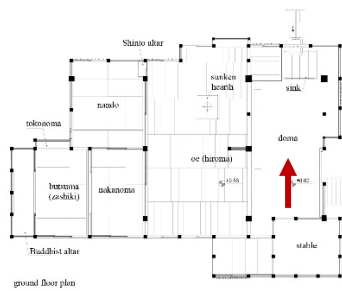


JH 2 / Tsubokawa House, the kura detached building.

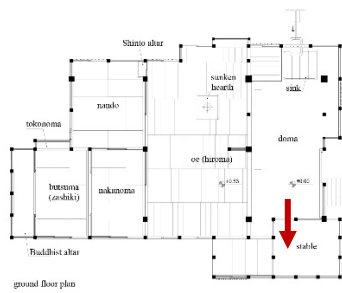




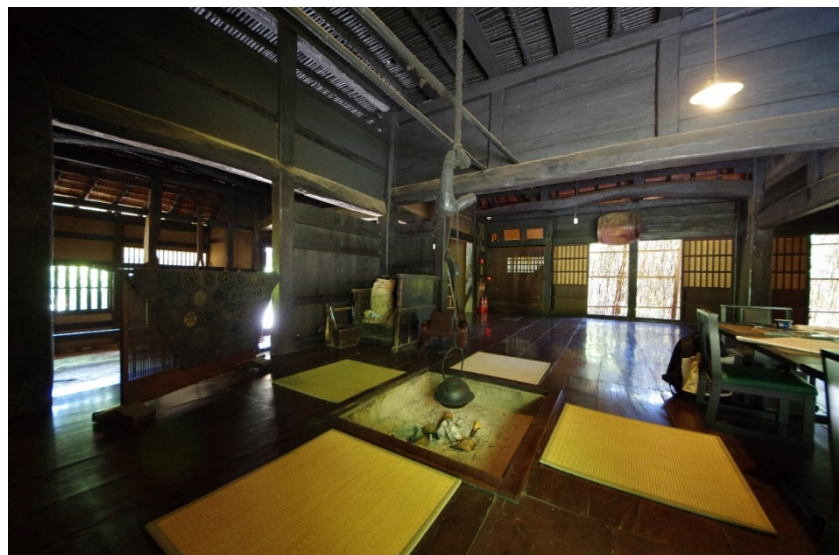
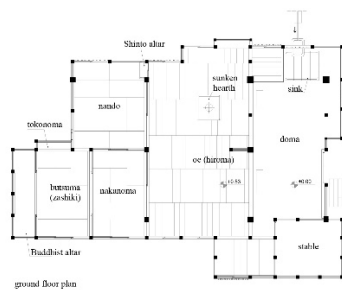
JH 2 / Tsubokawa House, nakanoma space. Butsuma (zashiki) space and butsudan are seen in the inner part.



JH 2 / Tsubokawa House, doma space.



JH 2 / Tsubokawa House, the stable.



JH 2 / Tsubokawa House, the hiroma (oe) space. The sunken hearth is seen.

## APPENDIX 1.2 JH 2 / Tsubokawa House Interview with the House Owner

*Interviewee:* Masumi Tsubokawa

*House Location:* 30-11 Maruokacho Kamitakeda, Sakai, Fukui 910-0205

### **8 August 2019 – On-site visit:**

500 年前建てられていた家（16 世紀）。

20 世代の家族

武士、地主の家。

人数が多いとき、10 人（祖父、祖母、父、母、子供 6 人）+ 1 人（御者）は住んでいた。

2 人（夫婦）通いの手伝いさんもいた。

現在母屋、土蔵、水車小屋や小屋などがあります。

昔外便所、お風呂や竈（講（仏教行事）のため大勢が集まる時の賄いや味噌作り、餅つきなど特別の時に使用した）の小屋があった。

### **normal day/普通の日**

**food/食:** 山里にあって水田を持たないため稲を栽培しないから、米を買っていた。

日常の食事ではご飯を囲炉裏で炊いて、食事を囲炉裏廻りで食べていた。

座る場所は厳しく決められていた。

仏間に近いあるいはニワに向かっている席はヨコザといい、主人（お父さん）が座っていた。

ヨコザのミズヤ寄りをカカザといいお祖母さんあるいはお母さんが、ヨコザの大戸口寄りをキャクザといいお客さんが座っていた。

ヨコザの正面に子供達が座っていた。

日常の生活で食事のとき、川魚や稀に山鳥などと味噌汁やご飯や漬物を食べていた。

山から流れてきた水は掛樋でナガシの水舟に導き、炊事や飲料に利用した。

竈は庭ニワに置いてなく、主屋の前庭を挟んで南側に建てた別棟にあった。味噌や醤油などは自家製造した。

resting/休み: 右奥手の部屋（ナンド）は両親の寝室であった。物置としても利用されていた。ナンドの奥にはもう一つの部屋があって（復原の前）、その部屋は祖父母の部屋であった。子供達は下屋に作った小部屋で寝ていた。

health/健康: お風呂と便所は外にあって、人糞は外便所に移して腐熟させ、馬の敷き藁は堆肥にして畑の肥料として使われていた。湯殿と外便所は主屋の西側に建っていた。

work/作業: 坪川家は水田を持たない代わりに広大な山林を所有して、村人は原木林に近い山中で炭を焼き、俵に詰めた炭は直接峠を越えて街まで出荷した。

畑は—1 反半持っていた。（1500 平方メートル）

馬は 2 頭を飼っていた。

畑では麻を作り夜なべ仕事として、機織りもやっていた。

pray/祈る: 仏壇は仏間に、神棚はオエに置いてある。

storage/収納:

食品: 米は土蔵に収納された。

食器: おえにある風呂（戸棚）で収納された。

衣服: ナンド。

寝具: ナンド。

薪: 屋根裏に置いてあった。

道具: ニワの下屋部分に保管した。

mending-care/修理-ケア:

洗濯物は庭の引き水で洗っていた。量が沢山の場合、屋敷の西方を流れる川で洗っていた。

formal day/晴れの日

月 2 回村人は仏間にお参りや御講様に來た。（仏間とナカノマが利用された。）

結婚式や葬式などの行事は仏間とナカノマで行っていた。

偉いお客さんは仏間で箱膳を使ってご馳走された。

山で猪や熊を狩ったとき、家で村人にご馳走された。

大事なことがおこったとき、オエにある太鼓が叩かれて村人は家に呼ばれた。

### 13 September 2019 – On-site visit

坪川家-9月13日

銀杏(ginkgo bloba, maidenhair tree)銀杏(ginkgo nut)

マスミ氏：今から内の兄は具合が悪いから病院へ行きますので、30分したら、出ようと思います。糖尿病

福井先生：お爺さんもここにいるわけよね？

マスミ氏：糖尿病もちで、80才ちょっとだから、病院と仲良しなんです。急急行かなくなつて、ええっと思って、あれ、どうしようと思って..

ベイザ：ありがとうございます。忙しいとき。

マスミ氏：いいえいいえ。

.....

マスミ氏：もうだいふ出来上がったんですか？

ベイザ：まあ、そうです。あともうちょっと聞きたいことがあって..

福井先生：まあ。..まあ。..お構いなく。

.....

マスミ氏：お話伺いましょう。

ベイザ：あの土蔵（蔵）はいつ建てられましたか？

マスミ氏：平成の十...

福井先生：そんなに新しいなの？

マスミ氏：いえいえ建てたんじゃないわ。改修しただけ。土蔵はあのう。。。こっちあったのはここに持って来たんです。場所変えてから、古いのはここに持って来たんです。

福井先生：最初に立ったのはいつかわからないんですか？

マスミ氏：わかりません。。。父の上のもっとだいでしょう。(25:07) なんか。。明治の初めか終わりか。。



福井先生：土蔵の上の方に字が書いてあったんです。

マシミ氏：土蔵って字が書いてあるけど、「水」でしょう？

福井先生：違う。それは外の話です。なかの。。。

マシミ氏：たぶん。。こっちにあったのはこっちに持って来て、あと、千古の家は見えるようになるため、移築（いちがえ）したんです。

ベイザ：じゃあ、今新しい家の。。

福井先生：いえいえこっちの脇だったと思う。（KURA's previous place）

ベイザ：そうか、わかりました。

福井先生：今住んでおれるお宅は前何だったんですか？

マシミ氏：田んぼだった。

ベイザ：畑か田んぼか？

マシミ氏：田んぼだったかなああ。田んぼだった。田んぼだった。だって、田んぼするのも、後からじゃない？お米を少しだけでも取らないと思って、田んぼにしたんじゃないの。。

福井先生：うん。。まずは田んぼ作りますよ。できるかぎり。

マシミ氏：うん。ここはお米できないところから。

ベイザ：大きさはどれぐらいになりますか？

マシミ氏：大きさ??田んぼの？

ベイザ：田んぼの。

マシミ氏：えええ！！。。。田んぼの大きさとって前の3反、今菖蒲になる所は3反というんだけど、先生?。。。（1反：300 tsubo (991.74 meters square, 0.24506 acres)）平方メートル：square meter

福井先生：違う違う。千平方メートル。

マシミ氏：そこも、田んぼ作ってたけど、もう作る人がいないから。

ベイザ：屋敷を見たら、これは私が google earth で重なった図面。ここは今のお宅、ここは母屋。屋敷はこれぐらいかなあ??

マスミ氏：うん、屋敷。ここは川が流れて、、、（right of hatake）

ベイザ：ここは坪川家のじゃないですか？？（pointing the other hatake next to hatake field.）

マスミ氏：昔はそうだったけど、全部分家で、ここは全部坪川家です。



分家して、分家して、分家して、でも、代替、この道の上は坪川家。

**30 September 2019, 23:34-23:50 – Phone call**

①水車小屋の水は竹田川から流れていますか？

マスミ氏：竹田川の水ではありません。山の一番上に防火用水のタンクがあった。山の水が溜まった置いた浄水(clean water)。馬力で家まで流れてきた。家は文化財になったのは 50 年前。

道にあるのは竹田川の水。4 年ほど前作られて、電気がいる。

②焼いた炭を丸岡町に売りに行きましたか？山を通って？川を沿って？

マスミ氏：100 年ほど前、炭を売りに丸岡町に売りに行った。歩くのは 2 時間半かった。

川を沿って行くのは危ないから、絶対川じゃない。

山の尾根で歩いて行った。

**③丸岡城か千古の家かどっちが先ですか？**

マスミ氏：千古の家は先です。

千古の家(2019-500=1519 年)

丸岡城 1576 年

**④千古の家は浄土真宗<sup>じょうどしんしゅう</sup>ですか？**

マスミ氏：千古の家の宗派は、福井に引っ越する前、京都の宇治にあったので、平等院や比叡山をフォローして浄土真宗であった。

500 年前福井に引っ越してから、同時に福井でお坊さんは（名前？）天台宗を開いて、千古の家は天台宗になった。

**⑤お墓どこにありますか？**

マスミ氏：山の裏手にある。千古の家から歩いて、10 分ぐらいかかる。(almost 1 km)

**⑥今の仏壇はいつからありましたか？**

マスミ氏：500 年前からもともとあったものです。

**⑦仏壇に千古家の先祖のことが書いていますか？**

マスミ氏：200 年前までのことが書いてある。昔は貴重していなかった。

もっと前のことお寺さんにある。

**14 October 2019 – Phone call**

**①坪川家は今の所へ関ヶ原の戦い(1600)の前か後か宇治から引っ越しましたか？**

マスミ氏：坪川家はここに引っ越したのは 800-900 年前だから

平安時代：794-1185

500 年前建てたのはこっちに来て何回建て替えの家です。

家は何回建て替えだから、そのとき今のような立派な家を建てられなくて竪穴式住居、もっと屋根の低い、みんなに目立たないように、お家を建てて住んでたと思います。

げんじとへいけの昔の戦いだから（Battle of Dan-no-ura 1185/4/25）そのときいろんな戦争、戦乱の時代(age of war)もありますが、平安時代のお話ですよ。

千古の家は竹田に来たのは**平安時代**です。

家は 500 年だけだ、ここに住み着いたのは 800 年、800 年以上前。

そんなに昔にここに来ている。竹田の名前は付いていないときに、開拓し、ここに住んだ。

開拓：山の中を、いろいろきれいに住めるように、田んぼも畑も作るように、それは開拓っていうの。

田畠なんか作物できるようにするとか、住みやすくお家建てるとか、水の流れをきれいに整地するとか、いろいろ人間が住みやすくするには開拓っていうしないけない。山の中だから。

いっぱい人が住んでるところはもう人が住んでるけど、こいう山の山の中に入って、動物とか、熊しか住んでいないところだから。地面を平にするとか、木を切って広くするとか、住みやすくするためにはかなりの能力それは開拓と言うのよ。

坪川家は成人の人だから、一所懸命に、この村のために尽くしたんだって。

## ②お寺は？

マスミ氏： 光円寺。竹田にもう一つ本線寺もあるよ。でも坪川家は光円寺。本当はね、この村に一つしかお寺はなかったけど、いろんなできごとがあって、わかれたの。喧嘩したのかなあ？？戦いうまくいかなかったから二つに分かれたんじゃない。光円寺と本線寺。異論の歴史の本を読むと、うまくいかなかったから、二つに分かれたと書いてあるよ。

どうしてっていうと、非常に難しい。村人も今寺分かれている。

どこでもある話なんだけど、家に子供が生まれなかったら、どこから子供をもらうんでしょう。そしたら、子供をできなかったお母さんとその子供は血が繋がっていないから上手くいかないんです。

やっぱり、本当の親子じゃないと本当になかなか上手くいかないんじゃない。

どこの国でもそうでしょう？だから二つに分かれましようと言ったんじゃない？

だからあまり喜ぶしようという話デわないけど、本当の話はそうなんだって。

東本願寺と西本願寺に分けたのは豊臣秀吉政治が破れないように、力を分担した。お寺は弱くなるから。

豊臣秀吉は自分のやりやすくなるように二つに分けた。

### ③水のこと

マスミ氏：文化財になって、50 年前に、今みたいな防火用水作らないから、上に本当の自然の力で水が上から下に落ちてくるとき、水って力が加わって、噴水(fountain)のように上がる。

噴水：水を屋根にかけないといけないときには、バット低いところから高いところへ水上がらなきゃ、屋根の火事がけさないんじゃないんですか？ねえ？だから上の方にすれば落差ってわかる？？上と下の落差があれば、あるほど下に落ちたときは、水の圧力(pressure)が加わって、大きな噴水のような水が高くなる。

今は、電気の力を借りるから、放水銃という七千万も八千万もかけて、千古の家が噴水に霧がかかったように静かに屋根の方に水がかかるように、屋根にやさしいかもしれない。そして、屋根の火事を優しく消す。

いざというときには、今の方は便利でしょうね。

ベイザ：昔 50 年前、もっと前になると、それは山のほうからじゃなくて、道のしたからの所から？？

マスミ氏：昔は山の方から下に落とす水よ。

ベイザ：いま、千古の家の地図を見たら、あんまり山の方で水がないみたいから、気になりました。

マスミ氏：山の水がないというときは、千古の家ってずっと奥まで行くと、水が上の方で、上流(upstream-nehrin yukarisi)に川が流れているんです。支流の川(branch of the river)って一番最初の川が道の裏の奥にあるんです。道の裏の奥だんだん、だんだん坂になって千古の家に下りていく。それから水が、下りてくると、どれくらいの落差になるかな。かなりの落差になるから。

そこから水がずっと、山の上を、パイプとおして、すごい労力ですよ、山を伝って、山を伝って、千古の家の、お家の上の方の山まで引っ張って続ける。だから、普通にしてたら水がないんですけど、そうやって引っ張って来てるから、あるのよ。

かなりの労力でパイプで引っ張てるんだから、すごいですよ。そして、上にお水をためる

水槽はあるわけ。その水槽は何トンが入る水槽か今は覚えていないけど、13：05 落差くらいの水が入るようになってるんじゃない。

ベイザ：それは 50 年前から、文化財になってからのお話？



マスミ氏：うん。そうそう。それはすごい力で、水槽つくったんだから、上までコンクリを持って上がって、水槽を作ったんだって。だから、かなりの労力ですよ。コンクリをしなければ、水槽をできないからね。

ベイザ：それは山の一番トップの所ですよね？

マスミ氏：千古の家のトップのところね。あの、千古の家はトップだと、一番始終のトップの山から落差がいっぱいあるじゃない。坂にならないと、水が下りてこないんですよ。そして、そこまで引っ張ってきて、やっとそこにいっぱいにした水が(何トンか) 水槽の中にたまります。そして、その水はなにかのときに、水を出すか、千古の家がかかるような防災の放水が、それをバートン出せば、シャアっと水が来る。でも、それは優しくない水ですよそれは。鉄砲のようにゾッと一出るからさ、屋根を破けて回れる。笑笑

でも今の方はね、本当に雨が降るように霧のように、噴水のように、細かい流砂に水がかかりようになってから、優しいんじゃない？

ベイザ：あれは水車小屋から出てる水？

マスミ氏：そうそうそう。すごく、それこそ 14:58 掘削(digging out,excavation)の。。。放水銃という、専門のものが作られているから、設置しているから、屋根全体にずっとかかるようになってる。昔はそうじゃないよね。。。。。。

## **29 November 2019 – On-site visit**

山茶花がある。(camellia) 木下家(庄屋さん)

坪川貞純(1910-1993)さんは養子だった。(三郎べ貞純さんとも言う。)今の坪川マスミさんのお父さん。

檀家：family which supports a temple; parishioner

竹田村

[https://ja.wikipedia.org/wiki/%E7%AB%B9%E7%94%B0%E6%9D%91\\_\(%E7%A6%8F%E4%BA%95%E7%9C%8C\)](https://ja.wikipedia.org/wiki/%E7%AB%B9%E7%94%B0%E6%9D%91_(%E7%A6%8F%E4%BA%95%E7%9C%8C))

(1889 年（明治 22 年）4 月 1 日 - 町村制の施行により、山竹田村・吉谷村・山口村・上竹田村の区域をもって発足。

1955 年（昭和 30 年）3 月 31 日 - 長畝村・丸岡町・高椋村・鳴鹿村・磯部村と合併し、改めて丸岡町が発足。同日竹田村廃止。

竹田村の村長は、江戸時代からの名司筆頭の坪川家が代々務めた。)

ベイザ：この家の記録があるかどうか、確認していただきたい。

ますみ氏：光円寺の住職さんは福井の本山寺に勤めている。以前連絡する必要がある。坪川家のことを調べたいなら、丸岡図書館に誰でも見れないない倉庫に行くと、坪川家と光円寺の古文書があります。

福井先生：じゃあ分かった。坂井市の教育員会に聞いてみます。

（ヒアリングが終わってから、仏壇にある先祖の名前が書いている古文書の写真を撮ることになった。） 忘れたこと。

## 地形

1. 水の流れを書いた平面図を見せながら確認してもらうこと。(13:00)

山の途中で水をどこから取っていますか？

ますみ氏：どの谷でも全部の谷から取っている。

ベイザ：前の話によると谷の水は流れて、パイプを通して水槽まで来るって仰った。水槽から水車小屋に来るって仰って、これで会っていますか？(14:41)

ますみ氏：まず水槽は駐車所の方にあるけど、駐車場の方にある水槽は4年前にできました(道の下)。昔の方はこっちで(家の上・山の方)、この上に何tトラック、一番大きいトラックに、一番大きい水槽があります。4t、5t、10tトラックもありますか先生？

福井先生：うん、いくらでもある。

ベイザ：10tトラックに書こうか？

福井先生：そんなにない。。

ますみ氏：大きい水槽がある。

ベイザ：大きい水槽は何tぐらいかなあ？水槽の寸法を分かりますか？

ますみ氏：そんなにわからない。

福井先生：2メートルの（寸法）で8tになるかなあ？。

ベイザ：はい。8t。(メモをする。)(15:37)

ますみ氏：それは昔の水槽で、今はこの文化財に使わない。下の水槽はもうメインになっている。

福井先生：それは防火用水。

ますみ氏：上は昔の。50年—40年、この文化財になってから、消防法で（Fire Services Act）防火しないといけないとき、水槽も受けないとけないので、山にコンクリ箱を作って。その水槽の中に水を入れるのには、山の谷だけでダメですので、ずっとここに、2km ぐらい入って、熊がでる所、そこに川の水源があります。この川って、ずっと 2km 上に蒸留（distillation）の川から水が運んでます。

ますみ氏：千古の家の道はどこ？

ベイザ：ここ。

ますみ氏：ずっとこう上がった所に、2 km 入った所に、水源地（source of a river, etc.）っていう、水を取る口からパイプをずっと山の尾ねをこう汲むったり、ずっと運んで来てるの。

ベイザ：ここからここに来るんですか？

ますみ氏：そう。だから川はどれ？

ベイザ：川って竹田川ですか？

ますみ氏：千古の家の川。下に流れている川。千古の家の横を流れている川じゃなければダメなの。千古の家の横に駐車場に川が流れている。今水槽のお話でしょう？駐車場はどれ？

ベイザ：こっちの方(地図)が分かりやすいかな？

ますみ氏：千古の家はどれ？道はこれ？川はこれ？蒸留に行くのはこれ？

福井先生：こっちこっち。

ますみ氏：(moving 2km to the south-east)ずっとこれ2 km奥は水源、水の源、現地。蒸留の川、水源地と申します。水源地の所に溜池（reservoir）を作ったんです。溜池、川をせき止めて、ダムですよ。

福井先生：小さいダムを作って。水をせき止めて。

ますみ氏：水をせき止めて、そこからパイプを入れて、ぐっと上げて、その道を渡って、道の上から山を下がって、結構坂ってことですね、水を流れてくることは。

ベイザ：じゃあ今の方は、ここから来る？(道の下側を示して) ここから来て、電気を使って？

福井先生：うん。今の方はね。

ベイザ：昔の方は？

ますみ氏：今の方はこれでしょう？この下にずっと竹田の人は飲んでた水の、道を 1.5-2m 掘ると、（20:09）（浄水場・じょうすいりっと管が入ってる。）それは元は皆の飲む水だった。だけど、その水はもういらなくなりました。竹田の人は竹田の水を飲んでなくて、九頭竜川の水を飲んでいる。

ベイザ：そっちの方が美味しいですか？

ますみ氏：お馬鹿さんですよ。美味しいじゃないんです。

もっと正せば、水源に。。水に権利があって、権利を（20:50）売っちゃったの。お金は昔一億円（100.000.000yen）。そのとき、このお金は大きかったです。お金で売ってしまった。そのために、水を使う権利が竹田の人になくなっちゃった。じゃあ、飲む水どうします？

ベイザ：買わなくちゃいけない？

ますみ氏：そう。買わなくちゃいけないから、福井県のお金を使って、364 号線の下は竹田の人は飲む水のパイプを通る。

ベイザ：いつ売ったんですか？

ますみ氏：それは、お父さんはなくなって、20 年、30 年、30 しょねん前（21:40）。

そのころ、水ってそんなに大切な物じゃなかったです。水洗もない時代。（水洗：便所のこと）水洗の便所もないし、洗濯機も自動がないから、水の大量がほとんどいらなかったの。飲むだけで。

（福井先生は出かける。）

ますみ氏：だから、お水はいらないものだと思って、水利権(water rights)を売っちゃいました。うちの父親は丁度、県会議員で出て、選挙で落ちたとしがあるんです。そのときに、その権利を村の人が売っちゃった。私の父親、そんな売ったらアカンよ、水が大切だから売ったらアカンよアカンよアカンよって言うてるのに、選挙で落ちているとき、力がないじゃないですか？だから、知らないまでに売られてしまったから、判子を押して売ってから、事後承諾だから—ex-post-facto approval（after the project already has been begun or completed）—、後から言われてももう売ってしまった。水の権利を売ってしまったです。

ベイザ：え、そのとき、お父さんはまた村長じゃなかったんですか？

ますみ氏：村長が終わって、今度県会議員(prefectural assembly member)があつて、議長さん(chairman)をしてた。364号線を引っ張って作ったのも坪川貞純さんです。一生懸命に20年も30年もかけて、県議員しているときに、国道交通東京へ行っては陳情(petition)していた。ダムを売ってしまったけど、、、

ベイザ：(26:05) (地図を見せて確認すること) ますみさんこれはなんとなく会っていますか？水が谷から流れてきて、このパイプを通して水槽まで来て、水槽から水車小屋まで届くのは会っていますか？

ますみ氏：うん。あっていますよ。

2. <sup>すいそう</sup>水槽のサイズ？何トン水が入りますか？

ベイザ：あとは水槽のサイズを8tぐらいって言ってて。。。記録がありますか？どこかで書いていますか？

ますみ氏：専門のことだから。。

3. 隣の田んぼや畑の水はどこから流れていますか？ここから流れていますか？(showing the closest valley to the house.)

ますみ氏：今菖蒲園の所？

ベイザ：はい。ここは菖蒲園。畑の所。ここからこう、引っ張って来るんですか？

ますみ氏：うん。そうそうそう。山の方から水ここずっと引っ張って来て、畑も田んぼも、この水、山の水。。山の中に行く道路はどれ？

ベイザ：山の中に行く道路はこれ。

ますみ氏：山の中に行く道路はこれ。ここから引っ張ってるね、この水。

ベイザ：じゃあここから(道路の方から流れている水)引っ張てる。

ますみ氏：そうそうそう。これは菖蒲園。

ベイザ：じゃあこれも菖蒲園。これも菖蒲園。これも。。

ますみ氏：うん。全部は菖蒲園。

ベイザ：でも昔は田んぼだった。

ますみ氏：うん。田んぼだった。



ベイザ：はい。じゃあここからもこの水は分かれているし、ここからも分かれている？

ますみ氏：うん。

ベイザ：じゃあこの水をあんまり使わないですか？

ますみ氏：この水は。。

ベイザ：あの。。この谷から流れている水。。

ますみ氏：これ、、一緒になっているね。

ベイザ：これとこれはどこかで、繋がって。。

ますみ氏：これ、谷がさあ、谷があって、こことこの谷の水って、ここで、全部この水もこの水も一緒になる所があるわ。(28:47)

ベイザ：じゃあ、この水もここで一緒になる。

ますみ氏：うん。一緒になる。あの、この水も取って、いらないときは、ここに石堰をしちゃうと、ここも入らないし、いるときには開けるし。いらなかったら、ここを「ダート」落としてるね。

ベイザ：ええ。。

ますみ氏：大きな雨が降ると、水が増えるじゃないですか？そしたら、いらないからもう谷、川に落としてしまわないと危ないでしょう？

ベイザ：はい。

ますみ氏：いるときは、菖蒲園にお花が咲くとき、いっぱい水がいるので、ここを開けて、水を入れる。

ベイザ：じゃあ、この菖蒲園の全体の畑の水はここから流れている？

ますみ氏：うん。

ベイザ：ここから、流れて、ここからここにどうやって来るんですか？

ますみ氏：こうやって来たら、ここに水路 (water way)みたいなのはあって、水路でここに落として、またここに落として、落として来るんです。落とす口がいくつかある。(tanbo tarafina suyun

kademeli olarak alınması) そうすると、自然に流れるようになる。それぐらい、後見に行っても良いよ。菖蒲園ぐらいの所へ。

4. 隣の田んぼは全部千古の家のですか？

ますみ氏：はい。全部は坪川家の田んぼでした。

5. 道の奥にある田んぼの奥側に他の家がありましたか？戦争の前などのとき？

ますみ氏：道の下に壊れた蔵がある。道の奥も昔も田んぼだった。今は、木を植えてしまったけど、昔は山まで田んぼを作ってた。

ベイザ：あとは、この菖蒲園の 小さい道の方で、家がありましたか？

ますみ氏：ありましたね。チョコチョコ。蒸留水上がった行く道はどこ？

ベイザ：蒸留水を上げて行く道はこれ。（南方面）

ベイザ：でも、道はあって、道の下側は坪川家のじゃやなかった。道の上にある田んぼの全部は坪川家の田んぼでしたか？

ますみ氏：うん。そうだったけど、でもある時代のとき、分家になって、財産を分けてる。全部は分家、分家、分家して、なくなっちゃった。

ベイザ：はい。

6. 田んぼの道との高さを図って。(ベイザ)

測りました。

7. 前のお話によると、100 年ほど前、炭を売りに丸岡町に売りに行ったと仰いました。炭焼きの作業の終わるのは 100 年前ですか？山のどこで作業したかわかりますか？

ますみ氏：そうですね。炭焼きって私は、昭和 20 年代は（1945 s）、この辺に炭焼く人は一敗いた。30 年代という、なくなるけど、昭和 20 年代。だから、昭和 20 年前は戦前（pre-war days）というんだけど、昭和 20 年から 30 年の間も、炭役家は何軒がある。ぐっと少なくなったけど。多いのは戦前、昭和 20 年の前ね。私は昭和 20 年生まれだから。20 年から前は戦前となる。20 年から後は戦後になる。

ベイザ：はい。分かりました。あとは、山のどこで、炭焼きをやったのわかりますか？

ますみ氏：もう山の中に入って至る所（everywhere）にあるから、山全体でした。炭を焼くになると、窯を作らないといけない。窯というのは、石を積んで、中に木を入れて、燻して焼くんだか

ら、ほったらかして焚いたら全部灰になっちゃうから、燻すんだから、燻して、また完全に燃えないのは炭と言うの。灰になる前に、出さなアカン。半分、7分目ぐらいは燃やすけど、半分3分目ぐらいは燻ぶらせて焼きにする。それを十日間ぐらい窯の中で置いておく。すぐ出さない。そうすると、炭が出来てくる。炭の焼き方の詳しいことを私は分からないけど、「生焼きにすること」。炭にする工程、順番があるみたい。炭窯と書いたら出てくる。

8. 坪川家の先祖はここへ来て、選んで開拓した理由は何でしたか？風水と関係がありますか？災害のとき（大雨、台風や大雪のとき）どうしますか？そういう大変な時期がありましたか？  
<sup>ぼうさい</sup>防災のため、何かしますか？

ますみ氏：ここを選んだ理由は自然災害に強い場所だから。地震、水の流れ、風邪、火事、日当たり、水はけなど自然災害に一番強い所だから。ジメジメする所にお家はダメ。さらっと（smoothly）水を抜けて、下はサラサラの方が、水はけです。こんな所は腐りにくいです。ジメジメする所は腐りっぽい。だから、総まとめで、自然災害に強い場所に建てられました。一番良い自然災害とあは風邪と日当たりとか、水はけ。ここが一番良い場所だった。それから、土地は高い方が良い。水よりって、あの下の方に行くほど水がグジュグジュして来るが、上の方は、水はけが良いでしょう？だから、山の中って、山の中だけど、一番地盤が下がここは岩盤、岩なの。岩の上に土があって、立っているから、強い。例えば、福井地震が昭和 23 年（1948）にあったときも、丸岡城の方は震源地（epicenter）なのよ。震源地ってわかる？地震の発症の場所。だから、そういう意味では自然災害に一番強い場所に私の先祖（先人）は建てた。800 年ほど前に建てたんだけど、この家じゃないの。これ何回か立て直しているのよ。一番最初は竪穴式住居といって、屋根が低いお家を建てないと、平家に見つかって色んなここが戦乱の場所になるといけないから、人に分からないようにひっそりと暮らすこと、隠れ里と言います。だから、こんな高くて、今のようなお家を建てたら目立ちます。目立っちゃいけない。だから、屋根が低くて、草で分からなくしてしまうこと竪穴式住居と言うの。そういうわからない、もっとひっそりのお家のこと。

ベイザ：はい。あとは、ここで災害などは起こったときありますか？大雨、台風、大雪、山崩れとか？

ますみ氏：ゼロ。今日まではセーフ。だから、昔の人は頓知（頭がいい）。ここを選んで建てるということはもうすごい綿密な計算。調べて、調べて、調べて、弱い所ではない、だから、千古の家は今日まであるの。あと、弱いのは火事だけだから、これだけ守れば。。雪にも強い。茅葺の雪が 1 人で落ちる。暖かい空気は上に上がると、暖かい熱で溶ける。太陽さまは当たれば尚溶ける。もう何もしなくても、大丈夫です。一昨年の大雪のときは、もう署名しています。降った雪 3 メートル、落ちた雪を入れて 4 メートルぐらい。

ベイザ：4メートルぐらい降ったとき、出入りはどうやってできましたか？

ますみ氏：できないできない。階段を付けて、トントントンって地下に降りていく。

ベイザ：二階から入りますか？

ますみ氏：二階はできないから、これを階段を付けて上に上がって、だから入口はここだとしたら、ここに踏み込む階段を作って外へ出ていく。外は雪がいっぱいあるんだから、雪を固めて、道を作る。歩きやすいように固める。ここは2階出入りできないでしょう？格子が入っちゃって、もう出られない、ドアになってない。（スケッチを描きました。）

宗教

9. お墓は地図でどこにある？山のどの辺に？なくなった家族のメンバーは同じところで寝いますか？何人のお墓がありますか？

ますみ氏：千古の家のドアを出たら、ここに大きな杉の木があるでしょう？杉の木の前を通って、山の中に入ったらある。近いです。

ベイザ：そんなに近かったら、見えますか？

ますみ氏：木で見えないよ。

ベイザ：入れれない？

ますみ氏：熊が来る。

ベイザ：そこまで？

ますみ氏：うん。食べ物がないんだから、熊が下りて来ちゃうのよ。

ベイザ：はい。じゃあ、すごく近い？

ますみ氏：はい。だから、近いからお墓参りに良く行く。

ベイザ：歩いて何分？1キロ？

ますみ氏：1.1キロぐらいやね。

ベイザ：あそこで、お墓で何人ぐらい今寝ていますか？

ますみ氏：先祖の人が寝ているんだから、何人で、言われないぐらい。

ベイザ：皆？？

ますみ氏：だって、昔はさあ、土葬じゃないですか？土の中に埋めっちゃう。燃やさない。私の時代もう燃やしてたけど、お父さんのお父さんのお父さんぐらいのとき、土に埋めました。

ベイザ：同じ所に埋めましたか？

ますみ氏：同じ所に埋めるんじゃないくて、埋める場所が沢山あった。

ベイザ：それぞれ？

ますみ氏：うん。それぞれ。

ベイザ：今場所を分らないんですか？

ますみ氏：うん。わからない。もうお骨になっちゃってるから、

ベイザ：それを証明している、示しているサインなどはないですか？

ますみ氏：ないです。

ベイザ：じゃあ、お墓参りもできない。

ますみ氏：できない。だから、草を取って見ると石がチョンっと置いてあるとそのあとかもしれない。

ベイザ：じゃあ今のお墓は？

ますみ氏：300 年、、、だからお骨としては 300 年前までであるでしょう。お骨だから、小さくなって、重ねていくから。灰を出して、土に混ぜっちゃう。土に帰るように。

ベイザ：ここで燃やす場所が？

ますみ氏：燃やす場所はその谷に入るから、お墓の横ぐらいに、草を刈って、少し燃やす場所を作って、昔は簡単な屋根も付けたけど、石をこう丸くして、中にキャンプするみたいに木をかく組んで、その上に、遺体 (corpse) を置く、燐があるんです。焼く人の名前は隠亡さんというのよ。

10. 仏壇をもうちょっと詳しくみることに。先祖のことを確認して。

11. 光円寺に行って、先祖の事を書いているか、書いていないか確認してみて。(ベイザ)

ますみ氏：今なら、奥さんしかいないから、住職さんは今電話してコンタクトを取らないという日がない日を分らない。年齢的に、60-65 歳の人だと思う。福井に西別院というお寺さんがある。浄土真宗の別院(branch temple)ですけど、そこにお仕事で勤めている。サラリーマンと同じ。毎



日行ってるか、私は分からないけど、光円寺の電話番号を教えしますから、電話をかけて見ると、良いと思います。

ベイザ：マスミさんも光円寺に良く行ってますか？

ますみ氏：行ってますよ。光円寺の電話番号を言いますよ。自宅は：07-7667-2530 電話番号：090-3767-5845 です。住職さんのいらっしゃる日を教えて下さいって、どこの大学から推薦されてきて、お名前などを紹介してください。竹田の歴史を調べていますって言った下さったら、協力して下さいと思うんです。前、電話してあげましょうか？

ベイザ：分かりました。お願いします。

（マスミさんと住職さんの電話）

ますみ氏：今竹田の歴史を調べている、学生さんがいらっしゃるんですけど、お寺で聞きたいこともあるんですけど、会っていただけますでしょうかと仰るんですが、空いてる日を教えていただけますでしょうか。

住職さん：明日の午後なら大丈夫だけど、

ますみ氏：じゃあ、改めてご連絡します。

住職さん：はい。はい。

作務衣：日本人のお寺さんの服装。

12. 家と家の寺院とどういう関係がありましたか？

ますみ氏：光円寺と？ここで何か、家族の人が亡くなったとか、そこの寺さんに来てもらって、法要をしてもらう、お見送りしてもらう。だから、お寺っていうと、亡くなった人のため、お墓を守るため。亡くなった方をお浄土にお参り(worship)できるように導いて (guidance) 下さるのはお寺です。だから、そのために御勤め (reading of scriptures before a (statue of) Buddha) という阿弥陀仏は浄土真宗だからね、上げて頂いて亡くなった方をお見送りするのもお寺さんです。

神様はお祈りをする所で、私が幸せになりますように、家族が全部幸せになりますようにってお願いごとをするのが神様です。亡くなった方を葬る仕事はお寺さんです。その日本全国、お寺さんは x x x (1:36:45) 何宗、何宗、何宗で変わるけど、ここは浄土真宗のお西で竹田のお寺さんと言ったら、光円寺さん。だから、お家の係をして下さっているお寺さん。だから、親戚と同じよね。お付き合いがある。

ベイザ：あとは、神社もありますか？この神棚と関係がある神社？

ますみ氏：これは、源氏の隠れ里で、坪川家は 800 年前に、この地に草分け (early settler) って言って、ここ山の中に竹田って地名がない所に、隠れ場所がないかなあって思って、入って来たのは坪川家でしょう。そのときに、武士だから、源氏の家来(servant)で、宇治平等院で源頼政 (Minamoto no Yorimasa) - (1106-1180) は切腹して(harakiri)亡くなって、棟梁(leader)はなくなっているけど、子孫は路頭に迷うから、名前を全部母方の名前を名乗りって(1:37:56)書いてて、お母さんの名前を次いで「坪川但馬じょう貞純」という名前を、本当の名前は「貞純」けど、「坪川但馬」という名前をもらって、この家を継いでいるんだけど、そのとき、守り神っていうのをこの所へ来るとき、昔の人は懷に自分が守ってくれる神様を入れて来てるんですよ。その神様を坪川家はこの村を成り立たせるために寄進(1:38:37)、これもそうだけど、この村に神社があるでしょう。

ベイザ：日吉神社？

ますみ氏：日吉神社に坪川家の守り神を寄付してしまっている。自分の神様を寄付しちゃってるのよ。だから、その大事なものを寄付して、村を守って それを寄進というのよ、寄付してしまっている。お寺の関係は、亡くなった方を見守って、お浄土にお参りできるようにしてくれるのはお寺の役。お祈りするだけのものは神様でしょう。昔は、神様も仏様も一緒だった。神仏一緒という時代ずっとあった。時代によって、別れさせれちゃった。お寺さんは亡くなった方を弔うし、神様は一日に御神社にお参りに行くのはあるでしょう。良い役をとっちゃったかなあ、神様は強かったよね。

ベイザ：はい。

13. この村にある特別な行事、儀礼がありますか？

ますみさん：お盆でシう。ここ四つ集落があって、全部踊って、お盆は亡くなった方は戻って来るといふ行事だから、そのために、踊ってお祝いをする。お盆はそのために、あるのよ。だから、あのとき、お墓参りもするよね。

ベイザ：はい。

ますみ氏：だから、行事としては、春の祭り、夏はお盆、大きいのはそれぐらいかなあ？

ベイザ：春の祭りというのはお花見ですか？

ますみ氏：お彼岸のとき、お参りするじゃない。やはり、全部仏事だね。お彼岸のお参り。。で、秋にもお彼岸ってあるのよ。秋分の日 (autumnal equinox day)、あれもお参り。春も秋もお参りして、夏だけが亡くなった方が皆さんの所へ戻って来る、お仏壇に戻って来るのよ。冬だけはあまりないね。

ベイザ：あとは、前の炭を売ってそのお金でお米を買っていたと仰いました。

ますみ氏：うん。炭をぶつぶつ交換だね。お金って、またあまりないけど、まあ、あとはお金で売ったけど、ぶつぶつ交換というのは日本でずっと続いて来ているから、炭をあげたら、お米と着物を下さいとか、自分に無い物を買うんだよね。

ベイザ：はい。税金として何をあげましたか？

ますみ氏：税金は。。。ぶつぶつ。。。あの、税金、税制なんては昔あったのかなあ？

ベイザ：あった。昔はお米をあげたんだけど、ここで自分でお米の生産がなかったら、何をあげましたか？

ますみ氏：はい。あの、福井には福井藩と丸岡藩というのはあって、福井藩は千古の家だけど、丸岡藩は竹田でも、山口っていう集落、学校がある。あそこだけ、福井藩です。竹田には四つ集落がる。山竹田っていう一番端っこの集落も福井藩です。真ん中だけが、丸岡藩。真ん中は、山口っていう。それは、石川県から入っている。私たちは(坪川家)、京都から入っている。だから、そこで分かれているんだね。だから、丸岡藩に税金を払うと、丸岡藩の税金は高かったんだって。それ、何で払ってたかていうと、お米で払ってたか、お金で払ってたか、何で払ってたか。。。。

ベイザ：炭も税金として払ってたかなあ？

ますみ氏：うん。炭もあげたでしょう。それ、何にこれだけこれだけということで払ってたんだって。

ベイザ：じゃあ、お米か、お金か、炭か良くわからないけど。。

ますみ氏：うん。何かでお払いしてた。

ベイザ：分かりました。

でも福井藩の方が安く、良心的だったんじゃない？丸岡藩は高かったんだから、安い方が楽よね。だから、坪川家は何で福井藩なのかっという、あの福井の殿様は松平(1601-1871)っというの知っている？松平の結城秀康(1601-1607)は徳川家康の長男なんです。徳川家康を分かる？養子に入ってるんですよ。福井の殿さん。だから、徳川家康はすごい政治が上手な人。あそこの子孫を福井はメジャーな県だから、福井に一人、長男やってるんですよ。内は、京都で、あの源氏の京都だから、徳川家康との繋がりがあるんですよ。なんというの、親戚付き合い。徳川家康の長男は福井に来ているから、もちろん内と徳川家康の繋がりもあるんですよ、親戚付き合い。徳

川家康と松平殿様は親戚でしょう。自分の子供やっているんだから。松平に入った結城秀康、徳川との、ここの宇治・京都で

源氏だったから、徳川家康の天王所へ結びつきがある(源氏と結びつきがある)。だから、源氏と結城秀康と徳川家康と坪川家と繋がっている。ここは福井でしょう、だから、ここの中の言葉で「縁先ごめん」という言葉がある。縁の上を上がって中に入れる人、天王と付き合いがありますよという意味、縁先ごめんの中。誰でもお家に入れないとのことだね。松平の殿様も誰でもお家に入れられないんです、殿様だから。でも、坪川家は「トットトト-easily」入れる、中の家。

ベイザ：親戚の意味で？

ますみ氏：うん。親戚。そういう中だから、徳川と仲が良いので、福井藩になったんです。丸岡藩ではなくて。

ベイザ：はい。

ますみ氏：ここの松平の殿様の別邸で養浩館であるんですよ。養浩館ってお庭があるね、国の庭園になっているけど、そこの庭とここの庭は全く同じです。で、庭にも、作者っているんです。で、千古の家も、養浩館の庭も最近分かったんですけど、「山田宗偏」(①627-1708)って言うってお茶の先生だよ。分かるかなあ？結城秀康はお茶をしていました。天王って、殿様はお茶をするじゃないですか？ねえ？お茶の先生は「山田宗偏」だった。「山田宗偏」というのは、有名な方です。お茶でもなんとか理由なんとか理由であるでしょう？でも「山田宗偏」は生まれは静岡だけど、日本の歴史いうと、浅野内匠頭(浅野 長矩)(1667-1701)と吉良上野介(吉良 義央)(1641-1703)の戦いって知っている？

ベイザ：知らないけど、また調べてみます。

ますみ氏：それは、吉良が、浅野内匠頭に悪さをしたんだって。意地悪をしたら浅野内匠頭が怒ってしまって、吉良に刀を向けちゃったんだって。そしたら、吉良が「そんな儂に刀を向けるなんてなんというの？」怒ったんだって。「お家断絶ないよ」と言って怒ったんだって。お家断絶って、家を無くすことは命より大切だった昔は。「坪川家を無くしてしまうのよ」と同じでしょう、困るでしょう？だから、そういうことを吉良が言ったら浅野内匠頭は怒っちゃった。まずは喧嘩だよ、浅野と吉良との戦い。。。 (1:49:54) 喧嘩両成敗 (two guilty parties tried and punished together) ってどっちも喧嘩は悪いよって普通言うんですよ。あなただけ悪いんじゃないくて、こっちも喧嘩両成敗で引き分けにしましょうって言うのに、吉良があなただけ悪いって、俺に刀を向けたらどうって言いました。そしたら、12月14日(1702)、吉良が浅野内匠頭が吉良を殺しに忍び寄って殺しました。首を取っちゃったの。その戦い、「四十七人の刺客」って言うの。もう日本では、すごい有名な吉良と浅野内匠頭の、映画にもなっている。吉良のお茶の先生も「山田

宗偏」なの。「山田宗偏」は吉良のお茶の先生でもあり、福井藩の松平の「結城秀康」(1574-1607)のお茶の先生でもあった。そのお茶の「山田宗偏」ってすごいお茶の一番宗家ね、トップね。その「山田宗偏」は福井にいらっしゃったんです。そのときに、ここの千古のお庭も作りました。お茶にはお花が付き物なの。お茶の時にはお庭は付き物なの。お庭を見ながら、お茶を飲むっていう。。だから、坪川家は天王受けだから、松平様とこんな親戚付き合いしているから、ここへ来てやっているんです。

ベイザ：このお庭はいつごろ作られていたんですか？

ますみ氏：ここを作ったのは養浩館庭園を作ったときと同じぐらいだから、400年ぐらいだと思います。お家はもっと古いよ、でも庭は後からだから。だからこの田舎で、こんな庭を作ってるってまず普通のお家ではないんです。竹田のお寺でもないですよ。ここは一番 <sup>はっしょう</sup> 発祥 お家だから。

ベイザ：本当に誰でもいないとき、ここへ来て開拓してたので。。

ますみ氏：草分けって言うんですけど、入って来ている村で一番シンボルのお家だから。だから、お庭も「山田宗偏」作。養浩館も行って見られると言ってた。あそこも、「山田宗偏」作。「山田宗偏」は、今お茶の話をする、吉良上野介のお茶の先生でもあったし、松平の殿様のお茶の先生でもあった。この。「山田宗偏」は、養浩館とこの庭を作っています。でも、政治の一番発端を作った「山田宗偏」、お茶をする日は日にちを決めるんですよ。何月何日吉良邸でお茶会があります。そのときに、皆に公表するじゃない？お茶会があつて、招きすると、されない人がいるけど、それ公表したために、浅野内匠頭は「吉良は何月何日吉良邸に絶対いるな」という確信を取ったのよ。その日に吉良を殺しに行ったら、吉良はお家にいるから、殺せるでしょう？

「山田宗偏」はお茶の日を全部教えてしまったの。悪気はなかったんでしょうけど、、悪気があったかもしれないよ。笑 あの人、お茶の先生って、政治にも勧誘しているから、お坊さんが政治に勧誘するのもあって、徳川家康じゃなくて織田 信長(1534-1582)は「坊主は政治に口出すな！」とか言って怒って、坊主という、お寺という全部焼払ったんです。聞いたことがない？だから、白山神社なんとか、何とか、焼いて、焼いて、焼いて。。もう坊主が政治に口を出すなと。。お寺がどんどん大きくなってたので。西本願寺と東本願寺に分けるのも、最初の一つだったんだけど、分ければ力が弱くなるから、全部分けちゃう。それは豊臣秀吉(1537-1598)。織田信長は僧兵という侍じゃなくて、坊主が刀を持ち始めたよ。それは、「ダメ」だと、だからお寺なんか全部燃やしちゃえ、生身で失すって、気持ちが悪いから、あんなものは燃やしてって言ったんだって。それで、焼き払ったから、最後は「明智光秀」(1528-1582)に殺されちゃったけど、比叡山で焼き払われちゃって。「明智光秀」はなんで織田信長を家来だったのにね、徳川を殺して怖がっている？自分の家来に殺されるんだから、だけど、誰も知らない「明智光秀」の考えで



最後の最後まで徳川を殺すっていうのは明智は言っていないの。土壇場で自分の家来は。。。だから、何で殺したかったっていうと、いじめられたとか。分かっていないのは、謎なの。

ベイザ：はい。分かりました。それを詳しく読んでみます。

(地図を見せながら)この地図にある家の全部は分家されましたか？

ますみ氏：はい。分家されました。

ベイザ：皆は親戚ですか？

ますみ氏：今いないけど、親戚です。皆は、都会に行っているか、100年200年も立たば、どこにいるか、どうやって住んでいるか、分からなくなっちゃう。

ベイザ：ええ、そこまでですか？連絡を取っていませんか？

ますみ氏：うん。取らない。もう、3代4代前になると、分からなくなっちゃう。

ベイザ：そうですか？近い親戚関係があるかなって思いました。

ますみ氏：たまたま仲良くしている300年前のお家もあるけど、そうじゃなくてポヨンポヨンって消えてしまっているのもあるし、全部坪川家の子孫、分家だから、お付き合いしているっていうことはない。10軒あっても、3軒ぐらいしかお付き合いしていない。

ベイザ：びっくりしました。思ったのは、皆は仲良くて週1回とか集めているのかなあと思った。でも、皆の名字は坪川ですか？

ますみ氏：だから、坪川家の名前で、北海道から九州まで坪川っていう名前はあったら、ここのルーツかもしれない。だから、皆は北海道から訪ねて来るんですよ。(地図を示して)家に坪川って書いても、何年間前この家から出てたしまう場合もある。

ベイザ：じゃあ、今隣の家で誰もいないですか？

ますみ氏：うん。誰もいない。

ベイザ：たまに帰って来るかな？

ますみ氏：誰もいない。もう家はその者がいない。家がもう朽ちてない。

ベイザ：はい。村は集落として昔は、共同生産として何を一緒にしましたか？

ますみ氏：木炭があるでしょう？生活の家庭で炭って高い、高価な物だから、村がすごい裕福だった。ていことは、山が豊富だった。今の杉の木じゃなくて、木炭にする木が山にいっぱいあっ

たの。檜の木、栗の木、紅葉の木、楓の木、何とかの木って。広葉樹、落葉樹葉っぱが落ちる木が一番強いですよ。この杉の木の針葉樹って、いつも緑で、葉っぱがあるのはダメ。だから、山のためにも落葉樹、広葉樹が良いの。広葉っていうことは葉っぱが落ちるよ。落ちる前に、一回紅葉してから落ちるんですよ。その落ちた葉っぱが、冬ほどと行って、土に肥料になって、ポカポカになって、山を豊かにする。良い水も流れるし、良い茸も取れるし、良い山菜も取れる。来春にはまた新緑で、葉っぱが息吹いてきて、山が豊になる。そして、夏が終わって、秋に紅葉して、葉っぱが落ちる。一年のサイクルってこうなの。全部サイクルがあって、広葉樹があればこそ、良い木ができるの。広葉樹っていうのは、針葉樹と違って、根が伸びているの。でも、針葉樹は、少しだけしかない。だから、山が弱いし、針葉樹ってことは太陽さんが中まで当たらない。葉っぱで遮られちゃって、村の中はいつも夜中みたい、真っ暗。落葉樹の場合、広葉樹は日光も当たれば、風邪も吹いて、土が葉っぱですごく豊かだから、茸がポコポコ出来てくるし、山菜もポコポコ出来てくるし、風邪は通るし、山のためとても良いのよ。

ベイザ：今の方は杉の木？

ますみ氏：今の方は杉の木でダメ！これ人工林で、人間はが植えた木。だから、山が豊が亡くなったのはすごい。海が泣いてるの。海に良い水が流れるっていうのは、豊かな土の中から良い水がミネラルが流れるけど、良い水が海に、三国とか越前から流れないことは、海草も、買ひも、海の生き物は死んじゃうのよ。美味しい物が流れて来ないから。栄養分がないこと。森と海は恋人同士なのよ。無くてはならない。繋がりがあから、良い水が流してくれなかったら、海も死んじゃうし、山も死んじゃっている。このことを作った政治家、昔の 100 年前、150 年前、頭、、、考えてないの。そこまで考えていなかったから、土石流があるでしょう？根っこが貼っていないから、土が流れやすいです。広葉樹だと、根っこが張っているから、土をぎゅっと押さえているから、土石流がないの。簡単なことだけど、これを分かっててもらいたかったね。

ベイザ：はい。あとは、集落で五人組のことはありましたか？

ますみ氏：（マスミさんは五人組のことを分らない。）ここに入って来たのは 7 人の 兵士、自分を入れて 7 人の兵士を連れて、この家に落ち延びたって古文書があるんですけど、ここ最初、ここを入れて、竹田の中に 7 つ集落を作ったの。上竹田（曾谷）、山口、山竹田、このう？、何とか何とか、7 つ集落があったんだって。今も 4 つしかないけど、3 つは消えて無くなっちゃったけど、ここ入れて 7 つ集落があったけど、貧しい厳しい生活だから、お金じゃなくて、食べていくのにやっとなんていうんだから、自然に取れる物を取って、タンパク質として熊や兎や鳥とかいろんな動物、そして山の山菜とかゼンマイとか、それを全部秋に収穫祭をして、熊を何頭を取りましたとか、7 つの集落できれいに分けるんだ。平等に分けないと、喧嘩のことになるでしょう。

ベイザ：分かりました。7つの集落の村人は収穫して、取った作物や動物を真ん中に集めている？

ますみ氏：7つ集落があったから、それをきちんと人数に量を決めて、それを怠ってなんか文句言ったり、もっと要求欲しいとか言ったら、除名されるって書いてあった。そういう規則を守れない人はこの村において置けませんって、出て来なさいとのこと。ちゃんと皆で仲良く暮らしていくのには、その決められたことをちゃんと守って皆で仲良く生きていかれるようにしなきゃいけないのに、一人だけ手上げて文句言ったら、そういう人は除名するって書いてあった。

ベイザ：今またその記録がありますか？その規則の書いている古文書？

ますみ氏：その規則の書いているのはないけど、古文書に規律を守らない人を除名するって書いてあった。それを何と何って書いていないけど、違反した者は除名するって書いてあった。だから、悪い人いてもらうと仲良く暮らしていけないじゃない。

ベイザ：はい。分かりました。

14. 家族は人生儀礼や年中行事など全部をお祝いしましたか？

#### 生業

15. 炭焼きの作業は山のどの辺でやったかご存じですか？

前の話によると、炭を売って、そのお金でお米を買っていたと仰った。そのお米は、何のためでしたか？家族用か村人用か税金としてか？

#### 社会

16. 平安時代、京都の宇治からここに来て、坪川家の先祖は開拓したと仰いました。もともと一番古い住人は坪川家でしたか？この地図で示されている、他の坪川家は全部千古の家から分家されましたか？

17. 共同生産

18. 共同生活

19. 五人組

20. 税金はお米でしたよね？税金をどこに払いに行きましたか？丸岡城（丸岡藩）にですか？武士のとき、立場として丸岡藩のしたでしたか？

21. 戦争のとき、坪川家や村はどういう状態でしたか？千古の家や集落や村人のかかわった戦争がありますか？

ますみ氏：戦争ここはかわらないんです。

ベイザ：でも、武士だったからかわったんじゃないですか？

ますみ氏：武士だったから、すごい頭が良くて、ここに来れた。敵を作らない。周りで戦争をしてても、ここは中立ってどっちの見方もしませんよって。

ベイザ：そうですか？武士だから御戦いをよくするって思いました。

ますみ氏：いいえ。戦いに武士はここで戦いをしたんじゃなくて、京都でしてたんだって。終わってから、そんな生活嫌だから、静かな暮らしをしたいので、ここへ入って来たのに、そんな戦争するために、戦いをするために武士を捨ててまで来ません。武士を捨ててここへ来ているの。

ベイザ：そっかあ。分かりました。

ますみ氏：うん。だから、戦いに行きません。どこにも参加しません。静かな暮らしをここでします。平和にしたい。あっちで戦いしてても行きません。仲間に入りません。それはすごく良い政治をして、中立でいるから、偏った見方をしないけど、悪いことと良いことをちゃんと判断したんじゃないかなあ。。逃げてきて人は匿って、分からないように住ませてあげたりとかっていうのは聞いたことがあるのよ。だから、弱い者を苛めする人はいけないよってちゃんと、とにかく中立で行ったと思う。ここに、もし敵が出来ても、ここは戦いできない場所。ここはいくら戦いに入っても、逃げる場所いくつもあるから。山の中だから、石川県にも逃げられるし、京都にも逃げられるし、とにかく方々に逃げられちゃうから、攻められない安全な場所です。

22. 村の教育システムはどうでしたか？どこで学びましたか？学校や寺小屋など。先生はどこか来ましたか？村人の一人でしたか？お坊さんでしたか？

ますみ氏：千古の家は寺小屋でした。

ベイザ：村人の子供さんはここに学びに来ましたか？

ますみ氏：うん。昔の勉強は読み、書き、算盤しかないからね。ここに太鼓があるでしょう？学校にもチャイムあるじゃない？今始まりますよって、子供さんたちは勉強にここへ集めていた。

ベイザ：村で家はいくつありましたか？子供さんたちは少なかったですか？

ますみ氏：少なかったかもしれないけど、ここはテーブルっていうか、長いあそこのテーブルみたいな低いテーブルはずっと置いて、そこで算盤したりしました。だから、私たち家族は、長

男次男は周りに移る。ここに住むじゃない。ここは皆さんが使う庄屋さんっていうお家で、役場的な所、市役所的な所だから。だから、太鼓があるんです。

ベイザ：住みながら、生活もしてたんじゃないですか？

ますみ氏：生活する場所は、周りにあったの。長男の家、次男の家、三男の家とか。坪川家のお周りに。子供もいるし、ここで生活をできない。

ベイザ：ええ？前は坪川家に寝てなかったんですか？

ますみ氏：寝ていない。寝てるのは長男の家、次男の家、三男の家。ここだけは寝室なの。寝室は家族は寝ていない。周りに長男、次男、三男って昔は 6 人も 7 人も子供がいたから、

ベイザ：この寺小屋のことは何ねん前のことですか？

ますみ氏：寺小屋のことはもう 300 年ほど前でしょう、もっと前でしょうね。学校とかできたのは、、、全国のどこでも庄屋さんってお家はある。

ベイザ：この寺小屋時代は終わって、日本の今の学校は始まってから、ここでもう一回住み始めたんですか？

（福井先生は帰って来てた。話は変わりました。）

ベイザ：前の話に戻ると、この寺小屋の先生は？

福井先生：坊主さん。

ますみ氏：そんなもの、お坊さんっていうか、この家の人は誰でも、大人を教えたんじゃない、武士だから。

福井先生：そうそうそう。豪族は地主、庄屋所だったら、学がある。

ベイザ：分かりました。坊主さんも教えられるし、家族の方もできる。。

ますみ氏：だから、家の父親っていつもここで、御経さんってお坊さんの役もしていた。学校を出てたんでしょうけど、要するに、庄屋さんだから、お金少しあるから、学校を出してもらって。。。。。。家の母親は丸岡高校の一期生です。

福井先生：お父さん、お母さん何年生まれ？

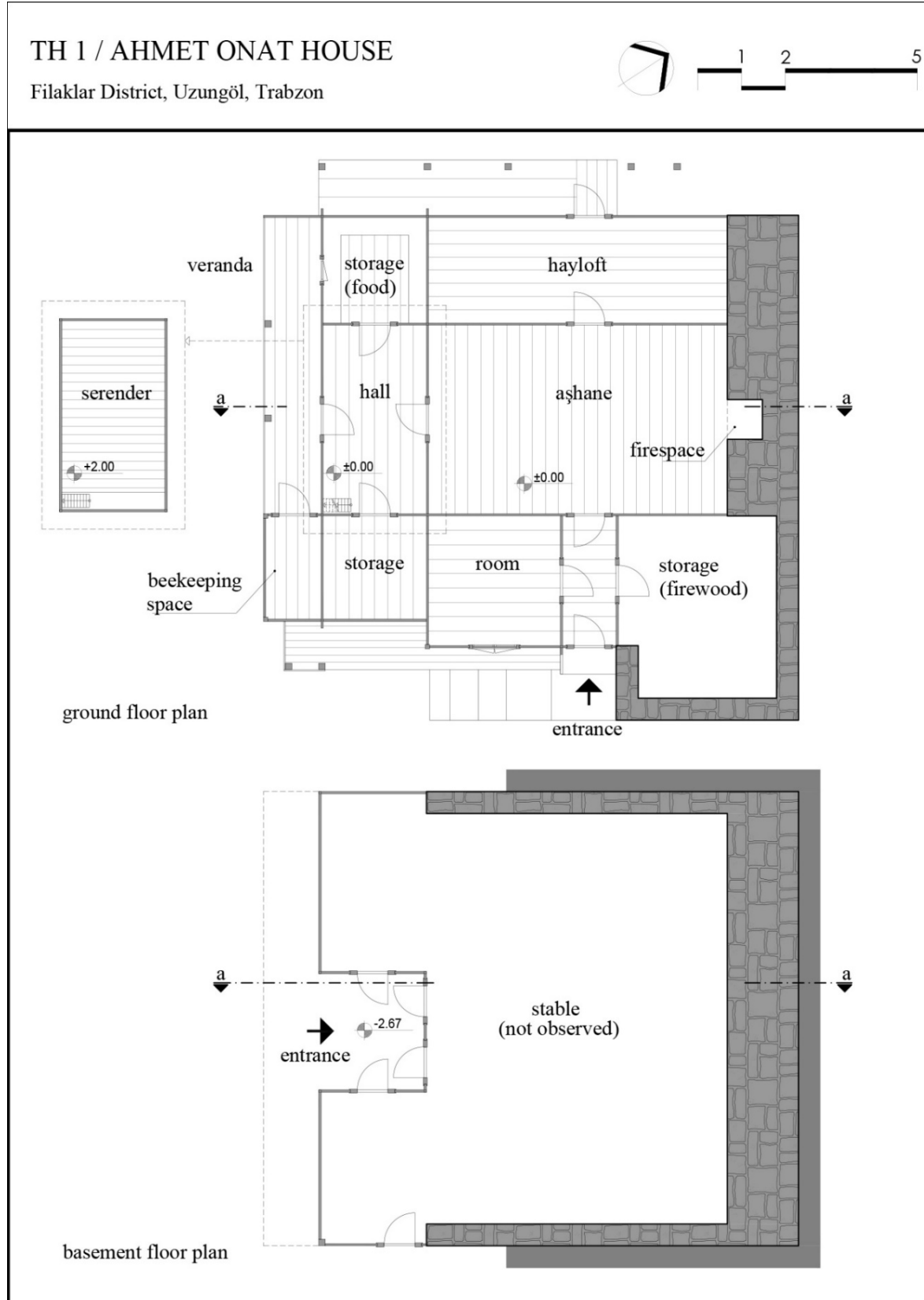
ますみ氏：父親は明治 43 年（1910）、母親は大正元年（1912）明治になるか、大正になるか。。

（話が終わる。）

## **APPENDIX 2: The Farmhouses of Eastern Black Sea Region / Turkey**

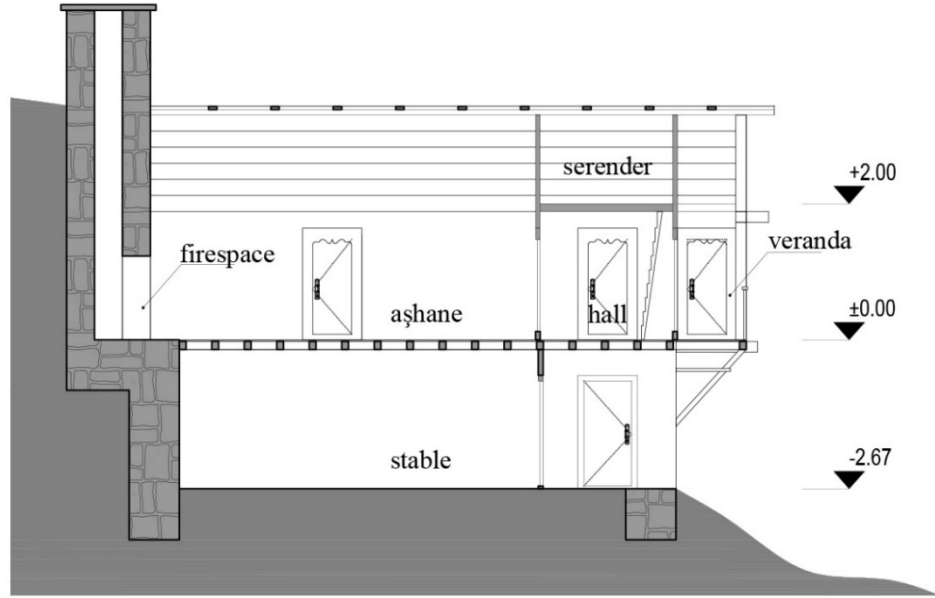
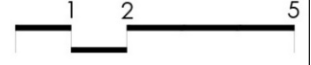


## Appendix 2.1 TH 1 / Ahmet Onat House Drawings



# TH 1 / AHMET ONAT HOUSE

Filaklar District, Uzungöl, Trabzon



section aa

## Appendix 2.1 TH 1 / Ahmet Onat House Photographs

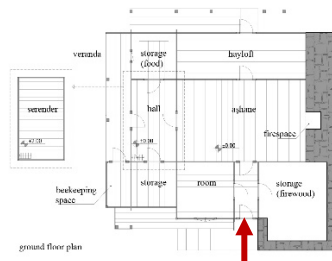


TH 1 / Ahmet Onat House, the location seen from the satellite image.

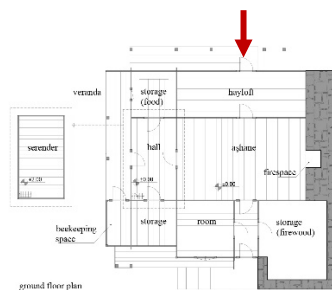


TH 1 / Ahmet Onat House, the context.

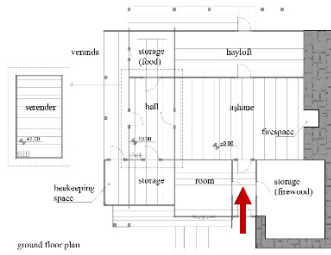




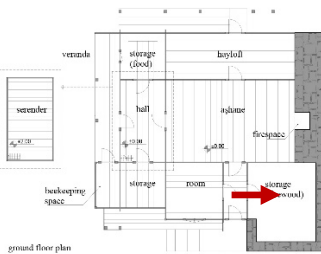
TH 1 / Ahmet Onat House from the entrance.



TH 1 / Ahmet Onat House from the hayloft entrance.

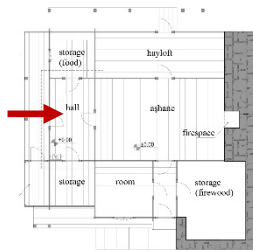


TH 1 / Ahmet Onat House from the entrance corridor.

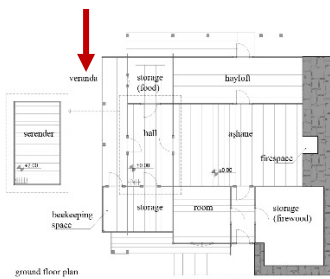


TH 1 / Ahmet Onat House, the firewood storage.



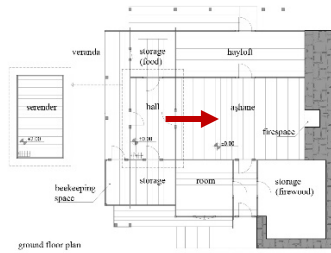


TH 1 / Ahmet Onat House façade looking to the scenery.

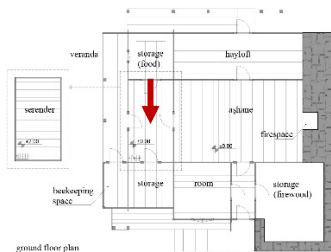


TH 1 / Ahmet Onat House, the stable.

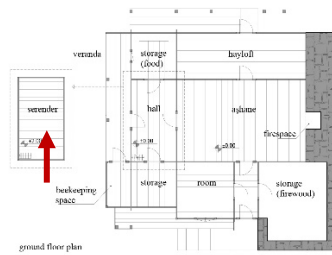




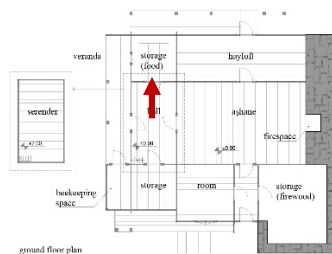
TH 1 / Ahmet Onat House, aşlana the central space.



TH 1 / Ahmet Onat House, the hall before veranda.

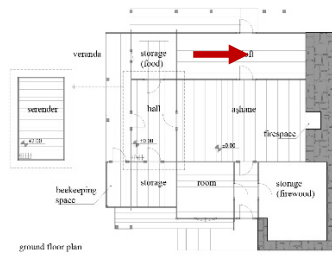


TH 1 / Ahmet Onat House, the serender space.

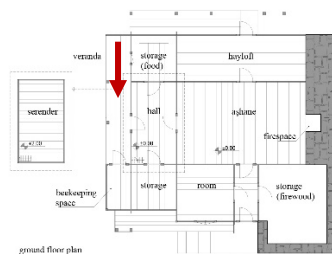


TH 1 / Ahmet Onat House, the storage room.





TH 1 / Ahmet Onat House, the hayloft.



TH 1 / Ahmet Onat House, the veranda.

## Appendix 2.1 TH 1 / Ahmet Onat House Interview with the House Owner

*Interviewee:* Ahmet Onat

*Location:* Filaklar District, Uzungöl, Trabzon

**23 April 2019, 11:32-14:36 – On-site visit:**

Beyza: Sizin isminiz nedir?

Ahmet Onat: Ahmet Onat.

(Daha öncesinde imar alınacak denilerek çeşitli kişilerce kandırıldıkları için, ilk olarak konuşmak istemedi. Daha sonrasında doktora için gelindiği ve niyetimizin doktora araştırması için olduğu ifade edilerek, görüşme başladı.)

Beyza: Evlerin planları mevcut mu?

Ahmet Onat: Hayır hiç birisinde yok. 3 sene İmar Kanunun 18. Maddesi diye bir kanun var. Buralarda olmadı da, merkezden yukarısına olmuş. Senin yerin dar ya, yerin dar ya, senin yerinden aldığını birine verdi. Ondan alıp ona verdi. Olmadı. Biliyorsun imar planında tek bir kişi şikayetçi olursa, bu uygulama bozuluyor. Dolayısıyla o tekrar bozuldu. Belediye başkanı demiş, bu sonbahara kadar imar planını çıkaracağız. Mümkün değil. Çıkamaz. Çünkü bizim burada yer kısıtlı. Birinin var 3 metrekarelik. Birinin var 5 metrekarelik. Öbürünün var 10 metrekarelik. Ondan alıp bana verme şansın olamaz. Şimdi turizm olayı çıktı. Hiç görmediğim adam geliyor, ben Uzungöllü'yüm diyor.

Yahya Saka: Bu yeni evi sana nasıl izin verdiler? Nasıl yaptın burayı?

Ahmet Onat: Burayı ben nasıl yaptım? Hiç kimseye bir şey demedim. Ne belediye başkanına. SİT Kurulu'na gittim. Adam dedi bana. Müsaade alman, projeyle birlikte 42 bin liraya mal olur dedi. Benim zaten 42 bin lira param var. Başka param ve başka gelirim yok. Ben bunu nasıl yaparım? Ne belediyeye sorduk hiçbir yere sormadık. Komşularıma dedim. Eğer benim sana bir zararım varsa gel de bana zarar ediyorsun. Ben bir çözümünü bulurum. Çözümünü bulmazsam gidip şikayet edersin. Böyle bir şikayet olmadı. 2014-2015'te yaptık.

Yahya Saka: Abi sen buraya malzemeyi nasıl taşıdın?

Ahmet Onat: Hepsini varillerle, sırtımızda, elde.

Yahya Saka: Normalde yürüyerek çıkamıyoruz.

Beyza: Yandaki eski ev kaç senelik?

Ahmet Onat: Kesin tarihini.. Şöyle diyeyim sana bu ev aslında burada olmadı. Bir başka yerde oldu, kapmaca geldi oraya. Aşağı yukarı 200-300 senenin üstündedir.

Ayşe Bozkurt: Malzemeyi tek tek sökölüp mü taşıdınız? Yoksa bütün olarak mı?

Ahmet Onat: Biz taşımadık onu. Dedemin dedesi taşıdı onu. Ondan bize intikal edeni diyorum size. Biliyorsun boğazlı evlerin sökülmesi de kolay, yapması da kolay. İşaretledin mi...

Yahya Saka: Kurtboğazı..

Ahmet Onat: Evet, kurtboğazı. Onu yerde monte ettiler. Söktüler. Buraya geldiler.

Beyza: O zaman burada 4 nesil falan yaşadı değil mi?

Ahmet Onat: Şimdi 4 nesil... Nasıl diyeyim sana... Ben varım, babam, dedem, dedemin babası, dedemin babasının babası.

Beyza: O zaman 5 nesil yapıyor.

Ahmet Onat: Evet, 5 nesil.

Yahya Saka: Şey sorayım sana. Bunu eğer hatırlıyorsan, biz Uzungöl hakkında bilgi verirken Dursun abinin babasıyla konuşuyoruz da hep. Derdi ki hep, hatırlayamıyorum derdi. 300 seneden belki fazla derdi. Senin hiç böyle kulağında böyle bir bilgi var mı?

Ahmet Onat: Şu gölü mü diyorsun?

Yahya Saka: Gölün oluşumu.

Ahmet Onat: Şimdi benim dedemden bana intikal edeni diyorum sana. 1929' da sel felaketi olmuştu.

Yahya Saka: Göç olayını mı diyorsun?

Ahmet Onat: Yok, 1929' da sel felaketi olmuştu. O dediğin 1960' ta. Bu dediğim 1929 felaketi deniliyordu. Bizim eskilerimizin ağzından duyduğumuz.

Yahya Saka: Neydi o abi?

Ahmet Onat: Şu gördüğün vadi var ya. Şu yolların vadisi. Bu dümdüz giderdi. Bu ırmak, şu üstteki mahalle var ya oradan böyle karşımızda bir mahalle daha.. Şu çamların olduğu yer var ya, şu çamların olduğu yerin aşağısında, bizim şu alanın 2 katı kadar arsamız vardı. Dedem öyle derdi.

Yahya Saka: Bu, toprağın, yığının altında mı kaldı?

Ahmet Onat: Anlatacağım. Bu, dere, burası dümdüzdü. Şu mahalle var ya, dümdüz mahalle. Oradan şuradan aşağıya, şuradan, bu mahalle, oradan, böyle aşağıya dökülüyordu. 1929' da şurası göçtü ve burayı aşındırdı. Ve gölün oluşumu, onu bilemem. Gölün oluşumunu..

Yahya Saka: Onun geçmişini öğrenemez miyiz abi? 300 sene diyorlar 200 sene diyorlar.

Ahmet Onat: Şimdi benim dedemin dediğine göre dedem de bilmiyordur. Dedem 1997' de rahmetlik oldu. 95 yaşında öldü.

Yahya Saka: Aşağı yukarı en az 150 seneyi rahat bilir o.

Ahmet Onat: Yani dedem de bilmiyordu. Asıl gölün oluşumunu. Ama buranın oluşumunu..

Yahya Saka: Orayı bilebiliyorsunuz.

Ahmet Onat: Dedem de bilmiyor. Dedemin babası biliyor. 150-200 senenin üstünde.

Yahya Saka: Ahmet abi ben yaklaşık bir 10 sene önce bir belgesel çektim. Devlet televizyonuna, özel kanallarına çekiyordum. Belgesellerde katkım vardır. O Yeşil Minareli Cami'nin alta, eskiden konaklar vardı. Aynı senin bura gibi. Çok güzel harika evler vardı. İçine girdik, yaşlı amcalar otururdu. Ama şimdi bir bakıyorum oraya. O eski evlerin hepsi gitti. Pansiyon oldular.

Ahmet Onat: Üstadım ben sana diyorum ki. Sonradan görme diye bir olay var.

Yahya Saka: Evet abi.

Ahmet Onat: Şimdi ben de aynı içinde yaşadım. Böyle kocaman bir ev yaptım. Bunu kışın ısıtmak mesele. Bizim buranın biliyorsun iklim şartları ağır. Eski evde sıkışmış durumdaydık, dedik yapalım bir ev. Geldik, yaptık kocaman bir ev. Daha bunun biraz daha kibarını yapsak da ısıtması kolay olurdu. Olmaz mıydı? Olurdu. Sonradan görme olayı, adam parayı bir görüyor. Af edersin, ahırını bile pansiyon yapıyor. Dolayısıyla benim onlara bir şey demem hata olur. Bunu devlet diyecekti. Arkadaş, senin sistemin budur. Bunu yapacaksın. Ha baktın, adam başladı inşaat yapmaya. Hemen damlayacaksın. Yapamazsın. Yıkacaksın. 10 tane bina yıksaydı burada kimse istediğini yapamazdı. Ha bundan sonra nasıl yıkacak? Bundan sonra da yıkamaz. Vatandaş orada bir sürü masraf etti. Varını yoğunu harcadı. Bunu yaparsan vatandaş sıfıra inecek. Dolayısıyla senin de ekonomin gidecek. Buna böyle bir çözüm yolu bulmak... Bilmiyorum artık. Şimdi isterseniz eski evi göstereyim size. Sonra gelir burada kahvaltınızı yaparsınız.

Beyza: Ben hemen arabadan lazer metremleri alıp geliyorum.

(Bekleme süresi)

Ahmet Onat: Bizim eski mimarimiz Artvin' e kadar dayanıyor.

Yahya Saka: Mimari? Şavşat'ın evlerine benziyor.

Ahmet Onat: Aynen öyle. Eski mimarimiz. Ama şimdi, sonradan takviye oldu, değişiklik oldu.

(Havva Onat söze girdi.)

Havva Onat: SİT alanına dahil olduğu zaman bir kadın ile adam geldi. Ben de zannettim evlere bakacaklar. Evimiz yıkılıyor. Ben de o tarafları bu tarafları her şeyi gösterdim onlara. Dediler ki hiçbir şey yapamazsınız buraya. Eviniz SİT alanı.

Yahya Saka: Allah allah.

Ayşe Bozkurt: Kanun koymak için gelmişler demek ki.

Yahya Saka: Şey yaptılar, inceleme yaptılar. Ben o tarihi hatırlıyorum. İncelemede Çevre Kanunu diye bir kanun ile beraber, burayı..

Ahmet Onat: Kanunla beraber, bizim bir belediye başkanımız var. O da benim gibi zil zurna cahildi. Özel çevre ne olduğunu bilmiyordu. İmzaladıktan sonra zaten köprüyü geçtiler. Bundan sonra ne yaparsan yap..

Yahya Saka: E peki ondan sonra bir sürü ev yapıldı buraya. Çevre Kanunu' nu deldi geçtiler.

Ahmet Onat: Abi bir sürü ev yapıldı. Çevre Kanunu' nu deldi geçti. Her birinin 50 bin 100 bin 500 bin borcu var. 55 ay ceza yiyen var. Şu anda hapiste yatanlar var. Yani demek istiyorum ki, para var ya para her şeyi yapar.

Yahya Saka: Hatırlarsan bak, bir ara Dursun Abi de ceza almıştı. İçeride yatmıştı.

Ahmet Onat: 2 ay durdu. O SİT Alanı çıktığı dönemler, şimdi SİT Kurulu ve Özel Çevre'nin sorumluları buraya gelmiş, toplantılar yapmış. Vali de burada. Adamlar anlatıyor, böyle yapacağız, şöyle edeceğiz. Bir tanesi çıkmış, söz hakkı almış. Sayın valim öyle bol ağızdan konuşuyorsun, gel demiş benim evimi sana vereceğim. Ben geleceğim senin evini. Vali de ya ben oradan buradan nasıl görev yapacağım demiş. Adam da o zaman valim, senin tuvaletin benim yatak odamdan elli kat daha iyidir ve daha temizdir. Bana bir çözüm yolu bul, yapayım.

Yahya Saka: Hangi valiydi o? Adil Yazar mı? Rahmetli olan mı?

Ahmet Onat: Rahmetli olan.



Yahya Saka: Haa. Recep Kızılcık. Ahmet abi annen kaç yaşında?

Ahmet Onat: Aşağı yukarı 90..

Havva Onat: Benim annem.

Yahya Saka: Maşallah. 90' a yakın diyorsun.

Ahmet Onat: Evet.

Yahya Saka: Buranın arkadan yolu var mı Ahmet Abi? Filaklar Mahallesi'nin? Aşağı yoldan gelirken? Tünele girmeden, arkadan..

Ahmet Onat: Ha, tünele girmeden arkadan yolu.. Şimdi üstadım nasıl diyeyim sana.

Yahya Saka: Şimdi bu yol yokken nasıl gelirdiniz buraya abi?

Ahmet Onat: Şimdi bu yol yokken o tünel var ya, tünelin takriben 300-400 metre üstünden yaya yolu var.

Yahya Saka: Sağdan mı soldan mı?

Ahmet Onat: Gelirken soldan. Derenin solundan. Öyle vadilere girip çıkmam. Daha sonra tünele gelmeden, bu tarafa doğru yukarıya doğru gelirken, çıkıyorsun sola sapan bir yol var. O elektrik santrali var ya, tam o santrale varmadan sola sapan bir yol var. Bizim eski yolumuz odur. Oradan çıkıyorduk. Yukarılardan köyler vardı, bilmem neler vardı. Böyle rampa aşağı inerdik Çaykara' ya. Bu tünelin istikametindeki yol, 1980'den sonra oldu. Necmettin Karaduman vardı. Meclis başkanı. Sağ olsun onun sayesinde, bizim o yol oldu. 1950.. 52 mi 54' te mi ne Uzungöl' e ilk defa araba gelmiştir.

(<http://caykaragundem.com/haber/sorularla-uzungol-7268.html>) Ama ilk defa şeyden geldi, yayladan aşağı. Bayburt'tan. Yukarıdan, ben sana göstereyim şuradan. Karester Yaylası'nın oradan. Karester'in yolu bu taraftan. Ama bizim dediğimiz şu taraftan. Minare var ya, tam onun doğrultusunda çıkıyorsun, hafif böyle açık yer var. O yoldur işte. Oradan yukarı şu karın olduğu yer. Oradan dönüyordu. En sonunda yine Karester' in oradan birleşiyordu.

Yahya Saka: Bir de Karester' e çıkarken, ileriye doğru devam eden bir yol var. Direkt ileriye, orada bir mahalle vardı.

Ahmet Onat: Evet, evet. Haroz. O yeni oldu, Kenan Evren yaptırmış o yolu. Eski araba gelinen yol bu yol. Buradan aşağıya kadar takriben 30 km. Yaylaya kazmayla çıkılmış.

Yahya Saka: Allah allah.

Ahmet Onat: Bütün Uzungöl halkına metre metre bölünmüşler. Herkes bu yolu yapacak ve kazmayla olmuş ve kazmayla buraya gelmiş ilk defa üstten aşağı araba gelmiş. Ondan sonra buradan yukarıya bağlandı.

Yahya Saka: Dursun abi çok anlattı. Derdi ki, buradan yürüyerek giderdik. Arkamızda yükler, otlar, bilmem neler. Mısırı, buğdayı götürür, gelirdik diyor yaylaya.

Ahmet Onat: Yaylaya Çaykara'dan sırtıyla, atlar vardı. Atı olan şimdiki arabası olana benzerdi. Böyle atlar kiralanırdı. Yemekler vs. sırtla getirilirdi. Eskiden devlet bize öğütülmemiş buğday verirdi. Kamyonla gelirdi Çaykara'ya. Herkesin ismi belliydi listede. Sana işte 50 kg. Her haneye 50 kg bölüştürürlerdi buğdayı. Herkesin hakkı vardı. Giderlerdi oradan, sırtında getirirdi onu.

Yahya Saka: Peki orman veriyorlar mı size? Yakacak orman?

Ahmet Onat: Yok.

(Beyza Havva Hanım'ın eltisiyle geri gelir.)

Ahmet Onat: Şimdi bize hiçbir yardımı yok devletin. Eskiden vardı. O da belediyeyle bağlı olanlara değil, köy statüsünde olanlara ormandan..

Yahya Saka: Eskiden Orman Köyü diye bir kanun vardı ya.

Ahmet Onat: Evet, ondan yararlanıyorlardı. Biz aksine belediyeyle bağlıydık. Bize hiçbir şey yoktu.

Yahya Saka: Şimdi şeye (xxx) bağlandınız belki biraz daha iyi olabilir yani. Eskiden Uzungöl' e bağlıydı burası.

Ahmet Onat: Eskiden Uzungöl' e bağlıydı ama. Önceden burada komşundan daha erken işin görülürdü. Şimdi bizim burada işimiz olduğu zaman ta belediyeyle gideceksin Çaykara'ya. Ha burada yolumuz kesilirse hemen gelirdi. Dolayısıyla ister istemez biraz, işte Allah sonumuzu hayretsin.

Yahya Saka: Amin, amin, amin.

(Eski eve geçiş)

Ahmet Onat: Eski evi de bozmadık. Hava soğuk olduğu zaman buraya geliyoruz.

Yahya Saka: Hıı, burada halen devam ediyor. Ayakkabıları çıkaralım mı abi?

Havva Onat: Yok yok çıkartmayın.

Yahya Saka: Buraya ayakkabıyla girilmez. Şurada çıkartalım.

Ahmet Onat: İşte benim eski evim.

Beyza: Çok güzelmiş.

Yahya Saka: Burada yaşam halen devam ediyor.

Ahmet Onat: Aynen öyle. Hava soğuk oldu mu buraya geliyoruz. Sobamız da hazır.

Yahya Saka: Oh maşallah. Çok güzel valla.

Ayşe Bozkurt: Beyza tam istediğin gibi bir ev.

Beyza: Evet, çok güzelmiş.

Yahya Saka: Aşhane burasıydı. Kapattın değil mi? Orada ateşlik vardı. Kapattın mı?

Ahmet Onat: Evet ateşlik vardı.

Ayşe Bozkurt: Şöyle zincirle mi sarkıyordu?

Ahmet Onat: Aynen var. İçindedir. Kapattık onu diye görünmüyor. Hiç bozmadık onu. Sadece önünü kapattık.

Yahya Saka: Hıı. Bizim orada mesela ben Akçaabatlıyım. Bizim orada şöyledir. Burası buradan ayakkabılarla girersin. Böyle halı yoktur. Burada bir kemer vardır. Ama bizimki taştır. Ahşap değil. Açık ateş yanar, aynı zamanda zincir var. Beslenen hayvanların, ineklere yem yapılır, yemek yapılır.

Ahmet Onat: Bizimki de taştır da bu sonradan yapıldı bu ahşap. Biz değiştirdik onu.

Yahya Saka: Anladım. Evet. (Fotoğraflara bakarken) Bunlar dede, çocuklar mı?

Ahmet Onat: Evet.

Ayşe Bozkurt: Evi buraya söküp getiren dede mi?

Ahmet Onat: Yok hayır. Bu benim dedem. Bu evi yapan onun dedesi. En az 6-7 nesil öncesi.

Yahya Saka: Sen 60 yaşında olsan..

Ahmet Onat: 55 yaşındayım.

Yahya Saka: Ortalama 60 olsan, senin baban 90, babanın babası 120, dedesi 150.. Yani 200-250' den aşağı değildir yani. (55+30+30+30+30+30+30)

Ahmet Onat: Doğru, öyledir.

Yahya Saka: Maşallah eczane gibi ilaç dolabın da dolu dolu.

Ahmet Onat: Kışın bizim hastalıklarımız bol. Buranın iklimi dolayısıyla, grip çok olunur.

Ahmet Onat'ın kardeşi: Bir de burada yatalak hastamız vardı. Kayınpederim vardı.

Havva Onat: 7 yıl yattı.

Ayşe Bozkurt: Sen nerede oturuyorsun?

Ahmet Onat'ın kardeşi: Ben yan tarafta oturuyorum.

Havva Onat: Biz eskiden mısırları oraya koyardık (Serenderi işaret ederek). Oraya döverdik onları.

Yahya Saka: Bizim orada mısırı, evin dışında yaptığımız serendere koyardık.

Ahmet Onat: Ha evet onlar var. Onlar çok daha güzel.

Yahya Saka: Burada çatıya mı koyarsınız?

Ahmet Onat'ın kardeşi: Evet. Bizim serender orası.

Yahya Saka: Nasıl çıkarsınız oraya?

Ahmet Onat: Yandan.

Ahmet Onat'ın kardeşi: Ahşap merdiveni var onun.

Beyza: Japonya'da da var bu kedi merdiveninden.

Yahya Saka: Japonya'da da aynı evleri inceliyor. Üniversitede. Şimdi bunu tez yapacak. Metin haline getirip, sunum yapacak.

Ahmet Onat: Evet.

(Ses kayıt cihazını Ahmet Onat ve Yahya Saka Bey'in yanında bırakıp ölçüme, fotoğraflamaya başladım.)

Yahya Saka: Caminin arkasında bir eve girdik. Emine teyze. Çağırdı bizi evine. Ot koymuş içeriye. Ot var ana yerde. Kimse yoktu evde. Bir ineği vardı. Yaşlıca bir teyzeydi. 65-70'e yakın. Oğlum dedi ben burada oturuyordum ama kimse yok burada dedi. Şimdi benim ev, yan taraftaki yeni ev dedi. Baktım yavaş yavaş bir iki tanesine. Artık eski evler bozulmuşlar abi.

Ahmet Onat: Evet. Bozuldular.

Yahya Saka: Burada niye kalın latayı, tahtayı kullandılar da göz dolma yapmadılar Ahmet Abi? Bununla ilgili bir bilgi var mı? Kalın tahta, kalın ağaç kullanılmış hep.

Ahmet Onat: Şimdi bunların hepsi yonmadır, baltayla yontmadır. Dolayısıyla baltayla yontulan şeyi fazla inceleyemezsin. Yani her ağaçtan ya 3 tane tahta yapılır ya 4 tane.

Yahya Saka: Anca, anca. Çünkü şey Taşkiran (Çaykara, Trabzon)' a kadar hep göz dolma. Baktık, Beyza'nın da ilgi alanı. Sürmene Konakları' na baktık biraz. Sürmene Konakları biraz daha taş. O taş konaklar Beyza'nın ilgi alanına girmedi. İlla ahşap bakacağım dedi.

Ahmet Onat: Göz dolma yapımı bu mimariden biraz daha sonradır.

Yahya Saka: Olabilir.

Ahmet Onat: Çünkü hızar olayı çıktı. İnce tahta yapıp önünü dolma yapıyorlardı (Ahşap kafes iskelet, içlerini taşla doldurma). Bizim evin yapım sistemi daha öncedir. Hızar yoktu. Bilmem ne yoktu.

Yahya Saka: Kol hızarı ile biri ötede biri beride çekerek kütük kesiliyordu.

Ahmet Onat: Evet, evet.

Yahya Saka: Burada ineğin var mıdır?

Ahmet Onat: Var, altta var.

Ahmet Onat'ın kardeşi: Burayı hayvan barınağı olarak kullanıyoruz.

Yahya Saka: Tamam. İnek varsa tamam işte. Şu anda gel otur burada. Yatak odaları üstte midir altta mı?

Ahmet Onat: Burada yatak odası yok. Hepsi buradan ibaret. Bir yatak bir oda var orada. Başka da yok. Her tarafı şey, sen söyle. Ot konuluyordu.

Yahya Saka: Eskiden diyorum eskiden. Eskiden şurada oturursun (aşhane, ocak tarafını işaret ediyor.). Yatak odası nerededir?

Ahmet Onat: Hepimiz burada yatardık. Babaannem, dedem burada yatardı. Biz genç olarak burada yatardık. Annemle, babam şu yandaki odada yatardı.

Ayşe Bozkurt: Şöyle sedir var mıydı?

Ahmet Onat'ın kardeşi: Yok, yok. Hep yerlere.

Ahmet Onat: Ama bazı yerlerde sedir medir yapanlar var. Bizde yok.

Ahmet Onat'ın kardeşi: Bu evin bir tek odası var. O da yan taraftadır. Küçük oda (Gelin odasını kastediyor.).

Yahya Saka: İşte sağlık bunlarda vardı. Gerçek hayat bunlarda vardı. Ama zorluk da meşakkat da bunlarda var.

Ahmet Onat: Bunlarda var, evet.

Ayşe Bozkurt: Biz gezmeye geliyoruz da bize lay lay lom geliyor. Ay güzel diyoruz da bir de içinde yaşayana sormak lazım.

Ahmet Onat'ın kardeşi: Burası sonradan oldu, yerde bulaşık yıkıyorduk, dışarıdan su getirip.

Havva Onat: Burada tandırım vardı. Ekmek pişiriyorduk.

Yahya Saka: Ha tandır da bak yeşil minareli caminin orada tandır bir tane kaldı. Tandırı halen devam ediyor. Evini de yıktılar.

Ahmet Onat: Tandır bizim burada da aşağıda var. Rampaya sarılmadan bina var solda. Mahalle oraya ekmeğini yapıp geliyor. Ama eskiden öyle değildi. Eskiden her evin içinde tandır vardı.

Yahya Saka: Kuyu, kuyu. Evet, aşağıdaydı tandır.

Havva Onat: (31:20) Şimdi burada direklerimiz (tezeklerimiz) vardır. Orada direklerimiz (tezeklerimiz) vardır. Bunlar şimdi değişti bunlar. Eskiden böyle değildi.

Ayşe Bozkurt: Tabii insan hayatını kolaylaştırıyor.

Ahmet Onat'ın kardeşi: Suyu dışardan getirirdin. O yerde bulaşık yıkıyordun.

Havva Onat: Dışarıdaki çeşmeden getirirdik. Sonra aldık onu içeriye.

Yahya Saka: Ey gidi insanlar ne zorluklar çektiler ya. Düşün eskiden af edersin, lavabolar dışarıda, tuvaletler dışarıda. Ha bu yazda, karda kışta. Banyo yok.

Ahmet Onat: Banyo yoktu. Hiç bir şey yoktu.

Yahya Saka: Çıkacak mısın dışarı kızım? Çık.

Ayşe Bozkurt: Oralara ot dolduruyorlarmış Beyza.

Yahya Saka: Şimdi öyle tabi ki.

Ahmet Onat: Yok, eskiden otluktu. Otu kurutup, buraya yığılıyordu.

Ayşe Bozkurt: Sizde yaylacılık var mıydı?

Ahmet Onat: Var.

Havva Onat: Sen Salih'e söyle. Götürsün seni yaylaya.

Yahya Saka: Ben her gün Uzungöl'deyim. Nerede sizin yayla?

Ahmet Onat'ın kardeşi: Multat Yaylası.

Yahya Saka: Balık Gölü'nün orada mı?

Ahmet Onat: Balık Gölü'nün yakınında. Takriben bir...

Yahya Saka: Altında mı üstünde mi?

Ahmet Onat: Solunda.

Yahya Saka: Himm. Ayder Yaylası'na doğru devam ederken..?

Ahmet Onat: Ayder' e doğru devam ederken değil de, Balık Gölü'nün sağında. Kırklar Camisi'ni duydun mu? Kaçkar Dağları'nın başlangıcı. Balık Gölü'nün üstündeki dağların başlangıcının altındayım ben. Yani Balık Gölü'ne giderken, benim oradan geçiyorsun.

Yahya Saka: Ha, anladım.

Ahmet Onat: Evet, abi.

(Beyza çekimlere ve ölçümlere devam ediyor.)

Ayşe Bozkurt: Sizin evlatlar?

Ahmet Onat'ın kardeři: Benim 2 tane ođlum var. Teyzemin var 4 tane. 2 kızı 2 ođlu.

Ayře Bozkurt: Biraz önce benim çağırđığım senin ođlan mıydı?

Ahmet Onat'ın kardeři: Evet. Küçüğüydü, en küçüğü.

Ahmet Onat: Benim 2 tane kızım var. Evli.

Yahya Saka: Salih bir.

Ahmet Onat: Salih orada çalışıyor. Bir de Salih'in bir ufağı var. O da okuyor. Hafızlığı bitirmiş. Lisede devam ediyor. İmam-Hatip Lisesi'ne devam ediyor.

Yahya Saka: Çaykara'da?

Ahmet Onat: Dernek'te. Dışarıdan bitiriyor. 2 senede bitecek.

Ayře Bozkurt: Maşallah.

Yahya Saka: İnek miydi vuran?

Ayře Bozkurt: Boynuz vurdu herhalde.

Ahmet Onat'ın kardeři: Öküzler şimdi...

Yahya Saka: Kurbanda mı hazırlıyorsunuz Ahmet Abi?

Ahmet Onat: Evet.

Yahya Saka: Maşallah.

Ayře Bozkurt: Şeyleri ne yapıyorsunuz? Hayvanların sütlerini?

Havva Onat: Hiç birisi kalmıyor. Hepsini kullanıyoruz.

(Beyza ölçümlere devam ediyor.)

Beyza: Burası önceden yer ocağı mıydı?

Yahya Saka: Evet. Tandırın olduğı yer orası. (Yahya amcaya yahut Ahmet Onat'a sor. Kuyu gibi tandır yeri evin içinde miydi diye?)

Beyza: O zaman duman buradan çıkıyordu değil mi? (Tavandaki pencereyi göstererek)

Ahmet Onat: Yok yok. Burası havalandırma. Duman buradan çıkıyordu. Bak şurası var ya. Şömine burası. Sadece şu kapağı yaptık oraya.

Beyza: O zaman burada değil de buradaydı. Bu duvardandı.

Ahmet Onat: Tabi. Ateş burada yanıyordu. (Duvara birleşikti yer ocağı) Buradan çıkıyoruz bak, kapak burada. Bizimkisi tamamen duvarın içinde. Gömme şeklinde ocak.

...

Ahmet Onat'ın kardeři: Siz nerelisiniz?

Ayře Bozkurt: Denizlilimiz.

Ahmet Onat: Bu abiyle (Yahya Bey'i işaret ederek) siz nereden tanıştınız?



Yahya Saka: Bu ablanın beyi benim arkadaşım.

Ahmet Onat: Ha, tamam.

Yahya Saka: Bundan 5-6 sene önce tanıştık. O vesile ile dedi ki benim kız da Japonya’ da okuyor dedi. Böyle bir araştırması var. Oraya geldiği zaman yardımcı olur musun? Bunlar biraz Rize tarafına gittiler. Çamlıhemşin’deki konaklara gittiler. Orada çalıştılar biraz. Biraz buraya da bakalım, bu bölgeyi de inceleyelim dedi. Bir de o yeşil minareli caminin orada bildiğim konak var. Oraya götüreceğim onu, tandırları olan. Ondan sonra, buradan gideriz inşallah.

Ahmet Onat: İnşallah.

Ayşe Bozkurt: Şansımıza hava çok yağışlıydı.

Yahya Saka: (Havva Onat’a) Sen yenge, ocağın üstünde bir şey unutup gelme ha, yanar orası.

Havva Onat: Yok yok. (Gülerek)

Yahya Saka: Yanar gider orası.

Ahmet Onat’ın kardeşi: Bir şey olmaz ne olacak.

Yahya Saka: Salih askerliğini yaptı mıydı senin?

Ahmet Onat: Yaptı.

Yahya Saka: Salih Salih Salih (yüzünü anımsamaya çalışarak). Sarı sakallı?

Ahmet Onat: Yok, siyah sakallı. Şimdi akşamdan sonra sadece o kalıyor orada (güvenlik görevlisi sanırım).

Ahmet Onat’ın kardeşi: Şimdi kesti sakalını.

Yahya Saka: Ben biliyorum. Hepsini sima olarak biliyorum. Bazısını ismen tanıyorum. Senin çocuğunu da tanıyorum. Ama şimdi hangisi gözümün önüne getirmeye çalışıyorum.

Ahmet Onat: Benimkisi gündüzün fazla gözükmüyor. Gece bekçiliği yapıyor.

Yahya Saka: Ben gece de kaldım orada.

(Bir taraftan Ayşe Bozkurt, Havva Onat ve Ahmet Onat’ın kardeşi konuşuyor.)

Havva Onat: Burası hepsi simsiyah idi. Yıkadım, Kostik ile yıkadım. (Duvarları ağartmak için Kostik ile temizlemiş.)

Ayşe Bozkurt: Geçenlerde Pazar’ da gittiğimiz yerde boyamışlar. Ama hiçbir özelliği kalmamış. (Mithat Sezgin’lerin evini kastediyor.)

Yahya Saka: Yıkadın mı çürümüyor değil mi? Tahtalar çürümez değil mi?

Ahmet Onat: Yok. Eskiden, ateş burada yanıyordu ya. O duman yüzünden bütün her taraf simsiyah oluyordu. Dolayısıyla bunu mumyaladı.

Yahya Saka: Haa, doğru.

Ahmet Onat: Daha sonra bu Kostik dediğimiz zıkkım madde çıktı. Bunu aldılar, yıkadılar. Böyle beyazlattılar onu.

Yahya Saka: Ha onlarla niye uğraşıyorsun yenge ya. Boş ver dursun öyle. Orijinal kalsın, kara dursun.

Ahmet Onat'ın kardeşi: Ha işte bütün insanlar güzel evde oturuyor, biz kirli evde oturuyoruz diye.

(Gülüşmeler)

Yahya Saka: Güzel evin var işte. (Yeni evi kastediyor.)

Ahmet Onat'ın kardeşi: O daha şimdi oldu. 3 senedir. Millet güzel evleri var diye, onun içi gidiyordu.

Ayşe Bozkurt: Güzel evlerde oturanlar da bu eski evlere imreniyor.

....

Havva Onat: Siz bir de gelip bakacaksanız mesirelerimizi, yaylalarımızı görün.

Ayşe Bozkurt: Ya, vakit çok kısıtlı. Aslında Mart ayında gelecektik. Şimdiye kaldı. İyi ki şimdiye kalmış, şimdi bile bu kadar zorlandık. Yazın gelse daha iyi olacaktı da.. O zaman çok insan bulabilecektik evlerde.

Ahmet Onat'ın kardeşi: Yazın bu evlerde bulamazsınız bu insanları. Çoğu insanlar yaylaya çıkıyor. Hayvanları..

Ayşe Bozkurt: Sizin burası böyle. Bizim Çamlıhemşin'de gittiklerimiz de yazın geliyorlarmış. İstanbul'dan oradan, buradan..

Ahmet Onat'ın kardeşi: Ha evet, o aşağılarda öyle ama burada öyle değil.

Ayşe Bozkurt: Oralarda hayvancılık kalmamış artık. Ondan öyle sanırım. Hani eskiden varmış ama şimdi kendileri oturmadıkları için.

Ahmet Onat'ın kardeşi: Haziran, Temmuz aylarında malı olan yaylaya çıkar.

Ayşe Bozkurt: Evet. Sizde çay yok değil mi? Sadece hayvancılık mı var?

Ahmet Onat'ın kardeşi: Hayvan var. Birkaç parça tarlamız var. Mısır, patates, fasülye ekiliyor. Kendi ihtiyacımız olan. Çocukları bıraktım da geldim buraya oturdum (gülerek).

(Ezan sesi)

Ayşe Bozkurt: Orada oynayan çocuklar mıydı senin?

Ahmet Onat'ın kardeşi: Hı hı.

Ayşe Bozkurt: Bu ev taşınmış gelmiş, nereden taşınmış gelmiş bu ev?

Havva Onat: Büyük dedem derdi ki karşıdan getirdim geldim ben bu evi.

Ahmet Onat'ın kardeşi: Demirli Köyü'nden.

(Ahmet Onat benim ölçüm yaptığım yerlere gelerek)

Ahmet Onat: Ya bu kız düşmesin ya.

Ahmet Onat'ın kardeşi: Düşmez düşmez sağlam.

Havva Onat: Eski arı kovanlarını gösterdim şimdi ona. Eski Ayder'de var yuvarlak.

Ayşe Bozkurt: Sizde şimdi yok değil mi arıcılık?

Havva Onat: Yok. Ama büyük hacımız(?) çok yapıyordu.

Ayşe Bozkurt: Şimdi de güzel yapanlar da var. Ama bilinçsizce ilaçlama var etrafta, arılar bütün kırılıyor şimdi.

Ahmet Onat'ın kardeşi: Evet.

...

Yahya Saka: Şimdi bu evlerin şöyle bir özelliği de var. Bu anlamda güzel. Bizim oradaki hava şartları buraya göre daha yumuşak. Burada daha sert, kışlar daha sert olduğu için bütün her şeyi, ben mesela turlarda orada burada anlatırken özellikle öne çıkartırım. Bütün her şeyi evin içine toplamışlardır. Odunları, evin içindedir, balkonlardadır. Kileri balkonlardadır. Mısırları, işte yiyeceği içeceği, hayvanı şusu busu hepsi o bölümün içindedir, o bölümün yanındadır. O anlamda bu evlerin öyle bir özelliği var.

Ahmet Onat'ın kardeşi: Önceden buranın iklim şartları çok zordu yani.

Yahya Saka: Biliyorum. Çok kar yağıyordu buralara.

Ayşe Bozkurt: Ama bu sene bile, bu kadar olmuyordu değil mi?

Ahmet Onat'ın kardeşi: Yok oluyordu da, bu sene biraz uzadı. Bu bölgede birçok evde, bu aşhanenin içine küçük tahta çakıyorlardı köşelere. Köşe yapıyorlardı. Koyun zamanında koyunları getiriyorlardı aşhaneye. Bir koyun burada, bir koyun orada. Tayfa ortada yatıyordu eskiden. Tabi biz görmedik o günleri.

Yahya Saka: Ona ben yetiştim. Şöyle, yetiştim derken. Bu dediğini bizim köyde yapan bir iki ev gördüm. Tabi koyun hayvanı temizdir. Eğer dışkısından, gübresinden rahatsız olmazsan, niye bu evlerin altına biz bu hayvanları koyuyoruz. Çünkü biz bu hayvanlar bu evi ısıtıyor.

Havva Onat: Tabi ki. Şimdi abi biz kışın gece dağdan geliyorduk. Gece geleceksin dağdan. İçeri gireceksin. Oh ısınıyorsun. (gülüşme)

Ayşe Bozkurt: Evet, onu ben de duymuştum. Alttaki hayvanların ısıttığına dair. Çamlıhemşin'deki ahırla aşhanenin döşeme arasında 50 cm toprak var. Yani o ısınmadan yararlanmıyorlar.

Ahmet Onat'ın kardeşi: Hımm. Burada sadece döşeme var.

Yahya Saka: Şimdi, burada bunun nedeni belki şu olabilir. (lafı kesildi.)

Havva Onat: Şimdi abi burada kışın yatıyorsun. İneklere bakmaya gidecekler. Buradan ineklere bakıyorsun.

Yahya Saka: Kapı var daa aşağıda?

Havva Onat: Hee, buradan bakıyorsun ineklere. (aşhaneden ahıra inen bir kapı var mı döşemede?)

Yahya Saka: Aynen, aynen bizim de öyle.

Ayşe Bozkurt: Aynen öyle oralarda da öyle.

Ahmet Onat'ın kardeşi: Eskilerimiz çok çekti.

Yahya Saka: Allah rahmet eylesin. Sizin eşiniz ne iş yapıyor yenge?

Ahmet Onat'ın kardeşi: Benim eşim inşaatçı. Marangoz.

Yahya Saka: Burada mı?

Ahmet Onat'ın kardeşi: Evet. Marangoz. İnşaatçı. Her iş geliyor elinden.

Yahya Saka: Ben de şurayı merak ettim. Bir bakayım.

(Yahya Saka kalkıp evin içini gezmeye başlar.)

Yahya Saka: Ahmet abi bu çam kütüğü müdür?

Ahmet Onat: Evet, çam kütüğü. Bizim burada kestane mestane yoktur.

(Taşıyıcı sistemini konuşuyorlar.)

Ahmet Onat: Eskiden biliyorsun bizim kiremit, saç filan yokken harduma vardı bizde.

Beyza: Hartama. Yangınlardan ötürü sistem değişikliğine gidilmiş.

Ahmet Onat: Yok yangından değil de onun işçiliği fazlaydı. Orman katliamı fazla oluyordu. Yapması zordu.

Beyza: Hükümet yasakladı yapım sistemini. Yangınlar çoğaldığı için.

Ahmet Onat: Bizde bazı yaylalarda halen daha vardır.

Yahya Saka: Kalester Yaylası'na çıkarken var mesela, ben gördüm. Aşağıdaki ovanın ismi neydi?

Ahmet Onat: Turnalı Yaylası.

Yahya Saka: Ha evet orada gördüm.

Ahmet Onat: Bizim buralarda, hartama yaylada acayip yaygın..

Yahya Saka: Üstüne taş seriyorlar.

Ahmet Onat: Evet, ahşap kısmı yaylada dayanıyor.

Yahya Saka: Haydi kız, haydi gidelim artık. (Beyza'ya seslenerek)

Beyza: Siz geçin, ben biraz daha devam edeyim.

Yahya Saka: Yok, yok şakasına.

SES KAYDI 2

Havva Onat: Eskiden mesela o keçi burada yatıyordu.

Beyza: Himm.

(Önceden uyunulan yer yataklarını gösteriyor. 220x140 ölçülerinde keçe yatak. Havva Hanım yatağın içini görebilmem için nevresimi yırtarak içindeki keçeyi gösterdi.)

Beyza: Kullanıyor musunuz hala bunları?

Havva Onat: Yok şimdi kullanmıyoruz.

Beyza: Bu iki kişilik miydi?

Havva Onat: Evet. İki kişilik. Bu eskiden kendi yaptığı keçelerdendi. Fabrikalarda yapılmıyordu.

Beyza: Sıcak tutsun diye ha?

Havva Onat: Evet, içi yündür. Hepsi yündür.

Ayşe Bozkurt: Esas orijinal yün bu. Yünler böyle keçeleştiriliyor. Kepenekler de böyle olur. Çobanlar eskiden bunlardan giyerdi bizim o taraflarda.

Beyza: Evet.

....

Havva Onat: Şimdi, Ahmet'in babaannesi öldü. O yorganların şeyleri vardı. Şilteleri. Ama nereye koyduğumu unuttum. (Havva Hanım aramaya devam ediyor.) Yengem de dedi kayıp etme onları.

Beyza: Ha, eskilerden diye mi?

Havva Onat: He, eskilerden diye. (Kendi hayatlarını, yaşayışını tanıtmaya devam ediyor.) Mesela eski zaman sofraları yuvarlaktı. Bir tane göstereyim sana.

Beyza: Bu eskiden değil dimi? Bu yeni.

Havva Onat: Bu yeni. Bunu kayınım yapmış.

..

Havva Onat: Ha bak. Mesela eskiden çocukları buraya yatırıyorlardı. (Beşiği işaret ederek)

Beyza: Bu 1 kişilik mi?

Havva Onat: Evet 1 kişilik.

Beyza: Ahşap değil mi bu?

Havva Onat: Evet, ahşap.

(Havva Hanım eski ahşap sofrayı ve altlığını gösteriyor.)

Beyza: Anne, bak. Eski ahşap sofrası. Altlığı da var.

Ayşe Bozkurt: A evet. Süleyman Bey de göstermişti. Buna benzer. Bu altlık tek parça oyma. Bunu nereden çıkardı Havva Hanım?

Beyza: Şuradan çıkardı. Oraya koyacağız geri.

Havva Onat: Buna yağ koyarlardı eskiden, peynir yahut yağ koyarlardı. 4'07

Beyza: Gömme dolap çok fazla yok. Duvarlara eşyalar asılıyor.

Ayşe Bozkurt: Evet.

Beyza: Ben serendere çıkıp fotoğraflayabilir miyim?

Havva Onat: Tabi ki olur. Eski kazanlarımız var. Onları da getireyim buraya.

Mesela ben ilk geldiğim sene turşuları burada yapıyordum. (Havva Hanım irice bir turşu bidonu çıkardı.)

Beyza: Toprak mı bu bidon?

Havva Onat: Evet. (Havva Hanım serenderin yanındaki depodan eski kullandıkları eşyaları aramaya devam ediyor.)

Beyza: Oh oh oh orada neler neler var. Çocukların beşikleri de var. Anne! Bana oradan lazer metre verebilir misin? Serenderi ölçmek istiyorum.

Ayşe Bozkurt: Beyza çok gezinme. Aşağıya düşüverirsin.

Beyza: Tamam.

Havva Onat: Yok yok sağlam. Hiçbir şey olmaz.

Beyza: Anne not alır mısın? Serendere 1.70 yazar mısın?

Ayşe Bozkurt: Tamam.

..

(Ahmet Onat içeri girer.)

Ahmet Onat: Ne yapıyorsunuz? Projeyi baştan mı çiziyorsunuz? Yeter artık daa. (Gülerek)

Ayşe Bozkurt: İşte o yüzden vakit alıyor.

Ahmet Onat: Ya orada ne işiniz var sizin ya orası size yaramaz ki.

Ayşe Bozkurt: Beyza onun için planınız var mı diye soruyordu. Oyalamasın diye.

Beyza: Bitti zaten şimdi. Çok sağ olun teşekkür ederim.

(2. ses kaydı sonu)

3. SES KAYDI (Sofra başında)

Ahmet Onat: Pazar var ilçede. Ya aylık olur veya haftalık olur.

Ayşe Bozkurt: Biraz önce gelirken pazar, pardon o Sürmene'deydi.

Yahya Saka: Zeytin olur mu burada Ahmet Abi?

Ahmet Onat: Olmaz. Oluyor, nasıl oluyor, şimdi karpuz domates

Yahya Saka: Oluyor mu onlar?

Ahmet Onat: Abi oluyor. Belli zaman sonra yanıp gidiyor.

Yahya Saka: Haa, olgunlaşmıyor.

Ahmet Onat: Olgunlaşmıyor. Havuç oluyor. Ama her zaman değil. (Yemeği göstererek) Bu da ev makarnası.

Ayşe Bozkurt: Evet öyleymiş. Ben de bu kadar incesini ilk defa görüyorum. Kadayıf gibi bu.

Ahmet Onat: Biz bunu elle kesiyoruz. El alışıyor. Elle kesiliyor.

Ayşe Bozkurt: Yumurtalı mı bu?

Havva Onat: Yok yumurta koyarsan ufalanır. Hiçbir şey koymuyorsun. Tuz, su, un koyup yoğuruyorsun. Yumurta koymayınca ufalanmıyor.

Ayşe Bozkurt: Beyza şu tereyağının kokusunu alıyor musun?

Beyza: Evet çok farklı. Biz tam geri dönelim diyorduk. Böyle bir tanrı misafirliği ile karşılaştık. Böyle güzel bir ev bulduk.

(Yemekler hakkında uzun uzun konuşuldu.)

Beyza: O bidonlarda yaptığınız peynirden mi bu da?



Yahya Saka: Bu insanların burada sadece zeytine, domatese ve sonra da bunlara ihtiyacı var.

Havva Onat: Evet, aynen öyle.

Ahmet Onat: Hayatımda ilk defa domatesi yaylada yedim. Daha önce hiç yememiştim. Takriben 1975-1976 yıllarında çobanım. Koyun bekliyorum. Babaannem ile beraber yayladayız. Babaanneme de biri domatesi vermiş. O da bilmiyor ne olduğunu. Bana azıcık verdi ondan. Ben de koyunları bekliyorum. Acıktım, yemek yiyeceğim. Aldım domatesi.

Yahya Saka: Allah Allah.. Sen daha ilk defa mı görüyorsun?

Ahmet Onat: Şimdi bu domates. Elmaya benzemez. İşte hiçbir şeye benzemez. Hiç görmediğim bir şey. Bu nasıl yenir? Böyle bir ısırdım, bir yutkundum. Baktım arkadaş, bu yenmez. Yallah. (Gülüşmeler) Zamanla domatesin ne olduğunu anladık. 1975-1976'lara kadar biz domatesin ne olduğunu bilmiyorduk.

Ayşe Bozkurt: Eskiden Osmanlı da yeşil olarak kullanırmış ya domatesi. Olgunlaştığı zaman çürüdü diye atılırmış.

Ahmet Onat: Evet, evet. İşte ondan sonra domates neymiş öğrendik. Sadece soğanı biliyorduk. Çünkü buralarda soğan oluyor. Yaptık da, yaylaya göç ettiğimiz zaman bizim ihtiyarların tansiyonu yükseliyor, bizim ihtiyarların tansiyonu yükseldiğinde soğan yerd. Sadece soğanın ne olduğunu biliyorduk.

Ayşe Bozkurt: Burada yiyecek çok sınırlı yani. Siz yine şanslısınız. Sizin hayvanlarınız var.

Ahmet Onat: Yani, başka bir şeyimiz yok.

Beyza: Burada kaç tane hayvanınız var?

Ahmet Onat: Şimdi bu eski evin altında 15 tane hayvan var. 11 tane inek, 4 tanesi öküz.

Ayşe Bozkurt: Elinizde satılık ürün oluyor mu?

Havva Onat: Bu mevsimde yok.

Ayşe Bozkurt: Peynir de yok? Yağ da yok?

Ahmet Onat: Evet.

Ayşe Bozkurt: Yağ neden yok? Yağı her an yapmıyor musunuz?

Havva Onat: İneklerimiz yeni doğurdu. Bebeleri emdiği için.

Ayşe Bozkurt: Ha, onlara yetecek kadar var.

Beyza: 11 tane inek mi vardı şimdi orada???

Ahmet Onat: 11 tane inek, 4 tane öküz.

Beyza: Öküz?

Ayşe Bozkurt: Erkek. Onlar kurbanlığa hazırlanıyor.

Ahmet Onat: Evet. Kurbanlığa.

Yahya Saka: Peki ne zaman satarsınız Ahmet Abi bunlardan?

Havva Onat: Yazın.

Ahmet Onat: Şimdi abi, bu Mayıs'tan sonra başlarız satmaya.

Ayşe Bozkurt: Bunları maya ile mi yapıyorsunuz? Kendi kendine mi kesiliyor?

Beyza: Burada arıcılık ve hayvancılık yaptınız. Başka bir şey yaptınız mı?

Ahmet Onat: Hayır. Başka bir şey yok.

Beyza: Çay yok yani burada?

Ahmet Onat: Çay yok yok.

Beyza: Tamam.

Havva Onat: Mesela tarlamızı ekiyoruz. Fasülyemizi ekiyoruz, kendi ihtiyacımız kadar. Hiç pazarlardan almıyoruz. Sarmısağımızı herşeyimizi ekiyoruz.

Beyza: Sizin başka eviniz var mı burada? Yayla, mezrea gibi.

Ahmet Onat: Var, var. Takriben şu istikamette 10 km yukarıda mezrealarımız var. Bu istikamette takriben 22 km yaylalarımız var. Şimdi Mayıs'ın 27'sinden sonra başlarız oraya gitmeye.

Yahya Saka: Çıkacak mısınız yukarılara?

Ahmet Onat: Çıkacağız nasipse.

Havva Onat: Oralara da gelin.

Ayşe Bozkurt: Ne güzel olur.

Ahmet Onat: Mesela ben çalıştığım dönem sabah çıkardım evden, akşam dönerdim. Dedem ve babam bu dönemler Mart'tan sonra çıkardı şu eski evin balkonuna. Bakarlardı şuralara. Dedemin tecrübesi var ya. Derdi, şurada bir yer var. Orası eridi mi yaylalar tamamdır (hazırdır). Dedem rahmetlik oldu, babam geldi. Aynılarını söyledi. Bu zamanlar canları çıkardı, yaylaya çıkmak için. Babama da kızardım. Şimdi emekli oldum, inan ki ben valla daha beter oldum. Şimdi canım çıkıyor yaylaya çıkmak için. Ula yaylaya ula yaylaya, ula dur ya... Şimdi yaylanın benim için en büyük özelliklerinden bir tanesi babaannem, dedem, annem ve babamın döneminde yaşadığım yerler.

Yahya Saka: Burada üretilen ürünler (sofrada yenilen peynir ve tereyağını kastediyor.) çoğu yerde kalmadı artık. Ben buraya benim hanımı, çocukları alıp geleceğim.

Ayşe Bozkurt: Bizim köylerde bitti.

Ahmet Onat: Babama derdim. Ya baba gel de şu şehre gidelim. Babam derdi, ya ben bu yaştan sonra şehir hayatını yaşayamam. Tabi ben çalıştığım dönemler hayallerim, bir daire alıp şehre geçmek düşüncesiyle. Tabi emeklilik çıkıverdi. Abi inanır mısın işim çıkıp Trabzon'a gideceğim gün, akla karayı seçiyorum. Yani durmak istemiyor canım. Yani dedim, dedemin dediği laf buydu.

Ahmet Onat: Biz bunlara huliya deriz.

Ayşe Bozkurt: Biraz önce ben öteki hanıma sordum. Neydi?

Beyza: Eltiye.

Ahmet Onat: Fadime. Fatma.

Ayşe Bozkurt: Anlattı bana. Nasıl pişiriyorsunuz diye sordum da birkaç türlü pişirme yöntemi varmış. Bu biraz kalın olanlarını pişiriyormuşsunuz böyle.

Ahmet Onat: Şimdi bunu sade pişiriyoruz. Bir de buna mısır unu karıştırıyorsun. Çorba gibi.

(Yahya Saka kuymak yeme yöntemini anlatıyor.)

Havva Onat: Dibidir lezzetli olan. Dibini yiyin.

Ayşe Bozkurt: Sen benim kuymağı yiyin dedin ya hakikaten dediğin kadar varmış.

Ahmet Onat: Sizin bey ne iş yapıyor?

Ayşe Bozkurt: Ticaretle uğraşıyor.

Yahya Saka: Tamamen doğal her şey.

Ayşe Bozkurt: Böyle bir tereyağı yok yani. Biz Trabzon yağı, yöresel diye alıyoruz. Onlar nereden geliyor bilmiyoruz.

Yahya Saka: Onlar fabrikadandır.

Ahmet Onat: Şimdi abla ben Çay-kur' da çalıştım. Bizde bir ihale sistemi vardı. Bütün Çay-kur'un genelinde bir ihale yapılacak... (Araştırma ile alakalı olmadığı için yazıya dökülmedi.)

Yahya Saka: Trabzon'da şehir merkezinde bile marketlerde bile satılan Trabzon yağına bile..

Ayşe Bozkurt: Güvenmiyorsunuz.

Yahya Saka: Kolay kolay güvenemeyiz.

Ayşe Bozkurt: Ben de şöyle düşünüyorum. Havva Hanım ne dedi şimdi, nereden bulacağım ineklerim sağılmıyor dedi. Oradaki üretim hiç bitmiyor ki. Bu kadar dar bir hayvancılıkla.

Ahmet Onat: Krema kullanıyorlar.

Ayşe Bozkurt: Fuarlardan Trabzon'dan mısır unu diye alıyoruz. O bile farklı çıkıyor.

... (Konuşmalar devam ediyor. Japonya'daki hayatım ile ilgili sorular soruldu.)

Yahya Saka: Sizin burada çok gurbetçilik var Almanya'ya değil mi Ahmet Abi? Uzungöl'den yani?

Ahmet Onat: Abi şimdi bizim burada 20 sene öncesine kadar, bütün geçimimiz gurbetçilik ve hayvancılıkla idi. Yani ilkbahar geldi mi Mart' ta gemiler çıkardı. Bir daha sonbaharda geri gelinirdi. Şimdi bu turizm olayı çıktıktan sonra milletin çok fazla gurbete gidişi kalmadı. Ama millet birbirinin değerini unuttu. Saygı, örf hiçbir şey kalmadı.

Yahya Saka: Avrupalılaştınız yani?

Ahmet Onat: Aynen öyle.

Ahmet Onat: Yıllarca oturup sohbet ettiğim adam beni şimdi tanımıyor. Böyle bir mantık olabilir mi ya? Evet, paran olabilir. Bu benim umurumda değil ya. Benim için önemli olan böyle bir masada oturup yemek yemek, sohbet etmektir.

Yahya Saka: Evet.

Ahmet Onat: Bizim buralarda bir tabir vardır. Parayla imanın kimde olduğunu kimse bilemez. Doğru mu? Evet. Şimdi bizim eskiden burada ağzı aç kokan adam para gördü. Af edersin şimdi oldu bu kadar adam. Daha dün senin için para toplayıp kış yemeğini hazırladığımız adam, şimdi oldun diye böyle mi yapman lazım. Öyle bir Allah var ki akşam trilyoner, sabah sıfırlanırsın.

...

Yahya Saka: Elhamdülillah, kesenize ömrünüze bereket.

Beyza: Çayınız çok güzelmiş. Her şey güzel de.

Ayşe Bozkurt: Her şeyiniz çok güzel, elhamdülillah. Suyunuz çok güzelmiş. Hiç kireçli değil. Daha önce Çay-kur'un fabrikasında da içtik ama hiçbiri burada içtiğimiz gibi değildi.

Ahmet Onat: Ben Çay-kur emeklisiyim. Ben derim ki, Çay-kur'un çayı dünyada birdir. Niye? İçinde çalıştığım için, ne yapıyorlar, nasıl yapıyorlar çok iyi biliyorum. Hiçbir katkı maddesi yoktur. Ama Çay-kur'un bir numara çayı iki numaradır. Bunu Türkiye'de hayatta iki numara diye kimseye vermez onu. Niye biliyor musun? 5-6 çeşit çay vardır. Bunları harman yapar öyle satar. Ha bunu bazısında %40 iyi çay olur. Öbürü biraz karışık olur. Bazısında %60 olur. Dolayısıyla tadında değişecek herhangi bir problem olmaz. Sadece su. Demlenecek su önemlidir.

Ayşe Bozkurt: Ben de suda kilitlendim. Geldiğim nokta sudur diye düşündüm.

Ahmet Onat: Dedin ya kireç. Bizim suda en ufak bir kireç yoktur.

Ayşe Bozkurt: Biz bir de evde arıtma su kullanıyoruz. Biz suyun posasını kullanmış oluyoruz. Arıtıp da hiçbir minerali kalmadıktan sonra.

Ahmet Onat: Evet, doğrudur.

Yahya Saka: Siz Çay-kur mu kullanıyorsunuz?

Ayşe Bozkurt: Hangisini kullanıyorsunuz?

Ahmet Onat: Şimdi ben çayın 2 çeşit çayını kullanıyorum. Bir Altınbaş'ı kullanıyorum, bir de Tiryaki'yi kullanıyorum. Tiryaki'yi kullanmamın sebebi şudur. Şimdi bizim millet sanıyorlar ki iki numara çok iyi bir çay. Diyorum ya sana iki numara diye bir çay yok. Çay-kur vermez. Mutlaka harman yapar da verir onu. Tiryaki iki ile üç numaranın artığından, eliyor onu yani. Kalın ile ince. Bu tiryaki incedendir. Bu Tiryaki iki ile üç numaranın harmanının incesindendir.

Ayşe Bozkurt: Sizce çay ince mi iri mi olmalı?

Ahmet Onat: Çayın en kalitelisi inceye doğru olanıdır. Çok kalını kaçığa girer.

Ayşe Bozkurt: Ben hep Lipton kullanıyordum.

Ahmet Onat: Lipton olduğu gibi tozdur abla. Bağımlılık yapıyor. Lipton'un hiçbirine güvenmeyin. Tavsiyemdir.

Ayşe Bozkurt: Şimdi Altınbaş' a dönmeye çalışıyorum.

Ahmet Onat: Altınbaş çok pahalıdır. Benim tavsiyem Tiryaki'dir.

Ayşe Bozkurt: Bu Tirebolu 42 var. O nasıl?

Ahmet Onat: O da güzel. Sonuçta Çay-kur'dan şaşma abla. Lipton Almanlarıdır. İngilizler yeni aldı onu. Çay-kur'da kesinlikle katkı maddesi yoktur. Çay-kur'un katkı maddesi nedir biliyor musun? Çayın yetişmesinde suni gübre kullanıyor. Başka da yok. O da şu anda %60'ı bitmiştir. %40'ı kaldı. Onu da bitirmeye çalışıyorlar. Şu anda organik çay da satılıyor. Ama pahalı. Çay-kur ise kesinlikle bir hilesi yoktur.

Ayşe Bozkurt: Çay-kur'u Katarlılar aldı deniyor. Doğru mu bu?

Ahmet Onat: Öyle bir şey yok. Tarım ve Köy İşleri Bakanlığı'na bağlıdır. Eskiden Başbakanlığa bağlı idi. Şimdi buradan 10 sene öncesinde devrettiler onu.

Yahya Saka: Su, demleme, çay. Bunların üçü de önemli.

Ahmet Onat: Demlenecek çayın en az yarım saat demlenmesi lazım. İlk 15 dakikada demini alıyor. 15 dakika da sızdı mıydı, alırsın çayını içersin.

Beyza: Japonya' da 2 dakikada demleniyor.

Ahmet Onat: Ama sizinkisi yeşil çaydır. Japonya'da da çay kültürü var.

Beyza: Ben bu çalışmam esnasında Japonya ve Türkiye Doğu Karadeniz ile ilgili araştırma yaparken, her iki taraftan da çay üretimi yapan evleri seçeyim dedim. Ama Japonya'da artık çay üretimi yapan ev bulamadım. Çin ucuz çay gönderdiği için. Mesela Kyoto tarafında çay üretimi yapan yerler var. Ama Japonya'nın kendi çayı çok pahalı.

Ahmet Onat: Şimdi bizde çay yok. O yüzden yapma şansımız yok. Ama Of'ta adam kendi yıllık çayını kendisi üretiyor abi. Suni gübre kesinlikle kullanmıyor. Hayvan gübresiyle belli bir alanı. Makineye koymaz onu. Karanlık bir bölgede kurutur onu. Zaten kuruyunca, elle ovalanıyor. Öyle bir çay yapıp içsen, dört dörtlük çay. Ondan bir yaprak koyup içsen, yeter sana.

Ayşe Bozkurt: Çamlıhemşin'de konağın birisinde çaylarını kendileri kavuruyorlarmış. Şu bizim kıyma makinesi türünde bir şey var. Makinenin içine katıp, sıkıyorlar. Bir taraftan acı suyu, öbür taraftan posası çıkıyor. O çıkan posayı fırında kavuruyorlarmış. Eskiden çok eskiden çaylarını öyle yapıyorlarmış.

Ahmet Onat: Hımm. Ama acı olur o.

Ayşe Bozkurt: Acı suyu bir tarafından akıyor. Kalıyor mudur acaba yine de acısı?

Yahya Saka: Fabrikalardaki makinelerde bile kaç merhaleden geçmesine rağmen, parçalamasına rağmen halen daha acı su kalabiliyor yani.

Ahmet Onat: Aynen öyle.

Yahya Saka: Yani o kadar kılcal damarları var çay yaprağının.

Ahmet Onat: Çay yaprağının fermentasyon safhası var. Sıcak havayı basıyorsun oraya. 20 kg çaya, en az 1 saat sıcak hava basmak zorundasın. Hamur nasıl mayalanıyorsa çay da aynı şekilde mayalanacak. Fermente olan çay yapraklarından simsiyah su olduğu gibi çıkar.

Yahya Saka: Fermentasyon havuzu şu odanın 4-5 katı büyüklüğünde. Orada tonlarca çay duruyor. Orada işte birkaç saat duruyor.

Ahmet Onat: Bizde 20x2 m uzunluğunda, 4 tane vardı. Bir alt bir üst. Üstten dökülüyor. Santim santim dökülüyor. Oradan gidiyor fırınlara. 100 derecede.

Ayşe Bozkurt: Kaç tane fabrikası var burada Çay-kur'un?

Ahmet Onat: Karadeniz'de 45 tane fabrikası var Çay-kur'un.

Yahya Saka: 50 küsur oldu şu anda. 51-52'ye çıktılar.

Ayşe Bozkurt: Çay-kur'un ama. Özel sektörler hariç.

Beyza: Kaç ülkeye ihracat yapıyor?

Ahmet Onat: Bunu ben bilemem. Ama benim çalıştığım sıralarda sadece İsrail'e ve fakir ülkelere vermiyordu. Ama bağış olarak çok veriyordu. Ama şöyle bir bilgi vereyim. Dünyada çay ihracatında ilk 5'te Çay-kur var. Sadece şu Doğu Karadeniz Bölgesi ile Çin'le yarışyorsun. Kenya'yla, Sri Lanka'yla ve Hindistan'la yarışyorsun. Ardından biz geliyoruz.

Ahmet Onat: Şimdi üstadım bizim mezrealarımız var. Şurada yukarıda. Bizim eski sistemi anlatayım size. Biz oraya giderdik. Af edersiniz hayvanları gütmeye, beklemeye giderdik. Azık getirirdik. Güğümlerimiz var şöyle. Suyu doldururduk, çayı demlerdik. Şöyle bir güğüm 4 kişiye yetmezdi. Sonbahar günleri biliyorsunuz kısa olur. Akşama kadar en az iki sefer yapardık. Ne şişerdik af edersiniz, ne rahatsız olurduk, ne doyardık. Bu nedendir derdik. Dedin ya önce. Sudandır. Çamın arasından çıkıyor su. Demek oluyor ki ne varsa suda var. Çay da diyoruz ama suyun hali bir başka.

Havva Onat: Burayı beğeniyorsunuz ya mezreanın çayı daha tatlıdır. Yaylanın çayı daha daha bir tatlıdır.

Ahmet Onat: E beğendin ya abiyi de al da gel bir daha(Ayşe Bozkurt'a). Abiden sözü aldık (Yahya Saka).

Ayşe Bozkurt: Biz hatta oğlum falan vardı yanımızda. Pazar günü ayrıldı yanımızdan. Eşimi de düşündük de işlerini bırakıp gelemedi.

Ahmet Onat: Bakacağız artık bekleyeceğiz.

Yahya Saka: Çin yılda 2.5 milyon ton ihracat yapar. Türkiye'nin ise 450.000-500.000 tona yaklaştı şu anda. Ama şu anda dünyanın en kaliteli çayı yine Doğu Karadeniz Bölgesi'nde. Neden? Çünkü o sıcak iklim kuşağındaki çaylar, üzerlerindeki parazitlerle, bakterilerle birlikte işlenirler. Ama burada yağmur, kar ve doludan dolayı, yıkandığı için saf ve temiz olarak işlenirler.

Ahmet Onat: Şimdi bu Ahmet Ovalı (Eski Çaykur müdürü) dedim ya sana, onun döneminde abi, Mesut Yılmaz başbakan, Çay-kur'da işinin parasını verecek para yok. Neredeyse her gün greve gidiyoruz. 2 aylık 3 aylık paramız içeride. Bu Ahmet Ovalı, işi çözdü. Geldi bütün fabrikalara toplantı yapıyor. İşte bu sistem bundan ibaret de bu yüzden sizin paralarınız ödeyemiyoruz. Af edersiniz çok çektiğim için söylüyorum da, bu şerefsiz Mesut Yılmaz, ihaleyle satılıyor ya çay, bu şerefsiz alıyor. Rusya'yla anlaşıyor. Rusya'da bir müteahhit ya da bir tüccarla. Çaykur'un çayını ihaleyle alıyor. 250 dolara alıyor Çay-kur'un çayını Rusya'ya. Tekrar satıyor Türkiye'ye 3 dolara. Dolayısıyla vatandaşa geliyor 4 dolara ya da 5 dolara. Çay-kur'un çayı gitmiyor abi. Adamın parası diyelim ki 1000 dolar.

Yahya Saka: Paketleme aynı mı farklı mı? Paketleme yabancı menşeli mi oluyor?

Ahmet Onat: Yok şimdi, o da Mesut Yılmaz'ın programının üzerinde. Sen beş tane paketleme yapıyorsan düşür onları ikiye. Benim çayım gitsin. Mahkemelik oldular bilmem nelik oldular. Paketleme de İstanbul'da. Kalktı. Paketlemeyi taşıdı Rize'ye. Onun zamanında geldi paketleme Rize'ye. İşte o ihaleler, usulsüzlükler düzlendi. O zaman Tarım ve Köy İşleri Bakanlığı'na gitti Çay-kur. Ve şimdi paketleme İyidere'ye kadar geldi. Eskiden Rize Merkez'de idi. Bu sene taşındı İyidere'ye.

Yahya Saka: Büyük bina yapıldı. Çok büyük bina yapıldı.

Ahmet Onat: Yani bizim Türk milleti parayı kazanmak için, bütün yanlışlıkları yapıyor.

Yahya Saka: Sana bir soru sorayım. Bakalım bilebilecek misin Ahmet Abi. Çaykur'dan emekli olduğun için. İlk fabrika sizin bu bölgeye kaç yılında geldi?

Ahmet Onat: Abi Zihni Derin getirdi onu. Tarih olarak bilemeyeceğim.

Yahya Saka: Nereden geldi?

Ahmet Onat: Rusya'dan.



Yahya Saka: Çayı demedim. İlk fabrika.

Ahmet Onat: Ha tamam işte. İlk fabrika, Zihni Derin'in kurduğu Rize'de.

Yahya Saka: Zihni Derin ilk defa çayın bölgede yetiştirilmesini yaptı.

Ahmet Onat: Yapmış ve fabrikayı o adamın şeyi üzerine kuruldu.

Yahya Saka: Ondan sonra geldi ve fabrika buraya İngilizlerden geldi. İngiltere'de çay fabrikası sökülüyor. Geliyor, Rize'ye kuruluyor. Ve ilk defa 1947'de kuruluyor. Bu bölgede ilk defa tarım anlamında, ticari anlamda ilk defa böyle bir tarım ürünüyle beraber..

Ayşe Bozkurt: İkinci el fabrika mı almış oluyoruz?

Ahmet Onat: Evet.

Yahya Saka: Çay-kur fabrikası ilk defa bu şekilde bize geliyor. Bu şekilde kuruldu bölgede.

Ahmet Onat: Bizdeki fabrikaların da hepsi ikinci eldir. Projeleri çalmadır.

Ayşe Bozkurt: E bizde her şey öyle. Eşim mobilyacılık yaparken, eşim mobilya takımı alır gelirdi. Onu sökerlerdi. Ona göre mobilya yaparlardı.

Beyza: İngiltere'de de ilk çay Twinning's, kraliçenin çay fabrikası.

Yahya Saka: Bize de çay kültürü, biliyorsunuz Osmanlılarda yoktu. Bizde kahve vardır. Bize çay kültürü tarım olarak Rusya'dan geldi. İçecek olarak İngiltere'den geldi. Ama biz bunu ne yaptık?

Ayşe Bozkurt: Çayı biz onlardan aldık ama Türkleştirdik.

Yahya Saka: Çin'de içilen içim modelini değiştirdik, biz bunu sigara gibi içmeye başladık. Ama onlar Çin'de Japonya'da bunu seremoni olarak, bu işi bir kültür olarak yapıyorlar. Bizde bu seremoniden çıktığı için geliyoruz eve. Yenge demle bir çay diyoruz.

Ayşe Bozkurt: Hindistan ve Pakistan'da bu bizim içtiğimiz çaya 'kaava' kahve diyorlar. Çay dedikleri zaman..

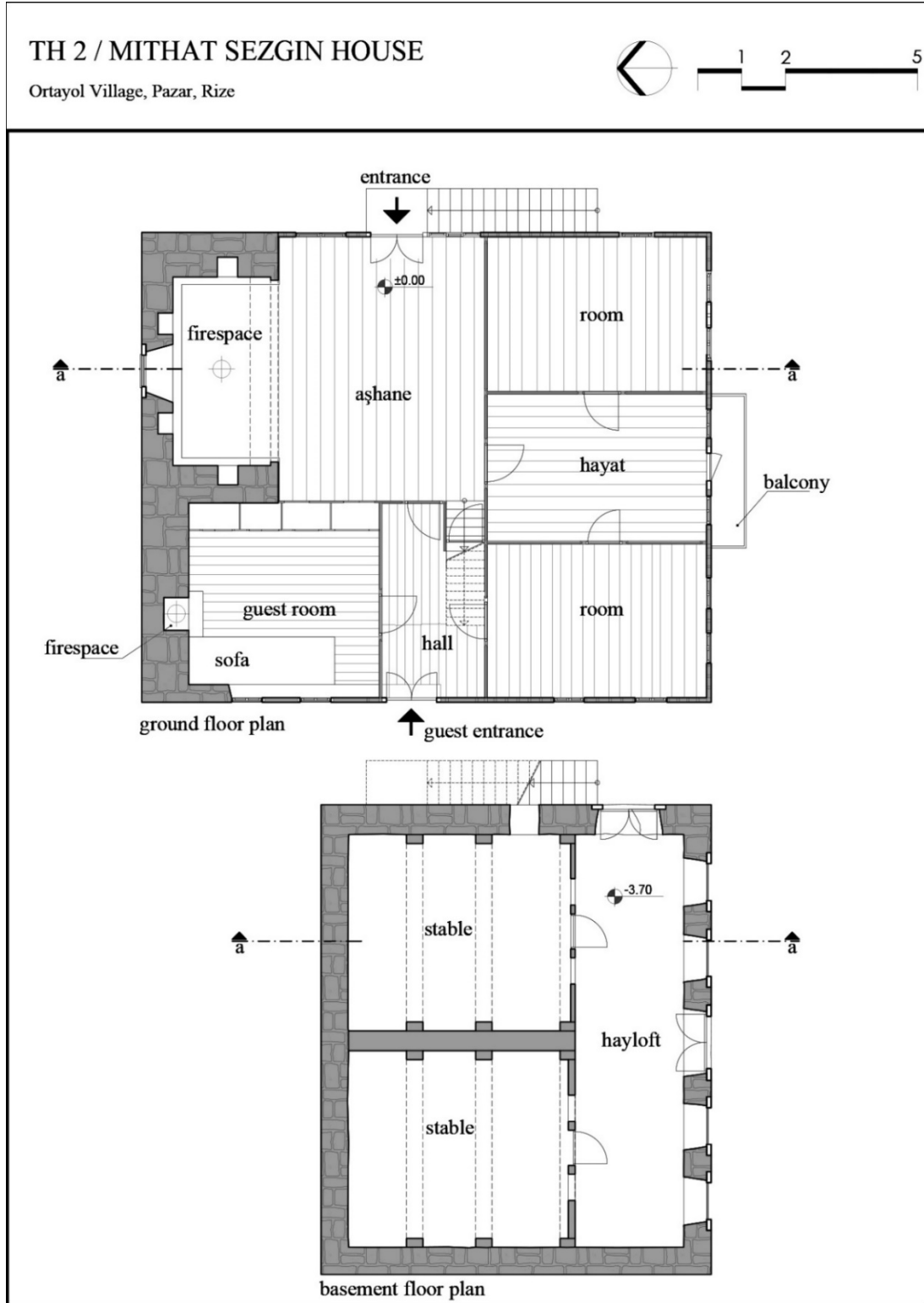
Yahya Saka: Bizi yavaş yavaş kov abi.

Beyza: Çayımı balkonda soğutayım da öyle içeyim.

Ayşe Bozkurt: Buralarda deprem oluyor mu o açıdan nasıl?

Ahmet Onat: Yok. Burası 3. Derece deprem bölgesi. Deprem hissediliyor zaman zaman.

## Appendix 2.2 TH 2 / Mithat Sezgin House Drawings

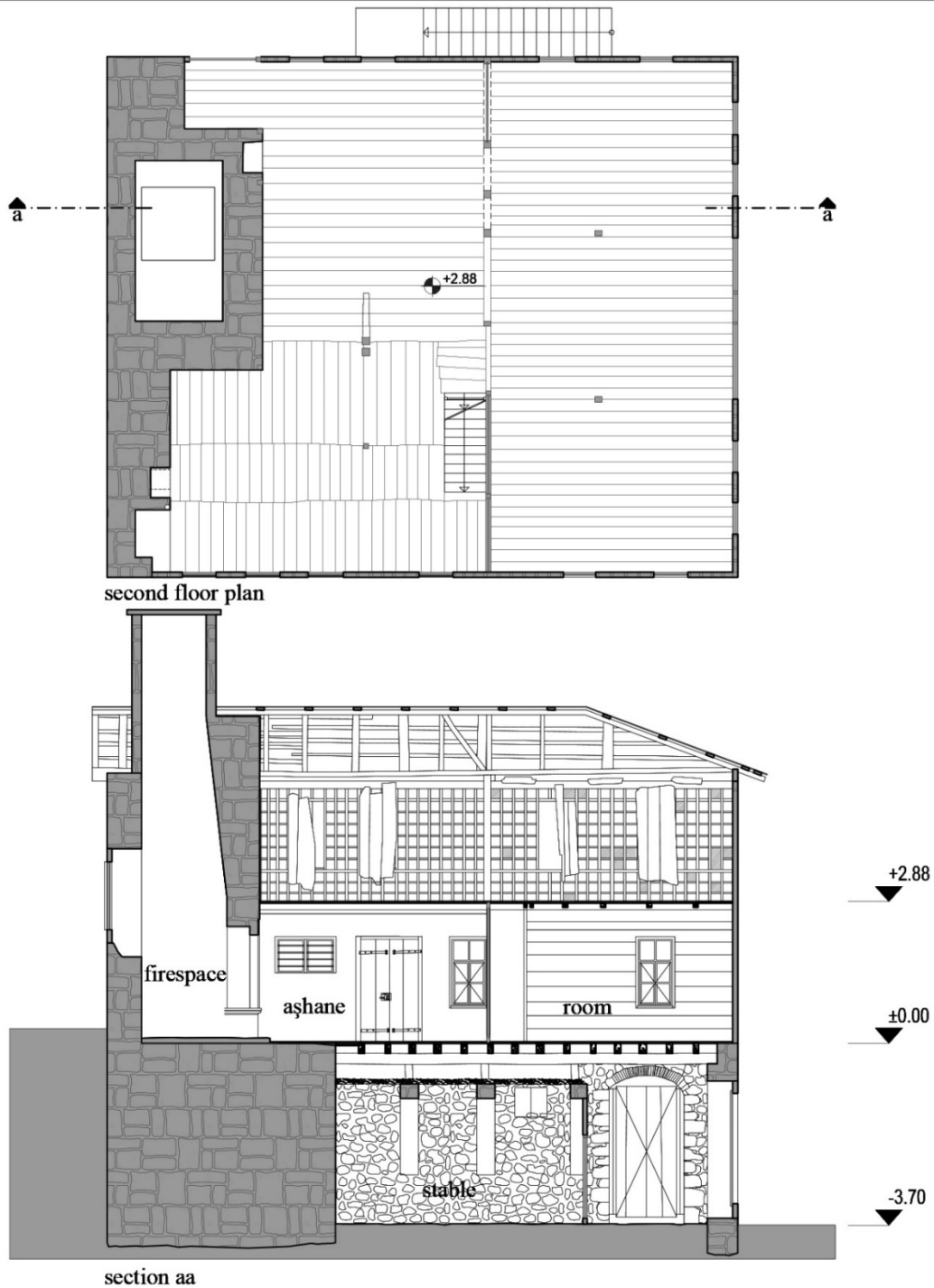
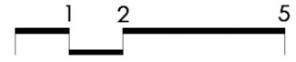


Illustrated from: Özer, S. Mithat Sezgin Pirim House Restitution Project. [Architectural drawing].

Retrieved from (Boyut Mimarlık, Trabzon).

## TH 2 / MITHAT SEZGIN HOUSE

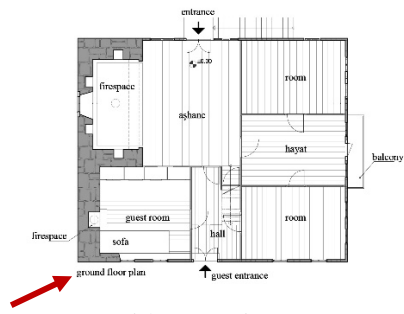
Ortayol Village, Pazar, Rize



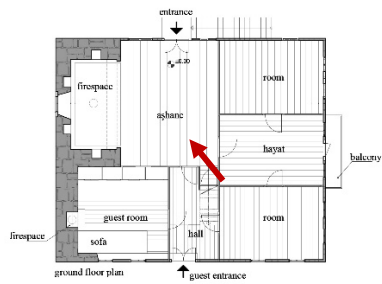
Illustrated from: Özer, S. Mithat Sezgin Pirim House Restitution Project. [Architectural drawing].

Retrieved from (Boyut Mimarlık, Trabzon).

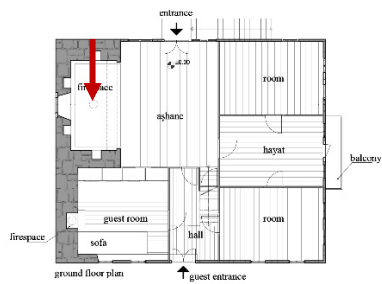
## Appendix 2.2 TH 2 / Mithat Sezgin House Photographs



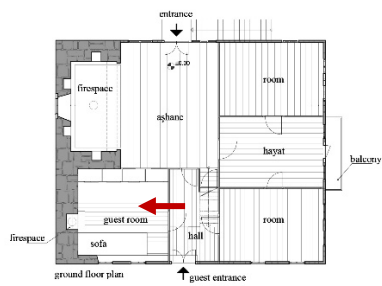
TH 2 / Mithat Sezgin House entrance view.



TH 2 / Mithat Sezgin House, aşhane.

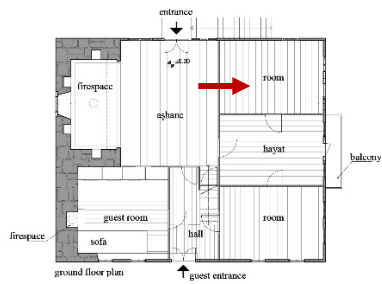


TH 2 / Mithat Sezgin House, fireplace.

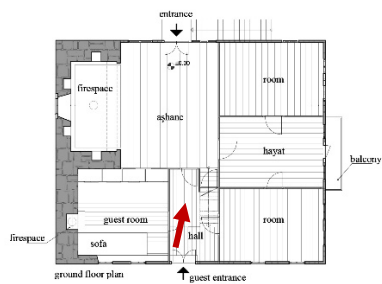


TH 2 / Mithat Sezgin House, guest room.



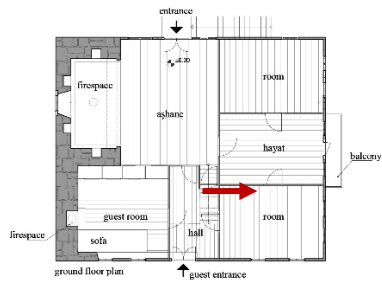


TH 2 / Mithat Sezgin House, the room.

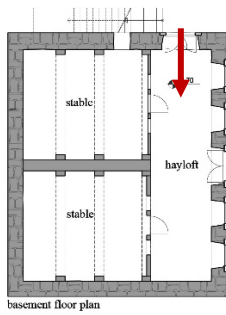


TH 2 / Mithat Sezgin House, the hall.

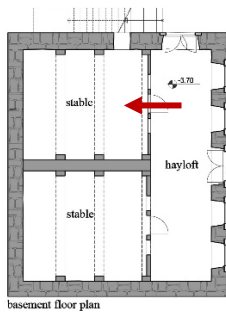




TH 2 / Mithat Sezgin House, hayat space.

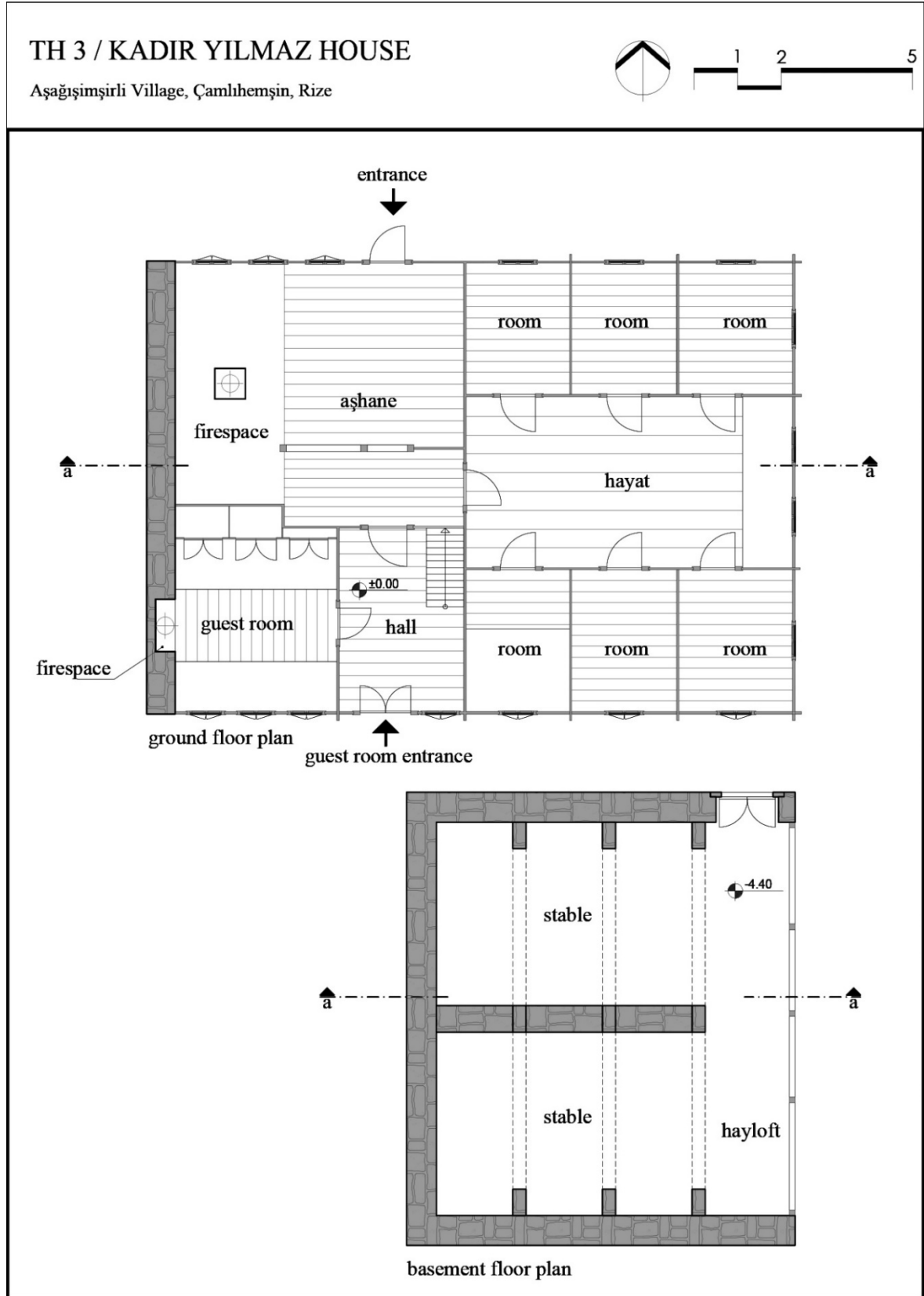


TH 2 / Mithat Sezgin House, the stable.



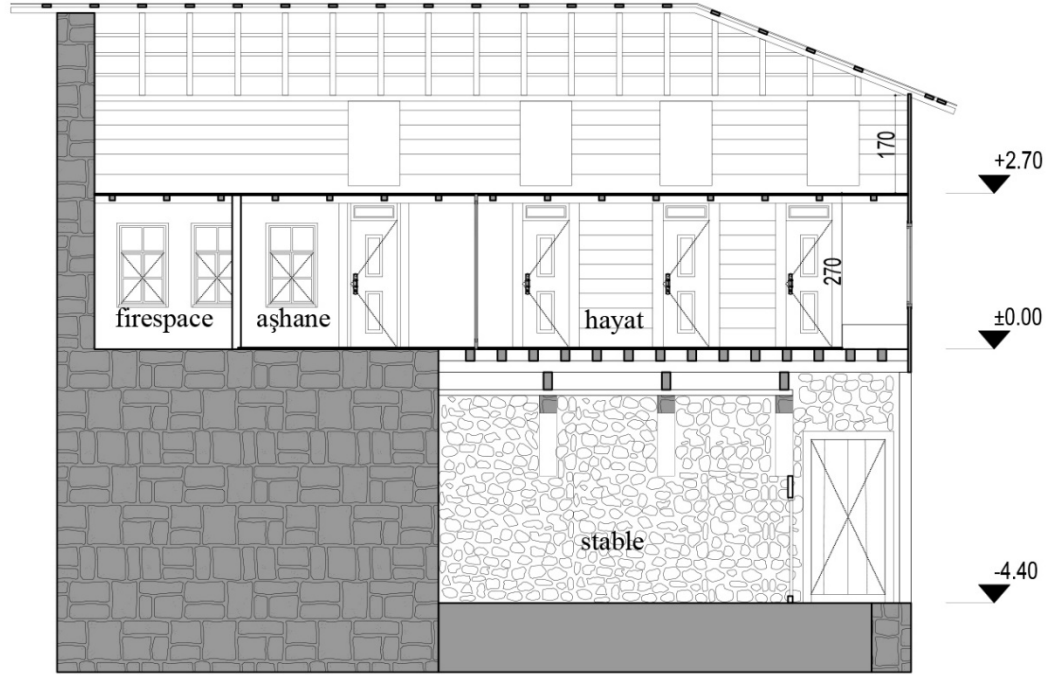
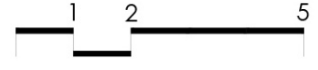
TH 2 / Mithat Sezgin House, the stable.

### Appendix 2.3 TH 3 / Kadir Yılmaz House Drawings



### TH 3 / KADIR YILMAZ HOUSE

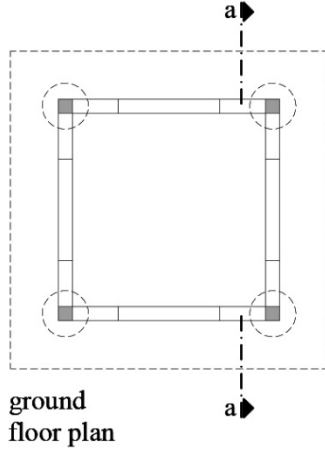
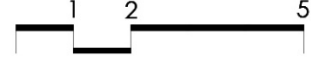
Aşağışimşirli Village, Çamlıhemşin, Rize



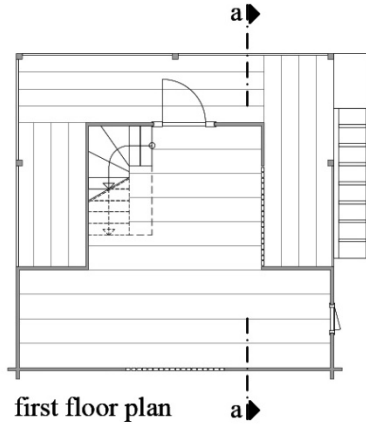
section aa

### TH 3 / KADIR YILMAZ HOUSE (SERENDER)

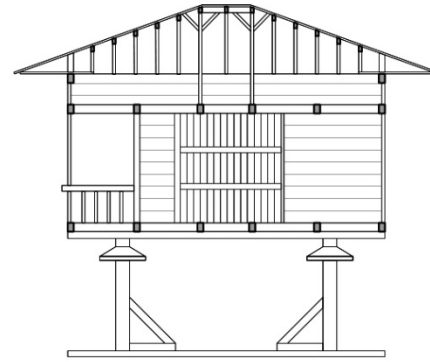
Aşağışimşirli Village, Çamlıhemşin, Rize



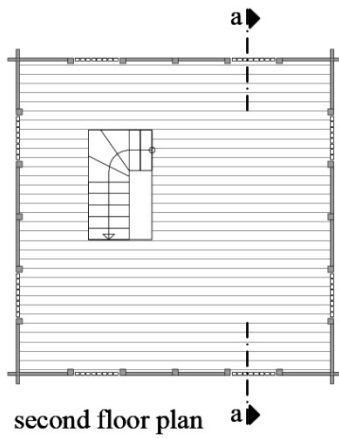
ground  
floor plan



first floor plan

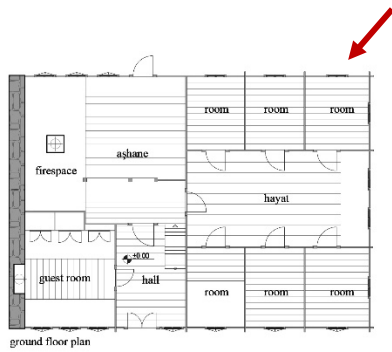


section aa

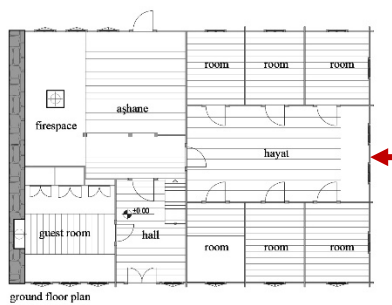


second floor plan

### Appendix 2.3 TH 3 / Kadir Yılmaz House Photographs

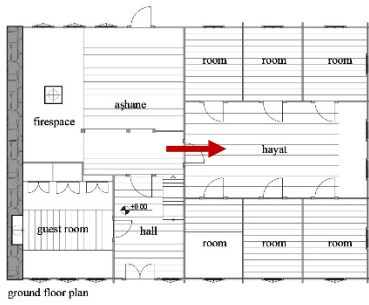


TH 3 / Kadir Yılmaz House from the outside.

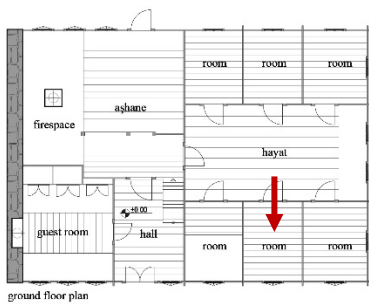


TH 3 / Kadir Yılmaz House from the outside.



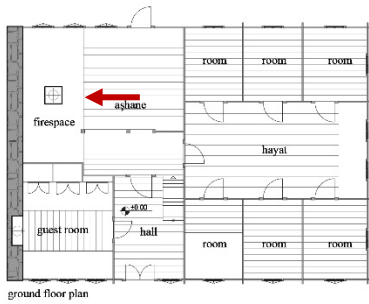


TH 3 / Kadir Yılmaz House, hayat space.

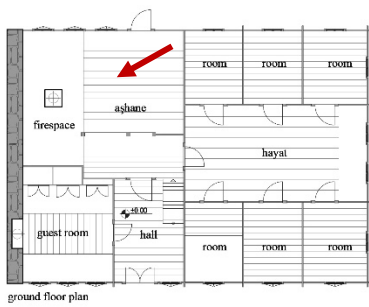


TH 3 / Kadir Yılmaz House, the room.

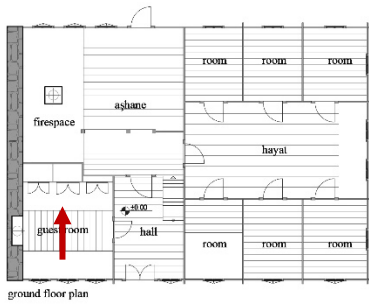




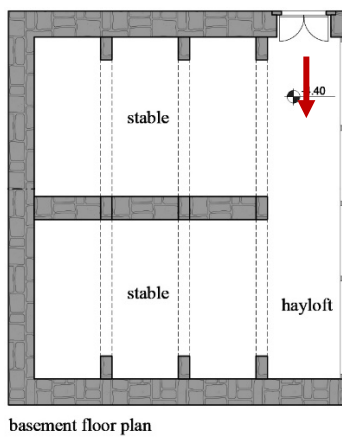
TH 3 / Kadir Yılmaz House, the firespace of aşhane.



TH 3 / Kadir Yılmaz House, the aşhane space.

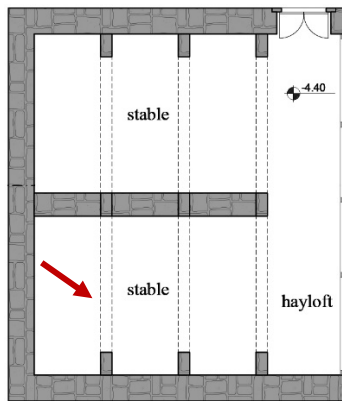


TH 3 / Kadir Yılmaz House, the guest room.



TH 3 / Kadir Yılmaz House, the hayloft.

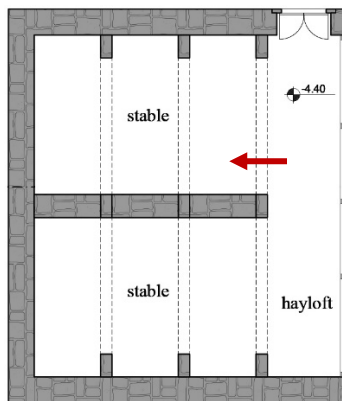




basement floor plan



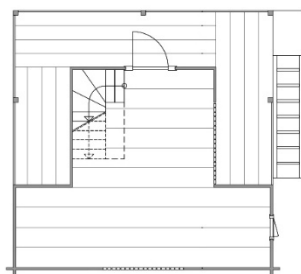
TH 3 / Kadir Yılmaz House, the stable.



basement floor plan



TH 3 / Kadir Yılmaz House, the stable.

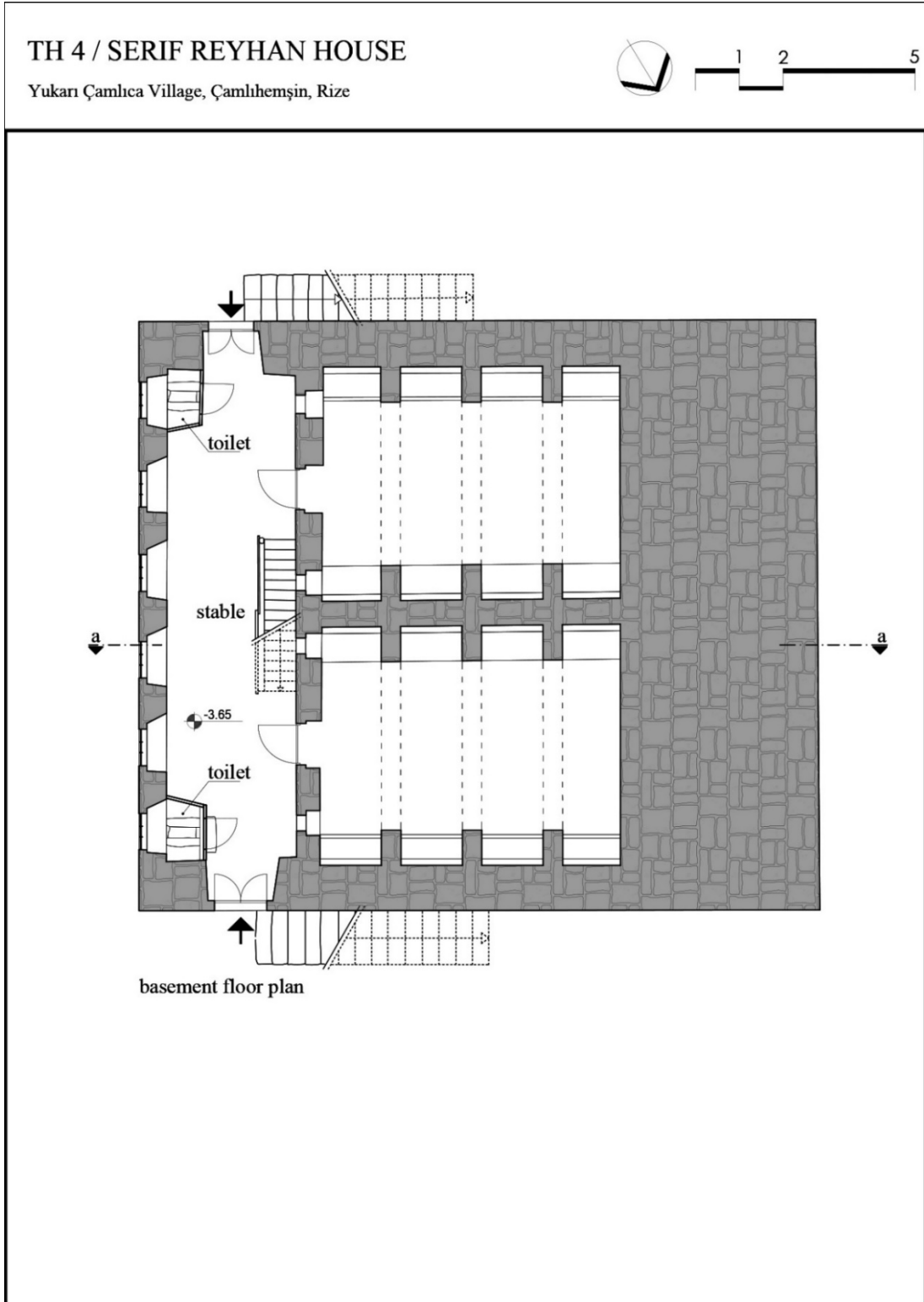


first floor plan



TH 3 / Kadir Yılmaz House, the serender.

#### Appendix 2.4 TH 4 / Şerif Reyhan House Drawings

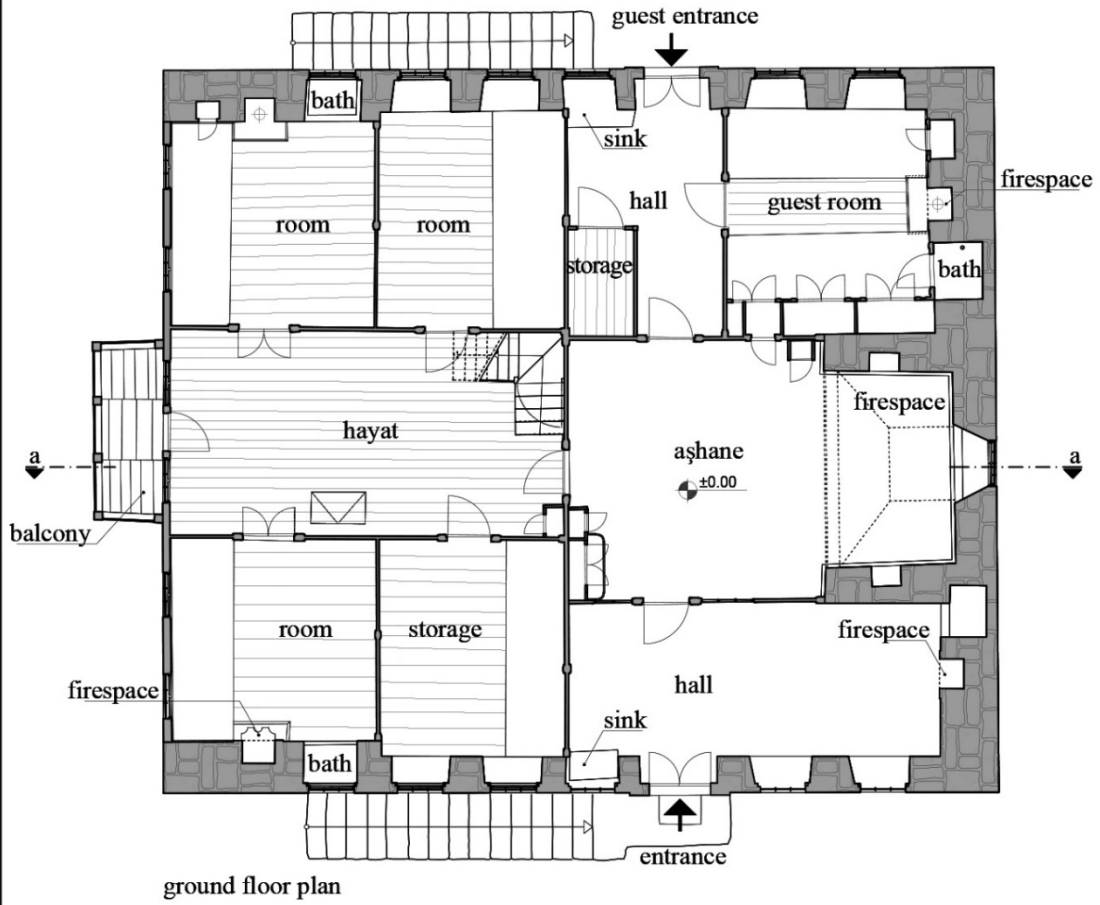
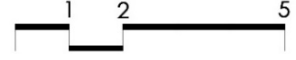


Illustrated from: Ufuk, S. R. Şerif Reyhan House Restitution Project. [Architectural drawing].

Retrieved from (M - PROJE Mimarlık, Danışmanlık, İnşaat San. Ve Tic. Ltd. Şti.)

# TH 4 / SERIF REYHAN HOUSE

Yukarı Çamlıca Village, Çamlıhemşin, Rize

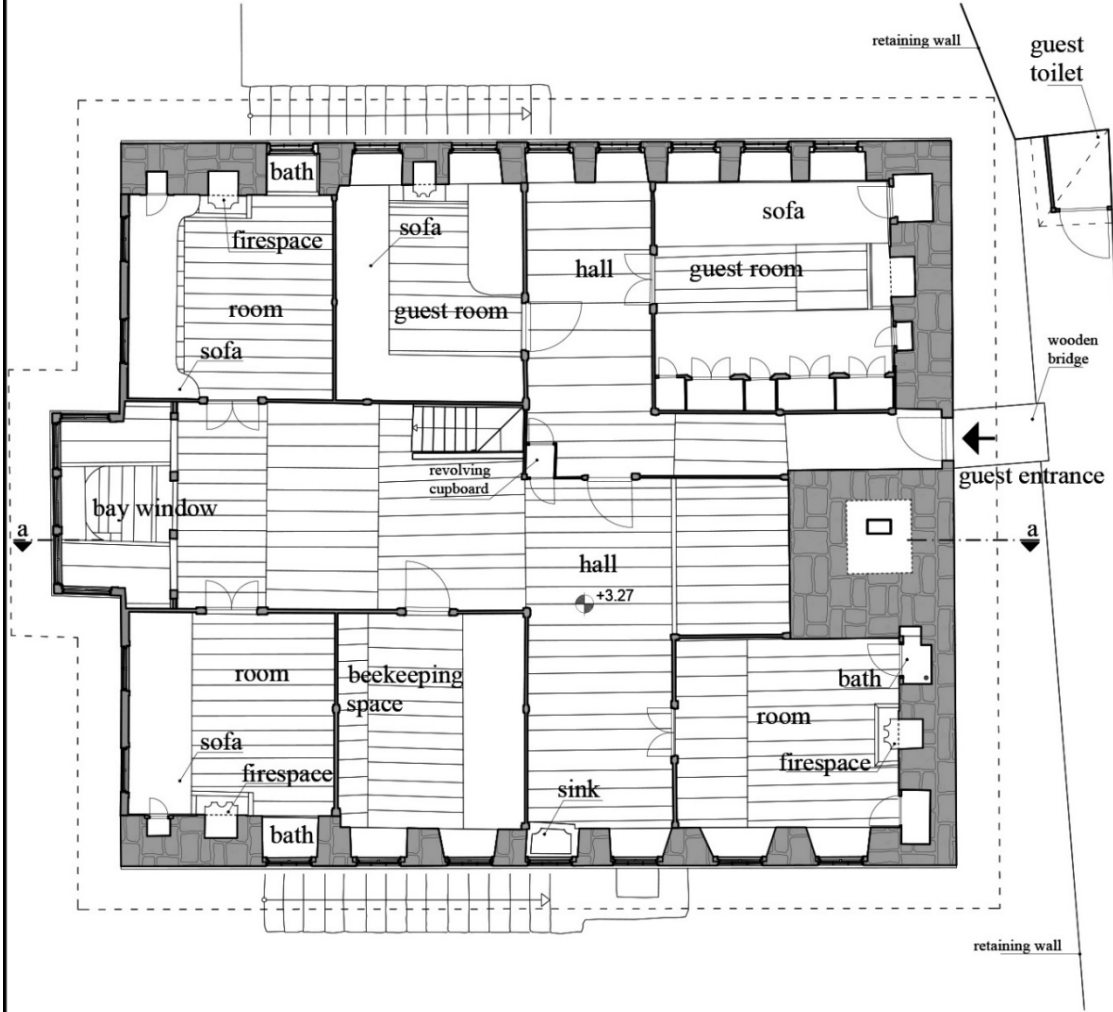
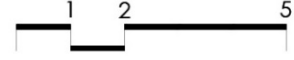


Illustrated from: Ufuk, S. R. Şerif Reyhan House Restitution Project. [Architectural drawing].

Retrieved from (M - PROJE Mimarlık, Danışmanlık, İnşaat San. Ve Tic. Ltd. Şti.)

# TH 4 / SERIF REYHAN HOUSE

Yukarı Çamlıca Village, Çamlıhemşin, Rize

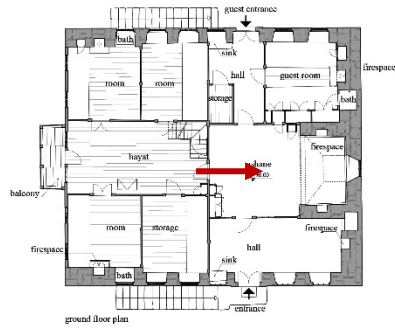


Illustrated from: Ufuk, S. R. Şerif Reyhan House Restitution Project. [Architectural drawing].

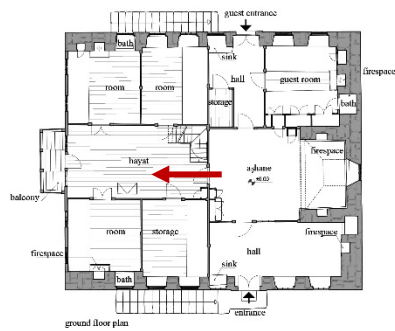
Retrieved from (M - PROJE Mimarlık, Danışmanlık, İnşaat San. Ve Tic. Ltd. Şti.)



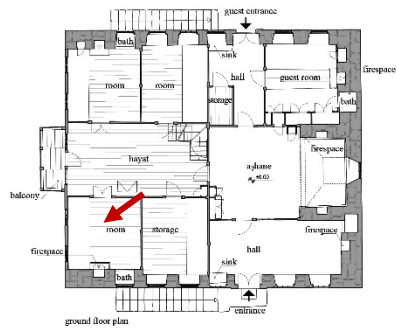
## Appendix 2.4 TH 4 / Şerif Reyhan House Photographs



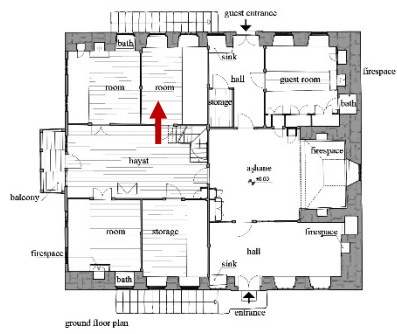
TH 4 / Şerif Reyhan House, aşane space.



TH 4 / Şerif Reyhan House, hayat space.

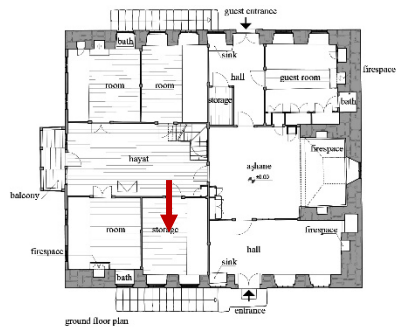


TH 4 / Şerif Reyhan House, the room.

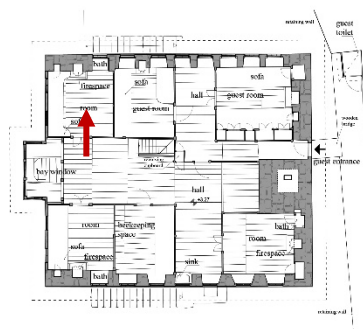


TH 4 / Şerif Reyhan House, the room.

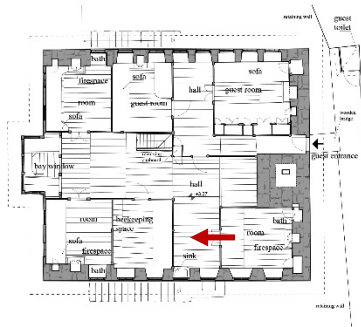




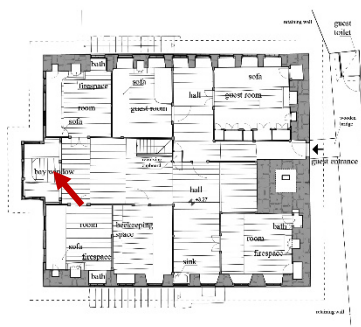
TH 4 / Şerif Reyhan House, the storage room.



TH 4 / Şerif Reyhan House, the room.



TH 4 / Şerif Reyhan House, the hall.



TH 4 / Şerif Reyhan House, the bay window.

## Appendix 2.4 TH 4 / Şerif Reyhan House Interview with the House Owner

*Interviewee:* Süleyman Reyhan

*Location:* Yukarı Çamlıca Village, Çamlıhemşin, Rize

18 April 2019, 14:23-16:23 – On-site visit

### *I*

#### *Giriş Kısmı*

Süleyman Reyhan: Lavabo gideri ve bunun gideri ta aşağıdaki dereye akıp gidiyor, Yani buradan döktüğünüz su Yaklaşık 300 metre falan aşağıya gidiyor yeraltına bağlantısı var.

Ayşe Bozkurt: Beyza, Japonya'yı araştırırken onlar da geri dönüşüm var ya geri dönüşüm yapılırken fakirin evinden çıkan geri dönüşümle zengin evinden çıkan geri dönüşüm arasında fark varmış o daha pahalı oluyormuş. Yani demek istediğim gübre (gülüşmeler) biz dereye gönderiyoruz mesela hani bu kadar yolda.

Beyza Nur Bozkurt: Tabii Burada bayağı bol su.

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#### *Mutfak*

Süleyman Reyhan: İşte eski zamanın mutfağı.

Beyza Nur Bozkurt: Burası da orjinal mi?

Süleyman Reyhan: Tabii tabii orijinal.

Beyza Nur Bozkurt: Kayda alıyorum ama sorun olur mu?

Süleyman Reyhan: Yok ne demek, yeter ki katkımız olsun.

Ayşe Bozkurt: Aşhane dediğiniz bu mu esas? Bu Kemerli dediğinizde bunlar.

Süleyman Reyhan: Evet

Beyza Nur Bozkurt: Orada şey diyorlarmış

Süleyman Reyhan: Bey yer yer ev de diyorlar.

Süleyman Reyhan: Hayat diyorlar

Beyza Nur Bozkurt: Öyle mi sizde Hayat mı diyorlar..AA işte bu.

Süleyman Reyhan: İşte buraya kazan koyarak altında ateşi yakıyorsunuz.

Beyza Nur Bozkurt: Ben bunu Photoshop da yok ederim (gülüşmeler)

Süleyman Reyhan: İşte Kusura bakmayın ev hali

Beyza Nur Bozkurt: Yok Yok Önemli değil bunlar ev hali

Süleyman Reyhan: işte yakmıyoruz Sonra hepsini birden yakıyoruz.

Beyza Nur Bozkurt: Tabii.. Çok güzel ya..

Ayşe Bozkurt: Şuralar nedir?

Süleyman Reyhan: Onlar malzeme koymak için yerler.

Beyza Nur Bozkurt: Evet..

Süleyman Reyhan: Bacaya da girebilirsiniz.

Ayşe Bozkurt: Hakikaten dediğiniz gibi.. Kaç yıllık yani..

Ayşe Bozkurt: Burası denildiği gibi hakikaten Konak mış..

Süleyman Reyhan: 11 tane odası var.

AYŞE BOZKURT: Kaç kişi yaşıyordu acaba burası yapıldığında?

Süleyman Reyhan: Şimdi dedem ve bu evde bir başka kabilemizle birlikte başlamıştı kalmaya yaklaşık olarak 15-20 kişi..

Ayşe Bozkurt: Yine de büyük yani..

SÜLEYMAN REYHAN: Evet odaları falan görünce şey yapacaksınız..

Beyza Nur Bozkurt: Burası çok güzel. Hatta Reşat hocanın kaynaklarında öyle mekanlar görmüştüm.

Süleyman Reyhan: İşte buranın mutfak kısmı aynı o şekilde çünkü çok fazla Ateş ile ilgili burası.. ebatlar çok fazla yani bir kazan koyuyorsunuz işte Mesela hayvanlara yem yapmak için vesaire falan kocaman kocaman kazanlar aynı zamanda yaşanmışlığı bütün malzemeleri bu evin içerisinde var.

Mesela kopmalar.. Biz kopma deriz.

Beyza Nur Bozkurt: Biz güğüm deriz..

Süleyman Reyhan: Onun dışında.. Evet, orası çok değişik ve özgün bir şey

Beyza Nur Bozkurt: ah şey şu haremlik-selamlık şey değil mi

Süleyman Reyhan: Evet

Ayşe Bozkurt: burası dönüp geçiyor değil mi

Süleyman Reyhan: Evet

Beyza Bozkurt: Burada da haremlik-selamlık kültürü var mıydı

Süleyman Reyhan: Evet var, şöyle söyleyeyim size orada tarihi şu şekilde yukarıdaki yerleşim yerlerine doğru hareket ediyorlar ve akşamleyin birisi yolda kaldıysa şayet bir Mecburiyetten dolayı hangi kapıyı çalarsa çalsın Bu evin içerisinde ağırlamakla yükümlüsünüz

Beyza Bozkurt: çok güzel

Ayşe Bozkurt: burada kalmanın imkanı yok yani..

Süleyman Reyhan: O yüzden de haremlik-selamlık denen şey yapılmış. Şeyi de görelim onun bağlı bulunduğu yeri. Burası küçük misafir odası.

Ayşe Bozkurt: Evet

Süleyman Reyhan: Bunun içerisinde yataklar oluyor misafir kapıdan alındıktan sonra o kapı kilitleniyor ve evle irtibatı kesiliyor. Erkekler buradan yardımcı olup, hanımlarından yiyecek istiyorlar, buradan döşekler



iniyor aşıya, burada da vardı yatacak şey. Aynı zamanda.. Burayı açamıyorum Şimdi burada da banyo yeri var.

Beyza Bozkurt: Gusülhane deniyor sanırım..

Süleyman Reyhan: Tuvaletler için yan kapıdan aşıya doğru iniyorsunuz, ahırın bir tanesinde iki tarafında da sağında solunda birer tane tuvalet var. Aynı zamanda üst kata hizmet eden hatta köprüden geçilen köşede de vardı bir tane ama koruyamadık ama Restorasyonu yaparsak onu da tekrar yerine koyacağız... Bu tarafta da dolaplar var.

Beyza Bozkurt: buranın ismi didi oda değil değil mi? Ne diyorsunuz buraya?

Süleyman Reyhan: Burası misafir odası, küçük misafir odası.. Yukarıya çıkınca büyük misafir odasında göreceğiz..

Ayşe Bozkurt: Peki didi odayı lazlar mı söylüyor?

Beyza Bozkurt: ben didi oda diye bir şey duydum da..

Süleyman Reyhan: Onu bilmiyorum yani görsel olarak bir başkaları başka adlandırmalar yapmış olabilir tabii ki..

Beyza Bozkurt: yani Başoda değil burası üst kat baş oda..

Süleyman Reyhan: Evet evet üst katta Başoda.. işte şöminesi var şömineyi yıkıyorsunuz burası ısınıyor burada dolabı var.. Ben size fotoğrafları atabilirim.

Beyza Bozkurt: şu an kameram çok geniş bir alan alıyor. Eğer isterseniz ben de size gönderebilirimSüleyman Reyhan: Tabii olur. Daha iyi olur. Hepsini bir arada görmek için.. Teşekkür ederim. (gülüşmeler) Burayı sonradan biz yaptık, ilave ettik burada küçük bir oda vardı içerisinde yiyecek ve içeceklerin konulduğu bir yer vardı, kaldırıp zamanımıza uyarladığımız iki tane tuvalet banyo ve lavabo bölümü ekledik.

Ayşe Bozkurt: Bu taraf dışarıyı herhalde.

Süleyman Reyhan: şimdi onu da söyleyeyim size.

Ayşe Bozkurt: buradan misafir geliyor dediniz şey buradan Ev ahalisi.

Süleyman Reyhan: Evet öbür taraftan da kilitleme olasılığımız da var. (arka kapı açılır)

Ayşe Bozkurt: Kapılarda kemerli..

Süleyman Reyhan: Evet.

Beyza Bozkurt: Siz o zaman buraya geldiğinizde her yeri kullanmıyorsunuz değil mi?

Süleyman Reyhan: Tabii ki üst katı zaten kullanmıyoruz. Alt katı bize yetiyor. İşte ara sıra geliyoruz kızım amca oğullarım vesaire buraya uğruyoruz.

Beyza Bozkurt: A burada bir merdiven var.

Süleyman Reyhan: O şey herhangi bir şekilde ağaca falan çıkmamız gerekir diye.. İşte burası çatal kaşık takımlarının bulunduğu yer..

Süleyman Reyhan: Ayrıca burası var, buraya un kabı diyoruz. Buradan unu koyuyorlar o tarafından da alıyorlar

Beyza Bozkurt: Çok hoş..

Ayşe Bozkurt: Evet çok hoş..

Süleyman Reyhan: İşte buralarda raflar ve evet ayrıca daha önce masanın olmadığı zamanlarda da siniler kullanılmış bakır siniler.

Ayşe Bozkurt: Şu bakıra benziyor.

Süleyman Reyhan: O alüminyum ve evet bu bakır.

Süleyman Reyhan: Bunlar da ocağın üzerine bir şeyler koymak için olan şeyler.

Ayşe Bozkurt: Evet biz sayacak deriz.

Süleyman Reyhan: Evet sayacak.. Bunu koyuyorsunuz ateşin üstüne, üzerine de kopmayı koyuyorsunuz. Yani biz artık evi sergi alanı yapmak istiyoruz.

Beyza Bozkurt: Evet çok güzel olur.

Süleyman Reyhan: Evet hala araştırıyorum ama devletin bir katkısını bulabilirsem yapacağım çünkü bir çekim alanı olması lazım.

Beyza Bozkurt:Süleyman Reyhan: Bey, Japonya'da da aynı bu şekilde sallanan bir zincir ve ocaklar var.

Süleyman Reyhan: Tabii ateşe karşı korunabilecek en güzel sistem..

Beyza Bozkurt: Evet.

Süleyman Reyhan: Bu bazı evlerde 3 tane oluyor yani bizimkinde de belki iki taneydi belki üç taneydi bilmiyorum.. Şu an bir tanesi kaldı. Bu da işte burada arıcılık falan yapılıyor işte peteklerin mumlarının eritmek için onun dışında 14 tane İnek var ineklerin sütünün sağılıp burada pişirilmesi için.. Peynir yapılması için..

Beyza Bozkurt: Atlarınız var mıydı?

Süleyman Reyhan: Bir tane katır bir tane de boğamız olurdu.

Süleyman Reyhan: Madem şu an kayda alıyor Ben de buradaki yaşamışlığı anlatayım. Şimdi burada konaklıyorlar konakladıkları sıra her yer de mısır var tabii şu an burada her yer çay.. Mısır üretildiği sırada her şey Mısır'dan yapıldı buğday unu pasta gibiydi, çok nadir bulunan bir üründü burada onu yapacak bir iklimde yok sadece Mısır üretiliyor. Şimdi burası merkez burada mesela hayvanları kışın kot olarak en alçak noktada besliyorsunuz buradan kar yavaş yavaş kalkmaya başlıyor buradan birazcık yukarıya çıkıldığı zaman kar kalktıkça otlar çıkmaya başlıyor ve yukarıda dağ var bu dağa hayvanlar otlata otlata götürülür buradan yaklaşık 1.5 km yukarıda ve hayvanların kalabileceği, alt katta yine ahırın olduğu Üst katta da insanların yaşayabileceği bir yapı var.

Beyza Bozkurt: Oraya Mezra mı deniyor?

Süleyman Reyhan: Evet oraya çıkıyorsunuz 1 etapta oradaki Oktar'la bekliyorsunuz sonra bakıyorsunuz ki yayladaki kar kalkmaya başlıyor çünkü orası bin 1100 den başlıyor.. Burası 600 Rakım Yukarısı 800 rakım öbür taraf 1100'den 2200'e kadar gidiyor, yayla kısmı.. Şimdi diyelim oradaki kar kalktı hayvanları otlattınız bir ay burda eğlendiniz, gidiyorsunuz Ayder dediğimiz bir yer var oradan kar kalktığı zaman oraya gidiyorsunuz orada fazla kalmıyorsunuz yani yaylaya çıkma amaçlı.. Ayder Çünkü biraz daha şey ot biçme alanı orada düzlükler var o alanlarda ot biçiyorlar ve kışlık hazırlık yapıyorlar.

Ayşe Bozkurt: Onları kurutmaya başlıyorlar..

Süleyman Reyhan: Evet kurutuyorlar.

Beyza Bozkurt: Onları sonra buraya getiriyorlar sanırım..

Süleyman Reyhan: Evet onları buraya getiriyorlar bu sırada hayvanlar yola çıktığı zaman ve otlarda çıktığı zaman bu sefer Otlar belli bir seviyeye geldiği zaman bütün alan otluklar kurutuluyor, kurutmuş olduğunuz şeylerin hepsini buraya taşıyorsunuz bu arada tabi hayvanların gübresinden faydalanıyoruz bütün her şey organik ot organik kurdunuz bahçe organik

Ayşe Bozkurt: Derya Deniz

Süleyman Reyhan: Evet çok şey bütün yaptınız yiyecekler hepsi arıcılık yapıyorsunuz Arılar hep kafkas arısı

Beyza Bozkurt: o zaman arı Mısır çay

Süleyman Reyhan: 1200 rakımdan sonra orman yok sonra tamamen çim falan oluyor orada da çok güzel çiçekler var acayip güzel floryalar var oradaki sütün tadına zaten varamıyorsunuz ve hala daha öyle yani Çünkü doğa yine aynı şekilde kendisini koruyarak ürünlerini veriyor. İşte buradaki yaz sırasında da bütün hazırlıklar yapılıyor ve bütün hayvanlarla birlikte yola çıkıyorsunuz Ayder'e gidiyorsunuz, Ayder'den aşağıdaki yaylaya gidiyorsunuz aşağıdaki Yayla yaklaşık 1100 mertebesi yani tam Ormanla yaylanın başladığı yer yani çok kritik bir yer oraya bakıyorsunuz oradaki Otlar çıkmış oluyor ve hayvanları oraya götürüyorsunuz aynı zamanda ekip ikiye ayrılıyor burada kalanlar burada görev yapacaklar ve bir de yaylacılar şimdi iki kişi Yaylacı olarak gidiyor bayanlardan bir kişide başlarında bir erkek gidiyor Burada da beş altı tane kız varsa onların hepsi burada görev yapıyorlar çünkü yazın buradaki mısırlarla uğraşacak Otlar oluşacak her şeyi uğraşacak çocuklarla uğraşacak bazen yerlere gidiyorlar ama yani çok küçük değil de oluyor ülent abi ben de burada doğdum ama 6 aylıken Ankara'ya gittim Ondan sonra da bakıyorlar İki Aile Arasında'ki şey görüyorlar kalkışını görüyorlar ve otlar çıktığı zaman şarkı yayladan 1300 1400 1500 mertebesinde doğru yola çıkıyorsunuz yaklaşık yaklaşık 2 buçuk 3 kilo metre sonra yukarıki yaylaya gidiliyor yani kavrın Yaylası bizim yaylanın adı aynı zamanda Kaçkar Dağı'nın bibi yani Doğu Karadeniz'in en yüksek tepesinin altında bizim yaylamız çok güzel bir yayla mesela Bizimkiler O da yetmiyor yaylaya da gidiyorlar O da yetmiyor böyle Heidi'nin dedesinin yaşadığı alp Dağları gibi 6 tane evin olduğu.. Mesela diyelim ki 150 haneli 6 tane birbiriyle iyi anlaşılan aile ayrıca hayvanlara eziyet olmasın kendi sütünü daha verimli alabilmek için kapıya çıkar çıkmaz otlayacak pozisyona gelmeleri için bir de floranın daha iyisini kullanabilmeleri için daha da yukarı çıkıyorlar, bu dediğim rakamda 1800 mertebesi o mertebeye çıkıyorlar.. Orada işte kar yağmaya başlıyor bu döngü geri dönüyor önce işte Yukarıdaki yaylaya yağıyor artık işte büyüklerimiz çok daha iyi biliyorlar havaların gidişatından.. Bu fırtına mesela April 5 denen fırtına var Bunlar doğal olarak her sene ağır veya hafif mutlaka yaşanan fırtınalar.. 5 olmasının sebebi de eski takvimle yeni takvim arasında 13 gün gibi bir fark var

Ayşe Bozkurt: Evet Eski Nisan yeni Nisan deriz..

Süleyman Reyhan: Evet o 13 günü çıkardığınız zaman o 18'i beşine geliyor ayın 18'inde de bu Fırtınalar başladı. Sonra işte o döngü kar yağa yağa bu seferde Buraya doğru Geri dönmeye başladı O sırada bütün hazırlıklar tamamlanmış, mısırlar kurutulmuş her türlü şey yapılmış.. İşte değirmenimiz var aşağıda şu anda atıl durumda kullanmıyoruz

Ayşe Bozkurt: Değirmen Buraya mı ait yoksa köye mi ait?

Süleyman Reyhan: Köye ait.. 4 tane Değirmen var bir aşağıdaki evler için bir de bu evler için.

O değirmenlerde unları hazırlıyorsunuz kışlık erzak larınızı hazırlıyorsunuz Yayladan gelen peynirlerin hepsi yağların hepsi Ne bileyim ne ürettiği siniz Hepsini katırlarla buraya taşıyorsunuz şimdi tabi yol olduğu için rahatlıkla arabayla gidip geliyoruz o zaman herkes bu işi sırtında veya atlarla yapıyor tabii zorlukları düşünün sonra tabii o döngü geri dönüyor kapatıyor her tarafı en son daha geliyorlar dahada da en son kızarıyor ya o tarz yani Kara hazırlanıyor o kara hazırlandığı sırada da bu eve geliyorlar Bu evdeki hazırlamış oldukları bütün otları Bu gördüğünüz kabın içine koyuyorlar.

Beyza Bozkurt: Burası..?

Süleyman Reyhan: Burası ot kabı.

Beyza Bozkurt: Peki ayakkabıları çıkarılan yer hakkında.. Burası ayakkabıları çıkarılan yer miydi? Yoksa buraya her zaman ayakkabıyla mı giriliyordu?

Süleyman Reyhan: Yok buraya her zaman ayakkabı ile geliyordu ve sonra ileride çıkartılıyordu Tabii bu yaşam alanı orası Hayat dediğimiz yer.. Biz tabi bu modern dünyanın gerekliliklerinden dolayı mutfakı ilave ettik. Yani bu mutfakın yeri odunluk to ve odunluğu mutfakı çevirdik ve duvarlarda 70-80 cm..

Süleyman Reyhan: Ve şimdi geldiğimiz yer ise yaşam odası.

Beyza Bozkurt: Çok güzel...

Süleyman Reyhan: İşte burada kuzinemiz var tabi o zamanlarda da böyle kuzine gibi bir şey kullanıyorlar ama tabii çoğunlukla yakılan şey orada oranın ısıyla sıcaklığı buralara taşıyabiliyorlardı.

Beyza Bozkurt: Önceden bu kuzine var mıydı?

Süleyman Reyhan: Ben bildim bileli var,ben 57 yaşındayım ve ben bildim bileli var..

Beyza Bozkurt: Okazaki Hoca o dumanın buralara yayılmadığını buraların temiz kaldığından bahsediyordu..

Süleyman Reyhan: Buradaki çoğu şey ailenin.. Bu fotoğraflar ailenin fotoğrafları, buradan giden halalarımız var Onların çocukları vesaire..

Beyza Bozkurt: İşte bunlar oturduğumuz iskemleler 25 santim yüksekliğinde.

(Yaşam Alanından bir başka odaya geçiş)

Süleyman Reyhan: Şöyle açayım ben size orayı.

Bu Aynı zamanda iki tarafı açılabilir Ayşe Bozkurt: burası yine sedir oluyor değil miSüleyman Reyhan: Evet burası sedir oluyor, burada yatak orada banyo.

Beyza Bozkurt: Bu yeni değil mi?

Ayşe Bozkurt: Evet yeni, yani yeni dediğimiz 30 senelik falandır..

Süleyman Reyhan: Evet... Bu banyo kısmı ve ısıtma kısmı ve dolap kısmı burayı açtığınız zaman bunun içerisinde küvet var yani. İşte gördüğünüz gibi bu taş yapı, her tarafı taş, göz dolma dediğimiz şey var Onun da fotoğrafını çekersiniz, yani iki ahşabın arasında taş var.

Beyza Bozkurt: Burası Hemşin mi oluyor?

Süleyman Reyhan: Evet Hemşin'deyiz, Laz değiliz yani.

Aynı zamanda Ağaçlarda Kestane ağacı.

Ayşe Bozkurt: kestane ağacı en sağlam araçlardan birisi miSüleyman Reyhan: evet ancak Belli bir zaman sonra çivi çakabiliyorsunuz, çok dirençli.

Ayşe Bozkurt: Sertleşiyor yani ..

Süleyman Reyhan: Evet.

(İkinci odaya geçiliyor)

Süleyman Reyhan: Burası da dedemin odası ve dedemin yatağı.

Ayşe Bozkurt: İşte orijinal yatak bu sanırım.

Süleyman Reyhan: Evet.

Ayşe Bozkurt: Belki de bu yatak Rusya'dan gelmiş olabilir.

Süleyman Reyhan: Evet evet Rusya'dan gelmiş olabilir.

Ayşe Bozkurt: Bu yatakta ebaden çok büyük hala türkiye'de bu ebatlarda yapılmıyor, bizim ebatlara uymuyor.

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## 2

Hayreddin: Bu şey değil mi eve sabit?

Süleyman Reyhan: Evet evet eve sabit bunun altı açık yalnız.

Hayreddin: bunun adı değişiyor sanırım değil mi sofa deniyor..

Süleyman Reyhan: Yok sedir diyoruz.

Ayşe Bozkurt: Bu ağacın orijinal rengi mi?

Süleyman Reyhan: Zamanla bu rengi koyulaşıyor.

Ayşe Bozkurt: Ben de acaba bu boyamı mı oluyor diye düşünüyordum.

Süleyman Reyhan: Bu isten dolayı oluşmuş bir karalık normalde işte, üst katta daha rahat göreceğiz kestanenin rengini.

Beyza Nur Bozkurt: Bu aydınlatma mı?

Süleyman Reyhan: Bu kolonya şişesi.

Beyza Nur Bozkurt: Kolonya şişesi.. Tamam.

Süleyman Reyhan: Orijinal bir şey işte o da.. İşte eski zamandan kalma burada bir hırsızlık olayı oldu da bu radyoyu ve bu radyodan daha eski bir radyomuz vardı hırsızlık sırasında onu aldılar.

Ayşe Bozkurt: Burada hırsızlık olduğunu ilk defa duyduk biz de.

Süleyman Reyhan: Yöreyi bilen insanlardan birileri işte artık hem aşağıdaki eve hem buradaki eve girdiler.

Ayşe Bozkurt: Fırsattan istifade, nasıl olsa her yer açık..

Süleyman Reyhan: Çok güzel bir saatimiz vardı, onu tam ben bilmiyorum... Her gün ayarlanıyor muydu neydi bilmiyorum ama Akşam 7'yi vurduğu zaman akşam ezanı okunuyordu yani o saate göre namaz kılınırdı. Ben onu umrede de gördüm de ama nasıl ayarlandığını bilmiyorum yani ayarlıyorlar mıydı yoksa ayarlamıyorlar mıydı tam bilmiyorum orada da görmüştüm. Yani bir buçuk saat öncesinde ve bir buçuk saat sonrasında yatsı ve şeyi kılıyorsunuz..

Ayşe Bozkurt: Burası da kiler odası gibi galiba?

Süleyman Reyhan: Burada işte hayvanlardan korunmak için, özellikle giyecekleri vesaireyi korumak için böyle tavandan asılan şey bu özgün değil, ama dedelerimizden özenerek yaptık biz bunu amca oğluyla.

Beyza Nur Bozkurt: Yeni bir şey değil mi bu?

Süleyman Reyhan: Fikir eskilere ait de bu yapı yeni.

Beyza Nur Bozkurt: Yani serender gibi aslında.

Süleyman Reyhan: Evet.. (gülüşmeler) Burada mesela arıcılıkla uğraştığımız için arıların üst kapları.

Beyza Nur Bozkurt: Hala yapıyor musunuz peki?

Süleyman Reyhan: Evet evet, bunlar eskilerden kalanlar bunları tekrar kullanıyoruz.

Beyza Nur Bozkurt: Burası depo yani?

Süleyman Reyhan: Aslında şu an için odaya ihtiyacımız olmadığı için böyle şeyler için kullanıyoruz

Süleyman Reyhan: Orada işte ahşaptan masamız var duvarda asılı bu Arçelik'in ürettiği ilk dolaplardan.

Ayşe Bozkurt: İçine bakabilir miyiz?

Süleyman Reyhan: Tabii ne demek.

Ayşe Bozkurt: Sakıncası yoksa.. Bizim de vardı buna benzer dolabımız.

Süleyman Reyhan: İşte Ankara'da şeylerimiz bittiği zaman başkaları ile değiştirildiği zaman bu eserleri yine getirip buralarda koyuyoruz.

Ayşe Bozkurt: Bunların yerini hiçbir şey tutmuyor.

Süleyman Reyhan: Tutmaz, evet doğrudur.

Ayşe Bozkurt: Beyza bak! İskemle, orjinal..

Süleyman Reyhan: Kıldan yapılma bu da deriden yapılma bunların bir kısmını fare yemiş... Yiyor işte, fareye karşı önlem alamıyorsunuz.

Beyza Nur Bozkurt: Tabii.

Süleyman Reyhan: Onlar da yaşayacaklar burada bir dolabımız var bunun içerisinde işte kahve fincanları vesaireler. Böyle basit bir şey var basit ama bu da özgün, evin ilk şeylerinden.

Süleyman Reyhan: Buraya şaşkınlıkla bakacaksınız.

Beyza Nur Bozkurt: Oooo...

Ayşe Bozkurt: Hakikaten ya..

Hayreddin: Evet, burası sergiler cidden.



Beyza Nur Bozkurt: Burası gerçekten Konukevi olarak heba olmasın (gülüşmeler) çok güzel mesela Süleyman Reyhan: Bey Japonya'daki evlerde böyle müzeler var müzelerde bütün aletlerin... Ben size onların şeylerini gönderirim aslında

Süleyman Reyhan: Çok uygun olur.

Beyza Nur Bozkurt: Böyle çok güzel yapılabilir ve hatta hükümete de sunulabilir aslında bilmiyorum, nasıl olur da.

Süleyman Reyhan: Tabii bir sunum için gerekli olur.

Beyza Nur Bozkurt: Mesela şey oluyor böyle ne olduğu, ürünlerin ne için kullanıldığı yazıyor. Ondan sonra yaşayışa dair mesela böyle ilk böyle bu aileye eve girildiğinde bu evde aile kaç kişi yaşıyormuş ne işle uğraşıyormuş işte kaç nesil yaşamış falan böyle her şey yapılabilir burada işte bütün aletler ne için kullanılıyormuş...

Süleyman Reyhan: Evet evet, bu mesela süt kabıydı sanırım, bu şuradaki alet ile beraber kullanılıyor. Bu mesela sütün yağını ayırmak için bu ise yağ yapmak için.

Beyza Nur Bozkurt: Yayık gibi mi?

Süleyman Reyhan: Evet yayık gibi. Asıl yayık da vardı da şimdi belki yaylada kaldı o da bunda da benziyor ahşaptan yapılma.

Ayşe Bozkurt: Şunda da benziyor olabilir .

Süleyman Reyhan: Evet göbekten kapaklı, ipe sallayarak yapıyorsunuz.

Beyza Nur Bozkurt: Bu tereyağı için değil mi?

Süleyman Reyhan: Bu tereyağı, Bu peynir. Bunlar peynir için.

Beyza Nur Bozkurt: Bütün sene bunları yiyorsunuz?

Süleyman Reyhan: Evet bu boş gidiyor, dolu geliyor.

Ayşe Bozkurt: Ağaçlar ne?

Süleyman Reyhan: İhlamur ağacı.

Ayşe Bozkurt: İşlemek daha kolay daha yumuşak herhalde.

Süleyman Reyhan: Evet, bunlar kullanılmış olan havanlarımız, büyük güğümlerimiz, bunlar aydınlatma yaklaşık 20 yıldır elektrik var ondan önce kullanılan löküs lambaları.

Beyza Nur Bozkurt: Gaz mı oluyor? Nasıl oluyor?

Süleyman Reyhan: Evet evet gazyağıyla oluyor Ondan sonra bunlar da küçük el aletleri feneri kullanılan ev eşyaları, bu kurumuş mısırı... Şey yapmak için..

Ayşe Bozkurt: Ufalamak, tanelerini koçanından ayırmak için?..

Süleyman Reyhan: Evet evet, bunun bakın böyle sapı var.

Beyza Nur Bozkurt: Peki bunlar nerede yapılıyor aşhanede mi Ocaklı yerde mi yapılıyordu bu işlemler?

Süleyman Reyhan: Yok yok serender var aşağıda bir de.

Beyza Nur Bozkurt: Orada mı yapılıyordu? Bunlar oraya taşınıyordu..?

Süleyman Reyhan: Yok, bunlar oradaydı zaten biz buraya aldık.

Beyza Nur Bozkurt: ha serender deydi Tamam

Süleyman Reyhan: Serenderdeydi, çünkü bütün mısırla ilgili yani yiyeceklerle ilgili olanlar orada korunuyordu çünkü hayvanların girememesi için her türlü tedbir alınmıştı o yüzden de orada koruyup oradan alıp getiriyorsunuz.

Beyza Nur Bozkurt: Yani bütün tarım işleri orada yapılıyordu serender de.

Süleyman Reyhan: Bu mumluk işte amcaoğlu çok daha iyi biliyor da, benim çok fazla şeyim yok.

Ayşe Bozkurt: Bunlar kilogram değil, değil mi?

Süleyman Reyhan: Yok, bunlar yatak başlıkları, içerideki yatağın başlıkları.

Ayşe Bozkurt: Şişeler bile orijinal.

Süleyman Reyhan: Bu işte Rusya'ya gidip gelirken kullanılan bavul.

Beyza Nur Bozkurt: Bunlarda mı Rusya'dan?

Süleyman Reyhan: Bu olabilir de, bunlar şey biz aynı zamanda restorancılık da yaptık onlarla ilgili şişeler.

Beyza Nur Bozkurt: Ama bildiğimiz İskoçya şeyi...

Süleyman Reyhan: Evet evet... İşte eski telefon, ne bileyim tırpan...

Beyza Nur Bozkurt: Bunlar hayvanların şeyleri mi?

Süleyman Reyhan: Evet evet ineklerin boynuna takıyorsun yörede çok fazla siz olduğu için hayvanlar kaybolmasın diye.

Ayşe Bozkurt: Bütün herkesin kendine özgü sesi vardır.

Süleyman Reyhan: Bu katırın şeyi nal daman diyoruz nalını çakmak için kullanılan şey bu eski arıcılıkta kullanılan gözlük, o... ütü..

Ayşe Bozkurt: O zaman ülkede yoktu o da yurt dışından gelmiş sanırım.

Süleyman Reyhan: Pardon nal çakan şeyi bu... Katırla ilgili şeyler, ağırlık ölçücü.

Ayşe Bozkurt: Şu nedir yağdanlık mıdır şu?

Süleyman Reyhan: Bu mu?

Ayşe Bozkurt: Evet.

Süleyman Reyhan: Yok. Bu ariya tütsü veriyorsunuz, onun gözleri yanıyor, şey yapıyor... Bu eskiden kalma dikiş makinesi bu hayvanların koyunların ve keçilerin kollarını sarmak için bir alet.

Beyza Nur Bozkurt: Peki onlar nerede yapılıyordu o işlemler?

Süleyman Reyhan: İşte bir kısmını yaylaya gidiyorsunuz yaylada yapıyorsunuz, neredeyse çoğunlukla yaylada oluyor yani kırılma zamanı ne zamansa ben onu tam bilmiyorum bizim çünkü koyunumuz olmadığından.

Ayşe Bozkurt: Bizim oralarda gün dönüm denir ben Burdur'luyum, çocuklar Denizli'lide, Akdeniz, Ege'de öyle denir bizim oralarda yörüktür.

Süleyman Reyhan: Anladım onlar da hayvancılıkla uğraşıyorlar..

Süleyman Reyhan: İşte bunlar da eğirmek için.

Ayşe Bozkurt: Kirma mı?

Süleyman Reyhan: Evet kirma ha bunlar ahşaptan kepçeler İşte bu bal kepçesi bu bilmem işte bir sürü şey var. Şu elle kullanılan testere bu kılları şey yapmak için kıl tarağı.

Ayşe Bozkurt: Havanlar?

Süleyman Reyhan: Evet, tokmak bunlar, hayvanlara yem vermek için uzaklara yem vermek için kullanılan şeyler.

Ayşe Bozkurt: Daha çok yeni duruyor yani.

Süleyman Reyhan: Evet işte korundu çünkü. İşte bunlar da ağaçları kesmek için kullanılan şeyler buradan oraklar elle ot biçmek için bunlar acil çıkabilmek için kullanılan ipler işte bu ağırlığı sağlıyorsunuz .

Beyza Nur Bozkurt: Çok iyi.

Süleyman Reyhan: Burada da var.

Ayşe Bozkurt: Çünkü şey yani düşünsene arının kova oraya koydun...

Süleyman Reyhan: Eskiden işte fenni değildi hepsi ağaçlar daydı

Ayşe Bozkurt: İşte hala böyle yapanlar var, görmüştüm.

Süleyman Reyhan: Var da çok az.

Ayşe Bozkurt: Karakovan diyorlar değil mi?

Süleyman Reyhan: Evet, karakovan onlarla uğraşmak çok zor iş... (gülüşmeler)

Beyza Nur Bozkurt: Önceden ailenin odasıydı ama şimdi bu şekilde kullanıyorsunuz değil mi?

Süleyman Reyhan: Evet evet çünkü dedemle büyük halamın kullandığı odaları biliyoruz da ondan öncekini biz de bilmiyoruz.

Süleyman Reyhan: Bu çarık.

Hayreddin: Bu oda ne zaman bu hale geldi peki?

Süleyman Reyhan: İşte korumak için şey yaptığımızda yani 30-40 yıl.

Ayşe Bozkurt: Çarık deriden çocuklar.

Beyza Nur Bozkurt: Evet deri..

Süleyman Reyhan: Islatıyorsunuz ondan sonra rahatlıkla giyilebiliyor.

Ayşe Bozkurt: Kısbet de olduğu gibi..

Süleyman Reyhan: Başka söylenebilecek bir şey... Bu var...

Ayşe Bozkurt: Şurada onun benzeri var.

Süleyman Reyhan: O kıyma makinesi, bu çay.

Ayşe Bozkurt: Bak bu orjinal işte...

Süleyman Reyhan: Bunun içerisinde çayları koyuyorsunuz çeviriyorsunuz sıkışıyor ucunu kapatıyorsunuz burada sıkıştırıyorsunuz iyice biri şuradan acısı süzülüyor, öbür taraftan da posasını alıyorsunuz fırına veriyorsunuz kendi çayınızı kendiniz yapıyorsunuz.

Ayşe Bozkurt: Bundan çıkanı kavuruyorsunuz..?

Süleyman Reyhan: Evet fırında kavuruyorsunuz.

Ayşe Bozkurt: Evet, tamam.

Süleyman Reyhan: İşte Hedefim burayı gezilebilir bir yere çevirmek.

Ayşe Bozkurt: Çok büyük bir milli servet burası hakikaten.

Süleyman Reyhan: Yok yani yöre de böyle bir şey yok.

Ayşe Bozkurt: Yani Kültür Bakanlığı sizi iyi tutsun elinde. (gülüşmeler)

Beyza Nur Bozkurt: Ben size oradan gezdiğim müzelerin broşürlerini göndereceğim. Burada da öyle broşürler hazırlanabilir çok güzel olur.

Süleyman Reyhan: Evet çok güzel olur.

Süleyman Reyhan: Bunlar 1960 senesinden kalma pastanemizden koltuklar minderlerini değiştirdik de fakat ayaklar falan eski masaları vardı masaları da çok güzeldi ama...

Süleyman Reyhan: Masalardan hiç kalmadı elimizde..

Ayşe Bozkurt: Şu zarıflığe bakar mısınız..

Süleyman Reyhan: Buyurun yukarıya devam edelim.

Süleyman Reyhan: Burası balkonlu hayat.

Beyza Nur Bozkurt: Çok güzel...

Süleyman Reyhan: manzarasına bakabilirsiniz Burası cumba değil mi

Süleyman Reyhan: Evet konsol burası işte, burası çay bahçemiz boydan boya çay bahçesi evin dış cephe çalışması çok güzel etrafında çiçekler falan var onların da fotoğrafını alırsınız.

Beyza Nur Bozkurt: Evet evet.

Süleyman Reyhan: Bahçelerin kenarlarına bakın.

Beyza Nur Bozkurt: Onlar eski korunduğu gibi mi? O renkler falan?

Süleyman Reyhan: Evet evet, hepsi korunmuş şekilde yani orijinal renkleri orijinal çiçekleri çiçek bak şuradaki de çok belirgin bakın pencerenin üzerinde işleme var çiçek işlemesi onun için çok daha güzel.

Beyza Nur Bozkurt: O çıkan kütle tuvalet mi?

Süleyman Reyhan: Evet evet.

Beyza Nur Bozkurt: Oradan şey, dağıtım aşağıdan yapılıyor, üst kata hizmet eden tuvalet.

Hayreddin H. Bozkurt: Buralar aynı zamanda depolamak için de kullanılıyor muydu?

Süleyman Reyhan: Evet her şeyi tabii çok insan yaşayınca her yere bir yere sığdırmanız gerekiyor.

Süleyman Reyhan: Burası gelinlerin odası.

Beyza Nur Bozkurt: En uzak olan yer alt katta büyükler yatıyor işte dede, büyük hala.. Burası amcamın odası, bir amcanın odası.

Ayşe Bozkurt: Bak beşik.

Beyza Nur Bozkurt: Çok güzel.

Süleyman Reyhan: Burada da tarif ettiğim şey var, şu dağdaki ev bir buçuk kilometre yukarıda yani şu anda bizim bulunduğumuz yer bir dağın göbeği. Bu ise tepesi, bu yayladaki evimiz şu.

Beyza Nur Bozkurt: Bu kaç kilometre oluyor?

Süleyman Reyhan: Bu yaklaşık 1300-1400 olan yer orası.

Beyza Nur Bozkurt: Bu 1500 dediniz.

Süleyman Reyhan: Yok orası 900 artık o civarda.

Beyza Nur Bozkurt: Tamam.

Süleyman Reyhan: Bu banyosu şöminesi ocağı o da orada dolabı bu da işte rahmetli amcalarım. Bu odanın sahibi Yunus Amcam karşıdaki odanın sahibi Kazım Amcam. O belgeler dedelere ait askerlikten kalma belgeler, dedemiz aynı zamanda İstiklal Gazisi yani onun da İstiklal madalyası falan var hala koruyoruz ama burada bırakamıyoruz.

Beyza Nur Bozkurt: Çalınır bir şey olur..

Ayşe Bozkurt: Fatiha beklediler bizden biz de gönderelim.

Süleyman Reyhan: Bakın orada ipten yapılma iskemleler var kıldan yapılanı gördük. Bu da ipten yapılan bu gelinimiz aşağıdaki evden gelmişti aynı zamanda akrabamız.

Beyza Nur Bozkurt: Evden mi?

Süleyman Reyhan: Evet o da Reyhan'ların evi bu da Reyhan'dan evi ilk başta zaten ikisi de birlikte başlıyor belli bir yere geliyor su basman bitiyor o sırada birbirleriyle kavga ediyorlar Dedem diyor ki sana öyle bir Konak yapacağım ki neredeyse senin başına yapacağım diye buraya gelip diyor tuvalet aşağıda.

Beyza Nur Bozkurt: O zaman zor olmuştur Ama şu anda dinleyince.

Süleyman Reyhan: Evet işte öyle bir hikayesi var fakat İyi ki öyle olmuş yani çok güzel bir eser çıktı. Onu da yaptıran amcam vazgeçecekmiş yapmaktan, gelinimiz özellikle istemiş yapılmasını dedemize yaptırmış çok güzel bir eser, onun içi bizimkinden çok daha süslü çok daha güzel çünkü onun projesi başlangıçta herkesin gücü ile yapılacak bir şey iken birdenbire büyük bir gücün ayrılması onları projeden vazgeçirmemiş ama aynı zamanda bu evin bu odanın şeyi Demokrat Parti'nin bir Neferiydi Ahmet Amca...İşte bunlar o dönemde kullanılan şeyler yani kadınlarımızın kullandığı elbiseler.

Beyza Nur Bozkurt: O zaman da buralarda asılıyormuş değil mi?

Süleyman Reyhan: Evet evet.

Beyza Nur Bozkurt: Yani başka kıyafet koyma yeri yok.

Süleyman Reyhan: Yok yok.

Hayreddin: Şuda orijinal mi?

Süleyman Reyhan: Evet onlar orijinal.

Beyza Nur Bozkurt: O zaman yani kıyafetler odalarda hep böyle ortada asılıyordu.

Ayşe Bozkurt: Zaten çok çok elbise yok ki şimdi ki gibi gardıropların alamayacağı kadar.

Beyza Nur Bozkurt: İşte insan ev böyle olunca çok kıyafeti olur gibi düşünüyor.

Süleyman Reyhan: Bu yengemin geldiği yatağı karı koca beraber yatmışlar burada (gülüşmeler) ne kadar mazbut...

Ayşe Bozkurt: Düşününce işte yani bu dağlarda gezen insanların zaten kilolu olma ihtimali yok.

Süleyman Reyhan: Yok mümkün değil o kadar çok Efor sarf ediyorlar ki.

Beyza Nur Bozkurt: Evet.

Süleyman Reyhan: Burası Kazım Amcamın odası, bu daha dedelerimizden bir tanesini odası bunda da yatak orijinal komidini orijinal Rusya'dan gelen semaverler var onları işte hırsız akşam olsun diye evinde saklıyorum.

Ayşe Bozkurt: Burada da işte yine banyosu var.

Süleyman Reyhan: Evet banyosu burada yine simetrik.

Süleyman Reyhan: Bunu görmediniz herhalde, bu çocukların büyüdüğü beşik işte bunu şuradan çocuğu sarıyorsunuz, bağlıyorsunuz, düşme şansı olmuyor.

Ayşe Bozkurt: Şey vardı aslında bizim oralarda burada bir delik vardı çocuklar için alta lazımlık gibi bir şey koyarlar..

Beyza Nur Bozkurt: Burada yer yatağı kültürü var mıydı? Yerde yatma kültürü, döşek serip...

Süleyman Reyhan: İşte döşek serip yatılan yer sedir, öbürleri hep geçiş yeri.

Beyza Nur Bozkurt: Mesela buralarda falan yatılır mıydı? Yoksa hep odalarda mı?

Süleyman Reyhan: Yok hep odalarda yatılırdı zaten yan yana yatsa 2 kişi orada yatıyor 2 kişi burada.

Süleyman Reyhan: Buralar ara odalar bunlar şöminesi ve şey olmayan düz Odalar Bu da işte eskiden kalma sandık döşeklerimiz yeni nesil yataklarımız İhtiyaç olursa diye burada da işte soba kurulacak bacası falan var burada da yatakta edebilecek şekilde işte Kestanenin bulaşmamış hali bu 130 yıllık bir bina.

Beyza Nur Bozkurt: evet onu soracaktım 130 olunca ne oluyor 1900ler.. 1800ler..

Süleyman Reyhan: Evet ihtilalden önce Rusya'nın çarlık döneminden bolşevik dönemine geçiş devrime geçiş dönemi zaten Kurtuluş Savaşı sırasında ruslar çekiliyorlar karşı ama yeni gelenler size dost olarak bir sürü yardımda bulunuyorlar yani emperyalizme karşı işçi sınıfı savaş verdiğinden dolayı Çarlık Rusyası zaten emperyalist ama yeni gelen işçi devrimi Türkiye'ye çok yardım ediyor ve aynı zamanda Doğu kısmını Türkiye Böylece kurtarmış oluyor.



Ayşe Bozkurt: Tabii Sıcak sulara inmek için ... Türkiye ile iyi geçirmeye çalışıyorlar diyorsunuz.

Süleyman Reyhan: Yok yani emperyalistlerin öyle bir derdi olmazda, yok onlar her türlü geçiyorlar. (gülüşmeler) ama diğer düşüncelerin hareketini kabiliyetini kısıtlamaya çalışıyorlar, çünkü sömürü onlar ne kadar geniş topraklara sahip olsalar o kadar çok para kazanıyorlar yani İngiltere'nin nesi var ki bugün yani İngiltere ne kazanıyor ki o kadar zengin... İşte Güney Afrika'nın elmaslarını sömürüyor, işte üzerinde Güneş batmayan ülke, işte kılıf değiştirdiler sömürü devam ediyorlar şirketler aracılığıyla yapıyorlar bu sefer..

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3

Süleyman Reyhan: Burası annemin odası..

Ayşe Bozkurt: Anneler artık geriye geriye çekiliyor. (gülüşmeler)

Süleyman Reyhan: Evet.

Ayşe Bozkurt: Beyza bak burada orijinal şifonyer var.

Beyza Nur Bozkurt: Burası anne odası...

Süleyman Reyhan: Benim annemin odası.

Beyza Nur Bozkurt: Ama şey annenin babanın odası değil mi?

Süleyman Reyhan: Ya gelin odası işte.

Ayşe Bozkurt: Beşik burada da var.

Beyza Nur Bozkurt: Evet çok güzel elbise dolabı var.

Hayreddin H. Bozkurt: Bu sandık mı?

Süleyman Reyhan: Bu kasa, bunun içerisinde önemli evraklarımız vardı hala aynı şekilde koruyoruz işte tapular dedemin muhtarlık döneminde belli bir süre muhtarlık yapmış o da o dönemden kalan şeyler burada yine dolap burasıda banyo.

Beyza Nur Bozkurt: Hep bunları merak ederdim.

Ayşe Bozkurt: Bizim o taraflarda da böyle olur bu kadar büyük değil ama.

Süleyman Reyhan: Su dökmek için.

Beyza Nur Bozkurt: Su o zaman getiriliyor.

Süleyman Reyhan: Evet.

Ayşe Bozkurt: Güğüm var ya güğümle geliyor.

Beyza Nur Bozkurt: Şurada güğüm anne.

Ayşe Bozkurt: Ha o güğümü koymak için yani şurada ısıtır belki oraya alır.

Süleyman Reyhan: Burada da işlemler bakın, eller, çiçekler, kuşlar hep şeyle ilgili işte birlik ve beraberliği gösteren simgeler.

Beyza Nur Bozkurt: Kıyafetler burada mıydı? Burada da bulunuyor muydu?

Süleyman Reyhan: Olabilir tabii.

Ayşe Bozkurt: Artık nasıl değerlendiriyorlarsa... her gelinin bir yoğurt yiyişi vardır.

Beyza Nur Bozkurt: Bunlar şey mi nemden korumak için mi böyle.

Süleyman Reyhan: Evet açık bırakıyoruz ki hava alsın yoksa küfleniyor.

Ayşe Bozkurt: O sıralar o zamandan kalan bu değil değil mi?

Süleyman Reyhan: O zamandan.

Ayşe Bozkurt: O zaman çok güzelmiş.

Süleyman Reyhan: Hidrolik sıva deniyor buna.

Ayşe Bozkurt: Şu açılar çok güzel.

Beyza Nur Bozkurt: Bu elbise ne kadar güzelmiş böyle.

Ayşe Bozkurt: Şimdi de aynı kültürü işe yaparaktan yine de var yani

Beyza Nur Bozkurt: Babaannemin kıyafetlerine benziyor.

Süleyman Reyhan: Bunlar işte masamız tek parçadan yapılıp da çatlayan masamız Bunlar küpler güğümler bu tuz kabı tuzu bunların içerisinde koyarlar.

Ayşe Bozkurt: Hayvanlara da tuz veriliyor aynı zamanda.

Süleyman Reyhan: Mısır unuyla tuz veriliyor, onların pastası gibi bir şey.

Bu çocukların çalışması için kara tahta derslerini burada çalışıyorlar bizim amca çocukları falan burada çalışmışlardı.

Beyza Nur Bozkurt: Böyle yazıyorlar, siliyorlar değil mi?

Süleyman Reyhan: Burası arıcılıkla ilgili ve hayvancılıkla ilgili bunlar naldöven diyorlar işte öküzlere takıyorlar iki tane öküze.

Ayşe Bozkurt: Sabanı sürmek için.

Süleyman Reyhan: Evet evet sabanı sürmek için bunlar balı ağaçtan indirebilmek için tulumlar.

Ayşe Bozkurt: Deri galiba.

Süleyman Reyhan: Evet tulumlar şey işte hayvanın postu bu katırımızın semeri bu karakovan denen şey

Ayşe Bozkurt: Şu değil mi?

Süleyman Reyhan: Evet.

Ayşe Bozkurt: Karşıdan bize küçükmüş gibi gözüküyor ama ne kadar büyük.

Süleyman Reyhan: Evet bunlar küçük olanları, çok daha büyükleri var, kocaman şeyler bunlar. Bunlar bal kapları..

Ayşe Bozkurt: Süzülen kaplar bunlar... Süzülüyor değil mi ballar?

Süleyman Reyhan: Şu bal sepeti, kümeçli olarak yani balmumu ile birlikte Bunun içerisinde atıyorsunuz bir tane şeyi var böyle...

Ayşe Bozkurt: tokmak gibi mi?

Süleyman Reyhan: Evet tokmak gibi bir şey var Onunla belli zaman aralıklarıyla bir şey yapıyorsunuz bu şeylerin arasından süzülüyor kazanın içerisine o kazandanda alınıyor korumak için de ahşap içerisine alınıyor kesinlikle metal bir şey dokun durmuyorlar onun yerine her şeyi ahşap bunun o zaman da bozulmuyor.

Süleyman Reyhan: Burası misafir odası bölümü.

Hayreddin H. Bozkurt: Büyük misafir odası sanırım.

Süleyman Reyhan: Evet büyük misafir odası .

Ayşe Bozkurt: Başoda değil mi?

Süleyman Reyhan: Evet... Burada o dolaplar bu dolap çalışıyor buradan koyuyorsunuz arka taraftan alıyorsunuz.

Beyza Nur Bozkurt: Ne kadar inceymiş.

Süleyman Reyhan: Bu iki taraflı kilit.. ?

Süleyman Reyhan: Buradan giriş kapısı var.

Beyza Nur Bozkurt: İki tane var iki kapı.

Süleyman Reyhan: Biraz önceki merdivenden aşağı indik biz, yürüyerek oradan böyle geldiğin zaman buraya giriyorsunuz. Burada da tuvalet var, yani buradaki insan çıkıyor, buradaki tuvaleti kullanıyor. Tamamiyle ailenin izole edilmiş şeyi, bunlar da benim kullandığım hidrolik kireçler, eski tip sıvayı yapabilmek için şu anda üretilen malzemeler şimdi hidrolik kireç kullanıyorum yani burada özgür olarak şey yapıyorum.

Hayreddin H. Bozkurt: Tabii eskiden merdiven var değil mi burada?

Süleyman Reyhan: Yok burada köprü vardı..

Hayreddin H. Bozkurt: Peki tuvalet?

Süleyman Reyhan: Tuvalet şurada, orada tuvalet vardı, buradan çıkıp tuvalete gidip geliyordu, oradan gelip eve giriyorlar misafirler, buradan da tuvaletin diğer tarafla herhangi bir şeyi olmuyor yani bağlantısı olmuyor.

Süleyman Reyhan: Bu tabii ahşaptı ama biz betona çevirdik tekrar ahşaba çevireceğiz, buradan aşağı merdiven konacak, bunlar özgün kiremitlerimiz işte.

Ayşe Bozkurt: Özel bir soru olacak ama buranın restorasyonu ne kadar sürer?

Süleyman Reyhan: Altı ay da yaparız biz yani biz şu anki tecrübemizle o sürede yaparız diye düşünüyorum, burada zaten çok fazla yapacak bir şey yok çatı yapılacak alt kata balkon yapılacak, o balkon yıkılmış onun yerine projesinde balkonu yerine koyduk.

Süleyman Reyhan: burası çok eski bir harita çok eskiden kalma bir harita ve aynası.

Ayşe Bozkurt: Orijinal aynalar.

Süleyman Reyhan: Bu aydınlatmayı içeri alabilmek için hem içeriden hem dışarıdan görülebilecek şekilde, bu şekilde duruyor aynı zamanda, burası da aydınlanmış oluyor o zaman tabii düşünün elektrik yok.

Beyza Nur Bozkurt: Evet.

Ayşe Bozkurt: Bir de şey olduğunu düşünün kışın Dağ'ın Yamacı ve erkenden akşam oluyor.

Beyza Nur Bozkurt: Evet, kapkaranlık...

Süleyman Reyhan: Burası büyük misafir odası, burada yine dediğim gibi döşekler var eşyaları kurulabilecek yerler var döşekler aşağı indiriliyor yastıklar yorganların alıyorlar ve burada saklıyorlar burada da yine aynı şekilde dolap var.

Ayşe Bozkurt: Kaç tane oda saydınız böyle?

Süleyman Reyhan: 11 Tane burası da banyosu işte, bu döşekler yatmak için kullanılıyor, çok fazla misafir geldiğinde bu odayı kullanıyoruz.

Süleyman Reyhan: Bunun bir özgünlüğü yok, oradan alınan döşekler vesaire çok fazla kaldığı zaman işte buradan bu da işte tarihi eser de kullanılması gereken malzeme sıvanın çimentosu yani hidrolik kireç diyorlar buna, doğal hidrolik kireç bu nefes alabilen bir şey yani çimentolu şeyler nefes almazlar ama bu içinden havayı geçirir özelliği o şükür özellikle onu istiyorlar çünkü binanın nefes almasını istiyorlar. Ben mümkün olduğu kadar kullanmaya çalışıyorum ve kullandırmaya çalışıyorum zaten bu bölgede benim denetimim altındakilerde ben her zaman kullanıyorum zaten elimde de malzeme var yani malzeme varken kullanmamazlıkta edilmez... Onuda yine aydınlatma için bir pencere bırakılmış.

Beyza Nur Bozkurt: Burada yine gusülhane yok.

Süleyman Reyhan: Burada şömine var ama.

Beyza Nur Bozkurt: Gusülhane yok?..

Süleyman Reyhan: Ama gerek kalmıyor çünkü orada kullanılabilir.

Beyza Nur Bozkurt: Evet.

Süleyman Reyhan: Bu olayla bağlantılı zaten harici bir şey değil.

Beyza Nur Bozkurt: Gerçekten zengin bir evmiş burası.

Süleyman Reyhan: Orada kazanılan paralarla burayı yapmışlar yani.

Beyza Nur Bozkurt: Peki bunların içleri bir amaca hizmet ediyor mu?

Süleyman Reyhan: Şimdi şöyle, gizli şeyleri koymak için birkaç tanesini sondaj yaptık içlerinde çok eski tabancalar çok eski tüfekler işte çalındı onlar da gösteremiyorum şimdi.

Beyza Nur Bozkurt: Yaa...

Süleyman Reyhan: Dedemin savaşta kullandığı tüfeği onlar falan gitti işte...

Hayreddin H. Bozkurt: Şeydi değil mi 15-20 kişi yaşıyordu burada zamanında.

Süleyman Reyhan: 20 kişi buluyor yani tabii gelip giden misafirler bilmiyoruz kaç kişi geliyorlar ne yapıyorlar.

Ayşe Bozkurt: Evet ağzımız açık kalacak kadar var.

Süleyman Reyhan: Estağfirullah. (gülüşmeler)

Ayşe Bozkurt: Halılar var galiba Beyza Nur Bozkurt: yerleri söylüyormuş

Süleyman Reyhan: O zamanlar kilim varmış halı yok halı daha sonraki yıllarda.

Beyza Nur Bozkurt: Burada da dolap var yine...

Süleyman Reyhan: İşte o dolap Onun eşi karşıtı.

Beyza Nur Bozkurt: Ben, bunun ismini unuttum bunun özel bir terimi vardı olursun artık nota dersin

Süleyman Reyhan: Burada da el yıkama yerleri var

Beyza Nur Bozkurt: Evet anne gördün mü

Ayşe Bozkurt: Evet aşağıda da görmüştük ya aynı

Süleyman Reyhan: Abdest alma da burada da tabii abdesti alıyorlar da biz işte bozulduğu için onarmışız ama bunları tabii restore ettiğimizde hepsini tekrar düzenli hale getireceğiz yani hiç olmazsa bu taşı söküp, özgün bir şey koyacağız buraya yani dedelerimizin yapmış oldukları ulaşmaya çalışacağız zaten restorasyon yapmanın amacı da o.

Beyza Nur Bozkurt: Tabii.

Süleyman Reyhan: Onların fikirlerini bu zamana taşımak...Nereden bulaştırdı bana bu restorasyon işini...

Beyza Nur Bozkurt: Gerçekten ya.

Süleyman Reyhan: O zamana kadar hiç bilmiyorduk Allah'a şüktür.

Hayreddin H. Bozkurt: Öyle mi?

Süleyman Reyhan: Tabii.

Ayşe Bozkurt: Sizin meslek neydi?

Süleyman Reyhan: Ben İnşaat teknikeriyim.

Beyza Nur Bozkurt: Kızınız kaç yaşında?

Süleyman Reyhan: Otuz üç yaşında.

Hayreddin H. Bozkurt: O işe girdi ve siz de onunla beraber başladınız?

Süleyman Reyhan: Ben yeni yapı elemancısıydım. Tünel kalıptan binalar yani 600-700 konut falan üreten o teknolojiyen içerisinden gelmeyim, işte ne bileyim 105 metre açıklıktaki köprü kirişleri yapılması falan filan teknolojik önemli projelerde görev aldım. En son İşte bu restorasyonla ilgileneceğim deyince, zaten restorasyoncu olmasının sebebi de bu konaklara birilerinin el uzatması lazım dedi, burada ihtiyaç var dedi ve ben kendimi buraya adıyorum dedi ve hiç kimsenin olmadığı zaman geldi burada 20 gün kaldı, hiç kimse yokken tek başına 20 gün kalıp bütün ölçümleri yaptı, onların izleri bunlar işte bakın işte 1 metre çizgisi bu.

Beyza Nur Bozkurt: Evet evet.

Süleyman Reyhan: bu kotlardan kesit alıyor ölçüleri hep buradan alıyor ki bir yanlışlık olmasın diye.

Beyza Nur Bozkurt: bu 1,5 ... Genelde hep oradan alınıyor.

Süleyman Reyhan: Onun üzerine işte yapım tekniklerini de öğrettiler bana işte hidrolik kireci ben daha yeni tanıdım yani ondan önce bizim hayatımız çimento ile geçmişti.

Ayşe Bozkurt: Kireç kireçtir bizim için yani değil mi?

Süleyman Reyhan: Evet ama işte bu özel bir şeymiş aynı zamanda çimento vazifesi görüyor çok iyi birleştirici yani.

Ayşe Bozkurt: her fabrikada çıkıyor mu bu yoksa özel bir fabrikada mı?

Süleyman Reyhan: Hayır hayır, özel fabrikada çıkıyor İstanbul'da öğretiyorlar Biz İstanbul'dan getiriyoruz normal Çimentonun 8 katı pahalı 10 lira ise 80 liraya alıyoruz bir çuvalını.

Beyza Nur Bozkurt: Süleyman Bey, evde genelde nerede toparlanılıyordu böyle toplandığında?

Süleyman Reyhan: İşte hayatta.

Beyza Nur Bozkurt: Burası o kadar..?

Süleyman Reyhan: Burası gelinlerin bulunduğu çocukları eğlendirmek vesaire çünkü biliyorsunuz O zamanlar büyüklerin yanında çocuklara Sevgi göstermek falan... -----?

Beyza Nur Bozkurt: Önceden bunlar da burada mıydı bu aletler?

Süleyman Reyhan: Hayır bu oda bal odasıydı yani balımızı burada ürettirdik.

Şeyden biraz da izole edilmesi gerekiyor yazın çok fazla oluyor çünkü bütün arılar geliyor çalışıyorlar hep binlerce arı.

Beyza Nur Bozkurt: Evet.

Süleyman Reyhan: Yani çok uykumuzdan arı sokarak uyanmışız...

Hayreddin H. Bozkurt: Hadi ya.

Süleyman Reyhan: Bakarsın gelirsın bir tanesi yatağında yastığının üzerinde sonra başına bir çevirirsin... dan... Bir de alerji varmış direkt hastaneye götürülüyor.

Ayşe Bozkurt: Şifa olan da var alerji olan da var işte kimisine şifadır arının sokması.

Süleyman Reyhan: Eskiden iyiydi bir şey olmuyordu da şişiyordu sadece.

Ayşe Bozkurt: Değişiyormuş insanda.

Süleyman Reyhan: İşte yaşlandıkça direnç düşüyor alerjik sorunlar ortaya çıkıyor.

Süleyman Reyhan: Üstte de bir de çatı arası var yaşamla ilgili bir şey yok fakat yüksekliği fazla içerisine 5 6 7 8 oda koyabilirsiniz yani.

Beyza Nur Bozkurt: Orası ambar olarak mı kullanılıyor yoksa boş mu?

Süleyman Reyhan: Boş da hani turizm amaçlı bir şey yaparsanız, belli bir grubu taşıyabilmek için hatta kızım diyordu ki ben diyordu baba buraya yanlardan pencere gibi gösterip de içerisinde çadır yatakları serip insanları orada yatırabilirim dedi yani öyle bir konsepte yapılabilir dedi. Zaten projesini turizm amaçlı ileride kullanılabilecek şekilde onaylattık yani hepsi yapılarak sunuldu yani şu anda bu binayı restore ettiğimiz zaman veya etmediğimiz zaman bu şekilde bile şu anda turizme kazandırabilecek pozisyondayız ama biraz daha ilerki zamanlarda işte Ayder yapıldığı sırada veyahutta havalimanı yapıldığında çok daha



abuk buraya ulařıldığında onları karřılamak zere ihtiya binaen bir řey yapmak gerekirse, byle bir dřncemiz de var. Hi olmazsa binanın saėlıklı olarak yařayabilmesi iin byle bir řeye ihtiya var kendisini koruyabilmesi iin de lazım para kazanması gerekiyor ki kendisine bakabilirsın.

Ayře Bozkurt: Evet haklısınız.

Sleyman Reyhan: Karřıda annemin evi.

Beyza Nur Bozkurt: Neresi?

Sleyman Reyhan: řu beyaz var ya yukarıda.

Ayře Bozkurt: Oradan mı gelin gelmiř?

Hayreddin H. Bozkurt: Hangisi? Neresi?

Beyza Nur Bozkurt: řu iki tane ktle var onun stndeki bir tane olan.

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#### 4

Hayreddin H. Bozkurt: : řu altındaki otel olan yer deėil mi? yle demiřtiniz.

Sleyman Reyhan: Yok. Otel karřıda o yapı tuėla cepheli rengi aık olan byk olan. Bu iřte bu da bizim serender dediėimiz yapıda bu bu eve ait alttaki.

Hayreddin H. Bozkurt: Altı tař.

Beyza Nur Bozkurt: Ama bu bayaėı bykmř.

Ayře Bozkurt: řu n tarafta řurası otluk.

Beyza Nur Bozkurt: Bu kaa ka? 4 tane ayak var..

Sleyman Reyhan: Evet evet.

Beyza Nur Bozkurt: řimdiye kadar grdklerimden ok daha byk de o yzden..

Sleyman Reyhan: řimdi onun alt kısmında da yařanabilecek bir mekan oluřturmuřlar yapılması sırasında iřiler orada kalmıř.

Beyza Nur Bozkurt: İeride kalmamıř iřiler...

Sleyman Reyhan: Yani belli bir zamana kadar onu kullanmıřlar, onun ierisinde de yařanacak řey var ama st katı yani atı arasındaki katı erzakların konulabileceėi hayvanların ıkamaması iin tasarlanmıř bir řey.

Beyza Nur Bozkurt: řey galiba halkalar var ayaklarında.

Sleyman Reyhan: Evet.

Ayře Bozkurt: řey galiba byklė ile doėru orantılı, burası byk olunca haliyle orası da byk olacak yani kk evlerin kk olacak .

Beyza Nur Bozkurt: Evet evet.

Sleyman Reyhan: İřte burada da komřu evler orada da yine bir Reyhan Ailesi, Melek Ailesi- bir Reyhan ailesi ili Melek ailesi bir Reyhan ailesi biz de Reyhan Ailesi Melek Ailesi Burası Reyhan ve Melek aileleri

üst tarafta melek ve Reyhan aileleri aşağıda Ofllu Ailesi yani büyük aileler olarak birkaç tane daha büyük aile var.

Beyza Nur Bozkurt: E Bütün köy sizin o zaman?

Süleyman Reyhan: Öyle çünkü yerleşimi yani... burada üremişler... Hatta daha da eskisi biz aşağı ki vice diyoruz yani aşağı ki Çamlıca dediğimiz bir mahalle daha var oradan çıkmayız asıl büyüklerimizin mezarı orada, aradaki o dedenin mezarı olmadığı için o ya burada ya orada olacaktı, büyük bir ihtimalle burada olacaktı, çünkü bu evi yaptıran o ama kendisini bulamadığımız için mezarı yok yani oradan buraya geçiş öyle dedemin babasının mezarı aşağıda, buradan yaklaşık 2 kilometre falan aşağıda başka bir yoldan çıkılıyor.

Beyza Nur Bozkurt: Mezarlar evin yanında olmuyor değil mi burada?

Süleyman Reyhan: Mezarlar evin yanında çoğunlukla hatta hemen evin yanına gömülenler bile var.

Ayşe Bozkurt: Evet bazı yerlerde gördük.

Süleyman Reyhan: Evin arka uygun olan bir yerine gömüyorlar yani ne kadar doğru bilmiyorum ama hepsini bir yere toplamak da fayda var.

Ayşe Bozkurt: Ama şey yok yani, mezarlığı ayrılacak bir yer yok.

Süleyman Reyhan: İşte planlama lazım şimdi bir yol geçireceksiniz yani öyle bir şey oluyor ki bir mezar yüzünden bir sürü projeyi değiştirmek zorunda kalıyorsunuz. İşte gidiyorsunuz başka bir mezarlıkla karşılaşıyorsunuz bir proje o şekilde oturtabilmek burada çok zor zaten zorlayıcı bir yapısı var.

Ayşe Bozkurt: Peki onlar o mezarları gömerken izin alıp da mı gömüyorlar?

Süleyman Reyhan: Yok hayır bizim kendi aile mezarlığımız var, buradan yaklaşık 50-60 metre bir bahçe bizim mezarlık yapmışız, bütün büyüklerimiz ve gömülecek olanların hepsi oraya gömülüyor, çoğunun zaten isteği var ki ben öldüğüm zaman mutlaka buraya gömün diyenler var.

Ayşe Bozkurt: Bizim orada buna cizeme derler nedendir bilmiyorum.

Süleyman Reyhan: Cizeme hımm..

Ayşe Bozkurt: çok muazzam bir yapıymış Burası

Beyza Nur Bozkurt: İnşallah dediğiniz şey olabilir

Süleyman Reyhan: Elimizden geleni yapacağız işte devlet yardım vermedi bu sene başvurumuz vardı 10 tane başvuru vardı 7'sine verdiler. Bizimkine vermediler bizimkine vermelerinin en büyük sebebi de korunmuş olması.

Ayşe Bozkurt: Korunmuş işte bir an önce işlevselliği geçebilir, tabii bakış açısını bilemiyorum ama..

Süleyman Reyhan: Yok o alanda öyle düşünmüyorlar ne kadar Yıkık olursa onları kurtaralım ki bunlar zaten ayakta duruyorlar. Hatta geçen sene kültür Bakanı Müsteşarı buradaydı Çamlıhemşin'deydi ona rica ettim yardımcı olun da çatısını özgün hale getirelim şu an çatı saç onları değiştireyim.. Balkonunu yapayım, 80 100 bin liralık ödenek çıkartırsanız 40 50'de biz veririz güzel bir şeyler ortaya çıkartırız diye düşünüyorduk ama olmadı kismet..

Ayşe Bozkurt: Biz de sizi işinizden alıkoyduk ama.

Süleyman Reyhan: Yok yok benim şuan için bir işim yoktu mutlu olduk böyle bir şeyden dolayı.

Ayşe Bozkurt: Allah razı olsun.

Süleyman Reyhan: Allah sizden de razı olsun.



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Kamitakeda Village 3D Google Earth Aerial Photo

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Kamitakeda Village Topographic Map

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