

# HEMŞHİN FOLK ARCHITECTURE

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(Ak bucak, Ortayol and Uğrak Villages of Pazar District in Rize)

## INTRODUCTION

Folk architecture is a concrete living environment that people create for themselves. We can also define it as an architecture that has occurred in an anonymous design process which has become traditional under some general factors.

Buildings having official and monumental character are evaluated apart from folk architecture. However, in Turkey buildings like fountains, bridges, mills, coffee shops, village rooms etc are considered within folk architecture.

While examining folk architecture, we should first of all study natural and social environment and then materials and techniques.

Followings are the subjects that will be studied within folk architecture.

- Social structure
- Way of living
- Values
- Family and kinship relations
- Neighborly relations.
- Effects of tradition, custom and beliefs on social structure

In buildings, except those having monumental character, typical materials of the region are used. That's why it's possible to find similar architectural samples in regions having similar geographical conditions. Works of folk architecture are built not by special architects but by owners of the buildings or local masters.

Folk architecture survives in the same way for years unless social and cultural structure changes, so it has an "anonymous" characteristic. That's why folk architecture is also called "anonymous" architecture.

Hemşin Folk Architecture is being approached in the perspective that has been defined above. So Hemşin folk architecture offers a rich and thus interesting appearance with houses and assistant buildings around houses.

Rapid changes in social and economic structure bring rapid cultural changes together. Despite this, samples from Hemşin Folk Architecture are still being encountered even today.

This study is condensed on western Hemşin villages [Ak bucak (Ulermanat) Uğrak (Cingit), and Ortayol (Meleskur)] in Pazar district of Rize Province. However, it carries such a quality that can provide a source for the characteristics of folk architecture of eastern Hemşin people living in Artvin and Hopa regions.

If we take into consideration that economic life determines cultural structure, we can easily observe that it also affects folk architecture. It's seen that Hemşin people, who earn their lives by animal husbandry, agriculture and by living abroad, form their buildings in a way that makes daily life easier.

Places where Hemşin people live are mountainous villages far from the coast. As residence place is mountainous and the land is hilly, villages are so wide apart. Villagers who live in different quarters

within the village spend sometimes an hour to go from one house to another. Travel is made through mountain roads. The most characteristic feature of these mountain roads is stone ladders which are used while climbing steep ascents. Hemşin people say the followings about these ladders: “Before us, there had lived Armenians, these stone ladders are inherited from them”.

In Hemşin villages, there aren't streets among wards. There is only an automobile road for solving problems like shopping, health etc.

## **STUDY OF HEMŞİN FOLK ARCHITECTURE IN A FUNCTIONAL ASPECT RESIDENCE**

In Hemşin folk architecture, determination of the place of residence is especially very important. In this selection natural disasters like erosion which is often seen in the region, storm, rain (overflowing rivers), and snow are taken into consideration. In addition it is also important if it is on the south front or not and if it's near water and the travel is easy or not. Elders of the family are those who decide upon the place of the residence.

After the determination of residence place, elders of the family (men) and the village build the main posts of the buildings. A sheep is cut on the day when the foundation is laid and its blood is poured into it. Bones of the sheep that is eaten together with masters are put together and buried like a dead. Hemşin people say “An oven (ocaklık) of someone has been built somewhere” for the process of laying a foundation. This saying shows us how much oven is holy for Hemşin people as it is in most regions of Anatolia.

The ground floor of houses which generally have three floors is used as a stable. Hemşin people who used to earn their lives by animal husbandry give great importance for their animals. They say “Our animals come before our family members. Animals don't have a tongue to tell their matters. Is a human being so? We can't earn our lives if we don't care about them. This part of residence where animals take shelter is called “ahır kapı”.

Stable which is completely stone is at the back of the house. Getting through the stable from inside the house is provided by a stone ladder at the back entrance of the house down to the stable.

The second floor of the house is the place where people live. Entrance to the second floor is provided through back and front entrances. The entrance which is generally on the south is used to welcome the guests and to get in and out of the house. There is also a ladder to the third floor here. Woodshed where wood which will be used by household during winter is stored, also takes place in the front entrance. The most characteristic feature of the front entrance is deer, ram and ox horns placed on the top of the door. This application which in the beginning is made in order to protect the house against supernatural forces has come up today gaining the aim of decorating the house in the course of time. In addition deer horns hunted by household are hung on the top of the doors.

In Hemşin culture these horns are used as a symbol of power. These horns can also be seen on the top of the stable doors.

Getting into the stable and toilette is made through the back entrance of the house. Toilette which is placed outside the house is called “kenef” in the region. It is near the stable is made of wood. The cleaning of the toilette is made in each use by closing it with fern which is a mostly grown plant in the region.

Fountain is placed at the back entrance of the house. Water is brought into house through a hose. In houses where there is no tap, water runs continuously day and night.

The place where clothes and dishes are washed and animal feed called “hus” is prepared is the empty space at the back entrance of the house. Back entrance is used more than the front entrance.

The part of the residence where people get in through the front and back entrances is called “house”. The place where people spend most of their time is this part of the residence. Meals are eaten in this part. A person of the region said the followings about the subject:

“We do all our work in the house, we cook and eat our meals here. We sit together with our family members. We prepare our katık (butter, cheese, skim-milk cheese, yogurt and cream) here. We do everything here as our oven is also here. In the past we used to enlighten by burning wood in the oven. There used to be chain in the oven, we used to attach the hook of the chain to the “cugala” or “kukma” and heat water by the wood fire and cook our meal. Today there is plita instead of chained ovens.

While examining Hemşin folk architecture it’s seen that there is no place booked for a bath. A person in the region says” We used to have bath (Çimmek) in the stable under the eases, around oven in the house”. There are pots and pans etc. cutting tools like orak, nacak, kapri, dinning table (about 40 – 50 cm height) and kulis used for sitting.

Food that will be used in a short time is put into cloth bags, and hung on the ceiling in order to be protected against mice, insects and ants.

The place where guests are welcomed inside the house is called “hayat”. The word “hayat” has change into “heyet” in the language used by the people of the region. Hayat is entered through a door on the house part of the residence. Forefront of “hayat” is completely window, and there is “kervet” which is made from wood in front of the window. Sitting on Kervet which is considered to be the most important part of the house is firstly the right of the elders of the family. Youngers of the family can sit on the kervet only when the elders are outside the house. Windows, which are open all day in order to protect the house against wet, are bolted. Keeping the windows open is provided through hooks called “kelebek” (butter fly).

Rooms are entered through the doors of hayat. Room is called “bulma” in Hemşin folk architecture. There are four, six, eight and even ten rooms lined up in both sides (right and left) depending on the largeness of the house. Dimensions of rooms are almost the same, rooms having significance are those which are placed in the beginning of hayat and these rooms belong to the elders.

In Hemşin culture there used to be large family type in the past, and mother, father, single daughters and sons, married sons and their wives and children used to live together. Rooms are shared by household according to their ages. The only place which belongs to a person in the residence is his room, and he has to share his room with his wife and children. No one can use the room of another without permission except his wife and children.

If number of the rooms is sufficient, the room which is nearest to the entrance door of hayat is used for keeping the food in and this room is called “katık bulması”.

There are no floor beds in Hemşin culture but there are kervet instead of bedsteads. Rooms are enlightened through bolted windows (like those of hayat) and windows are kept open all day until everybody sleeps.

There is penthouse “değen” on the third floor. The other name of “değen” is “onçkhon”. Penthouse is got through the wooden ladder which is in front of the house and there are rooms to be used when lots of guests come.

Usually in penthouse, grass and meadow to be consumed by animals and food like corn, flour, grain, haricot bean, kidney bean, onion, potatoes etc. to be consumed by household are stored in order to be used in winter when there is a lot of snow and communication with outside is impossible.

Roof is built inclined in order to let snow and rain water run. In the past roof used to be covered with “horduma” or tile, but today it’s covered with sheet iron.

## SERENDER

Hemşin folk architecture presents a rich appearance with the assistant buildings around the residence. Among these, the most important is serender which is next to the residence.

Serender means cool place. serender, which was built in the plain square in the front entrance of the old buildings is the most significant characteristic of Hemşin architecture.

The function of serender within the cultural structure is very important. Every kind of food (rice, wheat flour, sugar, potatoes, onion, etc., especially corn is stored in serender. People of the region who used to earn their lives through agriculture and animal husbandry in the past had to store their food for a long time because of difficulties encountered in travelling.

This necessity which requires a healthy storage has directed people towards taking some measures against wet, mice and other insects.

In order to prevent mice from climbing through serender troughs called “Liser” are put upside down at the top of the posts. Liser, which is made by carving the center of thick poplar trees, is the most evident characteristic of serender. In addition there are arches drawn on the posts with wooden work technique called “mur” in order to keep serender away from insects. Furthermore there are lots of aeration holes in serender against damp.

The part of serender which has 40 – 50 m<sup>2</sup> width and balconies in each four sides and built upon four or six posts is called “serenderin köşkü” (balcony of serender). This part which is protected from rain is usually used to dry fresh grass.

Inside of serender is in the shape of a room. Corn plants are hung there. Furthermore food to be used during a year like nuts, beans, potatoes, sugar etc. are also stored in this part of serender where household often go is built on a plain area near the residence in order to be reached easily. Residence and serender are side by side.

Getting into serender which has no direct entrance is provided through a portable Ladder. Ladder is put away after each use in order to prevent serender against mice and insects.

The lowest part of serender which is at the bottom among four posts is called “serenderin dibi” (the bottom of serender). Wood to be used in a short time is cut and stored in this part.

As it was in the past serender exists also today having the same kind of functions.

## KINAF

One of assistant buildings near the residence is “kınaf”. “Kın” means container “alof” means grass and thus “kınaf” means grass container. It has turned into “kenef” in local language. These are cottages built in gardens near the residence or in meadows far from the residence.

Spaces between planks in exterior front are fairly wide and provide an easy air current. With this method it's aimed to prevent the building which functions as a storage for grass and cornstalks against damp.

A person from the region says the followings about the subject:

“We usually build “kenefs” far from our residence in the mountains where we have lands. We store the grass of these lands there. In winter when we are in a bad condition we bring the feed of our animals from there. Sometimes we can build kenaf near the stable. We do this in order to bring the feed easily when there is a lot of snow in winter. Kenaf is our reserve grass warehouse which comes after “değeni”.

Although animal husbandry is applied less than before, kenafs still exist today having the same functions.

## **KALIF**

Another building existing near the residence like serender and kınaf is “kalif”.

The places where Hemşin people live are usually high, mountainous villages. Livelihood economy of the people of the region depends on animal husbandry and agriculture. They grow the food they will use during a year (corn, potatoes, beans etc) in the garden in which the residence exists. In this mountainous village there are lots of wild animals. This situation has led the people of the region taking some measures in order to protect their food.

Among these measures is “kalif” which is a very simple and primitive construction.

Kalif which means a place to stay in is a simple cottage where residence is watched during the night. A person says the followings about the subject:

“There used to be Kalif in each garden in the past. A member of the household used to keep guard and this person used to be called “kalifçi”. Young people used to accompany “kalifçi” We used to play tin plate and thus frighten wild animals. In kalif we used not only to chase wild animals but come together and have fun till the morning.”

As we can understand from these words today there is no kalifçi. The most important reason of this is that economy has turned into tea agriculture.

## **CONSTRUCTION TECHNIQUE IN FOLK ARCHITECTURE**

As it has been mentioned above, wood and stone are used for building residence. Stone is provided from river beds in the region and wood is provided from chestnut trees in forests. Buildings which are not built according to a special plan and project are built by local masters in accordance with a plan surviving up today. However there is a clear change in new buildings.

## **RESIDENCE**

After the determination of the place of residence by taking into consideration the climate, plantation and local features, foundation is laid until the place where the soil is hard. As from the beginning of the hard soil, foundation wall is started to be built.

Foundation wall is built by stone. Stone masters of the region prepare these stones that are provided from river beds, by the help of hammers and sledge hammers according to the shape of the wall. Foundation wall is built 1.5 – 2 meter up the ground level.

After building foundation walls, four sides of the residence are smoothed and overlaid with chestnut trees cut into 18x20 or 20 x 20 dimensions. The parts of this wood which is put on the long sides of the foundation is called “akurluk” (mutually) and those put on the short sides are called “mandıç” (mutually)”. This wood functions as concrete in modern buildings. Woods are worked sideways up to these “akurluk” and “mandıç” woods. These woods are of chestnut trees, they can be in any length but 5 cm thick. The built form of these woods is called “daraba”.

Rooms of the residence are built in the same technique as “darabe”. Saw, burgi, adze; kösdere and wooden nails are used for buildings “daraba”s.

Wooden nails are made from dry “kumar” tree. In the region wooden nails are said to be safer than the others.

Daraba planks are attached together by opening holes. Wooden planks are interlaced by the help of holes

and wooden nails and then stuck on to each other strongly. The four sides and the rooms of the residence are built in the same method till the ceiling.

After completing the height level of the residence, ceiling furniture is made. Ceiling furniture is made by arranging woods that are 10 x 12 cm thick and in the height of rooms, in 1 meter distances. These planks are called “kamara”. Kamaras let the floor be strong. Ceiling furniture is completed by arranging woods that we are 4-5 cm thick in the opposite side of “kamara” woods without leaving any space.

After completing ceiling furniture, the four sides of the residence is covered with chestnut trees as darabas are worked. These are also called “arkurluk” and “mandiç”. Up the and mandiç the four sides of the residence are covered with the technique used while working “daraba” woods. These woods which are worked in “daraba” technique are called “metris”. Up to metris woods that can be worked in 1 meter height, the four sides of the residence are covered with wood. These are thicker than metris and daraba woods. These woods which make the building stronger, function as concrete. The regional name of this wood is “sarabağı”. In Hemşin folk architecture laying “sarabağı” wood is the sign of that the residence is completed.

Sarabağı trees are put over Sarabağı and these trees are put horizontally and are pounded into sarabağı by the help of “muh”.

After that, a pole is built in the middle of the house (between the ceiling furniture and penthouse). This pole is called “çat direği”. A wood called “omuzluk” is put over çat direği along the ceiling which is 18 x 20. It would be safer if çat direği and omuzluk are made from chestnut tree.

After the arrangement of çat direği and omuzluk, scissor woods are pounded into sarabağı and omuzluk by the help of muh. Scissor woods which are 10 meter in height are made from chestnut tree.

Woods of 10 m height and 5 cm thick are pounded on scissors having 50 cm distances. These woods are called “merteks”. If roof will be covered with bricks, “reyka”s are pounded on merteks having the same height as bricks. Roof can be covered with “horduma” or sheet iron as well.

When a master completes the roof, he sets up a tree on it and hangs a flag. House owner, thus gives the master baksheesh (tip). These are generally presents like towel, socks etc. After all these process, floor furniture of house, hayat and bulma parts of the residence is completed.

After completing the whole residence, places for doors are prepared. Trees planted on both sides of the door are called “soya”. Soyas are generally 10 – 15 cm thick and are prepared by being chipped by axe. Door locks are made by blacksmith masters. Door locks which are made of iron or wood are called “pag”. Those which are always used in daily life are called “zerza”.

## **SERENDER**

Foundation of serender is laid on a plain area near the house. A chestnut tree which is about 20 x 20 cm is put on the base of serender in the shape of a square. A hole called “boğaz” (throat) is opened in the middle of these trees and poles of 2.5 m height are set on these holes. The thicker are these poles, the safer is the serender. “Lisers” are attached on the poles. Holes are dug upon these lisers through the poles and then two layers of woods are put on it. Woods are put in 2 meter height. Roof is covered with bricks, horduma or sheet iron.

## **KINAF**

A plain area is determined near the stable or in the meadow for kinaf. Corner planks are set up according to the width of kinaf and four sides are built with planks (in order to make the building safe, strong). A

hole is dug upon planks in the technique used in building darabas and planks are interlaced. Roof is covered with trees in order to protect grass against rain and horduma is set on it.

## KALIF

Construction of kalif which is rarely seen today is easier rather than other buildings. Four poles are set on the ground on a plain area in the garden. Kalif is built by putting planks around the poles until it reaches 2 meter height. 3 inclined planks are set upon the roof and roof is covered with horduma.

## CUSTOMS AND BELIEFS TAKING PLACE WITHIN FOLK ARCHITECTURE

### - *Customs and beliefs concerning the foundation of a house.*

On the day when the foundation is laid, an animal (like a ram, sheep or a cow etc.) is cut and its blood is shed into the foundation (in order to avoid accidents and misfortune while building the house).

After the meat is eaten, bones are brought together and are buried in a hole. In this practice which is a religious and magical application, imitation and contact magics are seen together.

### - *Customs and beliefs concerning the oven of the house*

Oven is considered to be holy in the Hemşin culture as it is in most regions of Anatolia.

Fire in the oven can not be put out by pouring water on it, fire is covered with ashes, and the day after, the ashes are put away and fire is used again. Throwing fingernails and hair into the oven, spitting into it or pouring salt in it (accidentally while pouring salt into the meal) are all considered to be bad (sin).

It is believed that souls of the dead people come to the house till the afternoon on Fridays, so wax is put into the oven in order to let the house smell.

### - *Beliefs concerning threshold of the house*

Getting into or out of the house by setting foot on threshold, allowing a child to sit on threshold is considered as bad, and it's believed that if all those are done, threshold courses.

### - *Customs and beliefs about the fertility of the house*

\* Yogurt and milk are not given to neighbors after the evening pray.

\* If house owner did not saw seed in the garden, those who want seed from outside the house are not given any.

On the first day of May nothing is given outside the house.

On the migration day nothing is given outside. On the day when a traveler goes away from the house, nothing is given outside the house.

In order to have fertility in the house during the year, on the New Year's Day the woman of the house goes into the stable without speaking to anybody and sprinkles lobiya there. (In order to let cows breed female). They put lobiya into the pockets of men.

Corn is boiled in each house and offered to the guests in order to have fertility in the house during the year.

An ox is brought into the house on New Year's Day, it's believed that the house will be fertile if the ox

first of all steps its right foot on the threshold.

In the morning of the New Year's Day, woman of the house gets up and sprinkles lobiya onto the whole house.

Four or five days before the New Year's Day, a mill is built and flour containers are filled with flour.

If a girl child comes home first on the New Year's Day, it is believed that the house will be less fertile, but if a boy child comes first, the house is believed to be more fertile.

In order to have a more fertile house, the woman of the house gets up early in the morning, eats a piece of food before kuku sings, then she puts a piece of food on the mouths of family members while they are sleeping.

Two women talk to each other about the subject as follows:

"Ka kukuyu yendin mi? (Had you eaten anything before kuku sang?)

(Did you defeat kuku?)

If the woman ate something, she replies "yes"

"Kukuyu yendim" (I defeated kuku)

If kuku had sung before she ate something,

(If she got up late) she replies;

"Kuku beni yendi" (Kuku has defeated me)

#### **- Other Customs and Beliefs about the House**

Getting in and out of the house is made by right foot.

Getting in and out of the toilette is made by left foot.

Children are not allowed to urinate under the droppers of the house. They believe that children will be ill if they do so.

Dirty water is not poured under the droppers of the house.

No water is poured outside the house after the evening prayer.

House is not cleaned on Fridays. If it is cleaned, dust is not put out of the house.

#### **- Household beat fleas in order not to have flea in the house during the year.**

The application about the subject is as follows:

At new years night the elder woman of the house gets a stick on her hand and starts to kick the woods.

The rest of the household ask her,

"What are you doing?"

"I'm beating fleas"

"Where are you sending them?"

"Mollalara" woman replies.

In Hemşin culture in the past daughters did not have right on the house inherited from mother and father. The place and foundation of the house are inherited by the youngest son of the family. House is fallen down; wooden planks are shared by other sons. Today the house is not fallen down.

## SAMPLES FROM FOLK LITERATURE GENRES CONCERNING FOLK ARCHITECTURE

Among the works of folk literature in which oral tradition is expressed in the best way, it's seen that there exists lots of motives comprising traditions, customs and beliefs of a society together, among these are also genres that include folk literature.

We can give the following examples at that point:

Samples for prayers.

Ocağın şen olsun

Allah sonuna kadar ocağını tüttürsün.

Allah evini şen etsin.

Evinde dert bela görme.

Evinde bolluk olsun.

Samples for curses;

Bolaki evinin zinciri başkasına kalsın.

Gömleğin evinde boş asılsın.

Bulmanda başkaları yatsın.

Ocağın eğinçlik olsun

Ocağın batsın

Ocağın sönsün

Evinde erkek, ahırında dişi kalmasın

Evin külfeyekün olsun.

Evin kül ufak olsun

Evin kaybona kalsın

Evinde dikili kazığın kalmasın.

Evinde basılı ineğin kalmasın.

Samples from manis that are known as atma songs in Hemşin culture

Kapı ile duran kız,

Kayıya soya mısın?

Adını bilmem ama

Sen bana uyar mısın?

Kede tatlıdır kede,

Adına bak adına

Yengeyi basacağız

Bulmadaki kadına

Gel geç evin önünden,

Evin ardı yol olsun,

Çağır beni bulmana,

Gelmeyen gavur olsun.

Çıkaramam çuhanı

Görünür omuzların,

Bana bir şey vermiyor

Evdeki domuzlarım.

Evimin darabası  
Kızılağaç tahtası  
Aldı gitti yarimi  
Şefik'in arabası.

Uşak senin pantulun  
Kot mudur kumaş mıdır?  
Her gün onu giyersin  
Evde başka yok mudur?

Ahır kapıya vişne  
Çıkta dalınca kişne  
Ye hala ver kızını,  
Ede beni enişte

Karşıdan inen atlı  
Konağı iki katlı  
Yare selam gönderdim.  
Hanzer balından tatlı.

Enişte kıravatın,  
Yazılar, parlıyor  
Lilugun bulmasında  
Senin için ağlıyor

Aykuri yollar ilen  
Evini bulur muyum?  
Güzel darıltın beni  
Bak bir da gelir miyim?  
Usta niçin kondurdun?  
Taş basına binayı,  
Zindan ettin başıma,  
Bu yalancı dünyayı,

Masa üstüne kibrit,  
Kibrit üstüne iplik  
Beni sana vermezler  
Dolan dolan eve git.

Stamples for Riddles  
Gece vici vici  
Gündüz kungul içi  
(ateş – ocak)  
Önüme çektiğim  
Delliğine soktuğum  
(anahtar)  
Gündüz asılı  
Gece basılı

(kapının zerzası)  
Bir küflü kocakarı  
Etekleri yakar  
(ocağın zinciri)  
Siyah sığırın altında  
Kırmızı buzak  
(ateş)  
Gece aykuri  
Gündüz başaşağı  
(Kapının kolu)  
Oturur kalkmaz  
(ocaklık)  
Yer doymaz  
(ateş)  
Basılı taş,  
Yüzü kupas  
(kiremit)  
Dedem odada oturur  
Elini duvarar götürür  
(soba)

## RESULT AND EVALUATION

In Akbucak( Mermanat), Uğrak (Çingit) and Ortayol (Melesken) three Hemşin villages constituting the subject of this study, today it is possible to see residence, serender, Kenaf and Kalif together. However they are disappearing slowly. Concrete buildings are replacing the old stone and wooden buildings.

There is neither serender nor Kinaf or Kalif in new buildings.

These Hemşin villages are improving rapidly through a new construction. Developments in transportation, differences in economic activities and means of communication have become the natural result of many changes. The field in which this change is observed at first sight is folk architecture. The new buildings which have been formed according to the cultural structure having shape together with developing technology and changing economic structure are not as functional as the old ones.

New buildings in villages are built with concrete. Cost price of a wooden house is more than that of a concrete house, providing wood is more difficult compare to the old times; these are all reasons that led people of the region build concrete houses. As a matter of fact, old houses have started to lose their functional features together with changing economic structure. In most of the old houses serender, Kenaf are left to decay. The most important reason of the changes taking place in the functions of the buildings is the changes occurred in economic structure. Animal husbandry is performed less than before and also corn plant is grown less. Thus Serenders which were full of corn are empty today and they are left to decay.

Some of them have been fallen down and wooden planks are buried. Today corn and other food are stored in a small room of the house. In these villages, dampness rate is high and there are lots of insects such as mice, lizard and snakes so this kind of storage is unhealthy.

There is no ocaklık (fire place-oven) in new buildings, there are stoves having oven (pilita) instead. In new buildings where there is only one entrance, woodshed is on the first floor. There are no “house” and “hayat” parts in new buildings. There is a salon and a kitchen instead. While there was no bathroom in old buildings, today there is a bathroom and a toilette inside the house.

Today there are still kenafs in gardens. These kenafs most of which are empty have lost their old functions

and are left to decay.

Kalifs built as cottages are not seen today. In the past in Hemşin villages “corn” used to be consumed so it used to be grown in gardens. People who filled serender with corn and who want to have an easy winter without having an anxiety about food used to build Kalif in corn gardens and thus protect their food against wild animals. However, today tea gardens have taken the place of corn gardens. Wild animals don't do any harm in tea gardens.

Change is natural but how should it be?

To keep folk architecture alive is not to protect it by freezing it as it is; But to evaluate and interpret it by contributing new functions.

In this respect,

First of all wooden construction technique suitable for the structure of the land should certainly be followed and people of the region should be informed about the subject.

New buildings should be formed in a way to meet the necessities of the changing cultural structure as well as satisfying the traditional way of life coming from the past.

Nature is a whole with human being. As it was in the past, human being has formed a place to live and survive. He will do the same in the future. That place is one of the most important subjects expressing the traditions, customs, beliefs, values, way of life and other cultural features of a society.

## LOCAL DICTIONARY

Aher kapı = Entrance of a stable

Aykuri = Upwards

Al ver = Buying goods by paying money

Bulma = Room

Burji = Drill

Çat Direği = Wood which makes a house stand straight and safe.

Çimmek = Having bath

Çugal = A small cauldron

Daraba = Planks that are built on four sides of the residence

Değeni = The third floor of a house

Donanma = Hinge

Ede = Do!

Eğinç = Stinging nettle

Harduma = Thin wood

Haylamak = To shout in order to chase animals like bear, pig and fox.

Heyet = Living room (salon) of the residence.

La = The way of addressing women in Hemşin culture.

Kalif = Cottage built in garden in order to protect garden from wild animals at night and where people keep guard in.

Kalifçi = Person who keeps guard in kalif.

Kamara = Thick woods laid on the ceiling in order to make it safer.

Katik = Products of milk.

Kede = A kind of cake peculiar to Hemşin people.

Kenaf = Small building built in garden in order to put animal feed in it.

Kenaf = Toilette

Kopri = A small axe

Köşdere = A tool used to shape wood.

Köşk = Balcony

Köşk = Balcony

Kukma = Copper jug with a long handle.

Kuku = Cuckoo

Kumar = A kind of plant.

Kupas = Upside down.

Liser = Round circle put on poles of serender.

Lilug = Lover

Lobiya = Haricot bean

Metris = Woods worked in daruba technique after ceiling furniture.

Mollalar = Name of a family.

Nacak = Axe

Ocağın kazılması= Laying a foundation

Onçikhon = Değeni, the third floor of a house.

Omuzluk = Three (wood) which is put on the ceiling pole and enables the house stand straight and safe.

Pag = Door lock.

Pilito = Stove

Reyko = Long strip of wood of tile.

Sarabağı = Thick woods put around four sides of a house before covering the roof.

Soya = Thick three set on edges of doors

Yaban = A name given to the animals like bear, pig and fox

Ye = A way of address expressing love and friendship  
Zerza = Iron door handle.

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