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TRADITIONAL "YAYLA" HOUSES
IN THE VICINITY OF ALANYA

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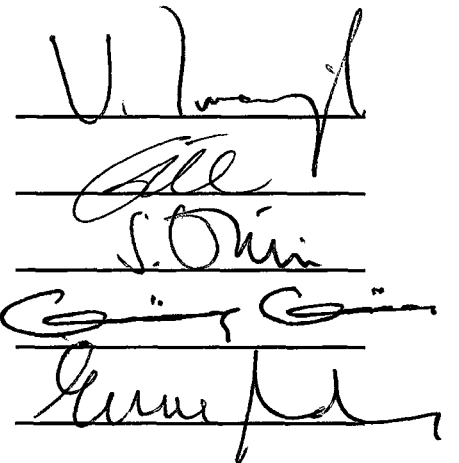
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ABSTRACT

TRADITIONAL "YAYLA" HOUSES IN THE VICINITY OF ALANYA

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The tradition of "yaylacılık" have been carried out and practiced in Alanya for centuries, by native people of the town. "Yayla" settlements and "yayla" houses that are situated on high mountains are among the most important cultural aspects that have been created in the region as a result of the "yaylacılık" tradition. They are valuable architectural products that provide for people to live as part of nature. However, due to technological developments, economic growth in the county and changes in the life styles of families, in recent years, the traditional "yayla" houses in Alanya are being demolished rapidly and replaced by the new buildings which are not sensitive to the relation between human beings and nature.

The main subject of this study is the traditional "yayla" houses in Alanya. Before explaining the architectural characteristics of the houses, a general framework is drawn about the "yaylacılık" and the tradition of "yaylacılık" in Alanya. In the formation of the settlements and the houses, physical and socio-cultural factors are taken as the main determinants. The house and the garden are taken

as a whole as the living unit of the family. The architectural characteristics of the spaces in the living unit are described by bearing in mind the effect of the natural environment and the life of the traditional family. Ten traditional houses were surveyed and analyzed with regard to their architectural characteristics, former uses and their relations with the settlement.

This study tries to demonstrate that the traditional "yayla" houses provide a close relation between human beings and the nature; they are very sensitive to the physical and socio-cultural factors; however, they did not adapt the technological developments and changing living conditions of the families. One of the aims of this study is to derive some principles from the traditional "yayla" houses for the new environments and housing projects. Another important aim is to draw attention of the authorities and people in the region to the value of these houses and to the need for protecting them against being demolished. Finally, one important aim is to introduce these houses, which have not been known so far, to as many people as possible.

Keywords: Vernacular Architecture, Alanya, Traditional "Yayla" Settlements, "Yayla" Houses, Summer Living, Traditional Life Style

ÖZ

ALANYA CİVARINDA GELENEKSEL YAYLA EVLERİ

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Yaylacılık, Alanya halkının yüzyıllardır sürdürüp, yaşattığı bir gelenektir. Bu gelenek çerçevesinde yörede meydana getirilen kültür unsurlarının en önemlilerinden biri, yaylalarda yaratılan geleneksel yerleşimler ve onların bir parçası olan yayla evleridir. Yayla evleri ve yerleşimleri, insanların doğa ile içiçe ve onun bir parçası olarak yaşamasını sağlayan değerli mimarlık ürünleridir. Fakat, son yıllarda, teknolojik gelişmeler, ilçenin ekonomik yapısında ve ailelerin yaşam tarzında meydana gelen değişimler sonucunda, yaylalarda bulunan geleneksel evler hızla yıkılıp, yerine doğa-insan ilişkisini dikkate almayan modern yapılar inşa edilmektedir.

Bu çalışmanın ele aldığı temel konu, Alanya'daki geleneksel yayla evleridir. Evler anlatılmadan önce, Alanya'daki yaylacılık geleneği ve yaylalardaki yaşam üzerinde durularak, genel bir çerçeve çizilmiştir. Yerleşimin ve evlerin oluşumunda fiziksel ve sosyo-kültürel etkenler asıl belirleyiciler olarak ele alınıp irdelenmiştir. Ailenin yaşam birimi anlatılırken ev ve bahçe bir bütün olarak ele

alınmıştır. Bu bütün içinde yer alan mekânların mimari özellikleri; geleneksel ailenin yaşantısı ve doğal çevrenin etkisi gözönünde bulundurularak anlatılmıştır. Son olarak on geleneksel yayla evi incelenmiş; mimari özellikleri, geçmişteki kullanımları ve yerleşimin geneli ile olan ilişkileri üzerinde durulmuştur.

Bu çalışma, Alanya'nın geleneksel yayla evlerinin, insan ve doğa arasında kurduğu ilişkideki başarısını ve fiziksel ve sosyo-kültürel etkenlere olan duyarlılığını ancak gelişen teknoloji ve değişen aile yapısına uyum sağlayamadığını ortaya koyuyor. Bu çalışmanın en önemli amaçlarından biri, geleneksel evleri inceleyerek, bugünün yeni çevrelerinin ve konut problemlerinin tasarımında kullanılabilecek ipuçlarını saptamaktır. Çalışmanın bir diğer amacı yöre halkının ve sorumlu kişilerin bu konuya ilgisini çekmek ve evlerin değerinin farkına varmalarını sağlamaktır. Şimdiye kadar tanınmayan bu evlerin daha fazla insan tarafından bilinmesini sağlamak da bir başka amaçtır.

Anahtar Kelimeler: Yöresel Mimari, Alanya, Geleneksel Yayla Yerleşimleri, Yayla Evi, Yaz Aylarındaki Yaşam, Geleneksel Yaşam Biçimi



To My Family

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TABLE OF CONTENTS

ABSTRACT	iii
ÖZ	v
ACKNOWLEDGMENTS	viii
TABLE OF CONTENTS	ix
LIST OF FIGURES	xiii
CHAPTER	
I. INTRODUCTION	1
I.1 Definition of the Problem	1
I.2 Aim of the Study	3
I.3 Methodology	5
II. "YAYLA" AND "YAYLACILIK"	9
III. SOCIAL ASPECTS OF THE "YAYLACILIK" TRADITION IN ALANYA	13
III.1 Why Do People Migrate to "Yayla"s?	15
III.2 The Time of Migration to "Yayla"s	21
III.3 The "Yayla"s Migrated by the People of Alanya	23
III.4 Migration to "Yayla"s	27
III.5 Traditional Life in the "Yayla"s	32
Notes	42

IV. FACTORS THAT INFLUENCE HOUSE FORMS AND SETTLEMENT PATTERNS IN THE "YAYLA"S OF ALANYA	46
IV.1 Physical Factors	47
IV.1.1 Site	47
IV.1.1.1 Topography	48
IV.1.1.2 Site and Settlement Pattern	48
IV.1.1.3 Site and Circulation Pattern: Roads and Paths in Traditional "Yayla" Settlements	55
IV.1.1.4 Site and House Form	62
IV.1.2 Climate	64
IV.1.3 Construction Materials	67
IV.1.4 Construction Techniques	69
IV.1.4.1 Massive Construction with Rubble Stones and Planks in the Southern Section of the Houses	71
a) Walling	71
b) Flooring	73
c) Roofing	75
IV.1.4.2 Timber Carcass System in the Northern Section of the Houses	75
a) Walling	76
b) Flooring	78
c) Roofing	78
IV.2 Socio-Cultural Factors	79
IV.2.1 Family Structure and Size	79
IV.2.2 Safety and Protection	80
IV.2.3 Privacy	81
IV.2.4 Religion	82
Notes	83

V. THE TYPES OF TRADITIONAL HOUSES IN "YAYLA"S	84
V.1 Temporary Dwellings	85
V.1.1 "Talbar"	86
V.1.2 "Manar"	89
V.2 Permanent Type of "Yayla" Houses	93
V.2.1 Houses with an Open "Hayat" on the First Floor	94
V.2.2 Houses with a Closed "Hayat" on the First Floor	106
VI. DESCRIPTION OF SPACES IN TRADITIONAL ALANYA "YAYLA" HOUSES	111
VI.1 The Garden	112
VI.2 The "İsgenet"	117
VI.3 The House	119
VI.3.1 The Spaces on the Ground Floor	119
VI.3.1.1 The "Avlu"	119
a) The Staircase	121
b) Mangers for Animals	124
c) The "Şırakmene"	124
VI.3.1.2 The "Gedey"	125
VI.3.1.3 The Guestroom	126
VI.3.2 The Spaces on the First Floor	126
VI.3.2.1 The "Hayat"	126
a) The "Mastapa"	130
b) The Kitchen	131
c) The "Ekmeklik"	132
d) The "Kiler"	134
e) The "Apdestlik"	134

f) The Toilet	135
VI.3.2.2 The "Çardak"	138
VI.3.2.3 The Rooms	140
a) The "İçeri"s, ("Büyük İçeri" - "Küçük İçeri")	141
b) The "Çanişir"	147
c) The "Mabeyn"	149
VI.3.3 The Roof	150
VII. THE HOUSES SURVEYED	151
VII.1 Alaydın House ("Manar")	151
VII.2 Eczacılar House	159
VII.3 Hacı Hüseyinler House	177
VII.4 Hamzalar House	192
VII.5 Ferziler House	205
VII.6 Ali Kaptanlar House	226
VII.7 Şerfiler House	236
VII.8 Toklar House	248
VII.9 Uslular House	257
VII.10 Çırpanlılar House	269
VIII. CONCLUSION	280
REFERENCES	289
APPENDIX	
GLOSSARY	292

LIST OF FIGURES

FIGURES

3.1	Location of Türktaş and Durbannas (Gedevet and Muharbaşı). "Yayla"s migrated by the settled Turks living in Alanya	25
4.1	A view from the natural environment of the "yayla"s in April. Türktaş "Yayla".	47
4.2	A view from Türktaş "Yayla" settlement	49
4.3	Central plaza ("muhar") in Türktaş "Yayla"	50
4.4	Central plaza ("muhar") in Gedevet "Yayla"	50
4.5	"Dokuz Oluk" fountain in the mosque of Muharbaşı "Yayla"	51
4.6	The fountain near the mosque of Türktaş "Yayla"	51
4.7	Huge plane trees and "çardak"s over them, Central plaza ("muhar") of Gedevet "Yayla" (Yetkin, 1984)	53
4.8	A plane tree and a barber shop in its hollow, Central plaza ("muhar") of Gedevet "Yayla" (Yetkin, 1984)	53
4.9	Coffee houses in the central plaza ("muhar") of Türktaş "Yayla"	54
4.10	Shops of the craftsmen in the center of Türktaş "Yayla"	54
4.11	An earth road parallel to the contours of the topography in Odagözü district of Türktaş "Yayla"	56
4.12	The "tıkırdavık" road in the south of İkgöz fountain, Türktaş "Yayla"	57
4.13	The "tıkırdavık" road reaching to the entrance of Şerfiler House, Türktaş "Yayla"	58
4.14	The "isgenet"s of the Şerfiler House shading an earth road, Türktaş "Yayla"	61
4.15	The irrigation channels on the side of a "tıkırdavık" road, Muharbaşı "Yayla"	61

4.16	The back / south façade of the Atilla House, Türктаş “Yayla”	63
4.17	The front / north façade of the Atilla House, Türктаş “Yayla”	63
4.18	The summer houses in Türктаş “Yayla”	66
4.19	The Taşbaşı district of Türктаş “Yayla” where “kışlakçı” people live	66
4.20	The traditional timber lock system “tıraka” of a door in Ferziler House, Türктаş “Yayla”	68
4.21	Ornamented window bars made of timber in Alaaddinoğlu House, Türктаş “Yayla”	68
4.22	Schematic section of a traditional “yayla” house in south-north direction, showing different construction techniques and roof covers	70
4.23	“Çivileme” plastering technique on the exterior walls of Ferziler House, Türктаş “Yayla”	74
4.24	“Çivileme” plastering technique on the interior walls of Şadi Efendiler House, Türктаş “Yayla”	74
4.25	The “salma”s, “topa ağaç”s and floor boards on the ceiling of the “avlu”. Şadi Efendiler House, Türктаş “Yayla”	78
5.1	“Talbar” a) Plan b) Section	87
5.2	Simple “Manar” a) Plan b) Section	90
5.3	A “manar” and other single space buildings-group of shacks for a single family a) Plan b) Section	92
5.4	The simplest kind of open-“hayat” houses with a “çardak”	95
5.5	The simplest kind of houses with a “çardak” functioning as an open “hayat”. a) Ground floor plan b) First floor plan c) Section	96
5.6	Schematic plans of a house with an open “avlu” and an open “hayat”. a) Ground floor plan b) First floor plan	99
5.7	An example of houses with an open “avlu” and an open “hayat”. Hacı Hüseyinler House in Türктаş “yayla”	100
5.8	Schematic section of a house with an open “avlu” and an open “hayat”	100
5.9	Schematic plans of a house with a closed “avlu” and an open “hayat”. a) Ground floor plan b) First floor plan	101

5.10	An example of houses with a closed “avlu” and an open “hayat”. Uslular House in Türктаş “yayla”	102
5.11	Schematic section of a house with a closed “avlu” and an open “hayat”	102
5.12	An example of large houses with an open “hayat”. Alaaddinoğlu House in Türктаş “yayla”	103
5.13	Schematic plans of a large house with a closed “avlu” and an open “hayat”. a) Ground floor plan b) First floor plan	104
5.14	Schematic plans of a house with a closed “hayat”. a) Ground floor plan b) First floor plan	107
5.15	An example of houses with a closed “hayat” from Türктаş “yayla”. -North elevation-	108
5.16	Schematic section of a house with a closed “hayat”	108
5.17	A house with a closed “hayat”- East elevation where the “çanişir” takes place. Ali Kaptanlar House in Türктаş Yayla	110
6.1	The garden with “maldan”s. Eczacılar House, Türктаş “Yayla”	113
6.2	Stone stairs on the retaining wall of a “maldan”. Ferziler House, Türктаş “Yayla”	113
6.3	The “kapsa” of the garden, the entrance platform and “isgenet” over it. Uslular House, Türктаş “Yayla”	114
6.4	The fountain in the garden of Hamit Kaptanlar House; sitting places around the fountain shaded by the “isgenet”. Muharbaşı “Yayla” ...	116
6.5	The well in the garden of Kesteller House, Türктаş “Yayla”	116
6.6	An “isgenet” used to raise vine. Müftüoğlu House, Türктаş “Yayla”	117
6.7	“Isgenet”s as semi-open spaces between the house and its garden. Şadi Efendiler House, Türктаş “Yayla”. a) An inside view. b) An outside view	118
6.8	The staircase in the open “avlu”. Şadi Efendiler House, Türктаş “Yayla”	122
6.9	The staircase in the open “avlu”. Eczacılar House, Türктаş “Yayla”	122
6.10	The staircase in the closed “avlu”. Çırpanlılar House, Türктаş “Yayla”	123

6.11	The staircase outside the closed “avlu”. Toklar House, Türктаş “Yayla”	123
6.12	A “şırakmene” in the garden of a house in Türктаş “Yayla”	124
6.13	“Göz delikleri” on the “daraba”. Atilla House, Türктаş “Yayla”	129
6.14	The “mastapa” of Şadi Efendiler House, Türктаş “Yayla”	130
6.15	A view of the “mastapa” from exterior. Uslular House, Türктаş “Yayla”	131
6.16	The kitchen in the “hayat” of Şadi Efendiler House, Türктаş “Yayla”	132
6.17	The “ekmeklik” in Şadi Efendiler House. Türктаş “Yayla”	133
6.18	The “ekmeklik” as a platform and the star motive under it Ferziler House, Türктаş “Yayla”	133
6.19	The “kiler” in Çırpanlılar House, Türктаş “Yayla”	134
6.20	The timber washbasin in the “apdestlik” of Şadi Efendiler House, Türктаş “Yayla”	136
6.21	“Göz delikleri” in the “apdestlik” of Şadi Efendiler House, Türктаş “Yayla”	136
6.22	The outside view of the toilet section in a house. Türктаş “Yayla”	137
6.23	The timber toilet element with “tokurcun”s. Helvacılar House, Muharbaşı “Yayla”	137
6.24	A house with two “çardak”s. Toksöz House, Türктаş “Yayla”	139
6.25	The entrance space of the “büyük içeri” in Şadi Efendiler House, Türктаş “Yayla”	143
6.26	The entrance space and the “yükük” of the “büyük içeri” in Çırpanlılar House, Türктаş “Yayla”	143
6.27	The fireplace in the “küçük içeri” of Çırpanlılar House, Türктаş “Yayla”	145
6.28	The fireplace in the “büyük içeri” of Şadi Efendiler House, Türктаş “Yayla”	145
6.29	A “havluluk” on the southern wall of the “büyük içeri”. Şadi Efendiler House, Türктаş “Yayla”	146

6.30	The window between the “küçük içeri” and the “hayat”. Şadi Efendiler House, Türktaş “Yayla”	146
6.31	The outside view of a “çanişir”. Soydan House, Türktaş “Yayla”	147
6.32	A view from the outside of a “mabeyn” and a “çanişir” side by side. Alaaddinoğlu House, Türktaş “Yayla”	149
7.1	Alaydın House (“Manar”) - a general view with its immediate surrounding	152
7.2	Alaydın House (“Manar”) - the “çardak” and the rooms at the back, northern façade	155
7.3	Alaydın House (“Manar”) - its southern façade partly under the ground	155
7.4	Plan of Alaydın House (“Manar”)	156
7.5	Section 1-1 of Alaydın House (“Manar”)	157
7.6	East elevation of Alaydın House (“Manar”)	157
7.7	North elevation of Alaydın House (“Manar”)	158
7.8	South elevation of Alaydın House (“Manar”)	158
7.9	The open “avlu”, the open “hayat”, and the closed spaces behind -Eczacılar House-	161
7.10	The “avlu”, the staircase and the “şırakmene” of Eczacılar House	164
7.11	The “mastapa” of Eczacılar House	164
7.12	The “daraba”s around the “mastapa” of Eczacılar House	166
7.13	The small “çardak” in the “hayat” of Eczacılar House	166
7.14	The section of the “hayat” in the west - Eczacılar House	167
7.15	The “çardak” in the south of Eczacılar House	169
7.16	Ground floor plan of Eczacılar House	171
7.17	First floor plan of Eczacılar House	172
7.18	Section 1-1 of Eczacılar House	173

7.19	Section 2-2 of Eczacılar House	174
7.20	North elevation of Eczacılar House	175
7.21	East elevation of Eczacılar House	176
7.22	Hacı Hüseyinler House and İkgöz fountain	178
7.23	The open “avlu” of Hacı Hüseyinler House	182
7.24	The staircase of Hacı Hüseyinler House.....	182
7.25	The outside view of the house where the “büyük içeri” takes place. Timber bars on windows.....	185
7.26	Schematic site plan of Hacı Hüseyinler House - not to scale	187
7.27	Ground floor plan of Hacı Hüseyinler House	188
7.28	First floor plan of Hacı Hüseyinler House	189
7.29	Section 1-1 of Hacı Hüseyinler House	189
7.30	North elevation of Hacı Hüseyinler House	191
7.31	Hamzalar house and its garden	193
7.32	A view from the entrance platform in the north of Hamzalar House	195
7.33	An outside view of the “mastapa” of Hamzalar House	196
7.34	Schematic site plan of Hamzalar House-not to scale	200
7.35	Ground floor plan of Hamzalar House	201
7.36	First floor plan of Hamzalar House	202
7.37	Section 1-1 of Hamzalar House	203
7.38	North elevation of Hamzalar House	204
7.39	Northern view of the three houses belonging to the Ferziler Family	206
7.40	The entrance platform and the small square in the west of Ferziler House	207
7.41	Western façade of Ferziler House showing different construction techniques	208

7.42	Main entrance and the guest room entrance of Ferziler house	209
7.43	The timber staircase in the “avlu” of Ferziler House	211
7.44	The garden door and the “şırakmene” of Ferziler House	213
7.45	The “mabeyn” of Ferziler House	214
7.46	The entrance to the “çanişir” of Ferziler House	216
7.47	Ornamented timber ceiling in the “çanişir” of Ferziler House	217
7.48	The “çardak” of Ferziler House	218
7.49	The “yüklük” in the eastern “içeri” of Ferziler House	220
7.50	Ground floor plan of Ferziler House	222
7.51	First floor plan of Ferziler House	223
7.52	Section 1-1 of Ferziler House	224
7.53	North elevation of Ferziler House	225
7.54	A view from the east façade of Ali Kaptanlar House	227
7.55	The garden gate and the “isgenet”s over the entrance platform of Ali Kaptanlar House	228
7.56	The entrance door of Ali Kaptanlar House	228
7.57	The projection of the “çanişir” over the entrance dooor of Ali Kaptanlar House	232
7.58	The “çardak” of Ali Kaptanlar House	232
7.59	Western façade of Ali Kaptanlar House	233
7.60	Ground floor plan of Ali Kaptanlar House	234
7.61	First floor plan of Ali Kaptanlar House	235
7.62	Western façade of the Şerfiler House and the “isgenet”s giving shade to the road	237
7.63	The staircase in the “avlu” of Şerfiler House	240
7.64	The “mastapa” of Şerfiler House	242
7.65	The fireplace in the “hayat” of Şerfiler House	243

7.66	Schematic site plan of Şerfiler House - not to scale	245
7.67	Ground floor plan of Şerfiler House	246
7.68	First floor plan of Şerfiler House	247
7.69	A view of the Toklar House from the earth road in the south of house	249
7.70	A view of the Toklar House from its garden	249
7.71	Schematic site plan of Toklar House - not to scale	254
7.72	Ground floor plan of Toklar House	255
7.73	First floor plan of Toklar House	256
7.74	Uslular House and its garden - north façade	258
7.75	The entrance platform of the Uslular house, shaded by the "isgenet"	258
7.76	A "göz deliği" in the "apdestlik" of Uslular House	262
7.77	The original timber toilet element of Uslular House	262
7.78	A view from the south façade of Uslular House	265
7.79	Schematic site plan of Uslular House - not to scale	266
7.80	Ground floor plan of Uslular House	267
7.81	First floor plan of Uslular House	268
7.82	Çırpanlılar House and its garden, a view from north	271
7.83	Çırpanlılar House and its garden, a view from south	271
7.84	The fireplace in the kitchen of Çırpanlılar House	274
7.85	The "çanişir" of Çırpanlılar House	274
7.86	The original timber toilet element of Çırpanlılar House	276
7.87	A window on the southern wall of "büyük içeri". -Çırpanlılar House-	277
7.88	Ground floor plan of Çırpanlılar House	278
7.89	First floor plan of Çırpanlılar House	279

CHAPTER I

INTRODUCTION

I.1 Definition of the Problem

Migrating to "yayla"s and "bağ"s in summer is a common tradition in Anatolia. There are several reasons for Anatolian people migrating to places with high altitudes where they could have water and they could live in a natural environment. Besides the climatic, economic and socio-cultural reasons, people also migrate to "yayla"s and "bağ"s in some regions, just to rest or to take a vacation.

The "yaylacılık " is a tradition in Alanya too, which is a coastal city in the Mediterranean region of Turkey. It is commonly practiced by both migratory and non-migratory Turks living in and around the city, since it was conquered by Seljuks in the 13th century. The migratory people ("yörük"s) who live in the surrounding villages of Alanya, have primarily economical reasons for migrating to "yayla"s. However, for the non-migratory residents of Alanya, although there are several reasons for migrating to "yayla"s in summer, "yayla"s are places preferred mostly because of the comfortable living conditions there during the hot and dry days of summer season.

The subject of this study is to analyze the "yayla" settlements and "yayla" houses that were formed by non-migratory Turks living in Alanya. They

developed and created a particular architectural environment, based on their vast experiences, in Türkteş, Muharbaşı and Gedevet "yayla"s which take place in the Taurus mountain chains.

The most important characteristic of this architectural environment is its close relationship with the nature. The houses that are placed wide apart from each other in large gardens, provide relaxed and independent living conditions for each family. After winter which is a hard working time for both parents at their work and children at their school, migrating to "yayla"s is a yearning of these people and a necessity for them. There are several reasons other than the psychological and emotional ones for migrating to "yayla"s. On the contrary to the hot weather prevailing in the city in summer months, the "yayla"s provide a comfortable life with their cool breezes blowing from the north. Besides, the fruits and vegetables cultivated in the gardens and the winter food prepared in the "yayla" houses contribute largely to the family economy. Since the "yayla" settlements are established in watery areas, they provide a rich country life for the families in large gardens full of fruit trees, grape vines and vegetables.

Construction materials available in the region, climate, topography of the area and socio-cultural factors are the primary determinants in the formation of "yayla" settlements and houses. Any changes which took place in one or a few of these factors, had affected the settlements and the houses. Starting from 1970's, the tourism industry has gained an increasing importance; and this has resulted in important changes in the socio-economic life of the people in Alanya. Since the period between April and October is the hard-working tourism season, the number of families migrating to "yayla"s in summer was reduced after 1970's. Consequently, many of the "yayla" houses remained empty. However in the 1990's, construction activities restarted in "yayla"s, since the income level of Alanya people increased due to the tourism activities. The generation who were intensively engaged in tourism in the past, want to stop working today and retire in the

summer houses of "yayla"s, thus most families started to construct a second house in "yayla"s. Besides, tourism oriented construction activities also started to take place in "yayla" settlements due to touristic tours arranged by several tourism agencies.

Today, the traditional "yayla" houses are being demolished; the gardens are being divided in small lots and a dense pattern is being developed in geometrical forms instead of the old, traditional pattern in which houses were located wide apart from each other. The traditional houses designed for large families of the past, are not suitable for the life-style of today's nuclear family. The gardening and stockbreeding activities have largely disappeared from the lives of today's families. Therefore, some spaces in traditional houses have become non-functional today. The traditional "yayla" houses also have some technical insufficiencies which make them unsuitable for today's life-style. Considering all these, the preferred practice in recent years is to demolish traditional houses and to build modern houses in their places. Consequently, there started to rise 5 - 6 floor apartment buildings, which are not in harmony with the natural "yayla" environment and the traditional housing scale and life-style which used to be in close relation with the nature. The absence of any building and zoning regulations is also contributing to the fast destruction of the traditional "yayla" environment.

1.2 Aim of the study

The aim of this study is to analyze and understand the basic characteristics and principles of traditional "yayla" houses by taking into account the environmental conditions of the region and the users' life styles. The following explanations are the most important incentives for such an approach.

- The traditional Alanya "yayla" houses demonstrate the skill of the regional people in creating an outstanding architectural environment in harmony with the natural environment. They also are remarkable examples of the Anatolian building tradition. A study on the "yayla" settlements and houses would provide important clues on traditional housing concepts since no study was done so far in this area and not many people are aware of these settlements except the people living in the region.

- If the factors affecting construction of these traditional houses can be understood better, new housing projects may be realized having better environmental qualities, also more successful results may be obtained in designing new houses fitting to the environmental conditions in the Alanya region. The traditional "yayla" houses and settlements in Alanya were designed suitably to the geographical and climatic conditions of the region, and to the needs of those people having a traditional life-style. The best possible architectural environment was created combining the materials available in the region and the construction experience and knowledge of the people accumulated for centuries. The most remarkable characteristic of these settlements is that people live in the nature as part of it. But, modern houses and apartment buildings constructed recently in the "yayla"s are the structures that ignore the environmental conditions of the region and the life-style of the people. They stand in the traditional environment as foreigners who speak a different language having strange forms and materials. The most negative point about these structures is that they are insensitive with regard to the relationship between the human and the nature.

- As a result of this undesirable constructional development, the traditional "yayla" settlements and houses are encountering the danger of being completely demolished. A study on this subject can attract people's and authorities' attention to the value of these old houses so that an effort can be made to protect and save them.

1.3 Methodology

This research was realized in three stages:

- Reviewing the existing literature,
- Surveying the traditional architecture and life-style in the region,
- Documentation and synthesis of the data collected.

The information given in the thesis was obtained by several methods. The most effective ways of collecting data were observation, personal interviews, sketching and photographing. The knowledge gained through literary search contributed to the process of collecting analyzing and interpreting data.

Reviewing the existing literature

Review of the literature available on the subject was carried on from the beginning to the end of this study. The materials mostly referred during the study were the books printed in the region and the researches on the folklore of the region published by the researchers in Alanya. Besides, some specific studies about the traditional architecture in Alanya were also used. The publications on Traditional Turkish Houses were analyzed to compare the Alanya "yayla" houses with other Anatolian houses, thus to judge the similarities and differences between them. All the sources available related to the "yaylacılık" were scanned and interviews made to understand the tradition of "yaylacılık" in Alanya. At the beginning of the study, a study of the literature was conducted on the vernacular architecture in order to understand its general characteristics, however the findings of this research were not included in the thesis.

Surveying the traditional architecture and the life-style in the region

This stage included the researches carried on in the "yayla"s and it was realized in two consecutive phases as extensive and intensive surveys.

The **extensive survey** was made in order to have a general understanding of the traditional architecture and the life-style in the area and also to specify the houses to be examined during the intensive survey. A preliminary investigation was realized in April 1995 in Türктаş, Muharbaşı and Gedevet "Yayla"s by using the methods of observation and photographing. This extensive survey continued later about one and a half months in June and July 1995. During this study, approximately 150 traditional houses were scanned in the three "yayla"s. The owners of the houses were interviewed about their lives in the "yayla"s and their houses. In addition, sketches of houses were made and notes were taken which were gathered later in a notebook. Photographing and documentation constituted the main part of this phase.

The data gathered by the extensive survey were evaluated by the comparative method. By this method, the characteristics of houses which were observed during the extensive survey, were compared, and their similarities and differences were determined. In the end, an evaluation and a classification of the houses were made. In the light of these findings, the houses that would be included in the intensive survey were determined. All the houses that are presented in chapter seven were selected from Türктаş "Yayla". The reasons which affected the selection process can be summarized as follows:

- Among the three "yayla"s, Türктаş "Yayla" is the one where the alterations and destructions in the houses, gardens and traditional land-use pattern, are at a minimum level compared to the other two "yayla"s.

- In this thesis, the aim was to understand and explain the basic principles in the design of "yayla" houses rather than to achieve a chronological study. Therefore, it was preferred that one or two of the houses of each type determined in the extensive survey, should be included in the intensive survey. The most original examples of the houses with an open "hayat" exist in Türkteş "Yayla" since they are the oldest types of "yayla" houses and Türkteş "Yayla" is the oldest settlement among the other "yayla" settlements. However in Türkteş "Yayla", other house types are also existent. This decision made easier to conduct the intensive survey.

The following aspects were taken into consideration in determining the houses to be intensively surveyed in Türkteş "Yayla":

- The typical and widely used house types, which were developed as a result of the physical and socio-cultural conditions in the region, were selected.
- The preference was given to the houses with gardens having a traditional arrangement.
- The houses which were not altered or had the least alteration were selected.
- Attention was paid to include at least one house of each type described in section five.

The **intensive survey** was carried on for two months in August and September 1995. During this study, sketches and measurements of 10 traditional houses were completed. These houses were also documented by photographs. Most of the houses were built in the second half of the 19th century or in the beginning of the 20th century. However, there are two newer houses included in this study, one built in 1932 and the other built in 1959.

During the extensive and intensive surveys, the author stayed in "yayla"s, and participated in the daily lives of the people living in the traditional way. During this time, the observations and interviews with the residents of the "yayla" contributed largely to the development of the studies. Besides, the fact that the author was a native of Alanya and that she passed her summer time in "yayla"s almost every summer since she was born, has been one of the factors that contributed to the formation of the thesis.

Documentation and synthesis of the data collected in the surveys:

In this stage, the data that were collected in the extensive and intensive surveys were incorporated with the knowledge acquired from the literary survey. Together with the written documents, architectural drawings and photographs were also prepared. During this process, literary search and surveys in the "yayla"s were carried on as much as needed to complete the missing parts in the study. In the report, some Turkish terms and sayings in the local dialect were used without translating them to English. The simplicity and the rationality of the relationship between the words and the function or the object they stated, affected this decision.

The photographs and the architectural drawings in this thesis can be used only with the permission of the author.

CHAPTER II

"YAYLA" AND "YAYLACILIK"

"Yayla" is the name given to the high plateaus where people move temporarily every summer for a certain period of time to pasture their animals, to carry on their agricultural activities, to rest and to refresh themselves; this custom of seasonal move is called "yaylacılık" .

In the old Turkish, the word "yaz" used to mean spring, and the word "yay" used to mean summer. The word yayla is believed to be derived from "yay", to describe the place where people move in summer. It is also suggested that the origin of this term is related to the words "yaymak" and "yayılmak" which have the meaning of pasturing the herds. ("Yayla" ,329)

"Yaylacılık" is a traditional custom probably emerged as a consequence of variation in climate and vegetation in the plains in summer. It has been widely practiced since ancient times in regions where the climate is hot and there is no rain in summer season in the plains and there are mountains nearby especially in the countries with a Mediterranean climate. Since the majority of the Anatolian peninsula is under the influence of the Mediterranean climate and the fact that plateaus constitute a large part of its topography "yaylacılık" activity is wide spread in almost all regions of Turkey (Tunçdilek, 1974, p.62). An indication of the importance and popularity of this activity is the existence of more than one "yayla"s around most rural or urban centres in Turkey.

"Yaylacılık" holds an important place in the lives of settled, nomadic and semi-nomadic societies which depend on breeding livestock. These people live on plains with their stocks during winter months. Meadows provide sufficient feeding for the animals during the winter. When the meadows dry up in hot summer months, it becomes necessary to herd the animals on higher lands where grass is abundant, and to let them pasture and feed themselves. This is also a convenient method of preserving agricultural productions that were cultivated in the plains ("Yayla", 12468). Besides, such a circulation provides a relief from hot days of summer and epidemics that hot weather favors.

As a result, to carry on their economic activities uninterruptedly, people keep moving between two places, one on a low altitude and the other on high, with contrasting micro-climates. This situation led the Mediterranean people to develop two different settlements in these different regions. Of these two settlements, the ones in the low plains where people reside in winter are called "kışla" and the ones in high plateaus for summer residences are called "yayla". Sözen and Eruzun (1992, p.20) note that the circulation between "yayla" and "kışla" used to be an essential element of the Turkish life back in the periods that they lived in Central Asia before they settled in Anatolia.

The distance between "yayla"s and "kışla"s varies in different regions. When the distance is somewhat long, people stop and stay at temporary residences on the way for a rest and grazing of the animals. These temporary residences are called "güzlek" or "güzle" ("Yayla", 329).

Although there might be some regional differences, people generally set out for "yayla"s in May or June and stay there all summer. They return to "kışla"s in September or October when it begins to rain and to get colder. The characteristics of the settlements in "yayla"s also vary from region to region. In general buildings in "yayla"s are simpler compared to the ones in "kışla"s. The

majority of the residences in "yayla"s are timber or stone-built, with stones laid on top of another without any bonding mortar ("Yayla",12468). Among the residences there are even haircloth tents.

"Yayla"s generally have a scattered settlement pattern. Fertile "yayla" lands are divided into large gardens and houses are scattered within these gardens. Due to this pattern, life style in "yayla"s is different than the one in "kışla"s where people live in more compact settlements in winter. The best examples to this kind of settlements in Anatolia are "yayla"s of Taurus Mountains. However there are denser "yayla" settlements than the ones in Taurus Mountains. Bolu and Black sea "yayla"s provide good examples for the less scattered. The settlement pattern of a "yayla" is related to the regional geography and the economic activities possible there (Tunçdilek, 1974, p.73).

In the second half of the 20th century, the "yayla" settlements in many regions have lost their significance. The fast progress and variation of economic activities in "kışla"s and the related increase in employment opportunities made people leave the activities involved in "yaylacılık". Another important factor of the decrease in the importance of "yayla"s is that people, depending once upon breeding livestock, began to engage more in agricultural activities than they did in the past.

Today, some "yayla" settlements have become country settlements, i.e. recreative places with their uncomparable natural beauty and cooler weather in summer. "Yayla"s which have become well-known country settlements in the Eastern Black Sea Region, now have gained importance from the point of touristic activities. A similar situation has begun to prevail in the Mediterranean regions as well. However, some "yayla"s of Turkey still continues to be important livestock fields even today. These are more frequently seen among Eastern Anatolia "yayla"s.

The rapid increase in the population, and therefore, the increasing need for land and new settlements pushed the boundaries of low plain settlements higher up to elevated areas. The "yayla"s in comparatively lower altitudes, which have year-round favorable weather conditions, have become sites for new permanent settlements. However, the majority of high "yayla"s still lack population during winter today.



CHAPTER III

SOCIAL ASPECTS OF THE "YAYLACILIK" TRADITION IN ALANYA

In the settlements along the Mediterranean coast of Turkey, it is a tradition to migrate to high plateaus called "yayla" in the hot summer months. In this region, most of the settlements have more than one "yayla"; and Alanya is one of them.

Since the times of the sovereignty of Seljuks in Alanya in the 13th century, until the realization of the population exchange program between Greeks and Turks in 1922, there were three social groups which had their own cultural settings: Muslim-Turks living in the city who had a non-migratory culture; Muslim-Turks living in the surrounding villages who had a migratory culture; and Christian-Rum community living in the city (1).

In September 1922, the Rum community of Alanya was deported to Greece conforming to the stipulations of the exchange program. There is no certainty about the population of the Rums at the time they left Alanya. However, Konyalı (1946, p.246) asserts that, in the "ilyazıcı defteri" of Alanya, which was written in the period of Suleiman the Magnificent, dated 1530 AD (937 AH), it is stated that Alaiye (Alanya) had three districts in that period: two within the walls of the city and one outside the walls. It is noted that 40 out of 310 total residences in the three districts of the city were belonged to the Gebris, i.e. the Christians; and that 256 of 1750 total population who lived in the city were Christians. Also Evliya

Çelebi mentions in his book of travels, dated 16th century, that there was a section of Rums in the Alaiye fortress who spoke only Turkish (1984).

Christian-Rum community visited some holy places outside the city for one or two weeks every year for religious purposes. However, that was a habit different from "yaylacılık" and will be mentioned in detail later in this chapter (2).

"Yaylacılık" in Alanya has been a tradition developed and sustained by both migratory and non-migratory Turks. Therefore two types of "yaylacılık" have evolved:

- "Yaylacılık" by non-migratory residents in the city.
- "Yaylacılık" by migratory people ("Yörük"s) of the surrounding villages.

The main subject of this thesis is to study the life in the "yayla" settlements of the people residing in Alanya, their traditions and the architectural environment designed by these people. It is difficult to give an answer to the question of how old the "yaylacılık" tradition is. However, again Evliya Çelebi, in his book of travels, mentions that Alaiye has a suffocating climate, because it is a coastal city; he also mentions that there were brave, stout-hearted men in the fortress with their rifles in the hand and their swords on the waist, and all of these men used to go up to the "yayla" of Akdağ in summer so that they could refresh themselves (1984).

We can not ignore the effects of the "Yörük"s and Rums on the non-migratory Turks living in the city in developing this tradition. Therefore in order to explain the issue comprehensively, the "Yörük"s, their "yaylacılık" tradition, and the Rums will be discussed wherever it is necessary.

III.1 Why Do People Migrate to "Yayla"s?

For the residents of Alanya, it is an aspiration to migrate to "yayla"s. After winter, they wait for the time of migration impatiently and enthusiastically, because "yayla"s bring comfort, health, refreshment and relaxation. This aspiration is well expressed by the saying of those people: "Yaylamazsan bi boyla." This saying which means "even if you do not stay in the "yayla", just get there temporarily and have a breath of its air, drink from its water" indicates the importance of migrating to "yayla"s for health (Hacıhamdioğlu, 1983, p.111).

In addition to the emotional reasons there are some other natural and physical reasons that make the migration necessary and unavoidable. The climatic reason is the first one. In July, while the average temperature is 27° C in Alanya, it is 14° C in the Akdağ mountain in the north-east of Alanya which is 2500 m. high. In winter, while the average temperature is 12° C in the city, it is 0° C on top of the Akdağ mountain. The differences in temperature between the city center and high plateaus reach up to 13° to 14° C both in summer and winter. Therefore, in summer, the residents of Alanya migrate to their "yayla"s, 25 to 60 kilometers away from the city center, taking place in the north of the city, in the Taurus mountains (Yetkin, 1984, p.7).

As a typical characteristic of the Mediterranean climate, Alanya has a hot and arid summer. This brings the problem of drought with it, which was especially important in the years when the regional economy was dependent on agriculture and stock-breeding rather than on tourism. During these years, the citizens had to bear the serious problem of drought in summer, except in a few districts which had ample sources of water.

The residents of the city were separated spatially as those who live within the walls of fortress, and those who live in the coastal plain. Those who lived

in the Alanya fortress, inside the walls, obtained water from cisterns for centuries until 1960's. During the rainy winter months, the cisterns could easily respond to the need of water, but during the arid summer months insufficiency of water in the cisterns used to make the lives of these people very difficult. Horticultural activities have not developed in the fortress, since there is not enough land to cultivate. People can only grow vegetables in small amounts or some fruit trees in small gardens in front of their houses. Some trees which can grow up in the fortress are those which do not need much water, such as carob, olive, almond, nettle and fig. Since the people of the fortress were not cultivating land, they needed water only for their daily usage. Unfortunately, in summer, they had difficulties to obtain enough water even for that purpose only. That had been one of the important reasons for the residents of the fortress in developing the tradition of migrating to "yayla"s.

Tourism has become an important economic activity in Alanya since late 1970's. Before then, agriculture was the main economic activity and source of living for people who lived in the coastal plain. Before the water supply pipes were laid in the city, these people used to get drinking water from wells and irrigation water from streams. In summer the amount of water in the wells and in the streams diminishes considerably. Consequently the agricultural activities declined in the coastal plain.

Until 1960's, breeding livestock which not only provided meat and milk but was also used for transportation of people and goods, was an activity commonly practiced among the families living both in the plain and in the fortress. The summer drought makes it difficult to supply water and grass for the animals too.

People get enough water from fountains and springs that are called "muhar" in the "yayla"s for daily use and for horticulture. Each dwelling in the

"yayla"s has a garden, small or big. Crops cultivated in these gardens respond to the needs of families for the whole summer. Moreover, people used to obtain and prepare most of their winter food in the "yayla"s. That meant a considerable contribution to the family economy.

In the recent years, transportation from the city to the "yayla"s has become easy, consumption goods have become commercially available everywhere and raising early produce has become common. Subsequently gardening activities in the "yayla"s have declined. Therefore, preparation of food for winter has become an activity sustained only by those who want to continue with traditional food.

Another important reason for migrating to the "yayla"s is to stay in good health both physically and mentally. It is believed that this is more important for children and elderly people who do not have much strength; because hot weather in summer in Alanya used to be the messenger of mosquitoes and hence malaria. Azakoğlu mentions in his book "Alanya" that, in the 1930's, there existed swamp areas 5 km . away from the city which caused malaria and other epidemic diseases (1939, p.12). The first hospital in the town was built in 1951. Until that time there was only one state doctor who took care of all the people in the neighboring towns and villages. That situation used to make almost any disease alarmingly dangerous. Therefore, migrating to the "yayla"s used to mean a guarantee to stay in good health.

Even today, people migrate to "yayla"s to protect the elderly people from hot weather and to ensure that their weak babies grow healthy. Even if they can not stay in the "yayla"s for the whole summer, they make a short visit there (3).

In Alanya, before tourism had developed, people used to make their earning from forestry, agriculture and stock-breeding. In addition to these activities

some people were engaged in handicrafts such as iron work, copper work, tinning and shoe making; and also, there were people who dealt with sericulture ("ipekböcekçiliği") and handmade textile works. Migrating to the "yayla"s made it possible for them to keep working on these handicrafts, since especially iron work, copper work and tinning are very difficult to labor during hot summer months in Alanya.

"A letter about the silk clothes sent to Alemdar Paşa by the local magistrate ("kadı") Abdurrahman Paşa, which was recorded by the historian Cevdet Paşa", proves that sericulture and textile works have been undertaken in Alanya since the very old times (Azakoğlu, 1939, p.9). Until 1940's, most of the people of Alanya lived in the fortress, within the walls. Agricultural land is scarce in the fortress. That situation had oriented women to engage in textile works in order to contribute to their families' economy and to spend their time in doing something useful. Silk clothes, garments and handkerchiefs produced in Alanya gained a popularity in other parts of the country too. Clothes are produced at handlooms called "çurfalık" (4). The women of Alanya take their handlooms to the "yayla"s with them and keep working on these all summer.

Handicraft was an important occupation for men in Alanya. However, formerly, craftworks were undertaken by Christian-Rums only. Turkish men were not allowed to work on handicrafts; on the other hand Rums did not want to have Turkish apprentices and train them. This situation changed in the latest era of the Ottoman Empire. The state of the Ottoman Empire forced the Rum craftsmen to train Turkish apprentices. After the Rums left Turkey, the craftsmen who were engaged in shoemaking ("yemenicilik"), tinning, tailoring and other handicrafts were the Turkish people trained by the Rums. These craftsmen continue to do their work in the "yayla"s, not producing only for their daily needs there, but also trying to make provision for the winter. Contrary to those who migrate to the "yayla"s to be

able to work, there are fishermen and the bakers who have to stay in Alanya because of their work (5).

Not only climatic, economical and sanitary conditions, but also some unusual circumstances were the cause of migration to the "yayla"s. For example, at the time of war, people considered "yayla" as a shelter, a secure place for themselves. During the Turkish Independence War most of the men were recruited for the army. Women, children and elderly people who were left unprotected in the city went up to the mountains and spend the winter time in the "yayla"s. This is quite unusual at other times. They only got back after the war ended (6).

The reasons for migrating to the "yayla"s before tourism developed as an economic sector were described so far. In the early 1980's the tourism industry began to soar and this brought some important changes both in the physical environment and the socio-economic life of the county. First of all Alanya witnessed a massive immigration from other regions of the country. Thus, Alanya became a huge construction site. Buildings rose everywhere between 1980 - 1990. Since most of the people who immigrated to Alanya were doing business in the tourism sector, the native people of Alanya, too, left their original work and started to work in tourism related jobs or in trading activities, such as jewelry and leather, or they converted their houses into pensions.

The tourism season takes place between April and October and people have to work hard during that season. This inevitably affected the culture and lives of the native people. The working seasons have now been reversed. Those people who used to work in the winter and rest in the summer in the "yayla"s, now started to work in the summer and rest in the winter. In 1980's the "yayla"s lost their importance. Most of the houses were empty during the summer months. In those that were occupied, women, children and elderly people stayed; and men came only at the week-ends.

It is quite interesting to note that, in the 1990's, the social and physical environment of the town completely changed; on the other hand the architectural and natural appearances of the "yayla"s, their formation of which took centuries, remain unchanged. The population of the immigrants in the Alanya county has now exceeded the population of the natives. Most of the traditional dwellings and gardens in the city have been demolished and removed. However, the "yayla"s still reflect the social, cultural and architectural history of the city.

A new era starts in Alanya in the 1990's with some new living habits. Now, the income level of the native people is higher than ever before, especially of those who work in the tourism sector. Besides they became rich by making big profits from the increase of the land prices. Having completed their construction works and having all the comfort of the modern equipment, the time has come to rest and relax. They think of returning to the "yayla"s once again.

In the meantime families live through a dilemma: there starts a dispute between the generations on the preferences for the seashore and the "yayla". The young generation of the native people prefers the sea and its related activities, therefore they want to stay in the summer houses near the seashore. On the other hand, the middle-aged and elderly people prefer to have summer houses in the "yayla"s. They never had acquaintances with the sea anyway. Consequently the rate of the construction works has diminished in the city, but now it has been rising in the "yayla"s.

Thereafter, the "yayla"s have become places for vacationists. In other terms, the native citizens of Alanya go to the "yayla"s, nowadays, just to pass their leisure time or to rest there for a while. Besides, since the access to the "yayla"s has become quite easy due to the new transportation facilities, the "yayla"s are not places to migrate for the whole summer obligatorily any more; so people just visit the "yayla"s from time to time.

On the other hand the "yayla"s have become places that attract tourists and some other people out of the city. The daily tours to the "yayla"s for example, called "safari", organized by some tourism agencies, are among the popular activities taken by tourists. This is certainly gratifying since several people from different cultural backgrounds are visiting and getting the knowledge of the natural, social, and architectural aspects of the "yayla"s. However, the natural environment of the "yayla"s is recently endangered by the rapid and uncontrolled growth of the built-up environment. We wish that the traditional environment of "yayla"s would endure for a very long span of time so that many people can visit the "yayla"s and learn about this very specific tradition in Alanya which is a part of the culture of the people living there.

III.2 The Time of Migration to "Yayla"s.

There is a strong conviction among the people of Alanya that they should migrate to "yayla"s when "güpbük" crows ("güpbük öttüğü zaman"); this is how they determine the time of migration. "Güpbük" is the name of a crested bird, *avis tarda*. It was given that name, because "güpbük" is the sound that this bird makes. It is considered a messenger of the spring. Actually it shows up after the March 9th, that is the day of "nevruz". In the old times, when "güpbük" crowed, the preparation for migration to "yayla"s used to start immediately. It is said that a "güpbük" follows the migrators and crows at different pine trees along the road to the "yayla". There is a saying describing the people who migrate in the early spring: "Güpbükte (yaylaya) göçmek" (Hacıhamdioğlu. 1982. p.46).

The time of migration for the "Yörük"s is the time when the herds begin to go out of the village. Towards the mid-spring, the grasses in the plain disappear slowly, and the shepherds take their herds a little bit up in the mountains every day. The distance to the village increases gradually every day and there comes a

point that getting back to the village in the same day becomes very difficult; then the herd owners begin the preparations for the migration (7). According to the traditions of "Yörük"s, "the migration should be accomplished before the "hıdırellez" (May 5th and 6th), because they believe that at the time of the "hıdırellez" the weather wouldn't be convenient for the migration and losses of people and animals may occur" (Korum, 1991, p.28). The experiences gained through the generations show that it rains a lot in "hıdırellez".

The increase in the number of schools in the town, and the appreciation of the importance of the education affected largely the time of migration. In time, people living in the city have started to prefer to wait for their children finish the school year in order to go to "yayla"s. Hence the migration takes place at a later time, that is in June. However, the elderly people still migrate to "yayla"s at an early date with the help of some youngsters, since they can not bear the hot weather.

The "Yörük"s still prefer migrating to "yayla"s in the April together with their animals, even if their children have not yet completed the school, because their most important means of subsistence is the herd they have. They leave their children at home to finish the school year under the supervision of an adult.

When early produce of vegetables and fruits became very profitable in the 1950's, the "Yörük"s abandoned stock-breeding, and agriculture became the main economic activity for them. Thereafter they became dependent on the land and they settled down on a piece of land. That means, the period during which they stayed in the mountains was determined by the closing and opening times of the school year, too.

The construction of high standard roads between the city and the "yayla"s, manufacturing higher quality cars, and the fact that the car ownership among the citizens have increased enormously, are the causes of some radical

changes in the times of migration and in the "yaylacılık" tradition. In the past, people used to leave very few furniture and equipment in their houses when they moved to the "yayla"s, but now all the furniture and equipment are left in the houses. Therefore the "yayla" dwellings have become houses that could be visited any time of the year.

It is still a great pleasure to visit or to migrate to the "yayla"s. In winter, it is a place for an escapade from the city life to watch the snow, or just to have a nice week-end with the friends and family members; and in summer, it is a place to have a pleasant stay at week-ends or the whole summer just to get away from the uncomfortable hot weather and crowd of the city...

III.3 The "Yayla"s Migrated by the People of Alanya

The people of Alanya call the city "sehil" while they are up in the mountains. This is a modified word for the shore, which is "sahil" in İstanbul dialect, and it means the coast, the place near the sea as opposed to the "yayla" which is away from the sea. There are some other terms derived from this word, such as "sehillemek" or the "sehil hastalığı", i.e. "the sickness of sehil". People believe that staying in the city during summer is not healthy. Those who get "the sickness of sehil" get weak and pale and they also get a fever, due to their stay in the city in summer, whereas they are used to "yayla"s. The term "sehillemek" is used for being caught by the "sickness of sehil".

At the times the Rums lived in the fortress, (before 1922), the three communities had different relations with the "sehil". The "Yörük"s and the settled Turks migrated to the "yayla"s in the spring and they didn't come back until the autumn. During this season there was nothing to do in the "sehil"; besides, since the animals were the only means of transportation, the journey to the city was quite

difficult. The Rums had been the only community who stayed in Alanya during the whole summer. However, they used to make some short visits to holy places around the city mostly for religious purposes.

Although they lived together in the same city, there existed different life styles between Muslim Turks and Christian Rums, especially in the extremely hot summer days. This may be because of the fact that Turks had had a nomadic life before they settled in the city. Many researchers claimed that the Rums living in Alanya fortress were Christian Oğuz Tribes who were brought here by Alaaddin Keykubat. According to this hypothesis, these people must have nomadic origins, too; and if this is the case, one must seek for the reasons of this difference in the economic conditions of the two communities. That the Rums were occupied with handicrafts and the Turks were occupied with agriculture and stock-breeding might be the most important reason for the difference.

Because of the differences in the life styles of the settled Turks and the "Yörük"s, their "yayla"s are at different places too. "Yörük"s have several "yayla"s called in general "Yüksek (high) Yaylas" (8). The "yayla"s of the settled Turks are closer to the city than those of "Yörük"s. These "yayla"s are on the north side of the second range of the Taurus mountains parallel to the seashore. They take place on the southern slopes of the Kargı river valley, and they look towards the north, to the valley and high mountains.

The "yayla"s of the settled Turks, called Türктаş (its old name is "Urumdaş") and Türbelinas (it is called "Durbannas" among the local people), are 50 - 60 km to the city. Türbelinas covers indeed two "yayla"s, Muharbaşı and Gedevet, which are approximately 3 km far from each other. The altitude of Türктаş is 750 m, while the altitude of Muharbaşı is 875 m, and that of Gedevet is 1010 m. (Fig. 3.1).

It was not possible to get accurate information about the time of the establishment of "yayla"s. However, people say that the Trbelinas "Yayla" is, approximately, 300 years old and that Trktař had been established before Turbelinas.

Although it was not a "yayla" before, Mahmutseydi, which is one of the oldest villages in the county, must be included today among the "yayla"s used by the people of Alanya. This village is 10 km far from the Gedevet "Yayla". The natives of Mahmutseydi who immigrated to Alanya by marriage or for work, now are using, from time to time, their houses in the village left by their ancestors, as the "yayla" house.

Among the Rums there was not a "yaylacılık" habit like the settled Turks and "Yrk"s do. As mentioned before, they just used to make some short visits to holy places mostly for religious purposes in summer. One of these places is what Turks call "Hidirellez" and Rums call "Aya Yorgi", which is located 10 km. from the seashore. There is a church built in 1875 and a fountain here (9). It is believed that this fountain is an "ayazma" (holy water), and people who pray in the church and drink this water, may find cure to their pains (10).

This place which is cooler and has more water than Alanya is used both for religious ceremonies and holidays by the Rums of the city. In summer, the longest period they stay continuously in Hidirellez is 15 days. This is the time when they have the Orthodox Festival. During this period, they use the "ardak"s on the hill behind the church as shelters. The Rums did not cease the relations with Alanya when they were in Hidirellez. They went back to the city almost every day, because they are the only craftsmen in the city (11).

III.4 Migration to "Yayla"s

Alanya people used to migrate to the "yayla"s by animals such as horse, donkey, mule, camel, and on foot until the years 1955 - 56. However, in the 50's transportation by jeeps, the only vehicles that could be driven on the defective roads of those days, began. Due to the convenience they brought, people have started to travel by jeeps and this journey became an everyday event (12).

In the periods when migrations had occurred by animals, Turks living in the city and "Yörük"s developed their own cultures about the migration. The preparations for migration of Turks who live on the coastal plain and in the fortress, start when "güpbük" crows and thus the date of migration is determined. Determining the date of migration is said in the local dialect as "Göçün adını koymak". Before the date of migration is determined, in the early spring, the husband and wife go to their garden in the "yayla" to sow necessary seeds, so that their vegetables are grown by the time they migrate. Many families have partners from the villages around the "yayla"s. These partners sow seeds in the gardens before the landowners arrive (13).

The head of the house or the oldest son, if there is one, goes to the "yayla" one or two weeks before the migration and checks the "yayla" house, repair the broken parts or have them repaired. Meanwhile, the preparations of migration begin in the city. The housewife tells her husband to buy the necessary goods such as salt, soap, matches, flour, oil, sugar. She sews white cotton bags to put salt, flour, rice, sugar, wheat in. Empty bottles, spans, jars, earthenware pitchers called "gümlü" are prepared, so that the food to be prepared in the "yayla" can be put in them (Hacıhamdioğlu, 1982, p.46).

Each migration from the "yayla" to the "sehil" and from the "sehil" to the "yayla" is considered as a beginning of a new life. Therefore, there are some

interesting customs. For example mothers make their children drink "irecene" to make them take "safra" (the dirtiness), and "maraz" (the illness) of the "sehil" out three or five days before migrating to the "yayla". "İrecene" is the name given to castor-oil in Alanya dialect (Hacıhamdioğlu, 1982, p.54).

Two days before the migration, materials used for sleeping like pillow, quilt, mat and clothes are collected and packed in a woven matting or in a horse-cloth. Then, the ends of the woven matting are sewed and tightly tied with a rope so as not to be opened. This work is called "to make haşa", and these bales are called "haşa" (Hacıhamdioğlu, 1982, p.48).

The migration is realized in two steps. The day before the actual migration, camels are loaded with "haşa", flour bags, heavy food and other materials. Those days, camels were used to carry loads to long distances due to their strengths. Meanwhile, all the animals other than those used for riding, cattles, goats and sheep are prepared to leave for "yayla" by their owners. One day before the migration of people, all these goods and animals are set on the road to the "yayla" by the people called "kiracı" whose job is to take animals to the "yayla". The load that is carried by these animals before the migration is called "ağırık" (14).

The reason for sending animals one day before the migration is that the camels walk too slowly and that traveling with animals creates a lot of problems. This journey starts in the early morning and stops at the time of call to prayer ("ezan") at the bed-time. "Kiracı"s know where they should take the load. Sometimes one of the young members of the family is sent together with the load. Apart from the wage that should be given to the "kiracı" , food for the animals and food that the "kiracı" will need on the road is provided by the owner of the load.

At the day of people's migration, everybody gets up early in the morning and continues the preparations for the journey. The migrators who

complete their preparations, load the remaining food and goods onto the animals such as donkey, mule and horse with the help of their neighbors who come for the farewell. The housewife and small children, if any, get help to mount on the horses. With horses, come along the "kiracı"s, who own the horses and pull them up to the "yayla" as they walk by (15-16).

After everybody mounts the animals, it is time to leave. This is the moment of exuberance among the children who came to farewell. They shout all together rhythmically in Alanya dialect: "göç göçüp geder, çörek atıp geder" ("migrators are on the road, throwing buns"). Then the housewife who is about to start riding her horse, throws "göç çöreği" ("salty buns with sesame prepared for the day of migration") to the children. She throws buns on her way as children demand. The same bun is baked before traveling from the "yayla" to the "sehil" also. Some of them are given to the neighbors who are not migrating yet; some are thrown to the children on the road; and the rest is given to the welcomers in the city.

When children's rush on the buns ends, the migration starts. In the meantime, adults say farewell and pour water on the ground after those who leave and say "tez gitsin ve hayırlısı ile dönsün" (go quickly and come back without any difficulty) (Yetkin, 1984, p.88-89).

During the journey with animals through the pine forests of Taurus mountains they often stop at fountains on the road. In these short rests, animals and people have water. At each fountain, there are wooden cups with handles called "susak", so that people can drink water easily. When the night falls, they get to a place called "Kızıl Alan" (Red Meadow). The khan situated here is used by travelers to spend the night if it is raining. The travelers sleep outside if the weather is good. If it is cold they make a fire with the branches of trees. In the "Kızıl Alan",

they feed the animals, they have dinner and go to bed early. The day after, everybody wakes up at "yöş" (twilight) and the journey starts again very early. The travel ends before noon. The load and the animals that arrived the day before have been waiting for their owners (17).

As soon as they arrive in the "yayla", they clean the house and lay down the "yaygı"s (all the mats, coverlets and rugs etc.). At these moments, the best examples of solidarity can be observed. The newcomers receive help from their neighbors to unpack the "haşa"s and to clean and set the house. The neighbors also prepare some food called "göç aşı" (migration meal), consisting of several dishes and they bring them on a large platter, so that they do not bother cooking while they are busy with the house work. A similar solidarity is observed when they are migrating from the "yayla" to the "sehil" (18).

The plates on which the "migration meal" is brought are never given back empty. In the "yayla", they are filled up with fruits and vegetables brought from the city, whereas in the "sehil" they are filled up with dried plums, hazelnuts, walnuts, "cevizli sucuk" (sausage-shaped sweets made of grapes and nuts) and "çiğirdik" that are brought from the "yayla".

Today the "yayla"s are within the reach of 30 - 45 minutes, due to modern transportation facilities, and high standard roads. Thus, people may visit the "yayla"s whenever they want and now, they go there in winter, too. They do not carry their furniture and goods like they did before. The houses are kept in the same good condition for four seasons. Since the reasons for migration disappeared, the migration has also disappeared.

The journeys of the "Yörük"s to their "yayla"s are much more difficult and longer. Preparations of the migration start when the head of the "Yörük" family

declares that it is time for migration, and this is some time at the end of March or in the beginning of April. While men are busy with shopping, women prepare food and clothes. The "Yörük"s, who make their living by stock-breeding, migrate to the "yayla"s together with their animals, which is not the case for those who live in the city. Therefore, "Yörük" shepherds have a lot of preparation to do too.

The preparation of animals also takes an important place in the migration of "Yörük"s. Camels are very useful and very important for the migration. They are adorned attentively before the migration: bells in different sizes and names are put on each camel (19). Other animals are adorned too. Then a caravan is formed: horse, mule, donkey followed by camels. Migration starts at dawn.

The migration doesn't take place at the "üzük" of the moon, i.e. when the moon is crescent, because they believe that it rains. They do not migrate on Tuesdays and Fridays either. There are seven camels in a caravan. It is a custom that the eldest person or the one who has a bride or a grown-up daughter pulls the migration caravan. Other members of the family join the migration on both sides of the caravan. Now, the migration has started (Korum, 1993, p.30).

The "Yörük"s stop and rest in several places on their way until they reach to a group of "yayla"s called "Baş Yayla" which consists of several "yayla"s close to each other, namely Oğuz, Eğrigöl, Kadiyakası, Eşşekkırıldığı, Söbüçimen, and Gevne. In the places where they stop, animals are set free to pasture and they have meals and rest. Wrestling competitions are organized among the young, they sing songs about the places they stop (20). Migration restarts at dawn every day, until they arrive in "Baş Yayla".

The "Yörük"s are occupied with stock-breeding, agriculture and handicrafts during the summer months in the "yayla". At the end of October, the preparations start again for the migration, this time back to the "sehil" (Korum, 1993, p.32).

III.5 Traditional Life in the "Yayla"s

This part covers the traditional life styles in Türkteş (Urumdaş), Muharbaşı and Gedevet "Yayla"s where the Muslim-Turk community living in the center of Alanya migrate (21).

Traditional Alanya family had a different structure from today's nuclear family. Newly married couples used to live with the husband's parents both in the city and in the "yayla". Consequently, three generations, grandparents, son and bride, and grandchildren used to live together in the same house. Respect to the elderly has always been the basis of the family life. Therefore, the older ones have the last word on all matters.

Daily life of a family in the "yayla" starts with the morning call for prayer "ezan". The bride of the family who gets up earlier than everybody else prepares soap, water and towels for ablution, and wakes the old up to pray. Respect to the elderly is so important that if the ablution water is cold, she heats it again. If it is difficult for the old to get up, she takes the "ıbrık" (water ewer) and "ilidir" (big bowl) to them.

The bride prepares breakfast after her morning prayer. Most of the men pray in the mosque, five times a day, including the morning prayer. The mosque is in the center called "muharbaşı" or shortly "muhar" (meaning the place where water is abundant and there are lots of fountains). After men return from the mosque, children are woken up and they all have breakfast together.

Eating "pide" (bread baked in thin flat strips) in the breakfast is a habit in the "yayla". "Pide" is made at the baker's in the "muhar" in the early hours of the morning. Men bring "pide" with them while returning home from praying.

Together with the morning call for prayer, there starts tapping noises of the mules of nearby villagers who come to sell food such as fruits, vegetables, butter and cheese. Men of the houses buy some necessary items on their way home from the mosque. Sometimes villagers bring "çıkı"s apart from the food they bring to sell, and give it as presents to the families they like and respect. "Çıkı" is a name given to a bundle which contains fruits, vegetables and some other food. The housewife who gets the present gives the bundle back putting some matches, soap, macaroni, and cloth in it, and thanks them.

After breakfast, the housewife talks to her husband about the things to be done that day, and tells him what is needed in the house, if some meat is to be bought or not. Buying meat in the "yayla", was then and is now one of the most entertaining task for men. In an open place near "muhar" assigned for butchery, a butcher slaughters sheep or goats and sell their meat every day. Before the animal is slaughtered, men gathered around already make a deal among themselves to share the parts of the animal. While they wait for the meat there continue interesting conversations and jokes.

Meanwhile, family members staying home already start doing their own daily chores. Girls are responsible for helping their mother, and boys are responsible for helping their father. While the mother cooks, girls clean the house. Sweeping the house, cleaning the glasses of the kerosene-lamps and putting kerosene in it for the night are the most important chores. It is very important for Alanya people to be clean and neat. They consider that cleanliness is, first of all, a sanitary issue. It is very important for them to welcome their guests in a clean and neat house. Yetkin (1984, p.99) says that women who pay a visit to see a prospective bride, check for dust under carpets without being noticed by the hostess. This is to have an opinion about the cleanliness of the girl.

When daily chores of cleaning and cooking have been done, girls occupy themselves with embroidery and lace work to prepare their trousseaus. In the old times, the trousseaus of the brides had to be so much according to the traditions that even mothers had to help their daughters to prepare them. Among the girls' trousseaus almost everything, including underwear, bed-linen, handkerchieves, shirts were all made of silk. That's why the works that most occupied women in the "yayla" were to wind up silk they got from silk-worms in "sehil" into a ball, to spin them and weave them. The next step is to embroider the silk clothes. All these works are usually made in the "hayat" of the house in the mornings. The "çurfalık" (hand loom) is set in a place from where the housewife can watch outside, passers-by, incidents around the house, while working. Besides, they take their work with them and continue embroidering and lacework when, from time to time, they pay a visit to another house.

Men, on the other hand, in the years when people travelled to the "yayla"s on camels, mules, horses, or on foot, used to occupy themselves with craftworks or gardening around their houses in the "yayla"s. The work place of some craftsmen is the ground floor of their houses, whereas some of them have shops in "muhar". They respond to the needs of the villagers close to the "yayla" but also they produce and store for winter.

Ironworkers make pickaxes, sickles, axes, hoes, plough shares, etc. and sell them in the "yayla". If they can not sell all of them in the "yayla", they market the rest of them in the city. The tanners also migrate to the "yayla"s. They tin the pots of the people who live in the "yayla" and those who live in the villages around. They make the biggest business when the time of migration approaches. Because it is a custom to have pots tinned both when migrating from the "yayla" to the "sehil" and from the "sehil" to the "yayla". The shoe-makers ("yemenici") process the leather and make shoes of that processed leather. They sell these shoes in Alanya in winter and take the unsold ones to the counties near Alanya on horses or

donkeys, especially to Gazipaşa to exchange them with nuts, wheat and other items. Coppersmiths, bakers, barbers and "imam"s are other professionals working in the "yayla"s.

It can be asserted that daily life in the "yayla" is organized on the basis of the prayer times. For example lunches are prepared at the time the men come back home from the noon prayer.

If the husband has a guest who is not close enough to invite home, a meal is sent to "muhar" so that the husband and his guest have it there. This meal is usually the "tepsi-kebabi" particular to the "yayla", containing meat, potato, onion and tomato, but baked in the baker's oven. In the cases the guests come home, women and men have their meals separately in other places, except close relatives. Sometimes meals are sent to the men who just want to pass their time in "muhar" although they do not have guests. All the meals from different houses are served jointly and men have lunch together.

Because the days are long and the weather is too hot in the afternoon, every body takes a nap for one or two hours after lunch. After the nap, men go back to work, and women usually meet all together outside in a shadowy place where they usually get together. They chat, and do their lacework and embroidery; and children play around them full of joy. The places where they usually gather are either a mat under the shade of a huge plane tree or a walnut tree, or seats under "tefek ağdırılmış" (vine-covered) "isgenet"s (wooden pergola), or sometimes wooden seats in front of a masjid (small mosque).

They have dinner after the evening prayer. After dinner, each family gathers in the "hayat" or in the "çardak" of their houses which are semi-open spaces. Those whose houses are close to each other, try to sit in the part of the "hayat" or "çardak" which is far enough, so as not to disturb their neighbors. At

nights in the "yayla", since there is no electricity, the sky can be seen with all of its details and beauty. The silence of the night is often interrupted by gun shots from different houses which are common even today. Also, the voice of people joking and shouting from one "çardak" to the other echoes in the night.

Another habit that is common among women in the "yayla" is to go to "muhar" and sit in the "çardak", chat and have tea from the tea house at the evening prayer time, where men sit during the day. This is a social gathering but also they take their water buckets there to fill before they return back home. Women are not seen passing "muhar" during the day. They prefer to take some other longer ways so as not to run into the crowd of males. However, they can go there most comfortably at nights when men are only a few.

After the bed-time prayer, everybody goes home and prepares the bed to sleep. Floor mats are laid down to sleep, and these mats are wrapped again in the mornings. After everybody sleeps, only the voice of night birds, insects, and rustling sound of trees can be heard.

There are some difficulties in daily life in the "yayla", since there is no electricity and water systems. The biggest problem is related to water. There is enough water at fountains in "muhar"s, it can also be provided sometimes from the wells, but the problem is the difficulty in bringing water home. The responsibility of bringing water home is given to the children and young, but the husbands also take water buckets with them, and they fill them at the fountains before they return home. The place where the water is kept at home is "küp" which is a large earthenware jar. The cup used to take water from it is "küpüç" which is a small copper cup.

The water is needed most on the wash-days. The well-off families hire porters to carry home some water from "muhar". Porters are the people who come

from the villages around to make their living by doing some small works such as carrying water from the "muhar" to the houses. Today there still isn't a system of water lines, but at least plastic water hoses and water tanks near the residences have made it easy to carry and use water.

Alanya was connected to the national network of electric lines in 1952, however the "yayla"s could have electricity only in 1987. Until that time, first kerosene-lamps and oil-lamps were used at nights, then lamps called "lüks" were used. When people walk outside in the night, they make fire with pieces of resinous wood which is called "maşalama", and carry the "maşalama"s in their hands.

Due to the lack of electricity, there were difficulties in lighting, but there were difficulties in keeping food fresh too. Especially, when the Feast of the Sacrifice was celebrated in the "yayla", there happened to be too much meat, a large part of which should be kept fried. Some solutions to the problem of keeping the food fresh were developed such as using wells as refrigerators. Of course, the wells that contained drinking water and the ones that were used to keep food were different. The cupboards, which are called "tel dolap", the four sides of which were made of screening, were used to keep food as well. Putting food in the windows looking north was another method of keeping food.

After 1955, with the increase of motor vehicles, journey to "yayla"s became easier. At the same time the number and variety of jobs increased, and people started to show interest in trading business rather than working on handicrafts. These developments caused some changes in the life style in the "yayla"s. The men who did not used to go to the "sehil" unless it was necessary during their stay in the "yayla"s, started to send their families to the "yayla"s and go there only at the weekends. The "yayla"s became places where women, children

and elderly people enjoy themselves. Hence, even a saying of "kadın yaylası" ("yayla" for women) was created.

This life style continued until 1980's when the tourism started to become the most prominent economic sector in Alanya. During those years, on Saturday afternoons, motor vehicles used to rush to the "yayla"s and a festival atmosphere had been occurring among the wives, children and husbands meeting together. On Sunday evenings and Monday mornings, men returned to the city after a good rest.

Since the men are in Alanya in the weekdays, night gatherings among women in the "yayla" arise. The women of a neighborhood get together in a different house every evening. At these gatherings, entertainment and production always take place together. Young boys even carry the big "eleme"s, which are used to wrap the hanks of silk, to the houses where their mothers go to visit. While women wrap silk with the "eleme"s, young girls embroider around the gas lamps. The snacks and chats are the most enjoyable part of these nights. Sometimes having picnics at locations near the "yayla" is also a joyful event that women and children do in the "yayla".

Being in the "yayla" certainly had a different meaning for children who had the privilege of freedom and enjoyed the richness of the nature. However, together with the joy of playing various games, they had some obligations too. First of all, the "yayla"s were the places where children had their religious education. In the mornings until noon, all children were educated by the "imam"s in the mosques. Children had some duties too; such as carrying water home and pasturing the cows, sheep and goats (22).

In the traditional life of the people of Alanya, neighbors depend each other and there is always solidarity among them in good and bad days. This

solidarity can be observed especially when they make bread or when they prepare food for winter. As for bread, "yufka ekmek" (thin wafer of dough) which women bake periodically every other week, is eaten. Arrangement is done among the neighbors, a day before, to gather in one of the houses or gardens to bake bread. Each housewife kneads the paste of the bread after the morning prayer, and they start baking early in the morning. This is a complicated work that requires helping. While one woman prepares lumps of dough called "zovala", another makes it a small round flat piece using a rolling pin, and another woman who is more experienced rolls it to make "yufka" bread and gives it to the woman whose duty is to bake on the iron plate (23).

In the "yayla"s, one of the most important things that people spend time on is to prepare food for winter. Drying fruit and vegetables grown in the garden is the most important task among these preparations. The fruits that are mostly dried are plums, grapes and figs and the vegetables that are mostly dried are obergines, beans, peppers and okras. As the autumn approaches, and the fruits get ripe, preparations of the winter food are accelerated. The fruit of the "ergen" (cornelian cherry) trees are made fall onto large clothes under the trees using long sticks. They are eaten fresh or made jam for winter. However preparing a soft drink called "nerdek" out of "ergen" is the most preferred type of consumption of this fruit. The "nerdek" was the main soft drink of Alanya people before the commercial beverages were available every where.

Grapes, figs, walnuts and food made from these fruits have a special place among the winter food. Molasses of grapes ("pekmez") was used as sugar, and also as one of the main ingredients of many kinds of food. During the preparation of molasses of grapes, which requires hard work, people help each other, depend each other and also entertain collectively so that it becomes a pleasure to work.

The kinds of food made from figs are "bestel" (or pestil - fruit pulp) and "kak". In order to make "bestel", the figs are cooked, by pressing and stirring in copper pots. At winter nights people eat "bestel" with walnuts on it. "Kak" is also a sweet food made from molasses of grapes and dried figs. The dried figs are dipped into the boiling molasses of grapes. In the past, it was the most important food that used to be taken with, to eat with bread, to the long and tiring journeys on animals.

In the autumn, "koz silkilir, sırçalanır" (walnut is shaken off and separated from its shell), again with the help of neighbors. Thriftiness is one of the basic understandings in the life of these people. They make use of the products until the last piece. It is said that those who have good fertilizer in the "yayla" used to bring even that fertilizer to Alanya by putting them in large bags. With a similar understanding, the broken ones of the sorted walnuts are put in the "cevizli sucuk" (sausage-shaped walnut sweets). The crushed ones are put in the plates, and some thick grape molasses is poured on them, so that a dessert is made.

Another food which certainly takes place among the food prepared for winter is "çiğirdik" which is made from grape molasses and sesame. The molasses is thickened with the fried sesame, kneaded like paste, frozen then cut and served. It is given to children who come to farewell before the migration, or put in the plates of neighbors who give a migration meal.

Jams from different fruits, tomato pastes, grape leaves pickled in brine, onions and garlicks, "bulgur" (boiled and pounded wheat) and different nuts are among the winter food to be prepared.

Children wait impatiently the moment of picking hazelnuts, walnuts and almonds. After the nuts are harvested, children rush and sack the ones left over on the ground and on the trees. This is a tradition called "başaklamak" which is a privilege given to children. Children shout out to each other "avlamınık" while they

collect the nuts on the ground and on trees. "Avlaminik" is also a command given to small dogs to catch their prey.

There are some differences in the life styles of the rich and other families. The rich families have servants and maidens who live with them called "besleme". These servants get up early every morning and do all the house chores. They have separate rooms in the house. The head of this household is called "ağa". The "ağa"s generally do not do any work in the "yayla". They do not go to "muhar" as often as other men do. In their houses there is a special guest room on the ground floor where they receive their guests all day long. Other men in the "yayla" gather in these rooms as well as they gather in "muhar". If a stranger comes to the "yayla" who has no acquaintances with people, he is taken to the guest room of an "ağa", he is offered some food and he stays there for the night.

Some undesirable changes have occurred in the "yayla"s after craftsmen ceased migrating to the "yayla"s. Since only unemployed people are now staying in the "yayla", the coffee houses in "muhar"s have been transformed to such places where these people drink and gamble. The only negative point among all the beauties, which one may think about the "yayla"s, is this situation. Hoping that this situation is temporary and it will change as people get more conscious, is the only thing we could do for now.

NOTES

- (1) Among the people of Alanya, the Christians are called "cavırlar" or Rumlar. In this study we named this community as the Christian-Rum community. However Mr. Sırrı Özenir, who worked in the museum of Alanya as an assistant researcher and now works in the museum of Konya, asserts that it wouldn't be correct to call them Rums. To his opinion, the origin of these people is "Türkmen" who were brought to Alanya by Alaaddin Keykubat. After Alaaddin Keykubat conquered the city, they settled down in Alanya. These Türkmen people have adopted the Christianity as their religion.
- (2) This information was taken from Mr. Tevfik Hacıhamdioğlu who is a retired geography teacher living in Alanya. He has made several researches on the Alanya folklore.
- (3) My family and I too, passed the summer months of 1978 & 1979 in the Gedeve "Yayla", upon the recommendations of our family doctor, so that my sister, just a baby then, could grow up in good health; and we realized that it had been remunerative for her.
- (4) Mr. Tevfik Hacıhamdioğlu denotes that the term "çurfalık" indicates also a separate space in traditional Alanya houses within the city walls. Since the loom called "çurfalık" was installed in that space and since the housewife used to work there, this space was named "çurfalık" also. These houses are similar to those in the "yayla" in many respects. They have two stories. The ground floor is assigned to animals and some service rooms take place there. The upper floor is assigned to the use of people. The "çurfalık" space takes place between the two floors and a few steps above the ground floor, on the left side of the stairs, with timber floorboards.
- (5) This information was provided by Mr. Tevfik Hacıhamdioğlu who is a retired geography teacher.
- (6) I would like to thank my history teacher Mr. Ali Rıza Gönüllü, for the valuable information he provided. I also remember that during the Iraqi War in 1990, when most people were struck by panic, some families in Alanya stayed in the "yayla"s, having prepared their "yayla" houses as shelters, although it was January.
- (7) This information was taken from Mr. Haşim Yetkin who is a retired primary school teacher and a researcher. He provided this information based on his personal experiences in the Türkmen village, Akdam, where he taught in the 1960's.

- (8) "Yörük"s reach to these "yayla"s via different ways. The "Yörük"s of Akdam, Avsallar, Türkler, Çakallar, Karaboynuzlular, Payallar, Toslak villages reach to the "yayla"s near Söbüçimen, Eğrigöl, Oğuz, Seyricek via the Gündoğmuş road; The "Yörük"s of Hacımehmetli, Değirmendere, Çıplaklı, Cıkıllı, Elikesik villages reach to the "yayla"s of Eşşekkırıldığı, Akdağ, Köprübaşı, Samsa, Gören, Gökbek, Kadiyakası via the Taşatan road. The "Yörük"s of Kargıcak, Göngele, Mahmutlar, Karakocalı, Basırlı, Tosmur, Dim, Fakırcalı, Aliefendi, Çamyolu (Kestel), Gözüküçüklü, Gocaoğlanlı, Cırbat, Beldibi, Domalan villages reach to the "yayla"s of Kaş, Söğüt, Dikmetaş, Gödüre, Ekizarası, Çayarası, Çökele, Sarımuhar, Cinci, Boyalı, Uzunyurt, Eşşekkırıldığı, Gevne and Barcın via the roads of Dim and Koçdavut. I would like to thank Mr. Tevfik Hacıhamdioğlu, for the valuable information he provided on this subject.
- (9) This church is still standing in a good condition and it is also visited by Turks to make a vow.
- (10) Mr. Tevfik Hacıhamdioğlu mentioned that there was a legend told among the Rums that this place was considered to have holy water. The Christian people of Alanya live, today, in one of the suburbs of Athens, called Neo-lonia. A group of these people visited Alanya in 1951 and in 1988 as the guests of the mayor of Alanya. After they visited Alanya in 1988, a group of Turks from Alanya visited the Rums in Athens. Mr. Tevfik Hacıhamdioğlu was among them and he personally listened to these Rums telling this legend. According to the legend, a dragon comes to the place called "forty steps" which is situated on the high cliff to the west of Alanya fortress, kills and eats someone every year. Aya Yorgi (Saint Gregor) helps these people and kills the dragon. Then he walks to the north, towards the hill, where Hıdırellez is situated. He puts one foot on a place, today situated in Şekerhane district of the city, and he puts the other foot on a place, today situated in Sugözü district of the city, both of which are considered to have holy fountains. In the meantime, a shepherd sees Aya Yorgi in Hıdırellez riding a white horse. From that moment on the Christians take Hıdırellez as the most important holy place, and its water as the principal holy water. The other fountains are taken as holy places too, but they had secondary importance, and were used only when passing by.
- (11) In this section, I gathered the information I took from my teachers Mr. Tevfik Hacıhamdioğlu and Mr. Haşim Yetkin. I want to thank them here.
- (12) The information in this section was obtained from Ahmet Demirci who has the Ali Kaptanlar House in Türktaş "Yayla" which is among the houses surveyed in the seventh chapter. Mr. Demirci is one of the first drivers transporting people to "yayla"s in his jeep.
- (13) This information was taken from Mr. Tevfik Hacıhamdioğlu who is a retired geography teacher.
- (14) This information was taken from my grandmother Emine Kılınç who used to migrate to the Gedevet "yayla" every summer all his life.

- (15) This information was taken from my mother Cansen (Kılınç) Cimrin who was born in 1945. She mentioned that there were a lot of difficulties in taking small children and babies to the "yayla"s. "Kiracı"s used to carry babies by tying the swaddles of the babies to their necks and carry children by embracing them or on their shoulders.
- (16) I would like to mention a tradition that my grandmother told me: If there is an engaged girl in the house, her fiancé hires a horse and sends it to her so that she can travel comfortably both during the travel from the "sehil" to the "yayla" and from the "yayla" to the "sehil". Besides, it is an honor for him to send a beautiful and famous horse. My grandfather, who is nearly 90 years old now, followed this tradition, and sent a horse to my grandmother at the day of migration when they were engaged; but this custom was not practiced any more among the generation of my mother who was born in 1945 and was engaged at the age of 22.
- (17) I would like to thank Sabriye Koçak for the valuable information she provided on this subject.
- (18) My grandmother mentions that even Christians used to send "migration meal" when migrators return to the "sehil".
- (19) Camels are very important in the traditional lives of Alanya people and especially of "Yörük"s. History teacher Oğuz Korum has provided more information on the preparation of camels before the day of migration in detail in his article "Alanya'da Yayla Göçü" published in the book "Alanya İ. Tarih ve Kültür Semineri (1993, pp. 28 -33)." The article of history teacher Ali Rıza Gönüllü, titled "Alanya Halk Kültüründe Deve Motifi" published in the same book mentioned above, also provides valuable information on this subject (1993, pp.74 - 79).
- (20) Some folk songs written for the accommodations along the migration road, taken from the article of Mr. Korum are given below (1993, pp. 28 - 33) :

I- Hökünesin deli gönül höküne
Kilimini atmış o sevdiğim ak löküne
Çekip gider oy elleri kınalım Kılı büküne

II- Alanya'da kuzlattım
Akdeniz'de yazlattım
Alakının eteğine
Buz dumanın yatağına
Göçüyoruz ay ala dekem hey hey...
Önüne geçen beş gardaşı
Ardına düşen gonca gaşlı
Ak gazanı pırınç aşı
Göçüyoruz ay ala dekem hey hey...

III- Hacı Mahmut'tan aşar bizim göçümüz bellik bellik
Oturmuş ta ağlar sunam doluk doluk
Yarın değil de öbür günkü konağımız Kızıloluk

IV- Gökyurt'tan aldım yazın havasını
Yelköprü'den yüklettim kızın devesini
Bir yar yitirdim araya giderim
Elimde bir tutam gülüm var tüter giderim.

V- Mobal veriyorum mihli ardığın beleni
Sana diyorum Germuhar'ın alanı
Önü gök öncekli, eli mayalı, top kekilli
Yörük kızı dün mü geçti buradan.

- (21) Most of the information provided in this section is gathered from the talks with my mother Cansen (Kılınç) Cimrin who is 51 years old, my grandmother Emine Kılınç who is 85 years old and my grandfather Kerim Kılınç who is 90 years old. I also tried to relate my knowledge about the life in "yayla"s which I started to remember with certitude after 1975. The information given by many people which I met in the "yayla"s where I stayed in the summer of 1995 to progress my study, contributed to this section. Finally, in order to explain the regional sayings and terms, I referred to the books of Mr. Tevfik Hacıhamdioğlu about the folklore of Alanya.
- (22) The richness of the natural environment caused the toys that the children played, to be originated from natural elements. Children entertain themselves by playing games such as throwing small stones to the air and catching them again while they were seated. This was one of the games from which a series of different games were developed. Bouncing flat stones with the foot within a small area, drawn on the ground, is another game. Making small ovens of mud and of flat stones under a huge plane tree and then baking potatoes in it certainly make them feel the pleasure of achieving a task. "Fırık" is another toy, similar to top, made of walnuts by piercing them with nails, emptying it - which takes hours- and then passing a rope through it. They also produce cigarettes with a plant which grows in the "yayla" by filling it with the powder of dried vine leaves, and have the pleasure of doing something secretly. Some other toys are cars and boats made of soft shells of trees by tearing them off and carving them. Moreover almost a half day is spent by climbing the fruit trees. Rocking on a swing is another entertainment that children love. It is possible to see swings almost everywhere, in the "hayat"s or "çardak"s of the houses, or under a huge tree. The only game that children damage the nature while playing is hunting. Birds and squirrels are hunted by children with slings and traps, and they are hunted by young boys with guns.
- (23) While making "yufka" bread, a thicker and smaller bread is baked to eat immediately. Some butter and "çökelek" (a kind of cheese) are put in these breads and then they are folded from its sides. These are called "şepit", and they are served in metal plates to those who smell the bread and come in. They are also given to children to distract and cheer them. Each time bread is baked, "şepit" is also baked. "Bazlama"s and "şepit"s are also the food that women prepare for their guests.

CHAPTER IV

FACTORS THAT INFLUENCE HOUSE FORMS AND SETTLEMENT PATTERNS IN THE "YAYLA"S OF ALANYA

The most important factors that influence the architectural environment of a region are physical and socio-cultural factors. Physical factors are climate, material, technology, site, sheltering needs; socio-cultural factors are defense, religion and economy (Rapoport, 1969, p.18). According to Rapoport's point of view (1969, p.47), socio-cultural factors are the primary determinants, whereas physical factors are the secondary (or modifying) factors which caused some modifications on the architectural environment that is mostly created by socio-cultural factors.

Studies on regional architecture show that the complexity of the factors influencing architectural forms makes it impossible for any of them to be the primary determinant. Therefore, each region should be analyzed separately as a whole, and each of the factors should be examined to determine how they affected house forms and settlement patterns. In accordance with that point of view, the following is the explanation of physical and socio-cultural factors that influenced the architectural environment in the Türktaş, Muharbaşı, and Gedevet "yayla"s of Alanya.

IV.1 Physical Factors

IV.1.1 Site

Alanya is a town situated on the Mediterranean coast of Turkey. To the north of the city, behind the coastal plain, a couple of mountain ranges, belonging to the Taurus mountains surround Alanya. The "yayla"s of Türkteş (Urumdaş in the regional dialect), Muharbaşı and Gedevet where people of Alanya migrate in summer, take place on the north side of the second range of these mountains looking towards the valley of Kargı river.

The parts of Taurus Mountains where the "yayla" settlements were established have a rich natural environment in the Mediterranean region (Fig. 4.1). The natural richness of this region is described in a booklet called "Toros Yaylaları" published by the Ministry of Tourism (1994). In this booklet it is shown that, as the



Figure 4.1 A view from the natural environment of the "yayla"s in April.
Türkteş "Yayla".

altitude gets higher, vegetation cover changes and varies. In the region of Antalya, including Alanya, xerophilous vegetation types belonging to the maquis family can be observed up to 300 m. on the slopes of Taurus mountains. In the areas higher than 300 m. evergreens and deciduous trees replace maquis. In places where the height exceeds 1000 m., such as Türктаş, Muharbaşı and Gedevet "yayla"s, oak, spruce, poplar, plane, bay, beech, birchtree and ash are the most common types.

The climate of the region, topography and the vegetation make it possible for many animal species to live. Fallow deer, deer and wild goat are now very few in number. Other animals that live in the region are wolf, fox, jackal, hyena, marten, partridge, quail, wild pigeon, pigeon, woodcock, francolin, golden oriole, eagle and duck. Moreover, in the rivers, there are trout. The "yayla" settlements consisting of houses within large fruit and vegetable gardens on the slopes of these mountains are surrounded by such a rich natural environment. Sometimes fruit and vegetable gardens become part of the wood and wild life, and they coexist together.

VI.1.1.1 Topography

A common feature of all the "yayla" settlement sites is that they are on slopes. In Muharbaşı and Türктаş "yayla"s, the slopes look towards the north, whereas in Gedevet there are some slopes looking towards the west although most of them look towards the north.

VI.1.1.2 Site and Settlement Pattern

Traditional Alanya "yayla" settlements may generally be described to have houses with red tiles or flat, earth roofs, scattered in a sloping densely green site. The vertical elements in this picture are the tall trees and the minarets of the mosques (Fig. 4.2).



Figure 4.2 A view from Türktaş "Yayla" settlement.

One reason for such a dispersed settlement pattern is the sloping site. The centers of such settlements called "muhar", take place on relatively flat sites (Fig. 4.3, 4.4). Most of the houses are established on or around "muhar". This center is also at the intersection of all the roads leading to other sections of the settlements. The word "muhar" means fountain. Since there are a lot of springs and fountains in these centers, they are called "muhar" or "muharbaşı". Thus, the most important spatial element of "muhar" is water.

On the other hand, a fountain and a mosque are always side by side, or water always takes place nearby a mosque. The fountains in all the three "yayla"s receive water from several gutters and are given names such as "dokuzoluk" etc. (Fig. 4.5, 4.6).



Figure 4.3 Central plaza ("muhtar") in Türктаş "Yayla".



Figure 4.4 Central plaza ("muhtar") in Gedevet "Yayla".



Figure 4.5 "Dokuz Oluk" fountain in the mosque of Muharbaşı "Yayla".



Figure 4.6 The fountain near the mosque of Türктаş "Yayla".

Huge plane trees, called "beledan" in the regional dialect, shade the central plaza of the "yayla" settlements. Almost all of these trees are very old. Density and abundance of their leaves provide shadow in the plaza. The seating places called "çardak", formed on their trunks are places where men sit and chat all day long. Sometimes, on a plane tree, there are three or four "çardak"s at different levels. There are stairs between "çardak"s, climbing round the tree, thus making possible to go from one "çardak" to another. Because of their age, most of them have big cavities in the trunk at the ground level. Such a cavity creates a semi-open well-defined space. These spaces are used as barber shops and tea houses (Fig. 4.7, 4.8).

Other "çardak"s on the ground, that are used to sit and have a rest, or chat are the typical elements of these plazas. Around the plaza there are shops and coffee houses that are essential elements of the life in "yayla" (Fig. 4.9). Among the shops are the baker's, and other craftsmen's such as tailor's, coppersmith's and blacksmith's (1), (Fig. 4.10).

Other than this central plaza, there are secondary centers around which houses are located more densely than other parts of the settlement. Since water supply pipes do not exist in the houses, but every house has a cultivated garden, being close to the water source is an important criterion in building houses. In a place where there is a water source, houses are built densely and close to each other. These places are often given the name of the fountains there: Gökçeoğlu Muharı, İkgöz, Soğukoluk etc.

In some neighborhoods, but not in all, there may develop a small plaza in front of one of the fountains. This small plaza consists of a fountain, a masjîd (small mosque) near or across the fountain, and a "çardak" with some seats in front of the masjîd. The trees that provide shadow are complementary elements of the space. The seats in the plaza form a space where people sit together and chat at various times of the day, especially in the afternoons.



Figure 4.7 Huge plane trees and "çardak"s over them,
Central plaza ("muhar") of Gedevet "Yayla" (Yetkin, 1984).



Figure 4.8 A plane tree and a barber shop in its cavity,
Central plaza ("muhar") of Gedevet "Yayla" (Yetkin, 1984).



Figure 4.9 Coffee houses in the central plaza ("muhar") of Türktaş "Yayla".



Figure 4.10 Shops of the craftsmen in the center of Türktaş "Yayla".

In front of each fountain, there is also a water trough for animals. Animals are brought to the fountains to drink water from these troughs. Besides, some women come to the fountain to wash their dishes when they have a lot of dishes. In places where the source has enough water, it is seen that there are fountains in the gardens of houses, too.

No matter how close houses are to each other in "yayla"s, a settlement pattern in which houses are next to each other, is never seen. One of the most important reasons of this dispersed settlement pattern is that each house is situated in a garden. The people in "yayla"s prefer to live in a natural environment, i.e. to be integrated with the nature. Besides, cultivating the gardens is very important for daily life, and also for the economy of the family. This is a life style that brings a strong relation between the house and its garden.

VI.1.1.3 Site and Circulation Pattern: Roads and Paths in Traditional "Yayla" Settlements

The system of circulation which is composed of roads ("yol"), and paths ("patika") in traditional "yayla" settlements of Alanya has an organic character. The primary roads providing the circulation extend parallel to the contours of the site. These are mostly earth roads and their widths vary between 1 and 3 meters according to the site. In the settlements, heavily used roads are wider than the secondary ones that only lead to a couple of houses. In the "yayla" settlements, the whole terrain is organized in terraces called "maldan" and the main roads extending parallel to the contours of topography are located on those terraces.

On the southern side of an earth road there is a retaining wall which is the wall of the lowest level "maldan" of a house's garden. The trees on this wall provide shade on the road. The retaining wall on the other side of the road that extends beneath the road is the upper limit of another house's garden. Since the houses are built on the highest terrace of the gardens, the southern façades of them (the back sides) are located very close or even next to this side of the road. So, while walking on these roads, one sees stone retaining walls and trees on one side, and the walls of the first floor of the houses which are blind or with a few windows (Fig. 4.11). Fountains that are placed in the retaining walls here and there contribute to the beauty of the view.



Figure 4.11 An earth road parallel to the contours of the topography in Odagözü district of Türктаş "Yayla".

Roads that extend parallel to the contours are vertically intersected by secondary roads that are stone-paved and have steps. The width of these secondary roads is arranged so that animals like horses, donkeys and mules move

comfortably on them and their widths also changes between 1 and 3 meters. The widths of the steps are arranged with a certain rhythm so that animals will go down by one step in the road , when they advance two paces. These roads are called "tıkırdavık" because of the sounds "tıkır, tıkır" that these animals make while passing through them. In the construction of the "tıkırdavık" roads, hard, dark gray stones found in the area, which are called "göktaş" among the people here, are used. Since many people and animals walked over these stones they became slippery and got a glossy appearance in time. Each of the stone- laid steps of "tıkırdavık" roads is named "seki" (Fig. 4.12).



Figure 4.12 The "tıkırdavık" road in the south of İkgöz fountain, Türktaş "Yayla".

The primary earth roads are almost at the same level with the first floors of the houses that are on the lower side of the road. These houses never have entrances directly from the main road, except some small houses. The entrances to the houses are generally from the terrace one level below the road which is the ground floor level of the house. The terraces are reached from the stone-paved secondary roads. Consequently, the entrances take place on the eastern or western side of the houses (Fig. 4.13).



Figure 4.13 The “tıkırdavık” road reaching to the entrance of Şerfiler House, Türktaş “Yayla”.

The line of the circulation system that leads from the center of the settlement to the "hayat"s of the houses on the first floors, is in the following hierarchical order: earth roads parallel to the contours of the site / stone-paved secondary roads with steps intersecting the primary roads / gardens / semi-closed space under the timber frame ("isgenet") surrounding the house (which is one or two stories high covered with vine) / semi-open or closed "avlu" / timber stairs / "hayat".

The stone-paved "tıkırdavık" roads extending vertically to the contours often give an impression that they were built on a dried river bed. They extend winding from one level to another like a river. In winter and spring time, with the water running constantly over them, these roads actually become small rivers.

Another element used in the circulation systems of the "yayla" settlements is dry river beds which eventually transformed to natural earth roads vertical to the contours of topography. These roads are narrow and have irregular shapes, and actually used as short-cut paths, an alternative to the primary roads. Not many houses are found around them. Shady big trees take place on its sides, consequently they constitute dim places and the ground is covered with dry leaves fallen from the trees. The road connecting Muharbaşı "Yayla" to Gedevet "Yayla" passing through a cemetery, which was actually a river bed, is one of the most used short-cuts.

The most important elements of the roads whether they are earth or stone-paved, are trees, walls and ivy and thorny plants that grow on the walls. Walls, that are made of rubble stone, are either retaining walls of the "maldan"s above the road, about 1 or 2 meters high, or garden walls marking the boundaries of a property, not higher than 1 meter. Gates to the gardens, called "kapsa", which look like timber fences, break the continuity of these walls at intervals.

Trees that are lined along the sides of the sloping stone-laid roads make it easy to walk uphill in hot weather by providing shadow and some cool air underneath. Sometimes "isgenet"s, vine covered timber frames on the walls of houses, extend to the other side of the road, thus shading it (Fig. 4.14). Sometimes a fountain emerges suddenly on your way. Some of these fountains flow humbly through a hole in the wall. Some has become a center of attraction in a small plaza-like space created by the widening of the road.

Irrigation channels that start from fountains and other water sources are the other elements of the roads. These channels often extend at the sides of the road, parallel to it but sometimes cross the road to enter a garden (Fig. 4.15).

Sometimes a road or a path is built to reach a single house, therefore it ends with a garden gate. Or sometimes a family happens to possess a stepped road. However, houses of different members of the family may be located at various levels on both sides of the stepped road. This is because the road was most probably built for the father's once undivided large property in which children inherited later some part of the land and built their own houses. In such cases, it is possible that the entrance is directly from the road without crossing a garden, and the entrance is shaded by the first floor projection that is extending to the road. On these roads there are always small plazas shaded by "isgenet"s where the bigger family gets together and enjoys the union.

An interesting point, especially in Türkteş "Yayla", is that cemeteries are scattered into the residential districts and roads pass through the cemeteries. The garden of a house and the family cemetery are next to each other. There are tombstones just on the side of the road and the road is shaded by the trees of cemetery. The "yayla" people consider death a natural part of life.



Figure 4.14 The “isgenet”s
of the Şerfiler
House shading
an earth road,
Türktaş “Yayla”.



Figure 4.15 The irrigation channels on the side of a “tıkırdavık” road,
Muharbaşı “Yayla”.

VI.1.1.4 Site and House Form

Topographic characteristics of the sites, i.e. the sloping sites, caused to emerge some common characteristics in traditional plans of the "yayla" houses. The ground floors of the houses, most of which are two-storey-houses, are used as a storage space and as a shelter for animals. The upper floors, on the other hand, are used for purposes such as sitting, resting, sleeping and receiving guests.

The fact that houses were freely located on large sites affected their geometry in a way they could have been built with right angles. These "yayla" houses do not have constraints of towns which have a dense housing pattern.

The orientation of slopes inevitably determines the orientation of houses. Since most settlements are located on the north side of the mountains, the houses are generally oriented towards the north. The fronts of the houses are placed to face the valley in the north. Since the scenic view is in this direction, and people naturally want to have this view, the fronts of the houses are elongated; and also due to the slope these houses are not large in depth. Since the roads are not straight due to the topography, houses are not parallel to each other but arranged concordant to the topography.

In order to see the view comfortably and to control permanently the garden that extends down hill, the spaces on the north sides of the houses are generally semi-open spaces. The dimensions of the windows of the closed spaces on this side of the houses are quite large.

On the back side (south side) of the houses, that leans against the steep land, the windows are small, and sometimes there is not even any window. As to the construction material, timber is used in the front section of the house that is wide open, and stone is used in the back section of the house that the openings are small and few in number (Fig. 4.16, 4.17).



Figure 4.16 The back / south façade of the Atilla House,
Türktaş "Yayla".



Figure 4.17 The front / north façade of the Atilla House,
Türktaş "Yayla"

Since the houses have strong spatial relations with their gardens, and the ground floor is the place where this relationship is provided directly, the ground floor is designed to have a large semi-open entrance hall ("avlu") in the oldest examples. In most of the houses with a closed entrance hall, in addition to the main gate in the west or east side of the house there is another entrance to the garden in the north side.

It would not be inaccurate to state that houses are composed of two parts. The part of the house in the north is built with stone which is a heavy material so that this part sits on the ground tightly, on the other hand the material used in the front portion is timber which is a light material and helps to reduce weight, so that the static load is lesser on that part. Such a material distinction is an effective precaution against the risk of landslide which is very high on the sloping site of the "yayla"s.

IV.1.2 Climate

Since a weather-station does not exist in the mountainous region, it was not possible to provide statistical data on the climatical conditions of "yayla"s. However, there is a big difference in the climate between the "yayla"s and the coast. Obviously the weather is much less hot and less humid in "yayla"s in summer. It can be said that "yayla"s have a terrestrial climate.

In terrestrial climates, avoiding the excessive cold in winter is the most important point to consider in the design of houses. This led people to have compact designs to reduce heat-loss both in the design of houses and in the settlement pattern.

Nevertheless, since the "yayla" houses are used only in summer, they are just designed suitably to the climatic conditions of the summer season. At the very beginning, choosing the northern slopes of the mountains for the location of settlements is most probably due to the fact that this direction provides more comfortable conditions in summer.

Alanya "yayla"s are very good examples of how the climate influences settlement patterns. All the people in Gedevet and Muharbaşı live here only in summer. On the other hand Türktaş "Yayla" settlement has a different social structure. In a section, called Taşbaşı, of this "yayla", there is a group of people living there both in summer and winter. They are called "kışlakçı" among the people of Alanya.

In the sections of Türktaş, where there are only summer dwellers, the houses are situated in the gardens in a dispersed pattern; but the section where the "kışlakçı" people live, has a denser pattern and at some places the houses are even next to each other to avoid the cold in winter. Similar differences can be observed in the architectural design of houses too. Although the general layout of the rooms is the same for all houses, there are more and wider openings in houses used only in summer (Fig. 4.18, 4.19).

Another climatic factor which affected the design of traditional houses is that the difference in temperature between the day and the night is too high in "yayla"s in summer. Therefore there is a distinction among the spaces as to ones used during the hot day, and ones used in the night to sleep. The houses are as if they are constructed in two different sections, one for summer and one for winter.



Figure 4.18 The summer houses in Trktař "Yayla".



Figure 4.19 The Tařbařı district of Trktař "Yayla"
where "kışlakçı people live.

In the front section looking towards the north, air circulation is provided by taking in the northern winds blowing all day long. Therefore, they are semi-open spaces. The material used in this section is timber as it was mentioned earlier. Boards that are used on the floor and on the walls, are placed a little distant from each other so that the wind blows in between them. In the rooms that are used to sleep in the night, are closed spaces with few openings. As a structural element, stone is used on the load-bearing walls having a capacity to keep the heat longer, so after the night falls there is a time lag in getting cold inside the house.

In short, it can be asserted that, in "yayla"s, adaptation to climatic conditions has always been an important criteria in developing the settlement patterns and the design of houses.

IV.1.3 Construction Materials

The traditional "yayla" houses are not built using only one construction material, but combination of several different materials. The main structural materials are stone and timber.

The fact the "yayla" settlements are established in the large forests of Taurus mountains, and that the State did not intervene in the lumber trade in the past, made it possible to use timber extensively and for several purposes in buildings. In all the houses, the sections looking to the scenic view, are built completely of timber including the structural elements and floors. Almost all the furniture used in houses are made of timber including shelves, cupboards, even the toilets and wash-basins. Using timber in buildings for centuries caused to develop some improved genuine construction techniques. For example, the timber lock systems, called "tiraka", used in windows and doors are the best examples of timber works (Fig. 4.20, 4.21).



Figure 4.20 The traditional timber lock system “tıraka” of a door in Ferziler House, Trktař “Yayla”.



Figure 4.21 Ornamented window bars made of timber in Alaaddinoęlu House, Trktař “Yayla”.

Timber used in traditional houses in the past, were provided from cedar tree forests. The wood of cedar, when it is fresh, can easily be processed, but when it gets dry it gets hard and has more strength. Especially the structural elements like columns and beams which are to be rigid, were made of cedar. However, later, when the cedar trees disappeared from the forests, coniferous trees were used extensively.

On the other hand, stone is the material used in the load-bearing walls of a house. The garden walls, and the retaining walls of "maldan"s are stone too. In addition, the "tıkırdavık" roads also built of stone. Stones are obtained from the lands in the proximity of "yayla"s. In addition to the stone and timber, earth is used in the walls and on the roofs, and iron is used in the window bars, door frames and window frames.

IV.1.4 Construction Techniques

The traditional "yayla" houses of Alanya were constructed by using two different construction techniques. In other words, they stand as if two different parts were joined side by side, one in the north and the other in the south each having been constructed in a different technique.

In the southern sections of the houses, massive stone construction techniques were used. Both the ground floor and the first floor of the southern sections were built of rubble stone walls with timber planks ("ahşap hatıllı taş duvarlar"). On the other hand, in almost all the examples of 19th and early 20th century houses, the northern sections were completely built of timber carcass system. In the examples constructed at a later date, it is observed that, ground floors were entirely being built of rubble stone walls with planks. However, the northern section of the first floor was always built of timber carcass construction (Fig. 4.22).

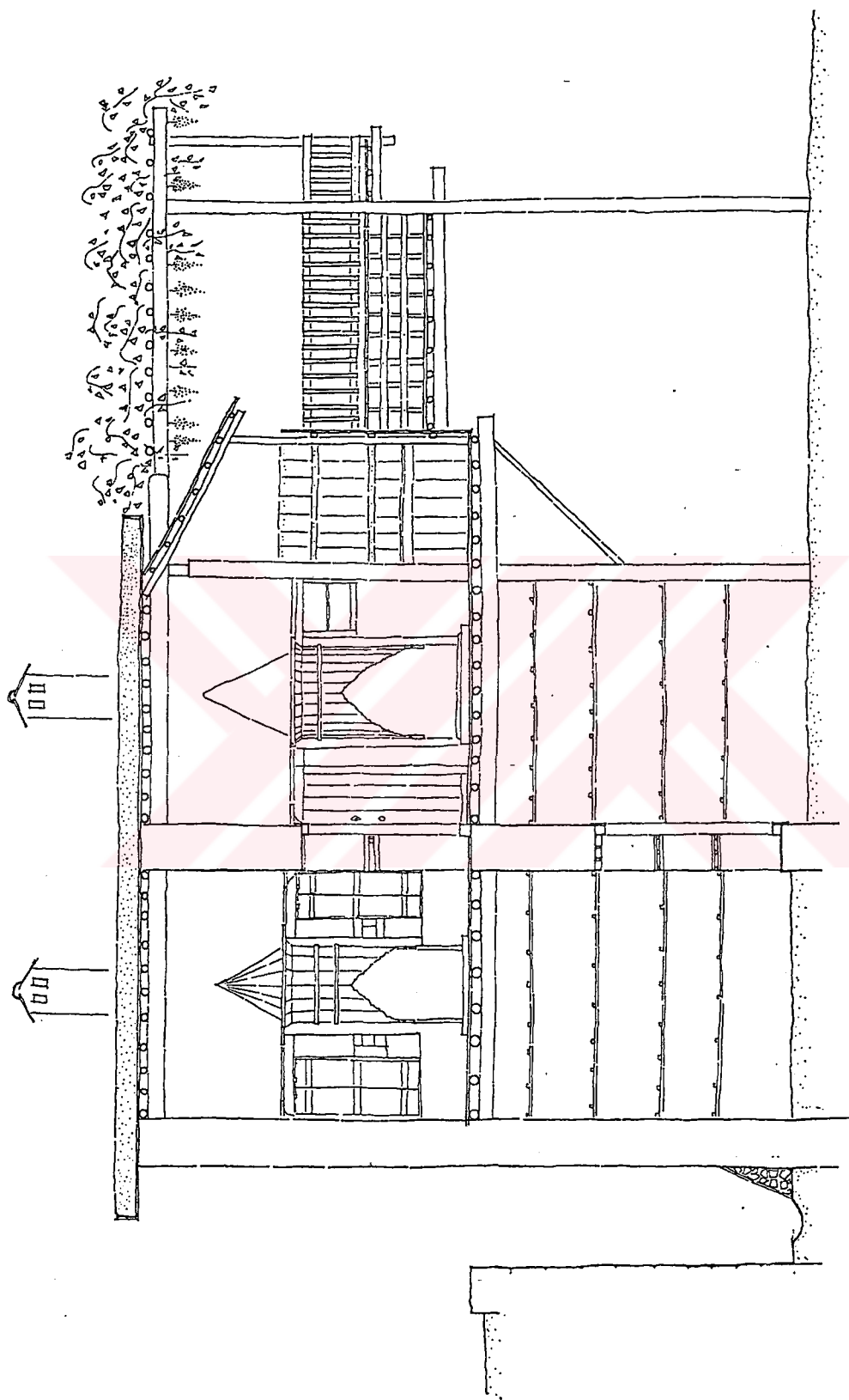


Figure 4.22 Schematic section of a traditional "yayla" house in south-north direction, showing different construction techniques and roof covers.

VI.1.4.1 Massive Construction with Rubble Stones and Planks in the Southern Section of the Houses:

a) Walling: In traditional "yayla" houses, the section in the south has been built of walls with rubble stones and planks. In these walls a gray stone which is called "göktaş" and found abundantly in the region, is used. "Göktaş" is a kind of stone that is easy to cut and shape.

In order to build the stone walls, firstly, the ground is digged for the foundation, the depth of which varies between 70 cm to 150 cm. Looser is the earth, deeper is the foundation. In the region, the foundation is called "münnet", and laying the foundation is called "münnet atmak". Laying the foundation of a house is considered a sacred event; therefore, when people start to lay a foundation, they pray and sacrifice sheep.

Rubble stone walls are built by a team composed of masons who mastered in the job of laying stones. In this team, the one who lays rubble stones is called "duvarcı", the one who carries rubble stones is called "taşçı", the one who prepares and carries mortar is called "harççı", the one who brings pebbles in order to fill in the gaps between the stones is called "çakılcı", and finally the one who stretches the cord for the alignment of the wall is called "çirpici".

The rubble stone walls of the houses are generally 70 cm wide. The gaps between stones are filled with pebbles and mortar which is a mixture of earth, straw and water. While the walls are being constructed, timber planks are laid approximately at every 70 cm. The planks have a rectangular cross-section with the dimensions of 3 x 7 cm. The lengths of planks are adjusted according to the length of the wall. The care is taken to lay a plank as one piece, along the extent of a wall whenever possible.

Over the planks, peeled tree branches of 4 - 5 cm diameters, called "piştuvan", are laid perpendicularly to the direction of planks, with the intervals of 40 - 50 cm. The lengths of "piştuvan"s are the same as the width of the wall, that is 70 cm.

As the stone wall rises, a timber scaffolding is assembled in order to build higher parts of the wall where a person can not reach from the ground. The beams of the scaffolding are pinned perpendicularly into the holes of approximately 15 x 15 cm in section, made in the stone wall over the planks. These holes are called "mağzal deliği" ("mağzal" holes). After the wall is completed these holes are closed on the inner side, but they are left open on the outer side. They are perceived as black holes on the walls of a house, and they add richness and variety to the appearance of the façades.

In some houses, on the ground floor, some of the "mağzal" holes are not closed either on the inner side, thus, they are used as ventilation holes. Besides, they are used to build "isgenet"s which are constructed to raise grape vines surrounding the house from all the sides. The beams of the "isgenet"s are pinned into these holes.

Since there are large gaps between rubble stones, jointing is an important work in the construction of rubble stone walls with planks. In traditional "yayla" houses, walls are plastered only at the joints both on the inner side and outer side with a plastering technique called "çivileme". Essentially, it consists of filling the gaps with small pieces of stones or broken tiles. In order to apply this technique, the gaps between the joints of stones are first plastered with a mortar called "horasan" which is made of reddish earth, yolks of eggs and water (2). When the mortar starts to harden, pieces of tiles or stones are stuck onto it, in a way to frame the each of the rubble stones. Thus the wall is strengthened and water leaks

from the joints are prevented. After the "çivileme" technique is applied, rubble stone walls are generally left without being completely plastered (Fig. 4.23, 4.24). However, in the houses of wealthy families, the inner sides of the walls are also plastered with "kıtık siva". The "kıtık siva" is a plastering material composed of lime, sand and water; but also straw, minced plants, or goat hair is added in to this mixture.

In order to protect the foundation from water floods, a half wall-ridge about 30 - 40 cm high, which is called "çokal", is made on the outer side of the wall at the ground level. To build "çokal", first pieces of stones and pebbles are placed along the wall on the ground; afterwards they are covered with the "horasan" plaster.

b) Flooring: In traditional houses, the floors of almost all the spaces taking place on the ground floor are earth. Only in the houses of rich families, if there is a guest room on the ground floor, the floor of this room is covered with timber boards. Besides, if one of the "gedey"s, which are generally used as stables or haylofts, will be used for storing food, its floor is then covered with timber boards.

The floors of the spaces taking place on the first floor are completely built of timber. On the bottom of timber floors, bulky beams called "salma", are placed. The dimensions of "salma"s are approximately 10 x 15 cm in section and they are placed on the rubble stone walls in the direction of north-south, with intervals of 1.5 - 2 m. Over the "salma"s, peeled tree branches called "topa ağaç", are placed in the direction of east-west. The "topa ağaç"s are 5 - 6 cm in diameter in section and they are placed at every 20 - 30 cm intervals. Finally, over the "topa ağaç"s, floorboards which are 2 cm thick, are placed. The bottom side of the floor is not covered, so "salma"s, "topa ağaç"s and floor boards of the first floor are seen on the ceiling of the ground floor.



Figure 4.23 "Çivileme" plastering technique on the exterior walls of Ferziler House, Türktaş "Yayla".



Figure 4.24 "Çivileme" plastering technique on the interior walls of Şadi Efendiler House, Türktaş "Yayla".

c) Roofing: On the first floor of traditional houses, the rooms which are built of rubble stone walls with planks, are covered with earth roofs. The earth roof is also extended over the "hayat" which takes place in the timber carcass section in the north. All of the houses built in the 19th century and early 20th century have an earth roof. However, later the earth roofs were superseded by hipped roofs with tiles.

The load bearing system of the earth roofs is timber and similar to the one constructed for the floor. In this system, on the bottom of the roof structure, there are bulky beams in dimensions of 10 x 20 cm in section, called "meset". Over the "meset"s, peeled tree branches called "topa ağaç", which are 5 - 6 cm in diameter, are placed and over the "topa ağaç"s, timber boards are placed without leaving any gaps between them. Finally, over the timber boards, tree leaves and branches are densely placed and clayish earth is spread out on them.

The eaves of the earth roofs are 50 - 60 cm wide and they are called "çeleni" in the region. After the rainfall, the earth on the roof is pressed with a stone roller to prevent water leaks. This stone roller is called "yuvak taşı".

VI.1.4.2 Timber Carcass System in the Northern Section of the Houses

In the northern section of houses, which are built of timber carcass system, the loads are transferred to the foundation by timber beams and columns. Timber beams are called "diki". The dimensions of "diki"s in section are approximately 8 - 10 cm by 15 - 20 cm. They are aligned along the northern edges of the "avlu" on the ground floor and the "hayat" on the first floor.

Bulky timber beams which carry the earth roof and the ceiling of the ground floor are extended over between the "diki"s in the north and over the stone walls in the south. Of these main beams, the ones carrying the earth roof are called "meset", and the ones carrying the timber floor are called "salma" like the ones in the south of houses.

a) Walling: In traditional houses, non-load bearing walling techniques are applied in the semi-open spaces, and load bearing walling techniques are applied in the closed spaces taking place in the section which is constructed with a timber carcass system.

In traditional "yayla" houses non-load bearing timber wall types are "daraba" and "dizeme". "Daraba" is a type of outer wall constructed in the semi-open spaces of houses especially in the sections of the semi-open "hayat"s where privacy is desired. "Daraba"s are made by putting side by side timber boards which are 2 cm thick and 10 - 20 cm wide. They are constructed in a way not to affect the semi-openness of the space, therefore they are not as high as the ceiling. Their heights vary between 170 cm and 250 cm. They are placed without leaving any space between them and in a way people outside the house can not see the inside. "Daraba"s are built along the edges of the service zones in the "hayat"s and the edges of the sitting space "mastapa" where inside the space is not wanted to be seen.

In traditional Alanya "yayla" houses, "**dizeme**" is the name given to timber balustrades formed by putting narrow timber boards side by side but with intervals between them. The dimension of each baluster in section is about 2x6 cm and the height of "dizeme" is generally 50 cm.

In the semi-open spaces of the "yayla" houses, the sides of the sections which are desired to be open to the view and ventilation are surrounded with

"dizeme"s. All the sides of the "çardak" which is a semi-open space, are surrounded with "dizeme"s. In the sitting space "mastapa" of the "hayat", the sides looking to the view are surrounded with "dizeme"s. Besides the edges of the kitchen platform which is situated in the "hayat" are surrounded with "dizeme"s, in order to bring a stronger definition to this space. The stairwell which takes place in the "hayat" is also surrounded with them in order to provide security.

In the northern part of traditional "yayla" houses, the spaces constructed with a timber carcass system are generally semi-open. The closed spaces taking place in this part are the "çanişir" and the "mabeyn" which are used for welcoming guests, existing only in the houses of wealthy families. The walls of these rooms are load bearing walls constructed with the timber carcass system. Two different techniques exist for the construction of the walls of "çanişir"s and "mabeyn"s. These are "bağdadi" and timber box frame techniques.

The "**bağdadi**" technique is more commonly used. In this technique, timber columns are aligned with intervals of 20 - 30 cm, along the edges of the room. On the outer side of these columns, lathes which are 2 x 1 cm in section, are nailed parallel to the surface of the floor, with 0.5 - 1 cm spaces between them. After this work is completed, the walls are plastered with "kırık sıva". Inside the wall, plain floor boards are nailed over the columns. The width of the wall resulting from this technique is approximately 15-20 cm.

In the **box frame technique** also, timber columns are aligned with intervals of 20 - 30 cm, along the edges of the room. These load bearing elements are tied with horizontal and diagonal timber elements, thus forming triangle openings between them. The openings are filled with various sizes of stones. There are also examples where bricks are used to fill in the openings. In both cases the walls are plastered with "kırık sıva" from inner side and outer side. The overall width of the wall is about 15-20 cm.

b) Flooring: In the northern section of the traditional houses as it is in the southern section, the ground floor is earth and the first floor is timber. On the first floor, the bottom side of the floor is left without being covered. Therefore, the load bearing elements of the floor, "salma"s, "topa ağaç"s and floor boards are seen on the ceiling of the ground floor (Fig. 4.25).

c) Roofing: In traditional houses, a great variety can be observed in the roof covers of the northern section which is constructed with timber carcass systems. The principal roof in this section is the earth roof which covers the southern section of the house together with the "hayat" on the northern section. On the first floor, a projection is made along the northern edge of the "hayat". This projection is covered with a one-way-sloping timber roof called "harpuştı". The "çardak" is covered with grape vines which is spread over a timber "pergola". If a "çanişir" exists in a house, this space has a separate pyramidal roof covered with "alaturka" type of tiles, which is higher than all the other roofs of the house.



Figure 4.25 The "salma"s, "topa ağaç"s and floor boards on the ceiling of the "avlu". Şadi Efendiler House, Türkteş "Yayla".

IV.2 Socio-Cultural Factors

IV.2.1 Family Structure and Size

The traditional users of Alanya "yayla" houses are large families that are composed of a number of smaller family units. These large families include more than two generations. Since generally more than one family live in a house, the rooms are arranged in such a way that each of them has the traits of a separate house to be used by a different family. The house that is built for such a large family is quite naturally a big house and the members of the family make part of the workers who work through in all the stages of construction. Besides the neighbors and relatives participate in the construction works too.

When the family is large, different spaces of the house are used by different members of the family at different times of the day for different purposes: for example "hayat" is used for cooking, for eating as well as for sleeping. The presence of furniture and household items are kept at minimum due to the multi-purpose use of the spaces. The ones that are used are either built-in or portable ones. One can observe an increase in the number of specialized spaces in the house as the economic level of the family improves.

The fact that large families have been rapidly replaced by nuclear families led to some alterations in the organization of the traditional houses. The inheritors of large "yayla" houses have divided it into two units and continued to live under the same roof as two separate nuclear families. In some cases, one part of the house had collapsed due to poor maintenance by the inheritor, while the other part was in good shape. Besides there raised the need for additions to the building since the bathroom or the kitchen might be located in one part of the house, while the stairs might be located in the other part. Another interesting situation was that

certain families, disunited from a larger family, are reuniting, although temporarily, in summer by staying in these traditional "yayla" houses which were built for large families.

IV.2.2 Safety and Protection

The dispersed nature of the traditional settlements in the "yayla"s made the safety problem one that must be solved within the house. The semi-open multi-purpose entrance hall ("avlu") of the oldest houses indicates that safety used to be of less concern in the past. Later the ground floors of the houses began to be built as closed entrance-halls. A similar change can be observed in the organization of the "hayat" which is a commonly used space on the first floor. The "hayat"s were semi-open spaces and possessed an outdoor quality, now they became an indoor space as the time passed.

The time of the day the safety becomes the primary concern, is the night time while everybody is sleeping. In houses with open "avlu"s on the ground floor and open "hayat"s on the first floor, the safest and thus most appropriate place for sleeping is the rooms behind the "hayat". Each door has its own locking system and each window has timber or iron bars.

Since the ground floor is assigned for storage and animals, here the most important concern is the safety of crops and animals. At this floor there are hardly any windows. If there is any, it is small and barred. In some houses there are ventilation openings which are perceived as a long thin hole from outside but expands in a triangle shape inside. The shape of this opening was probably designed this way just to avoid the possible harms that animals outside the building may cause and it is named as "kediboğan" (cat-choker).

Although no visible safety precautions can be detected at these houses, the widespread possession of guns by the dwellers is also closely related to the safety matters.

IV.2.3 Privacy

The issue of privacy can be handled in three topics as the privacy of women, privacy of the household with regard to the outside life and the privacy among the family members.

The traditional and religious understanding that women should be out of men's sight is not so dominant inside the houses, however it is rigidly observed in the centers of "yayla" settlements. In these places, called "muhar", there are only men during daytime. Women prefer a longer path to avoid passing from these plazas. Because of that understanding, wells were constructed in the houses near the "muhar" so that women will not need to go to "muhar" during daytime to get water, even though their houses were close to the plaza. The only time that women can go to "muhar" without disturbance is the night time when men who are a few in number at that time, enter the mosque for the night prayer.

The distance between the houses in traditional "yayla" settlements minimizes the risky situations in which women and other family members must be cautious against outsiders. The private space starts at the frontiers of the garden, but not at the house door.

The appearance of the "yayla" houses does not reflect such a rigid privacy understanding, in contrast with the city houses that are hidden behind the high street walls. Indeed this appearance is an extension of the life in "yayla"s. There are no strict rules concerning the privacy of women, and window latticework

are not frequent elements of the houses except for the extremely large ones. Providing separate places and entrances for men and women which aim at the preservation of women's privacy are also rarely seen in "yayla" houses. Only in the houses of the rich there are two separate rooms ("çanişır" and "mabeyn") which are exclusively reserved to men and women.

The privacy among the family members is closely related to the size of the house and the size of the family. The facts that the family is large and the spaces are limited in the majority of the traditional "yayla" houses causes people to share the same space with others when they dress, undress, go to bed or wake up. Although outmost care is taken to ensure that men and women from separate families sleep in separate sections of the house during the night, there are cases that people of different sexes are obliged to sleep in the same place next to each other. The bigger the houses are with more separate spaces, the more the privacy is attained by the family members. The size of the house is certainly directly proportional to the economic level of the family.

IV.2.4 Religion

In the traditional "yayla" settlements of Alanya, mosques and masjids that are places of worship for Muslims, have always been the most important elements of the main plaza and the secondary centers. Together with the water element, these spaces have been the places where people meet also at times other than times of prayer and where social and cultural activities take place. The most important effect of the religion is on the orientation of the houses. Though it was not possible all the time, most of the houses were tried to be located, as much as possible parallel to the northwest - southeast line which is the direction to Mecca ("kible").

NOTES

- (1) Due to the change in the life styles of Alanya people and the fact that tourism and trade have gained importance in the economy of the region, the number of shops belonging to the craftsmen in the center, was considerably diminished in time. In Muharbaşı and Gedevet, these shops are now replaced by grocery stores, or stores where fruits and vegetables are sold. Only in Türktaş "yayla", where traditional life is not much changed yet, there are some craftsmen like coppersmith, iron worker, tinner, and tailor. Baker's shops are always essential elements of these central plazas as they were in the past.
- (2) I would like to thank to Hüseyin Benli for the valuable information he provided on this subject. He is a master of traditional masonry in Alanya.

CHAPTER V

THE TYPES OF TRADITIONAL HOUSES IN "YAYLA"S

The traditional houses in Trktař, Muharbařı and Gedevet "yayla"s where the people living in the center of Alanya migrate to in summer, have strong relations with the outside and are situated in a rich natural environment, apart from each other in large gardens, generally sloping.

Sedat Hakkı Eldem (1954,1984) takes the "sofa" as the basis for the classification of plan types of Turkish houses. According to his classification, the traditional Turkish houses have four distinctive types; the houses having no "sofa", an outer "sofa", an inner "sofa", and a central "sofa". Outer "sofa" houses in this classification constitute a great majority of the traditional houses built in the "yayla"s of Alanya. These houses which generally are two-storey buildings, are located on a sloping site, their rears are oriented towards the uphill in the south, and their sofas, called "hayat", face the scenic view and the valley in the north.

In the construction of traditional "outer-sofa" houses in "yayla"s, both timber and stone were used as load-bearing structural materials. These houses are a combination of a timber structure in the north, in the direction of the view, having large openings and a stone structure at the back, in the south, having lesser openings. Thus, having two structural parts which rise next to each other, these houses form a special style among the Anatolian Turkish houses. Another remarkable feature of these houses is that right-angled rational shapes stand out in their construction, since they are planned in large gardens freely.

In the "yayla"s of Alanya, there are also light-structure house types built by simpler techniques, in shorter times than the houses having "sofa". These simple, easy, inattentively erected structures are generally built of entirely timber. Some of these houses are even portable, due to the littleness and lightness of their structure. The durability of the house is not an important criterion in the construction of these houses. It is thought that being able to use the house for a few seasons in "yayla"s is sufficient.

In this section the traditional dwellings in "yayla"s are analyzed under two topics: the light structures entirely constructed of wooden material, are named "temporary dwellings"; and the "outer-sofa" houses made up of stone and timber together were named "permanent dwellings".

V.1 Temporary Dwellings

Temporary dwellings are generally constructed for only one season or in a demolishable way immediately in case of necessity. Among the people, the word "müne" is used to describe the type of small and simple structures including temporary structures. The way this word is used rather expresses the importance and the necessity of owning a house. The sayings "Allah kimseyi münesiz koymasın (bırakmasın)" (which means "May God not let anybody without a home") and "Başını sokacak bi münen olsun da isterse bir oda olsun" (which means "Have a müne, even if it only has one room") can be given as examples to this understanding.

The simple dwellings, built in the type of "müne", are "talbar"s and "manar"s. There are several reasons for the construction of these small houses built by simple techniques. The first reason is an economic one. The case may be that a family do not want to be deprived of the advantages of going to "yayla"s,

however they can not afford to build a house. Therefore, they make a "talbar" or a "manar", the construction of which takes shorter time and costs cheaper. Thus they live in it until they build a real house.

It may be the case that a family does not have their own land, but are the inheritors of a land shared with many other people. Since they can not construct a permanent house before their part of the land is determined and legally owned, they construct an easily demolishable "talbar" or "manar".

For some big gardens, a watchman is hired to protect the crops and the house. The place that the watchman stays is generally a "talbar" built on the lower edge of the garden. Besides, in the fields distant from the house, "talbar"s are used for temporary stays.

The friendship and neighborhood relations based on love and respect which were more often observed in the past, constitute one of the reasons causing the construction of "talbar"s and "manar"s. The families who have close relations with each other and enjoy spending time together, want to continue their friendships in the "yayla"s as in the city. So the one having a house and a garden in the "yayla" tells his friend that he can build a "manar" or a "talbar" in his garden. Thus it is often seen that one family stays for years in a "manar" or in a "talbar" built in another family's property.

V.1.1 "Talbar"

"Talbar" is the simplest and the least specialized one among the dwellings. It can be defined as a square semi-open space made of timber, its floor being elevated on four timber posts by 50 - 100 cm, and its roof being covered with plane tree branches and leaves ("beledan pürü"). In other words, a "talbar" is a kind of a simple "çardak".

The floor of a "talbar" is formed of a single platform and all the daily activities, such as sleeping and sitting, are carried out on this platform. It has no other platform higher than its floor to be used for sitting, as it is the case in permanent structures. By these features, a "talbar" is a multi-purpose and non-specialized space (Fig. 5.1).

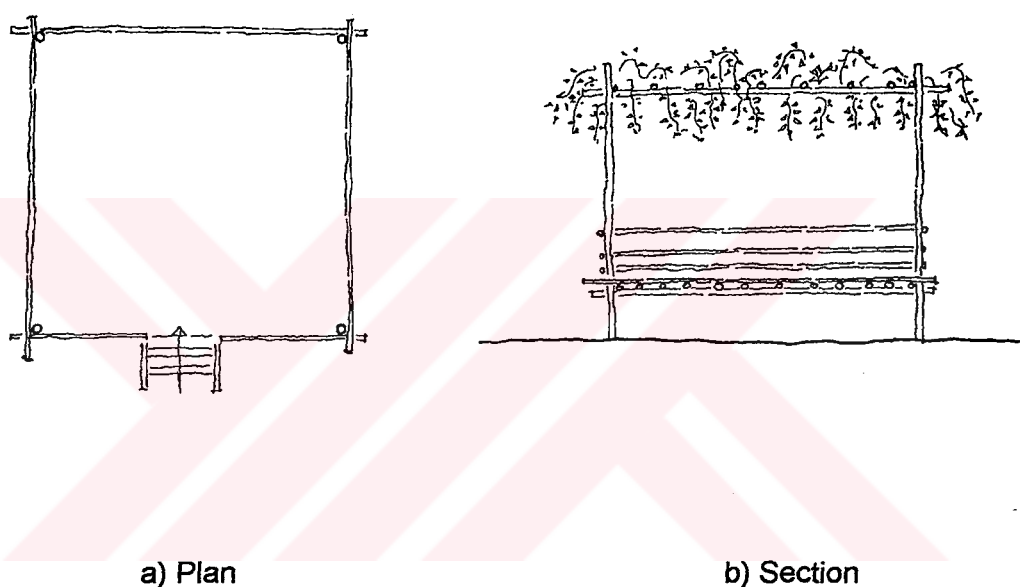


Figure 5.1 "Talbar"

A "talbar" is generally built on a non-sloping part of the land. The floor level of a "talbar" is reached by three steps. In order to prevent falling down and to define the space, three or four rows of thin, long wooden elements that are parallel to each other, are nailed up to 60-70 cm high, except the entrance opening. In some "talbar"s, the gaps of these wooden elements are filled with branches and leaves.

The four posts erected to carry the load of the "talbar", the horizontal beams, the beams that carry the leaves and the branches at the roof and the stairs were all made of raw and round tree trunks and branches. Floorboards and other wooden elements on the sides are obtained from old, demolished houses or in any other lower-priced way as much as possible. In another "yayla" season, the house will be rebuilt if it is demolished and if not, the necessary repairs are done before it is used.

The mattresses remain folded in one corner of the "talbar" and in the night they are spread over the floor to sleep in. In order to provide privacy at night, the sides of the "talbar" are closed by sheet-like clothes. Beside providing privacy, these clothes are used for controlling the wind and sunlight. Using a mosquito net instead of a sheet is another solution at night.

The space between the ground and the floor, which is 50-100 cm high, is used for storing purposes. The ground is covered by ferns called "ayı otu" in the regional dialect. The things to store, and some food, melon or water-melon etc., are put on these weeds. These spaces under the "talbar"s, at the same time, are the playfields that children like very much.

A fireplace made of stones, in an appropriate place, on the ground, in front of the entrance to the "talbar", is used for cooking the meals. The toilet needs can be met somewhere a little far from the "talbar", by digging a pit in the ground and covering the sides simply by tree branches and clothes. A similar solution is found for bathing needs, or the bath of the neighbor is used.

Cats, dogs and other animals can easily enter the "talbar"s. However, since people have been living in these spaces with pleasure for years, apparently it has no importance at all. Today, there exists some "talbar"s used only for watching

the vegetable gardens. The places that "talbar"s can be seen most are the cultivated areas belonging to the "kışlakçı" people of Tırktaş yayla.

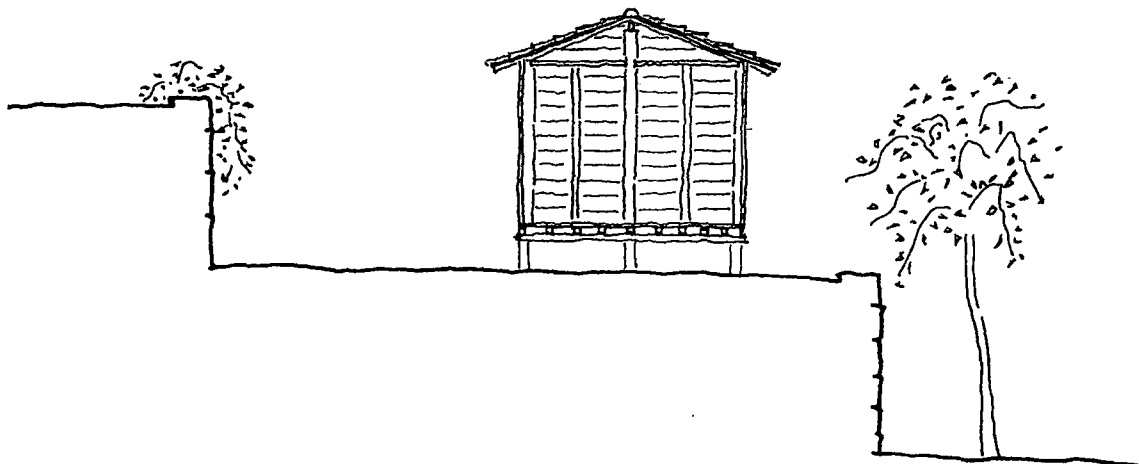
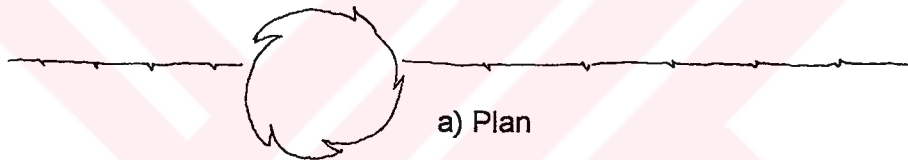
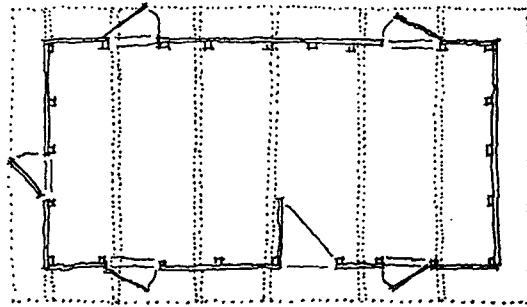
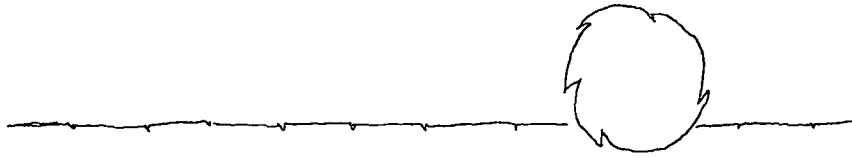
In rainy weathers, although people are happy with the rain, they can not stop worrying one thing: the situation of their close relatives and neighbors living in "talbar"s. . .

V.1.2 "Manar"

"Manar" is a more lasting and sheltering house type compared to the "talbar". Also, its spaces are more differentiated and specialized. Generally it is entirely built of timber. "Manar"s have improved in time, so there are primitive types and improved types.

The most primitive type of the "manar" is an entirely wooden shack, either based on the earth, or elevated approximately 20 cm from the earth over the timber posts. All the load bearing elements, walls and the floor is made of timber. The roof also is made of timber forming a gable roof and covered with clay tiles. On the walls there are windows with shutters. Its base has a rectangular shape, longer sides being parallel to the contours of topography. The entrance is in the middle of one of the long sides. Thus the space is divided by this entrance, and one part is used for cooking, the other part is used for sitting and sleeping. The toilet is either formed in one of the corners by simply enclosing it, or constructed separately outside. These small houses are portable, that is it can be lifted by several people and moved to another place (Fig. 5.2).

Sometimes other simple shacks are constructed near the "manar" in order to meet the need for other spaces for basic daily functions. Thus the result is a group of shacks used by the same family.



b) Section

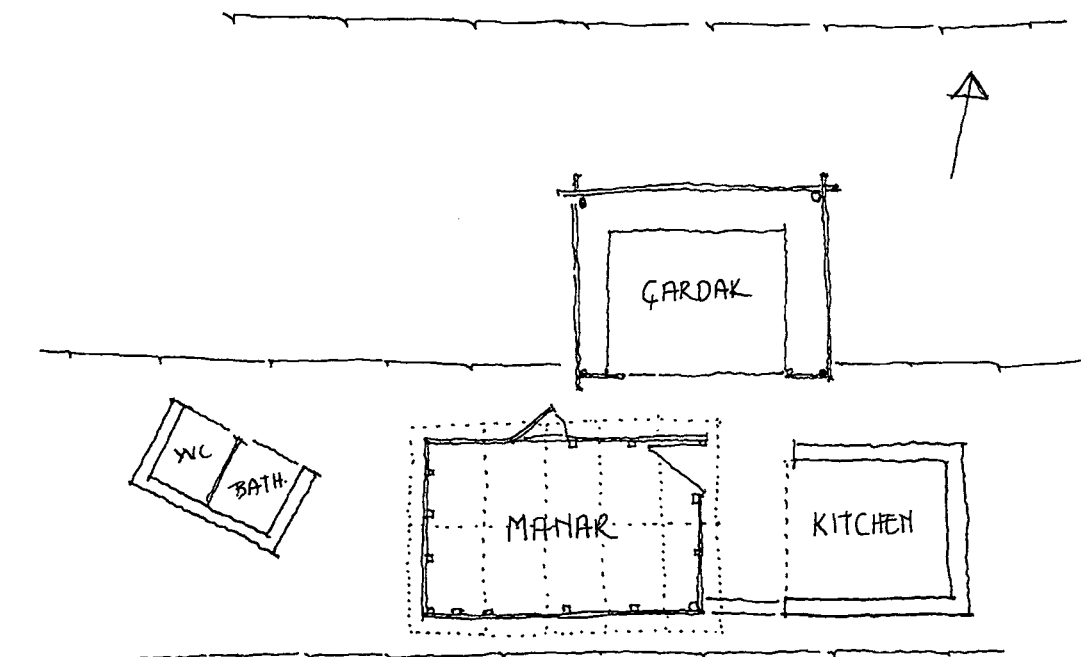
Figure 5.2 Simple "Manar"

This group consists of a simple "manar" which is the most private building, a "çardak" where the daily life goes on, a kitchen, a toilet and a bathroom. If a second family joins by marriage, and shares the life and the spaces of the former one, the thing to do is to construct a second "manar". All other spaces will be used commonly. A good example of this primitive type of "manar" still exists in "Muharbaşı yayla". Each block based on earth stands separately. What comes out consequently is a group of shacks as if it were a small village for a single family (Fig. 5.3).

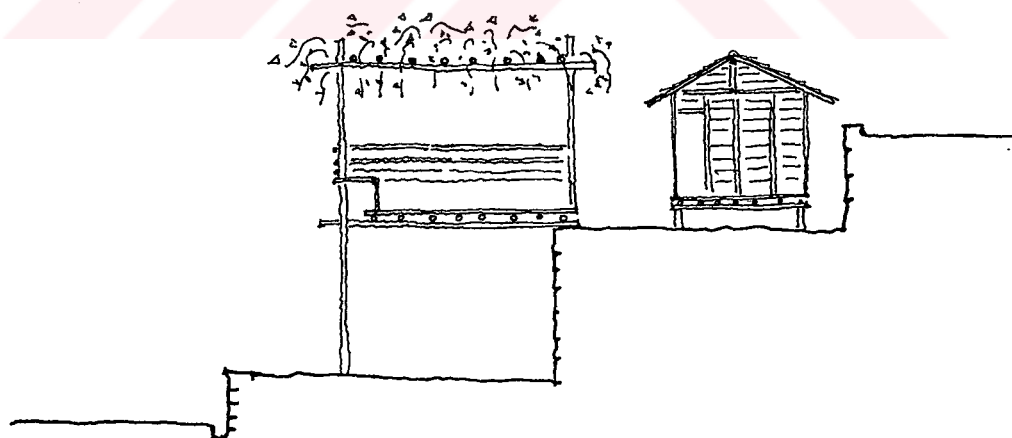
The improved type of a "manar" is also entirely constructed of timber, but differentiated spaces for sleeping, sitting, cooking and bathing are integrated in a single building. The two main spaces are the closed, gable roofed section at the back, and the semi-open "çardak", in the direction of the view, covered with vine. The entrance may be located on the back side of the closed space, or there may be stairs leading to the "çardak". There are two rooms in the closed section: one is used as the kitchen, the other is used as the bedroom. The toilet is located next to one of the sides, and is reached through an open, uncovered service corridor which is located between the closed section and the "çardak".

An important difference between the improved "manar"s and less improved ones is that the improved ones are not portable any more. The planning and the number of specialized spaces become similar to simple types of permanent ones. However "manar"s are entirely made of timber, so they are lighter and form less durable building type. The Alaydın House , described in the seventh chapter "The Houses Surveyed", is an example of "manar".

Due to technological developments and the changes in the life styles of the Alanya people, modern buildings are now being constructed in "yayla"s, and "manar"s are being used lesser and lesser. The total number of "manar"s still remaining in Trktař, Muharbaşı and Gedevet "yayla"s is not more than 10.



a) Plan



b) Section

Figure 5.3 A “manar” and other single space buildings-
group of shacks for a single family

V.2 Permanent Type of "Yayla" Houses

As it was mentioned earlier in this chapter, this type of houses constitute the majority of traditional "yayla" houses and they are generally dwellings with an outer "sofa". It is observed that the permanent types are planned in a way to reflect the economic and cultural characteristics of the owners of the house. All of these houses which are located in a garden, are two-storey houses. The ground floor comprises the spaces used for sheltering animals, storing provisions and tools used in gardening. The upper floor comprises the spaces for daily activities of people, such as sitting, resting, sleeping, cooking and receiving guests.

In this group of houses, open-cooler spaces and closed-well protected spaces are located side by side. Parallel to the differences in spatial qualities, the orientation of spaces and choice of material differ also. The houses look as if they were composed of two separate sections, especially on the first floor which is the main living part of the house. Of these sections, the one located on the view side is made of timber, and comprises the open-cooler spaces where the family spends most of their daily life. On the south, the section comprising the closed-well protected rooms are located. This section is built of rubble stone walls with planks ("ahşap hatıllı taş duvarlar").

In all the houses, from the simple-structured ones to the most complex ones, the "hayat" is the most important space located in the northern section of the first floor. The "hayat" is the center of circulation and all other spaces are located around it; besides most of the daily activities take place in this space.

On the ground floor of the houses, the "avlu", semi-open or closed, is situated just below the "hayat". The term "avlu" has a different meaning in traditional Alanya "yayla" houses than the one used in architectural literature. In these houses, the "avlu" functions as an entrance hall, but at the same time it is a central space of the ground floor where animals are sheltered, and daily

maintenance work is carried out. With these characteristics, the semi-open "avlu", is equivalent to the space called "taşlık" which is described by Asatekin (1994, 117) as the circulation and distribution space of the ground floor. The closed "avlu" functions like a "sofa" on the ground floor.

The living space "sofa" or the "hayat" as it is called among the Alanya people, which takes place on the first floor of the houses, and is used commonly by all the members of the family, is taken as the basis in classifying the permanent type of traditional Alanya "yayla" houses. Therefore, the traditional Alanya "yayla" houses can be analyzed in two groups:

1. Houses with open "hayat"s,
2. Houses with closed "hayat"s.

Almost all the traditional "yayla" houses, built in 19th century and first decades of 20th century have open "hayat"s. After that time, closed "hayat"s were preferred and open "hayat"s disappeared. The reason for that change might as well be the increase in the use of glass in constructions as the departure of the Rums out of Alanya in 1922, who were the master builders in the region and who developed and maintained the culture of constructing houses with open "hayat"s.

V.2.1 Houses with an Open "Hayat" on the First Floor

Houses with an open "hayat" are the oldest traditional Alanya "yayla" houses. The "yayla" where these houses found more often is the Türktaş which is the oldest settlement.

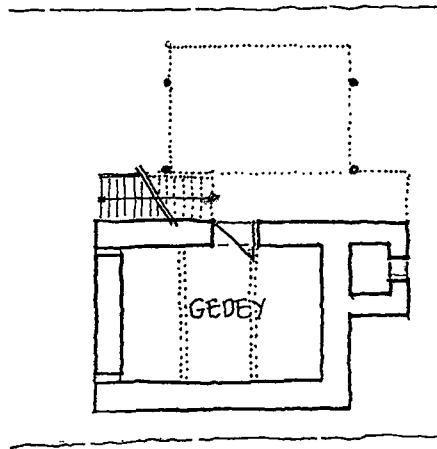
In the simplest kind of these houses, the "hayat" consists of a "çardak" which is in the direction of the scenic view on the first floor. The only element in the

"çardak" is the "beyke", a sitting place higher than the floor which extends along the edges of the "çardak". The house is reached by the stairs beginning from the ground floor leading to the "çardak". At the back of the "çardak" generally there exists a single room and a toilet, the doors of which open to it. During the day, the "çardak" is the space where the guests are welcomed, the residents sit, and even sleep. The meal is cooked in the fireplace in the room and eaten in the "çardak". The "gedey" ("barn - hayloft") which is located under the room, is used for storing; and the space under the "çardak" is used for keeping the animals (Fig. 5.4).

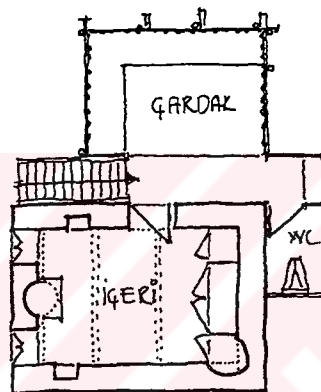


Figure 5.4 The simplest kind of open-"hayat" houses with a "çardak"
Azaklar House in Muharbaşı "Yayla".

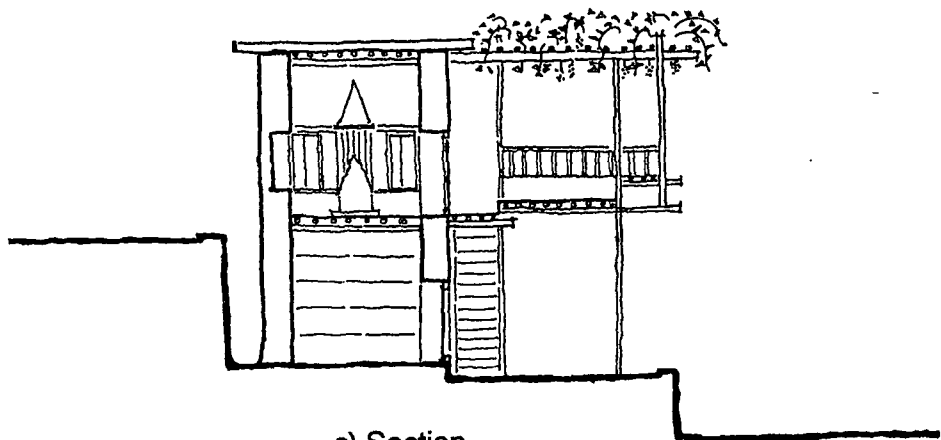
The construction material of the section in the north of the house, where the "çardak" takes place, is timber. However, the section in the south, which includes the "gedey" on the ground floor and the room ("içeri") on the first floor, is built of rubble stone walls with planks. The difference in the construction materials used is notable in the roof covers too. The roof of the section where the room takes place is an earth roof, and the "çardak" is covered by a vine (Fig. 5.5).



a) Ground floor plan



b) First floor plan



c) Section

Figure 5.5 The simplest kind of houses with a "çardak" functioning as an open "hayat".

In the more developed types of the houses with an open "hayat", the "hayat" is the circulation and distribution space of the first floor and it is also the space where the daily activities such as sitting, resting and preparing the food take place. Therefore, it comprises the elements like fireplace and the sitting place ("mastapa") necessary for daily activities. Generally, two sides of the "hayat" facing the view are open. One of them is certainly the northern side and the other is the side where the garden gate is located, east or west.

"Hayat" is defined with the walls of the rooms called "içeri" in the south, and the fourth side is defined with the fireplace wall. The service spaces like the "apdestlik" and the toilet take place behind the fireplace wall. The "apdestlik" and the toilet are reached by the service circulation area provided by a projection in the northern edge of the "hayat". Another important space on this floor is the "çardak", which takes place in the direction of the view in the north.

In open "hayat" houses, on the first floor, the construction material of the section in the north is timber. This section includes the "hayat", the "çardak" and the "isgenet"s. The rooms in the south are built of rubble stone walls with planks. The walls of the service spaces behind the fireplace wall can be timber or stone.

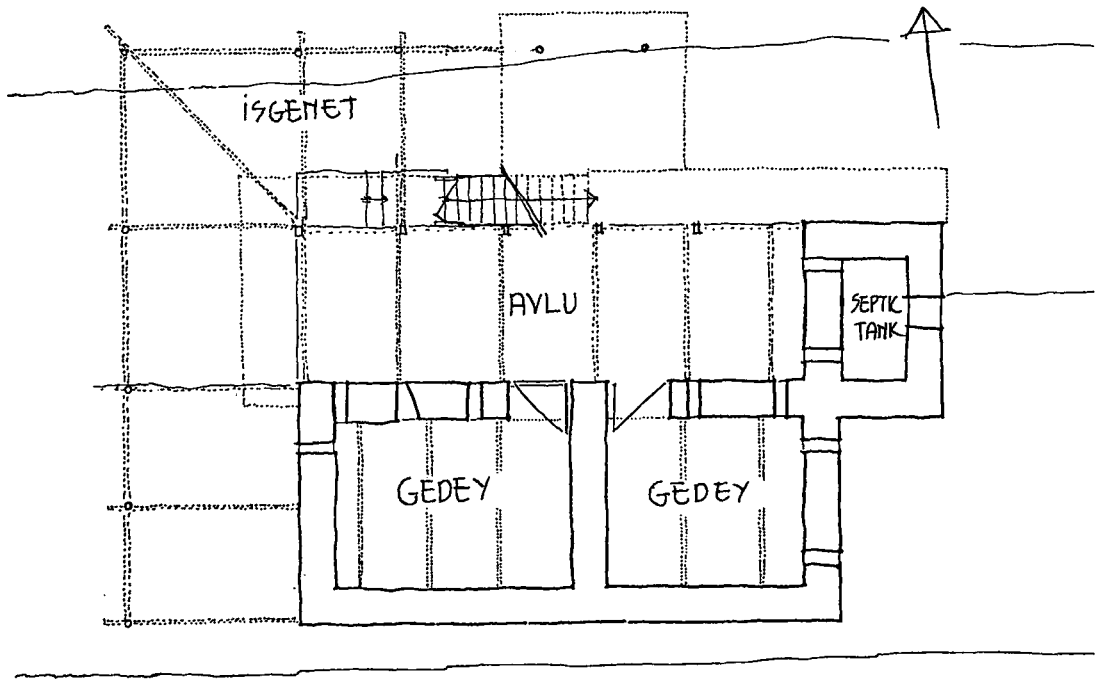
In this type of houses, the number of the rooms ("içeri") in the south defines the size of the "hayat". The number of the rooms generally related with the economic situation of the families. As the number of "içeri"s increase, since they are lined up side by side in the east-west direction, the "hayat" widens in this direction. According to the number of the rooms behind the "hayat", the houses are classified in four types:

- Single-roomed
- Single room and a "kiler" (storage room for provisions)
- Two-roomed
- Two rooms and a "kiler" in the middle

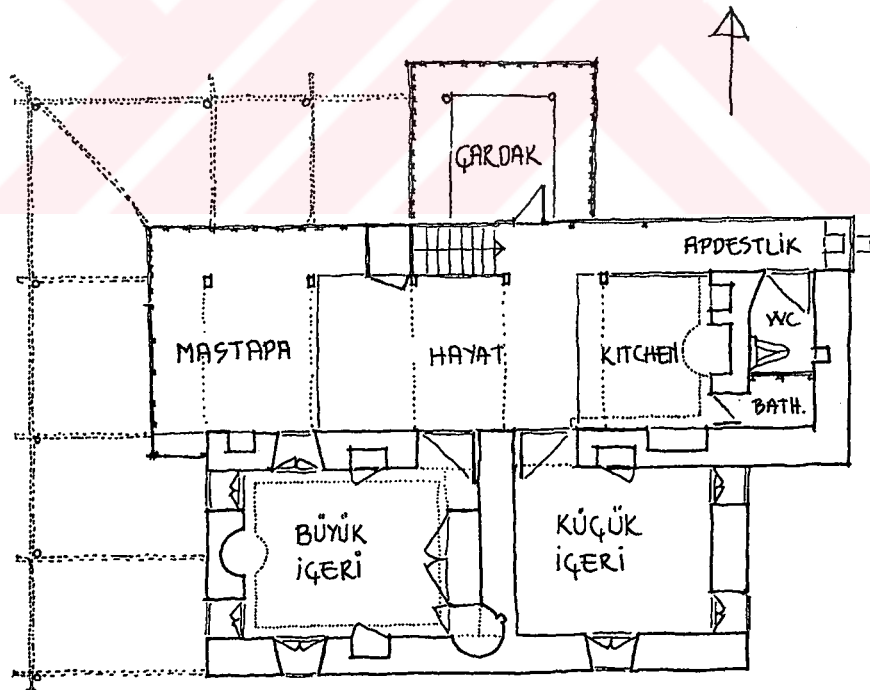
The "avlu"s in the houses with an open "hayat" can be semi-open or closed. The type of the "avlu" was rather related to the families' economic situations in the past. A closed "avlu" increased the security of the house, but also increased its cost, due to extra walls constructed around it. Therefore the closed "avlu"s were constructed for wealthy families. However, some wealthy families preferred open "avlu"s, because they provide better ventilation and cooling to the "hayat" on the upper floor and make a stronger relationship with the garden.

In open "avlu"s, the northern side of the "avlu" facing the garden and the view, and the side either in the east or in the west, whichever is close to the garden gate, are left open. Thus, ventilating and cooling the semi-open spaces of the upper floor, where most of the daily activities are carried out, is also provided from below. In the south of the "avlu", the "gedey"s take place. The fourth side of the "avlu" is defined by the wall of the septic tank on the ground. The timber "diki"s lined up along the northern edge, defines the "avlu" in this direction. The timber floor of the "hayat" forms the "avlu"s ceiling. The timber staircase that leads to the "hayat", located on the northern side of the "avlu". Şerfiler, Eczacılar and Hacı Hüseyinler houses, which are described in the seventh chapter titled "The Houses Surveyed", are the houses in different sizes, having open "avlu"s and "hayat"s (Fig. 5.6, 5.7, 5.8).

In the closed "avlu"s, the open sides of the open "avlu"s are closed by rubble stone walls with planks. The "avlu" is entered by a large two-leaf door, through which animals, such as camel, horse or mule, can pass easily. There always are "gedey"s in the south used as storage spaces. The animals are kept on the opposite side of the entrance door. The timber stairs that lead to the "hayat" generally stand leaning against the northern wall. In some houses, a garden door takes place on the northern wall. Toklar, Hamzalar and Uslular houses, which are described in the seventh chapter titled "The Houses Surveyed", are the examples of houses having an open "hayat" and a closed "avlu" (Fig. 5.9, 5.10, 5.11).



a) Ground floor plan



b) First floor plan

Figure 5.6 Schematic plans of a house with an open "avlu" and an open "hayat".



Figure 5.7 An example of houses with an open "avlu" and an open "hayat".

Hacı Hüseyinler House in Türkteş "Yayla".

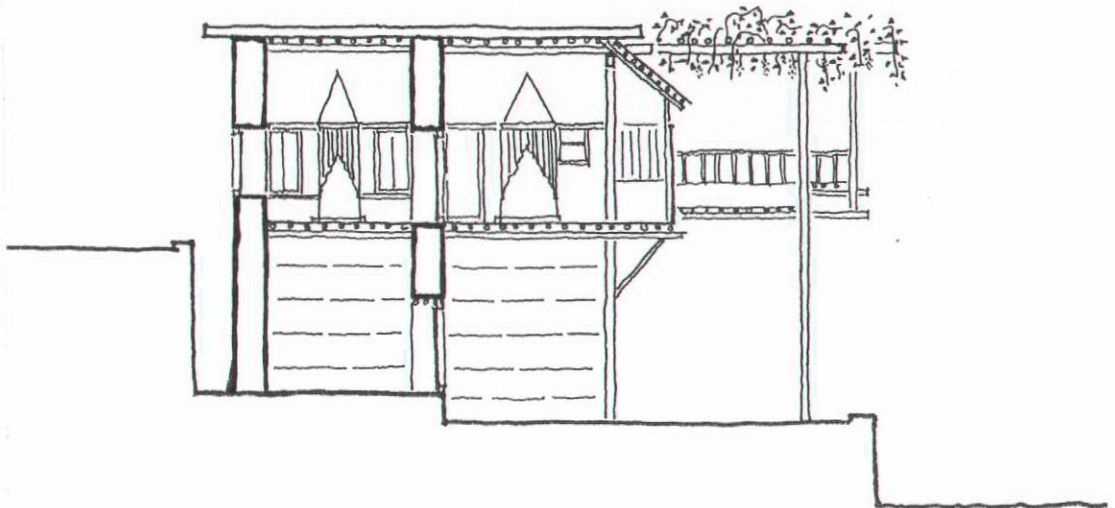
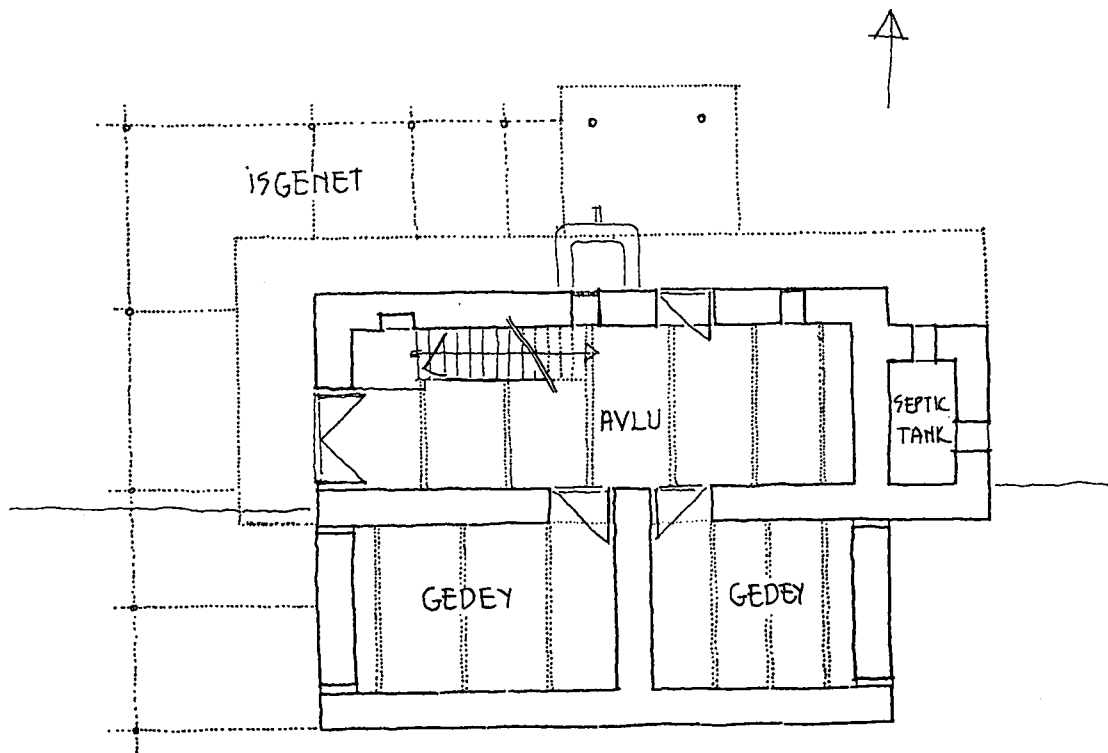
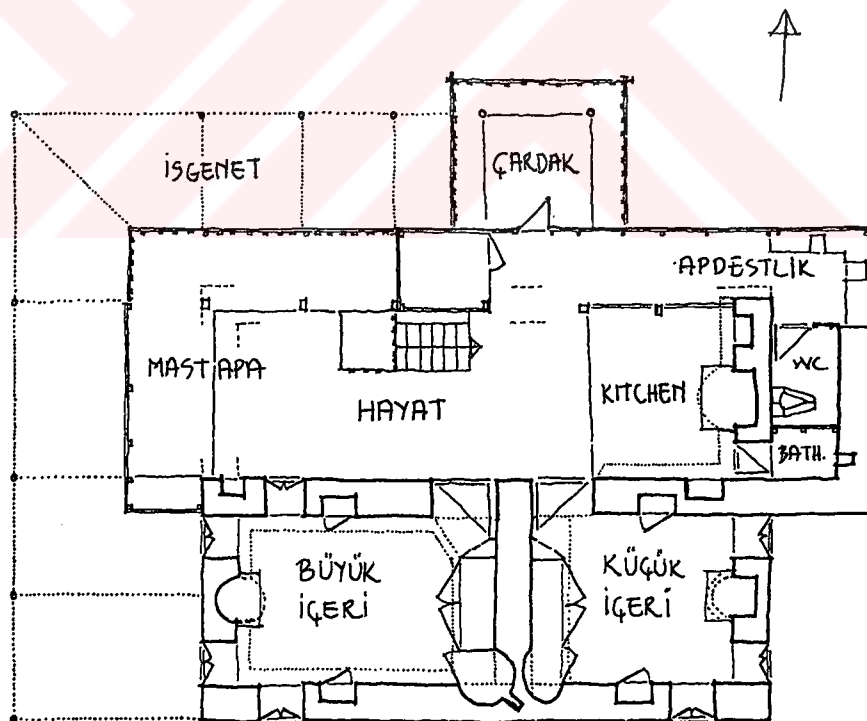


Figure 5.8 Schematic section of a house with an open "avlu" and an open "hayat".



a) Ground floor plan



b) First floor plan

Figure 5.9 Schematic plans of a house with a closed “avlu” and an open “hayat”.



Figure 5.10 An example of houses with a closed “avlu” and an open “hayat”.
Uslular House in Türkteş “Yayla”.



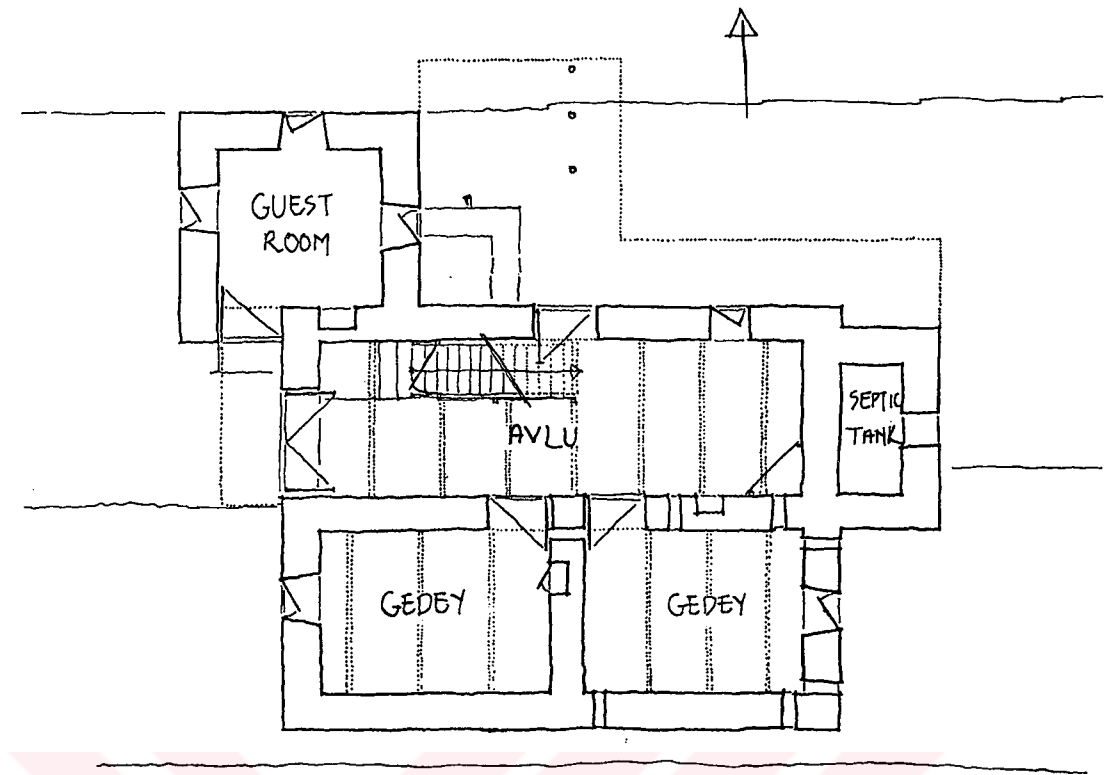
Figure 5.11 Schematic section of a house with a closed “avlu” and an open “hayat”.

In houses, which belong to wealthy families and have an open "hayat", the number of specialized spaces increases and the plan organizations gain complexity. Differing from the others, in large houses, there is a guest room on the ground floor where the man of the house welcomes the male visitors. In these types of houses, on the first floor, the "hayat" is open only in the direction of the view in the north. The room called "çanişir" is used for welcoming the visitors and functions as the "başoda" (main room). It is placed at the other end of the "hayat" opposite to the fireplace wall. In some houses, the "çanişir" takes place side by side with the room called "mabeyn". In that case, the "çanişir" is located in the corner, that overlooks the view, and the "mabeyn" is placed at the end of the "hayat". The "mabeyn" is used as a sitting space for women while men are sitting in the "çanişir" during the times when the guests come in crowd. In some houses it is seen that the "mabeyn" is not closed and arranged in the shape of an "eyvan" at the end of the "hayat". Çırpanlılar and Ferziler houses that are described in the chapter seven are the examples of complex houses with an open "hayat" (Fig. 5.12, 5.13).

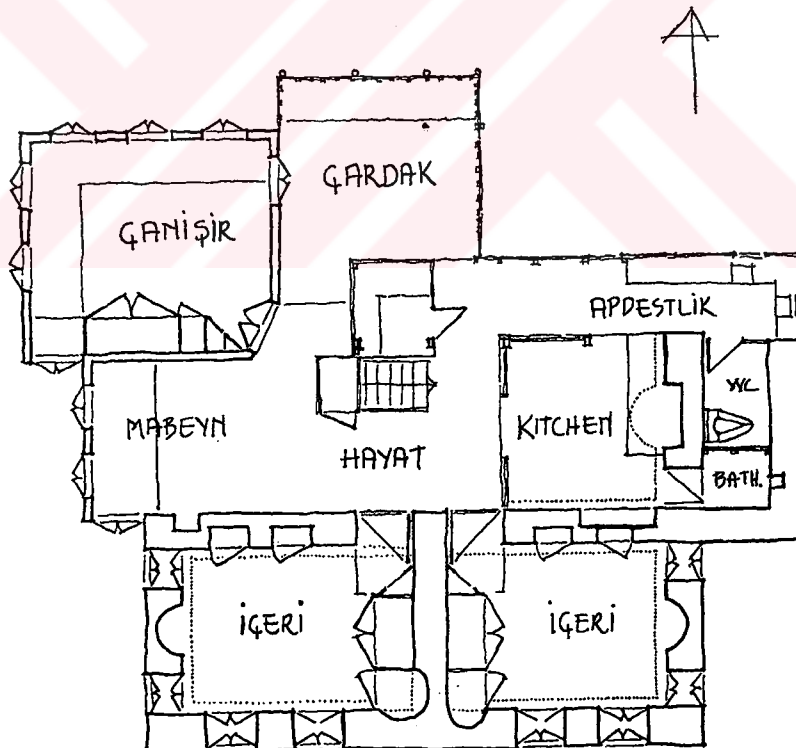


Figure 5.12 An example of large houses with an open "hayat".

Alaaddinoğlu House in Tırkaş "yayla".



a) Ground floor plan



b) First floor plan

Figure 5.13 Schematic plans of a large house with a closed "avlu" and an open "hayat".

Whatever the size of the house is, a vine "isgenet" surrounds the building along the open sides of the "hayat" up to the roof. Sometimes these "isgenet"s that are two-storey high, surround the house on all four sides.

All of the houses with an open "hayat" were originally constructed with an earth roof. On the first floor, the space under the earth roof comprises the rooms called "içeri", and the "hayat". The service spaces are covered by sloping roofs with different structures. Over the toilets, sloping roofs with "Alaturka" type of tiles were used. The projected space in the north of the "hayat", is covered by a sloping timber roof called "harpuştâ". Over the "çardak"s, vines cover the space. "Çanişir", which is an important room, is built higher than the other spaces, having a square base, is covered with a pyramid roof on top of it. Consequently, the variety in the roof covers is one of the important features of these houses.

An interesting point about the houses with an open "hayat" is the similarity between the traditional houses in Tophane district of Alanya situated within the fortress. Kuban, (1966, s.19) analyzed the relationships between materials and spatial formations in traditional residences, asserts that these houses in Alanya created a particular style by the combination of a light, wooden upper structure with many holes and a lower, stone structure. The survey of the 13 houses out of the traditional houses built in the 19th century in Tophane district which survived until today, were made by Prof. Dr. Hasan Şener (1984) in his studies for the doctorate thesis. Besides, Özkan, Turan and Üstünkök (1979, p.141) in their article about the vernacular architecture, made explanations about how the traditional houses in Tophane district were formed depending on the topography of the site and the bio-climatical conditions of the region.

The house plans in both settlements are the same. This similarity can be explained with the topographical factors that are the same in both settlements: they both are on the sloping sites. The differences between them are that, in

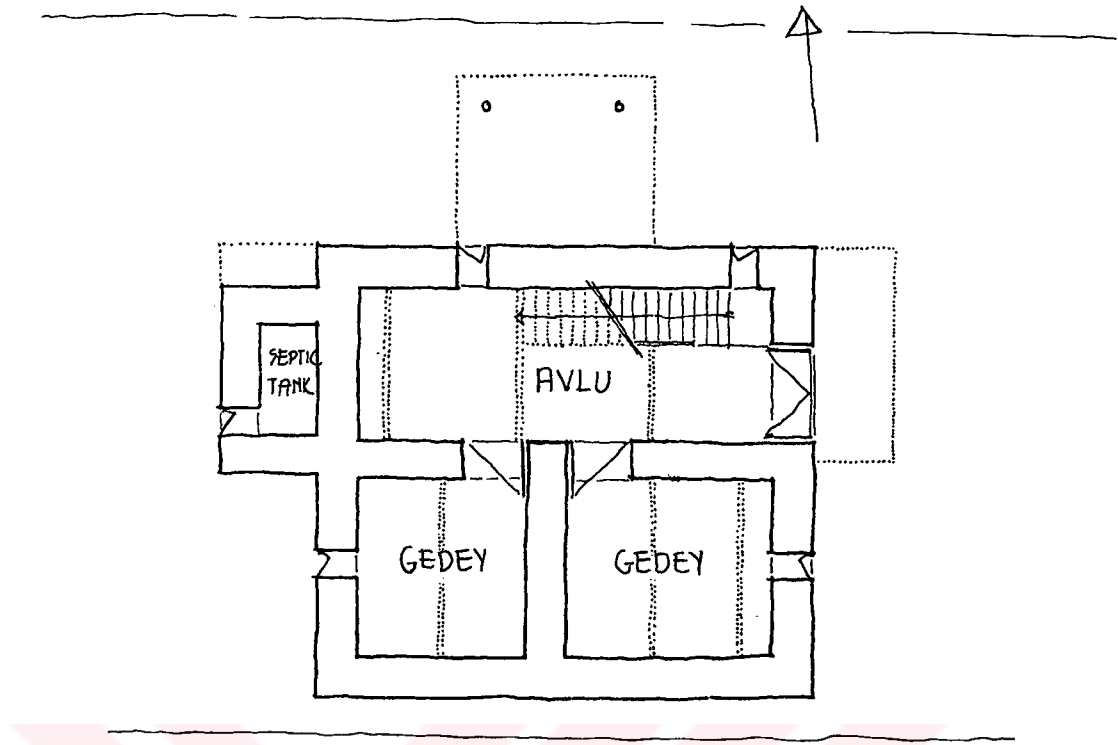
Tophane district the sloping sides face the sea in the east, but in "yayla"s the sloping sides face the valley in the north. In 19th century, a great majority of the Alanya people lived within the walls. Thus, the people living in Tophane district in winter, used to migrate to "yayla"s in summer. Consequently, the users of the houses in two settlements are the same. These people wanted to have the same comfort in their "yayla" houses as in their houses in the city; therefore they had their houses built in similar characteristics. Another reason for the similarities is that the houses in the city and the ones in the "yayla"s were being constructed by the same builders.

V.2.2 Houses with a Closed "Hayat" on the First Floor:

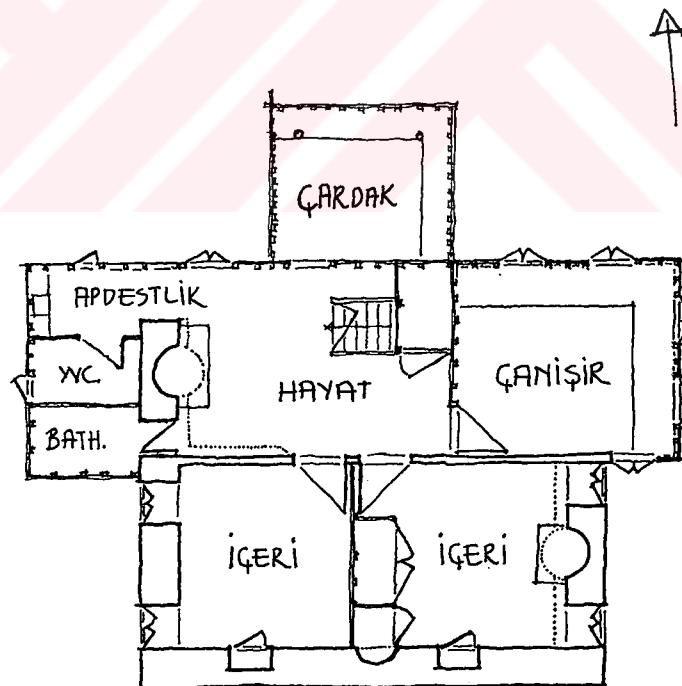
In "yayla"s, the houses with a closed "hayat" is commonly seen after 1920's. This type of houses and the "manar"s are the only two traditional house types, the constructions of which continued until the modern reinforced concrete houses were introduced in 1960's.

The "avlu"s of the houses with a closed "hayat" are also closed. In the northern section of the first floor timber is used as the construction material but, the other sections, including the ground floor, are built of rubble stone walls with planks. In this type of houses, the northern side of the first floor is closed by timber walls (Fig 5.15).

On the first floor, generally, two rooms take place side by side in the south of the "hayat". The "çanişir" is placed on a 100 - 120 cm wide projection over the main entrance either in the east or in the west. The "hayat" is defined by the fireplace wall on the opposite side of the "çanişir". The space located in the north of the "hayat" is "çardak". The toilet and the "apdestlik" take place behind the fireplace wall as it is in other houses (Fig. 5.14, 5.15, 5.16).



a) Ground floor plan



b) First floor plan

Figure 5.14 Schematic plans of a house with a closed "hayat".



Figure 5.15 An example of houses with a closed "hayat" from Türktaş "Yayla".
-North elevation-



Figure 5.16 Schematic section of a house with a closed "hayat".

In old houses, the "hayat" is a multi-purpose space where most of the daily activities are carried on, in new type of houses, it has started to become only a central circulation area in the middle of the house. In most of these houses the meal is cooked in the fireplace in the "hayat". However, in some of them, no fireplace existed in the "hayat", and one of the rooms is transformed into a kitchen.

The actual sitting place is the semi-open "çardak" which is in the direction of the scenic view in the north. The people sit in the "çanişir" when the weather is cool or a guest comes.

The closed "avlu" on the ground floor is entered by a timber two-leaf door which is shaded by the projection that "çanişir" makes. Two "gedey"s take place in the south of the "avlu". Both "gedey"s may have their entrances from the "avlu", or the entrance to one of them may be from the garden, next to the main entrance of the house. In the "avlu" the timber stairs leading to the first floor, lean on the wall in the north.

In houses with a closed "hayat", "isgenet"s around the houses, the projection on the north side of the "hayat" and its roof "harpuştı" do not exist any more. In all of the houses of this type, a hipped-roof covers the section including the "hayat" and the rooms. In houses with an open "hayat", the roof of the "çanişir" was built on a higher level than other spaces and covered with a pyramidal roof. However in houses with a closed "hayat", the ceiling of the "çanişir" is at the same level as those of the "hayat" and the "içeri"s under the same hipped roof (Fig. 5.17).

In some cases, the section where the toilet and the "apdestlik" take place, is covered by an extension of the hipped roof, and in other cases this section is covered by a separate one-way sloping roof. The "çardak" is still covered by a vine tree on a timber cage as it is in other types. The Ali Kaptanlar

house, which is described in the seventh chapter titled "The Houses Surveyed " constitutes an example for the houses with a closed "hayat".



Figure 5. 17 A house with a closed "hayat" -East elevation where the "çanişir" takes place. Ali Kaptanlar House in Türktaş "Yayla".

CHAPTER VI

DESCRIPTION OF SPACES IN TRADITIONAL ALANYA "YAYLA" HOUSES

The traditional houses in Türktaş, Muharbaşı and Gedevet "yayla"s where people living in Alanya migrate in summer, have particular characteristics. In "yayla"s people live within the nature, as part of it; and they have an independent, informal and contented life style. The houses look as part of the nature, too; as they developed in independent and informal forms.

In the design of living units in "yayla" settlements, some basic principles have developed as a consequence of Alanya people's life style and experiences gained through ages. Each house is built in a garden. Therefore the living unit is not merely the house, but the sum of the house and the garden. In other words, the limits of the private space belonging to a family start with the garden walls, not with the house door. The "isgenet"s that are semi-open spaces providing transition between the garden and the house, are other elements of this living unit.

Almost all the houses have two floors. Ground floors include the service spaces, and first floors include the main living spaces of people; the roof is not only a cover for the building but is a multi-purpose space. Indeed, the types and locations of different spaces of houses are very well known before they are constructed. However, each house has a personality and is differentiated with its original detail works.

In this section, taking into account the basic principles in the design, the spaces in traditional Alanya "yayla" houses are analyzed under three topics:

1. The garden,
2. The "isgenet",
3. The house.

The house itself which comprises several, differentiated spaces is also analyzed under three sub-topics:

- 3.1. The spaces on the ground floor: the "avlu", the "gedey" and the guestroom,
- 3.2. The spaces on the first floor: the "hayat", the "çardak", and the "içeri"s (rooms),
- 3.3. The "roof".

VI.1 The Garden

The traditional houses, are generally located within gardens of 2000-3000 m². Since these gardens are on a sloping terrain, they are arranged in terraces called "maldan" (Fig. 6.1). At the lower ends of the "maldan"s there are stone retaining walls. The height of these walls may change from 1 m. to 2 m. The passage from one "maldan" to another is provided by stone stairs built at the same time with the rubble stone walls (Fig. 6.2). The boundaries of the gardens in the north and in the south are also defined with stone retaining walls. The limits of the garden in the east and in the west are defined with 70 - 80 cm high rubble stone walls or timber fences.

Houses are built on the highest "maldan" in the south. This is the best place having cool breezes, looking towards the scenic view, but also the best place



Figure 6.1 The garden with “maldan”s. Eczacılar House, Türктаş “Yayla”.



Figure 6.2 Stone stairs
on the retaining
wall of a “maldan”.
Ferziler House,
Türктаş “Yayla”.

for controlling the garden extending downwards. In these houses, the examples, in which a house being contiguous to the garden wall and having a projection towards the street, are very rare. In other words, the cases in which entering the house directly from the street, are not very often. They are usually built away from the garden wall. One enters the garden through the garden door called "kapsa" first, and then the house (Fig. 6.3).



Figure 6.3 The "kapsa" of the garden, the entrance platform and "isgenet" over it.

Uslular House, Türkteş "Yayla".

In the regions of the "yayla"s where the water is abundant, fountains and wells are important elements of the gardens. However not all the houses have a fountain or a well, thus if a house has water in its garden the neighbors also use it. The fountain generally takes place in the platform in front of the entrance. This landing is covered with a vine "isgenet" and thus shaded; and sitting places, called "sedir" or "makat" in the regional dialect, are placed under the "isgenet". In these spaces the family members and other neighborhood residents come and seat, have a rest and chat (Fig. 6.4).

The number of wells is less than that of fountains, and they are generally established in the gardens far from the fountains. However they also exist in the gardens of the houses around the center of the "yayla"s, since women are not normally tolerated to go to the "muhar" to take water. A well can be established anywhere in the garden, however around the wells close to the entrance of the house, there also formed a shadowy meeting place as it was generally the case for fountains (Fig. 6.5).

The horticultural activities have had always great importance in daily lives of traditional families and always contributed to their economies. In each garden there always existed fruit trees such as plum, fig, apple, pear, cornelian cherry, mulberry, walnut, hazelnut and myrtle. Besides, the grapes were raised in abundance on the vine "isgenet"s built in several spots in the garden, especially around the house. These fruits were partly consumed in summer during the stay in the "yayla", and partly were conserved to be consumed later in the city as winter food which is very important for the economy of the family. Each family was also growing vegetables to consume in their daily lives in the "yayla" and to prepare and conserve as winter food for the city. As a result, the houses and their gardens were formed to allow to undertake horticultural activities and breeding animals.

Traditionally, if a family's economic level was sufficient, a new house used to be constructed in the large garden for the son who was getting married. Thus gardens became smaller and smaller, but the new house's location was chosen so that the privacy was always provided for both houses. Human relations based on love and respect were always considered in the design of new houses. The "hayat" which is the main living space of a house, was never built facing another "hayat"; and the new house never blocked the breeze and the view of the previous house. In the end, the houses of both wealthy families and poor families were built in their gardens with the same care and tolerance and respectfully to the environment.



Figure 6.4 The fountain in the garden of Hamit Kaptanlar House; sitting places around the fountain shaded by the "isgenet". Muharbaşı "Yayla".



Figure 6.5 The well in the garden of Kesteller House, Türктаş "Yayla".

VI.2 The "isgenet"

In Alanya, "isgenet" is the name given to the "çardak" (trellis) made up with timber beams and columns, especially with the purpose of raising vine. In several spots in the gardens of "yayla" houses, there are 2 m. high "isgenet"s used only to raise vine (Fig. 6.6). However, the "isgenet"s are also constructed to create semi-open transition spaces between the gardens and the houses. In that kind of "isgenet"s, the height of the section where the grapes are found, is the same with the height of the earth roof, which is approximately 6 - 7 m (Fig. 6.7).



Figure 6.6 An "isgenet" used to raise vine.

Müftüoğlu House, Türктаş "Yayla".



a) An inside view.



b) An outside view.

Figure 6.7 "İsgenet"s as semi-open spaces between the house and its garden. Şadi Efendiler House, Türkteş "Yayla".

The "isgenet"s surround the open façades looking towards the view. There are also some houses entirely surrounded by "isgenet"s in all the façades. An important function of the "isgenet"s is to shade and protect the semi-open spaces from the direct sun light.

Most of the "isgenet"s were removed during the alterations after 1950's, in which the earth roofs were replaced with the clay-tiled roofs. Some of them were diminished down to 2 - 3 m. high; thus it lost its importance as a space, but it became only an element used to raise vine.

VI.3 The House

VI.3.1 The Spaces On The Ground Floor

VI.3.1.1 The "Avlu"

In traditional Alanya "yayla" houses, the "avlu" is a multi-purpose circulation and distribution space, located on the ground floor, either semi-open or closed, providing the transition from the garden and the "isgenet" to the other sections of the house. From the "avlu" one passes to the "gedey"s in the south of "avlu" and to the first floor where the main living spaces take place. "Avlu"s are also the shelters for animals, and other daily maintenance works related to the house, garden or animals are done in the "avlu".

Although there are some closed "avlu"s in the "yayla"s, most of the houses built before 1920's have open "avlu"s. An open "avlu" is like the extension of the garden within the house. The garden is transformed to a two-story high semi-open space which is the "isgenet", and it is further transformed to a one-story high semi-open space which is the "avlu" next to the "isgenet".

In the open "avlu"s, the two façades in the direction of the view are open. One of them is certainly in the north, and the other is either in the west or in the east, depending on the side where the road and the garden gate take place. The limits of the "avlu" are defined in the south by the rubble stone walls with planks belonging to the "gedey"s, and on the other side again by the rubble stone walls with planks belonging to the septic tank which is also placed on the ground floor. The "diki"s which are part of the structural system, are lined up along the northern limit of the "avlu".

The **closed "avlu"s** are surrounded by rubble stone walls with planks from four sides. Again on the southern wall there are the doors of the "gedey"s opening to the "avlu". Its door with two leaves which is as big as for animals like camels, horses and mules to pass, is generally located on the eastern side or the western side. In some houses, there is another door on the northern side of the closed "avlu"s, in order to ease the relations with the garden. As the number and sizes of the "gedey"s increase, the closed "avlu"s are extended in the direction of east-west. Therefore their lengths vary in a wide range between 450 cm and 1150 cm. Their widths are approximately 300 cm, and their heights vary between 300 - 400 cm.

The closed "avlu"s are less illuminated than the open ones. In most of them there is no window other than small ventilation holes. In some of them "kediboğan" windows which widen from the outer side of the wall towards the inner side, are placed together with ventilation holes. In few of "avlu"s there are small windows on the northern wall.

In all "avlu"s the ground is earth. The only paved surface on the earth ground is the stone landing, the dimensions of which are approximately 100 x 100

cm, where the staircase is based on. This is the section of the house where people take their shoes off before they go up to the first floor. In some closed "avlu"s, the section of the floor from the entrance to the beginning of the stairs is generally one step higher than other sections of the floor. On the ceilings of the "avlu"s, one sees the beams placed in length and breadth, and on these beams the floorboards of the upper floor. Generally, the rubble stone walls surrounding the "avlu" are not plastered. The elements of the "avlu"s are the staircase, mangers for animals, and the "şırakmene":

a) The staircase: The material of the staircase that leads to the "hayat" on the first floor, from the "avlu" on the ground floor, is timber. It is always straight flight and takes place along the northern boundary of the "avlu" in the houses with an open "avlu", and leans on the northern wall of the "avlu" in the houses with a closed "avlu" either from the inside or outside. The staircase generally sits on a 1 m² stone base; and its width is about 1m. The number of risers and the slope differ from one house to another. However, the slope is generally about 45° or more (Fig. 6.8, 6.9, 6.10, 6.11).

In open "avlu"s, the stairs, are closed on two sides and from bottom with timber walls up to the first floor. In closed "avlu"s, while the northern wall of the "avlu" closes one side of the stairs, the other side is closed by a timber wall again. The timber wall begins at the 3rd or 4th step of the staircase; at this level a single-leaf door takes place on the staircase. On the upper landing, where the staircase reaches to the first floor, a 70 - 80 cm high, fence-shaped small door is placed in order to prevent the children from falling down. In some houses, there is a timber arch or another flat timber element above the last step of the staircase through which one enters the first floor by passing under it.



Figure 6.8 The staircase in the open "avlu".
Şadi Efendiler House, Türkteaş "Yayla".



Figure 6.9 The staircase in the open "avlu".
Eczacılar House, Türkteaş "Yayla".



Figure 6.10 The staircase in the closed "avlu".
Çırpanlılar House, Türkteş "Yayla".



Figure 6.11 The staircase outside the closed "avlu".
Toklar House, Türkteş "Yayla".

b) Mangers for animals: In the open "avlu"s the mangers of animals take place somewhere next to one of the stone walls of the "avlu", mostly on the wall of the septic tank. In the closed "avlu"s they are located on the wall opposing the entrance where the animals are also kept. The mangers are made of timber and they are raised about 60 cm on timber posts.

c) Şırakmene: "Şırakmene" is the name given to the small pool used to express grapes to make molasses. Its name comes from the "şıra" which means grape juice. The dimensions and the forms of "şırakmene"s vary from one house to another. They are usually rectangular, however there are some "şırakmene"s in semi-circular shape. In the open "avlu"s "şırakmene"s are mostly located leaning against the wall between the "gedey" and the "avlu"; in the houses with closed "avlu"s it takes place in the garden, next to the northern wall of the house (Fig. 6.12).



Figure 6.12 A "şırakmene" in the garden of a house in Türктаş "Yayla".

VI.3.1.2 The "Gedey"

"Gedey" is the name given to the closed spaces located next to each other in the south of "avlu". They are used as storage spaces or haylofts, and rarely as stables. On the first floor, over the "gedey"s, the rooms called "içeri" take place. In traditional Alanya "yayla" houses, the widths of the "gedey"s, which are the same as the widths of the "içeri"s, are about 300-320 cm. Their lengths vary between 300 - 500 cm, and their heights vary between 180 - 350 cm depending on the size of the house.

The floors of the "gedey"s are generally earth and 20-40 cm higher than that of the "avlu". On the ceiling, the timber beams of the floor of the upper storey are seen. The walls of the "gedey"s are not plastered. In most "gedey"s there are no windows. Therefore, they are dark spaces. On the walls, there are holes at different levels that are placed for ventilation purposes, the dimensions of which are approximately 15 x 15 cm. However, there exists some "gedey"s without any ventilation holes. In some "gedey"s there are "kediboğan" windows used for both illumination and ventilation. The "gedey"s with windows exist only in the big houses of wealthy families.

In traditional Alanya "yayla" houses, the "gedey"s are mainly used for storing firewoods, the utensils and vessels used in making molasses; the gardening tools, the food for animals and the provisions for winter. The place where grains and other provisions are stored, is a big chest called "ambar", that is placed in one corner of the "gedey".

In wealthy families, sometimes, the walls of one of the "gedey"s are plastered, the floor is covered with timber floorboards, thus the "gedey" is converted to a big "kiler" used only to store food. This type of "gedey" is called "mağza" and the food is stored in "ambar"s in different sizes.

VI.3.1.3 The Guestroom

The guestrooms exist only in the houses of wealthy families. Several guests are welcomed and treated in these houses, among them some stay and spend the night; the guestroom is the space where the man of the house receives the male guests all day. Also, the place where the bachelor male guests who are not very close the family stay is the guestroom. In some houses the male servants use the guestroom as a bedroom in the night.

The guestroom generally takes place under the "çanişir" of the first floor. In a house where a "çanişir" does not exist, one of the "gedey"s is arranged as the guestroom by opening its door to the garden instead of the "avlu". The guestrooms are built as meticulously as other rooms on the first floor. Their floor and its ceiling are timber. The walls are plastered with "kıtık sıva". There are built-in cupboards and niches on the walls. They are commodious rooms illuminated with big windows. In some guestrooms there are timber sofas ("sedir"), although in others mattresses are used for sleeping and sitting.

VI.3.2 The Spaces On The First Floor

VI.3.2.1 The "Hayat"

In traditional Alanya "yayla" houses, the "hayat" is a multi-purpose, commonly used, essential space at the heart of the house, where daily life is carried on. It is not only a circulation and a distribution space that affects the arrangement of other spaces in the house, but also it comprises several living and service spaces. The name "hayat", meaning "life" or "giving life", must have been given to this space, for almost all the daily activities such as sitting, resting, welcoming the visitors, sleeping, preparing food and having meal are carried out here.

The traditional Alanya "yayla" houses were built as if there were two separate blocks rising side by side one in the north of the house and the other in the south. The houses give such an impression because different construction materials are used in these two blocks and their openings are in different sizes. In this system, in the northern section of the first floor the "hayat" takes place, where timber is used mostly as the construction material. The "hayat" is also the section of the house that overlooks the scenic view.

The dominant use of timber in the construction of the "hayat" provided it to be the one of the spaces having the largest openings in the house. For this reason, the "hayat"s in all the houses constructed in the 19th century and the early 20th century, are semi-open spaces. After 1920's the houses with a closed "hayat" have become widespread. In this chapter, the open "hayat"s, as they are in the old traditional houses, showing the regional particularities of the "yayla" houses in Alanya, but including the features of the "hayat"s in all the house types, will be discussed.

In the open "hayat"s, the stone walls "içeri"s, which take place in the south, form the boundary of the "hayat" in this direction. The view side of the "hayat", that takes place in the north, is open. While the fireplace wall, either in the east or the west, defines the "hayat" in this direction, the "mastapa", which is a sitting place, takes place in the opposite direction. The "hayat" is open also in the direction where the sitting places are located. On the first floor, the house is enlarged by the projections that are made along the open sides of the "hayat".

On the first floor, the timber "diki"s, situated in the north and aligned in the direction of east - west, separate the "hayat" into two sections. In both sections, the floors and the ceilings are timber. The walls in the direction of the view are also made of timber. However, between these two sections there are differences with regard to the roof covers, the heights and characteristics of the walls and the proportions of the openings.

The section of the "hayat" which is in the south of the "diki"s is covered by an earth roof. This earth roof also covers the rooms in the south, called "içeri". Three different spaces are defined by providing level differences in that part of the "hayat". The first one is the circulation and the distribution area taking place in the middle. The doors of the "içeri"s open to this area.

The "mastapa" which is a sitting place defined by a platform elevated from the ground, and the kitchen takes place on two sides of this circulation area, that is to say in the east and in the west of it. The locations of the kitchen and the "mastapa", as to which of them take place on which side, depend on the relationship of the house with the road. The "mastapa" always take place on the side closer to the road. Another important criterion for the location of the "mastapa" is that; it must be located in the section of the "hayat" that overlooks the view.

In the north of the timber "diki"s, along the northern edge of the "hayat", a 100-130 cm wide projection take place. The roof cover of that projected space is a one-way sloping timber roof called "harpuştı". The part of the projected space which takes place between the stairwell and the "apdestlik", is used as a circulation area of the service spaces. Since it is considered as a private section in the "hayat", the sides of it surrounded by a 170-250 cm high "daraba" , a timber wall which prevents that part of "hayat" being seen from outside. Several holes ("göz delikleri") that are hollowed on "daraba" in different shapes and sizes provides to see the outside without being seen (Fig. 6.13).

In "hayat", the wall of the rooms in the south and the fireplace wall are mostly plastered with "kırık sıva". On these walls, there is a line extending approximately at a height of 190-210 cm. This line defines the upper limit of all elements that are built in the wall such as door, the window, the cupboards and the fireplace. This height is the limit that people can reach without the help of a tool. It must be pointed out also that it has a connection with the plank ("hatıl") spaces



Figure 6.13 "Göz delikleri" on the "daraba".
Atilla House, Türkteş "Yayla".

used in building stone walls. In traditional Alanya "yayla" houses the planks are placed on the walls on every 70 cm. The 210 cm is the level where the third plank is placed from the floor. The 190 cm is the height which remains after the 20 cm thick timber floor set on the first plank. Over the third plank level, there remains a height of two or three more planks up to the ceiling, depending on the size of the house; and sometimes it's seen that the last level is left at a half height. The height of the ceiling in this section of the "hayat" varies between 280-420 cm.

A "hayat" mostly includes a "mastapa", and a "kitchen" in opposite directions in the east and west, a "kiler" near the stairwell, an "ekmeklik" on the stairwell and an "apdestlik" at the end of the service circulation area, the details of which are given below. Because it is in close relation with the "apdestlik", the toilet is also included in that section although it is a separate space behind the fireplace wall.

a) The "Mastapa": In the semi-open "hayat"s, the "mastapa" is a sitting place higher than the floor of the "hayat", projected in the direction of the view, thus it better overlooks the scenic view. It is used for welcoming the visitors, having the meals and even sleeping at night. In "yayla" houses, the "mastapa" is generally 35 cm higher than the circulation area in the "hayat". However, there may also have been "mastapa"s elevated by 20 or 50 cm from the floor (Fig. 6.14).



Figure 6.14 The "mastapa" of Şadi Efendiler House, Türktaş "Yayla".

"Mastapa"s are larger sitting places than "sedir"s. They are placed at the end section of the "hayat", having a rectangular form or an "L" shape extending along two sides. Generally, they cover an area of 9-10 m². In order to increase the privacy of the "mastapa", the side looking towards the road is partly closed by a timber wall "daraba". Sometimes "daraba"s go up to the ceiling. However, they

generally rise about 170-250 cm. There also exist houses having a timber latticework on this side. Other sides of the "mastapa" especially the northern side, are surrounded by a timber balustrade called "dizeme" which is usually 70 cm high (Fig. 6.15). Generally, there is a large open closet in the south of the "mastapa" where it meets the stone wall, used for putting mattresses and quilts etc.



Figure 6.15 A view of the "mastapa" from exterior. Uslular House, Türktaş "Yayla".

b) The Kitchen: The kitchen is the space organized in front of the fireplace wall in the "hayat". It is located at the other end of the "hayat" opposing to the "mastapa". Generally, the area that the kitchen covers is defined by a platform elevated 20 cm from the floor, in front of the fireplace. The definition of the platform is strengthened by surrounding it with "dizeme"s. In small houses, the space in front of the fireplace is used as a kitchen without a platform or "dizeme"s. The most important element of the kitchen is the fireplace with a timber chimney hood. Along the stone walls surrounding the kitchen area, 20 cm wide timber shelves called "tabaklık", extending at a height approximately 190 - 210 cm from the floor,

define a line at this level. This line is, at the same time, the line which defines the top level of the chimney hood. Below this line, there are built-in cupboards and niches on the wall used for putting the plates, the glasses and other kitchen utensils. In most of the houses there is a "kiler", adjacent to the toilet behind the fireplace wall. This "kiler" is entered by a door beside the fireplace (Fig. 6.16).



Figure 6.16 The kitchen in the "hayat" of Şadi Efendiler House, Türkteş "Yayla".

c) The "Ekmeklik": It is a timber cupboard placed over the stairwell which is used in order to put the circular formed "yufka" breads. It is named "ekmeklik" because it is the place where the "ekmek"s (breads) are put. Its bottom is at the same level with the guard-rail around the stairwell the height of which varies between 70 - 80 cm. The height of the "ekmeklik" is about 200 cm (Fig. 6.17). In some houses, it can also be seen that the "ekmeklik" is built only as a platform without closing its sides. Under the "ekmeklik", there is a timber surface placed parallel to the slope of the staircase; and on this surface, usually there is an embossed star motif that is very often seen also on the ceiling of the "yayla" houses (Fig. 6.18).



Figure 6.17 The "ekmeklik" in Şadi Efendiler House.
Türktaş "Yayla".



Figure 6.18 The "ekmeklik" as a platform and the star motive
under it. Ferziler House, Türktaş "Yayla".

d) The **"Kiler"**: It is a closed space used for preserving the dry or fresh foods. A "kiler" is generally located beside the stairwell, on the projection along the northern side of the "hayat". Its upper level does not reach to the ceiling of "hayat" and it is at the same level with the upper level of the "daraba". The floor size of a "kiler" varies between 2,5 - 3 m². It is entered by a single-leaf timber door. The fixed elements in the "kiler" are the timber shelves used for storing food. Including its floor and ceiling, all of its surfaces are in contact with the air. Since it is made of timber, the "kiler" is ventilated continuously with the air coming in through the hollows and slids between the boards. For this reason, it is an appropriate place to preserve the food (Fig. 6.19).



Figure 6.19 The "kiler" in Çırpanlılar House, Türктаş "Yayla".

e) The **"Apdestlik"**: It is a space, located at the end of the projected circulation space in the north of the "hayat". "Apdestlik" is used for the works such as dish washing, food washing, and ablution. The elements that take place in the "apdestlik" are a timber counter, which is generally 65 cm high from the floor and 40-50 cm wide, and a washbasin placed inside the counter also made of timber

(Fig. 6.20). In some houses, it is seen that the counter also continues along the north side making an "L" shape; and there are two washbasins in the "apdestlik". On the "daraba", where the washbasins are placed in front of it, there are "göz delikleri" in various shapes and sizes (Fig. 6.21). The small timber shelves used for putting soap, and the timber hangers used for hanging towels are the other elements taking place in the "apdestlik". The "apdestlik" is always side by side with the toilet which is behind the fireplace wall.

f) The Toilet: The toilet takes place behind the fireplace of the "hayat", in the east or the west side of the house. On the ground floor, there exists a septic tank dug in the ground, in the section below the toilet space. It is asserted that in old times, the floor and the walls of the toilets were made of entirely timber and carried by "eliböğründe"s and the septic tank used to be left open in the ground without closing its sides. As time passed, the sides of the septic tank were closed by building rubble stone walls around it up to the first floor where toilet is located; and the section where the toilet takes place is built of either stone or timber. On the side wall of the septic tank, there is a 60 x 60 cm ventilation window in order to provide ventilation and unload it when it becomes full (Fig. 6.22).

The carpenters of Alanya, developed an original toilet element with their experiences of long years. This element is made of timber and has a triangle form in plan. On the two sides of the triangle, there are timber elements, called "tokurcun", used to put feet when people crouch. "Tokurcun"s are 10 cm high from the floor and have dimensions of approximately 15 x 60 cm. The other side of the triangle leans on the wall and there is a vertical timber surface preventing the wall from getting dirty there. The timber toilets with "tokurcun"s, caused many problems with regard to the children's usage, and the stories of the children fallen down the big triangle hole are often heard. For this reason, in toilets, a small triangle hole without "tokurcun"s is made for children on the timber floor (Fig. 6.23).



Figure 6.20 The timber washbasin in the "apdestlik" of Şadi Efendiler House, Türktaş "Yayla".



Figure 6.21 "Göz delikleri" in the "apdestlik" of Şadi Efendiler House, Türktaş "Yayla".



Figure 6.22 The outside view of the toilet section in a house.

Türktaş "Yayla".



Figure 6.23 The timber toilet element with "tokurcun"s.

Helvacılar House, Muharbaşı "Yayla".

VI.3.2 The "Çardak"

In traditional Alanya "yayla" houses, the "çardak" is a semi-open space taking place at the far end of the "hayat" in the north. The "çardak", which leans its southern side on the house, stands like a space leaping from the house to the scenic view in the north; it is open to the winds and the view in the directions of east, west and north.

The "çardak", together with the "mastapa", are the mostly used sections of the house for daily activities. Also, some of the winter foods are dried in the "çardak". Another important function of the "çardak" is that; it makes possible to reach the earth roof from the first floor.

After 1920's, since closed "hayat"s took the place of open "hayat"s, the "çardak" has become the only semi-open space in the houses. This has made the "çardak" the most important space for sitting and resting. Among the houses that were built after 1920's there are many examples of houses having two "çardak"s at two different levels (Fig. 6.24).

"Çardak" is entered through a door opening from the service-circulation area in the "hayat". Its floor is generally one or two steps higher than that of "hayat". The construction material is entirely timber. In the south, where it leans towards the building, it is carried by the stone walls or the "diki"s of the ground floor. In the north, it is raised on timber "diki"s. Thus, on the ground floor, semi-open spaces are formed under the "çardak"s and these spaces are used for tying the animals.

In every "çardak" there is a sitting place called "beyke", which is elevated from the floor and placed along the open sides, with an "I", "U" or "L"

shape. Its height varies between 50 - 60 cm and its width varies between 50 -100 cm. On different sides of the same "çardak", it may be seen that the "beyke" has various widths. The edges, where the backs are leaned in "beyke"s, are surrounded by a 50 cm high timber balustrade "dizeme"s.



Figure 6.24 A house with two "çardak"s.
Toksöz House, Türkteş "Yayla"

A vine tree, which lies on the timber beams placed over the "çardak" in width and breadth, forms the upper cover of the "çardak". In some houses, it is seen that the cover of the "çardak" is also made of "pelit pürü", that is to say, oak leaves and branches instead of a vine. After 1920's when "çardak"s have become the most important spaces used for sitting during the day time, and also used for other daily activities, such as eating meal, welcoming the visitors and resting, it is seen that washbasins are built in some of them for the purposes of ablution and washing hands.

VI.3.2.3 The Rooms

In "yayla" houses, semi-open spaces provided more comfortable living conditions under the prevailing climatical circumstances in summer months, during which houses are used. Therefore, on the first floor which comprises the main living spaces of people, semi-open spaces are larger than closed spaces. As a result, in traditional "yayla" houses, the number of rooms having different functions and characteristics is not many. Based on their locations in houses, three different rooms, named also differently, can be listed: "İçeri", "çanişir", and "mabeyn".

These rooms are generally multi-purpose spaces. However, their ambiances created by their interior and exterior finishings and decorations in addition, their locations in the house reveal their main uses and functions. In traditional "yayla" houses, a couple of families have always lived together. Each "İçeri" was designed to be used independently so that each family could live separately and privately. Therefore it is one of the essential spatial units in the house. In other words, one can not imagine a "yayla" house without an "İçeri".

The "çanişir", being located in the corner looking to the view, and having its decorations made with special care, functions as the "başoda". In the city one can not imagine a house without a "çanişir", but in the "yayla" where houses are built in a simpler way, only big houses belonging to rich families have a "çanişir". And the "mabeyn" which have similar characteristics as the "çanişir", take place in some houses, at the end of the "hayat" side by side with the "çanişir"; and it functions as the "haremlık" while the "çanişir" functions as the "selamlık" when there are guests.

a) The "İçeri"s - ("Büyük İçeri" - "Küçük İçeri")

The rooms called "İçeri" take place in the southern block of the houses and they are designed for the use of nuclear families. People called the semi-open spaces in the northern block as "dışarı", and used the term "İçeri" for the stone-walled closed spaces in the south. The "çanişir" and the "mabeyn", the construction materials of which are timber, are the closed spaces located in the "dışarı" since they are in the northern part.

In traditional "yayla" houses, it is observed that, the "İçeri"s are constructed in a standard width which is 300 - 320 cm. However, their length varies between 300 - 500 cm, and their height varies between 280 - 420 cm. In most houses there are two "İçeri"s side by side, but small houses are built with only one "İçeri". No house has more than two "İçeri"s. In houses with two "İçeri"s, generally one of them has larger dimensions and is decorated more carefully than the other. The bigger and more decorated room is called the "büyük İçeri", and the smaller is called the "küçük İçeri".

The "İçeri"s are entered from the "hayat" through single-leaf timber doors opening inside. In some "İçeri"s, the actual floor of the room is one step higher than the entrance space (Fig. 6.25). The height of the ceiling of this entrance space is also lower than that of the ceiling of the room itself. This can be observed more often in the old houses built in 19th century and in the first decades of 20th century. In most cases, only the floor of the "büyük İçeri" is raised about one step, that is about 20 cm, but there are some cases in which the floors of the both "İçeri"s are raised. The material used on the floors of the room and the entrance section is timber. There is no decoration on the ceiling. The beams in different sizes under the timber boards carrying the earth roof are not covered and seen on the ceiling. This displays the load bearing system of the roof and creates an appearance integrated with the other timber elements of the room.

There are some basic principles applied in the spatial organization of the "içeri"s. All the horizontal and vertical elements in the room are placed in a height so that people can reach them without using any other tool. This height is delimited with 20 cm wide timber shelves called "tabaklık" which exist on all the walls surrounding the room. The "tabaklık" is generally placed on the wall about 190 cm. high from the floor. Its maximum height observed is 210 cm. The upper limits of all the other elements, such as windows, door, "yüklük", built-in cupboards, and niches end at the height where the "tabaklık" is placed.

In "içeri"s, "sedir"s and other sitting elements higher than the floor do not exist. During the day, mattresses covered with embroidered cloths are spread along the walls for sitting. Cushions are placed on the wall so that people can lean their back comfortably. That is why the walls of the "içeri" are wainscotted starting from the floor up to the height of the lower limit of the windows, about 40-60 cm.

In "içeri"s, along the walls to which the door opens, there are timber cupboards called "yüklük". The width of a "yüklük" varies between 60-75 cm and its height varies between 200-250 cm. In the "yüklük", in the part close to the door there are "göz dolap"s where several adornments, pots and dishes are displayed. The shelves of "göz dolap"s with triangular base are perceived from the "hayat" like shop windows with its engraved surfaces and the adornments displayed on them.

Each "içeri" is designed so that, it can meet all the daily needs of a family except the toilet. Therefore there is a washing cabin called "gusülhane" in the corner where the "yüklük" meets the southern wall of the room. At night mattresses, pillows and quilts are taken from the middle section of the "yüklük" and spread on the floor to sleep, and in the morning they are rolled up and placed again in the "yüklük". The open, upper section of the "yüklük" is called "musandire"; and its bottom section is called "izbe". These sections are used to store several different things and utensils such as pots and pans and also food (Fig. 6.26).



Figure 6.25 The entrance space of the "büyük içeri" in Şadi Efendiler House, Türктаş "Yayla".



Figure 6.26 The entrance space and the "yükük" of the "büyük içeri" in Çırpanlılar House, Türктаş "Yayla".

In most of the "içeri"s there is a fireplace used for heating purposes in cold weather as well as for boiling water and cooking. The fireplace is placed on the wall in the east or in the west, between two windows. It always has a chimney hood displaying a modest workmanship. The part of the fireplace over the chimney hood is ended in a conical shape. There are two niches called "kibritlik" on both sides of the fireplace; their dimensions are approximately 10x10x30 cm, and they are used to put matches, pieces of timber and some other small things (Fig. 6.27, 6.28).

On the northern and southern walls of the "içeri"s, there are built-in cupboards that are used for storing clothes, sheets, towels, lamps, pots and pans, etc. Another timber element which certainly takes place in each room is a couple of timber bars ("havluluk"), having a circular cross-section, placed under the "tabaklık", used for hanging towels (Fig. 6.29).

In all the "içeri"s, on both sides of the fireplace, there are timber windows with timber shutters and timber or iron balustrades. In most of the houses, another window is placed on the back wall in the south. The dimensions of the windows on two sides of the fireplace are the same inside the wall and outside the wall; however the windows on the southern wall are larger inside the wall and gets narrower at the outside. The windows, besides providing illumination, also add visual richness to the rooms. People who sit, even lie down on the floor, can watch outside from these windows, that generally start at a level 40 cm high from the floor (Fig. 6.30).

In rich families' houses, on the walls of the "içeri"s, the parts other than the windows and timber elements, are plastered with the "kıtık sıva". In other houses, the stone walls are left without being plastered.



Figure 6.27 The fireplace in the "küçük içeri" of Çırpanlılar House, Türkteş "Yayla".



Figure 6.28 The fireplace in the "büyük içeri" of Şadi Efendiler House, Türkteş "Yayla".



Figure 6.29 A "havluluk" on the southern wall of the "büyük içeri". Şadi Efendiler House, Türktaş "Yayla".



Figure 6.30 The window between the "küçük içeri" and the "hayat". Şadi Efendiler House, Türktaş "Yayla".

b) The "Çanişir"

As it was noted before, "çanişir" is the name given to the "başoda" which exists only in rich families' big houses. Although it has several functions, it is mainly used for welcoming guests. Also it serves as a bedroom for the guests, the children and the elderly; and it is used for sitting, eating, and praying.

The "çanişir" is the most remarkable room of the house. So, it is placed in the northern section of the house, in the corner where it overlooks the best view. The importance of the "çanişir" is accentuated by its form within the mass of the house. In the old houses built before 1920's, it is higher than all the other spaces and it have a square plan. The length of the sides of the "çanişir" varies between 4 - 5 m, and its height varies between 4 - 4,5 m. With its high mass and its pyramidal roof covered with "alaturka" type of tiles, it is easily distinguished from the other spaces which have an earth roof. Besides, along its one or two sides, projections are made, which further accentuates its importance (Fig. 6.31).



Figure 6.31 The outside view of a "çanişir".
Soydan House, Türtkaş "Yayla".

The door of the "çanişir" opens to the "hayat". Its floor is made of timber and is higher than that of the "hayat" by one or two steps. The careful interior finishing of the "çanişir" shows its importance too. It is the only space having a ceiling covered with ornamented timber boards. On the ceiling there are ornamented battens or star figures which are commonly used in "yayla" houses.

The line at the height of 190 - 210 cm, seen in the walls of "içeri"s, exists in the walls of the "çanişir"s, too. In most "çanişir"s there is a "yüklük" next to the wall to which the door opens. These "yüklük"s generally made with a meticulous workmanship. There are "sedir"s along the two or three sides of the "çanişir". Cotton mattresses are put on these 70 - 90 cm wide "sedir"s, and hard pillows are leaned on the walls behind the "sedir"s for the comfort.

The techniques used in the construction of its walls further accentuate the symbolic importance of "çanişir". In the old examples the walls are built with the "bağdadi" technique, and plastered with the "kıtık sıva". There are "çanişir"s built by timber box frame system with stone or brick infill.

The "çanişir" is a commodious space, well illuminated with large windows. This space is expanded over the scenic view as much as possible with projections. By using the sides of the projections, windows are placed on all the three façades of the "çanişir"; thus a large viewing angle is provided.

After 1920's, in houses with a closed "hayat", the significance of the "çanişir" within the general appearance was reduced; it took place under the same hipped roof which covered all the spaces; thus the height of its ceiling has become the same as the other spaces in the house.

c) The "Mabeyn"

The "mabeyn" has the same spacious features as the "çanişir". It takes place only in the houses of the wealthy families, at the far end of the "hayat" side by side with the "çanişir". It is smaller than the "çanişir" and the height of its ceiling is the same as that of the "hayat". Although it is used for several purposes, its main function is to welcome the visitors. In the old times when numerous visitors were welcomed, the "çanişir" used to function as the "selamlık" while the "mabeyn" was functioning as the "haremlık". The importance of the "mabeyn" is emphasized by projecting its sides and this has provided a large angle of view at the same time (Fig. 6.32).



Figure 6.32 A view from the outside of a "mabeyn" and a "çanişir" side by side.

Alaaddinoğlu House, Türктаş "Yayla".

VI.3.3 The Roof

In traditional Alanya "yayla" houses, different roof covers are used over the different spaces. In other words, the roof covers expose a great variety depending on the characteristics of the spaces in the houses. Among the various roof covers, the central and the main roof is the earth roof which covers the main living space in the "hayat" and the rooms called "içeri" in the south. The earth roofs generally have 50 cm wide eaves and these eaves are called "çeleni" in the region.

The projection along the northern side of the "hayat", is covered by a "harpuşta" which is a one-way-sloping roof, made of timber. The "çardak"s are covered with vines. The "çanişir" has always had a pyramidal roof of its own with "alaturka" type of tiles; the toilet and the "kiler", which are located on one of the sides in the house, have also a one-way-sloping roof, covered with "alaturka" type of tiles. If there is a "mabeyn" in a house, a roof with "alaturka" type of tiles, which is sloping in one direction, forms the upper cover of its projection.

The earth roof has been used for many purposes; the winter foods were dried here, sometimes, vines were also grown in small "isgenet"s, constructed on earth roofs. Since the maintenance of the earth roofs are difficult and they shorten the life of the house because of the water leak, after 1950's the earth roofs were replaced by hipped roofs with tiles or by plain concrete roofs. During this process, some important spaces in the traditional houses were removed, and some of them have been altered. Most of the "isgenet"s, which create semi-open spaces between the gardens and the houses; having its beams lean on the beams that carry the earth roof, were removed during the alteration of the roof. In some houses, the "çardak"s which provide a passage to the earth roofs, were also removed. Besides, in many houses, the "harpuşta"s that cover projection in the north of "hayat" were removed too.

CHAPTER VII

THE HOUSES SURVEYED

VII.1 Alaydın House ("manar")

Türktaş Yayla, Odagözü District, Eczacılar Family Neighborhood

Construction Date: 1959

Current State: Empty

Information about the owners of the house: The house was ordered to be constructed by Alaaddin Alaydın, who was an engineer of forestry and was born in Alanya in 1927. Information about how the house was used in the past is taken from Alaaddin Alaydın. He reported that the small wood of pine trees where the house is located today used to be a large vineyard that belonged to the Eczacılar family that he himself is a member of. He also reported that this area was still entirely a vineyard when he was fifteen. In the vineyard there had been only one pine tree. Later, when his family neglected the garden in the "yayla", the vineyard died and disappeared, and the only pine tree propagated a small wood of pine trees. In 1959, when the "manar" was constructed, pine trees were sapling, and there had been a lot of fruit trees in the garden. He said that the pine trees must be 55 - 60 years old today.

Alaaddin Alaydın, with his wife and two daughters, lived in the "manar" for two years, until 1961; thereafter they never came to live in the house. Tenants lived in the house for a couple of years, then it remained empty.

Description:

It is the smallest one among the houses that has been examined. This house is an improved example of "manar" type. The pine wood and the house take place at one of the highest inhabited points of Trktař "yayla". The direction of the house is towards north like all other "yayla" houses. To the north of the house where the "ardak" ends, there is a two-meter-high retaining wall, rising from the road below the house . This wall is also the limit where the pine wood ends. It has been said that this wall existed in the past and renewed in 1970's. The earth road that extends in front of the wall is used to arrive at the "manar" and two other traditional "yayla" houses to the west and east sides of it. In front of the "manar" (on the north side), across the road, there is a modern house that was built in 1971. The "ardak" of the "manar" used to have a splendid view, but the house built in 1971 limited, even partly closed the view. According to Mr. Alaydın, there was another traditional house next to and below this modern house. (Fig. 7.1)



Figure 7.1 Alaydın House ("Manar") - a general view with its immediate surrounding.

The "manar" is a one-storey house and it is almost completely made of timber. Mr. Alaydın said that the "manar" was made of cedar tree of Susuz Mountain opposite to Türktaş "yayla". On the northern façade of the house the "çardak", which is the main living space, extends towards the view. In the back of the "çardak", there are two rooms that are next to each other. There is a narrow passage going from the "çardak" to the toilet which is on the western side of the house.

Since it has not been used for a long time, there have been some damages to the building. It is obvious that the house was entered by the stairs consisting of 5 - 6 steps leading to the "çardak" on the eastern side of the house. However, those stairs were broken down, and only a 70 cm-tall entrance gate has remained at the level where the stairs reach the "çardak". It is known that these small gates at the head of stairs were used to stop animals like cats, dogs from entering and to prevent children from falling off.

"Çardak" is a semi-open space where daily activities take place. It is also the center of circulation in the house. It takes the functions of the "hayat" in bigger houses. There is an L- shaped sitting place called "beyke" that extends all around the northern and eastern sides of the "çardak". (Fig. 7.2)

Only one of the rooms in the south has a door that opens to "çardak". It is the room in the west. In this room, there is a kitchen niche projecting towards the south, The floor sizes of the niche are 190 x 70 cm, and its walls are made of rubble stone with planks. A small compartment with a timber wall in one corner of the room is used as "hammam" that is bathroom. As a result, this is a multi-purpose room and used for functions such as cooking and bathing. The room in the east is entered through a door from the room in the west. In this room there are two windows, one looking to the south, one looking to the east. The timber shutters that the windows used to have in the past do not exist today. On the side facing the

"çardak", it does not have windows. Due to these characteristics, this room is the most private section of the house and is used to sleep at night.

Closed spaces in the south are covered with a gable roof that is plated with tiles. The kitchen niche is covered by extending this roof without changing its slope. There is not any clue about the cover of the "çardak" today; but Mr. Alaydın reported that, in the past, there was timber beams placed breadthwise and lengthwise over the "çardak", and these beams were covered by "pelit pürü" (oak leaves).

Due to the slope of the land, while the base of the kitchen niche is buried 50 cm. into the earth, the northern side of the rooms is based on a retaining wall that is 70 cm high. From this point on, the whole building is on timber legs and elevated from the ground. While the floor of the rooms is at the ground level, the floor at the end of the "çardak" is 270 cm high from the ground due to the slope. (Fig. 7.3)

The most considerable characteristic of "manar", which is a small pretty building, is its harmony with the nature. It is skillfully located on the slope of the topography. Besides, the colors of the materials used in the building form a harmonious whole with the colors of the nature. In the course of time, the timber wall and the other elements that the eaves could not protect, blackened by the natural effects like rain and snow. Exactly the same as crusts of pine trees around it. . . The woods under the eaves still keep their reddish brown colors, just like the red earth terra-rossa on the ground and pine leaves covering the ground like carpet, which are dried and turned red by the sun. . . And the roof, although it is covered with tiles, the reddish leaves covering them completely, fallen off the pine tress, give an appearance that they are as if covered by a piece of earth taken from the ground; in the nature, a part of it, together with it. . .



Figure 7.2. Alaydın House ("Manar") - the "çardak" and the rooms at the back northern façade.



Figure 7.3. Alaydın house ("Manar")- Southern façade partly under the ground.

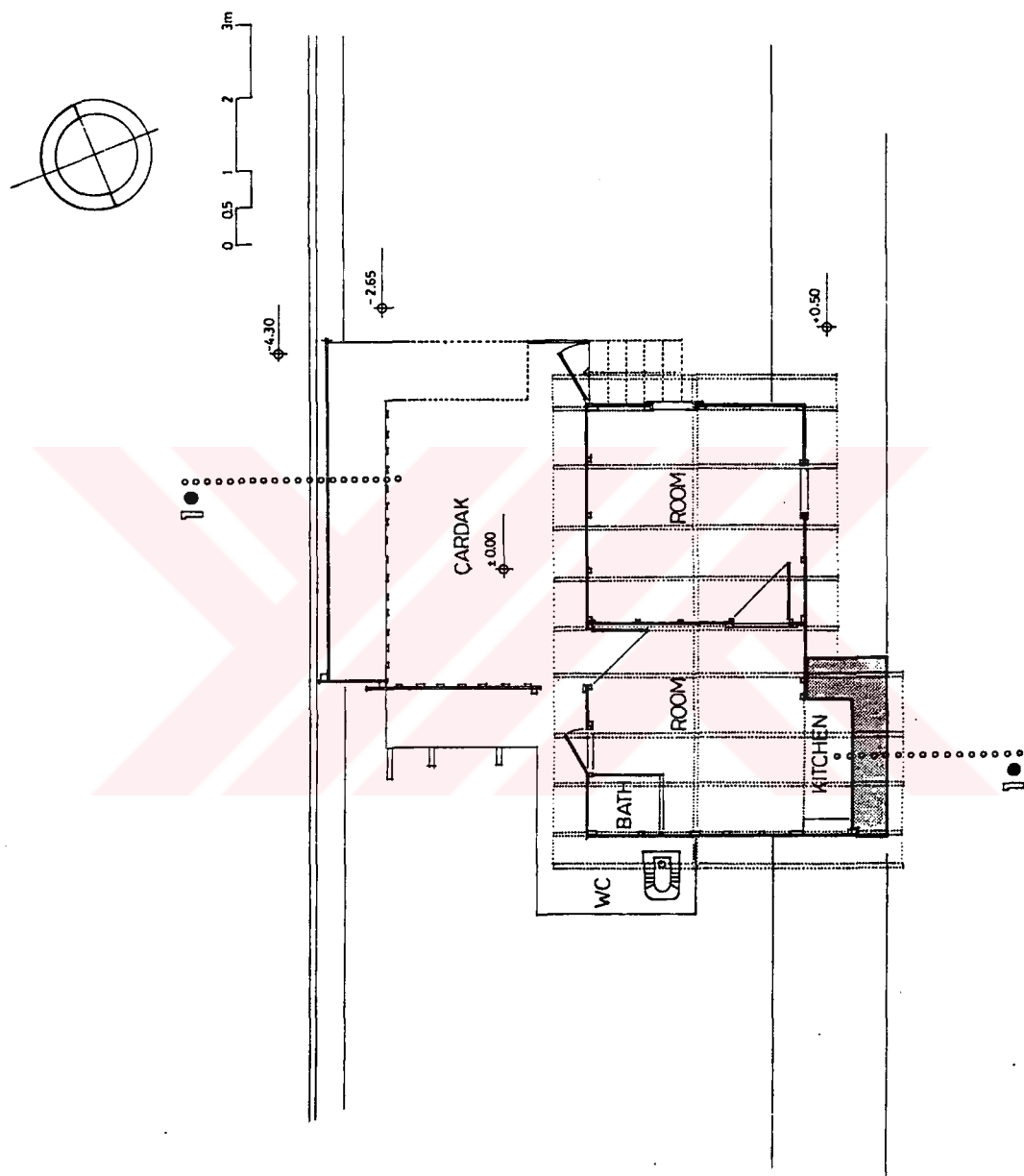


Figure 7.4. Plan of the Alaydin House ("Manar").

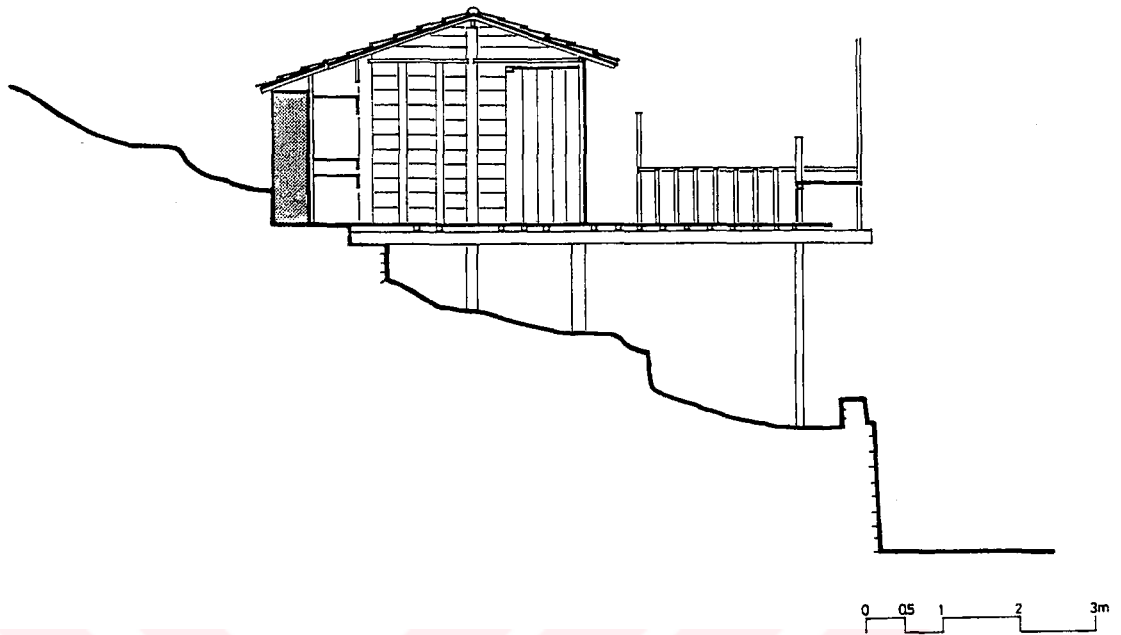


Figure 7.5. Section 1-1 of Alaydin House ("Manar").

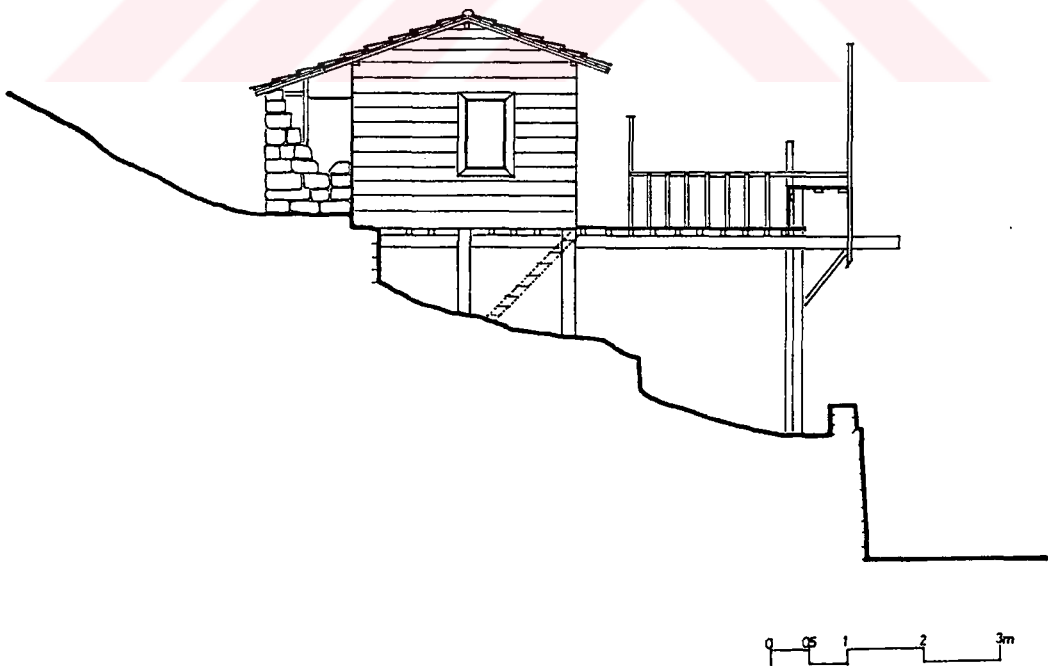
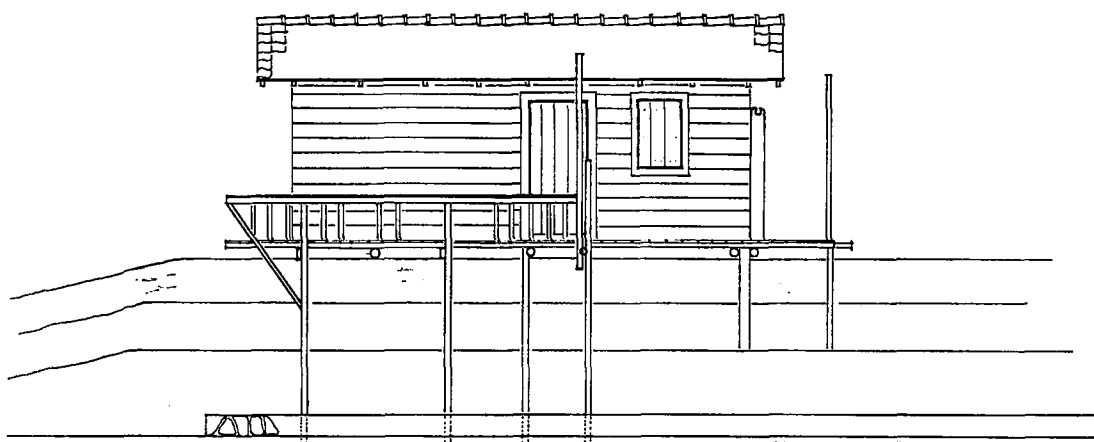
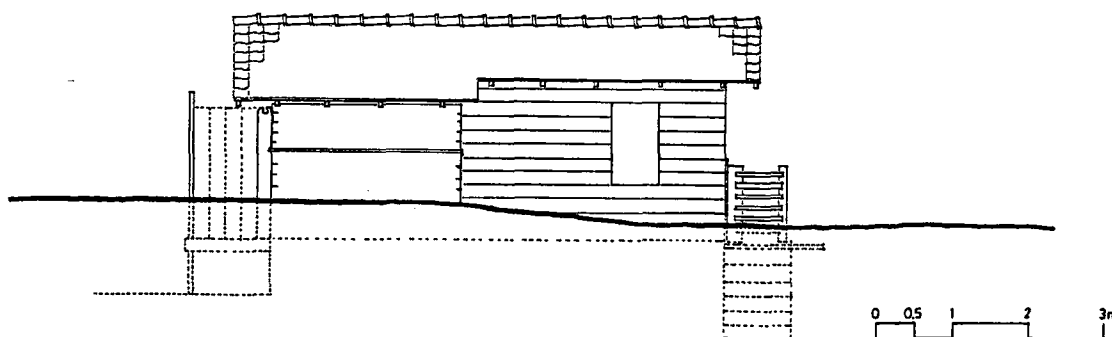


Figure 7.6. East elevation of Alaydin House ("Manar").



0 0.5 1 2 3m

Figure 7.7. North elevation of Alaydin House ("Manar").



0 0.5 1 2 3m

Figure 7.8. South elevation of Alaydin House ("Manar").

VII.2 Eczacılar House

Türktaş "Yayla", Odagözü District, No:122

Construction Date: Second half of 1800's

Current State: Empty

Information about the owners of the house: The information in this section is taken from Alaaddin Alaydın who was born in 1927, a member of the Ganiler family who had the house constructed and lived in this house for generations. One of the members of this family, Mehmet Şevket Gür, who was born in 1894, returned home after studying pharmacology out of Alanya. He thus became the first pharmacist in Alanya. Thereafter the people of Alanya began to call the family "Eczacılar" (Pharmacists) instead of "Ganiler". This "yayla" house that belongs to the Pharmacists family was ordered to be constructed by Mehmet Şevket Gür's father, Gani Bey, a timber merchant.

Gani Bey, who had the house constructed, lived there with his wife, his two sons, two daughters and a servant. After his death, his eldest son, the pharmacist, Mehmet Şevket Gür inherited the house. Mehmet Şevket lived in this house again with his wife, his two sons and a servant. After Mehmet Şevket's death, his son Dr. Gani Gür continued to live in this house with his family for some time. Today, the house belongs to Dr. Gani Gür's sister, as her share of the inheritance.

In the early 1950's Dr. Gani Gür had the house largely modified. Recently, the house was being rented out, and in some years it remained uninhabited since the owner of the house did not live in Alanya. The last resident of the house was the "hoca" of the mosque of the Odagözü district who lived there for a few years. The house was uninhabited in the summer of 1995 when this research was under progress.

Description:

The house was built in a large garden which was arranged in terraces due to the slope. The asphalt road linking Türkteş "yayla" to Alanya which runs parallel to the contours of topography defines the limit of the property in the south at the highest level of the terraces. Mr. Alaydın noted that this road was stone paved and narrower in the past when animals were used in transportation. The limit of the property to the north at the lowest level of the terraces is defined by an earth road which also runs parallel to the contours of the topography. This road is large enough for vehicles and leads to the plaza of the Odagözü district in the east where there is a mosque and a fountain.

The eastern limit of the garden is defined by a stone paved "tıkırdavık" road which runs perpendicular to the contours until it reaches to the level of the terrace on which the house is located. Where this road with steps ends, there is the garden as an upper level terrace. Finally, in the west, the limit is the garden wall between the neighboring Müderrisler Family's house and this one.

Eczacılar house was constructed somewhere in the middle of the garden in the direction of north-south. On the other hand, in the direction of east-west, it is located at a point easily accessible from the "tıkırdavık" road. Tıkırdavık road keeps ascending until it splits into two, to the west and to the east, at the level where the Eczacılar house in the east and the Kamburlar Family houses in the west are located. From the "tıkırdavık" road, there is a road which is about 20 meters, reaching to the Eczacılar house. Dr. Gani Gür had a modern villa constructed in the garden to the east of the house in 1971. The distance between the two houses is approximately 10 meters.

In the upper part of the garden there is a large pine wood to the south of the house which was a vineyard 50 - 60 years ago. The pines seem to start

growing also in the western part of the garden today. On the other hand, in the north of the garden, on "maldan"s that extend down until the earth road, there are fruit trees such as pomegranates, apples and figs.

The house is a two storey building with an open "avlu" on the ground floor and an open "hayat" on the first floor. On the ground floor, the walls of the section including "gedey"s in the south, and the septic tank in the west were built of rubble stones and planks. And on the first floor, the rooms called "içeri" which are located in the south, and the toilet and the bathroom which are located in the west were built of rubble stones and planks. Mr. Alaydın noted that the thickness of the walls was formerly about 70 cm, during the alterations in 1950's, the walls were built 60 cm thick (Fig. 7.9).



Fig. 7.9 The open "avlu
the open "hayat"
and the closed
spaces behind
-Eczacılar House-

The material used in the northern section of the house, that looks towards the view, is timber. This section includes the open "hayat" on the first floor and the open "avlu" on the ground floor. The timber is used in the "çardak" also, which was added later on the first floor in the southern part of the house.

The semi-open "avlu" is defined with the rubble stone walls of the closed spaces taking place in the south and in the west. It is open to the north and to the east, however there are four timber "diki"s in a row, in the north which brings more definition to the space. The timber floor of the "hayat" on the first floor covers the top of the "avlu".

The "avlu" is like a part of the garden spread into the house. Its floor is earth. The stairs leading to the first floor stand alone like an art work in the "avlu". There is a timber door on the fourth step which is locked with a padlock. The stairs are covered with boards from the bottom. The space over the stairs starting from the door up to the first floor, is enclosed with boards.

Another component of the "avlu" is the small basin "şırakmene" where the grape juice is prepared. The dimensions of the "şırakmene" are 130x160x90 cm. It is made of stone. Mr. Alaydın noted that this "şırakmene" was being used by both the owners of the house and their neighbors (Fig. 7.10).

In the south of the "avlu" there are two "gedey"s side by side; their earthen floors are 40 cm higher than the ground. "Gedey"s are dark spaces, because they don't have windows. Their walls are made of stones and planks, and they are not plastered. Their ceilings are made of timber that is at the same time the floor of the rooms in the upper floor.

The dimensions of the "gedey" in the east are 310 x 345 x 215 cm. Mr. Alaydın noted that there was a large timber chest called "ambar" in this "gedey", in

which the residents and their close relatives used to store their beddings, quilts, pillows, etc. before they migrated to the city in the fall. This measure was taken in order to prevent the damage that rain water could cause since the earth roof was normally leaking in the winter. Today, only firewoods are being stored here.

The dimensions of the "gedey" in the west are 310 x 285 x 215 cm. Mr. Alaydin expressed that in the past when animals were used in transportation, they were tied at the western end of the "avlu" and goods and foods for animals were stored in the west "gedey". Besides, both "gedey"s were used as storage spaces for firewood, gardening tools, large kettles and basins used in making molasses.

The "hayat" which is a semi-open space located in the north on the first floor is the center of circulation in the house but also is a space where most of the daily activities take place. The "hayat" is projected out 160 cm along the eastern side, thus it is enlarged in this direction. By providing level differences on the floors and by making various projections, several spaces were formed with different qualities and for different purposes in the "hayat".

The "mastapa" takes place on the eastern end of the "hayat", where the projection was made. It is a daily sitting place and overlooks the view. The "mastapa" is a platform of 310 x 360 cm, which is 18 cm high from the floor. It is a multi-purpose space where people do sitting almost all day, eat, receive their guests, and even sleep at night. The edges in the south-east corner are closed with "daraba" (timber wall), in order to secure the privacy from the earth road passing behind the house (Fig. 7.11).

The timber wall "daraba" in the south is constructed up to the ceiling. On this wall there is a window of 60 x 130 cm with a timber shutter. When this window is open it looks like a picture frame hung on the wall, which has the view of



Figure 7.10. The “avlu”, the staircase and the “şırakmene” of Eczacılar House.



Fig 7.11 The “mastapa” of Eczacılar House

a pine wood in the back of the house. However, this picture is perceived differently depending on the angle of view (Fig. 7.12).

The "daraba" of the "mastapa" on the western side is 175 cm high from the floor. The height of the ceiling here is 280 cm. This "daraba" is formed by putting 13 boards of 13 x 2 x 175 cm side by side, which their tops are rounded. With its form the "daraba" looks very pretty from both inside and outside. Along the edges on the northern and eastern side of the "mastapa", where the "daraba" was not constructed, a "dizeme" is constructed, which is a 75 cm high timber railing.

In the north of the "hayat" there is another projection of 100 x 210 cm, like a balcony, between the staircase and the "mastapa". It does not have a ceiling, and its floor is 30 cm higher than the floor of the "hayat". It is a small "çardak" where maximum two people can sit. It is the furthest point of the house in the north, and one feels like he or she is in the nature and up in the sky. It is encircled with "dizeme"s of 60 cm high. The ends of the beams carrying this projected small "çardak" are rounded so that they have decorative look (Fig. 7.13).

Mr. Alaydın noted that the house was encircled from the four sides with vine "isgenet"s at the level of the roof, and that these "isgenet"s used to define two-story high semi-open spaces all around the house. In the past, the small "çardak" in the "hayat" was covered with that "isgenet" also, and the "çardak" was used to mount the "isgenet" and the earthen roof. These vine "isgenet"s were removed in 1950's when the roof was transformed into a hipped roof with tiles.

On the western wall of the "hayat", there is a door of 80 x 160 cm, which provides access to the "kiler" in the back of the "hayat". Mr. Alaydın noted that, once there was a fireplace on this wall and the section around the fireplace in the "hayat" was used as a kitchen, as it was the case in all the traditional houses.



Figure 7.12 The "daraba"s around the "mastapa" of
Eczacılar House



Figure 7.13 The small "çardak" in the "hayat" of
Eczacılar House

However, during the alterations made in the 1950's, this fireplace was removed and the "kiler" in the west was transformed into a bathroom (Fig. 7.14).

The stairwell is another section of the "hayat". In order to provide safety around the stairwell, a 75 cm high "dizeme" was built all around except the western side of it (Fig. 7.14).



Figure 7.14 The section of the "hayat" in the west - Eczacılar House.

In the west of the "hayat", there is an "apdestlik" (washbasin) across the upper platform of the staircase. The original timber washbasin of the "apdestlik" was removed and a modern washbasin made of ceramic was installed. The toilet next to "apdestlik" was also altered, the old timber floor was removed and a concrete floor was laid; and instead of the original timber water closet with "tokurcun", a ceramic Turkish style closet was installed. The "kediboğan" window still exists today.

The northwest section of the "hayat" including the staircase, platform, and "apdestlik" was encircled with a 160 cm high "daraba". This "daraba" was constructed with 20 cm wide boards which are placed horizontally and this creates a beautiful appearance from both inside and outside.

On the first floor, in the south of the "hayat", there are two rooms side by side, the doors of which open to the "hayat". The floors and the ceilings of these rooms are made of timber. The walls, except the windows and the cupboards, were completely plastered and painted in white. It can be inferred from the differentiation of elements inside the rooms that the rooms have different uses. Between the rooms there is a 70 cm wide "yüklük" that separates them. The "yüklük" is being used from the room in the east.

The room in the east is larger than the one in the west. Its dimensions are 315 x 340 x 295 cm. On the eastern wall of the room there are two windows which are 50 cm high above the floor. These windows are 80 x 130 cm, iron barred and have timber shutters. Another window of the same size is located on the southern wall. Another element that takes place in the room is the built-in cupboard in the southern wall. This room is used as the bedroom of the parents.

The dimensions of the room in the west are 315 x 280 x 295 cm. This room has two doors leading to two different spaces. One of them is the door opening to the "hayat", and the other is the door opening to the "çardak" which is located in the south. On the western wall of the room the only fireplace of the house is located. The upper edge of the timber chimney hood of the fireplace is 170 cm high above the floor. At this height, there is a 20 cm wide timber shelf on the wall, starting from the edge of the chimney hood and extending towards both sides. There is a window on each side of the fireplace. These windows are 80 x 130 cm, have iron bars, and timber shutters. On the floor level there is a

dishwashing basin next to the fireplace. Another element in the room is a niche on the northern wall.

In order to reach to the "çardak" in the south of the house, one goes out of the room in the west to a small platform. The sides of this platform is open and it is possible to pass to the garden directly from here. The "çardak" on the side is 90 cm high above this platform. The stairs that allowed to climb up to the "çardak" from the platform have disappeared today. The dimensions of the floor of the "çardak" are 300 x 345 cm. There is an L-shaped "beyke" (sitting place) in the southern and eastern sides of the "çardak", which is 50 cm high and 70 cm wide (Fig. 7.15).



Figure 7.15 The "çardak"
in the south of
Eczacılar House

Mr. Alaydın noted that the fireplace in the eastern room was removed during the alterations made in 1950's. Besides, the western room was also used as a bedroom until that time. However, together with the alterations, the fireplace and therefore the kitchen in the "hayat" were removed and this room has been started to be used as the kitchen. That is why there is a washbasin there.

During the alterations a "çardak" was made to the south of the house, and a door was added to the southern wall of the western room opening to the "çardak". The reason for constructing this "çardak" was that the pine wood was very cool, and therefore sitting there was very pleasant and comfortable.

During the survey of the Eczacılar house, what most affected the surveyors was the appropriateness of the dimensions of the spaces in the house to the human usage. In every space of the house, one feels that he or she is embraced by that space.

This house is the smallest among the ones examined, having two rooms, a semi-open "hayat" and a semi-open "avlu". However, it includes all the typical architectural elements of the traditional "yayla" houses. Even though it is abandoned now, the members of the team who undertook the task of preparing the plans had a great pleasure in sitting in the "çardak" in the pine wood and in the "hayat" looking to the scenic view of the valley. The warmth of these spaces will certainly increase as people live in these spaces . . .

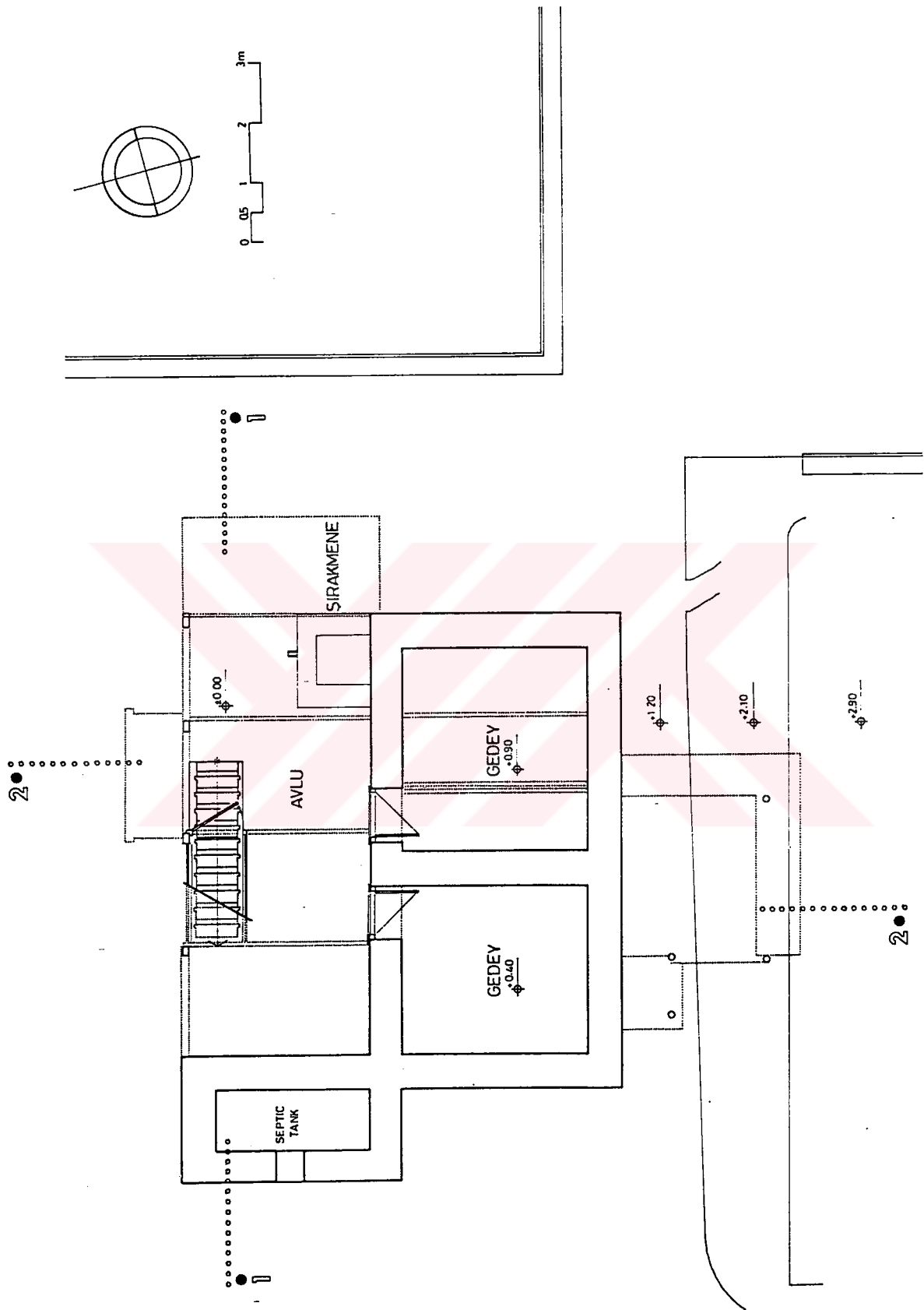


Figure 7.16 Ground floor plan of Eczacılar House

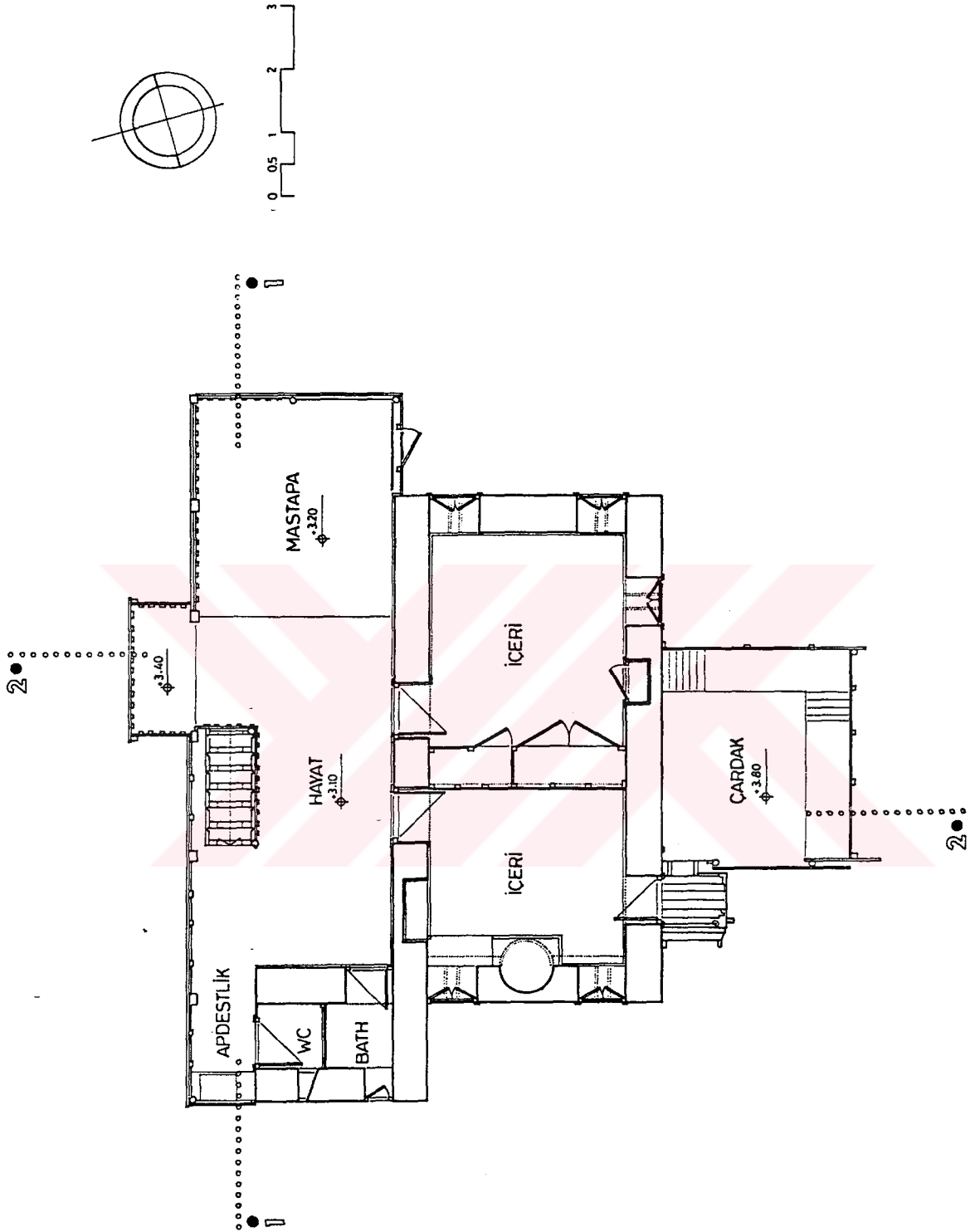


Figure 7.17 First floor plan of Eczacılar House

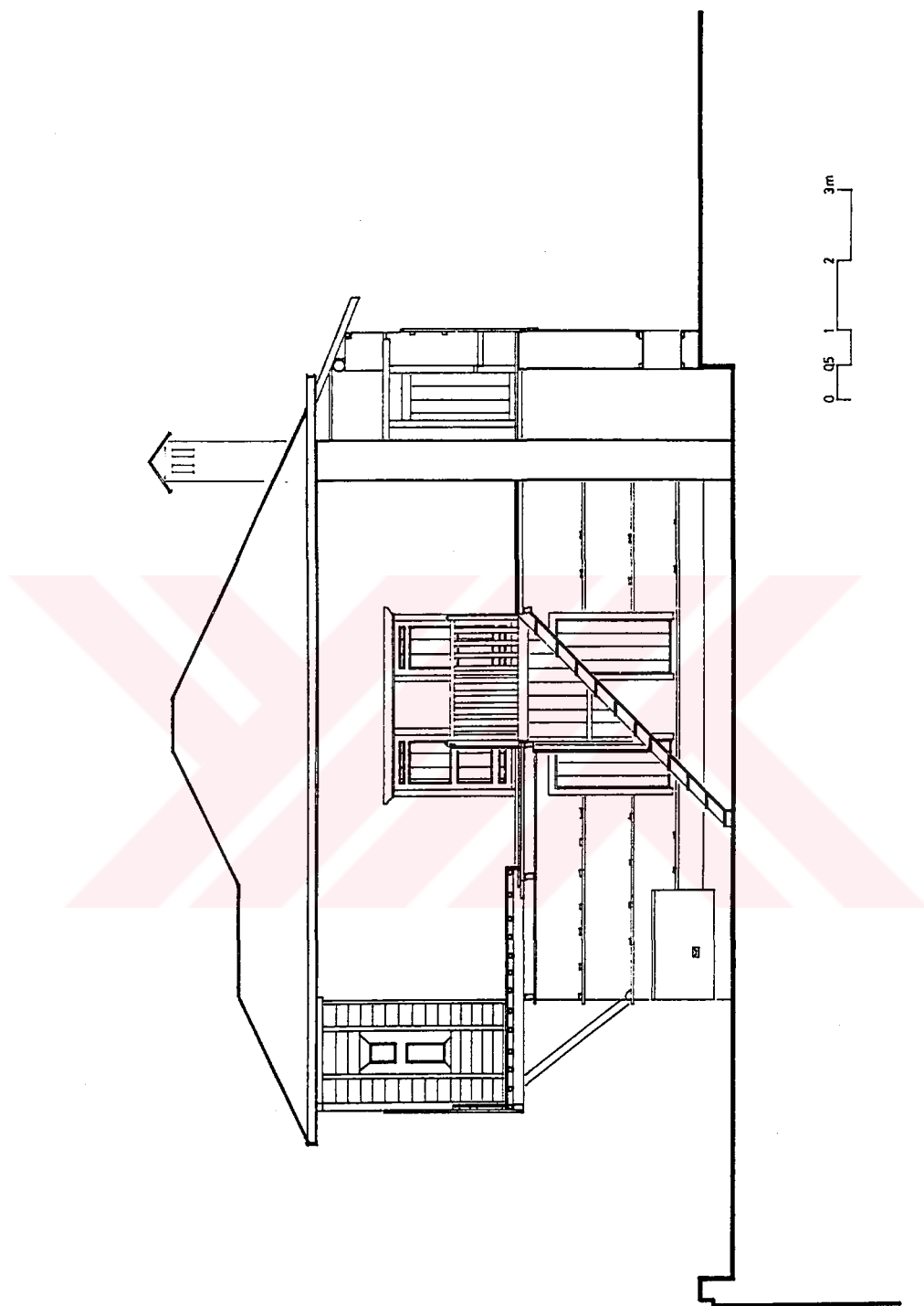


Figure 7.18 Section 1-1 of Eczacılar House

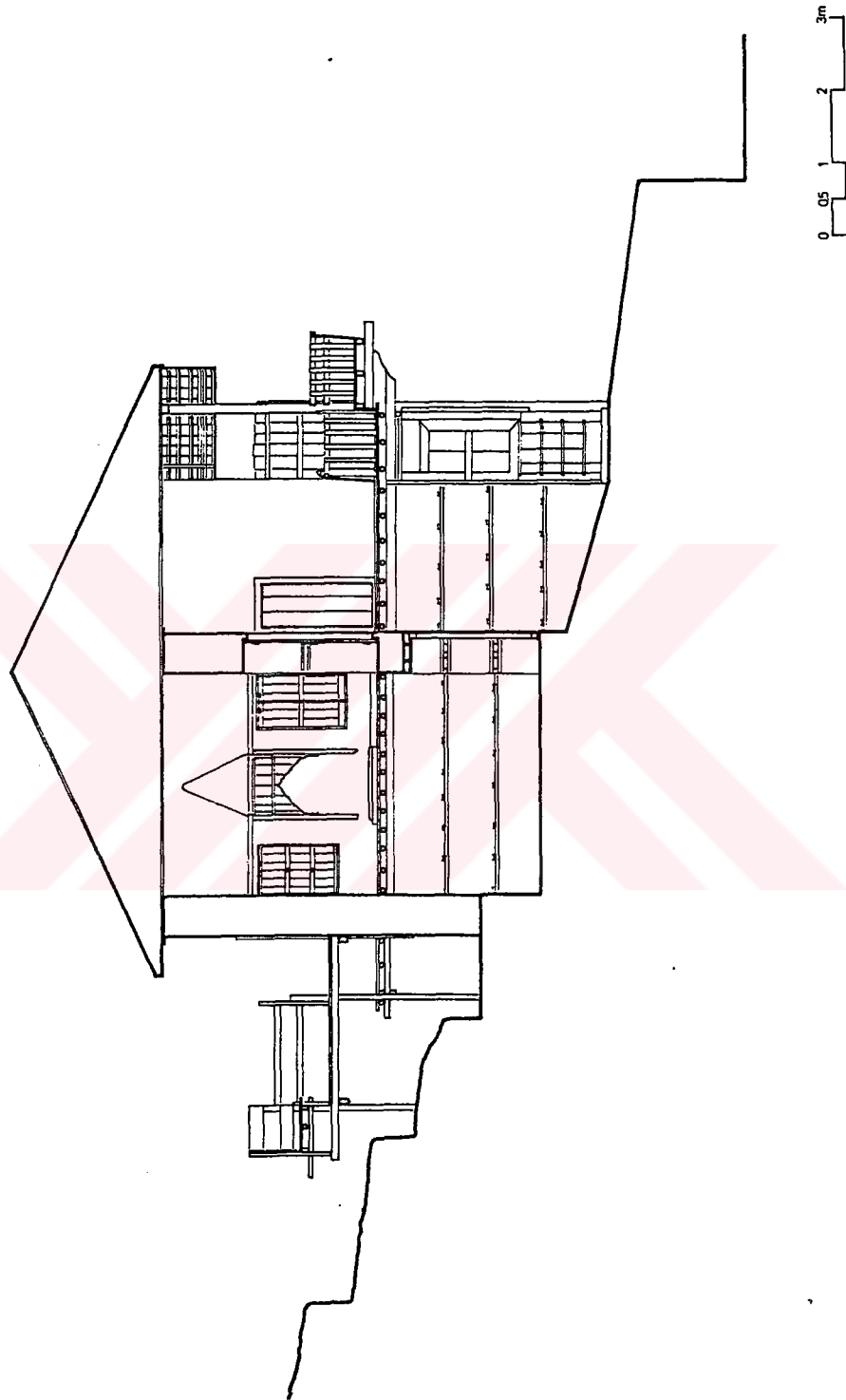


Figure 7.19 Section 2-2 of Eczacılar House

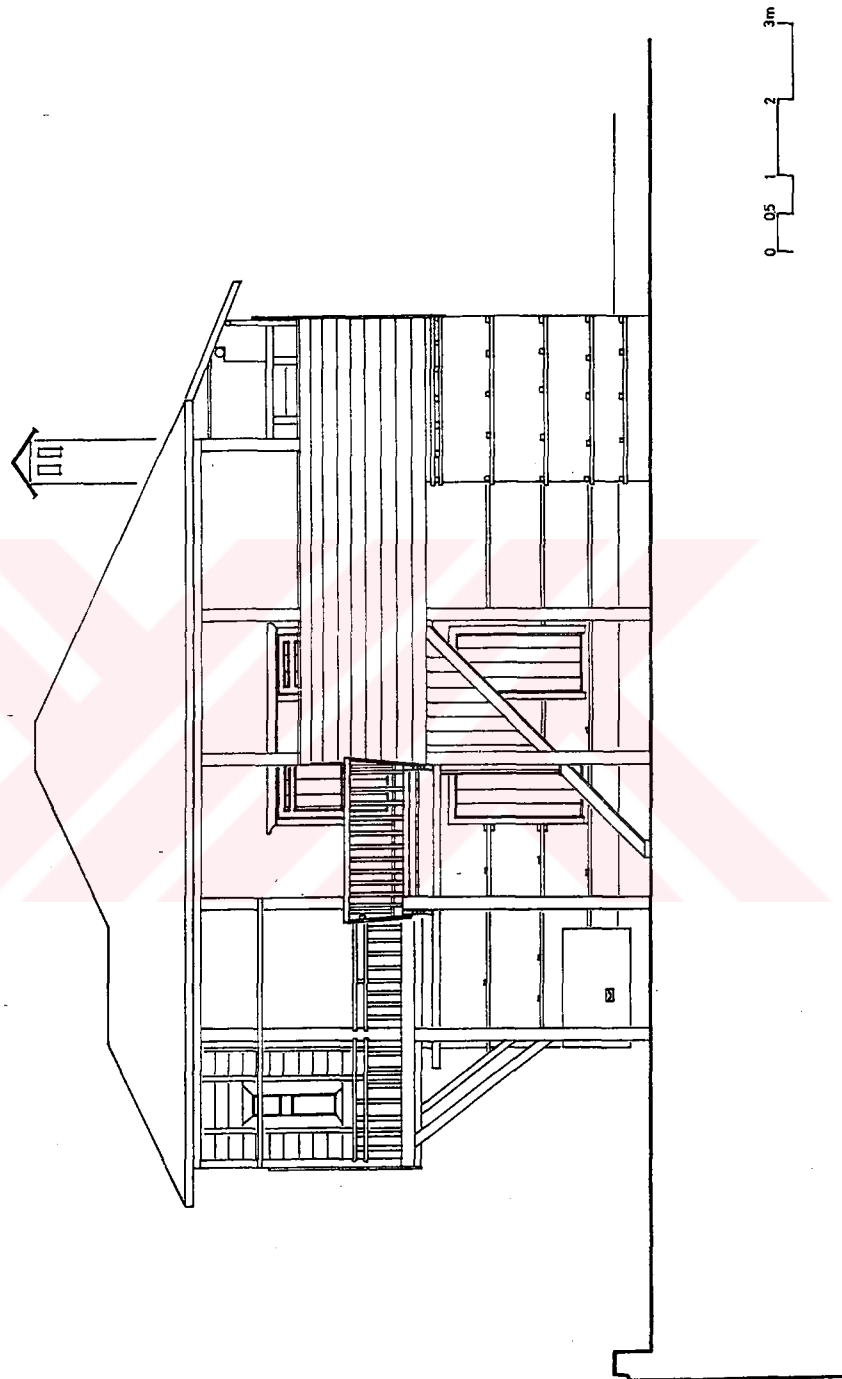


Figure 7.20 North elevation of Eczacılar House

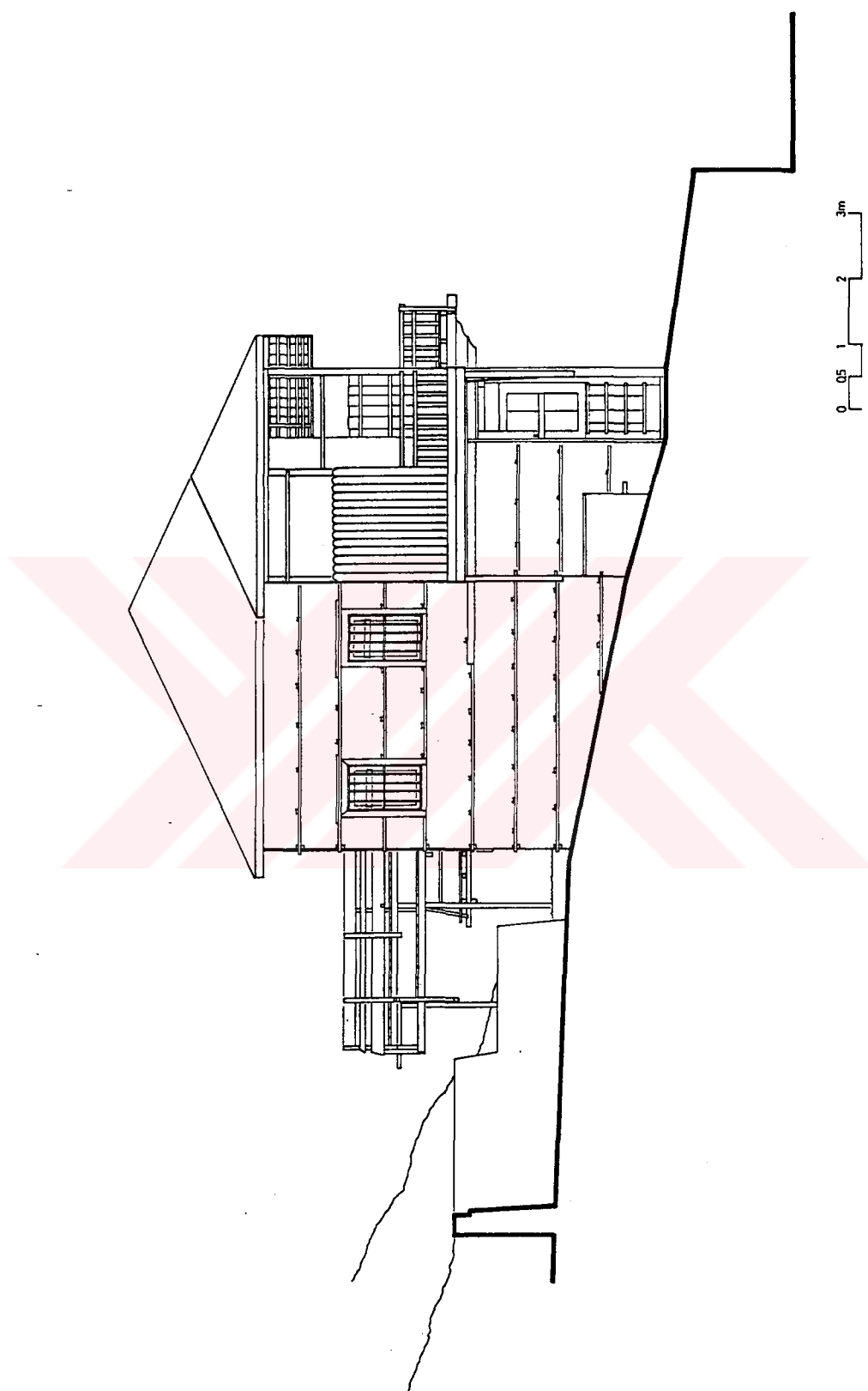


Figure 7.21 East elevation of Eczacılar House

VII.3 Hacı Hüseyinler House

Türktaş "Yayla", Taşbaşı District, İkigöz Neighborhood, No : 112

Construction Date: 1870's

Current State: Being used by the deceased owner Adil Müftüoğlu's children and their families.

Information about the owners of the house: The information in this section was taken from Bahri Müftüoğlu, borned in 1938, who is one of the inheritors of the house. According to the information that Mr. Müftüoğlu gave, the house was first owned by Hacı Hüseyinler family, one of the most powerful and wealthy families in Alanya, as it was in the past and as it is today.

The motor vehicle transportation to "yayla"s started in 1950's. Since their house was too far to the vehicle road, Hacı Hüseyinler family had another house built in Muharbaşı Yayla and moved there. Then, their closest neighbor Adil Müftüoğlu, bought that house aiming that his children would live closer to his house after they got married.

Different people lived in this house in different times, among them were his relatives, close friends and finally his children and their families. There were times the house remained empty. Finally Mr. Müftüoğlu's sister and her family have been using the house for the last four years.

Description:

In Taşbaşı district, which is one of the low-altitude areas of the Türktaş "yayla", there's a fountain called "İkigöz". This fountain was named İkigöz, because water was flowing from two gutters in the past. The settlement around the fountain is also called "İkigöz". Out of ten traditional houses examined for this study, the three take place in the south of this fountain, that is to say, in a higher altitude, and

are situated in the adjacent gardens. These houses can be reached by a stone-paved stepped road "tıkırdavık", which climbs up starting from the south of this fountain. The Hacı Hüseyinler house is the nearest to the fountain among the houses in İkgöz Neighborhood. Behind the fountain, about 4-5 meters ahead, there begins the lower "maldan" of the house. On an upper "maldan" there is the house itself (Fig. 7.22).



Figure 7.22 Hacı Hüseyinler House and İkgöz fountain.

The lower boundary of the garden in the north is defined by an earth road extending parallel to the contours of topography in the east-west direction. In the north-west corner of the garden, the retaining wall of the road makes a circular turn and thus it becomes wider and forms a platform where the İkgöz fountain is located.

There are timber fences at the eastern limit of the garden. Beyond the timber fences, there begins the garden of Hamzalar House which is one of the

examined houses. In the south, a retaining wall, which is 85 cm away from the house and 200 cm high, defines the southern boundary of the garden in this direction. This wall, at the same time, is the lower boundary of the garden of the Şerfiler house.

In the south-east of the house, on the highest "maldan" of the garden, there is a pool which is used for irrigation. Although it was asserted that there were many fruit trees in the garden in the past, today there are only a few apple, plum and pomegranate trees. The actual owners of the house grow vegetables like pepper, tomato and corn.

The house was built close to the "tıkırdavık" road in the west. In order to get from the "tıkırdavık" road to the "hayat" which is on the first floor of the house, one passes through a series of open and semi-open spaces. The garden wall continues parallel to the "tıkırdavık" road. From this road, one reaches to the garden, through the fence-shaped garden gate "kapsa" which is situated right across the stairs. The western façade of the house, where the entrance is located, is 400 cm distant from the garden wall. However, the western façade of the house is completely surrounded with a vine "isgenet" which forms a 715 cm high, semi-open space. This "isgenet" continues to the northern façade by making an L-shape. Therefore, the first space one enters after the garden gate is the two-storey-high vine "isgenet". After the vine "isgenet" one reaches to the "avlu", which is a one-storey-high, semi-open space. The timber stairs which lead to the "hayat" on the first floor, are located in the "avlu" just across the garden gate, and goes up along the northern edge of the house.

The house is a two-storey-building. On the ground floor there are two "gedey"s side by side in the south of the "avlu, and on the first floor there are two rooms side by side in the south of the "hayat". The septic tank on the ground floor

and the service section, which includes the toilet and the "apdestlik" on the upper floor, are located in the east of the house.

The southern section of the house, was built of 70 cm wide rubble stone walls with planks. The eastern section has the same construction system. On the other hand, the construction material of the northern section which is situated in the direction of the scenic view, is entirely timber.

The "avlu" is defined by the load-bearing stone walls in the south and in the east. The north and west sides of the "avlu" are open. Its floor is earth and 70 cm high from the level of the garden which extends towards the north. The earth surface of the "avlu" was surrounded on the west and north sides, by a 55 cm wide, concrete lane that was constructed later. On the concrete lane in the north boundary of the "avlu" there are five timber "diki"s, carrying the timber construction of the upper floor. The boards of the ceiling which are 335 cm high constitute at the same time the floorboards of the first floor. In the north-east corner of the "avlu" there exists a triangle-shaped timber manger (Fig. 7.23).

The stairs that lead to the first floor, are situated on the northern edge of the "avlu". In front of the stairs there is a concrete landing which, apparently, was made of stone originally. The landing was formed of four different levels, and the timber stairs are based on the fourth level. On the third step of the timber stairs there's a timber door with single-leaf, which is the entrance to the first floor. The upper portion of the stairs, starting from the level on which the door takes place up to the first floor, is covered on the sides with boards (Fig. 7.24).

There is a great variety in the elements of the "avlu", created by the materials and details. In the stone wall, the lines created by the planks that are placed 70 cm apart each other, display a horizontal look with their dark colors on the reddish walls plastered by the "çivileme" method. There are "mağzal" holes just

over each plank level, which were made for assembling the scaffolding while the house was being built. These "mağzal" holes, that are equally distant from each other with the dimensions of 15 x 15 cm, are perceived as black holes from a distance. The timber beams on the ceiling, placed in length and breadth, and the floorboards in different dimensions, that cover these beams add more to the variety of the "avlu". Since the "hayat" has been generally washed to clean, the water has been leaking down from the slits between the floorboards for so many years. Thus on the ceiling of the "avlu", the parts of the floorboards, where the water reached, has got darker; whereas other parts didn't change color; and for this reason, a black and white pattern has formed on the ceiling (Fig. 7.23, 7.24).

There are two "gedey"s side by side to the south of the "avlu". The dimensions of the "gedey" in the east are 310 x 360 x 295 cm, the dimensions of the one in the west are 310 x 435 x 295 cm. The floors of both "gedey"s are earth. Their walls are not plastered. Both of them have thick timber beams called "meset" on their ceilings, carrying the load of the upper floor. Over the "meset"s narrower beams and floorboards can be seen. Since they have no windows, these two rooms are dim spaces. However, the ventilation is provided through the "mağzal" holes on the wall. The dimensions of the "mağzal" holes let some light inside the "gedey"s. On the northern wall of the western "gedey" there is a "kediboğan" window, which is 100 cm high from the floor. It is perceived as a slit on the outer side of the wall, but it enlarges inside.

The actual users of the house have dogs and are now breeding cows, goats, and chickens; they are also cultivating the garden. The space under the stairs is used as a coop for poultry, and other animals are sheltered at the eastern end of the open "avlu". The "avlu" is also a play area for the children. The "gedey"s are now being used, as it was in the past, as storage spaces for firewoods, foods for animals and utensils for gardening.



Figure 7.23 The open "avlu" of
Hacı Hüseyinler House



Figure 7.24 The staircase of
Hacı Hüseyinler House

Anybody looking at the first floor of the house, can easily conclude that the western section of the "hayat" is used for daily life and its eastern section includes the service spaces, since the living space is encircled with 80 cm high "dizeme"s and the service spaces that are more private are encircled with 155 cm high "daraba"s.

The "hayat" is a commodious, well-lit space, since its northern and western façades are open. In the living space in the western section of the "hayat" one feels as if he or she is sitting just next to the tall poplar trees across the garden. Besides, people coming to the "İkigöz" fountain and those passing on the "Tıkırdavık" road can be seen from here. The residents of this house call these people, chat with them and, from time to time, invite them to the house.

Another element which adds more to the richness of the life in the "hayat" is the sound of the water coming from two fountains near the house. One of these fountains is called "İkigöz". The other one which belongs to the house of deceased Adil Müftüoğlu, is called "Sütlü Çeşme" and its water is called "Sütlü Su" because the good taste of the water.

The height of the ceiling of the "hayat" is 320 cm. However, there is a one-way sloping roof called "harpuştı" over the service zone, the height of which comes down to 260 cm at the northern edge. The "harpuştı" was not altered much, but it was covered with clay tiles, although originally it was entirely timber.

The fireplace which is used for cooking, takes place in the stone wall in the east of the "hayat". In front of the fireplace a kitchen space is defined by raising the floor of the "hayat" by 20 cm, the dimensions of which are 290 x 240 cm. The timber railing "dizeme" separates the service zone and the kitchen and it further defines the kitchen space.

In the walls on both sides of the fireplace there are several niches. Besides, at the level of the upper limit of the timber chimney hood ("davlumbaz") there are 20 cm wide shelves which extend along the stone walls encircling the kitchen from the east and the south. Through a small door to the right of the fireplace, one can enter to the "kiler" in the east.

There is no projection at the western end of the "hayat". However, on the wall there are marks which indicate the existence, in the past, of a projection and a "mastapa" on it. Mr. Müftüoğlu affirmed that there had been a projection on this side. He further stated that a "çardak" used to take place on the northern side of the "hayat". That "çardak" was used as a living space and served, at the same time, as a platform to climb up the roof and the "isgenet" when the roof was covered with earth. In 1960's the earth roof was removed and a hipped tile roof was constructed.

The platform in the continuation of the stairs in the "hayat" is a 100 cm wide projection along the northern façade of the first floor. This platform functions as the landing for the stairs and at the same time it functions as the service-circulation area that leads to the "apdestlik" and the toilet at the eastern end of the house. The "apdestlik", which is covered by the "harpuştı", takes place at the eastern end of the service circulation area. The original timber wash-basin still exists in the counter. Next to the "apdestlik" the toilet takes place. The original timber toilet base with "tokurcun" is still being used today.

The two spaces located side by side in the southern section of the house are the "büyük içeri" and the "küçük içeri", the doors of which open to the "hayat". The dimensions of the "büyük içeri", which is in the west, are 310 x 495 x 320 cm. It is more carefully built and more detailed than the other. Its floor and ceiling are made of timber, and the walls are plastered with "kırık sıva". In the western wall a fireplace is located. There are two windows on both sides of the

fireplace, the dimensions of which are 80 x 160 cm. On the inner side of these windows there are shutters. On the outer side of them there are timber bars, which are remarkable and display a meticulous workmanship. One of the other two windows is located on the southern wall of the room, and the fourth one is on the wall between the "içeri" and the "hayat". Both of these two windows are larger on the inner side of the wall and their sizes decrease on the outer side. The widths of them are 100 cm on the inner side and end up being 75 cm outside. There are elegant timber bars with various ornaments on the outer sides of the windows (Fig. 7.25).

20 cm wide shelves exist on all the walls, passing all around the room on a level 210 cm high from the floor. These shelves are at the same height with the upper limit of the chimney hood, the windows and the "yüklük". The "yüklük" is placed in front of the eastern wall, ahead of the door. On its side closer to the door there is a "gözdolap" in triangular form; and on the other side of the "yüklük" the



Figure 7.25 The outside view of the house where the "büyük içeri" takes place.

Timber bars on windows.

"gusülhane" takes place in the corner with the southern wall. The upper part of the "yüklük" is the "musandire", and the lower part is the "izbe".

The dimensions of the "küçük içeri" are 310 x 360 x 320 cm. Its floor and its ceiling are made of timber, and the walls are plastered with "kıtık sıva". On the eastern wall of the room there are two windows measuring 80 x 170 cm. Another window takes place on the southern wall, which is 100 cm wide inside and becomes 75 cm wide on the outer side of the wall. Hand made decorative timber bars of all the three windows are remarkable. The only element in the room, other than the windows, is the built-in cupboard on the northern wall.

The Hacı Hüseyinler House is an exemplary one among the traditional Alanya "yayla" houses, with its space organization, rectangular geometry, well-defined spaces and especially the workmanship in its timber windows, although it has lost some of its important spaces during the roof alterations in 1960's.

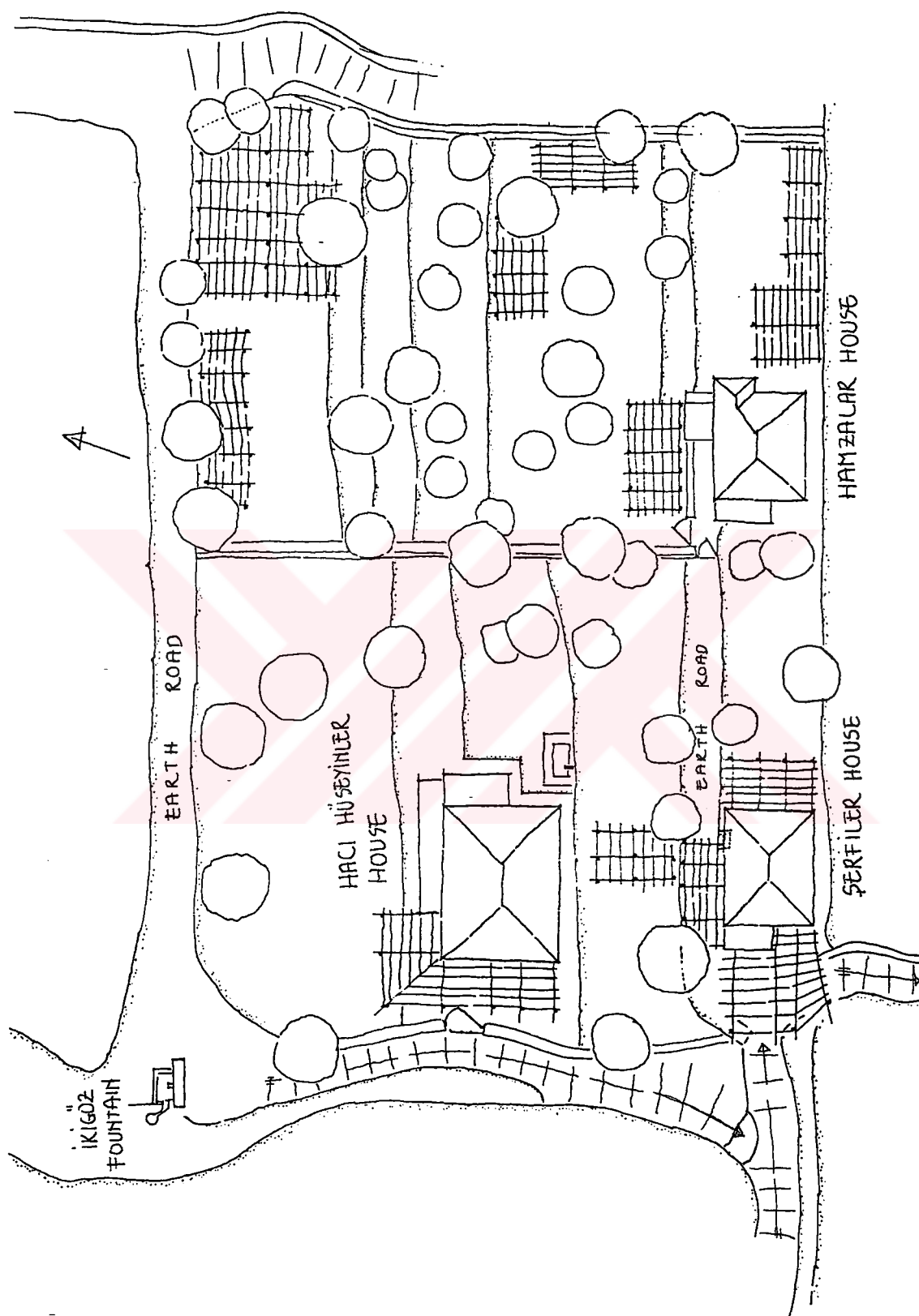


Figure 7.26 Schematic site plan of Hacı Hüseyinler House-not to scale.

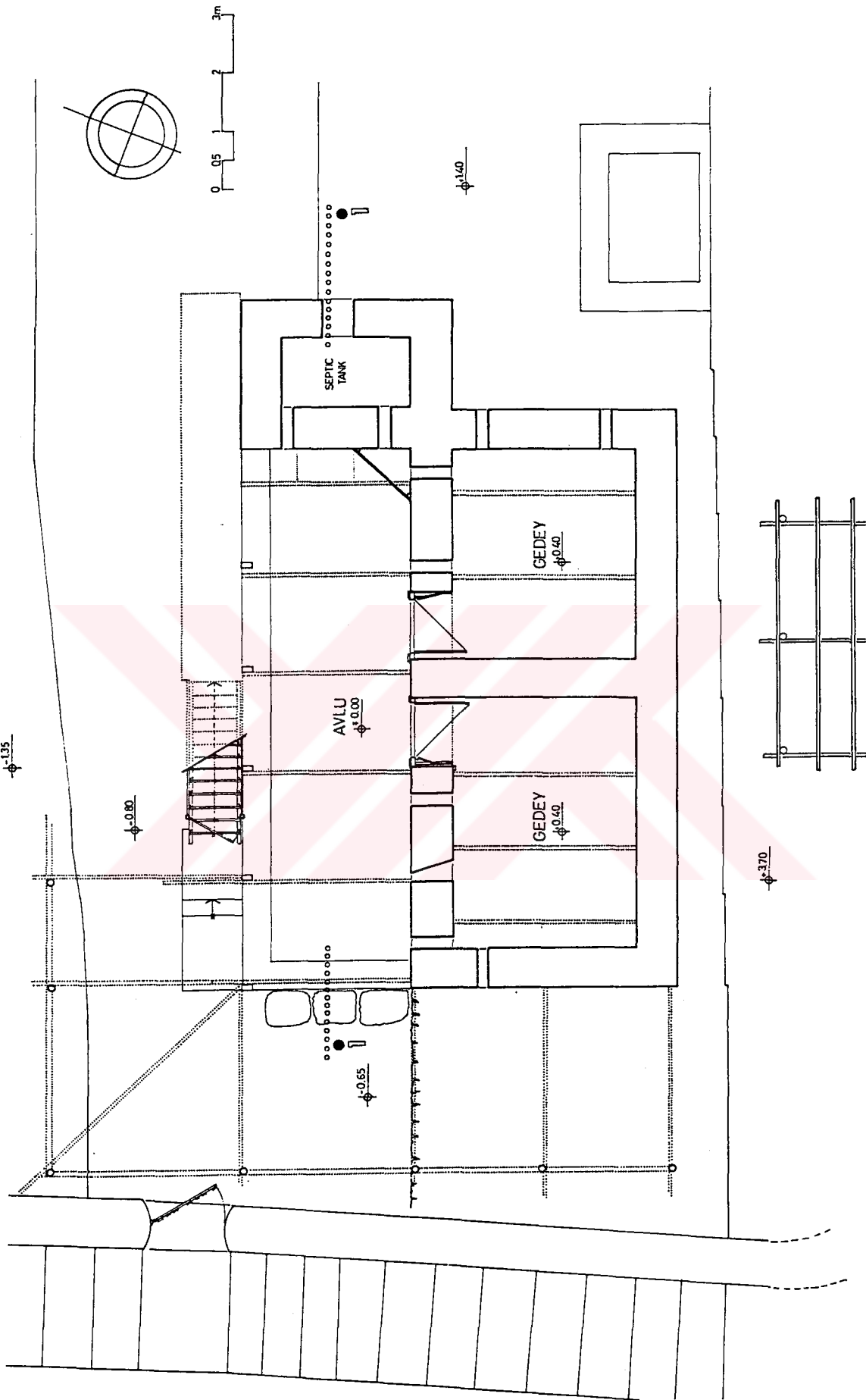


Figure 7.27 Ground floor plan of Hacı Hüseyinler House

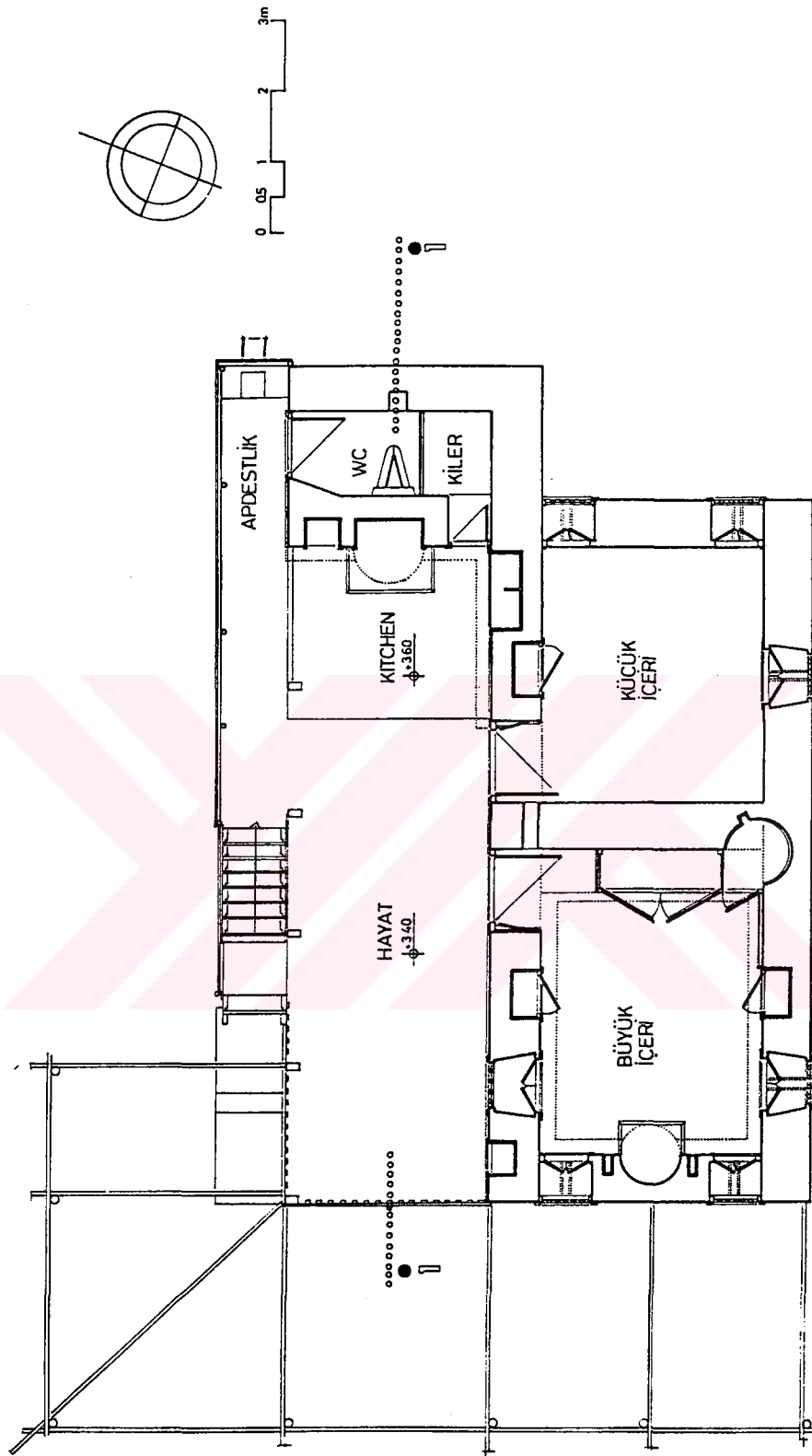


Figure 7.28 First floor plan of Hacı Hüseyinler House.

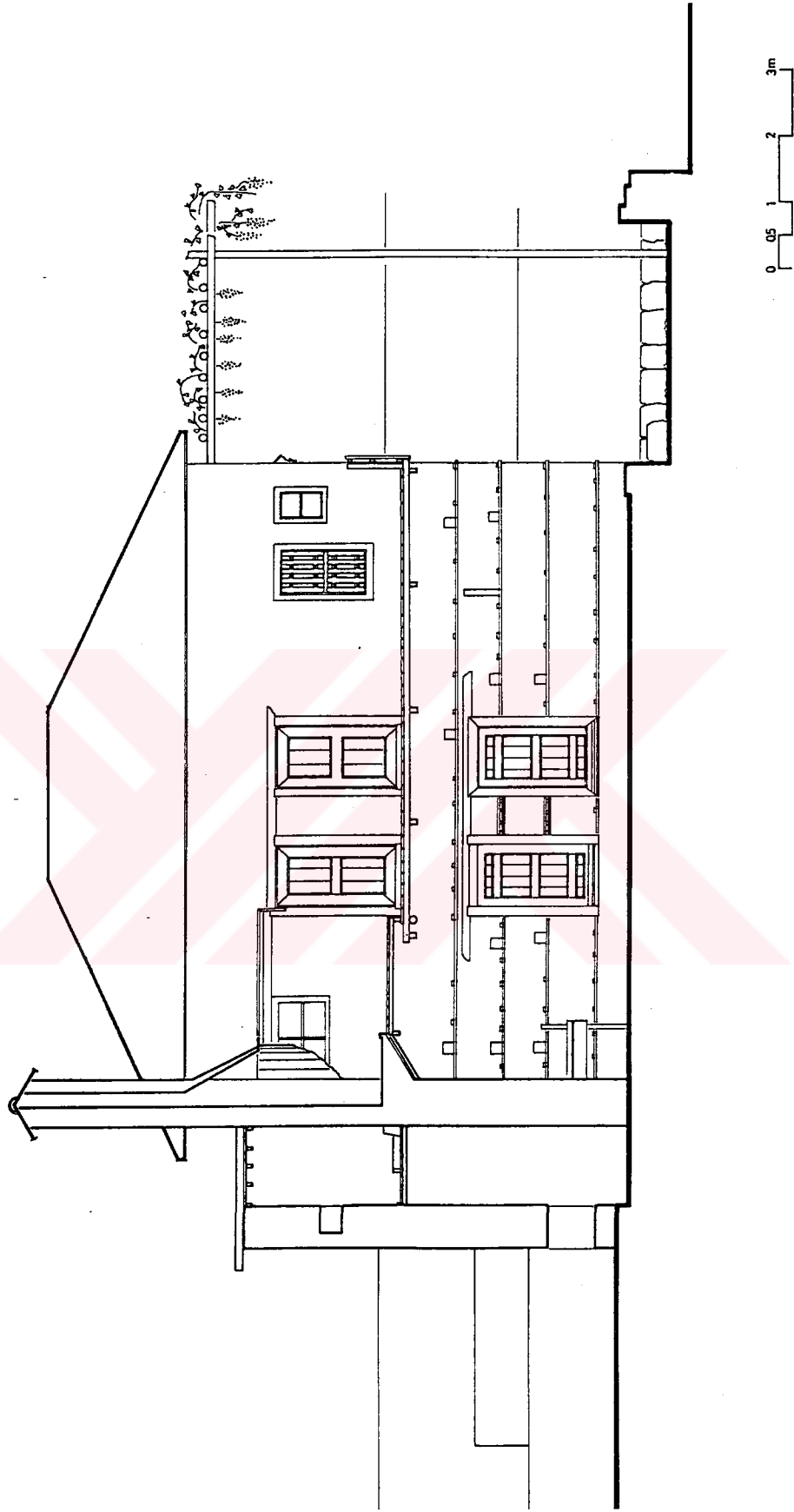


Figure 7.29 Section 1-1 of Hacı Hüseyinler House

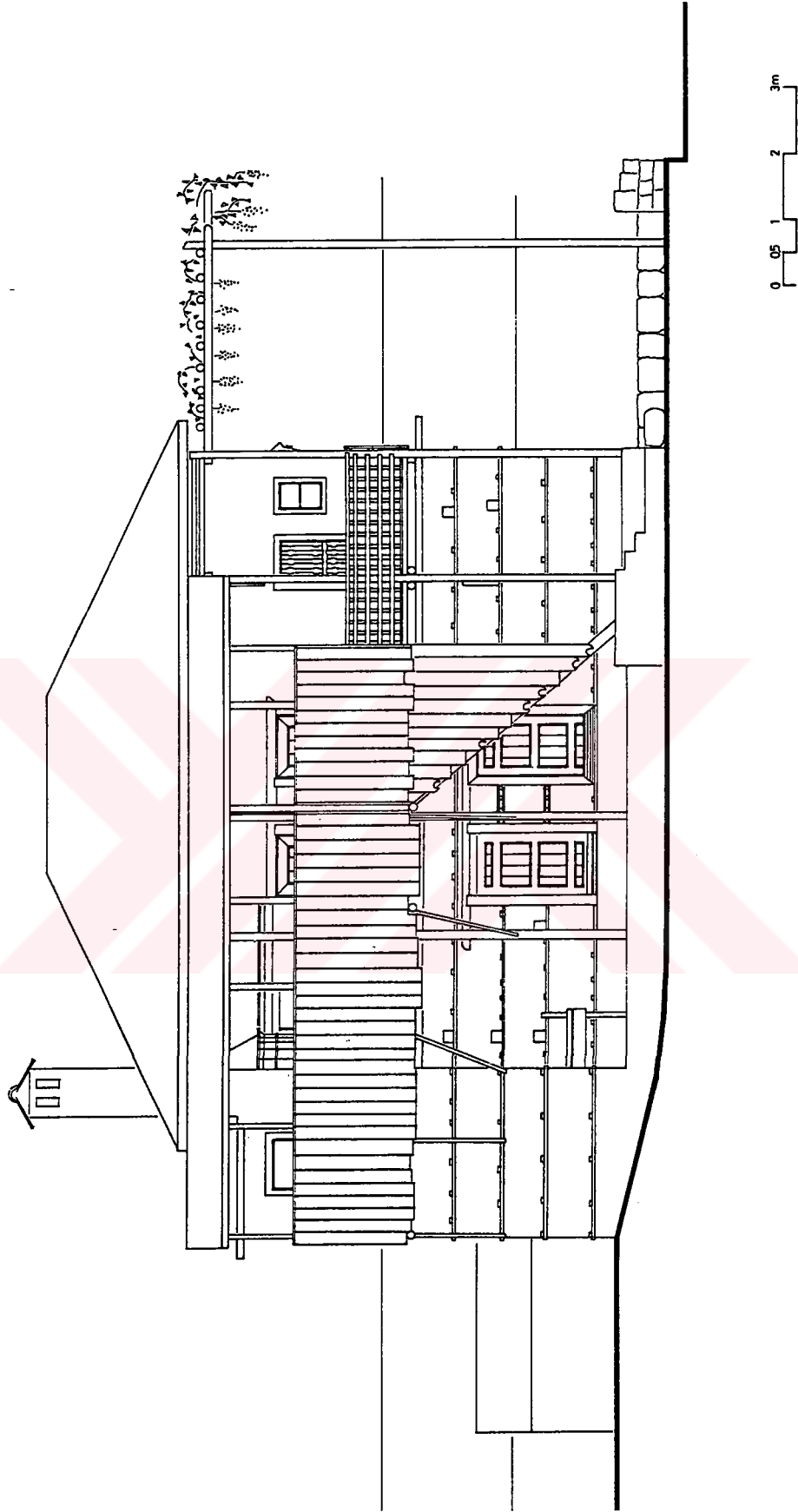


Figure 7.30 North elevation of Hacı Hüseyinler House

VII.4 Hamzalar House

Türktaş Yayla, İkigöz Neighborhood, No: 110

Construction Date: 1870's

Current State: Empty

Information about the owners of the house: The information in this section was taken from Mustafa Deniz. He is the son of the owner of the house Mehmet Rifat Deniz who is 83 years old today. According to the information Mr. Deniz gave, Hacı Mustafa Efendi from the Hamzalar family, who was the grandfather of his father had the house built in 1870's. After Hacı Mustafa Efendi who was a tinner, his son Hamza Deniz, then, his grandson Mehmet Rifat Deniz lived in the house in turn with their families.

Formerly, a big family of eight people bringing three generations together used to live in the house, then Mehmet Rifat Deniz and his wife lived there alone for a while after his parents died and their children got married. However, after Mehmet Rifat's wife died in 1979, nobody migrated to the "yayla" house. Although the house remained empty since then, it was not completely abandoned. Some maintenance works and alterations were made from time to time, so that it remained in a good condition.

Description

The house is one of the three traditional houses, located close to each other on the upper part of the "İkigöz" neighborhood of the Türktaş "yayla", which took its name from the "İkigöz" fountain there. The environmental arrangement of these traditional houses has not changed much in time. Considering the distances between them and their relations with the gardens, these houses constitute good examples of traditional Alanya "yayla" houses (Fig 7.34).

All the three houses are located to the east of the "tıkırdavık" road that climbs up to the south starting from the İkgöz fountain. From this stone-paved stepped road, an earth road parts to the east running parallel to the contours of topography. This earth road ends up at the garden gate of the Hamzalar house. The garden that belongs to the Hamzalar house is arranged as terraces. It is long in the north-south direction, and narrow in the east-west direction. The house is located on the highest "maldan" of the garden in the south. It takes place next to the garden wall on the eastern boundary that is close to the road (Fig. 7.31).



Figure 7.31 Hamzalar house and its garden.

In the south, 100 cm away from the house, a 200 cm high retaining wall that extends parallel to the back side of the house, defines the boundary of the garden in this direction. In the north, at the lower boundary of the garden, there is another earth road parallel to the contours of topography. In the west, there is a timber fence separating the garden of Hamzalar house from the gardens of Şerfiler and Hacı Hüseyinler houses that are among the houses surveyed in this study. The eastern boundary of the garden is also defined by a timber fence. Beyond this

fence, there is a demolished house and a "tıkırdavık" road that was used to reach this house in the past.

In the garden, at different locations, 150 cm high "isgenet"s were constructed to raise vine grapes. Mr. Deniz informed that, the earth roof of the house was transformed into a hipped roof in 1992. During this alteration, the "isgenet"s surrounding the house from the east and the north sides, which were two floors high, were demolished and the vines were put over small "isgenet"s constructed in the garden. Besides "isgenet"s, there are many fruit trees in the garden. Another important element in the garden is the semi-circular "şırakmene" which is next to the eastern wall of the house.

The house is a two-storey building. On the ground floor, there are two "gedey"s in the south of the closed "avlu"; and on the first floor, there are two "içeri"s in the south of the open "hayat". Load bearing elements of the first floor are formed of rubble stone walls with timber planks. The section of the first floor comprising the rooms in the south and the service spaces in the west, is also built of the same type of walls. The construction material of the section that takes place in the north, including the load bearing elements, is entirely timber.

The house is entered from the north by a timber, two-leaf door on the ground floor (Fig. 7.32). This door opens to the "avlu" which has dimensions of 290 x 795 x 305 cm. The "avlu" is only lit by a "kediboğan" window that takes place on the northern wall. Therefore, it is a dim place. The only element in the "avlu" is the timber staircase taking place near the entrance door, leaning on the northern wall. There is a timber door on the fourth step of this staircase. Where the stairs reach the "hayat", there is another small door made of 80 cm high timber balusters.

The dimensions of the "gedey" in the east are 310 x 405 x 280 cm, and those of the "gedey" in the west are 310 x 320 x 280 cm. These "gedey"s don't



Figure 7.32 A view from the entrance platform in the north of Hamzalar House.

have any windows so they are dark places. Mr. Deniz said that there used to be mangers in the eastern end of the "avlu" where the animals were kept. Utensils used in making molasses, firewoods and some gardening tools were stored in the "gedey"s.

On the first floor, the "hayat" is the space where most of the daily activities of the residents take place. The house was widened on this floor by making projections towards the northern and eastern sides of the "hayat". The floor and the ceiling of the "hayat" are made of timber. Its stone walls in the south are not plastered.

Several spaces for different purposes were defined in the "hayat" using various elements and making level differences. The stairwell, the "ekmeklik" and the "kiler" separate the living spaces in the east and the service spaces in the west. The heights of the "ekmeklik" and the "kiler" are 215 cm from the floor.

The "mastapa" which is located in the eastern end of the "hayat" is defined by a 35 cm high platform. On the eastern edge of this platform, there is a "daraba" which is a 165 cm high timber wall. In the south of the "mastapa", where it joins the stone wall, there is a niche used for storing the mattresses, quilts etc. The ceiling of the "hayat" in the "mastapa" section is 280 cm (Fig. 7.33).



Figure 7.33 An outside view of the "mastapa" of Hamzalar House.

To the north of the "mastapa", the "çardak" takes place which is a projected space towards the view. The floor of the "çardak" is at the same level with the "mastapa". It is carried by the "diki"s and the stone walls of the house. The edges of the "çardak" are surrounded by 70 cm high "dizeme"s. In its eastern part,

there is the sitting place "beyke" which is higher than floor. In the corner of the "beyke", shelves were located rising upwards in a triangular shape . Mr. Deniz said that these shelves were used to climb up to the roof when the roof was earth.

Looking from the "çardak", one sees the green valley of the Kargı river below and the Taurus mountains ahead. The colors of this view and the cool breeze coming from the north give a relaxing impression on a person. In the past, the women of the houses, used to set their "çurfalık"s in the "çardak" from where the view is watched best.

The section of the "hayat" in front of the fireplace wall is used as the kitchen. The original chimney hoods of this fireplace and other fireplaces in the house were removed, and the ones made of brick were built instead. Another element in the kitchen, is the niche taking place on the southern wall. Through the door beside the fireplace, one enters the bathroom. Although it is used as a "kiler" in most houses, Mr. Deniz said that they have always used this space as a bathroom.

The toilet is behind the fireplace wall next to the bathroom. The toilet and the bathroom are the most altered spaces in the house. The original timber floor was removed and a concrete floor was built instead and the sloping tiled roof was also transformed into a flat concrete roof. The original timber toilet base was also taken away.

Next to the toilet there is the "apdestlik" which is an extension of the "hayat". The sides of the "apdestlik" are surrounded with 215 cm high "daraba"s. The height of this space is 320 cm. The elements taking place in the "apdestlik" are an L-shaped timber counter and an original timber washbasin in it. It is seen that the washbasin was made with a great sensitivity. The shape of it was made so that the waste water is directed away from the road. In other words, in order to prevent

the waste water splash over the people passing by, the washbasin was not made at a right angle.

To the south of the "hayat", in the east there is the "büyük içeri" and in the west there is the "küçük içeri". The "büyük içeri", the dimensions of which are 310 x 405 x 320 cm, is the room used by the parents. Its ceiling and floor is made of timber. Its walls are not plastered. The shelves which are 20 cm wide and placed on all the walls, define the upper limit of the windows and the cupboards. There is a "yüklük" in front of the western wall. There are "gözdolap"s in the "yüklük" on its side closer to the door, and there is a "gusülhane" on the other side where the "yüklük" joins the southern wall. There are two built-in cupboards in the room, one on the northern wall and the other on the southern wall.

On the eastern wall of "büyük içeri" there is a fireplace. On the two sides of this fireplace two windows take place, the dimensions of which are 90 x 160 cm. An ornamented timber window, in dimensions of 80 x 165 cm, is placed on the wall between the "hayat" and the "büyük içeri". The timber lattice-work on this window looks like a decorative element in the "hayat". A fourth window is on the southern wall, the dimensions of which are 90 x 160 cm.

The dimensions of the "küçük içeri" are 310 x 320 x 320 cm. Its floor and its ceiling are timber; and its walls are not plastered. A fireplace takes place on the western wall of the room. There are two 90 x 160 cm windows on two sides of the fireplace. The other elements that exist in the room are the built-in cupboards. Mr. Deniz said that this room was used by the elderly and children; however if the weather was not cold, they generally slept in the "çardak" or "mastapa".

The houses live with their owners, especially with their housewives, and are affected from their death. After his wife died, Mr. Rifat Deniz did not want to come to the "yayla" alone; and because his children are not able to migrate to the

"yayla", the house has remained empty. The surveyors had sad moments while they were measuring inside the cupboards, "kiler"s and the "yüklük"s. Because, in the cupboards in the "büyük içeri" there were embroidered clothes and underwears with laces on their edges; in the "yüklük"s there were mattresses and quilts; and in the cupboards in the "küçük içeri" there were some goods and belongings, which seemed to be untouched since the housewife died. They were once clean and taken care, but now are worn out, ruined and changed their color. Just like the house, their life ended and paused by the deaths of their owners.

There are many notches at different levels on one of the "diki"s of the "mastapa". On one side of these notches, names such as "Ahmet", "Mustafa" were repeatedly engraved and on the other side of the notches, some dates were engraved such as 1970, 1973, 1976 etc. These names and dates show the lengths of the children measured in different years. This proves that the elements in the house have not only known functions with usual features but also some other uses and meanings in the emotional and psychological dimension.

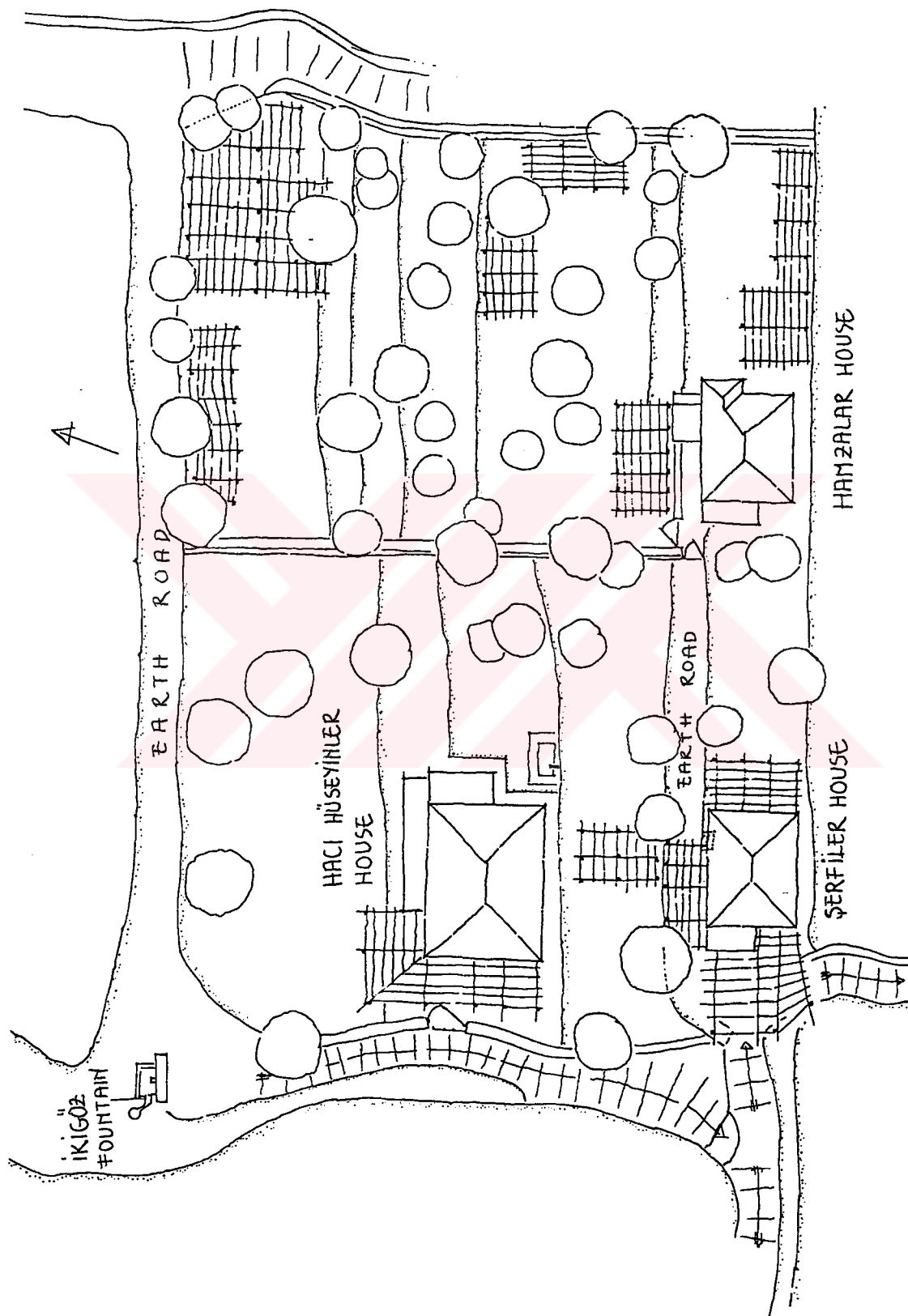


Figure 7.34 Schematic site plan of Hamzalar House-not to scale.

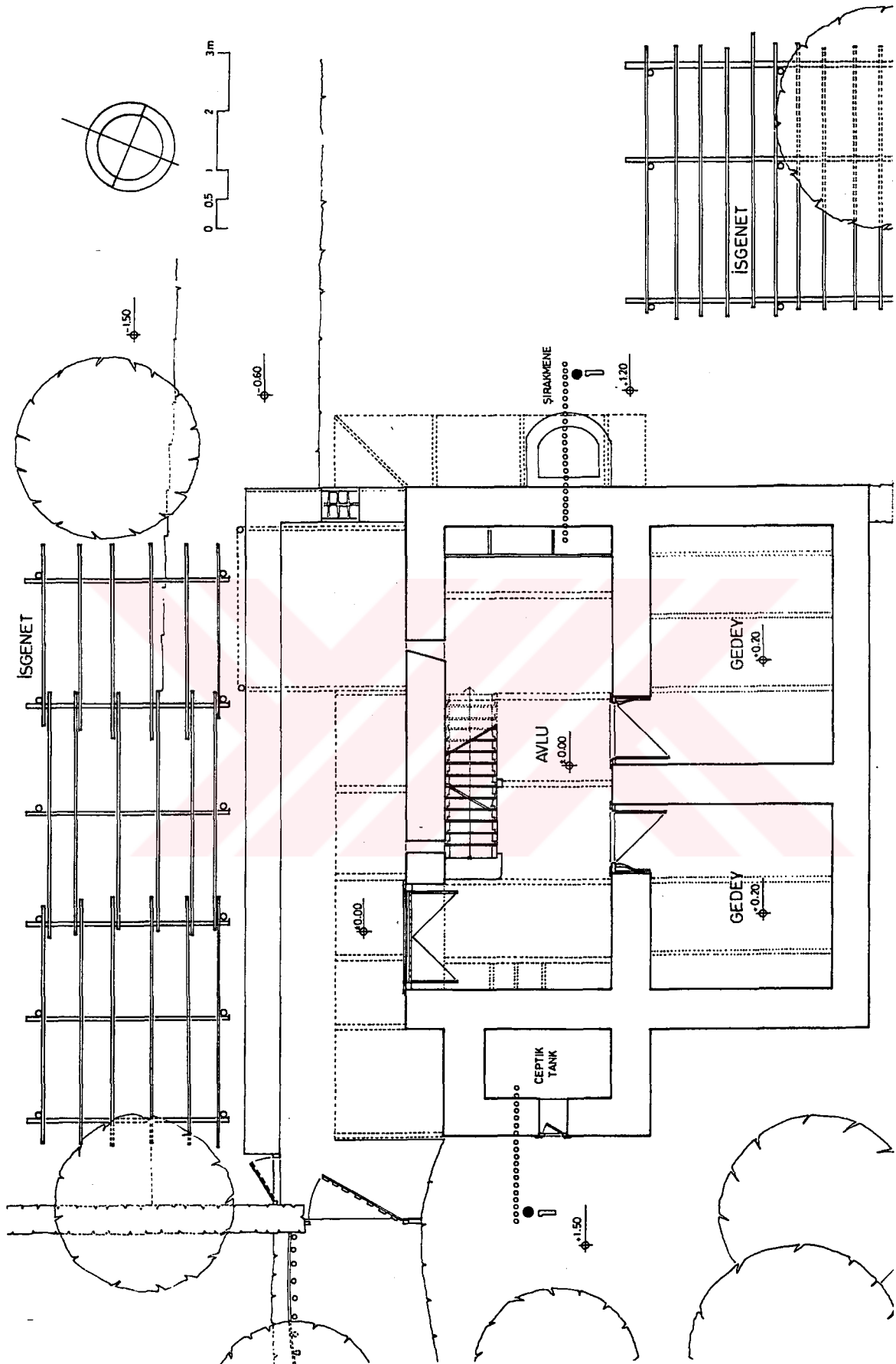


Figure 7.35 Ground floor plan of Hamzalar House.

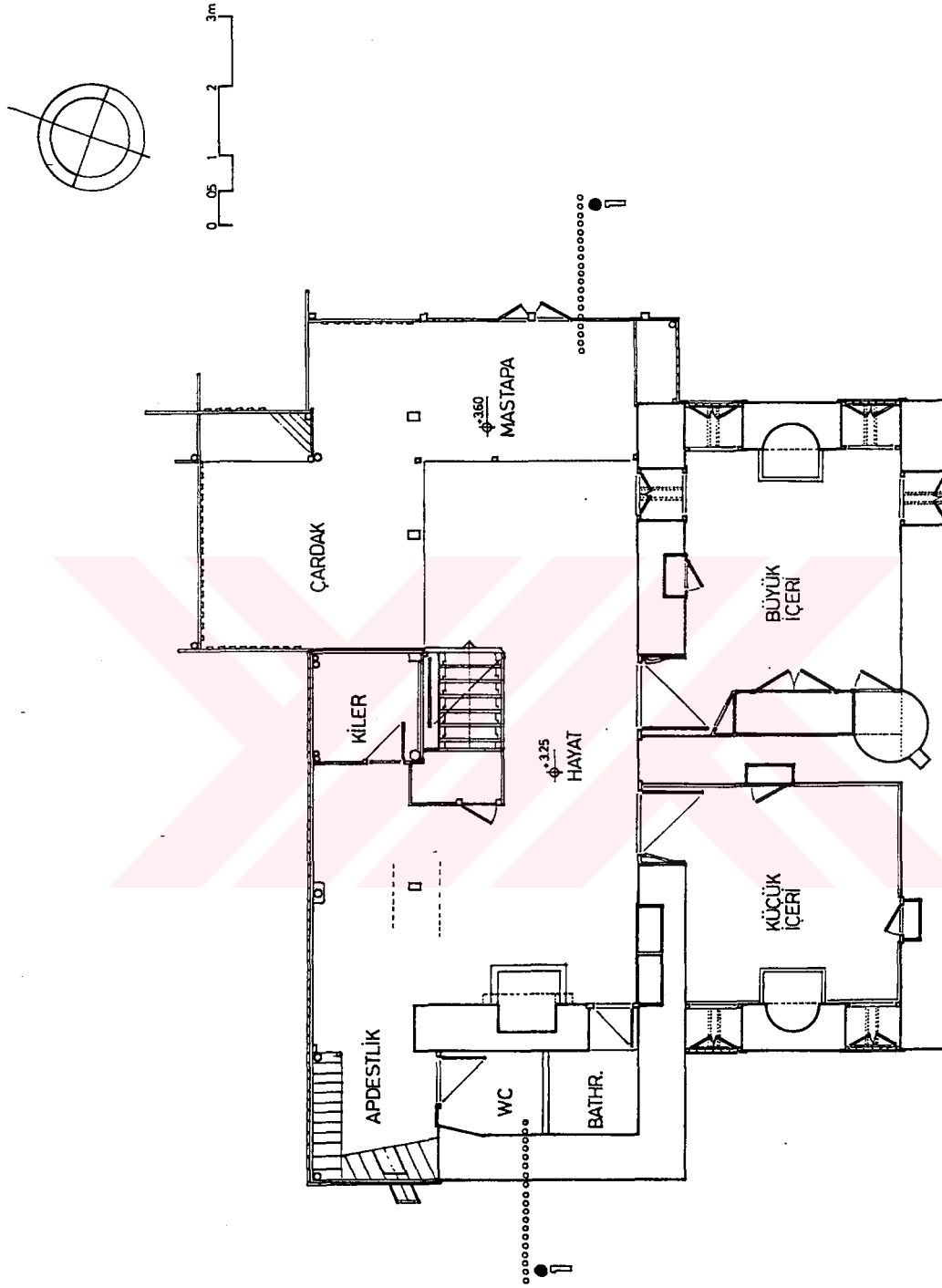


Figure 7.36 First floor plan of Hamzalar House.

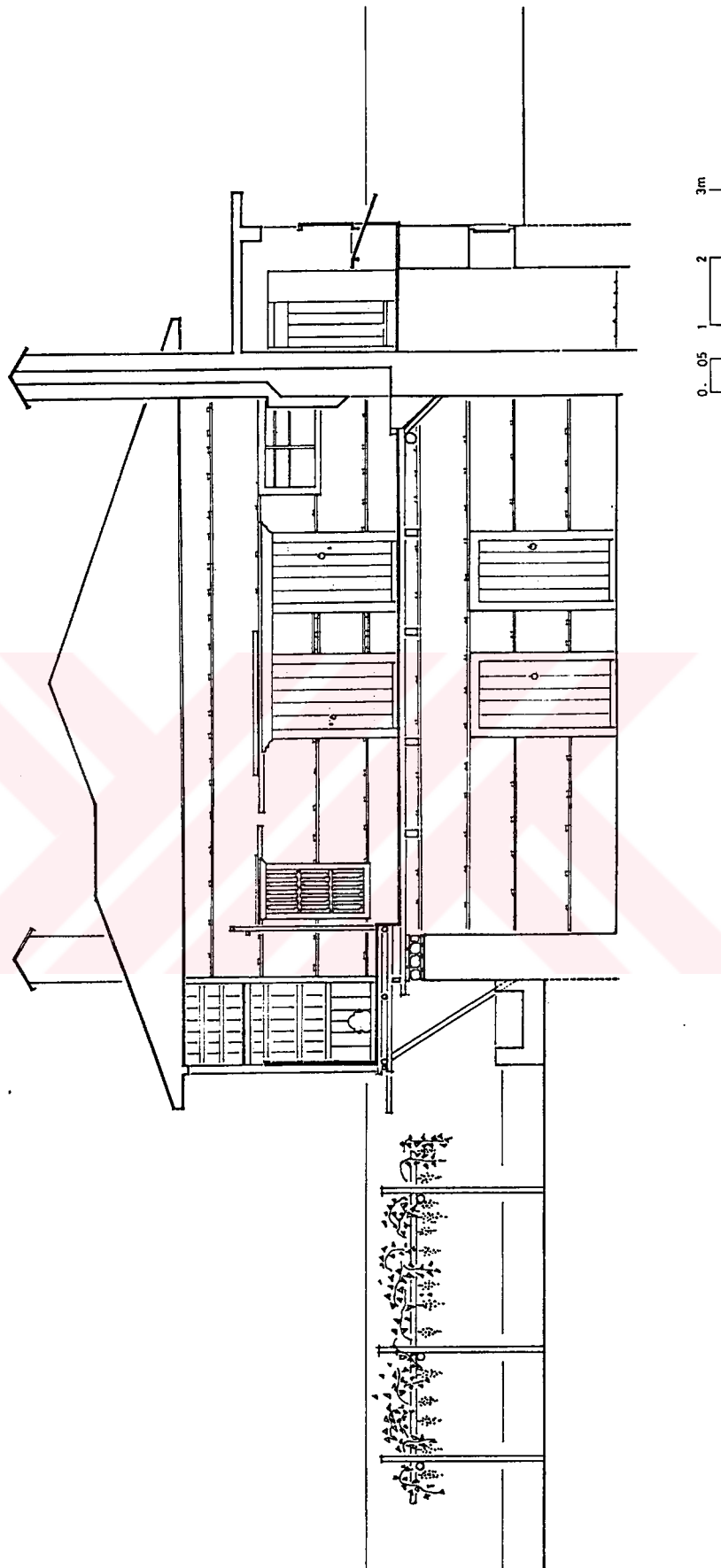


Figure 7.37 Section 1-1 of Hamzalar House

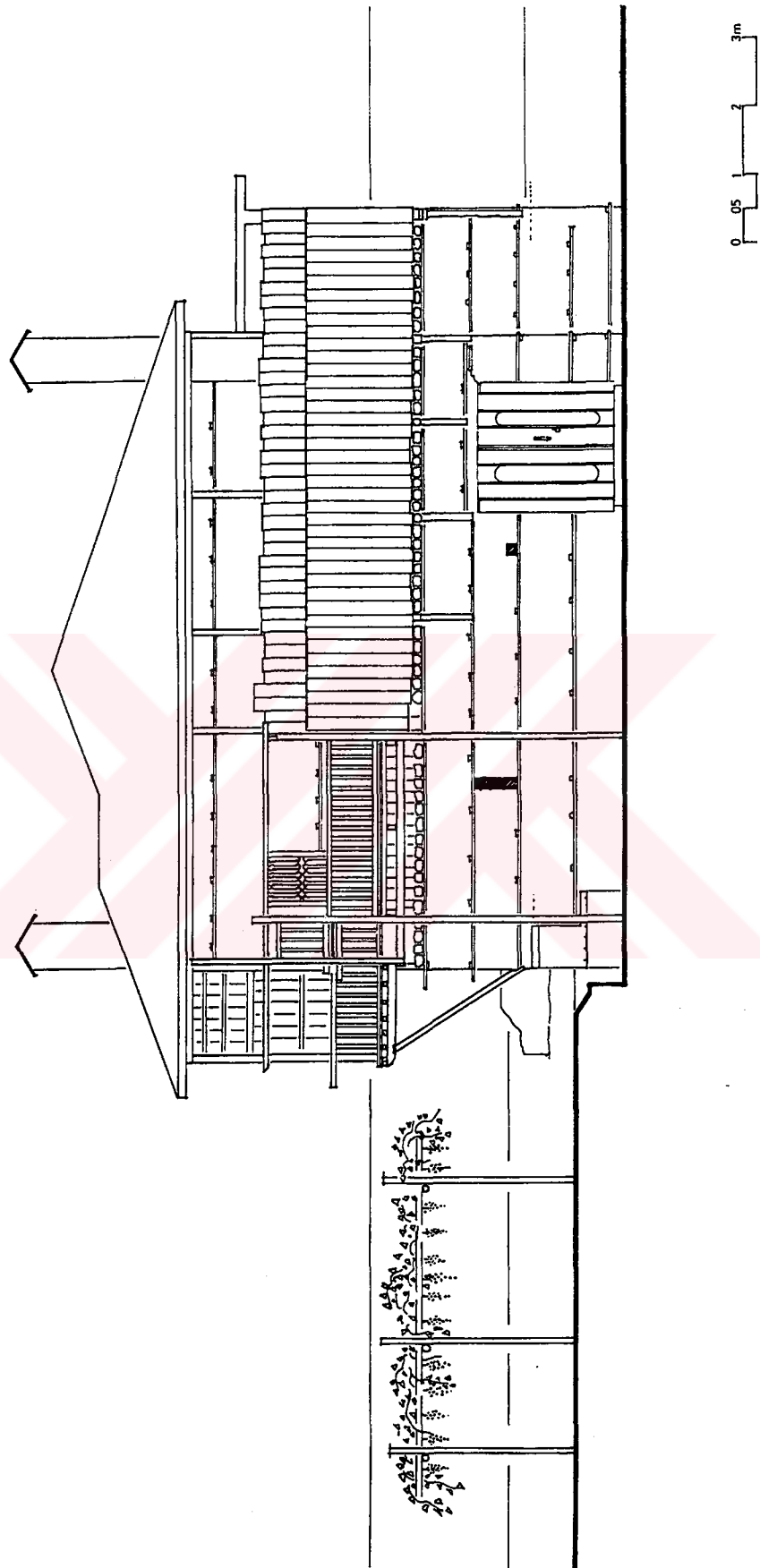


Figure 7.38 North elevation of Hamzalar House.

VII.5 Ferziler House

Türktaş "Yayla", Pınarbaşı (Muharbaşı) District No:80

Construction Date: 1915

Current State: Being used by the first owner's son and his family.

Information about the owners of the house: The center of the Türktaş "yayla" is called "Muhar". The settlement in the vicinity of the "muhar", which is denser compared to other sections of the "yayla", is called "Pınarbaşı" District or "Muharbaşı" District.

The house, that is studied in this section, is one of the five houses on the same site, belonging to the "Ferziler" family. This family has been one of the wealthiest families in Alanya for a long time. These five houses were located in such a way that they don't block each other's view. Two of them are situated on the upper limit of the sloping site; the other three are below them. It is noted that the one on the top and in the eastern end was built first, the site which comprised all the other houses was the garden of this first one. When the children grew up and got married, new houses were needed; so in different parts of the garden new houses were constructed, even for the grandchildren. As a result, the site's actual arrangement came into existence. The house that is built first is also the biggest one. Although no information could have been obtained, it is certain that this house is older than 100 years.

The house that is studied in this section is a smaller exemplar of the biggest and oldest one and it is situated right below that old one, but it doesn't block the view. It was ordered to be constructed by the father, as a "yayla" house for his son who was getting married. Today, the grandson Mustafa Alaadinoğlu and his family are still using the house (Fig. 7.39).



Figure 7.39 Northern view of the three houses belonging to the Ferziler Family.

Description

An earth road, coming from the "muhar" and running parallel to the contours of the topography, passes along the southern limit (i.e. the highest edge) of the site of the Ferziler family. The two houses that are located on the upper limit of the sloping site, are just below that road, and beneath them there is another earth road which divides the site into two. Between these two houses there is a "tıkırdavık" road with steps which connects the two earth roads.

The house under consideration is reached directly from this stone-paved road. In other words, the western façade, where the entrance takes place, is bordered on this road. This characteristic is rarely seen in traditional "yayla" houses that are generally surrounded by gardens. This house is one of the few examples having a direct entrance from the road. On each side of the road there is a 70 cm high wall extending all the way down the slope; however the wall on the

east suddenly breaks where the western façade of the house rises. Right after the house, garden wall continues again. This wall is, at the same time, the western limit of the garden of this house. 5 - 6 m farther down the entrance, the stone-paved road turns to the west at a right angle. The garden wall on the east extending along the road, makes a turn also; however it makes a wider turn so that there forms a small square. From this small square, one enters, through another door, the garden of the house that expands towards the north. This small square is shaded by an "isgenet" for vine which is a continuation of the one in the northern façade of the house. In this square there are seats under the "isgenet"s, where the residents of the neighborhood get together, do their lacework and chat (Fig. 7.40).



Figure 7.40 The entrance platform and the small square
in the west of Ferziler House

The house is a two-storey building. On the ground floor, shelters for animals and storage spaces take place; on the upper floor the main spaces assigned to the use of people are located. However, since the house belongs to a wealthy family, there are more numerous and various spaces in this house - especially on the first floor- than there are in other houses of the "yayla". The richness of the house can be observed in the façades and roof forms. Mr. Alaaddinoğlu, noted that the "hayat" and the "içeri"s were covered with an earth roof, and that only recently this roof was removed and replaced with a hipped-roof.

The basic materials used in the construction of the house are stone, and timber. All the load-bearing walls of the ground floor are 70 cm wide and made of rubble stone and planks. On the first floor, the walls of the southern section comprising the rooms, called "içeri", are made with the same technique. However, the material used in the load-bearing system of the northern section is timber. In this section, different techniques were applied in the use of timber, depending upon the importance of the space (Fig. 7.41).



Figure 7.41 Western façade of Ferziler House
showing different construction techniques.



Figure 7.42 Main entrance and the guest room entrance of Ferziler house.

Where the "tıkırdavık" road, coming along the western side of the house, reaches the entrance, one of the steps is wider than the others, thus it forms a platform in front of the entrance. There are two doors on the ground floor opening to this platform. One of them is the main entrance opening to the "avlu" of the house. The other is the door of the guest room. The two doors take place side by side on separate walls perpendicularly and the open space in front of them is covered and shaded by the projection of the "mabeyn" on the first floor (Fig. 7.42).

The dimensions of the guest room are 295 x 295 x 345 cm. The room is lit through three large windows, each located on a different wall, looking toward the north, east and west. Each of these windows is 85 cm wide on the inside surface of the wall, and 65 cm wide on the outside. They are 170 cm high. The other elements of the room are the sofa in front of the northern wall and the built-in cupboard.

The room has an embracing ambiance with its small dimensions. The day-light entering from the windows has dramatic effects in the room. Mr. Alaaddinoğlu noted that in the evenings the men in his family and in the neighborhood didn't go to the coffee houses in the "muhar" but preferred to gather in this room. In the past there was an "apdestlik" right next to the entrance outside the room, and the water of this "apdestlik" was flowing out in the garden.

The closed "avlu" on the ground floor has two doors providing connection with the outside. One is the main entrance located on the western façade; the other is the garden door located on the northern façade.

Through the main entrance one enters the closed "avlu", which is a rather dim place. Its dimensions are 290 x 900 x 385 cm. On its ceiling there are beams, extending perpendicularly in both directions, which carry the upper floor. The rubble stone walls are not plastered. Therefore all the structural elements in this section of the house can easily be perceived. Next to the northern wall, there are timber stairs leading up to the first floor. On the second step of the stairs, there is a timber, simple door which is the entrance to the first floor (Fig. 7.43).

Mr. Alaaddinoğlu noted that they had many animals kept on the ground floor, among these there were camels too. Therefore, the main entrance was constructed high so that the camels could easily enter the closed "avlu". In general horses were tied at the end of the "avlu" and there had always been two mules in



Figure 7.43 The timber staircase in the "avlu" of Ferziler House.

the "eşeklik" which is a space located under the guest room, on the northwest corner of the house, due to the slope of land. Mr. Alaaddinoğlu said that when camels came to the house, they were kept in the "avlu" and horses were taken down to "eşeklik" to be sheltered together with the mules.

The floors of the "gedey"s are 40 cm higher than the floor of the "avlu". The "gedey" in the west was constructed with much more care compared to the "gedey" in the east. The dimensions of the eastern "gedey" are 310 x 410 x 355 cm. Its floor is earth and its walls are not plastered. Mr. Alaaddinoğlu noted that because of being closer to the corner where the animals were tied, this "gedey" was used to store the food for animals. There is only one window looking to the

east. However there are several ventilation holes, the dimensions of which are 20 x 20 cm and placed at different levels on the walls.

The dimensions of the western "gedey" are 310 x 420 x 315 cm. Right behind the door, there is an earth section of the floor, measuring 110 x 120 cm. The rest of the floor is built with floorboards, which is 20 cm high. The room is lit by a large window on the western wall. On the eastern wall there is a built-in cupboard. The walls of this "gedey" are plastered with "kıtık sıva".

In the south-west corner of the room there is an open, fixed chest and in front of the northern wall there is another big timber chest called "ambar", the dimensions of which are 94 x 269 x 90 cm. The "ambar"s that are used to store provisions, are essential in all the "kışlakçı" houses of the "yayla". Among the summer houses that were surveyed, only this house has an "ambar". However, it is asserted that, in the past, most of the summer houses used to have "ambar"s. Mr. Alaaddinoğlu noted that this room is called "mağza" and used to store food; therefore it is carefully arranged. The wooden chest in the south-west corner of the room was used to store carob beans. In the "ambar" grains such as wheat, barley, and vetch were kept.

The garden door is located on the northern wall of the "avlu". Right beside the door, in the corner, there is a "şırakmene" which is still used to make molasses. The gross dimensions of the "şırakmene" including the widths of its walls, are 185 x 230 x 145 cm. The "şırakmene" is protected on the top with a small sloping roof. On the other side of the door there is a timber coop for poultry. Just after the door there are steps going down to the "maldan". The "maldan" below is almost completely covered with an "isgenet", the height of which is at the reach of an adult, so one can easily pick the grapes. After that "maldan" there are other "maldan"s extending down the slope (Fig. 7.44).



Figure 7.44 The garden door and the "şırakmene" of Ferziler House.

On the first floor, all the spaces are lined up on two sides of the "hayat". In the south of the "hayat" there are two "içeri"s, and in the north the "çanişir", the "çardak", and the service-circulation area are located. The toilet and the bathroom take place in the east of the "hayat", right behind the wall of the fireplace. The staircase and the "kiler" which is just next to the staircase are situated at the center of the circulation system of the first floor. All the spaces on the first floor are reached from the circulation band formed around these two elements that are located side by side. The dimensions of the "kiler", which is being used to keep the food and bread, are 160 x 185 x 225 cm. Inside the "kiler" there is a 55 cm wide shelf which is placed on two sides in an L-shape.



Figure 7.45 The "mabeyn" of Ferziler House.

The "hayat" is a semi-open, commodious and airy space. The large opening along the northern side makes the "hayat" a well-lit space and lets the northern, cool winds in. The "hayat" is elongated along the east-west direction. In the western end of the "hayat" there is a space called "mabeyn" in which a sitting place is created with the dimensions of 130 x 285 cm. This sitting place is 30 cm high above the floor. The walls of this space are 15 cm wide, built with the "bağdadi" technique, and plastered with the "kıtık sıva" inside and outside. The peripheries of the sitting place in the "mabeyn" are covered with 40 cm high boards. Right above these boards, three windows take place that are 85 cm wide and 185 cm high. Two out of three windows look towards the scenic view on the west, and the one on the south wall look to the "tıkırdavık" road. This projected space has its own sloping roof and the slope of the roof can be seen from inside also. This space is one of the mostly used sections of the house during day time. Besides, if there are guests in the "çanişir" which is reserved for men, this space functions as a "haremlık" and is used by women (Fig. 7.45).

In the eastern end of the "hayat" the kitchen is defined by a 20 cm high platform, the base dimensions of which are 300 x 320 cm. This platform is encircled with two stone walls in the east and in the south; and with 2 m high timber frames that are carried by interspersed, timber lathes in the north and in the west. Under this frame there are 60 cm high "dizeme"s which reinforces the definition of the kitchen in the "hayat". The "dizeme"s are interrupted only at the two entry points which are 110 cm wide, taking place in the north and in the west sides of the platform. Today the privacy provided by the kitchen platform was considered insufficient, hence it was encircled once more with a timber latticework.

A fireplace takes place in the kitchen, with its big and impressive, timber "davlumbaz", the diameter of which is 120 cm. Other elements in the kitchen are the shelves extending on both sides of the "davlumbaz" at the level of its upper limit and some other niches used to place the pots and dishes. Through the door in the northern side, one reaches to the bathroom behind the fireplace, which was a "kiler" in the old times.

The "çanişir" takes place in the northwest corner of the house, thus it has the privilege of having the views on both sides and profits from the winds of both sides. This is a room having a special importance among all the other spaces of the house. This importance is reflected by its interior finishing and exterior look. The closest corner to the "hayat" was diagonally cut and a double timber door was placed on this fifth side. The wall on top of the door makes a curve to meet the right-angle corner up in the section closer to the ceiling (Fig. 7.46). There is an L-shaped sofa in the "çanişir" placed along the western and northern sides of the room. There are timber cupboards on the southern wall starting from the door.

On the northern façade of the "çanişir" there are three windows in the dimensions of 80 x 200 cm. Two more windows in the same dimensions take place on the western façade. The north-west block of the house including the "çanişir"

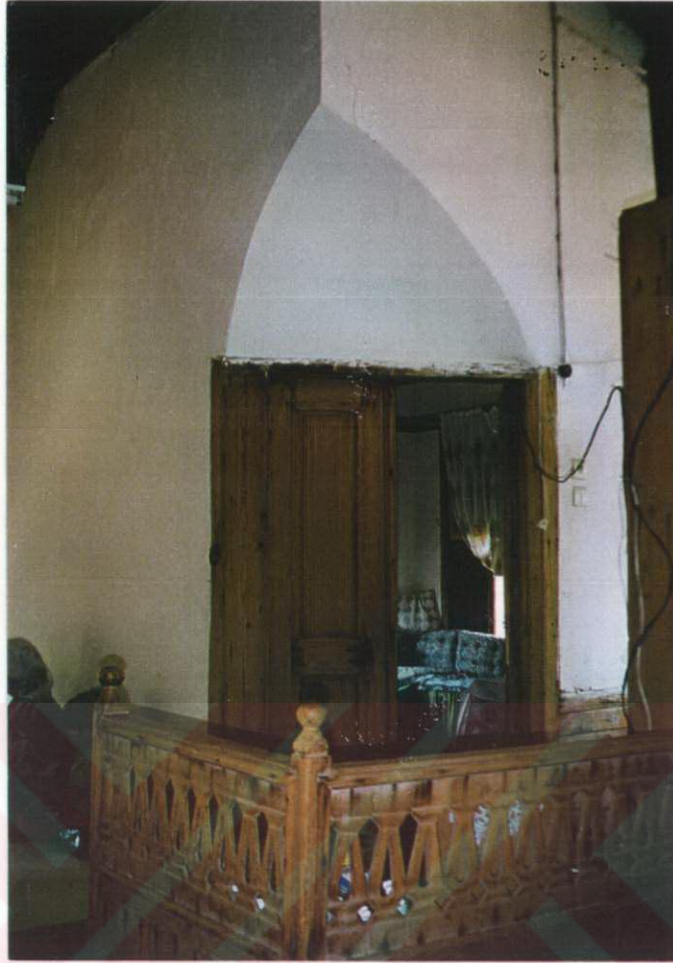


Figure 7.46 The entrance to the "çanişir" of Ferziler House.

and the other spaces underneath are 100 cm more projected towards the west in addition to the projection of the "mabeyn". This provided another window on the southern wall of the "çanişir", the dimensions of which are 85 x 200 cm. One more window, again in the dimensions of 85 x 200 cm, looks to the "çardak". Since it has windows on all three sides, this room is well-lit and has a commodious ambiance. Another particularity of this room is its ornamented timber ceiling. The ornaments consist of several diamond-shaped figures one inside the other, thus, getting smaller and smaller, in the middle; and one-fourth of circles, in the corners, which are made of timber lathes (Fig. 7.47). The walls of this room built with the "bağdadi" technique, and plastered with the "kıtık sıva".



Figure 7.47 Ornamented timber ceiling in the "çanişir" of Ferziler House.

Mr. Alaaddinoğlu stated that there was a 20 cm high earth layer between the ceiling of the man's guest room and the floor of the "çanişir". In traditional "yayla" houses, when the first floor of the house is being washed or when some liquid is poured down on the floor, generally water leaks down through the floorboards. The guest room under the "çanişir" was protected with such a solution.

The "çardak" is a semi-open space located in the north end of the house. There are two entrances to the "çardak" from the two sides of "kiler". Probably due to the largeness of the house, one of the entrances was designed for those coming from the "mabeyn" and the "çanişir"; and the other was designed for those coming from the kitchen and the other service spaces.

There is an L-shaped sitting place called "beyke" along the northern and eastern sides of the "çardak". The edges of this sitting place is encircled with

85 cm high "dizeme"s. The original timber roof of the "çardak" was replaced with an asbestos-cement tiled roof. The "çardak" is a place where one feels being in the nature while watching the view (Fig. 7.48).



Figure 7.48 The "çardak" of Ferziler House.

To the northeast of the "hayat" there is a service circulation area leading to the "apdestlik" and the toilet. This service area is formed by a 140 cm wide projection on the first floor. The northern edge of this area is closed with the timber wall "daraba". On the "daraba" there are several rectangular "göz delikleri" in different sizes. The toilet and the bathroom are the most altered spaces in the house. The original stone walls were removed and a 22 cm wide brick wall was

constructed. The floor of the toilet was paved with ceramic tiles and the original timber toilet was replaced with a Turkish style ceramic toilet. The "kiler" was converted to a bathroom by paving its floor with ceramic also.

In the southern section of the first floor, there are two "içeri"s, side by side. These two spaces are almost in the same size, and the interior finishings are almost the same. The dimensions of the eastern "içeri" are 310 x 410 375 cm, and the dimensions of the western "içeri" are 310 x 420 x 375 cm.

Inside the "içeri"s, the entrance area where the door opens is at the same level with the floor of the "hayat". However, after these small spaces, the rest of the floors are raised by 20 cm. In both rooms there are "yüklük"s placed on both sides of the wall separating the two rooms. In each room, on one side of the "yüklük", near the entrance, there is a "göz dolap", ornamented with organic forms. The "güsülhane" takes place where the "yüklük" meets the southern wall. Mr. Alaaddinoğlu stated that they didn't use these "güsülhane"s for the last ten years. On top of the "yüklük" there is an open compartment called "musandire". This compartment is used to store some food such as the onions, pomegranates or some small utensils. In front of this compartment, on the open edge, there is a 30 cm high railing with diamond-shaped timber ornaments. In the lower section of the "yüklük" there are closed cupboards called "izbe" (Fig. 7.49).

The chimney hoods in the rooms were recently removed. What remained from the fireplaces are only the niches in the walls, and two small "kibritlik" niches on the sides. Both rooms have four windows, two of which are on the southern wall and the other two on each side of the fireplaces. Therefore the "içeri"s in this house are better illuminated than the ones in other houses. On the walls between the "hayat" and the "içeri"s, there are built-in cupboards. Other elements in the rooms are shelves and "havluluk"s.



Figure 7.49 The "yüklük" in the eastern "içeri" of Ferziler House.

The Ferziler House has always sheltered a couple of families together since the day it was built. Today seven people are living in the house: Mr. Aladdinoğlu, his wife, his son, his daughter-in-law, his young daughter, and two grandchildren. In the city, in winter, the two families live in separate flats of an apartment building; but in summer, they get together in the "yayla" house, thus they form a big family. In the week-ends, the married daughters of Mr. Aladdinoğlu also come to the "yayla" house, together with their husbands and children, so the number of people in the house increases substantially. Although they don't have camels or horses any more, they still breed chickens and rabbits.

Mrs. Alaaddinoğlu expressed that, for long years in the past, three families lived together with a maid and a maiden for each family, which totaled up to 28 people. She also stated that, at that time, there were too many visitors, they all came with their animals and stayed at least 1 or 2 days. Although most of the visitors were relatives and friends, there were some visitors who were not acquaintances at all. Any stranger who came in the "muhar", but who did not have a place to spend the night, was being sent to Mr. Alaaddinoğlu's house. Mr. Alaaddinoğlu says: "Our father was the wealthiest of this "yayla", therefore it was our responsibility to take care of the strangers."

The guest was being taken up to the "çanişir", a "sini" was being set, and all the men in the house used to eat together with the visitor. The women in the house were definitely not showing themselves up to a stranger; the dishes that were prepared by women, were taken in the "çanişir" by men. However if they had an acquaintance with the visitor, they certainly expressed their "welcome" wishes. While men were eating in the "çanişir", women, children and servants were eating in the "hayat" or in the kitchen from a "sini" which was placed on the ground. In the meantime the servants who were responsible of the animals of the family, were taking care of the visitor's animals too.

A visitor was sleeping either on a mattress set up on the floor in the "çanişir" or in the "mabeyn" at the end of the "hayat", by closing a curtain. Mrs. Alaaddinoğlu stated that they spent most of their times by cooking and there were always at least two pots cooking in the fireplace, starting from the very early morning. In the "hayat", there were also "çurfalık"s, and women were producing silk clothes at that time. The fact that even a wealthy family used to have a "çurfalık" in their house, shows the importance of silk clothes for the people of the region.

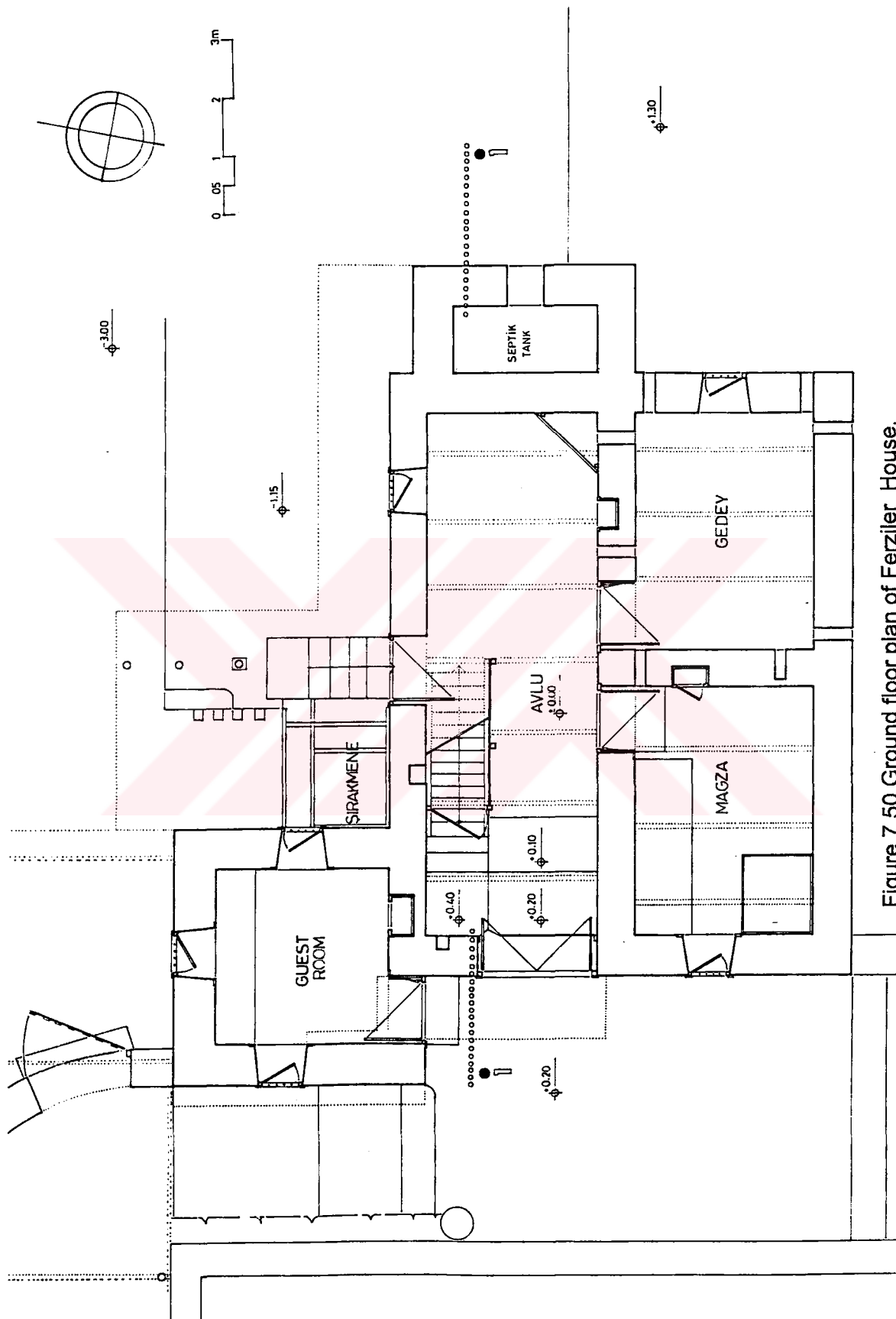


Figure 7.50 Ground floor plan of Ferziler House.

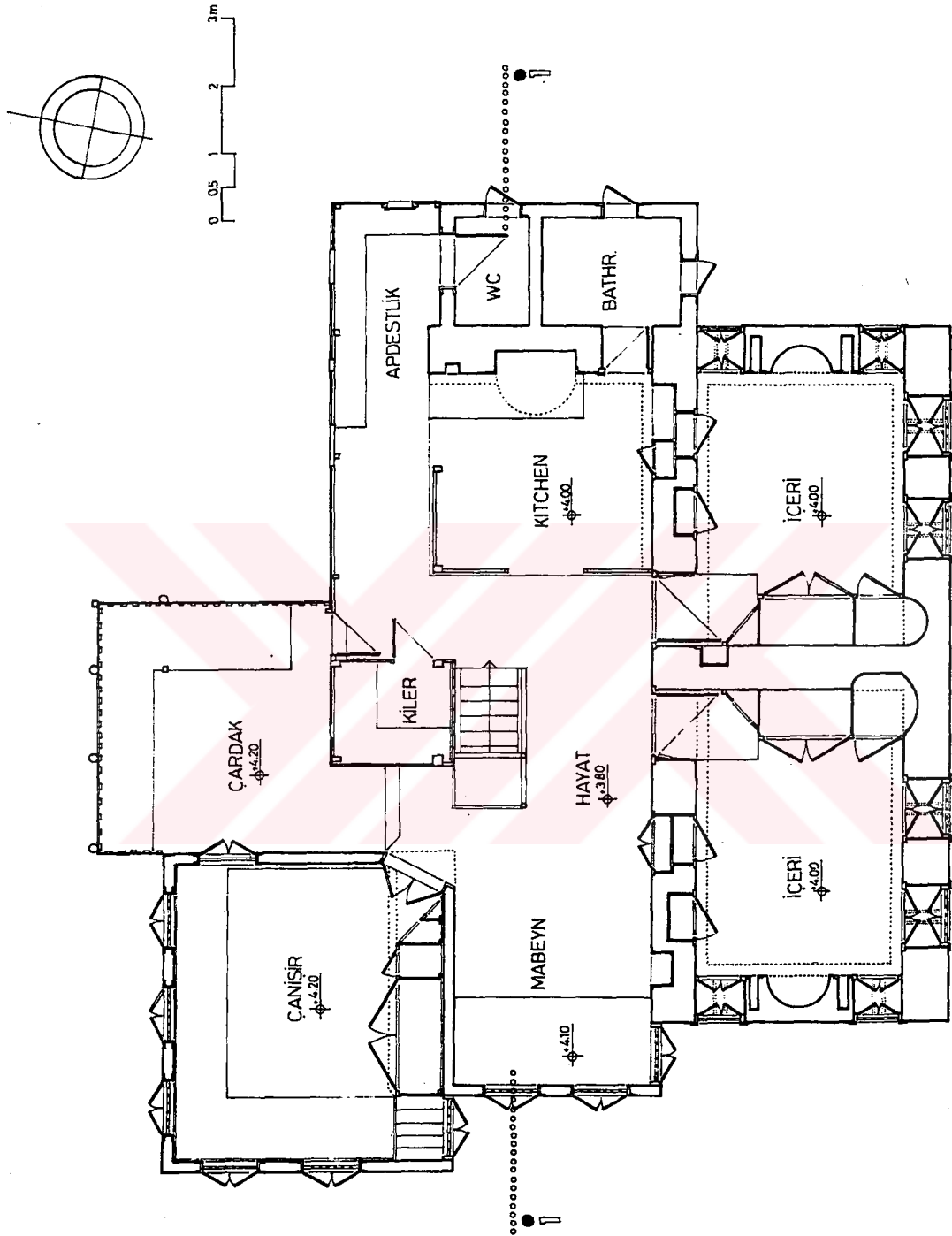


Figure 7.51 First floor plan of Ferziler House.

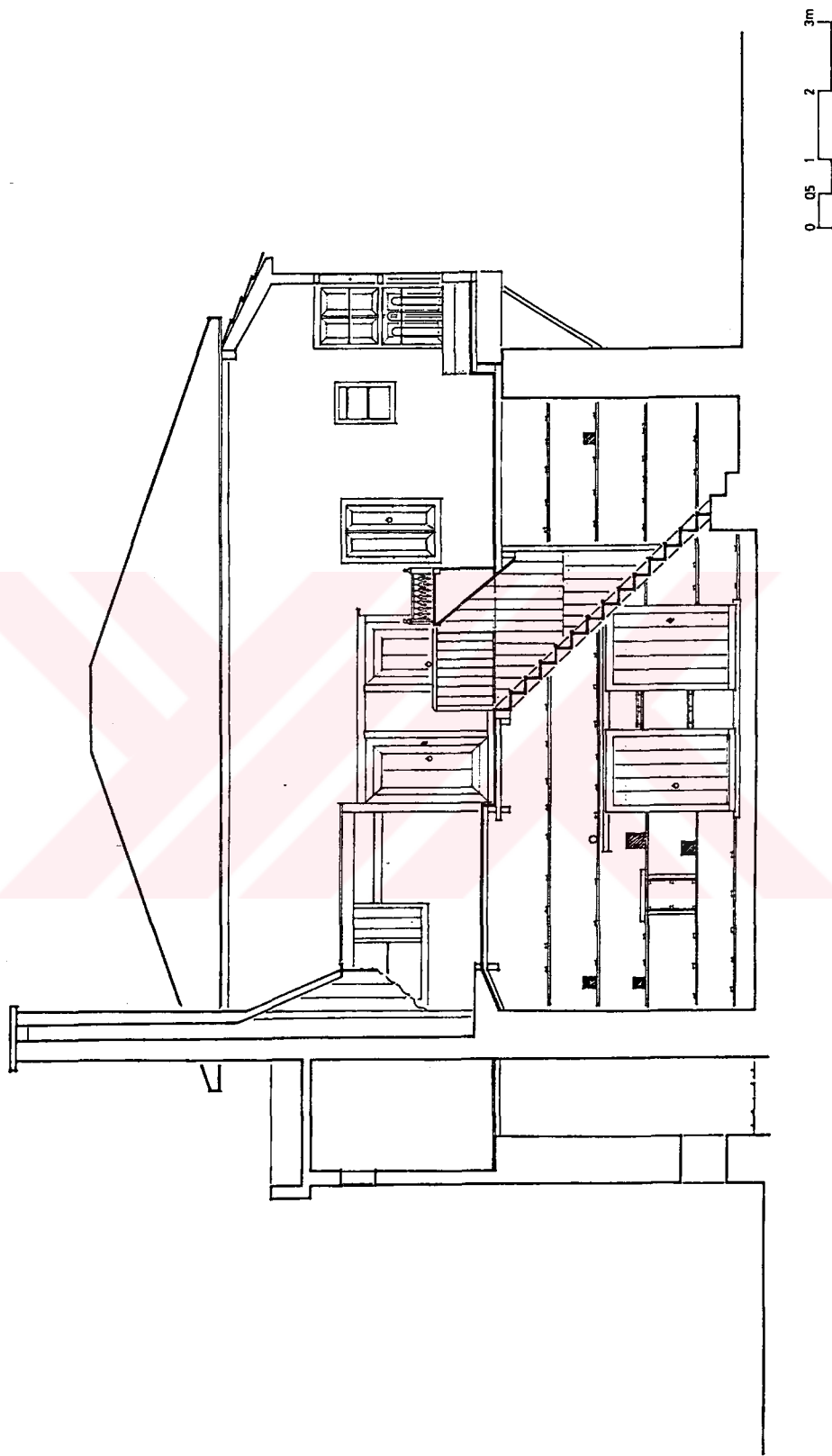


Figure 7.52 Section 1-1 of Ferziler House.

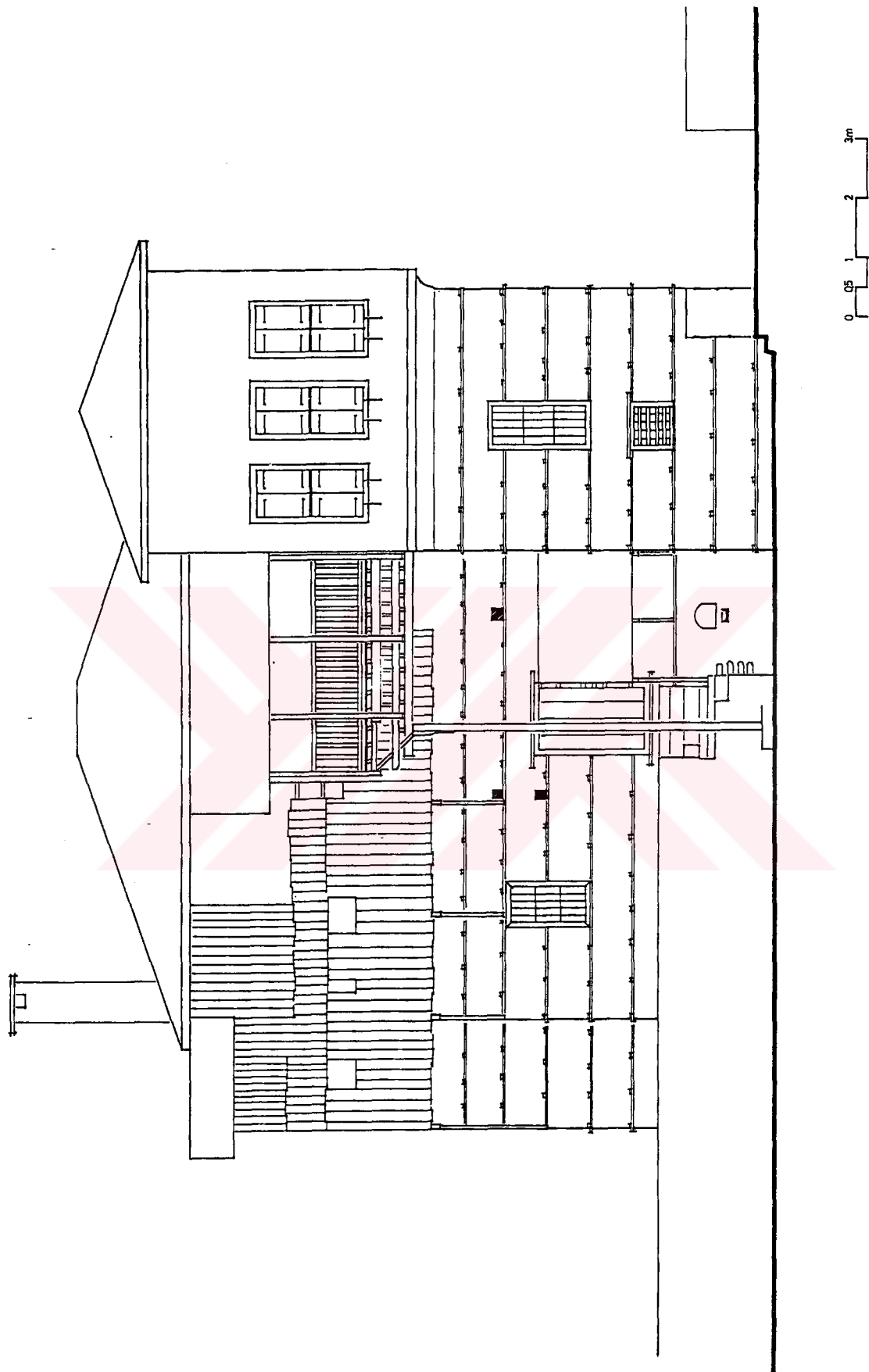


Figure 7.53 North elevation of Ferziler House.

VII.6 Ali Kaptanlar House

Türktaş "Yayla", Odagözü District, No : 2

Construction Date: 1932

Current State: Empty

Information about the owners of the house: According to the information given by the owner of the house, Ali Demirci, the house was built by his father-in-law. It was constructed in place of an old house with a single room and a single "çardak" which had been ruined. Mr. Demirci lived in Ali Kaptanlar House between 1949-1989 with his wife; but, upon his wife's death, he moved in to another house which is a newer, one-storey, reinforced concrete building in the same "yayla". He is still cultivating the garden of the old house. The main reason for him in preferring the new house is that it is close to the "muhar". Besides, for psychological reasons, Mr. Demirci does not want to live in his old house without his wife.

Description

In the center of the Odagözü District, there is a small plaza which includes a mosque and a fountain. Ali Kaptanlar house is reached by an earth road running from this plaza towards the east. The width of this road is so narrow that only people and animals can use it. The house takes place just below this earth road, on the lower "maldan" (Fig. 7.54).

The ground level of the house is 2.5 m below the earth road. In the south, the retaining wall of the road takes place, which is 70 cm distant from the house and parallel to its back façade. This wall is also the upper boundary of the garden. In the east, west and north, the house is surrounded by fruit trees of the garden and the "isgenet"s. The garden extends towards the north in forms of several "maldan"s.



Figure 7.54 A view from the east façade of Ali Kaptanlar House

The entrance to the garden is through a timber garden gate in the east. A ramp that runs ahead of the garden gate connects the landing in front of the house and the earth road. The part of the garden on the entrance side is a semi-open space defined by a 300 cm high "isgenet". Under the "isgenet", there exists an irrigation pool. The effect of the sun light, flowing through the leaves of the vine, and reflecting from the water in the pool adds richness to the definition of this semi-open space. Besides the coolness of this space under the "isgenet" which has a striking effect on someone entering from the hot road, is a great pleasure (Fig. 7.55).

After the "isgenet", one reaches a two-leaf entrance door on the east side of the house. A knocker in the shape of an elegant woman hand, decorates the surface of the timber door (Fig. 7.56). The door is shaded by the projection of the "çanişır" on the first floor. This projection is supported by three "eliböğründe"s that begin right over the door.



Figure 7.55 The garden gate and the "isgenet"s over the entrance platform of Ali Kaptanlar House.



Figure 7.56 The entrance door of Ali Kaptanlar House.

The house is a typical example of the "yayla" houses with a closed "avlu" and a closed "hayat", built after 1920's. The ground floor is reserved for storing goods and keeping the animals. The ground floor of the house is completely built of 65 cm wide rubble stone walls with planks.

The "avlu" has an earthen floor and a timber ceiling, and its dimensions are 250 x 415 x 320 cm. It is a dim space because it is illuminated by only two small windows on its northern wall. On the western edge of the "avlu" where animals are kept, there are mangers.

A timber staircase takes place just next to the entrance door, adjoining the northern wall of the "avlu". The staircase sits on a 95x70 cm stone landing which is 20 cm high from the floor of the "avlu". Its handrail ends in a circular form which looks like a sea horse. On the last step of the staircase where it reaches the first floor, a door, simply made of 80 cm high timber balusters, takes place in order to prevent the children to fall down.

In the north of the "avlu" there are two "gedey"s side by side. Mr. Demirci informed that the "gedey" in the west, in dimensions of 320 x 300 x 300 cm, was used as a hayloft. The other "gedey", in dimensions of 320 x 375 x 300 cm, is used for storing firewoods and also the tools and containers used in making molasses. Each "gedey" is illuminated by a small window on the side façade. Therefore, they are dim spaces.

On the first floor, in the south of the "hayat", there are two "içeri"s side by side. In the east of the "hayat", the "çanişir", in the north the "çardak" and in the west the toilet, the bathroom and the "apdestlik" take place. The walls of the "içeri"s made of rubble stones with planks, and all the other spaces in the north, are completely built of timber including the floor and the walls. The inner walls that

separate the stone section and the timber section of the house, are built of bricks and plastered by "kıtık siva".

The dimensions of the "hayat" are 340 x 470 x 310 cm. On the wall across the stairs, there is a fireplace. Mr. Demirci explained that the space in front of the fireplace was arranged as a kitchen, and the fireplace was used for cooking. Over the fireplace, there is a shelf called "tabaklık". The original timber chimney hood of the fireplace was removed and a concrete chimney hood was built instead of the original one.

The other elements in the "hayat" are, the stairwell and the "ekmeklik" that take place over the stairwell. At the bottom of the "ekmeklik", there is a timber surface parallel to the slope of the staircase. There is a star figure on this surface in the mid place which is seen very often in traditional "yayla" houses. The "apdestlik" takes place in the western end of the "hayat". There used to be a washbasin in this section in the past, but it is demolished today. The toilet and the bathroom that are located next to the "apdestlik", are separated from the "hayat" with the fireplace wall.

The "çanişir" that looks towards the view in the north and in the east, is the most spacious and well illuminated one among the closed spaces in the house. Its dimensions are 330 x 375 x 290 cm. This room is illuminated by five 80 x 180 cm windows taking place in the north, east and west directions. On each window, there are four shutters; two of which are at the lower part of the window, and the other two are at the upper part of the window. The windows take up to 20 % of the total wall area in the room. There are timber sills in organic forms and iron railings in the shape of reverse "U" which are placed in front of the windows to prevent children from falling .

The floor of the "çanişir" is 20 cm higher than that of the "hayat". However their ceilings are at the same level. An "L" shape "sedir", which is 50 cm high from the floor, takes place along the walls looking to the north and to the east, that is to say looking to the scenic view. In the "çanişir" a person feels the warmth of the timber and the soothing effect of the room due to its spaciousness. Its enormous windows are like paintings of the nature on the timber walls (Fig. 7.57).

In the north, the "çardak" looks as if it is leaping out to the view from the house. It is the only semi-open space in the house and carried by two timber "diki"s and the stone walls of the house. Its floor is 20 cm higher than that of the "hayat". On the northern side of the "çardak" there is a small sitting section which is 55 cm higher than its floor. Its edges are surrounded by 55 cm high timber balustrades.

The roof of the "çardak" is composed of asbestos-cement sheets placed over timber beams. The upper cover probably used to be vine in the past, which was later transformed into asbestos-cement sheets. What the "çardak" makes you feel most, is the humanism. Being in a semi-open space but also being surrounded by that space are the two feelings that someone has while in this space (Fig. 7.58).

In the back of the "hayat", there is the "küçük içeri" in the west and the "büyük içeri" in the east. Both rooms are used for sleeping at night. Each of them is illuminated by two windows located on their side façades. The "büyük içeri", the dimensions of which are 320 x 375 x 310 cm, is reserved for the parents. Ahead of its door, there is a "yüklük" along the wall separating the two rooms, and there is a "gusülhane" in the "yüklük". The original timber chimney hood of the fireplace that takes place on the eastern wall still exists. The upper level of the chimney hood is 185 cm high from the floor and at this level shelves extend along the walls. The other timber elements in the room are the built-in cupboard and the "havluluk" that is used for hanging the towels and similar small clothes.



Figure 7.57 The projection of the “çanişir” over the entrance dooor of Ali Kaptanlar House.



Figure 7.58 The “çardak” of Ali Kaptanlar House

The dimensions of the "küçük içeri" are 320 x 300 x 310 cm; and it is used as the bedroom for the elderly and the children. It is less carefully built than the "büyük içeri". The only element in this room is the built-in cupboard which takes place on the southern wall.

A person who has seen the Ali Kaptanlar house and lived in its spaces, always remembers its colors: red, gray, green and lemon yellow. The redness of the wood in the inner space, the gray colored dimness of the "içeri"s, the "hayat" and the "avlu", and the lemon colored yellow lights between the green vine leaves in the outer space.



Figure 7.59 Western façade of Ali Kaptanlar House.

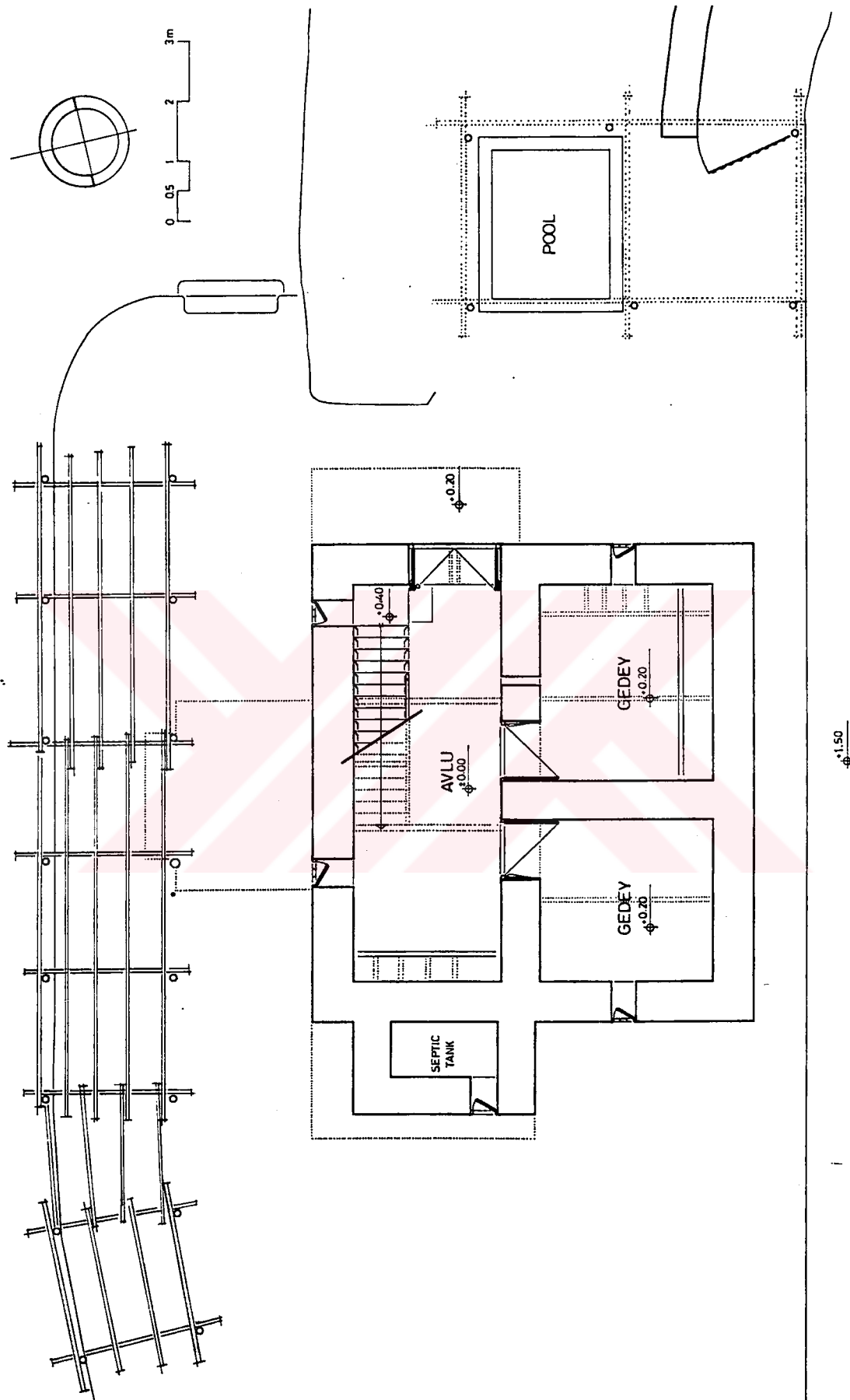


Figure 7.60 Ground floor plan of Ali Kaptanlar House

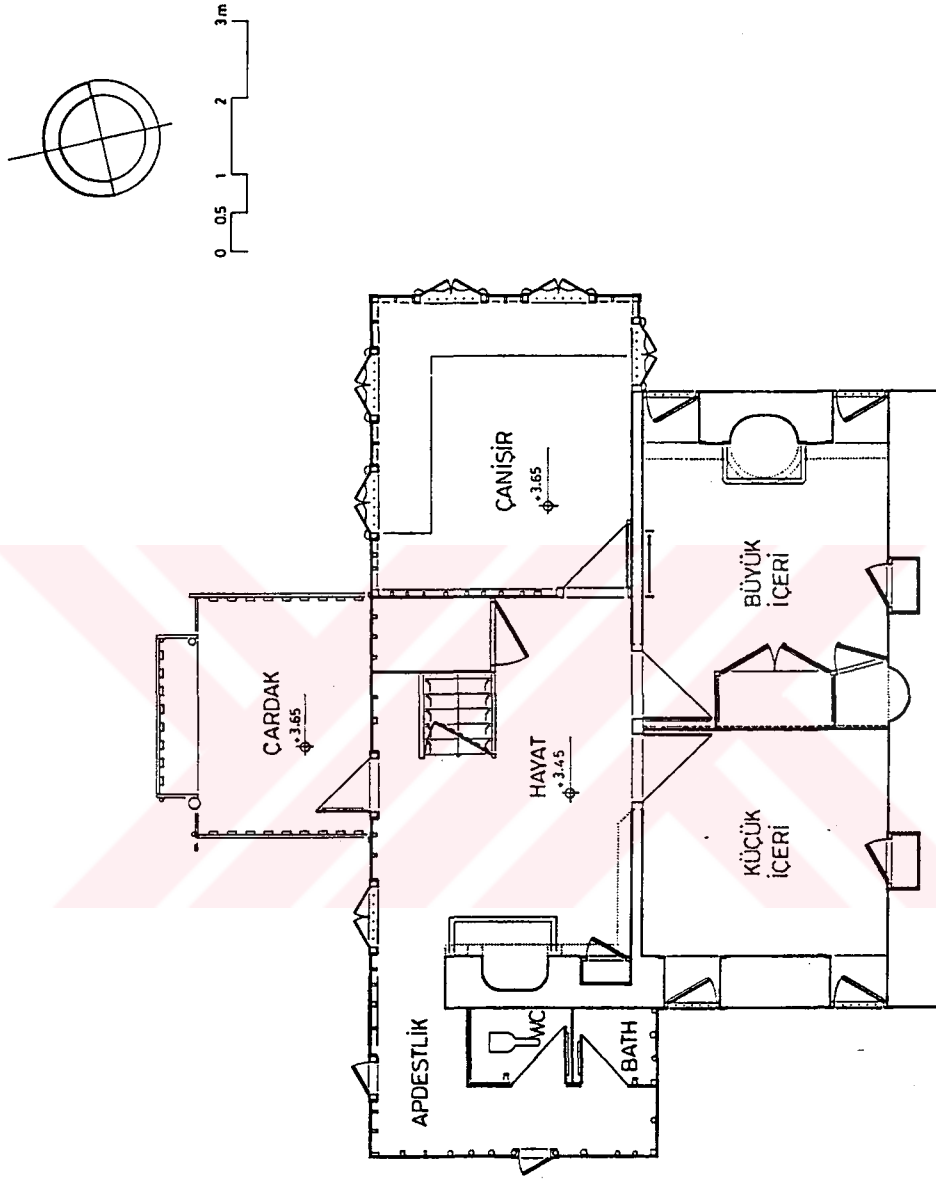


Figure 7.61 First floor plan of Ali Kaptanlar House.

VII.7 Şerfiler House

Türktaş "Yayla", Taşbaşı District, İkigöz Neighborhood, No: 111

Construction Date: 1910's

Current State: Empty

Information about the owners of the house: The house was inherited from Mehmet Demirkale who was born in 1911 and died in 1990, to his four children. The information in this section is taken from Mr. Mehmet Demirkale Jr. who was born in 1937 and was one of the inheritors.

According to the information provided by Mr. Demirkale Jr., the house was ordered to be constructed by his grandmother Ayşe Demirkale. It was built in place of a demolished house that was exactly at the same location. After Ayşe Demirkale and her family, the house was owned by her eldest son Mehmet Demirkale who was the father of Mehmet Demirkale Jr. In this period seven people lived in the house; grandmother, the parents and four children.

First his wife, and later in 1990 Mehmet Demirkale died. Since then, the house was not used by the inheritors but rented to other people. They believe that if the house which is the keepsake from their father, remains empty it will die too, because it will be only taken care of, if someone lives in it.

Description:

There is a "tıkırdavık" road mounting to the north from the fountain which gave its name to the İkigöz neighborhood of the Türktaş "yayla". The Şerfiler house is one of the three traditional houses located close to each other in the south of this fountain on higher terraces. One of them is closer to the fountain, and the other two is on an upper level terrace. These two houses can be reached by an

earth road which departs from the "tıkırdavık" road to the east and runs parallel to the contours of the topography. The Şerfiler house is the first one on this road and since it is located on a higher level than the road, the semi-open "avlu" on the ground floor is reached by a couple of steps.

In the west of the house, the "tıkırdavık" road continues to mount uphill. The two-storey high "isgenet"s on the west façade of the house give shade on this side of the house, but also they cross the "tıkırdavık" road to the other side and give shade on this section of the road also. While walking uphill or downhill, one feels that the road is under the wings of the house. It is quite pleasant to walk under the bunches of grapes hanging down and in the shades of the grapevine (Fig. 7.62).



Figure 7.62 Western façade of the Şerfiler House
and the "isgenet"s giving shade to the road.

The earth road in the north of the house is 95 cm below the ground level of the house and it passes under the "çardak" of the house. In other words,

the house is located on the "maldan" just one level higher than the road. The 95 cm high retaining wall of the "maldan" extends along the southern side of road. There is an old fountain, constructed within that retaining wall, which belongs to the Şerfiler House. The construction date of the fountain is unknown and following the name of the family, it is called Şerfiler Fountain. The people in Türktaş "yayla" call the water of this fountain "yel suyu". In the Alanya dialect the word "yel" means the pain caused by the rheumatism. They believe that when the aching part of the body is washed or is just made wet with this water, that part of the body will be healed. Even today, several people are using the water just to get a relief from their pains.

The house is located on the highest point of its garden and on the closest point to the road. The garden ends with a 170 cm high retaining wall just 70 cm away from the south façade of the house and parallel to it. In the east, approximately 10 m away from the house there is the Hamzalar House studied within the framework of this section. The western façade of the Hamzalar house is also the eastern limit of the garden of the Şerfiler house. Along the eastern façade of the Şerfiler house there is a large vine "isgenet" which is two-storey high and the beams of which are mounted in the wall of the house.

The earth road in the north of the house, which leads to the Hamzalar house divides the garden of the Şerfiler house into two. Therefore one "maldan" belonging to the garden of the Şerfiler house is in the north of and below the road. The next property, below this "maldan" is the garden of the Hacı Hüseyinler house which is also studied in this section.

Because it is small and was not built with a great technical care, the Şerfiler house is a good example of the "yayla" dwellings belonging to the people in the low and middle income level. It is a two storey house with an open "avlu" and

an open "hayat". The spaces on the ground floor are used for storing the gardening tools and keeping the animals. On the first floor main living spaces take place.

The southern section of the house is built of rubble stone walls with planks in it. The walls in this section are 65 cm wide. This section includes the "gedey" on the ground floor, the "içeri" and the "kiler" on the first floor. The northern section of the house which looks towards the scenic view, is completely made of timber. This section includes the semi-open "avlu" on the ground floor, and the semi-open "hayat" and the "çardak" on the first floor. The toilet on the first floor and the septic tank under the toilet are also built of rubble stone walls with planks.

In order to get to the "içeri" which is the most private space of the house from the "tıkırdavık" road which is a public space, one passes through several open, semi-open and closed spaces with different heights. These spaces are sequentially the "tıkırdavık" road, the vine "isgenet"s which are semi-open two-storey-high spaces situated on the west façade of the house, the "avlu" which is a semi-open one-storey-high space, the timber stairs in the "avlu", the "hayat" which is a semi-open one-storey-high space, and finally the "içeri" which is a closed space. So the hierarchy from the public to the private in the use of spaces is also reflected in the arrangement of the spaces and in their qualities.

The "avlu" is the center of the activities and circulation on the ground floor. This space is defined, in the south and in the east, with the stone walls of the closed spaces. In the north and west it is open. Its floor is earth and its ceiling is timber.

The first thing in the "avlu" that welcomes someone climbing the "tıkırdavık" road, is the timber staircase. The timber door on the third step of this staircase is the entrance door of the first floor. The staircase is a closed space standing alone in the middle of the "avlu" (Fig. 7.63).



Figure 7.63 The staircase in the "avlu" of Şerfiler House.

Other elements of the "avlu" are the "diki"s carrying the northern section of the upper floor and the "şırakmene". The "şırakmene", which is used to make molasses, placed in the southeast corner. The dimensions of the "şırakmene" are 125 x 125 x 95 cm, and its material is briquette. However, it is noted that the previous original "şırakmene" which was demolished, was made of rubble stones.

In the south of the "avlu" there is a "gedey", the floor of which is 30 cm higher than that of the "avlu". Its dimensions are 290 x 570 x 185 cm. Since there is no window, it is a dark space. Its ventilation is provided through the two holes of 15 x 15 cm, called "mağzal deliği" in the western wall. Mr. Demirkale noted that in the "gedey" they used to keep some utensils used for making molasses and other utensils such as the pickax and the shovel, but also firewoods. The animals were tied in the "avlu".

Just like the "avlu", the "hayat" also is defined, in the south and in the east, with the stone walls of the closed spaces on the first floor. It is open in the

west and in the north which is the direction of the view. There are projections in these directions that make the "hayat" larger. The design of the "hayat" has an expression of freedom. Using different elements and making level differences several spaces for different purposes were created. The height of the ceiling in the circulation area of the "hayat" is 290 cm.

At the western end of the "hayat", there is a projection which is 150 cm wide. In this section, the "mastapa" takes place which is defined by a platform 20 cm above the floor. Since the house is close to the road in the west most of the western side of the "mastapa" is closed with a timber wall "daraba" which is 150 cm high from the floor. On the same side, a 65 cm high timber railing "dizeme" starts from the point where the "daraba" ends (Fig. 7.64). The "mastapa" is covered with a separate roof with tiles, inclined in one direction.

There is a "çardak" in the northwest corner of the house, on the extension of the "mastapa". Mr. Demirkale noted that this "çardak" did not originally exist, but was constructed later by his father. In the northwest corner of the "çardak" there is a big and very old "dağın" tree which used to carry the load of the "çardak". However, when this tree had begun to decay, some timber "diki"s were placed under the "çardak" to support it at this corner. At other points the "çardak" is supported completely with timber "diki"s. This "çardak" shades the earth road passing under.

On the eastern wall of the "hayat" there is a fireplace used for cooking. To the right of the fireplace there is a small niche called "kibritlik". The original timber chimney hood of the fireplace is 185 cm high. At this height, there are timber shelves on the wall, starting from the upper level of the chimney hood and extending on both sides. This section of the "hayat" was used as kitchen (Fig. 7.65).



Figure 7.64 The "mastapa" of Şerfiler House.



Figure 7.65 The fireplace in the "hayat" of Şerfiler House.

On the north edge of the "hayat", along the continuation of the staircase platform, a service area was formed by a 130 cm wide projection. The northern and eastern sides of this section are enclosed with a 170 cm high "daraba". The eastern end of this area is used as the "apdestlik".

In the "apdestlik", there is a concrete washbasin which was put instead of the original timber one on a later date. By climbing the counter of the "apdestlik" one passes to a platform which is projected further to the east at a level of the highest point of "daraba". The dimensions of this platform are 130 x 90 cm. It is carried by "eliböğründe"s underneath, and in the past it was used to climb to the roof when it was covered with earth. Today it is still used to climb to the "isgenet" located on this side of the house. Mr. Demirkale stated that the earth roof was removed in 1970 and a hipped roof was constructed and covered with tiles; but during this alteration none of the "isgenet"s were demolished.

The toilet is located next to the "apdestlik" in the east of the first floor. The original timber toilet element is still being used in this house. There is no window in the toilet, but the ventilation is provided by a 15x15 cm hole in the eastern wall.

To the south of the "hayat", the "içeri" and the "kiler" are located. Between the two spaces "yüklük" is placed to separate them. The height of the "yüklük" is 195 cm and the height of the ceiling is 290 cm in that section of the house. The upper part of the "yüklük" is called "musandire" and it is used to store some fruits and vegetables such as onions, pomegranates etc. And there is a "gusülhane" at the corner where the "yüklük" meets the wall.

In the "içeri", there is a fireplace in the western wall. There are timber shelves starting from the upper limit of the chimney hood and extending along the wall. These shelves also determine the upper limit of the two windows located on

both sides of the fireplace. The windows are 80 x 130 cm in dimensions with a shutter and iron bars. Two other elements of the room are the niche in the northern wall and a built-in cupboard in the southern wall.

The "kiler" is a long narrow space. In the southern end of it there are large shelves next to the "gusülhane", used to store food. Besides the lower section of the "yüklük" called "izbe", is a cupboard belonging to the "kiler". Since the food is stored in the "kiler" its ventilation is very important. Therefore there is a large window in the eastern wall measuring 110 x 85 cm.

Mr. Demirkale expressed that most of the daily life of the family used to pass in the "hayat". The "mastapa" and the "çardak" are used as sitting places during the day and the guests were received there. To cook the meal, the fireplace in the "hayat" was used, and the meal was eaten in the "sini"s put over a cloth which was spread on the floor of the "mastapa".

At night, parents used to sleep in the "içeri". Girls and boys used to sleep within the separate mosquito nets set up in the "mastapa" and the "çardak". Mr. Demirkale stated that the mosquito nets were used against the harmful insects, especially against the bedbugs so that they couldn't bother children when they sleep.

A noticeable characteristic of the house is that the semi-open spaces are larger than the closed spaces both on the ground floor and on the first floor. The semi-open spaces were freely developed in the directions of west, north and east and they give the impression that the development of these spaces is endless. Indeed, another semi-open space can be added to the house whenever desired or an existing one can be removed without breaking the integrity of the house. So the key word in its design is "flexibility".

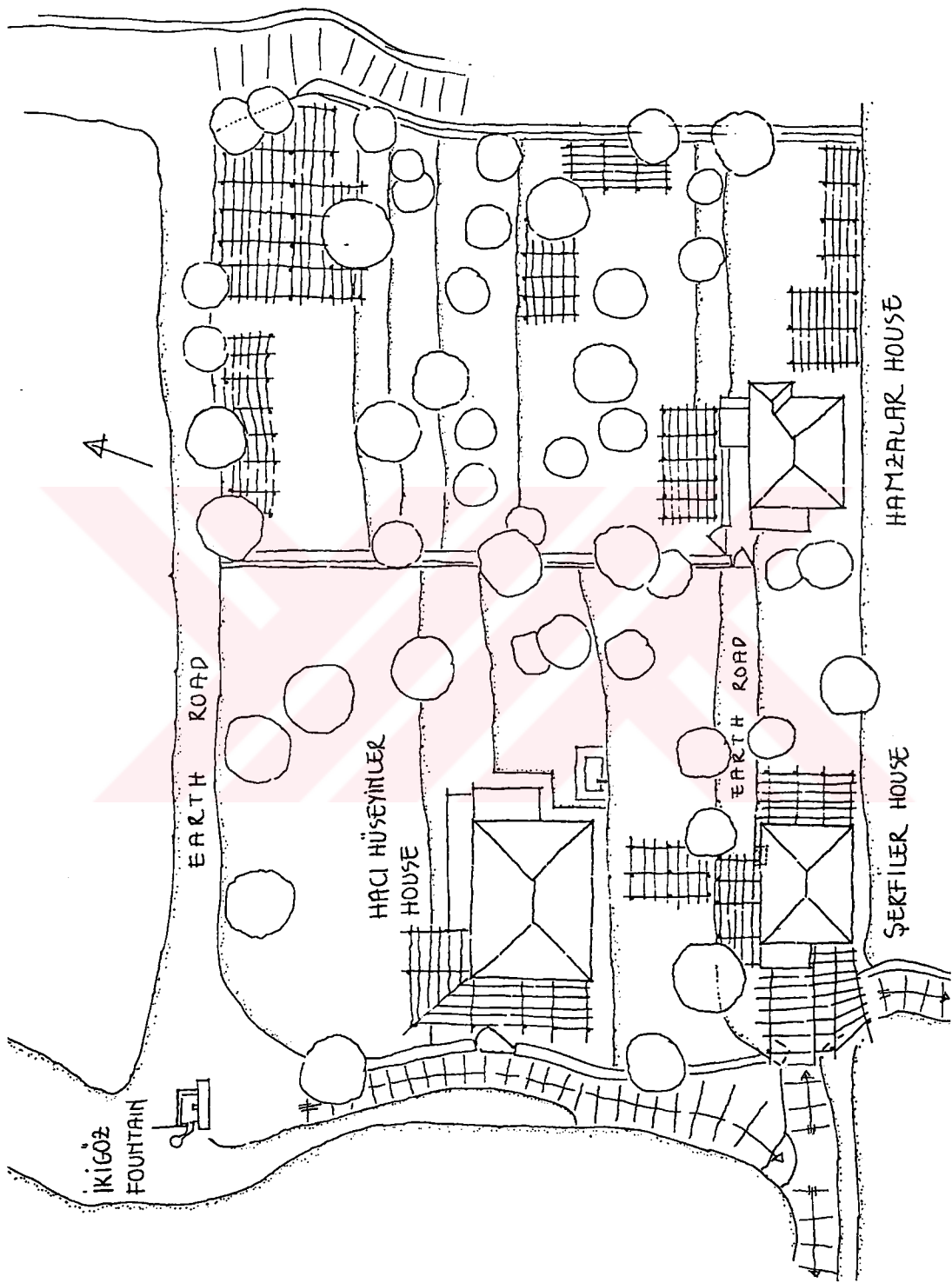


Figure 7.66 Schematic site plan of Şerfiler House - not to scale.

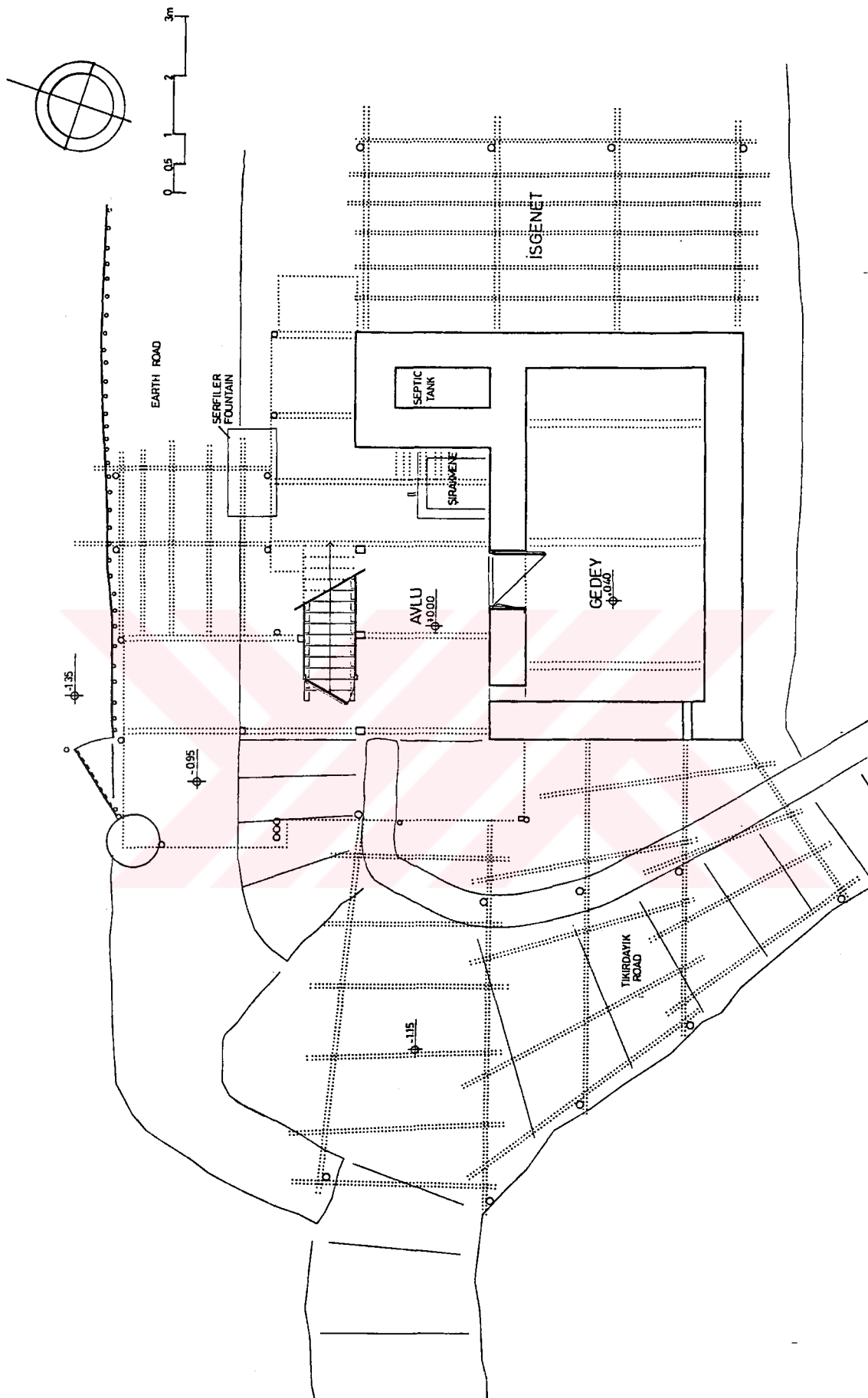


Figure 7.67 Ground floor plan of Şerfiler House.

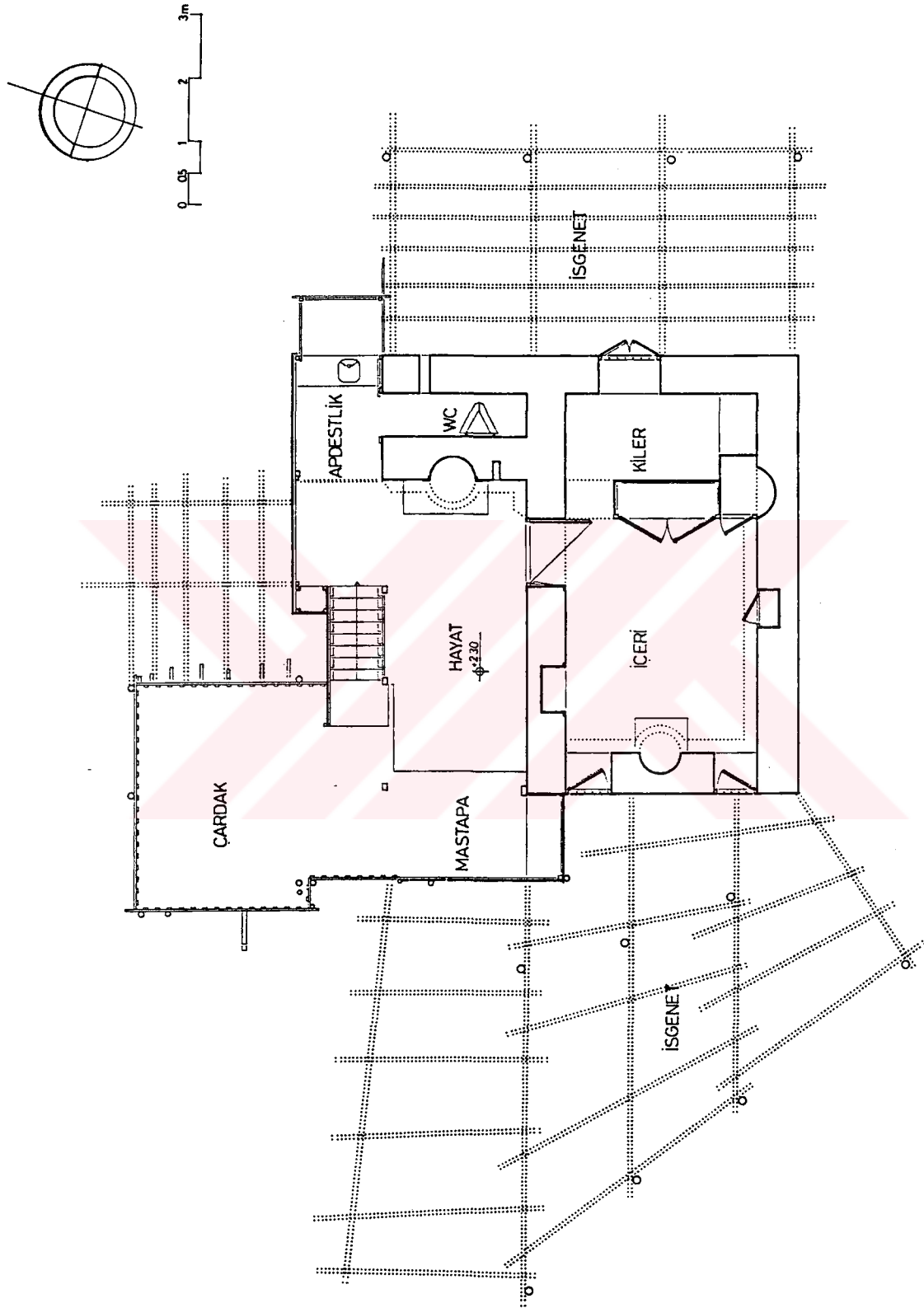


Figure 7.68 First floor plan of Şerfiler House.

VII.8 Toklar House

Türktaş Yayla, Pınarbaşı (Muharbaşı) District, No: 18.

Construction Date: The last decades of 1800's.

Information about the owners of the house: The owner and user of the house, Arif Tok, who was born in 1915, expressed that his father had bought the house before he was born. He lived in the house with his mother, father, siblings and the uncle who never got married. After Mr. Tok married, his wife and his children joined the life in the house. Today, only Mr. Tok and his wife live in that house in summers, since his parents and his uncle died and his children got married and left the house. His children and grandchildren are joining them every weekend.

Description

The house is very close to the center of the Türktaş yayla ("Muhar"). Along the lower boundary of the garden in the north, the shops of the craftsmen take place. The house was built on the highest "maldan", in the south of the garden which was arranged as terraces. The back of the house leans on the road which is parallel to the contours of topography. In the west and in the north, it is surrounded by the garden. In the east, approximately 10 m away from the house, there is a one-storey house built in the recent times. Between the two houses there is a 230 cm high vine "isgenet" which belongs to the Toklar house. In the north, under the stairs, there is a "şırakmene" in the dimensions of 182 x 253 x 76 cm, which is adjacent to the ground floor wall.

It is a two-storey, small house, and constitutes a good example for the "yayla" houses of the middle-income families. The service spaces are located on the ground floor, and the main living spaces are located on the first floor (Fig.7.69, 7.70).



Figure 7.69 A view of the Toklar House from the earth road in the south of house.



Figure 7.70 A view of the Toklar house from its garden.

The ground floor of the house is built of rubble stone walls with timber planks. The spaces on this floor are the closed "avlu" and the "gedey" opening to the "avlu". In the southern section of the first floor that includes the "içeri", the same construction is used. The northern part of this floor is built of entirely timber, including the load bearing elements. In that section of the house the "hayat" and the "çanişir" are located.

The timber stairs leading to the first floor, take place outside the northern wall adjacent to it. The stairs are reached from the road in the south by walking down through eight steps and passing through the semi-open space under the "çanişir". The staircase is placed on three wide-based stone steps on the ground.

The dimensions of the "avlu" are 270 x 465 x 235 cm. It has a two-leaf timber door on its western façade. The earth ground of the "avlu" is 38 cm higher than that of the garden. Its walls are not plastered and its ceiling is timber. It is a dark space because it has no windows. It is ventilated only by a small hole that takes place on its northern wall. The dimensions of the "gedey" are 310 x 465 x 215 cm. Its earth floor is 20 cm higher than that of the "avlu". The walls are not plastered and the timber beams of the upper floor are seen on the ceiling.

Fatma (Kılınç) Tok, the wife of the Arif Tok, expressed that his father-in-law was a "yemenici " (shoe maker) and he used to prepare the leathers of the shoes in the "yayla", and later in winter he used to make shoes in the city with these leathers. Therefore, the "şırakmene" of the house was used for processing leathers for long years. The leathers were then being spreaded on the "avlu" by rubbing lime on them. After the family stopped making shoes, the "şırakmene" was modified and used for making molasses. The pots and the tools used for making molasses were stored in the "gedey", and the animals were kept in the "avlu".

On the first floor, through the northern side of the "hayat", there is a 140 cm wide projection. This projection which takes place just at the continuation of the staircase is covered by a one-way sloping timber roof "harpuřta". The lowest edge of the "harpuřta" is 235 cm high from the floor. Along this edge, a timber wall "daraba" takes place up to the 160 cm high from the floor. Thus, there is a 75 cm opening between the upper point of the "daraba" and the lower point of the "harpuřta" which continues along the northern side of the "hayat".

The "hayat" is the center of the circulation in the house. At the same time, it is the space where most of the daily activities such as sitting, preparing food and eating, are performed. It is well-lighted, spacious and airy since it is a semi-open space. Its floor is timber. The hipped roof of the house which is not original covers the ceiling of the "hayat". In the "hayat" the area around the fireplace wall was arranged as a kitchen. The other elements taking place in the "hayat" are the niches in the stone walls, the "ekmeklik" over the stairwell, and a small "sedir" in the northwest corner.

The "apdestlik", the toilet and the "kiler" are located behind the fireplace wall on the first floor. The "kiler" is entered through a small door (125 x 60 cm), beside the fireplace. It is a well-ventilated space due the opening made between its wall and the roof. It is separated from the toilet with a timber wall. Mrs. Tok expressed that her husband was in the food trading business and the "kiler" was used for storing the food such as cheese, butter and cheese that he used to buy from the "yörük"s in the other "yayla"s.

The "apdestlik" was separated from the "hayat" by a timber door. The "daraba" which extends along the northern side of the "hayat", also continues along the side of the "apdestlik". For this reason, the "apdestlik" is a semi-open, airy, and well-lighted space. The original timber washbasin that used to be here was

removed and a steel washbasin was placed instead. In the toilet next to the "apdestlik", the original timber toilet base with "tokurcun"s still exists.

Mrs. Tok said that the western façade of the "hayat" was open in the past and there existed a large "mastapa" with "dizeme"s along its sides. In 1970 the "mastapa" was removed and today's "çanişir" was built in its place. The cover of the "çanişir" is a one-way sloping roof with tiles. Its floor, walls, and ceiling are timber. It is carried by "diki"s and the stone walls of the house.

The floor of the "çanişir" is 20 cm higher than that of "hayat". It has four windows in dimensions of 90 x 135 cm. The two of the windows are in the east, one is in the north and the other is in the south. These windows, don't have glasses or shutters. By these features, the "çanişir" is like a sheltered "çardak". The only timber furniture in this space is a timber "sedir".

The dimensions of the "içeri" are 315 x 460 x 305 cm. Its floor is timber. On its western wall there is a fireplace and two windows are located on each side of the fireplace. The "yüklük" takes place along the eastern wall, leaning against it. On the lower part of the "yüklük", there are closed cupboards called "izbe", and on its upper part, there is the "musandire". The "gusülhane" which is still being used today, is in the corner where the "yüklük" meets the wall in the south. The other elements that take place in the room are the niches.

Mrs. Tok stated that the section of the "içeri", to the east of the door, was "kiler", in the past. It was removed during the alteration works, in 1970. The people in the house used the "hayat", the "çanişir" and the "içeri for sleeping. Mrs. Tok also noted that the children were made to sleep in the "içeri" since it was a space more protected than the other spaces.

As a result of the alterations, the house was exposed to important changes. The most fundamental change in the house was realized by transforming the earth roof into a hipped roof in 1970. During this process, the vine "isgenet"s, which were two-floor high, surrounding the northern and western sides of the house in an "L" shape, and the "isgenet"s that were covering the earth roof were removed.

In the semi-open spaces of the house, the voices of men in the "Muhar" can be heard as hums all day, because of being close to the center. Among the voices, the laughs are clearly heard from time to time. Besides, the rhythmic sounds of the hammers coming from the shops of the ironworkers and copperworkers accompany the human sounds. At the prayer times, the call for the prayer coming from the mosque is heard as if it is being performed in the house. Another interesting situation resulting from being close to the "Muhar", is that the smell of breads come from the bakery all day.

Today, the house is largely worn-out. Serious deformations in the walls can be observed from the outside. The owners of the house say that they love it very much, but also think it is quite old, therefore it should be demolished to build a new house in its place. Because of their ties of love to the house, the inclusion of the house made them very happy, thinking that at least there will be some documents about it in the future.

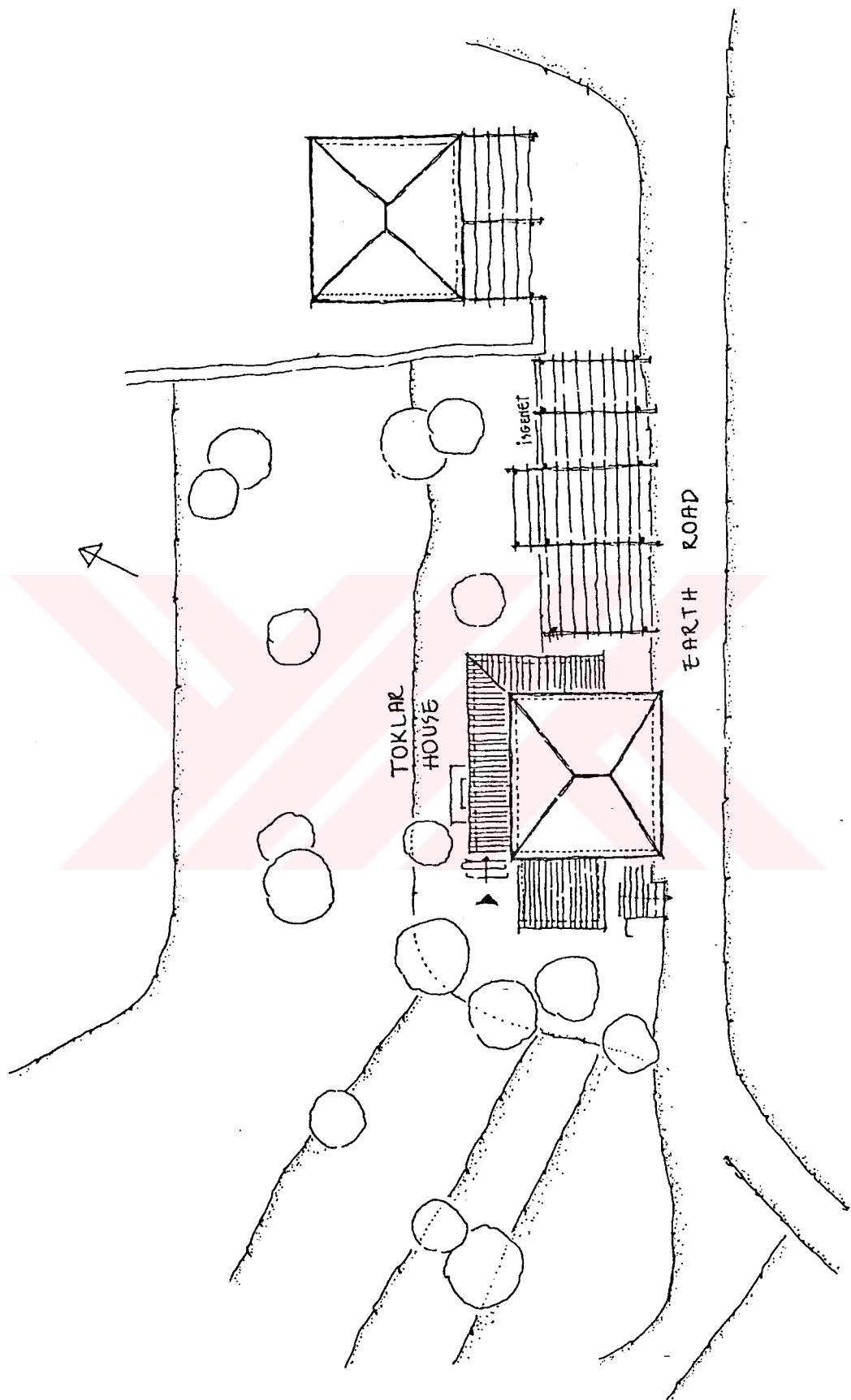


Figure 7.71 Schematic site plan of Toklar House - not to scale.

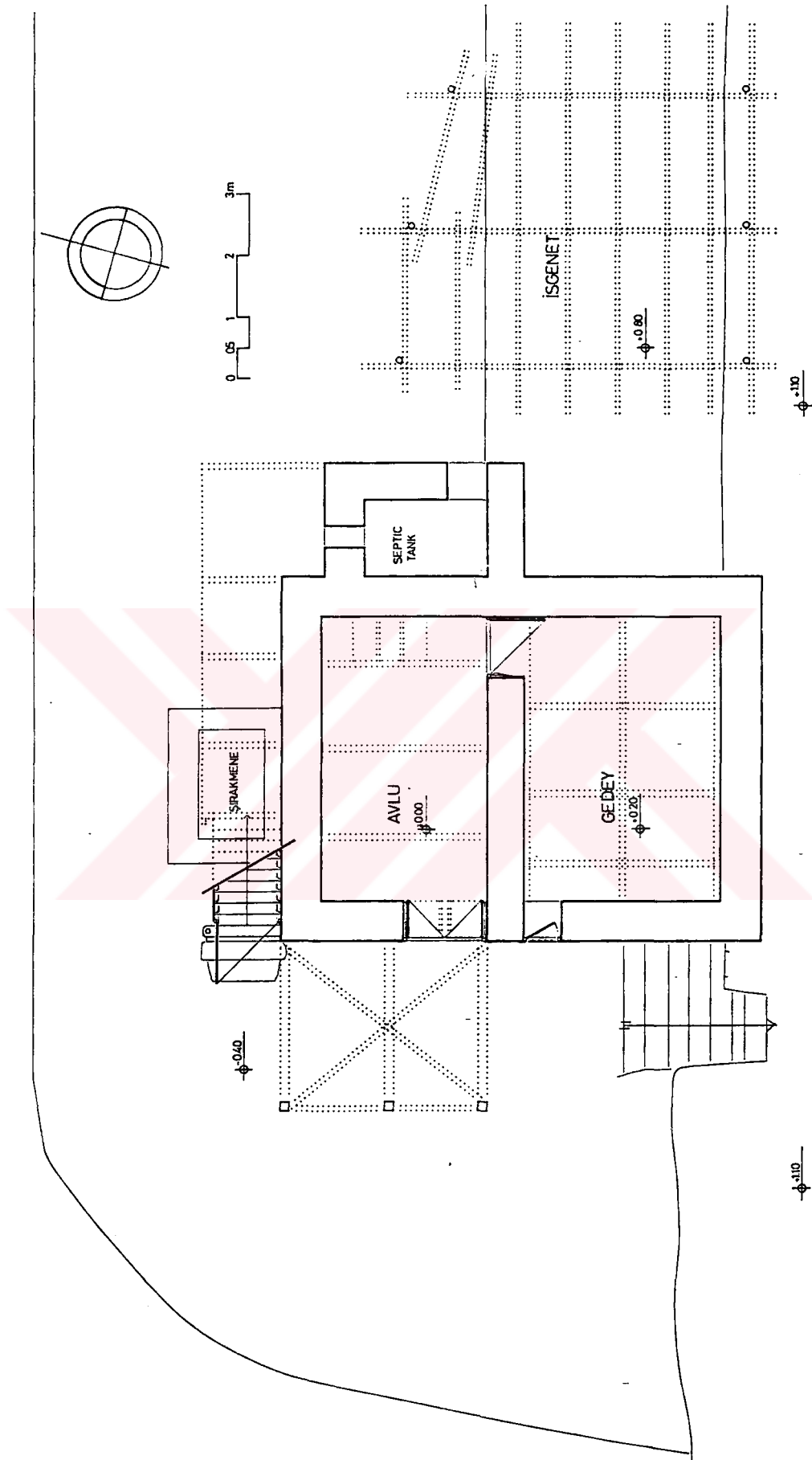


Figure 7.72 Ground floor plan of Toklar House.

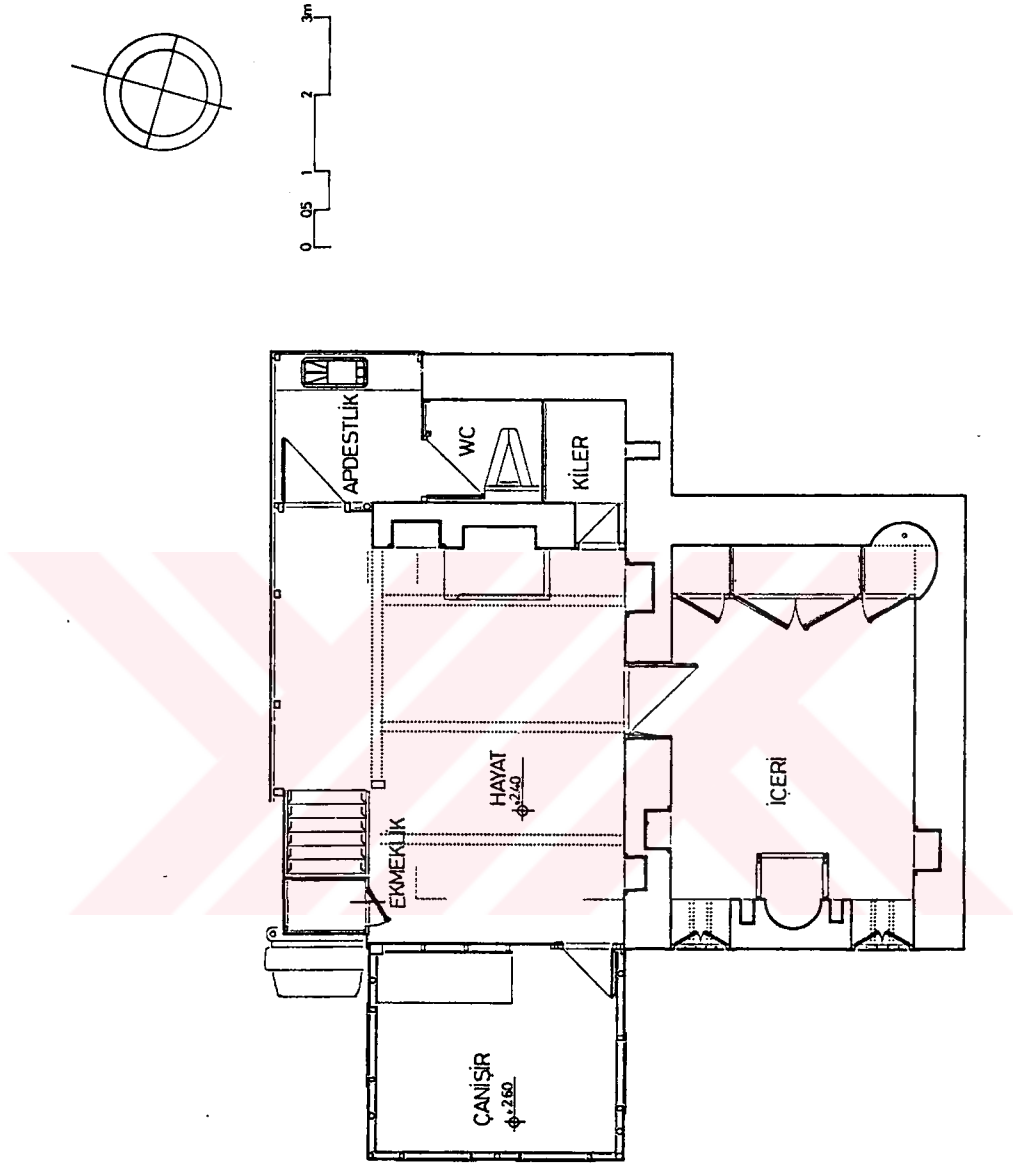


Figure 7.73 First floor plan of Toklar House.

VII.9 Uslular House

Türktaş "Yayla", Odagözü District, No : 98

Construction Date: Last decade of 1800's

Information about the owners of the house: Today, the house is being used by Muhammed Usluer who was born in 1931 and his family. Until today, it has been used by three generations of the same family. It was ordered to be constructed by the grandmother of Mr. Usluer. Since her husband died at a young age, she lived in this house together with her children. After the grandmother died, it was used by Mr. Usluer's mother and her family. Today, only Mr. Usluer and his wife live in the house. In the times the migration to "yayla"s were being realized with the help of animals, they used to stay in the house only in summers, however today, they visit the house almost in all seasons. During the summer time the house is still accommodating crowded group of people, since the families of his married children come frequently, and stay in this house for extended period of times.

Description

The house is located at the east of the upper end of the "tıkırdavık" road which runs uphill starting from the south of the "İkigöz" fountain. It was built at the highest point of a 2,5 decare sloping garden (Fig. 7.74).

From the "tıkırdavık" road one reaches to the platform in front of the entrance of the house. This platform is shaded by a vine "isgenet" which is 400 cm high (Fig.7.75). At the eastern edge of the platform there is the entrance façade of the house which is located 1060 cm away from the garden gate.



Figure 7.74 Uslular house and its garden - north façade.



Figure 7.75 The entrance platform of the Uslular house, shaded by the "isgenet".

The southern edge of the entrance platform is defined by a 120 cm high retaining wall of the higher maldan. The fountain which is located in the end of this wall, close to the house, is one of the important elements of the platform. Mr. Usluer stated that this fountain was built 20 years ago. The northern limit of the platform is defined by the fences surrounding this edge of the "maldan". Where the fences get closer to the house, there are stairs and a garden door which provides passage to the lower parts of the garden.

The garden of the house extends down to the valley of the river which takes place in the north. This garden is full of vine "isgenet"s, apple and pear trees and myrtle plants. In the garden, there is a "şırakmene" adjacent to the northern wall of the house which is still being used today. The house is surrounded also by its garden from the south and the east.

The house is a two storey building with a closed "avlu" on the ground floor, and an open "hayat" on the first floor. The ground floor was built of 70 cm wide rubble stone walls with planks. On the first floor, although the southern section was built in the same way as the ground floor; the construction material of the section looking the view is entirely timber, including the load bearing elements.

The "avlu" is a space elongated in the direction of east-west and its dimensions are 295 x 930 x 280 cm. Since it has only one small window on its northern wall, it is a dim space. To the south of the "avlu" there are two "gedey"s. The "gedey"s have no windows and they are dark spaces. The floors of the "avlu" and "gedey"s are earth and at the same level. The walls of all these spaces are without plaster and their ceilings are timber. The "gedey"s are being used today for storing firewoods and tools for making molasses, although they were being used also for storing agricultural products and animal foods in the past.

The timber stairs leading to the first floor are leaning against the northern wall of the "avlu". The staircase is based on a 110x120 cm stone platform which is 20 cm higher than the floor of the "avlu". On the second step of the stairs there is a timber door which is the entrance door of the first floor.

On the first floor, the "hayat" takes place in the north, and to the south of the "hayat" the "büyük içeri" and the "küçük içeri" are located. To the east of the "hayat", behind the fireplace wall, the toilet and the bathroom take place. On the first floor, the house is enlarged with projections made along the western and northern sides of the "hayat". The width of the projection in the west is 120 cm, and that of the projection in the north is 140 cm.

The "hayat" which is a semi-open space is commodious and well-lighted. To the east of the "hayat" there is an L-shaped "mastapa" which is 50 cm higher than the floor. The "mastapa" is situated in a way to form a projection and overlook the view. In its southern end there is a niche used to place mattresses and quilts.

A large part of the western side of the "mastapa" is closed with a timber wall "daraba" and a timber latticework. This is done to prevent people who are passing by on the "tıkırdavık road in the west, seeing inside the house. The other edges of the "mastapa" are surrounded by 75 cm high "dizeme"s.

In the eastern end of the "hayat", the kitchen takes place. The fireplace wall of the kitchen defines, at the same time, the limit of the "hayat" in this direction. The definition of the kitchen is strengthened by surrounding the open sides of the it in the west and north by "dizeme"s. The elements in the kitchen are a fireplace which is located on the eastern wall, the shelves extending at the level of upper limit of the chimneyhood and the cupboards and niches located under the shelves.

The bathroom which is adjacent to the toilet in the east of the house, is entered through the door next to the fireplace.

Another space in the "hayat" is the "kiler" which is located on the projection along the northern side, next to the stairwell. The "kiler" is used to store food and bread. It is at the same time a visual barrier between the "mastapa" and the service spaces.

Another space taking place on the projection along the northern side of the "hayat" is the "apdestlik" located in the northeast corner of the house. In the "apdestlik" there is an L-shaped timber counter; and on this counter there are two timber washbasins, one in the east and the other in the north. The northern section of the "hayat" including the "apdestlik" and the other service spaces is surrounded by a timber wall "daraba". On the "daraba", especially around the washbasins there are watch-holes ("gözdelikleri") (Fig. 7.76). In the toilet which is next to the "apdestlik", the original timber toilet base is still being used today (Fig. 7.77).

On the first floor, among the rooms in the south of the house, the one in the west is the "büyük içeri" and the one in the east is the "küçük içeri". Although many of the details of these two rooms are similar, it can be observed that the finishings of the "büyük içeri" are made more carefully than those in the "küçük içeri". The floor of the "küçük içeri" is at the same level with that of the "hayat". However, the floor of the "büyük içeri" is 15 cm higher after the entrance space of the room. Besides, in the "büyük içeri", the walls are covered with wainscotings up to the 45 cm from the floor where the windows are located; and other parts of the walls are plastered with "kırık sıva". The walls of the "küçük içeri" are not plastered.

In each "içeri" there is a fireplace. On both sides of these fireplaces there are two windows. In the both rooms a third window is located in the southern wall. In the "büyük içeri" there is a fourth window opening to the "hayat". Besides, in



Figure 7.76 A “göz deliği”
in the “apdestlik”
of Uslular House.



Figure 7.77 The original timber toilet element of Uslular House.

each room there is a "yüklük" just ahead of the door continuing up to the southern wall. In these "yüklük"s, in the end closer to the door there is a "gözdolap", and in the other end where it meets with the southern wall there is a "gusülhane". Mr. Usluer noted that they are still using today these "gusülhane"s. In the "büyük içeri" there are shelves extending on all the walls at the level of the upper limit of the chimneyhood. In each of the rooms there are two built-in cupboards.

Two different roof systems were used in the house. The service spaces including the "apdestlik", the toilet and the bathroom which take place in the eastern section of the house, are covered with a one-way-sloping tile roof. All the other spaces in the house are under the same hipped roof with tiles.

Mr. Usluer noted that the house had an earth roof until 1981 and there existed a small "çardak" in the north of the "hayat", which was used for sitting during the day and also for climbing the roof. He also noted that the projection taking place along the northern side of the "hayat" was covered with a timber one-way-sloping roof called "harpušta". Two-storey high vine "isgenet"s were surrounding the house from the north and west sides.

When the earth roof was converted to a hipped roof in 1981, the "çardak" and the "harpušta" were demolished. The two-storey high "isgenet"s around the house were also demolished and new low "isgenet"s about 250 cm high were formed in the garden at a place distant from the house. Timber latticeworks were added under the hipped roof on the western and northern sides. Similar latticeworks were already existing on the western side.

Mr. Usluer and his wife are still preserving some traditional life qualities. Until very recent times they had been raising poultry and some cattles both in the city and in the "yayla"; and they had been making their own dairy products. The most noteworthy aspect in their life style is that they have always been thrifty and

they made all the efforts necessary to use their sources until they were completely used up. In every corner of the house, several commodities which ordinarily one would get rid of and quite useful things created from different materials, catch the eye.

When any article in the house is out of work, it is being repaired instead of being thrown to trash. Mr. Usluer and his wife are making molasses, ripening their olives and preparing several winter foods themselves in the "yayla". Also, the traditional "yufka" bread is still being made in the house. Since such food preparations are quite a lot, the "küçük içeri" is like a storage space where several dried or fresh foods are stored.

One would notice the simplicity ("yalınlık") in all the spaces in the house. The remarkable cleanliness of the house adds to the feeling of simplicity. In the "büyük içeri" which is very well articulated, it is a great pleasure to sit on the mattresses spreaded in front of the walls, covered with white sheets that are ornamented with laceworks.

During the survey of the house, it is noticed that the "mastapa" was the most pleasant space in the "hayat", taking place in the northwest end of the house, since it was the most commodious space with breezes and a nice view; the owners also were aware of that and they were spending most of their times in this space.



Figure 7.78 A view from the south façade of Uslular House.

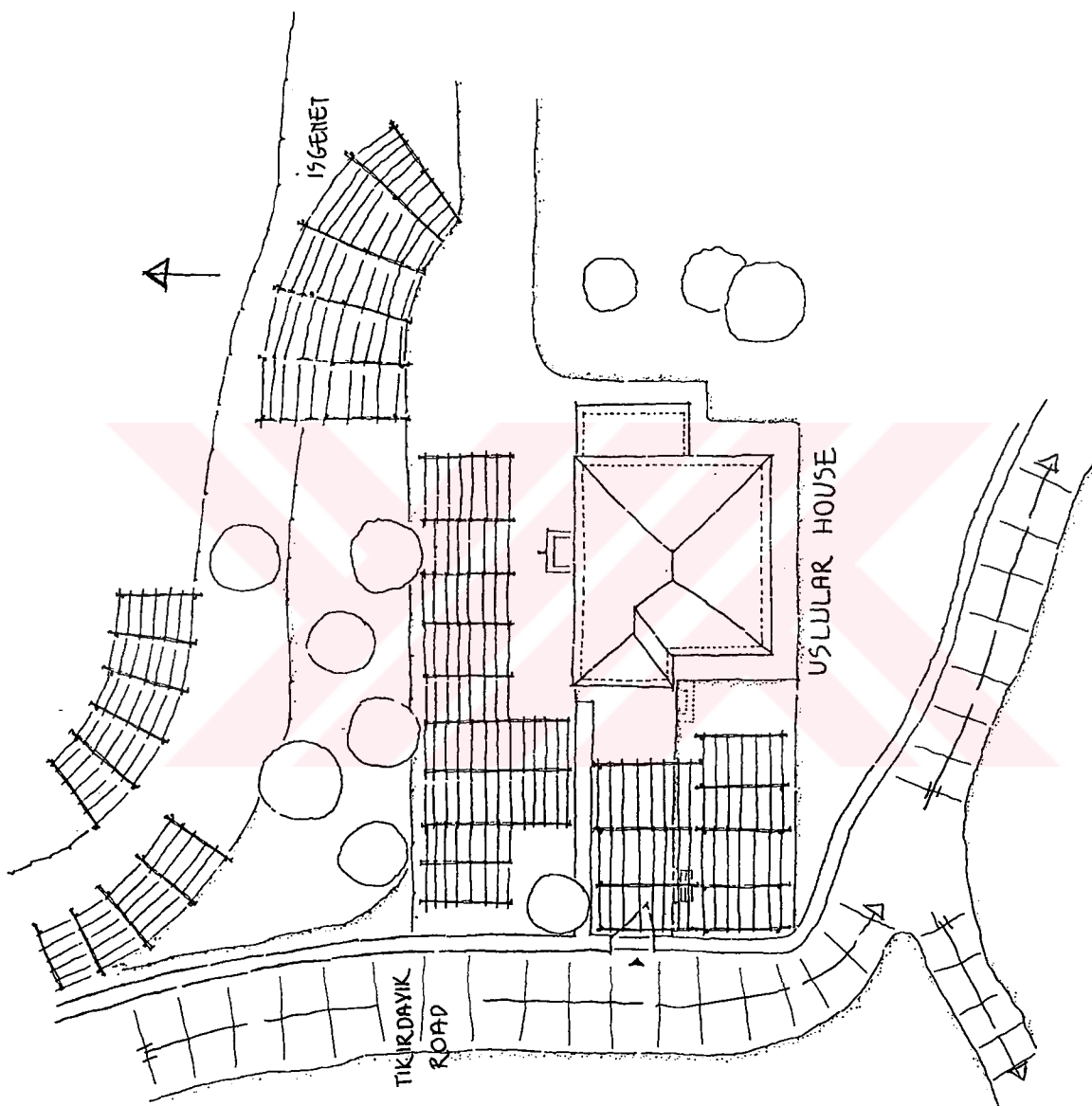


Figure 7.79 Schematic site plan of Uslular House - not to scale.

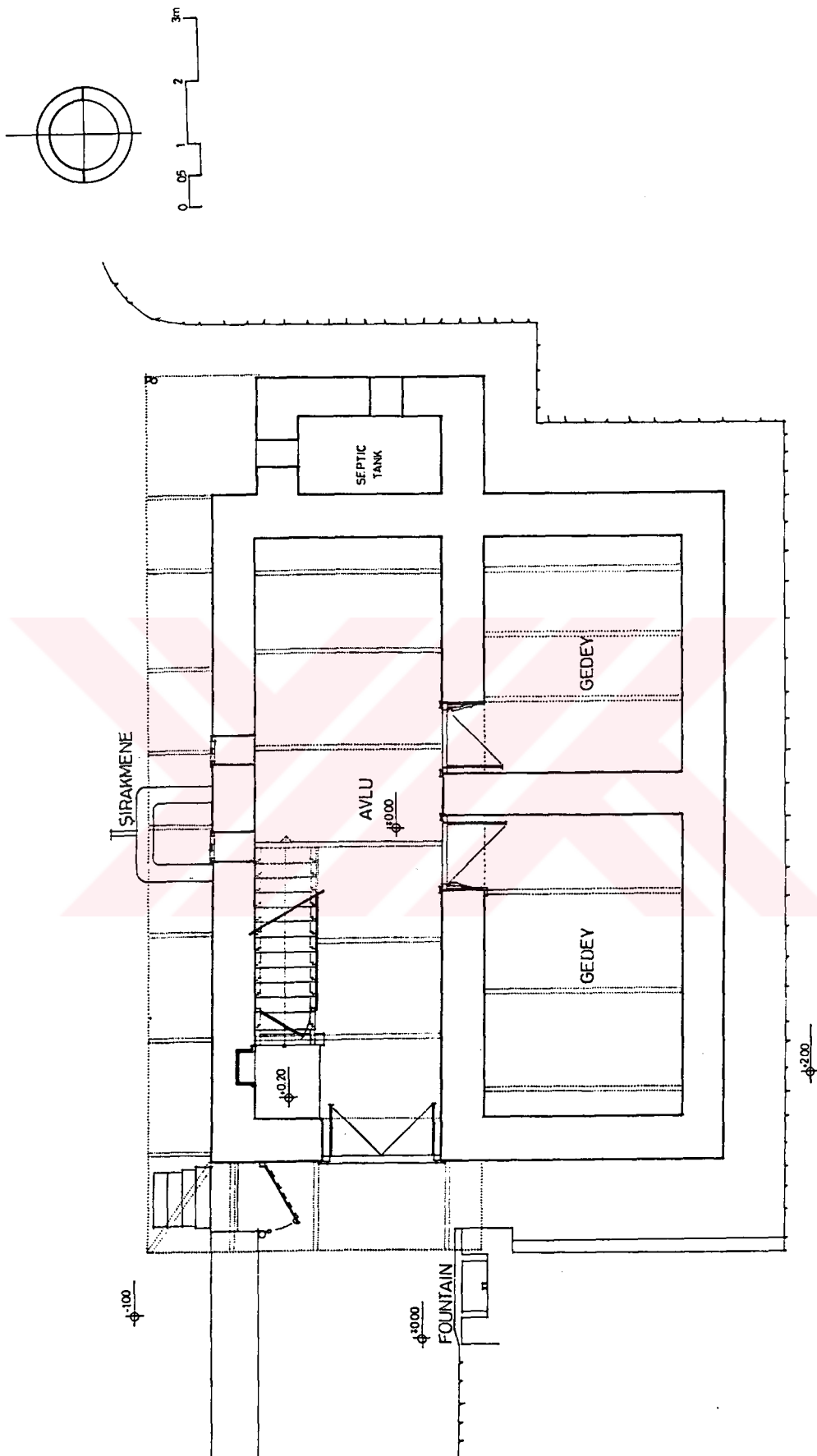


Figure 7.80 Ground floor plan of Usular House.

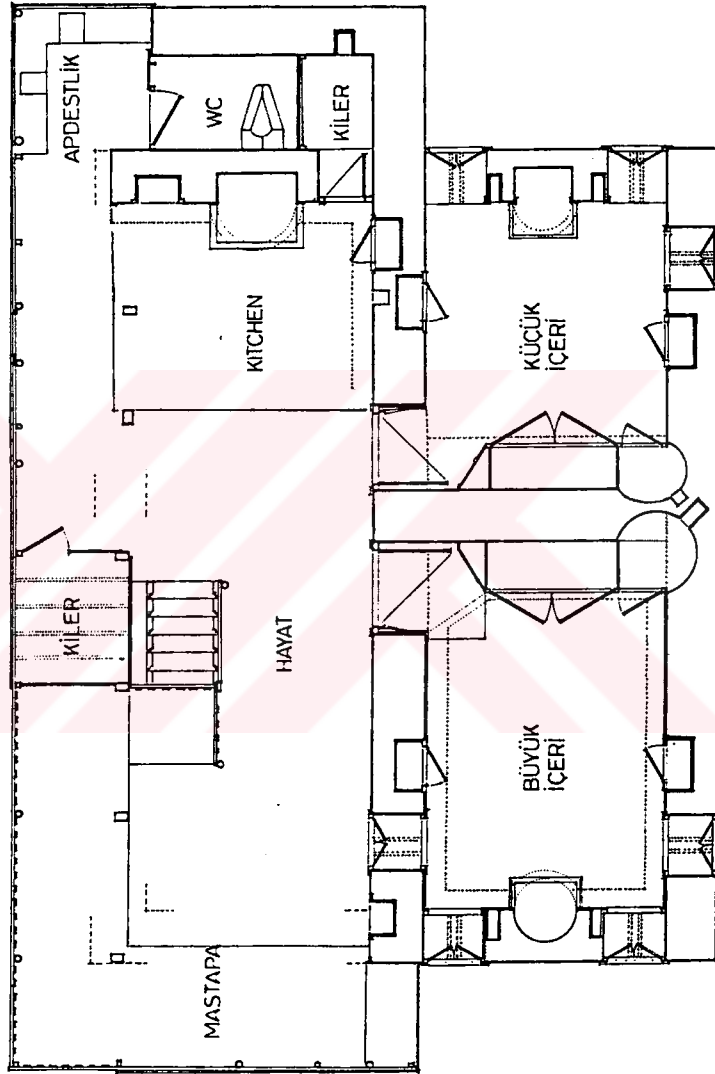
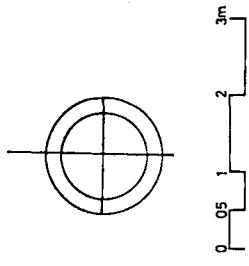


Figure 7.81 First floor plan of Uslular House.

VII.10 Çırpanlılar House

Türktaş "Yayla", Odagözü District, No: 139.

Construction Date: Second half of 1800's.

Current State: Being used by the last owner Halit Aslan and his family.

Information about the owners of the house: The information in this section was taken from Nuri Kılınç who was a neighbor of Çırpanlı family in Türktaş "yayla" in the past. The house was ordered to be constructed by one of the natives of Alanya whose nickname was "İbişoğlu". Later, Kerim Çırpanlı bought the house who was one of the rich merchants in Alanya. The Çırpanlı family had this name because their ancestors were immigrated to Alanya from the Çırpan region of Turkmenistan. The house was later inherited by Mustafa Çırpanlı, the son of Kerim Çırpanlı. Mustafa Çırpanlı was a Moslem preacher who had become nationwide famous after 1940's. He educated many people in his religious courses. The Çırpanlı house had become a place where several people had religious education in summers and got together to have religious talks.

During the years it belonged to the Çırpanlı family, the house always accommodated large families of three generations together. At the same time, many maids and servants used to live in the house who were in the service of these families. When Mustafa Çırpanlı died, one of his relatives Halit Aslan bought the house in the beginning of 1980's. Today, only Mr. Aslan and his wife live in the house.

Description

The house is situated in a large garden. The boundaries of the garden in the north and in the south are defined by two vehicle roads which run parallel to the contours of topography. Along the upper section of the western boundary,

there is a cemetery and along the lower section there is a "tıkırdavık" road. The eastern boundary of the garden is defined by a garden wall which separates the neighboring garden. There are several fruit trees and vine "isgenet"s in the garden. The actual owners are also raising vegetables in the garden. Another important element in the garden is the "şırakmene" which is located next to the eastern wall of the house and still being used.

In the north-south direction, the house is located somewhere in the middle of the garden. However, in the east-west direction it is adjacent to the western boundary where it is close to the roads. The house is elongated in the east-west direction parallel to the contours of topography. It has a closed "avlu" on the ground floor and a closed "hayat" on the first floor. The ground floor was built of rubble stones and planks. The southern section of the first floor is also built in the same way. The construction material of the spaces located on the northern section of this floor is entirely timber (Fig. 7.82, 7.83).

A variety is observed on the roof covers of the house. The section including the "içeri"s and "hayat" is covered by a concrete slab roof. While the roof was being converted to a concrete slab from an earth roof, the "isgenet"s forming two-storey high semi-open spaces, surrounding the house from four sides, were removed. The one-way-sloping roof "harpuştı" still exists over the northern section of the first floor. The only change is that the timber roof is covered with asbestos cement. The western section of the "çanişir" is covered with a one-way-sloping tile roof. The toilet and the "kiler" also have one-way-sloping tile roofs each in different direction.

The main entrance door is on the north-west side of the house. The platform in front of the gate is shaded by a 300 cm high vine "isgenet". In addition to the main entrance door, the door of the guest room which belongs to the man of the house, also opens to this platform.



Fig 7.82 Çırpanlılar House and its garden, a view from north.



Fig 7.83 Çırpanlılar House and its garden, a view from south.

The dimensions of the guest room are 290x 440 x 350 cm. The floor of the room which is covered with timber boards is 20 cm higher than the entrance area where the door opens. The walls are plastered with "kıtık sıva". On its ceiling timber beams are seen, placed perpendicularly in both directions, which carry the upper floor. The room is illuminated by an 80 x 150 cm window, looking to the west, having timber shutters and iron bars. The built-in cupboard and niches are the other elements that take place in the room. This room was also used to sleep by the male servants of the house as well as the guests.

The closed "avlu", in dimensions of 285 x 1160 x 370 cm, is entered by a two-leaf door, each leaf being 80 x 120 cm. On its northern wall there is another door opening to the garden. The floor of the "avlu" is earth, the ceiling is timber and the walls are not plastered. It is illuminated only by a single window, in dimensions of 80x150 cm, taking place on the northern wall. The other elements in the "avlu" are the staircase adjacent to the northern wall and the niche in the southern wall.

The "gedey" that opens to the "avlu" from the south, is in dimensions of 270x300x350 cm. Its floor is earth, its ceiling is timber and its walls are not plastered. Since this "gedey" has no windows, it is a dim place. It is used to store firewoods, the containers used for making molasses and the gardening tools.

The first floor is larger than the ground floor because of the projection along the northern side, which is 115 cm wide. All of the spaces in this floor are located around the "hayat". In the south the "büyük içeri" and the "küçük içeri", in the west the "çanişir", in the east the toilet, the "apdestlik" and the "kiler", and in the northeast the "çardak" take place. In traditional "yayla" houses the "hayat" is one of the most illuminated and airy spaces; however, in this house although it is large, it is dim and gloomy because it was closed from all four sides during the alterations made in the past. For this reason it is not used much for daily activities.

The kitchen is defined in the east of the "hayat" by a 10 cm high platform in dimensions of 290x330 cm. 50 cm high "dizeme"s placed around this platform, further defines the kitchen space. There is a big fireplace on the eastern wall (Fig. 7.84). On one side of the fireplace there is a niche, and on the other side there is the door to the "kiler" behind the kitchen. A timber shelf defines the upper limit of the cupboard, niche and the chimney hood which extends along the eastern and southern walls. In the kitchen, there is another element called "bulaşıklık" on the ground, next to the fireplace wall, which is used for washing the dishes.

The "çanişir" takes place in the western end of the house. Mr. Kılınç stated that the "çanişir" was not original; this side of the "hayat" was formerly open and a large "mastapa" existed in its place. The "hayat" became a dim place when the "mastapa" was transformed into a "çanişir" by encircling it with a timber wall and covering it with a roof. The floor dimensions of the "çanişir" are approximately 400x400 cm. The timber wall between the "çanişir" and the "hayat" is 185 cm high. Therefore, this timber wall forms only a visual barrier, since the height of the ceiling is 360 cm at that point. Because the "çanişir" is covered with a one-way-sloping roof, the height of the ceiling is only 230 cm along the western edge.

The walls and the floors of the "çanişir" are made of timber. It has six windows in dimensions of 75 x 150 cm, on the northern, southern and western walls. The windows have iron bars and timber shutters. The amount of light entering the room can be controlled by these shutters which open to different directions. When all of the windows are open, the room becomes well lighted and spacious having at the same time a large angle of view. Mattresses spreaded wall-to-wall and two "sedir"s, one in the south one in the east are used for sitting in the room (Fig. 7.85). At the back of the "sedir" in the east, there are platforms which can be defined as an open "yüklük", where materials like mattresses and quilts are stored. The "çanişir" is also used for sleeping in times when the house is crowded.



Figure 7.84 The fireplace in the kitchen of
Çırpanlılar House



Figure 7.85 The “çaşıır” of
Çırpanlılar House

Mr. Kılınç said that the house didn't have a "çardak" in its original form, and the existing "çardak" was added later to the northeast of the "hayat". It is reached by two steps from the "hayat" and its construction material is entirely wood. The sides of the "çardak" are surrounded by 80 cm high timber balustrades called "dizeme". It is carried by timber "diki"s from the below. Over the "çardak" a frame was made with timber beams and this timber frame is covered with grapevines. Its floor is formed of two different levels. There is an entrance section, the dimensions of which are 130 x 300 cm on the plan. The other section in the east is 33 cm higher. The dimensions of this section are approximately 400x400x270 cm and it is surrounded by 50 cm high, 95 cm wide "beyke" along the northern and eastern edges.

In the eastern end of the first floor, the "apdestlik", the toilet and the "kiler" take place. The "apdestlik" is like an extension of the "hayat". In the "apdestlik" there is a 50 cm wide timber counter; and in this counter, an original timber washbasin takes place. The entrance to the toilet is on the right side of the "apdestlik". The original timber toilet base for adults displays a meticulous workmanship (Fig. 7.86). Here, there is also a small triangle hollow on the timber floor which the children use as a toilet. The "kiler" is used for preserving the food. Its walls and its floor are timber. It is carried by "eliböğründe"s from the below. Since the timber boards on its walls and on its floor were placed with spaces between them it is well-ventilated. In the "hayat", there is another "kiler" next to the stairwell.

The house was surveyed in August 1995; and right after, in September 1995, the floor, the roof and the walls of the "kiler" as well as the toilet behind the fireplace were removed by the owner of the house. With this alteration, the floors and the ceilings were casted of concrete, and the walls were made of bricks. Also, the original timber toilet was removed.



Figure 7.86 The original timber toilet element of Çırpanlılar House.

The floors of the both "içeri"s, are timber. Beginning from the upper limit of timber wainscotings, that are 55 cm high, the windows and the cupboards take place. There is an 20 cm wide shelf at the height of 210 cm, which extends along all the walls of the room. It constitutes the upper limit of the windows and the cupboards. The walls were plastered with "kıtık sıva". On the ceiling, timber beams placed breadthwise and lengthwise, and the timber boards over them can be seen.

The "içeri" in the west is bigger than the one in the east and called "büyük içeri". Its dimensions are 300 x440 x390 cm. Right after the entrance, the "göz dolap"s, leaning on the "yüklük", catch the eye. The "yüklük" is placed along the eastern wall of the room and there is a "gusülhane" where it reaches the southern wall. There is one built-in cupboard on each of the walls in the west, south and north. On the western wall, there are two windows in dimensions of 80x160 cm on both sides of the built-in cupboard. The two windows in the south are 95 cm wide on the inner side of the wall and decrease down to 80 cm at the outside. The heights of these windows are 160 cm (Fig. 7.87).

The dimensions of the "küçük içeri" in the east are 300x270x390 cm. There is a "gusülhane" in the southwest corner of the room. In the midst of the eastern wall a fireplace is located. The fireplace is remarkable with the elegance in its proportions and with its workmanship. On each side of the fireplace, there is a window in dimensions of 80x160 cm. The other window on the southern wall is 105 cm wide on the inner side of the wall and ends up being 80 cm at the outside.

The most remarkable aspect of the Çırpanlı house is the elegance care and simplicity ("yalınlık") in its timber works. The color of timber elements which became lighter because of wiping and cleaning inside the house, adds to the feeling of simplicity. House-cleaning is very important for the owner of the house. Anybody who enters the "içeri"s smells the soap scent, rising from the clothes in the cupboards and feels that this unites with the cleanliness of the space.



Figure 7.87 A window
on the southern
wall of
"büyük içeri".
-Çırpanlılar House-

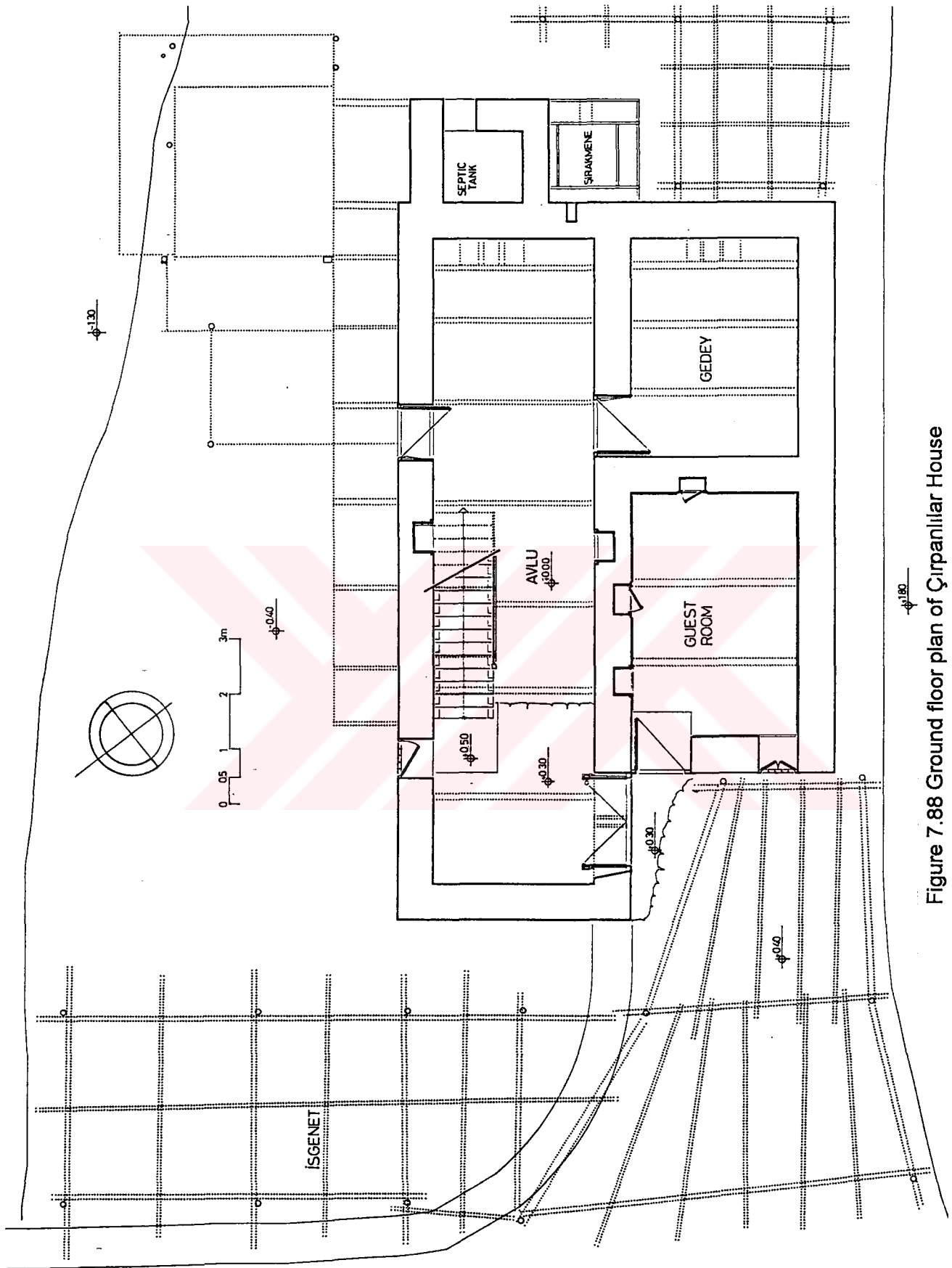


Figure 7.88 Ground floor plan of Çirpanlılar House

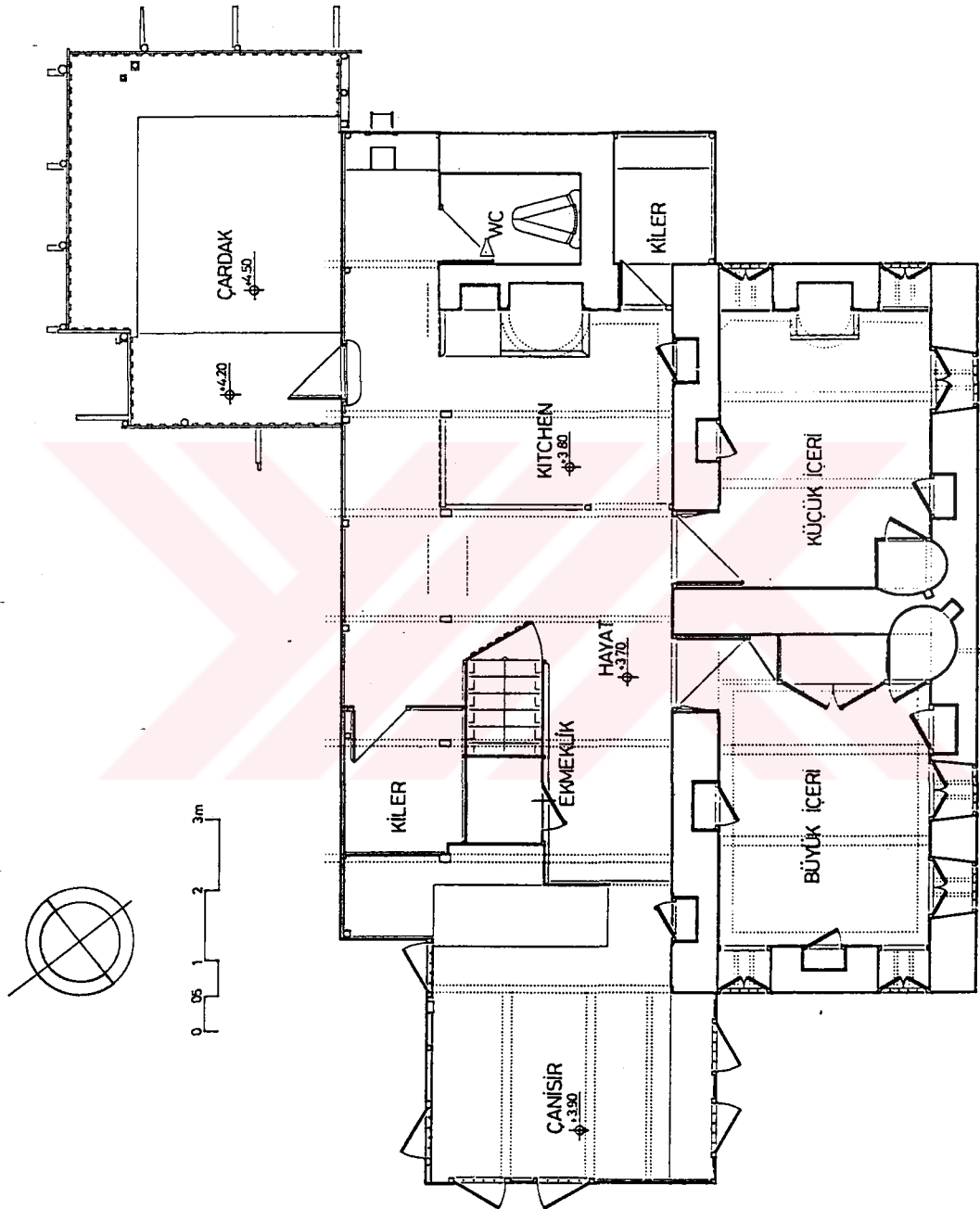


Figure 7.89 First floor plan of Çirpanlılar House.

CHAPTER VIII

CONCLUSION

In most regions of Anatolia, people have traditionally different ways of living in winter and in summer. The settled Turks living in Alanya, have been spending their summers in "yayla"s situated on the Taurus mountains for centuries, due to climatic, economical and psychological reasons. Having such a life style, they have developed a distinct tradition of building and shaping the physical environment both in the city and in the "yayla" settlements.

However, starting with the tourism activities which gained importance in the region in the 1970's, the old urban form and almost all the traditional houses in the city have gradually disappeared in less than 25 years. In Alanya, famous for its green acres, now, reinforced buildings rise everywhere. Hotels, motels, apartment buildings, summer houses have been built all close to each other in a dense pattern, with few green areas between them.

In the 1990's, similar to the case in the city, a fast and unhealthy building construction activity which disregards the traditional settlement pattern and house forms also started in the "yayla"s. The traditional settlements in the city and in the "yayla"s are complementary to each other; they were formed by the same users. The architectural inheritance in Alanya disappeared almost completely, but the "yayla"s are still reflecting the art of creating an environment which is particular to the region. Therefore, lessons should be taken from the negative developments

that have occurred in the city and this unhealthy change should not be allowed in the "yayla"s. Besides, the traditional "yayla" houses of Alanya are invaluable, since they are part of the Anatolian traditional houses. The most important of all, some lessons derived from the traditional houses and settlements in the "yayla"s can contribute to the efforts of creating better environments and houses that will answer the physical, social, and psychological needs of people.

The most important characteristic of "yayla" settlements is their close relationship with nature. In the settlements, the close relation with nature is achieved by creating a scattered housing pattern. In this system, each house is located in a large garden. Today, gardens are being divided into small parcels and a dense housing pattern is being developed like in Alanya; thus one of the important characteristics of the "yayla" settlements is disappearing. It is important to preserve the original scattered pattern in order to carry on the relations between the nature and the human beings.

The "yayla" settlements are established on slopes looking towards the north. This provides comfortable living conditions, since houses do not get very much direct sunlight during the hot summer months, but get cool breezes blowing from the north. Therefore, to direct the new houses and settlements to the north will provide a better living condition in "yayla"s.

The traditional scattered settlement pattern of "yayla" settlements have a hierarchical order. In the settlements, the number and the density of houses increase around the water sources. Around the water sources, plazas are formed. Therefore, the most important element in the central and the secondary plazas is water. The central plaza of the settlement is situated on a relatively flat section of the sloping site and it is called "muhar". The number of houses and the density are higher around the "muhar" than in other sections of the "yayla" settlements. In

plazas central urban functions take place. For example, in the "muhar", a mosque or a masjid takes place next to the fountain; "çardak"s are formed for sitting and chatting, workshops and stores are located around the plaza. Thus, the plazas are the places that gather people at various times of the day for several reasons.

In the "yayla" settlements, the circulation patterns are radial in form. Roads connect the "muhar" to the secondary plazas in the neighborhoods and the houses are placed along the roads radiating from plazas. The system of the roads consists of the primary earth roads parallel to the contours of the topography and secondary roads called "tıkırdavık" run perpendicular to the topography and connect the earth roads.

In the new housing projects in the "yayla"s, the old circulation systems are being ignored. Unfortunately, the new roads are being constructed only by considering the motor vehicles. The division of the lands into small lots does not permit anymore to have the richness of those "tıkırdavık" roads. The formation of those small plazas which gather people, is not even taken into consideration. The old organic formation of roads which are full of surprises with its fountains, small plazas, and "isgenet"s can be adapted into the new housing projects. Small neighborhood plazas can be arranged in a way to provide chances for people for socializing and having close relations with nature.

In traditional settlements, houses are located in an organic pattern; they are not parallel to each other, but to the contours of the topography. House plans have a rectangular shape, longest side being parallel to the contours. On the contrary, recent buildings in "yayla"s are placed in small lots formed geometrically; thus, houses are located parallel to each other. This results in a monotonous built-up environment. The organic relation between the house and its surrounding area, as developed in traditional settlements, must also be preserved in planning new housing projects in order to create a rich and harmonious environment.

Following the traditional principles based on love, respect and modesty, will result in better environments in designing new residential districts. Not to block the breeze and the view of neighboring houses and not to be very close to them in order to preserve other families' privacies are among the most important of them.

Traditional "yayla" houses are not buildings dominating the nature, on the contrary, they are in harmony with it. The fact that all the houses have two floors and that natural elements such as wood and stone were used in their construction, contributes to this harmony. Among the traditional houses are very few with a ground floor area larger than 100 m². The recent apartment buildings erected in the "yayla"s violate this standard. With their big masses and white colors, they rise as dominating architectural elements among the traditional ones within nature.

Traditional houses were formed in conformity with the physical environment, and they responded to the socio-cultural needs of the people. In other words, topography, materials, climatic conditions and life-styles of families were primary factors in their design. With regard to these aspects, they are always superior to recent buildings erected in the "yayla"s. It can be asserted that the design of new buildings and the choice of their materials follow today's mode of construction rather than the physical and the socio-cultural factors. As a result, the material used in their construction is mostly reinforced concrete and their designs are stereotyped, exactly the same as seen in today's cities. They are erected just to reflect the social status and the economic level of their owners. This brings incompatibility between the old and the new one, and also between the man-made elements and natural elements in the area.

In traditional settlements, the family living unit is not only the house, but it is a whole, consisting of the house, the garden and the "isgenet". In general, the garden is as large as 2000 or 3000 m² and is terraced due to the slope of the

terrain. The "isgenet" creates a semi-open and shadowy transition area between the house and the garden and also reduces the amount of direct sunlight to the semi-open spaces of the house. The house itself is a central element of the system, which is located at the highest terrace of the garden and closest to the road. The open, semi-open and closed spaces created within this whole and arranged in a hierarchical order have emerged as a result of the life style that has continued for centuries within the tradition of "yaylacılık". With the assembly of these spaces, the most suitable architectural environment has been created for the regional people for resting, for breeding animals and for growing, preparing, storing and carrying crops to the town.

Integration of the house and the garden in new designs will provide for a closer relation with nature. The most important principle that must be taken into consideration here is that, within the family living unit, the spaces must be positioned in a hierarchical order from public to private and from open to closed. Specifically the semi-open spaces such as "isgenet", "çardak" and "hayat" have crucial contribution to an enriched whole, which can be re-interpreted and applied to up-to-date designs.

By plan types, most of the houses are two-story buildings with outer "sofa"s. However, there are also smaller-scale dwellings built by simpler techniques. No matter what the plan type is, the constant principle in the design of buildings is to elevate the living quarter. In "manar"s and "talbar"s, which are the simple types of building, the structure is elevated from the ground by a few steps. In two-story houses with "sofa", however, the living quarter takes place on the first floor. This preference has emerged due to such concerns as receiving as much as breeze, air and sunlight possible, dominating the vista more, protection from moisture, and feeling secure. For this reason, the ground floors of houses are

allocated for storage and animal accommodation and the first floors are used as the main living spaces which include functions such as sitting, resting, sleeping, and receiving guests. Even today, elevation of the living quarters of houses will provide a more comfortable living milieu for the people due to the afore-mentioned reasons.

The traditional houses give important lessons as to the design of a cool house for summer. In the oldest examples which were built in the 19th century, the "hayat"s and "çardak"s were constructed as semi-open spaces and elevated upon wooden columns. Thus, these spaces, which are the scene of a great part of the daily life, are ventilated from both under, over and sides and cooled most effectively. This effect was further increased by the exclusive use of timber as building material and the location of these spaces in the north of the house, that is, the side which is exposed to the cool winds. The people who moved from traditional houses to modern houses said that they missed the life they had enjoyed in their "hayat"s and "çardak"s of their house most. As already stated previously, these spaces can be re-interpreted and applied to today's designs, taking into consideration the basic principles. As the quarter of the house including these spaces is expensive and difficult to build entirely out of timber as in the past, reinforced concrete members can be used for the load-bearing system and then the floors and walls can be timber.

In traditional houses, closed/protected spaces are located in south, behind open/cool spaces. This section of houses is constructed of rubble stone walls with timber planks. Thus, being generally used for sleeping at night, and at times when the weather is cool, the thermal capacity (time-lag) of the stone can be made use of. Another factor in preferring this type of material is to minimize the risk of landslide in a sloping terrain. The house is thus a combination of a masonry structure in the backside, heavy and settling in the ground firmly and a light structure in the front side, built of wooden material.

Variation of the building materials and construction techniques as to the nature, functions and orientation of spaces will provide richness to current designs. The principle of thick walls is an issue that deserves a strong emphasis here. The interiors of traditional houses are mostly distinguished by their simplicity. The most important reason for this impression of simplicity is the built-in cupboards, windows and doors in thick walls. The principle of thick walls can also be applied today by using modern materials such as lightweight concrete.

Another lesson from traditional designs to modern designs is the precision in suitability to the human scale in organizing interior spaces. All furniture and items used are placed in the wall area 210 cm from the floor up, which is easily reachable by the human hand.

Lessons that can be derived from traditional "yayla" settlements and houses are outlined above. However, what is important then, is the determination of the designer to make use of these findings. There are four possible attitudes toward traditional/vernacular architecture as Rapoport summarizes (1979, pp. 178-9). One may either ignore vernacular architecture or can acknowledge its existence, but then reject it because it is seen as not having any valuable lessons. One can also romanticize vernacular and just copy the forms without understanding what they mean. Finally, there is the approach this study advocates: One can learn from vernacular by analyzing it, using man-environment concepts and derive lessons from that and apply them to design.

The "yayla" settlements and houses are valuable cultural assets which display the tradition in building construction and creating architectural environment of the people of Alanya. For this reason, this study also intends to emphasize that efforts must be made to conserve the traditional houses and settlements as well as deriving lessons from them for new designs. The new unhealthy building

development launched under the term of modernization has endangered the survival of the traditional environment at "yayla"s. Following are a few observations and suggestions on this issue.

When a comparison is made, the Gedevet "Yayla" is the one which has suffered the most from the unhealthy building development implemented in recent years. Although not as much as the Gedevet "Yayla", destruction has already begun on the traditional texture at the Muharbaşı "Yayla". That the most wealthy families move to these "yayla"s today is closely related to this situation. Although the Türктаş "Yayla" is the first one which was inhabited initially, it has lost its former importance, because the wealthy families have preferred the Gedevet and Muharbaşı "Yayla"s since the 1940's due to their higher altitude. Owing to this, among other factors, the Türктаş "Yayla" is the one whose traditional texture has changed the least compared to other "yayla"s. As a whole, the Türктаş "Yayla" reflects the general characteristics of the traditional Alanya "yayla" settlements in terms of settlement and house.

It is suggested that first the Türктаş "Yayla" and later the Muharbaşı "Yayla" be put under conservation, and that guidelines be determined as soon as possible for the new building developments to be implemented in these areas. Guidelines should also be determined for the manner of modifying the traditional houses and the house owners must be provided with information about this matter. In the past, guidelines based on love and respect were used in arranging the settlements and constructing the buildings. Under the present circumstances, it is a fact that requirements are being enforced by the statutes, but not by love and respect. Therefore, relevant statutes should be drafted in accordance with guidelines to be determined and put into force as soon as possible. Another pertinent issue that deserves emphasis here is that attention of the university departments concerned with restoration and conservation should be drawn to such settlements.

Another issue to be put forward by this study is that the "yaylacılık" tradition of the people of Alanya and the architectural environment they have created around this tradition are rich subjects on which very many research studies can be made. The traditional "yayla" settlements have been developed by people who lived in two different settlements in two different seasons of the year. Thus, an architectural research for a comparative study of the traditional town and "yayla" settlements of the people of Alanya can result in interesting findings. In addition, a detailed study on the general settlement layout can also be a valuable study concerning the Taurus "yayla"s and the "yaylacılık" tradition in this region.

A remarkable aspect of the houses is the craftsmanship in the use of timber. In houses, the timber is skillfully treated in the load-bearing system, walls, floors, doors, windows, cupboards, water closets and washrooms, decorations and in many other building elements. This cultural element which has been developed as a result of the experience through centuries is a prime subject of study. In parallel to the plainness of houses and spaces, the terms used for these spaces and various elements of the house also show a great plainness. It is observed that these terms correlate with the function or the form of the elements they denote. Linguistic researchers can make studies on this issue.

Another research can be made to study the settlements and houses developed by "yörük"s and compare them with the settlements dealt within the present study. Such research study can reveal the differentiation of the two communities who live in the same region, but earn their living in different ways.

In conclusion, I hope that the findings revealed by the present study be used in new designs, that the executives and the local people make efforts for the conservation of this valuable cultural heritage, and that the present study is followed by other related studies. The most important objectives of this thesis study can thus be realized.

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APPENDIX

GLOSSARY

Ağdırmak: To lift something up. To raise high.

Ağırık: The load that is carried by animals, especially by camels, before the migration.

Ambar: A large timber chest for storing provisions.

Apdestlik: Wash basin.

Avlaminik: The expression that children shout out to each other to collect left-overs at the time of "başaklama". A command given to small dogs to make them run and catch their prey.

Avlu: The entrance hall on the ground floor.

Ayak yolu: Toilet.

Ayı otu: Fern.

Bağdadi: Lathing of a wall or ceiling.

Başaklama: Children's rush to sack the nuts and fruits left over on the ground and on trees after they are harvested.

Beledan: Plane tree

Besleme: Servants and maids living with the rich, adopted at a small age.

Bestel: "Pestil" - dried fruit pulp

Beyke: Timber seat above the floor level which extends along the edges of the "çardak" from one end to the other in the "yayla" houses.

Bulaşıklık: Dish washing place

Çakılçı: The mason who brings pebbles in order to fill in the gaps between the stones while building rubble stone walls.

Çanişir (or şanişir): Main chamber built with particular care both inside and outside in Alanya traditional houses.

Çardak: A semi-open space made of timber, similar to a porch, over which vine is spraed.

Çeleni: The eaves on the houses with an earth roof.

Çıki: A folded (dürülmüş) handkerchief or bundle which contains fruits, vegetables and some food.

Çiğirdik: A food made of grape molasses and sesame.

Çirpici: The mason who stretches the cord for the alignment of the rubble stone walls.

Çivileme: A follow-up masonry of filling the gaps between rubble stones by small pieces of stones or tiles and plastering.

Çokal: A half wall-ridge which is made on the outer side of the wall at the ground level in order to protect the foundation from water floods.

Çurfalık: Handlooms that hand-made clothes are produced with.

Dağan: A tree with dark brown sweet fruits in the same size of chickpeas with seeds. *Juniperus communis*.

Daraba: Timber walls of "hayat"s composed of arrayed boards sometimes up to the ceiling or sometimes 170 - 250 cm tall.

Davlumbaz: Chimney hood.

Dışarı: The semi-open spaces in the north of house on the first floor.

Diki: Timber columns that supports horizontal beams.

Dizeme: Timber guard-rails surrounding "çardak"s, "mastapa"s, stairs and kitchen platforms, formed by spaced laths of 5 - 10 cms of width.

Duvarcı: The mason who lays the stones while building rubble stone walls.

Ekmeklik: Cupboard over the stairwell to put thin circular "yufka" breads in.

Eleme: A timber, round textile instrument which rotates around its axle, used to wrap hanks of strings.

Eliböğünde: Timber gussets and buttresses that support projected timber spaces of houses. In Alanya the word "böğür" means kidney. It may be that the appearance of buttress reminding the figure of a person that places his hands on

sides of his waist or over his kidneys inspired this name; literally means "hand-on-kidney".

Ergen: Cornelian cherry.

Ezan: Call to prayer.

Fırık: Children's toy, similar to top ("topaç"), made of walnuts rotating around its axle.

Gedey: Stable and hayloft on the ground floor of the house.

Göçün adını koymak: To decide for the day of migration.

Göç çöreği: Salty buns with sesame prepared by the housewife for the day of migration to throw to children.

Göç aşısı: Food served to those who just migrated to the sehil or to the "yayla", prepared by their neighbors.

Göktaş: Dark gray, hard stones found in the area, used to construct "tıkırdavık" roads and the walls of houses.

Göz deliği: Holes in different sizes and shapes on the timber wall of "hayat" made to watch the scenic view outside without being noticed.

Gözdolap: Small triangular open closet just beside the entrance of the rooms, next to "yüklük", to put small things and accessories.

Gullap: Iron circle fixed on doors and windows.

Gusülhane: Bathroom inside the large closet ("yüklük") of the room.

Gümlü: Earthenware jars protruding in the center, used to store molasses or fat.

Güpbük: Name of a crested bird, "yusufçuk Kuşu" , *avis tarda*.

Güpbükte göçmek: To migrate in the early spring.

Güzle (or güzlek): A place between "yayla" and "kışla" where people stay temporarily in autumn.

Hammam : Bathroom.

Harççı: The mason who prepares and carries mortar while building rubble stone walls.

Haremlik: The private section of a house used only by women.

Haşa: A bale, tightly wrapped with a "kilim" or any woven cloth, in which all the clothes and sleeping mats are carried during the migration.

Haşa yapmak: When getting ready to migrate, to prepare the bale of all the clothes and sleeping mats, which are tightly wrapped with a kilim or any woven cloth and then sewed.

Havlu: In regional dialect "avlu".

Havluluk: Timber rod placed between two surfaces, just under the shelves in the rooms, to hang towels and small clothes.

Hayat: The central circulation and distribution space that is also used for the daily activities of the families, "sofa".

Hıdırellez: The holy day on May 5.

Hoca: "İmam". The leader of the ritual prayer.

Horasan: A kind of mortar that is made of reddish earth, yolks of eggs and water. It is used while applying "çivileme" technique.

Ibrık (or ibrik): Ewer with a handle, similar to a pitcher.

İçeri: Closed well-protected rooms of houses in the south, on the first floor.

İlyazıcı defteri: The notebook that includes the reports about a city.

İlisdir: A big bowl to wash up with an ibrık.

İşgenet: Timber pergola made especially for rising vine (tefek). The origin of that word may be "iskelet" (skeleton).

İzbe: Closed cabinets under "yükük"s.

Kak: A sweet food made by dipping dried figs into boiling molasses of grapes.

Kapsa: Garden gate.

Kediboğan: Sort of ventilation and illumination opening. It is a narrow, long hole on the outer side of the wall, but enlargens on the inner side of the wall, thus having a triangle shape on the plan. It is used in the barns and toilets.

Kışlak (or kışla) : Settlements in the low plains where people reside in winter.

Kışlakçı: A group of people living in the "yayla" both in summer and winter.

Kıtık sıva: Plastering material composed of lime, sand and water; but also straw, minced plants, or goat hair are added in to this mixture.

Kibritlik: Small niches on two sides of the furnace to put things like matches or fire-lighters.

Kiler: Storage space for the foods.

Kiracı: A person paid for taking the load of migration to the "yayla".

Koz: Walnut.

Küp: Large earthenware pitchers, used to store food or drink.

Küpüç: A small copper, tinned cup without a handle, that is used to take water from "küp".

Mabeyn: Sitting places or a room that is reserved for women on occasions of large gatherings. "Mabeyn"s are located on the side that has the view.

Mağza: A large storage space for food, pieces of furniture etc.

Mağzal deliği: Holes made on the rubble stone walls with planks during its construction, in order to set the scaffold. The origin of that word may be "mazgal deliği" (loop-hole).

Mal: Livestock.

Maldan: Each of the terraces made on the sloping gardens, supported by retaining walls on the lower end.

Manar: Temporary timber "yayla" houses like a shack, elevated from the ground on timber columns.

Maraz: Illness

Mastapa: Slightly high divan-like platform to sit on, in the "hayat"s of houses.

Maşalama: Small fire made with pieces of resinous wood, carried in hands to walk outside at nights.

Meset: Bulky timber beam carrying the load of earthen roof.

Mıtlak: Kitchen.

Muhar: Spring or fountain. Also commonly used short name for the centre of the "yayla" settlements.

Muharbaşı: Name used for places where water is abundant and there are lots of fountains. Centers of "Yayla" settlements are called "muharbaşı", where there are several fountains.

Muharye: Chimney.

Musandire: The open section over the "yüklük" of traditional houses.

Müne: House, small residence.

Münnet: Foundation.

Münnet atmak: To lay the foundations.

Namaz: Moslem ritual prayer.

Nerdek: Soft drink made from syrup of cornelian cherry.

Pelit: Oak tree.

Piştuvan: Peeled tree branches of 4 - 5 cm diameters, layed over the planks with the intervals of 40 - 50 cm in rubble stone walls.

Pür: Any kind of plant leaf.

Rum: Christian community.

Safra: Any liquid or water which is dirty and harmful.

Salma: Bulky beams on the bottom part of timber floors.

Sehil: Sea shore, places near the coast. Places lived in winter, as opposed to the "yayla".

Sehil hastalığı: Getting sick, loosing weight and having diarrhea; tuberculosis.

Sehillemek: Getting sick, weak and pale, because of staying at the coast in summer. This term is used for those who don't migrate and stay at the coast, whereas they are used to go to the "yayla".

Seki: The stone-laid steps of "tıkırdavık" roads.

Sırçalamak: Taking apart the shell of a walnut.

Silkmek: Shaking and causing to fall down.

Sini: Large circular tray on which people eat their meals.

Sofa: The central circulation and distribution space that is also used for the daily activities of the families, "hayat".

Susak: A timber cup with a handle. There used to be a "susak" at each fountain along the road to the "yayla"s.

Şepit: A thicker and smaller bread baked and folded when "yufka" bread is made, to eat immediately, with some butter and "çökelek" in it.

Şıra: Grape juice.

Şırakmene: Small pool for expressing the juice out of grapes.

Tabaklık: Shelves that surround the walls of the rooms and kitchen on a level of 190-210 cm high.

Talbar: A "çardak" of which the floor is higher than ground, having four timber posts, covered up with plane tree leaves and branches.

Taşçı: The mason who carries stones while building rubble stone walls.

Taşlık: Circulation and distribution space on the ground floor.

Tefek: Vine.

Tıkırdavık: Stone paved roads for animals, often with steps. These roads are called "tıkırdavık" because of the sounds "tıkır, tıkır" that animals make while passing through these roads.

Tıraka: Timber lock system, used in traditional Alanya houses. The hole in which finger enters to push the lock.

Tokurcun: Two elevated platforms to step on when squatted in the timber toilets.

Topa ağaç: Peeled tree branches of 5-6 cm diameter used in flooring and walling.

Yay: Summer (in old Turkish).

Yaygı: All the mats and rugs put on the floor.

Yayla: High plateaus people migrate in summer.

Yaylacılık: The tradition of going to "yayla"s every year seasonally.

Yaymak: Pasturing the herds

Yaylamazsan bi boyla: This is a saying which indicates that the "yayla"s are very important for health. That means "even if you don't reside in the "yayla", just get there temporarily and have a breath of its air, drink from its water".

Yaz: Spring (in old Turkish).

Yel: The pain of rheumatism.

Yemeni: Shoes of which the top consist of one piece and the bottom are made of leather, produced by "köşger" (person who sews)

Yufka ekmek: A kind of circular and thin bread.

Yuvak taşı: A kind of cylindrical stone on the roof used for pressing the earth layer after the rainfall.

Yörük: Nomadic groups of people economically depend on breeding livestock.

Yöş: Twilight either in the evening or in the morning.

Zovala: A lump of dough baked when "yufka" bread is made.