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TANDOORI HOUSES IN KESENDERE VILLAGE, BAŞKALE

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ABSTRACT

In this study, Kesendere, a village in Başkale District of Van province, was selected as the field of the study. In this village and its surroundings, beside a travertine and two dragon-shaped rocks, four Tandoori houses, which are still in good condition and which were built by the same stone master, were examined. These structures were built approximately 140 years ago. The biggest of these was converted to a sheep pen a few years ago. The others, besides being used as cellars, are also used as houses where tandoori bread is baked and dairy products such as cheese and yogurt are processed. When compared with the Tandoori houses in the Eastern Anatolia Region, those in Kesendere village are generally more similarities to those in Muş and Van in terms of both function and their domes. In addition to the cultural assets such as Tandoori houses in Kesendere village and its surroundings and the natural assets such as dragon-shaped rocks which are correlated with petrifaction legends, the travertine near this village also has a great potential in terms of tourism and cultural heritage. The aim of this study was to direct readers' attention to the overall cultural and natural heritage of Kesendere village and neighbouring areas, as well as to contribute to their preservation and to present the associated culture to future generations.

Keywords: Tandoori Houses, Dragon-Shaped Rocks, Cultural, Natural, Asset.

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BAŞKALE'YE BAĞLI KESENDERE KÖYÜ'NDEKİ TANDIR EVLERİ

ÖZ

Bu çalışmada, araştırma alanı olarak Van ilinin, Başkale ilçesine bağlı Kesendere köyü seçilmiştir. Bu köy ve çevresinde bulunan bir traverten ve ejderha biçimli iki kayanın yanı sıra, hala sağlam vaziyette bulunan ve aynı taş ustası tarafından yapılan dört adet Tandır evi incelenmiştir. Yapılar yaklaşık 140 yıl önce inşa edilmiştir. Bunların en büyüğü birkaç yıl önce ağıla dönüştürülmüştür. Diğerleri, kiler olarak kullanılmalarının yanında, tandır ekmeği pişirme ve peynir, yoğurt gibi süt ürünleri hazırlama yeri olarak kullanılmaktadır. Doğu Anadolu Bölgesi Tandır evleriyle karşılaştırıldığında, Kesendere köyünde bulananlar hem işlev hem de kubbe bakımından genellikle Muş ve Van illerinde bulunanlarla benzerlik gösterirler. Kesendere köyü ve çevresinde bulunan Tandır evleri gibi kültürel varlıklarla birlikte taş kesilme efsaneleriyle ilişkilendirilen ejderha biçimli kayalar gibi doğal varlıklar ve bu köy yakınlarında bulunan traverten turizm ve kültürel miras açısından önemli bir potansiyele sahiptir. Bu çalışmanın amacı, Kesendere köyü ve çevresindeki kültürel ve doğal varlıklara ayrıntılı bir şekilde dikkat çekmek, aynı zamanda onların korunmasında ve bağlantılı kültürü gelecek nesillere taşınmasında katkı sağlamaktır.

Anahtar Kelimeler: Tandır Evleri, Ejder Biçimli Kayalar, Kültürel, Doğal, Varlık.

INTRODUCTION

Kesendere (Mendereş) is one of the villages of Başkale District, Van. The village is located on the upper part of the Karasu delta which constitutes the provincial border between Van and Hakkari. It is 20 km away from the main road and 60 km from Başkale District. The village is about 2000 meters above sea level. So, it is possible to see snowy hills in the highlands through the summer season. There are also some touristic attractions such as travertine (Figure 1) and rocks which are correlated with petrifaction legends (Figure 3) near this village:

Figure 1 - Travertine near Kesendere and Akçalı villages, Başkale – Van.

"As the petrifaction legends told in Turkey and related rocks are so logical and authentic whoever experiences them is deeply affected. The bride, groom, bride and groom, camel, dragon, and wedding procession rocks are the elements integrated with the petrifaction legends. Both listening to the legends from the local people and seeing the related rocks can be a good opportunity for visitors who are interested in cultural heritage.

Some of the petrifaction legends are about fleeing lovers. In such legends, the boy and the girl fall in love; however, they are not permitted to marry by the girl's father. It is due to the girl's father's fame and wealth that he boy, from a poor family, is not acceptable to the father. The lovers escape, and with the fear of being caught, they both pray to be petrified. As both of them are petrified, you can see two rocks which are associated with them and are called "girl-boy / the bride and groom rocks" (Presented in Fig.2). (Buğrul, 2015: 32-38).

Figure 2 – Front view of the wedding procession rocks. Petrified bride (the short rock), groom (the tall rock) and the wedding procession (the rocks around). Aşit Village – Van. (Bugrul, 2014).

Figure 3 – The dragon-shaped rock which is beside the travertine is near Kesendere and Akçalı villages, Başkale – Van. The legend told about this dragon-shaped rock is very interesting: A lady coming downhill (shown with an arrow in yellow colour) to drink water is chased by a dragon (shown with arrows in black colour). The fearful lady prays to God to petrify the dragon, and this occurs.

You can also see "dragon-shaped rocks." In such legends, a lady is chased by a dragon. The fearful lady prays to God to petrify the dragon, and this occurs. Here is the story about the dragon-shaped rock in Huzi village, Başkale (Figure 4): "When a girl was bringing food for her father, who was working nearly 1 km outside of the village, the girl was attacked by a dragon. Realizing that she would not survive the dragon's attack, she prayed to God and said, "Petrify the dragon and turn me into a fountain." God accepted the prayer of the girl. The dragon was petrified and she, herself, became a spring. Now you can see a dragon shaped rock and a fountain beside it. It is said that the fountain was once in the shape of a girl, but unfortunately, the villagers altered the original shape over time. The fountain contains mineral water, and it is said to be good to drink for treating different diseases. According to another variation of the legend, a dragon attacked the girl who was taking something to her father to eat. When the father heard the screaming, he rushed to the

scene. He was overwhelmed by what he saw. He could not do anything other than to pray to God. He said, "God, I can't manage to save my daughter. I beg my daughter to be rescued." Not long after this prayer, Hz. Ali appeared and divided the dragon into two with his sword" (Buğrul, 2015: 32-38).

Figure 4 – View of the dragon-shaped rock (petrified dragon) with a petrified dragon cub on its left hand side, next to its head. From Hasan Buğrul, Voices, 2015.

Today, there are about 30 houses in Kesendere village (Figure 5). However, only six families live there and they live on sheep breeding. The families who migrated generally settle in Van Province and Yüksekova District of Hakkâri Province.

Although most of the houses in this village have been renovated recently, they are generally earth-sheltered. There are also Tandoori houses which date back to around 140 years. In the past, besides being used as the bakery, the Tandoori houses in this village were used as living spaces. In recent years, they have had the functions of being used for bread baking, food preparation and processing of dairy products as well as food storage, but are no longer used as a living space. Unfortunately, the largest Tandoori house has been converted to a sheep shelter.

Figure 5 – View of Kesendere village in early spring.

It is common knowledge that geographical conditions, financial status, belief, cultural values and different external factors have a significant effect on the emergence of buildings. Instead of the multi-room and several-storey houses we see in the villages today, there were structures called 'xani' in the past. Families used to store food, cook and eat in these structures and rest and sleep in the same place. Guests were entertained in the same place. Painful and fond memories were shared in the same environment. There were no audio-visual mass media such as radio and television. In order to have a pleasant time in these places, the family members used to sit around the tandoor, a cylindrical clay oven used in cooking and baking, during the winters, tell stories, tales and sing folk songs. On the other hand, in this joyful atmosphere, in a corner of this place, grandmothers, mothers and young girls used to be engaged in different handicrafts. In this respect, historical Tandoori houses were

not only tangible cultural entities but also had an important role in the formation of intangible culture.

1. METHODS

Tandoori houses, which had an important place in the social life of the people of Anatolia in the past, are at risk due to different reasons. In this context, it is not difficult to claim that the culture associated with these historic structures is also at risk. In this respect, it is of great importance for our cultural heritage to document historical Tandoori houses and put forward their related functions. The aim of this study is to raise awareness of both public institutions and local people about these historical structures, whose number is decreasing day by day and to contribute to the survival of the culture connected with them. In this study:

- Firstly, a literature is provided on tandoor and Tandoori houses and relevant general information about them is furnished.
- After that, the historical Tandoori houses of the village of Kesendere (Mendereş) are introduced. The village is about 20 km to the Başkale – Hakkâri Highway, 60 km south-west of the Başkale district of Van.
- The methods of data collection, i.e., observation and interview that were used to study the Tandoori houses, are then explained. The photographs of the houses were also taken and the data obtained was analysed using analysis – synthesis process.
- The terminology "xani" and "Tandoori houses" are also discussed.
- Finally, the similarities and differences between Kesendere Tandoori houses and other Tandoori houses in other regions of Anatolia are examined.

2. TANDOORI AND TRADITIONAL TANDOORI HOUSES

As far as we know, Tandoori houses can be encountered in many countries. Except Turkey, they can be found in Afghanistan, Iran, Iraq, Pakistan, the Trans-Caucasus, Bangladesh, India, as well as in Balkan countries. On the other hand, we can see that the people from these countries take relevant culture and traditions with them wherever they go. As a result of this, we can see tandoor meals of different

nations in America, France, Italy and many other countries round the world. What is a "Tandoori" and what is a "Tandoori house"?

"Tandoori can be defined as a type of oven made of clay with a wall of 5-6 cm in thickness and placed on the two sides of the cylindrical soil which is open on both sides and slightly tapered upwards. The word Tandoori is considered to come from Persian "tenur", "tenure" words (Muin, 1371). The word was translated into Arabic in the form of "tennur". However, the use of the word "tandır" in Turkish, meaning "making bread" in Turkish, reveals the possibility that tandır is an old Turkish word (Ögel, 1991: 73). Although Tandoori and Tandoori houses have a long history in the Eastern Anatolia Region, there are archaeological studies on these buildings mainly in Erzurum" (Köşklü, 2005: 156).

"When we examine the history of Erzurum houses, according to archaeological evidence, it is understood that they date back to 4000s B.C. Excavations at Pulur, Karaz and Güzelova mounds yielded tandoors made from clay soil (Başar: 29). The Tandoori houses are named after the "Tandoori" located in these places. The size of these spaces and the intended use of the tandoori built in them also have a significant role in their function. When the Tandoori houses in Eastern Anatolia are examined, certain characteristics are identifiable. Tandoori house is the place where activities such as sitting, resting, cooking, eating and sleeping take place" (Karpuz, 1980:49).

"Due to the necessity of being separate from the living space and connected with the soil, Tandoori houses were generally built under the houses and as a separate unit" (Gündoğdu: 31; Gök, Kayserili, 2013: 186-194).

It can be seen that Tandoori houses are common architectural structures in our country, especially in the Eastern Anatolia Region. We can also include Hakkari province. Even though there are not many surviving examples, the structures called "xani", in which there were "tandoori", were common in Hakkari in the past, as well.

"Tandoori houses can be found in Kars, Ağrı, Iğdır, Erzincan, Malatya, Elazığ, Muş, Bitlis and Van provinces. In Kars, Ağrı and Iğdır, tandoor, which forms an important part of the Tandoori house,

is used both for cooking and heating purposes. There are examples of the Tandoori houses that can be seen in or around the house. In Erzincan, Kemaliye and Çayırlı, there are tandoors outside the kitchen, located in the house in the courtyard of the house used for preparing seasonal foods or special occasions" (Alper, 1996; Köşklü, 2005: 159).

"The Tandoori, located in the kitchen on the ground floor in Malatya houses, finds a different form with its body buried in the ground in the kitchen or raised from the ground under the porch outside the house in the rural areas (Özbek, 1988). In Muş countryside, tandoor house, which is in the space that consists of the living part of the house, is a mechanism used for cooking and warming. There are also examples of tandoors in the same environment in a closed space outside the house. In traditional Bitlis houses, tandoor, either connected to the kitchen with an arch opening or in a corner of the courtyard (life), is often used for cooking purposes" (Sayan, Öztürk, 2001: 31).

The traditional Tandoori houses in Turkey almost have the same typology and also functions. Their typology and functions are highlighted as follows:

"In Erzurum, a Tandoori house is used with space concepts such as soup kitchen. Due to the long and cold winter season in Erzurum, the function of the Tandoori house is very important. It is a place for the activities such as sitting, preparing food, eating, chatting and relaxing and is used as harem. Depending on their size, Tandoori houses have square or rectangular plans and may consist of two spaces. The Tandoori house, warehouse and pantry are often directly associated with the adjacent barn. As for the pantry-warehouses where winter food is stored, they are considered as small places adjacent to the Tandoori house or an ark on the side of the Tandoori house. The banquet area in the Tandoori house is located on a flat platform with 3-5 stairs risen to a height of approximately 50-70 cm from the ground. Depending on the size of the Tandoori houses in Erzurum, there are one or two banquet areas in them. Approximately 10-15 m^2 in size, it is enclosed with balusters. The floor of the banquet is covered with carpets and rugs and it is used for sitting and having a rest and sometimes as sleeping space. Apart from the daily functions such as being used for cooking, eating and baking bread, it is a fireplace

which is related to Tandoori house with long winters. In fact the tandoor head is shaped in the form of a round arch facade. There is an oven on the right or left side of the tandoor head" (Öztürk, Belli, 2012: 145-6).

2.1. Covering System of Tandoori Houses

Tandoori houses also attract attention with their covering system among different elements. We see that they can be flat, domed or leaning to one side and the covering system appears with names such as swallow dome, lantern ceiling, etc. As the construction of covering systems are alike, we will suffice explaining one of them. Here is an explanation for swallow dome by craftsman Sırrı Alacakanat:

"First, the main walls of the space, where swallow dome is formed, are completed. Then, main carriers, made of wood, which carry the covering, are erected adjacent to the body walls. The main carriers of the swallow dome consist of wooden struts in 20 cm x 20 cm thickness. The main carriers are turned into T shape by placing column caps called "ram-head" on these carriers. By placing wooden girder at 20 cm x 20 cm size on the main carriers prepared as T-shaped, an internal square infrastructure is prepared before building the body walls. Then the construction of the first row of the swallow dome, which converts the square infrastructure to octagon, begins. As the distance between the opposite walls is wide, the length of the beams is insufficient for this span. For this reason, the beams are placed diagonally on the corners and the square area is transformed into an octagon. The next row is moved in and squared and this way the ceiling is raised up by overlaying (placing the materials such as wood and stone on top of each other). By using double rows in four corners of the octagon and single rows of wood in four corners, the area is gradually reduced. At this stage, by placing the ladders, one person below and the other above, at least two people must continue this work. No nails are used in the installation of the original cover, carvings called "kert" are opened on the trees and placed on top of each other. However, L-shaped metals and woods are fixed to each other in today's construction" (Özkan, 2013: 21).

3. TRADITIONAL TANDOORI HOUSES IN VAN SURROUNDINGS

Although the Tandoori house is now used only for cooking purposes in most of the modern villages, it is understood that they used to be used as a bedroom or a living room (a few generations ago). Today, village households are characterized by nuclear families rather than large families. However, earlier, when two or three generations lived together, it was obligatory especially for single young people to sleep in Tandoori houses due to lack of enough space:

"According to the information given by the inhabitants of Ayanis Village, Tandoori houses were used as living rooms for heating in winter. In fact, a wooden setting called "iskemle" was placed on the Tandoori and the quilt or blanket was laid on this table and the family members gathered and warmed around this cover" (Çilingiroğlu/Çevik / Erdem / Stone / Harmanşah/ Erol / Işık/ Zimansky / Batmaz (2009: 59); (Erdem, 2013: 124).

In the past, due to the cold weather and heavy snowfall in winter, animal shelters for sheep and cattle were built on both sides of the Tandoori houses in Van – Hakkari countryside, as in rural areas in other provinces in the Eastern Anatolia Region. There is a large anteroom connecting these spaces. Thus, in the winter, especially at the time of sheep breeding, sheep could often be controlled without going out in cold weather. In the past, predators such as wolves and bears were a great danger to the local people and the animals on which they fed. By building animal shelters adjacent to the Tandoori houses, the animals were protected from them. Nevertheless, stories about wolves' attacks on animal shelters were often told.

As mentioned above, the Tandoori houses of the Van region in the past were just the house itself. They were the only living space and whatever was needed was kept in different parts of them. In the arrangement of the space, apart from the bathroom, they were without walls. Instead of walls, kilims and hedgerows were used as a shelter. For the social living space, a space (berm) of half a meter above the ground and at a different width would be created. The front part of this space was built with stone and the inside part was soil filled. Generally, felt was used as a ground cloth. The guests were

entertained and meals were eaten here and the family elderlies would sit there as long as they stayed at home. In one corner of the Tandoori house, there were bins called "kuwar" for flour and wheat stock. These were made of fine willow branches and the outer sides were plastered with straw mud.

As a sleeping place, the area around the tandoori was for children. At nights, the tandoor was covered to prevent children from falling into it. There was lattice-work instead of walls to provide special sections, especially for married couples. The front part was covered with a rug that acted as a curtain. So, more than one couple could live in the same tandoor house. They sometimes had guests who slept there, as well. Within the Tandoori house, there was a tandoor, used for baking bread and cooking purposes. Tandoori was built in the middle of the space in order to have heat throughout the structure equally and benefit from the daylight for cooking and baking bread.

During the winter season, tandoori was also used for heating purposes. After the bread is baked, the tandoori was covered with a table. People who were cold outside in the snow warmed up with the warmth of the embers by extending their feet in the tandoor under the table covered with a cloth / rug. There was also a furnace attached to a wall for cooking.

The illumination of the interior of the Tandoori house in the daytime was provided by the opening (aperture) in the dome. In the past, when it was dark, a wick in a fuel, a kindle, a lamp or a lantern was used to illuminate inside. As in other provinces in Eastern Anatolia, the number of traditional Tandoori houses in Van province is decreasing day by day. Tandoori houses built around 140 years ago in Başkale – Kesendere Village are also under risk. Accordingly, it is of a great importance to do research and record the associated culture, tradition and social life.

3.1. Historical Tandoori Houses in Kesendere Village

There are five domed historical Tandoori houses in Kesendere Village and all of them are still in good condition. The Tandoori houses in this village as well as the ones in the surrounding villages were built by the same stonemason called Halit Uçar around 140 years ago. In

addition to being the place for cooking and bakery, these buildings were used as living spaces in the past. Like the other Tandoori houses built in Van and Hakkari rural areas, animal shelters were built on both sides of the Tandoori houses built in this village. In time, some families removed the animal shelters and rebuilt them as a living space.

However, the increase in the migration from the village to the city has also affected the construction. Depending on the population and the changing needs on a daily basis, the number of the new houses with different typology has increased. Construction in the cities has also influenced construction in the village. While some of the old Tandoori houses have been demolished and replaced by new houses, some of them have been converted into animal shelters.

Due to the high altitude of this village, there are almost no trees. On the other hand, we can see large wooden beams used in the construction of domes of the Tandoori houses in this village. Thus, it inevitably raises the question of where they were brought from. According to the information given by Anber Buğrul (90) and Hasan Uçar (85), the ingots, about 10 m long and 130 cm in diameter, were brought from a village called Ispe, which lies in the eastern part of Hakkari and 15 km away from Kesendere Village. According to the information provided by the same people, each of the ingots were pulled by 4 pairs of buffaloes and delivered in two days. As the Tandoori houses in this villages were built by the same stonemason with similar plan and materials, we think that it might be enough to give detailed information about only one of them.

3.1.1. Tandoori House of Halit Uçar:

Fieldwork date: April 7, 2018

Information from: Anber Buğrul (88), Hasan Uçar (80) ve Davut Uçar (70).

Location of the tandoor house: In the south-east part of the village

Owner: Halit Uçar → Musa Uçar → Davut Uçar

Date of the construction: 1870s.

Stone mason: Halit Uçar

Condition: Good

Description: The historical Tandoori house, built in the 1870s, was converted into a sheep shelter four years ago. The walls of the building are made of rubble stone and cut stone. The Tandoori house has a swallow dome and its height is about 5 m. Wooden beams are used in the construction of the dome and these beams are supported by four wooden columns. Apart from the original structure, there are two more openings in the dome of the structure. The first floor of the two-storey house, adjacent to this building, dates back to 100 years. The second floor was built around 50 years ago (Figure 6-7-8-9).

Figure 6 – Tandoori house, adjacent to the two- storey building, belongs to Davut Uçar.

Materials of the structure: Rubble stones are used in the construction of the walls and mud is used among them. Each of the wooden beams (juniper tree) used for the earthen dome is about 10 m long and has a diameter of 130 cm. The same material is used to support the beams. In addition, juniper branches were used among the beams. This material has a large share to sustain these structures in good condition for more than 140 years.

Figure 7 – The dome of Tandoori house which belongs to Davut Uçar.

Technique: The structure has ordinary masonry walls and their thickness is about 1 m. Overlay technique is used in the construction of the dome. That is, the wooden materials are placed on top of each other. The structure has a square plan and it is 8 m x 8 m in size. The covering system of the structure is similar to the Tandoori houses in Erzurum and its surroundings. Both have swallow domes. There are rectangular overlays on the timber beams. There are 5 rows of the overlays. The juniper tree branches are placed among the beams. In addition, they are covered with mud obtained from straw, soil and water. Finally, this mud is covered with soil. According to the information obtained, men from three villages in the vicinity helped in covering the roof with soil as voluntary work.

Current function: Tandoori house is currently used as a sheep pen. The doorway in Figure 8 was used to be connecting the Tandoori house to the anteroom in the past. After converting the Tandoori house to a sheep pen, the anteroom has been used as a shelter for the lambs.

Figure 8 – The inside view of the dome of the same Tandoori house.

Figure 9 – The inside of the Tandoori house which belongs to Davut Uçar. As it can be seen it is used for another function now. It has been converted to a sheep shelter.

Previous function: Besides being a place for cooking and baking bread, the Tandoori house was a living space for the family. For this reason, such structures are locally called "xani" which means a "house". It was used for functions of a living room, bedroom, kitchen, storage and a working place especially for women to knit and weave, etc. For entertaining guests, having meals and enjoying time with the family members there would be a special section called berm at a height of half a meter.

3.1.2. The Tandoori House of Ali Uçar

It is located in the eastern part of the village. It is still used as a Tandoori house and functions as a place for baking bread, cooking, preparing dairy products, storing food etc. One of the walls of the structure has been rebuilt by bricks. There are new additions adjacent to the tandoor house and there is an anteroom connecting all of the sections. The Tandoori house is square-shaped and it is 7 m x 7 m in size. The dome is at a height of 4 m. There are no openings in this structure except the opening in the dome and the door (Figure 10).

Figure 10 – Tandoori house belongs to Ali Uçar. The women are baking Tandoori bread.

3.1.3. The Tandoori House of Haci Uçar:

It is located in the western part of the village. The building from Haci Uçar was left to his son Hüseyin, who is in his 80s now. However, he is currently residing in Van and the Tandoori house is used by his son and his family. This structure is also still used as a place for baking bread, cooking, preparing dairy products, storing food, etc. There are also new constructions built adjacent to this tandoor house. There is an anteroom connecting all of the sections. The Tandoori house is square-shaped and it is 7 m x 7 m in size (Figure 11-12).

Figure 11 – Tandoori house of Hacı Uçar. The women are baking Tandoori bread.

Figure 12 – Inside of the dome of the Tandoori house.

3.1.4. The Tandoori House of Kadir Demir

It is located in the north–west part of the village. Kadir Demir, the person to whom this Tandoori house belongs, left the village long before his death and nobody in his family lives in this village. However, this structure is still known by his name. Hasan Uçar (85 years old) uses the Tandoori house as a storeroom. New houses have been built adjacent to this Tandoori house, as well. The Tandoori house is square-shaped and it is 6 m x 6 m in size.

CONCLUDING REMARKS

As Kesendere, one of the villages of Başkale District, at the borders between Van - Hakkari provinces, the residents of this village have close relations with the residents of the neighbouring villages of both provinces. In this context, besides traditions, culture and social life, there is a great influence on construction methods used in both provinces. The fact that the wooden construction materials of the Tandoori houses, built in this village, were also provided from neighbouring villages of Hakkâri clearly confirms this observation.

The Tandoori houses in this village were built by Halit Ucar, one of the stonemasons who grew up in the same village. There are many Tandoori houses built in the surrounding villages by the same stonemason and they are still in good condition. The Tandoori houses built by this stonemason are more similar to the ones in Muş, Bulanik - Mollakent Zaviye in terms of the covering system and function. Their swallow domes are made of untreated tree trunks and they differ in terms of material from Tandoori houses built in Erzurum and its surroundings. A comparison of today's Tandoori houses with the historical ones in Kesendere Village which is presented in Table 1:

Table 1- Comparison of Tandoori Houses in Present and Past in Terms of Plan

I/N	Plan	Current Tandoori Houses	Previous Ones
1	A whole by itself	**–**	+
2	Separate from the living space	**+**	-
3	Adjacent to the living space	**–**	+
4	Adjacent to the shelters for animals	**–**	+
5	Under the living space	**–**	+

As can be seen in Table 1, the Tandoori houses in the past were built as a whole on their own. In later periods, when the nuclear families took the place of crowded families, the adjacent barns/sheep shelters were moved to a remote area and new living spaces were rebuilt. As for the Tandoori houses built by Halit Uçar in Kesendere Village 140 years ago, they were built adjacent to the animal shelters. After some time, animal shelters were demolished (50 years later) and a single-storey house was built instead and later on another floor was added (50 years ago).

Table 2- Comparison of Tandoori Houses / Xani in Kesender Villages in Present and Past in Terms of Function

I / N	Function	Current Tandoori Houses	Previous Tandoori Houses
1	Bread baking	**+**	+
2	Cooking	**+**	+
3	Eating meals	**–**	+
4	Having a rest	**–**	+
5	Sheltering	**–**	+
6	Sleeping	**–**	+
7	Heating	**–**	+
8	Having a conversation	**–**	+
9	Entertaining guests	**–**	+
10	Using as a cellar	+	+
11	Using as a storage	**+**	+
12	Processing dairy products	**+**	+
13	Working place for women	**+**	+
14	Having a bath	**–**	+

As it can be seen in Table 2, the places called xani were used as one unit in the function of all units such as Tandoori house, cellar, storage, kitchen, bathroom and living area in the past. However, the newly built Tandoori houses are only used for certain functions, mainly as places for baking bread and processing dairy products. Although the current Tandoori houses and the historical ones have similarities in some ways, they are different in terms of plan and some of the functions. Despite this, they are called with the same name, 'Tandoori house'. Considering the local names, "xani" (house) for the previous "Tandoori houses" and "xaniye tandüre" (Tandoori house) for the current ones, it is clear that they are two different structures. So, for us, we would better not name both of them as 'Tandoori house'. While the previous ones might be called as "xani", the current ones can be named as "Tandoori houses". Despite some common features of the past and current Tandoori houses, they vary in many ways. In light of this information, we think the names for these structures also need to

be pronounced accordingly, for example, "xani" for the previous ones and "Tandoori house" (xaniye tandüre) for the ones built recently.

The historical Tandoori houses / xani, which are encountered in many provinces of the Eastern Anatolia Region, including Van, are an important element of our cultural heritage. However, as in all areas of life, thanks to innovations and developments, there have been changes in construction, as well. As there is almost no need for such buildings, they are either demolished or deserted. Thus, this cultural heritage is at the risk of disappearing as each day passes. Consequently, it is of great importance to save the historical Tandoori houses and the associated culture from this threat and transfer this cultural heritage to the future generations. As for the Tandoori houses in Kesendere village, if they reassume their old functions as shown in 'Table 2', they will be in the focus of tourists. The natural assets such as dragon-shaped rocks and travertine in the surroundings will also make a significant contribution to the mobility of tourism in this region.

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ÖZET

Taşınmaz kültür varlıklarımız içerisinde önemli bir yere sahip olan tandır evleri bilhassa Doğu Anadolu Bölgesi'nde yakın geçmişe kadar yaygın iken gün geçtikçe sayılarında azalma görülmektedir. Bunun bir sonucu olarak da bu mimari eserlerin ve onlara bağlı kültürün geleceği bizleri endişeye sevk etmektedir. Bu çalışmanın amacı bilhassa kırsal alanlardaki tandır evlerine dikkat çekerek onların korunmasında ve bağlantılı kültürün gelecek kuşaklara aktarılmasında katkı sağlamaktır. Bu çalışmada, Van'ın Başkale İlçesi'ne bağlı Kesendere Köyü saha çalışması alanı olarak seçilmiştir. Bu köyde aynı taş ustası tarafından yapılmış ve halen sağlam vaziyette bulunan yaklaşık 140 yıllık bir geçmişe sahip 5 adet tandır evi incelenmiştir. Bunlardan en büyüğü birkaç yıl önce ağıla çevrilmiştir. Diğerleri, kiler olarak kullanılmasının yanı sıra içlerinde tandır ekmeği yapılmakta, peynir ve yoğurt gibi süt ürünleri hazırlanmaktadır.

Yapıların ortaya çıkmasında coğrafi şartlar, maddi güç, inanç, kültürel değerler ve farklı dış etkenlerin her birinin önemli bir etkisi vardır. Anadolu'nun birçok yöresinde olduğu gibi Van yöresindeki köylerin 50 yıl öncesine kadar farklı sebeplere bağlı olarak mimari açıdan pek gelişmemiştir. Bugün köylerde gördüğümüz çok odalı ve birkaç katlı evler yerine geçmişte "xani" denilen yapılar mevcuttu. Tarihi tandır evlerinde aileler aynı yerde yiyecek stok ederlerdi, yemek pişirir, yerlerdi ve yine aynı yerde dinlenir, yatarlardı. Misafirler aynı mekânda ağırlanırdı. Acı ve tatlı hatıralar hep aynı ortamda paylaşılırdı. Geçmişte radyo ve televizyon gibi görsel / işitsel kitle iletişim cihazları yoktu. Bu mekânlarda keyifli vakit geçirebilmek için kışları tandır etrafında oturulurdu ve fıkra, masal ve hikâyeler anlatılır, türküler söylenir ve bu neşe dolu havada, bu mekânın bir köşesinde nineler, anneler ve genç kızlar farklı el işlerini yaparlardı. Bu açıdan tarihi tandır evleri birer somut kültürel varlık olmalarının yanında soyut kültürün oluşmasında önemli bir role sahiptiler.

Kesendere köyü yüksek bir rakıma sahip olduğu için ağaçlık alan bakımından çok fakirdir. Ancak bu köydeki tandır evlerinde kullanılan ahşap kirişlerin şaşırtıcı büyüklükte olması ister istemez bunların nereden getirildiği sorusunu akla getirmektedir. Bununla ilgili yapılan sözlü tarih araştırmasında ve Anber Buğrul (90) ve Hasan Uçar'dan (85) edinilen bilgiye göre kiriş olarak kullanılan 10 m kadar uzunluğa ve 130 cm kadar çapa sahip olan ardıç kütükler Kesendere Köyü'ne 12 km kadar uzaklıkta bulunan Hakkâri'ye bağlı Çaltıkuru Köyü "İspe" mezrasından getirtilmiş. Yine aynı kişilerden alınan bilgiye göre kütüklerin her biri 4 çift manda tarafından çekilerek iki günde ulaştırılmıştır. Van'ın Başkale İlçesi'ne bağlı Kesendere Köyü'nde yapılan tandır evleri aynı köyde yetişmiş taş ustalarından Halit Uçar tarafından yapılmıştır. Çevre köylerde aynı taş ustası tarafından yapılmış ve halen sağlam vaziyette bulunan birçok tandır evi vardır.

Kesendere Köyü'ndeki *xani*lere (tarihi tandır evleri) bakıldığında işlevsel ve plan olarak daha çok Van'ın Ayanıs Köyü'ndeki tarihi tandır evlerinin yanı sıra Muş, Bulanık – Mollakent Zaviye tandır evi ile benzerlik göstermektedir. Bunların kırlangıç kubbeleri işlenmemiş ağaç gövdeleriyle yapılmıştır ve bunlar Erzurum ve çevresinde kırlangıç kubbesi kalastan yapılmış tandır evlerinden malzeme açısından farklılık gösterirler. Günümüz tandır evlerini plan açıdan geçmişteki tandır evleri ile karşılaştırdığımızda:

Geçmişte xani denilen mekânlar bir bütün olarak günümüz tandır evi, kiler, depo, mutfak, banyo, yaşam alanı gibi bütün ünitelerin işlevinde idi. Son dönemlerde, genellikle ekmek pişirme ve süt ürünlerini hazırlama amaçlı yapılan yapıların da aynı isimle anılmaları bir şekilde zihinleri meşgul etmektedir. Van – Hakkâri yöresinde ekmek pişirme yeri olmak üzere çok farklı işlevi olan tarihi yapılar "xani / hani", tandır odaklı işlevlere sahip yapıların ise "xaniye tandure / tandır evi" şeklinde adlandırılmaktadırlar. Bu hususu göz önünde bulundurduğumuzda, "tandır evi / xaniye tandure" ile "xani / hani" terminolojik olarak aynı anlamda kullanılıyorsa da yapı ve işlevsel açıdan bunlar farklı yapılardır. Özetle, Hakkâri-Van yöresinde genellikle sadece ekmek pişirme, su kaynatma, yemek yapma, süt ürünlerini hazırlama gibi amaçlarla kullanılan mekânlara "xaniye tendûrê" (tandır evi) denir. Tandır ve ocakla bağlantılı işlevi yanında yaşam yeri olarak da kullanılan mekânlara "xani / hani) denilmektedir.

Kültürel mirasımızın önemli unsurları arasında yer alan Van İli olmak üzere Doğu Anadolu Bölgesi'nin birçok ilinde bulunan tarihi tandır evleri / *xani*ler yaşamın her alanında olduğu gibi yapılaşmadaki yenilikler ve gelişmeler sonucu yok olma riskini taşımaktadırlar. Bu açıdan tarihi tandır evlerinin ve bunlara bağlı kültürün bu tehditten kurtarılması ve yarınki kuşaklara aktarılması büyük bir önem taşımaktadır. Günümüze ulaşan tandır evlerinden en azından bir kısmının koruma altına alınması ve geçmişteki işlevlerine dönüştürülmesi ile bunda önemli bir katkı sağlayacaktır.

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EDİTÖR'DEN

2021 yılında International Journal of Social Inquiry'nin Cilt: 14, Sayı: 1'i çıkarmanın haklı heyecanını yaşıyoruz.

Değerli okuyucular bildiğiniz üzere Sosyal Bilimler alanında köklü bir geçmişe sahip olan dergimizi yeni bir ekip ve dinamizm ile yeniden çıkarmaya başladık. Birinci sayımızda temel amacımız dergimizi periyodik bir biçimde çıkarmak ve hızla önemli akademik veri tabanlarında taranmasını sağlamaktı. Bu bağlamda dergimiz ilk sayıdan itibaren birçok bilim insanının yanı sıra önemli akademik veri tabanlarının da dikkatini çekmiş olup, bu kurumlar ile dergimizin izlenme süreçleri başlamıştır.

Bu durumun en büyük göstergesi ise hiç şüphesiz dergimizin TÜBİTAK ULAKBİM'de taranıyor olması ve dergimize bu sayıda yayımlanması için yirmi yedi aday makalenin gönderilmiş olmasıdır. İlgili makaleler titiz bir değerlendirme sonucunda derginin bu sayısına kabul edilmiş ve okuyuculara sunulmuştur. TÜBİTAK ULAKBİM'in tavsiyesi üzerine de dergimizin adı ISSN'ye kayıtlı olduğu şekliyle International Journal of Social Inquiry olarak kullanılmaya başlanmıştır.

International Journal of Social Inquiry'nin Cilt: 14, Sayı: 1'de ilgiyle okuyacağınız toplam on bir bulunmaktadır. Makale, gönderen değerli bilim insanlarına, makale inceleme aşamasında desteklerini hiçbir zaman esirgemeyen hakem heyetine, dergi yayın ve danışma kurulu üyelerine, yazı kuruluna ve emeği geçen herkese şahsım ve ekibim adına teşekkür ederim.

Bir sonraki sayıda buluşmak umuduyla…

Prof. Dr. Barış ÖZDAL

EDITOR'S NOTE

We are excited to release International Journal of Social Inquiry, Volume: 14 Issue: 1, in 2021.

Dear Readers,

We have begun to recreate our Journal with a new team and dynamism, which has a long history in the field of Social Sciences. Our main objective in the first issue was to publish the Journal periodically, and to be rapidly indexed in important academic databases. Therefore, the Journal has attracted attention of many scholars as well as important academic databases.

The Journal is now indexed by TÜBİTAK ULAKBİM. The most important indicator of this situation is undoubtedly the fact that twenty-seven candidate-articles have been sent to the Journal in this issue. The relevant articles have been accepted to the Journal after meticulous evaluation, and presented to the readers. On the recommendation of TÜBİTAK ULAKBİM, we start to use the name of our journal as International Journal of Social Inquiry as it is registered in ISSN.

There are eleven articles in the International Journal of Social Inquiry, Volume: 14 Issue: 1. I would like to thank contributing scholars and researchers, reviewers who always supported us, Editorial and Advisory Boards, and all contributors in the name of my team.

Best regards in the hopes of meeting next issue.

Prof. Dr. Barış ÖZDAL

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