



UĞURTAŞI VILLAGE

FOUNDATION TO THE PRESENT





UĞURTAŞI VILLAGE
GÜMÜŞHANE, TRABZON RELATIONS



Foreword

GETTING STARTED WITH THE FIRST EDITION

I was born in 1955 on 30th October, known by locals as the month of Gazel, the last of eight children, in a house with an earthen roof. We moved to Ankara in 1963, five to six months before my father passed away. All of my education, from primary school to university was in Ankara. The memories I have of my home village, Uğurtaş, are from my early childhood of 7 years as well as the school holidays spent there. For more than 50 years, I had many memories of times when Uğurtaş had no electricity, phones or television. Today we enjoy the benefits of modern technology, but in those days we had to use gas-lit lamps, luxury lamps, battery-powered radios, and wooden ploughs. During my summer holidays, I would chat with the elders and try to get details about the history and ancestry of Uğurtaş.

Uğurtaş, throughout its hundreds of years of history, has been a thriving settlement with a cosmopolitan structure of two to three thousand people, an economic and social life that includes different cultures, but now it is a quiet village that awaits its active days in the future.

This book comes in two parts. In the first part, the history of the village and its pedigrees are explained. In the second part, there are photos of the people who lived and are living in our village and some flower photos representing the plant existence of the village.

In the preparation of this book, I tried to benefit from all the information and documents I could reach. It may, however, contain omissions or errors. I hope there will be an opportunity for a reprint that will include corrections and additions. I would like to express my gratitude to Orhan Karakullukçu, Sabahattin Sönmez, İsmet Mogol, and my older brother, Yılmaz Karakullukçu, as well as my fellow countrymen, for their assistance, information, and documents. In addition, I would like to thank Yüksel Süzer for his tireless efforts and contribution in transferring this information and documents to the computer environment.

I greet all residents of Uğurtaş with love and respect.

Cahit KARAKULLUKCU
December 2005, Istanbul

GETTING STARTED WITH THE SECOND EDITION

I am here again with the updated documents and information that I have obtained in the intervening fifteen years. During this period, I tried to gather more information about our village's history

To update the pedigrees, I had Ottoman population registers(censuses) translated for 1835, 1838, 1839, 1840, 1841, 1844, 1846, 1848, 1850, 1851, 1853, 1854, 1855, 1856, 1857, and the most comprehensive for 1905. In the Ottoman population registers, individuality comes to the fore as the records date back to the past. It is more significant who lives in which household. For this reason, it is difficult to establish a causal link between the records. Only a relative who has knowledge of the subject can identify who is related to who. Therefore, I was able to establish a causal link between the pedigrees and what I communicated.

My research showed that before the 19th century, when transportation facilities were not developed, our village was used as a station on the Trabzon-Gümüşhane-Bayburt route. Roads were built hundreds or even thousands of years ago, before automobiles were invented, to the extent that ox carts could travel. Cars pulled by animals were commonly seen on these roads. Transport was sometimes done by carts and sometimes by camels. Some of the caravan routes were more significant than others. The Zigana gateway, which still stands today, was opened in the 1870s. Before that, mountain roads, which were shorter, were used.

Greek commander and writer Xenophon tells how he reached the Black Sea (Trabzon) after the Kunaxa war (401 BC), which he had fought in Iran and was defeated, in a part of his book called Anabasis (The Return of the Tens of thousands), which he wrote in 400 BC. Naturally, the names used for these places were different at that time. Yet when the described route is examined, it emerges that one of them is Bayburt-Balahor-Vesernik-Istavri-Kolatbogazi-Fevizlik-Maçka-Trabzon. It is assumed that this route is also part of the historical Silk Road. I would like to draw your attention to an extremely crucial point here. One of Xenophon's soldiers saw the sea around the Kolat Strait, and then he began shouting "sea sea". In memory of this event, they built a stone hill there. In my opinion, this point where they see the sea is Cemal Bey or Ayeser Hill. The same story is written in some Greek books as well.

Our village is a historical settlement with a population of 1500-2000 between the years 1600-1850, where the silver mines in the surrounding area were operated. As we look back into the past, we come across problems with other ethnic groups in our village. We need to assess the joys, sorrows, fights, and togetherness of common life-in other words, the conditions of common living. The common life, which was easy and trouble-free before, is starting to become problematic with the decline of the Ottoman Empire. With the declaration of 1839 Tanzimat Edict, 1856 Reform Edict, 1876 1st Constitutional Monarchy and 1908 2nd Constitutional Monarchy, relations with other

ethnic identities and religions living in our village became more problematic. The right to be a civil servant and administrator with the Tanzimat edict, the right to join the military or the mercenary service (for both Muslims and non-Muslims), and the right to change religion (for mutanassirs) with the Islahat edict brought about a constant deterioration in the existing relations, not an improvement. In particular, it has always been a problem for non-Muslim minorities to convert to Islam in order to benefit from the rights granted to Muslims, and then to convert to Christianity in order to benefit from the rights provided to Christians. The Ottomans, namely us, had problems in particular with the secret Christians called Kfiros or Klotsi. There were fewer problems with those who were always Christians. More detailed information on these issues will be given in the following pages.

I am aware that there may still be missing items or mistakes, especially in pedigrees. Hopefully, these deficiencies can be addressed with a new study made by me or someone else.

I have once again realized that our village is one of the most convenient places for nature sports, like walking. I observed the benefits of walking in terms of human physical and mental health by adding longer trails to the morning and/or evening walks to Zega and/or Vazina. When it is not possible to travel by car, you can go to Zigana Pass, which can be reached on foot, in four hours and fifteen minutes, via the route of Ayamarina, Ayaser, Barmada strait, Salih's (Muzena-Atalar) coffee house, Kurt strait, Uzun plains, Alas' flat and Kuzu lake. I experienced this track again (July, 2011). I can list some of the similar tracks that I have made with my friends as follows: A track to be made over Ligozina and/or Kolat to the strait of Cami; A track to be made to Maçka via Kolat, Acisu and Larhan; Kolat is another track that can be made to Maçka via Cami strait, Sümela.

All of these roads were used by villagers to travel to Village-Gümüşhane, Village-Trabzon and Village-Torul. Trabzon-Krom was already heavily used by Christians. The Trabzon Patriarchate and the Sumela Archdiocese, Krom and İstavri priests used these roads to communicate.

We made a change in this edition. We could not include photographs of the people who lived in our village in our book due to the abundance and lack of choice. We have preserved old and newly taken photographs of residential areas and photographs representing our vegetation and flower cover.

Again with love and respect,

Cahit KARAKULLUKCU

December, 2018

GETTING STARTED TO THE THIRD EDITION

I can say that I have come to the end of the work I have done since the 1970s. The motivation that encouraged me to write this book was the writing of several documentary books about our village by the Greeks who lived here in the past.

I created this book by examining all the documents I could find (Ottoman, Greek, Turkish) and what I learned from all the elders I could reach. As a result of the studies I have done, I have been able to find very old determinations about the history of the village. As it will be explained in detail in the section "Uğurtaş with documents", we know that at the beginning of the 1600s, there were 8 Turkish and Muslim families, 2 of which were Ehl-i Örf and 6 of which were working as loggers. (Annex3-4) What we understand from these documents is that there were Muslims in our village at that time.. But it was the names that mattered, and I could only reach 300 years ago in this regard. As far as I could tell, the only families/names I could reach were those that lived here until today. Although others have lived here in distant or recent history, I have not been able to trace those families because they are not here today.

The oldest Turkish name I could find was Mahmut Karakullukcu from Karakullukcu family, who was born in 1720. The records of other dynasties, whose existence continues today, belong to the early 1800s. In the early 1800s, Karakullukcu reached 7 families. Other dynasties were Baki (1800) from Molla Baki, Mahmut-Fadime (1805) from Emiroğulları, Abdullah-Elmas (1815) from Molla Abdullahs, Uzun İbrahim from Molla Mehmeds, Mahmut from Kasımoğulları, Mehmet-Gülesmer from Himmetoğulları, and Ahmet from Molla Ahmetoğulları. Thus, we know of the existence of at least 100 people in 14 Turkish and Muslim families living in our village in the early 1800s.

Although this gives the impression that around 14 Turkish families lived here in the 1700s or early 1800s, I do not think it is true. Because it is impossible to follow the continuation of the dynasties due to migrations/movements that are a part of life. We have only traced the past of the families who have lived here until today. We know that even in the 1835 census, approximately 400 Turks and Muslims lived in our village. This subject will be explained in detail in the Ottoman censuses.

I regret to express that due to changing living conditions, the families who have resided here until today, will no longer be here in the future. It is highly probable that no family/ancestry that has lived here for nearly 300 years will be here by the end of the this century. Despite everything, living in the same district for more than 300 years is an indication of a strong sense of belonging.

I would like to establish a fact here. When the known history of humanity is examined, you can see that states and social life are built on the basis of religion rather than ethnicity. Religion has been the unifying factor in all civilizations that have existed in the past, from the Sumerians to Ancient Egypt. In our village as well, the situation developed in the same way. Although we shared a common life in the same village, we could not become real friends with Orthodox Greeks and Apostolic Armenians.

Marriages between us did not change this fact. The congregations lived side by side but apart from each other; each had its own religion, customs, and cultural conventions. The fact that we have always been members of different communities stood like a wall against us. The pleasant memories we had experienced could not sway us from leaving when politicians made their decisions. Though the three religions, sects, and races lived together for a long time, they were eventually separated. Hearts would wish this separation not to be based on each other's unhappiness. However, the reality of life, as it always does, has taken its toll, and every society has found its own way.

Another fact I would like to express is that when imagining Uğurtaş's past, it cannot be compared with its present. In the past, it was at a very different level with its population of more than two thousand and its ethnic diversity. Villages, towns and cities are born, grow, develop and even disappear as history repeats itself. Uğurtaş was also a cosmopolitan center with its shops, schools, cafeterias, inns, mills, mosques, and churches, where a life comparable to a city was lived in the past. Today it is a quiet village with a modest life. You will experience this in many texts as you read this book.

I would like to thank Yüksel Süzer, who tirelessly endured my numerous corrections and never spared his efforts. He helped with the transfer of this information and documents to the computer environment.

Cahit KARAKULUKCU
December, 2022 Istanbul



Introduction

Uğurtaş village is a highland village located within the borders of the Torul district of Gümüşhane province. Since this booklet is prepared with the assumption that people who know the region will mostly read it, detailed geographical information about the region is not given.

Geologically, we can say that the village is on a slip plane starting from the slopes of Gabena. Volcanic and granite rocks near Uğurtaş have formed deep valleys like a trap. These valleys, on the other hand, narrowed at an angle of 35 degrees in the east-west direction, forming dense and regular forms such as sandstone, limestone and hardened clayey leaf stone.

In order to travel to Uğurtaş village, it is necessary to use the road that leads north to Karaca cave from İkisü locality between Torul and Gümüşhane. This road has recently been both widened and paved. The distance between two of our villages is twenty-one kilometers. It is possible to reach our village from İkisü in thirty minutes by car. We can examine the transportation process to the village before the opening of this route in two ways, by car and on foot. See Annex 1.

It was possible to reach our village from Trabzon by car using various routes. We can list these routes as follows:

1. Trabzon-Maçka-Old Zigana pass-Ayaser-Kolat mountain-Village
2. Trabzon-Maçka-Hamsiköy-Ferganlı-Bodamış plateau-Barmada-Ayaser-Kolat mountain-Village
3. Trabzon-Maçka -Meşe içi-Karakaban-Hodja tomb-Lapazan-Turnagöl-Kolat mountain-Village
4. Trabzon-Maçka-Coşandere(Kınalıköprü)-Stream(Larhan)-Acısu-Kolatdagi-Village
5. Trabzon-Maçka-Meyremana-Camiboğazı-Kolatdagi-Village

The part of route number one between Ayaser and Village was built by the villagers in 1951 under the leadership of Kasımoğulları, one of the residents of our village (especially between Kolat Mountain and Village).

Other options used by the residents of our village during the periods when there was no means of transportation to the village by car were as follows.

From Trabzon to Zigana via cars, after that, the route of Mount Zigana-Salih's coffeehouse (from Atalar-Zimera)-Lalacon-Ispele-Village was used by horses. In the 1950s, Gendarmerie Officer Kamil Efendi (one of the Karakullukists) from the Tufan family pioneered the keeping of the pedestrian path between Salih's (Atalar) cafe and the village.

Before 1870, when the Zigana Pass was not yet opened (1870) and there was no automobile, our village used the route Kulat-Karakaban-Maçka-Trabzon on foot. Thus, it was possible to travel from our village to Trabzon or from Trabzon to our village on foot in 15 hours. Since it was not easy to walk for such a long time, one would stay overnight in one of the inns on the road and continue on the way. As will be explained later, transportation was closed during the winter months due to seasonal difficulties. Many fatal cases occurred during the spring and autumn when transportation was possible even in difficult conditions.

We can write that the following route alternatives have been used for centuries for pedestrian transportation from our village to Gümüşhane or from Gümüşhane to the village. See Annex-2

1. Uğurtaş- Alpullu mah – Kışlak sırtı – Cebeli(Baladan) – İkisu(Harava) – Mescitli(Beşkilise) – Hacıemin – Gümüşhane
2. Uğurtaş – Kömürcü Mah(Mehelle) – Yamaç Mah(İstilos) - Bazben dağı(Son Mah) – Mescitli(Beşkilise) – Hacıemin – Gümüşhane
3. Uğurtaş – Yoğurtlu Mah(Ayliya) - Yağlıdere – Çamlık Mah(Somash) - Koroş dağı – Yeşildere(Haşera) – Hacıemin – Gümüşhane

It is known that the last of the transportation options mentioned above has been used for thousands of years. The Iran-Trabzon caravan route, built during the Roman period, used to climb from Maçka to Hortokop ridges and descend from the western skirts of Karakaban to Yaglidere, through the Hodja tomb, Turna lake and Kolat gorge, from Uğurtaş village.

The region we live in was a region of deprivation like many parts of Anatolia. Mains water came to Gümüşhane city center in 1948 and electricity in 1949. Today, our village has benefited from the opportunities of technology and gained infrastructure services such as water, electricity, telephone and internet. As it is known, Turkey experienced a period of development in infrastructure services such as roads, electricity and telephones after 1980. In the reflection of these opportunities in our village, we cannot pass without mentioning the contributions and follow-up of Orhan Karakullukçu, one of the residents of our village, who was also the mayor of Trabzon.

With the closure of the mines, agriculture and animal husbandry, which is the current occupation in the village, were not enough for the residents of the village to live. Due to this, people began to migrate from the village to do business, work or study. In Annex-30, there is a list of what I could find from those who left the village from the beginning of the 1800s to do business or attend school. The main cities preferred to trade or work in are Trabzon, Erzurum, Istanbul, Zonguldak and Ankara. Those who continued to study, on the other hand, came to high positions as professionals in many branches. These positions ranged from teaching to engineering, from veterinary to doctor, from teaching to rector. During these studies, many Ottoman documents were used. You can find all these works in Annex-30 under the name of Ink-licked and Merchants.

In order to talk about the professions in the Ottoman period, I'd like to make a brief nostalgic reference. The following professionals, some of whom were practiced by non-Muslims, worked in Gümüşhane. Occupational groups consisting of forty business lines in ten sectors are listed below.

Leather Sector: Pabuççu, Saraç-Sarrac (person who makes or sells harnesses and saddles), Semerci, Mestçi (leather worn inside shoes), Tanner (Sepici, Counter, Leatherworker)

Weaving Sector: Hayyat (Tailor, Sewing), Hallaç (Ditiçi, Shooter), Basmacı, Bezzaz (draft), Neccad (Bedding, Pillow and Quiltmaker)

Food Sector: Bozacı, Seafood, Cook, Macuncu

Construction Sector: Rower, Kazmacı-Eşici; Stonemasonry, Stone masonry; capstan Small Scale Industry: Blacksmith, Kazancı-Bakırcı, Jewellery, Candle Shop, Farrier

Health and Cleaning Sector: Barber; Circumciser Trade Sector: Eskici, Tabbag (Sword Maker), Apprentice, Grocery Store, Porter

Agriculture and Livestock Sector: Eşici, Celep, Rençber

Tourism Sector: Innkeeper Mining industry: Digger, Rower, Logger

General Information

FOUNDATION AND HISTORY

In order to examine the history of our village, we must first take a look at the history of Trabzon and Gümüşhane. First of all, I would like to examine Gümüşhane in terms of its history. Archaeological studies have been carried out in the region since BC. Human settlements in the region began around 3500 BC. In 3000 BC, traces of agriculture were found.

Assyrians, Cimmerians, Scythians, Medes and Persians continued to dominate the region, which was later ruled by the Pontus, Roman, Byzantine and Trebizond Empires.

As the foundation date of Trabzon (Former name: Trapezeus) and its surroundings is examined, the Medes (BC 2200-BC.900) and later the Urartians-Cimmerians (BC 900-BC. 700) were within the dominion area. Even though it is said that the colonists (ancient Greeks) of Miletten (an Ionian city around the Menderes River) used the sea port of Pontus in 600 BC, it was determined that it was one of the Persian territories. The Greeks who came to the region preferred to trade instead of establishing a state. Greek commander and writer Xenophon writes that he encountered the colonial Greeks in the castle when he came to Trabzon in a part of his work called Anabasis (The return of the tens of thousands) that he wrote in 400 BC. These colonial Greeks welcomed their kinsmen, tens of thousands, and took them to the fort. They gave cattle, flour and wine. However, they advised that the indigenous peoples of Trabzon were Kolkhs and to enter into a friendship agreement with them. (Pontus, Mahmut Goloğlu) Life in Trabzon continued under the dominance of Persian colonies (559 BC-330 BC). It was around 330 BC when the Roman Empire (330 BC - 324 AD) began. With the disintegration of the Roman Empire in 324 AD, the periods of dominance of the Eastern Roman Empire (AD 324-AD.400) and the Byzantine Empire (AD.400-AD.1204) began, respectively. During the weakening period of the Byzantine Empire, the Empire of Trebizond was established in 1204 AD. With the conquest of Istanbul by the Ottoman Empire in 1453 AD, the Byzantine Empire was ended. 6 years later, in 1461, the Trabzon Empire came to an end by passing under Ottoman rule.

The arrival of the Turks in Gümüşhane and its environs is as old as the Greeks, or even more. Ancient times saw the arrival of the Cimmerians, Scythians, and Oghuzes, who are members of the pre-Turkish history of the region. In pre-Turkish history, as well as their pre-Turkish history, the Cimmerians are of significant importance both for us and for pre-Turkish history, as the geography that existed between 3000-1000 and where they ruled includes the Black Sea region. Kurgan Culture seen in Cimmerians is a spiritual element unique to Turkish societies. Kurgan is a term derived

from the Turkish word “korugan”, meaning mound tomb. Remains of this culture were found in archaeological excavations in the Black Sea-Caspian Steppes. In our region, there are not many nations that have a tradition of making tumuli, especially mounds and kurgans (in Central Asia). They are mostly found in Anatolia, Thrace, Central Asia, Egypt, Russia and Mexico. It is known that some grave remains belonging to this culture are in our region. Particularly notable are Könger and Telme mounds in Iran and Kaletepe mound in Kelkit. This is why BC. We claim that we can exist here in those histories. The structures in our region, known as Tumulus, were built by the nations living there in the later periods.

It is known that Çağrı Bey, from the Kınık tribe of the Oghuzs, came to Gümüşhane during his first raid in Anatolia in 1016. In 1058, Tuğrul Bey’s army, under the command of İbrahim Yinal, raided as far as Trabzon and conquered Gümüşhane because it was economically significant. The Uzs (11th century), an Oghuz tribe, must have lived here as well. Because a highland in our village (Uzli’s highland) is still named after them. This shows us that Turks lived in our village in the 1000s. Even though the Uzs were a Turkish tribe, they chose Christianity as their religion. Although the Uzs are our ethnic relatives, they are religious brothers with the Greeks in terms of religion. The Uzs are the ancestors of the Gagauz people, who are also a Turkish tribe, who belong to the Christian religion living in Moldova today.

Applause (prayer-praise) and curses (curses) have a significant place in our village. People speaking the same language can use them at any time in their social lives. Stereotypes developed through oral tradition reveal the traditions and customs of a society. From Orhan Karakullukçu’s narratives, we know that his grandmother, Gülsüm Hanım, called them my applause when they did well. This and similar words of applause are significant in terms of revealing our Turkishness. I would like to give a round of applause as it is a good example of how I struck my sword on the stone. The stone was split from head to toe. It is a pleasure to greet you, Osman Pasha. May you live a thousand lives with your soldiers. (This is the last stanza of the Pleven march)

Although the foundation date of Uğurtaş Village is not known, it is believed that it was used by the Greeks in the process of establishing the settlement areas that included Krom of the Trabzon empire, which was established in 1204 AD. We do not have any information about whether the Turks, the first settlers mentioned above, were here when the Greeks came here. With the conquest of the state of Trabzon by the Ottoman Empire (although there was freedom of religion in the Ottoman Empire), some of our Greek origin citizens left the coastal areas and settled in the mountains in order to perform their prayers more freely. The Ottoman Empire settled Turkish citizens in the region through this process. In this context, Turkish citizens came or were sent to Uğurtaş village (1500s). Greek life, predominantly in the Krom valley, continued to exist in the region for centuries. In the discourses, it is mentioned that the church of St. Theodoros, located in the Emir (Uğurtaş)

region, was built back 1000 years ago. Although the existence of the church dates back to 1000 years, its construction in its present form is dated to the mid-1800s.

İstavri was economically poor in the 1500s. With the discovery of silver mines in and around Gümüşhane in the 1600s, it was economically relieved and started to grow. This growth movement continued until the beginning of the 1800s.

Evliya Çelebi (1611-1682), who visited Gümüşhane in 1647, reports that there are many silver mines here, and that there are about 70 working and emptied quarries. He also states that lead-free silver ore was extracted from 7 branches from these mines and that there was a mint in Emin District in this city, and that he had several coins with the inscription "Azze nasrahu daraba fi catha" (printed in Canca). Kâtip Çelebi (1609-1657) says "Urla is a beautiful accident. They call Gümüşhane even because there is silver nearby" for Gümüşhane, which he calls "Kaza-i Urla" in his world. Over time, miners from all over the region came to Gümüşhane. In the 1600s, during the reign of Murat IV, a mint was established in Gümüşhane. After this date, Gümüşhane became a center where money was printed on behalf of the state. In the middle of the 1750s, when this wealth peaked, the population of İstavri reached 2,000, and Kurum Valley, 5,000, due to those who came from the surrounding provinces to work in the mines. In the same period, the population of Torul was 28 thousand and the population of Gümüşhane was 40 thousand. During this period, people living in İstavri were exempted from taxation and military service. The real return to the forest existence of our village will only begin in the Republican era. In addition to the cessation of cutting trees for mines, the cessation of the production of small cattle such as goats was also effective in this return. At the beginning of the 1800s, with the decrease in mineral reserves and the discovery of rich and cheap silver deposits in America, economic collapse begins in İstavri and its surroundings. During this period, special privileges are revoked, taxation and conscription are reinstated. Thus, poverty and hardship begin again in our village. As will be explained again later, over a hundred families migrated to Akdağmadeni to work in the newly opened mines opened in Akdağmadeni/Yozgat in the 1830s. Again, for the same reason, travel to Russia and the Caucasus to begin work.

During this whole process, similar clothing, traditions and musical styles developed among the people who lived in the region (Turks, Greeks, Laz, Armenians, Georgians, Kurds and others). In addition, all ethnic groups were able to freely practice their customs and traditions as dictated by the times they lived in. Our citizens of Greek origin who converted to Islam continued to practice their own customs and traditions both in the Ottoman and Republican periods. For the sake of interest, I would like to mention a common custom shared by Turks, Greeks and Armenians. The name of the custom is Gelinlik (Mas). "Gelinlik (Mas) was the bride's duty. She had to do it for a year or two, sometimes even for life. Gelinlik (Mas) means that the bride is not allowed to speak in front of her father-in-law and mother-in-law. When they asked her something, she would answer

with a nod and a sign. This tradition was very strict and can be seen today as primitive. But you can imagine the quarrels and difficulties a new bride can cause in a society where many people share the same roots. In this way, the Mas tradition increased the bride's respect for her mother-in-law and father-in-law. Gelinlik (Mas) ended only when they allowed the bride to speak in front of them.

Emeritus Prof. Dr. Şemsettin Günaltay (Deputy) determined with Gümüşhane writings that the only name given to a region and its people in Anatolia unchanged for 2500 years is called Haldiya (Chaldia) and its people are called Halds. Historically, Haldlık is a name and a fact that should be preserved from ancient times and has roots dating back over 2500 years. I would like to remind you that the existence of the Halds can be dated before or at the same time as the arrival of the Greeks. In the years when the ancient Greeks came to Trabzon (500BC), the Halds continued their existence in Gümüşhane, Erzincan and the surrounding provinces. The name Argyropolis was used for a short time in the Byzantine and Ottoman periods for Gümüşhane. Argyropolis means argyros: "silver" and polis: "city" in Greek.

Gümüşhane region, which had a comfortable life until the 19th century, fell into insecurity as a result of the wars, and the insufficient operation of the mines caused migration. Thus, the city began to be devastated and the population began to decline. The Ottoman-Russian Wars of 1829 and 1877-1878 and the occupations of the Russians in Eastern Anatolia and the Eastern Black Sea on 7 July 1916 and the resulting migrations did not leave any life in Gümüşhane.

After the Russians took Bayburt on 16 July 1916, they continued on their way and entered Gümüşhane on 19 (20) July 1916. When the Turkish troops could not resist much, the Russians entered Torul on the same day. Thus, the Trabzon road was opened to the Russians. On July 22, 1916, the Russian army marching on Kelkit captured this place towards evening.

Although the Russians came to our village through the Kolat Strait, they went back without taking any action. The fact that both they and the Greeks living in the village were Christian Orthodox were effective in this.

While Gümüşhane and its surroundings were crushed by these occupations and especially under the Armenian persecution, the Russians agreed to withdraw their armies by signing the Erzincan Armistice on 18 December 1917, due to the Bolshevik Revolution and internal turmoil in Russia. However, the Armenians continued their massacres. Thereupon, the armistice was deemed invalid and the war was started again. Therefore, Torul was liberated from the Russian/Armenian occupation on 14 February, Gümüşhane on 15 February, and Kelkit on 17 February 1918.

While Gümüşhane province was affiliated to Erzurum Province in the early days of Ottoman rule, Gümüşhane sanjak, which was later attached to Trabzon, became a province on April 20, 1924, and in 1925 with the law under the title of "Province" in Article 89 of the Law No. 491.

UGURTASI WITH DOCUMENTS

Ottoman documents about the lives of Turks in Uğurtaş village date back to the 1500s. In an Ottoman document found by İlhan Öztürk, it is understood that the guard of the Oltu castle was Mir, son of Yakup Bey from İstavri. Upon Mir's death in 1552, his timar right was given to his two eldest sons, Mehmet and Süleyman. Although it is known that Turks lived here before this date (Uzlar, 1000's), a written document in Ottoman Turkish could not be obtained.

In the studies carried out by Assist. Assoc. Dr. Kemal Saylan, we see that two people were appointed as Ehl-i Örf in İstavri in 1643 (Annex-3). Ehl-i Örf were the groups that fulfilled their administrative and military duties in the Ottoman state. The representatives of this class, which were given names such as Ehl-i Örf, Ehl-i Seyf and Ümera, in the Divan-ı Hümayun were vizier-i azam and viziers. Apart from the Divan, Beylerbeyi, Sanjak Bey, Kapikulu soldiers and sipahis from Timar were in this group.

As you know, mining was a major industry in our region. The people living in our villages either worked in these mines or worked in the business of providing logs to be used in the fortification of these mines. Again, in the studies carried out by Assist. Assoc. Dr. Kemal Saylan, it is understood that there were 6 Muslim and 32 Christian loggers in İstavri in 1643 (Annex-4).

Another document belonging to this process is the Ottoman edict dated 8 Muharram 1225 (12 February 1810) (Annex-4). A person or group from the people of Stavri applied to the Ottoman Sultan Mahmut the 2nd for the derbet service of Derbentin on Ac*su-Kolat-U*urtaş* through this edict. Our Sultan Mahmut II, considering it appropriate in , appointed the applicants as Derbentci. I would like to briefly talk about this structure. Derbent Organization is the organization responsible for protecting the passage and caravan routes in the mountainous regions of Anatolia and Rumelia and ensuring the safety of passengers. It started to be established in the Ottoman Empire at the end of the 14th century. Derbentcilers and bridge builders with military status lived in the district. Derbentci guarded the mountain passes and ensured the safety of passers-by. Significant trade and military junction points and places where mountains gave way were derbent districts. Since Gümüşhane had an economic importance due to the mines as well as strategically, derbent workers were employed. Considering the mountainous nature of Gümüşhane, the villages at the important crossing points were appointed as debentci. The safety of the mine roads belonged to them. Derbent facilities were a small castle surrounded by a wall, and there were inns, mosques, schools and shops next to it. Thus, a village or a small town was formed near Derbent. Derbents were mostly built at the intersections of roads and places of central importance. Therefore, the village people who were registered as Derbentci were exempted from some or all of the taxes according to their service. Although Derbents are important facilities in terms of ensuring the safety of the region and the road, they were also used to make the deserted places open to settlement. The place names mentioned in the edict were used as evidence in the determination of the village boundaries during

the restructuring works that took place after the Republic. Annex-5.6

During my studies on Uğurtaş village, I met İlhan Öztürk from the Öztürk family, who settled in Trabzon-Akçaabat-Mayer (Fındıklı) village in the early 1800s. According to the notes of his grandfather, Ruşen Zeki Öztürk, held by İlhan Öztürk, the oldest known Karakullukcu who settled in İstavri is Mahmut Efendi (1720-1780/1800). I confirmed this with the 1835 census results that I translated later. İlhan Bey's oldest grandfather in Meyer is Feyzullah Efendi (1770-1850). According to İlhan Bey, Feyzullah Efendi was the eldest son of İsmail Karakullukçu (1750-1840), who was the son of Mahmut Karakullukçu from İstavri. This situation could not be detected from the results of the 1835 İstavri Census. Because the records at that time were made on the basis of residence, not on a log basis, and Feyzullah Efendi was living in Meyer at that time. I don't know if İlhan Öztürk determined this situation with the census results in Meyer. Feyzullah Efendi took his children Mahmut, Ahmet and Cemile with him due to some special reasons, left İstavri and settled in Mayer and changed his nickname to Öztürk (See Annex-27). But as far as I learned from my studies, Feyzullah Efendi's other children Hasan (D.1790) and grandchildren Süleyman (D.1829), Mustafa (D.1833), Yusuf (D.1835) and Süleyman (D.1800) and grandchildren Osman (D. .1830) stayed in İstavri with Hüseyin (1834) and it can be seen from the 1835 election results.

In the same notes, he mentions that the Karakullukists emigrated from Central Asia and came to Istanbul via Anatolia. Although the date of their settlement in Istanbul is not specified, he writes about those who appear to have appeared in İstavri from Istanbul in the 1600-1700s. Hüseyin Karakullukcu, one of the former heads of the Council of State, states that they left Gümüşhane in the early 1800s and settled in Kıyılı village, Görele town of Giresun. Soner Karakullukçu, from whom I graduated from university, and his older brother Mehmet Erol Karakullukcu, one of the former mayors of Datça, are among those who left Gümüşhane and settled in the Kıyılı village of Görele. Hüseyin and Erol Karakullukçu's are relatives. If it can be researched a little more, maybe kinship ties with me can be established. Since the Ottoman population numbers were initially based on residence/settlement, it was very difficult to show kinship relations with a person by examining these censuses. Population numbers from the 1900's, on the other hand, are easier to interpret because they are placed on a log basis. By the way, I would like to talk about Prof. Dr. Engin Sezer who I met in Istanbul. In the conversation, he stated that he was Karakullukcu from his mother's side and that they had come to Sivas from Gümüşhane. I will talk about the reasons for these migrations in detail in the following pages. In these narratives, it is understood that the Karakullukcu family came from Central Asia through the Caucasus to Anatolia. There is an agreement, a sense, a consensus about this subject.

Professor of Istanbul University, Prof. Dr. İbrahim Yıldırım also stated to Orhan Karakullukcu (of Azerbaijani origin) that there are still families belonging to the Karakullukcu dynasty in Azerbaijan-Baku and in Karabakh.

Uğurtaş Village Foundation To The Present

Uğurtaş (İstavri) village is an eastern Black Sea settlement unit that has lived for many years with Armenians, mostly Turks and Greeks. By using some examples from my grandfather, I will explain the importance of living life together. In a Greek document dated February 5, 1895, it is understood that my grandfather Hüsni Karakullukçu was chosen as the headman (President of the Union) probably after a controversial meeting held in the mosque (Annex-7). After the 1839 Tanzimat Edict, the Greeks were also given the right to vote and be elected. Due to the density of the Greek population, from 1847 until the population exchange in 1923, mostly Greeks were elected as mukhtars. Again, in the translation of a Greek document, it is seen that Hüsni Karakullukçu was elected to the headman's office (union president) for the second time in 1913 (Annex 15. An Ottoman document (Annex-9) states that he was the first headman appointed to Uğurtaş village after the proclamation of the Republic. It is understood from the Ottoman Service Schedule that my grandfather Hüsni Karakullukcu received in 1925 that he was both a teacher and graduated from the high school in Mescitli (Beşkilise) with a 10 out of 10 in 1886 (Annex-8).

FOUNDATIONS

During the Ottoman period, more social-purpose money foundations were established in and around Gümüşhane. These types of foundations are generally established to meet the common needs of the people of a certain village or neighborhood, to provide assistance and social solidarity among them. Cash foundations played an active role in the continuation of religious establishments, such as fountains, roads and bridges. Below you will find the records that I was able to access as a result of my research.

Uğurtaş village has hosted caravans since it is on the road from Trabzon to Erzurum. It is an undeniable fact that this situation contributes to the contemporary appearance of the village. At the beginning of the 1800s, the caravans would meet their needs in the foundation inn belonging to the Tufan aghas (Karakullukcu) in the village (1785-1842), and after resting here, they continued on their way. (Annex-10) The Tufan aga foundation met all the needs of the Indian and Egyptian caravans passing through the village. The foundation also treated the Greeks and Armenians living in the region well and helped those who were economically weak. For this reason, well-off people staying here and living in the surrounding area would donate food, clothing and money to Tufan Ağa's foundation. So, Tufan Ağa would provide food, clothing and money to the poor, widows and orphans in the region.

It has been determined that 28 money foundations were established between 1870-1914 in Gümüşhane and its surroundings. The most generous of these 28 foundations is the 15,000 kuruş one set up by Karakullukcu son Tahir (1878-1934), agha from Torul District İstavri Village. This foundation was established on September 15, 1909 (29.08.1327). Tahir Ağa stipulated that the 15,000 kuruş he donated would be spent every year for the imam of the mosque in his village, 1,000, the director of the foundation 300, and the remainder on the repair of the mosque and the muezzin. In Annex-11, you can find the work of Associate Professor İsmail Kıvrım, who has done detailed studies on these issues. In Annex-12, you can find Tahir Karakullukçu's money foundation donation list. (Based on documents received from Hüsnü Karakullukçu.)

Trustee and foundation institutions are well known in Uğurtaş* village. As a matter of fact, there was a foundation belonging to a mosque other than the Tahir Ağa foundation. There are records of 2-3 acres of land adjacent to the Iranian cemetery (now Yenicuma Marketplace) in the Trabzon Boztepe neighborhood in the Trabzon foundation directorate's records. For unknown reasons, however, the mosque foundation has lost its legal personality. In our village, the trustee method continues in the Republican period as it was in the Ottoman period. The management of the villagers' cash assets was carried out by Bekir Karakullukcu (1856-1904, a veterinarian) during the Ottoman period, and then by uncle Tahir Karakullukcu (1878-1934). During the Republican period, it was carried out by Ziya and Orhan Karakullukcu, and as of 2005, it is overseen by the village headman.

HOSTELRIES

Since Uğurtaş was located on old and historical roads, there were many inns in and around it.

Menzilhane:

Although the date of its establishment is unknown, the Menzilhane Inn, whose existence we have been aware of since the 1700s, was located on the entrance side of the village from the direction of Gümüşhane, across Manomatlı. This inn was run by the state. Postmen would replace their tired horses with horses that were resting in this inn. When the postman approached the village, he would ring the trumpet in his hand and inform the whole village of his arrival. Hearing this voice, the villagers helped the postman to do his job as soon as possible by keeping the road clear. There were shops such as a blacksmith and a grocery store next to the inn to meet the needs of passers-by. The ruins of small buildings where travelers could stay still remain. There was also a chapel for Christians to worship. Although the inn here was destroyed, the remains of the chapel still exist. We know that the Menzilhane was operated at least until 1915. Kasımoğlu and Postacı (Tahirler) families, who performed postal services (especially between Trabzon and Erzurum) in the first years of the Republic, also performed postal services in the Ottoman period.

Kolat Inns:

Although we do not have any documents, we can assume that the inns in the Kolat region have existed since the Turks came here. This is due to the Ottoman administration. These inns have been run and built by the person who was appointed as the owner of the Timar, without knowing their name(s). In the lands where he was authorized, he ruled for a long time. Although the location of the Tufan (1785-1842) agha's foundation inn, which was operated from the end of the 1700s and the beginning of the 1800s, is not known exactly, it is estimated that it may be in the Kolat Strait. It is written in some Greek sources that this inn has 15 rooms. The epeks (remains of collapsed buildings) found there are proof of this. As previously described, at the beginning of the 1800s, there was also a small castle-like structure surrounded by walls used by the Derbentçis of our village (See Uğurtaş with Documents). There were armed forces in this castle-like structure. During small excavations on the surface, iron slag and bullets were found, showing that a castle once stood here. I guess that this building and the foundation inn were operated together. The closure of the mines in our region because of economic reasons led to the abolition of Derbentlik in our village, and the castle-like structure lost all of its functions. The inns located here were operated for a certain period of time by the late Cemal Karakullukcu, one of the residents of our village. This was for commercial purposes in the early 1900s. In the present day, there is a building used as a coffee shop-hotel where passengers can stay and take care of their minor needs.

Coffee shop:

The coffeehouse in Kuri, which was operated before the Republic, belonged to Keleşoğlu Mehmet Ağa. During the exchange, Keleşoğlu Mehmet Ağa converted to Russia and emigrated to Russia. Later, Osman Karakullukcu (son of Cemal) ran this coffee house for a while. Their daily conversations took place as they drank their tea and coffee and sat by the water flowing out of it. Today, Hayat Karakullukcu's house is located in the place of this coffee house.

Guesthouse:

Today, on a part of the land of Cahit Karakullukcu's house, his great-grandfather Süleyman Karakullukcu's (son of Hüseyin) guesthouse was located. Although it is known that this guesthouse belongs to Süleyman Karakullukcu, it was probably also used by his fathers and grandfathers.

Mine inns:

Maden inns on the İmera-Trabzon road, on the other hand, preserved their existence from the 1600s, when the mines began to be operated, to the first years of the Republic.

Apart from postmen, these inns and roads were also used by caravans passing through the region, other passengers and soldiers, irregulars (volunteers, civilian soldiers) and even thieves. Since the region consisted of high-altitude settlements, transportation was not possible in the old days, especially in winter. The presence of these inns saved many lives in the spring and autumn months, when transportation was made, albeit forcibly. The inns served as the only place to stay when snow and snowstorms were plentiful.

HIGHLANDS

Despite the fact that Uğurtaş village is a highland village by nature, since its foundation, due to the narrowness of the land, it has been visited by higher plains to make the animals more comfortable, especially during the summer months. The lands in the village were used for wheat, barley and rye cultivation. In addition, the lands within the village were closed to animal entry/walking for winter grass. I am going to talk about the plateaus on the upper elevations that I know their names and have used in the past.

Kolat Strait is the farthest plateau within the borders of our village. In addition to being a plateau, Kolat Strait is also a major transportation hub. During the Ottoman period, in the 1700s and early 1800s, this highland housed a castle for Derbetci and an inn for travelers. It is suitable for both sheep and goat farming.

The old plateau (Kuru plateau) is the most prominent plateau of Uğurtaş. As far as Kelif ruins are concerned, this is the busiest. In addition to the herds used as houses, there are also enclosures where animals are kept. It was used by both the Greeks and the Turks. In some sources, it is written that more than 60 families spent the summer here.

Çeşmeli (Kroboğar) plateau is rich in water and grass. There are also many ruined shelters and enclosures here.

Öküzyatağı (Rat strait) is located below Kulat where today's transhumant is currently residing.

The plateau of Aşağıküy is on the upper elevations of Monamatlı and is still in use, albeit a bit. In fact, it is the only highland where existing structures are preserved. You can see the current state of this plateau in our photos section.

Haşeratka is the largest plateau on the Ligozina side below Kulat. The name of "Haşeratka" is due to the fact that the people of the Haşera (Yeşildere village) built a highland here with our permission. The main source of the great stream passing through Ispel is here.

Cadağalar were not pasturelands in the past, it used to be reaped. Including the area in the direction of the fountain constructed by Ziya Karakullukcu (son of Osman), it is said that it used to be reaped for a fee of 45 days. There is a root of a pine tree, half of which is under the ground, in the stream below the fountain.

The plateau of Uzlu is behind Kavelağ (Yıldız Mountain). Nowadays, transhumance Seferoğlu uses this place for a while in the springs. The Uzs are a Turkic tribe and are known as Oghuzes.

VILLAGE MOSQUE

The history of the village mosque is as old as our settlement history in the village. In 1900/1314, the old mosque was demolished and today's mosque was built in its place. The ornamentation and embroidery works of the mosque were made by Aziz from Yaglidere, and it is still open to worship in its original form today. All kinds of maintenance and repairs to the mosque are done by the villagers. The school, which is a supplement to the mosque, served as a village school until 1966 (until the new school building was built). In 1987, the minaret of our mosque, which is missing, was built by Ziya (Osmanoğlu) Karakullukcu on behalf of his wife Memduha Karakullukcu.

The Timitu Stavra church in Aşağıköy was converted into a mosque from 1938 to the early 1970s. The Aşağıköy Mosque, built in 1971, was demolished and rebuilt in 2021/2022. Since there was no imam in the Aşağıköy Mosque for many years, the people of Aşağıköy came to the Karauçi Mosque and prayed.

CHURCHES IN THE OTTOMAN PERIOD

- Emir (Apanahor-Kurtandon): Although it is not known when the Church of Agios (Saint) Theodoros was built, it was rebuilt in 1856. The feast day (Christian festival) for this church is June 8th.
- Karauchi (Apanahor): Ayestratigos Chapel
- Manamatlı: St. Vasilios Church was built in 1843. Eid was celebrated on January 1 and January 30.
- Aşağıköy (Afkatohor): Surp Cross (Timiu Stavra) Church. It is rumored that it was built by the monks of the Vazelon (Maçka) monastery in the 650s. It was renovated in the 1600s. It was also used as an inn for a while in the 1800s. In some Greek sources, it is written that the name of İstavri was given to the village by this church. It was restored again in 1880. The feast date of this church is September 14, and in some sources it is written that it was dedicated to St. Peter.
- Agio Ioanis church in Çakalanton district in Aşağıköy
- Mehelle/Kömürcü: Agios Vasilios Church This three-naved church was built in 1852.
- Menzilhane: Church of St. Ionnis (Agios Ionnis) Vazelon
- Analepsy: The Chapel of Analepsy is in the Ispele neighborhood (Analepsy literally means recovery or regression)
- There is no trace of the aforementioned chapel on Ayeser Hill.

OTTOMAN PERIOD SCHOOLS

There were four schools in the village in the old days. Three of them were teaching Greek and one of them was teaching Turkish. Greek was spoken in Turkish schools, and Turkish was spoken in Greek schools, since coeducation was generally provided. The school, which has ruins in Manamatlı, was built by Georgios Keşişoğlu (1740-1797) in the 1700s. Later, the school was renovated by Panagioti Aseri (1850-1920) under the name of Aserios Scol. Kostantinos Keşişo*lu (1836-1910) from Aşa*köy is also a philanthropist who helped schools, churches, bridges, and forests. Since he spoke Turkish very well, he had favorable relations between Turks and other communities. He always succeeded in resolving conflicts between communities amicably. For this reason, the İstavri community declared itself as the benefactor of the village on 13.09.1918 as a token of gratitude and gratitude after his death.

The school that provides Turkish-language instruction is in Karauchi. Another school was located in Galos and was bilingual.

Panagioti Aseri (1850-1920) was born in Manamatlı. Then he went to the city of Kerch in Crimea. He worked there and came back rich. He built many bridges, schools and fountains with the money he earned.

OTTOMAN PERIOD BRIDGES

• Manamatlı stone arch bridge, steel girder bridge (Lalacon-Analipsi) and Bazben bridge in Ispeler were built by Panagioti Aseri.

• Hacı Panaeta bridge (Bakava): In the dream of a widowed nun from İstavri (Galoyer), Hz. He saw Jesus. Hz. Jesus told him to build a bridge. Later he had a wooden bridge built there, but around 1770 the wooden bridge burned down for unknown reasons. It was later constructed by Panagioti Aseri.

• Mehelle and Karuchi were connected by the Mehelle bridge. The arch-bearing wooden mold of this bridge remained in the Republican period and is among the memories of Orhan Karakullukçu.

These bridges were used during the holy days and entertainments of Muslims and Christians during the winter and spring months when transportation was almost impossible.

Christmas/birth (25 December),

Gregorian new year (31 December/01 January),

Kalantar/Hijri New Year (13/14 January),

Easter (the first Sunday after March 14), the day of Jesus' resurrection and blessing

Nowruz/Spring Festival (22/23 March) and

Hıdırellez/Summer-Winter transformation (May 5/6) is a day of abundance, blessings and wishes.

Listed above are some celebrations/entertainment days.

OTTOMAN PERIOD WATER MILLS

Watermills are usually referred to by the names of those who manage them (who are also the owners). In addition to being places to meet a basic need, mills have an important place in traditional culture with the practices made during arrival and departure, waiting at the mill, and the products produced. In traditional practice, each mill has a miller. This miller is either the owner of that mill or the person hired by the mill owner. All of the products brought to the mill are ground by the miller, and the product owners do not interfere with the grinding business. The miller receives a certain right from the flour obtained in return for this work. Gebiç refers to the rights taken by the miller. Measuring cups called Kabis (approximately one liter) were used for the measurement of Gebiç. Below you will find the names of some of the ruins of these mills. Among these, it is run by Mahmut Öztürk, who can still run with a little maintenance.

The mill operated by Mahmut Öztürk is under the vayon. (Andrea's mill)

The mill, located on the Monomat arch bridge pier, was operated by Sabri Karakullukçu. It was operated jointly with the priest of Monomatlı before the Republic. Today, there are some stones of the mill near the Monomatli bridge abutments.

The mill in Filbo in Aşağıköy.

Also in Aşağıköy, the bridge is near the mill (Parakeva's mill).

OTTOMAN PERIOD FOUNTAINS AND OUR WATER RESOURCES

Our village is very rich in terms of water resources. It is possible to reach a water source at every point of the village, including the highlands. There are fresh water sources at every altitude from 1500 to 2500 altitudes. The temperature of the water that comes out of our water resources varies between 3 and 10 degrees between summer and winter.

Although the sources of the fountains are old, the ones built before the Republic are mostly in settlements. Since these residential areas were abandoned after the population exchange, most of them were demolished. You can see the ruin of those fountains on our photos page. As it is known, in the old days, potable domestic water did not reach our houses. There were one or two fountains in every neighborhood, and everyone used to carry water from those fountains to their homes in buckets. Some works that required a lot of water were done at the beginning of the fountain or by the stream. However, I would like to point out that before the population exchange, water was

drawn to some significant houses, especially in the Monamatlı region, through copper pipes. Among the ones we know are Panagioti Aseri and the priest's house.

During the Ottoman period, most of the water resources, especially outside the settlements, were in the form of eyeballs, pastries, and springs. It was built as a fountain by the benefactors of our village during the Republic period. These fountains, which were built by the benefactors of our village, were named after the deceased or living inhabitants of our village. You can see the locations of some of these fountains on the map in Annex-22.

Among the drinking water sources that are still used in our village, we can count Kriopuar (Greek cold water), Karapuar and Örneza. Örneza is the name of a woman who lived there during the Ottoman period. It is still possible to see the ruins of the house, the barn, and the shed (Epek in local terminology) from the living area.

By the way, I would like to talk about how laundry was washed in the past, in terms of water. If you have a small amount of laundry, you could wash it by hand at the fountain or at home. Wooden laundry troughs were used to wash clothes at home. If you had a large amount of laundry to be laundered, you would go to the creek together on certain days. These days when we walked to the riverside, there was a lot of racket and fun and the food was eaten while the laundry was being laundered. In the past, when washing clothes, there were no detergents like today. While washing laundry, natural substances such as ash soap, ash and clay were used as cleaners. While the laundry was being boiled, turquoise blue "indigo", which was a little bigger than sugar cubes, was also obtained naturally. Yellowed clothes boiling in a laundry tub with Arabic soap or grated soap would acquire a blue-looking whiteness with the color of indigo. Occasionally, thick clothes were beaten with a clothespin on the washing stone in the washing tub or on the stones in the stream.

SHEPHERD'S HOUSE

Çobanevi is the house of an old Greek woman. The name of the woman is Ashuna. That's why we call that area Ashuna, the Langons, or the shepherd's house. This house was demolished like the other houses left unclaimed after the Greeks left. A residence for the shepherds was constructed on the site of the aforementioned area (Epek) thanks to the selfless dedication of the late muhtar of the time, Mahmut Öztürk.

ORMEZA

Among the drinking water sources still used in our village, we can count Kriopuar (Greek cold water), Karapuar, and Ormeza. Ormeza is the name of a woman who lived there during the Ottoman period. The ruins of the house, barn, shed, and stone fence (Epek in the local name) belonging to her living area still exist.

Ottoman Censuses

OTTOMAN CENSUS BOOKS IN ISTAVRI VILLAGE

Population services carried out in Turkey have a long historical past from the Ottoman period to the present day. Since the establishment of the Ottoman Empire, censuses have been made periodically in order to collect soldiers and collect taxes and various records have been kept. Population services in the modern sense in the Ottoman Empire started with the establishment of Ceride-i Population Nezareti (Registered Population Ministry) within the Ministry of Internal Affairs after the 1831 census and the Ministry of Books to carry out these works in the Sanjaks. The first census of the Ottoman Empire was made in H.1247/M.1831 by visiting door to door, village by village. In this census, only Muslim men were included. He was described by his social position, father, brother, son, height, beard and age. The most significant factor in determining the male population at that time was the responsibility of the head of the family, the taxpayer, the person assigned to war, and the obligation of marriage.

Physical characteristics (height, hair, beard, eyes, eyebrows, age..) are given in the definition of people. Beard Qualification: It is given as black beard, brown beard, gray beard, corner/kouset beard, inherited beard, fresh beard, yellow beard. Mustache Quality: Black mustache, sweat mustache, brown mustache, yellow mustache, gray mustache. In the old documents, the following expressions were used when making definitions of persons. Alil: Sick, Yekçeshm: One-eyed, Hafidi: His grandson, Ter mustache: Mustache that hasn't grown yet, Muzellef beard: New hairs growing on his face, Shabb-i commanded: A young man whose mustache and beard have not yet grown, Creation: Monthly Muhtedi: He converted to Islam and became a Muslim dead. Unemployed: Stepson. Monla-Molla (Arabic Mevlana): The name given to prestigious scholars in the past, a famous kadi, master, teacher, madrasa student.

After the first general population census in 1831, regional or general censuses were made on different dates such as 1835, 1844, 1852, 1856, 1866, 1881/82 and 1905 to keep the records up-to-date.

The population registration system, shaped according to emerging needs, has passed through various stages. In this study, a new approach has been brought to the examination of population services by dividing them into three different periods as "Classical Records Period", "Special Purpose Population Registration Period" and "General Purpose Population Registration Period".

The change in the registration system showed parallelism with the development of population organization. Ceride-i Population Ministry, which initially carried out population services, was transformed into the General Population Directorate in 1884. This unit became the Registry of Population Public Administration Umumiyyesi in 1889, and it was revised again in 1914 as the Population Directorate General. The records created under the General Population Law in 1905 and the Re-registered Population Law of 1914 formed the basis of population services in the Republican period.

Of the 1835 census results, I could only find those of Turks and Muslims. In the censuses made on these dates, only men were counted and women and children were not counted. The main point was that men were sent to the military. All households were counted in detail in subsequent censuses. According to the results of the 1835 census, there were 184 men and 8 guests in 30 households. This shows that approximately 400 Turks and Muslims live in our village. The traces of the following people who were mentioned in that census could not be found today. Some of these names are Durmuş, Memiş, Dursun, Halil, Arif, Nasuh, Karamustafa, Ali, Feyzi and Raşid. In this case, I want to emphasize that the term Turk refers to all Muslim minorities who had citizenship in the Ottoman Empire.

Although I do not have the registration details for 1856, according to the summary study I could find, there were 1480 people living in four neighborhoods (Center, Aşağı village, Monamatlı, Mehelle) and 296 households in İstavri at that time. When we make a distinction based on religion, we can say that 300-400 of them were Muslims, 280-380 people were secret Christians and 800 people were Christians.

According to population records dated 1905, there were 1,083 people living in four neighborhoods and 206 households in İstavri. These are 170 Muslims in 28 households, 199 secret Christians in 43 households, and 714 Christians in 135 households. You can find the 1905 registration details on the back pages. (Annex-24)

In the Ottoman period, our animal assets were counted, perhaps for the purpose of taxation, but constantly. We understand from Kemal Saylan's writings that in the 1876 census, there were 10 horses, 25 donkeys, 24 oxen, 25 cows, 975 goats and 635 sheep in Uğurtaş.

ANALYSIS OF 1905 İSTAVRİ(UĞURTAŞI) OTTOMAN CENSUS

In 1905, groups of three different religions and ethnicities lived in İstavri. Their total number is 1,083 people in 206 households.

The first group is the Muslim Turks who have lived here until today. The number of people in this group was 170 in 28 households at that time. Annex-24

The second group are those who say that we are actually Christians (mutanassir), although they are known as Muslims. Although the majority of the people belonging to this group were Greeks, there were Turks, Armenians and Kurds among them. The number of people in this group was 199 in 43 households at that time. The majority of those in this group left Turkey with the population exchange and immigrated to various countries, especially Greece. Some declared themselves to be Muslims again and continued their lives in various parts of the Black Sea (covert Christians known as kfiros or klosti).

Those in the third group are mostly Greek and Armenian citizens who identify themselves as Christians. Almost all of the people in this group traveled abroad through exchange. The number of people in this group was 714 in 135 households at that time. Again, some who did not want to leave Turkey, saying that they were in fact Muslims, continued their lives in various parts of the Black Sea.

The following families, who appeared to be Muslim before and after the population exchange, immigrated abroad after saying they were formally Christians even though they were Muslims and Turkish, perhaps not to leave their loved ones behind.

Bulduoğulları	Dursunoğulları	Delimehmetoğulları
Karamustafaoğulları	Karakuşoğulları	Topaloğulları
Kurdoğulları	Araboğulları	Ruzvanoğulları
Kadıoğulları	Sadeddinoğulları	Keleşoğulları
Some of Kasımoğulları	Some of Himmetoğulları	

The second group of families who left from here all had Greek or Armenian nicknames (names) besides Turkish. These are Turks, Kurds and, to a lesser extent, Armenians.

First Settlements In The Village And Administration System

COMMON LIFE AND CRYPTO CHRISTIANS

IMMIGRATIONS FROM THE VILLAGE

As I mentioned before, according to the written documents we have been able to obtain, the arrival of the Turks in Uğurtaş shows the first half of the 1600s. I could not find a written source even if they existed before. It is known that during the reign of Murat 4. (1623-1640), six to ten thousand people were recruited from the surrounding regions and provinces to work in the mines that were effectively operated in the Gümüşhane region and settled in the Authority region. Here, I would like to talk about the administrative system of this period when Turks, Greeks, Armenians and Kurds lived together. As it will be remembered, until the Tanzimat Edict of 1839, the Ottoman Empire ruled places such as Uğurtaş with the Timar system. Representatives of the Timar system were also chosen from Muslim families living here. Later, within the framework of the improvements brought by the Tanzimat edict, the administration system was adopted here as well. By the way, I would like to talk a little bit about the Timar system. The Timar system has been adopted in the Ottoman Empire since the 1400s. The state did not pay salaries to Timar's owners. Our citizens living in this region used to pay their taxes to the owner of Timar. In return, the owners of Timar would both train soldiers for the state and be responsible for the security of the region. He rode horses and had a stickman with them to light his long pipes. For example, Kurtoğlu Ali, who lived in Kürtlü region, was a stickman and used to have a dialogue with his agha. My brother, you are both my agha and my pasha. Mukhtar said to Kurtoğlu Ali, you put honey on my head - you wrapped my head with honey. (Source: Some articles in Greek)

The Timar system was a military system as well as an administrative system. At the beginning of the 1800s, when the Janissaries were fed up with the revolts, the Ottomans decided to change the administration and established the headman organization in 1829 (Annex-13). After this change, he appointed two headmen, again from Turkish and Muslim families, to each village and neighborhood, with the names of Muhtar-ı First (First Muhtar) and Muhtar-ı Sani (Second Headman).

I would also like to remind you that, as can be understood from the Ottoman edict dated February 12, 1810 in Annex-5, the Derbentcilik of the region (See: Uğurtaş with Documents) was given to Turkish and Muslim families.

According to current records, there have been Turks and Muslims in İstavri since the 1500s. Between 1500 and 1700, I could not reach the names of the people who lived in our village, nor the names of the rulers. Following the above information, I would like to discuss our village's rulers, respectively. According to the Timar system in the Ottoman Empire, the rulers were chosen from among the Muslims. However, prior to the establishment of the Muhtar organization in 1829, I could only identify some names such as Mahmut Ağa, his son İsmail Ağa, his grandson Tahir Ağa and Hasbedar Osman Efendi, among those who governed our village due to the Timar syste

Between 1829 and 1847, as far as we can learn from the Ottoman censuses, he served first as Tahir Agha (1829-1835) as the headman, and after his death in 1835, as Hüseyin Agha (1835-1847) as the headman, and Molla Ahmet Efendi as the headman of Sani. Mullah Ahmet Efendi was also a judge in Maçka (Annex-14).

Administrative changes made with the 1839 Tanzimat edict could only be implemented in our village after 1847. As a result of the innovations brought about by compensation, other communities living in our village also gained the right to vote and be elected. Our village has been governed by the headman's office and the council of elders since 1847. The headmen and the council of elders were chosen from Turkish and Greek candidates. Due to the numerical superiority of other communities, the mukhtars elected since 1847 are mostly non-Muslims. The names of the Turks who served as mukhtars between 1847 and 1923: Ruzvan Ağa, Hasan Efendi (Uzunibrahimoğlu), Mehmet Efendi (Himmetoğlu), Bekir Efendi (Karakullukçu), Hüsnü Efendi (Karakullukçu), Kamil Efendi (Ömerler) (Annex-15). Some of them served as mukhtars twice. You can see the names of those who served as mukhtars in the Republican period in Annex-16. Meanwhile, I would like to share another piece of information with you. In the Ottoman Empire, the salaries of teachers and imams in mosques were not covered by the state, as was the case with the owners of Timars and Derbents. There were two reasons for this. First, if the state paid the imam's salary, the imam would be perceived as being on the side of the state. The second reason is the distance libertarians had from religion in the Ottoman Empire. Of course, those who ruled the Ottoman Empire were Muslims, and the salaries of imams and high-ranking officials in the palace and the mosques close to it were funded by the state. The salaries of teachers and imams in other neighborhoods and villages were paid through foundations established in those neighborhoods and villages. As it can be seen in Annex 11, as an example of this, the salaries of imams and muezzins in our village were paid by the villagers and the money foundation established by Tahir Agha.

Researcher Murat Dursun Tosun's research on the history of Gümüşhane in Ottoman archive documents reveals some interesting details. According to a document dated April 3, 1908, those (Santa, Kurum, İstavri, Muzena, Imera, Yaglidere, Yazıt, Varniyas, etc.) living in the settlements in the Kurum valley due to the difficulty of access to Torul (Annex-17) were excluded from Torul

administratively. The plaintiffs also requested that they be attached to Gümüşhane with the same document. The Sultanate also evaluated this situation and approved their annexation to Gümüşhane. By this decision, a first degree directorate was established in the district of İstavri, and a second degree directorate for Kurum. The signatories under the document belong to İstavri Kariyesi Priest, İstavri Kariyesi Imam and İstavri Kariyesi Mukhtar. (Annex-18)

As it is known, our village was quite crowded at the beginning of the 1900's. Turks and Greeks lived together. The number of Greek quarters was more than that of the Turks. It is mentioned in some records that there are around 11 neighborhoods. These are Karauçi, Anbarlı, Emir (Four districts as Kürtlü, Emir, Gregosli, Kuri), Kömürcü, Yeranlı, Manamatlı, Aşağıköy and maybe other settlements.

Although Karauçi is the neighborhood where Turks live, there were Turks in other neighborhoods such as Yeranlı, Manomatlı and Aşağıköy, although they were minorities. The demographic structure below has been obtained by translating from some Greek sources. This situation was also determined by the 1835 census.

Although the Greeks lived in every neighborhood, they did not exist in Karauçi, where the Turks lived.

Some areas inhabited by Armenians are Langons and Manuga.

Some regions where Kurds live are Kürtlü and Gregosli.

The region where Georgians live is Kartulli.

It is written that Circassians lived in Aşağıköy.

I wonder if there were families with such different ancestry here that should be questioned? However, we know that during the operation of the mineral deposits, people from many different places came here to find work and food. Those who came here to work left as they came after the operation of the mineral deposits was stopped.

The Greek writer Economides also mentions Uğurtaş (İstavri) village in his Pontus book written in 1920. The author will still be under the influence of the Serv Treaty in the 1920s, and he gives some facts biased. In addition, he writes that Uğurtaş is a village of 2000 population and four churches and a school.

When the Ottoman population registers are examined: Although I do not have the registration details of 1856, according to the summary study I could find, there were 1480 people living in four neighborhoods (Center, Aşağıköy, Monomatlı, Kömürcü) and 296 households in İstavri at that time. Of these, 300-400 people were Muslim in 50-60 households, 280-380 people were secret Christians in 60-70 households, and 800 were Christians in 170-180 households. According to the population records dated 1905, there were 1,083 people living in 206 households in İstavri. These are 170

Muslims in 28 households, 199 secret Christians (called Klosti or Kfiros) in 43 households, and 714 Christians in 135 households.

Again, as many authors, including Economides, have noted, the Ottomans have forced a portion of the village's Greek population to migrate to Akdamadeni Yozgat since the 1830s, either out of necessity or to work in the mines. A part of the Turkish population has also immigrated to Akdamadeni to work in the mines since the 1830s. He also states that although there are Christians in the region, there are people who hide their identities because they fear Turks and Muslims and pretend to be Muslims. There was no migration from our region to Akdamadeni. Greeks and Turks, who went to work in the mines in Koyulhisar-Sivas and Maden-Elazig, also caused a decrease in the population of our village and region. According to what we read in the 1835 census lists, there were those who went to Keban-Elaz and Alada for mining, Kuruçay-Elaz for taşçlık and irgatlık, and Bozok-Yozgat to work. We also know about the İstavri people who went to Corum to work, according to an Ottoman document dated March 12, 1906. Annex-20

Historian Assoc. Dr. Ahmet Türkan's "Crypto Christians in the Ottoman Empire" Annex-21 and researcher Murat Dursun Tosun's "Gumushane in Ottoman archive documents" talks about these issues in detail. Because even though this issue did not interest the Ottomans at the beginning, it kept busy for 35 years from 1880 onwards. The Greeks, who converted from Christianity to Islam in the 1790s and were called İstavrililer, came from the Torul district of the Gümüşhane sanjak of Trabzon and settled in Akdağmadeni, which is connected to the Yozgat sanjak of Ankara province. Most of those who came were half-Christian, half-Muslim, called Gromitsi, but there were a small number of true Muslims among them. They came here to work in the 1840s, when the Simli lead mine in Akdağmadeni was operated by the government. In general, they were settled in the neighborhoods and villages of the Maden district (İstavri, Körmüti neighborhoods and Başçatak and Aktaş villages of Yozgat). There were so many İstavri miners who went to Yozgat to work in the mines that they named a village there as İstavri. The people of İstavri who immigrated to Yozgat and the people of İstavri who were affiliated to Torul did not break their relations until the first years of the republican period. This relationship was continued by both Greeks and Turks. According to the sources I could reach, in the 1880s, Kasımoğlu Eyüp's daughter Gülizar got married to Küpecioğlu Yusuf, who immigrated to Yozgat. Again in the 1910s, Fadime, the daughter of İbrahim Karakullukçu, went to the Çağıl village of Yozgat as a bride. When the people of İstavri migrated here, they were recorded in the population registers with their Muslim names. Although they were known by these names for a long time, they were secretly performing Greek Orthodox rites, appearing to be Muslims. The main reason for this was that when they came here in the 1840s, the Tanzimat Fermanı and the Islahat Fermanı had not yet been published, and for this reason, they had to hide their identities (religion) in order to work in decent job.

By the way, I'd like to talk a little bit about the Secret Christians' way of life. The secret Christians bore two names, one Muslim and the other Christian. They had their children baptized and were not married to true Christians or Muslims. Their children were married to a single, secretly Christian woman or man, openly, according to Islamic tradition, but with a Christian ritual at night. Although they were buried in the Muslim cemetery when they died, they were exhumed at night by their close relatives and placed in the nearest Christian cemetery. It was difficult for them to baptize their children, since in many villages there were no priests; they had to go at night to the nearest Christian village where this work could be done and return before sunrise. Their marriage was also a problem because they had to call a priest to their home. However, there were also small religious places of worship, such as chapels under some houses. There were also secret priests among the secret Christians. Thanks to these secret priests, they performed all their religious duties in their secret places of worship. These underground chapels emerged under the abandoned and destroyed houses after the exchange.

After the success of the Russians in the 93 War (1877) and the proclamation of the 1st Constitutional Monarchy, they did not feel the need to hide this situation anymore, and although they said they were Christians, this issue kept the Ottomans busy for many years. Because the Ottoman state would not accept secret Christians who had been known as Muslims for years to declare "we are Christians" and convert to Christianity (tanassur). There have also been some unfortunate events in this regard. Some of them were declared apostates because of their conversion and were even executed. After these sad events, Ottoman apostasy was decriminalized, preventing execution or other punishments. They said that we are Muslims in order to benefit from the rights given to Muslims before. Especially with the Reform Edict (1856), it was ensured that they had the same rights as Muslims, such as being a soldier and a commander, being considered a martyr when they died in the army, having the right to pay military service, being a civil servant and an administrator, and being subject to an equal taxation system by giving up the jizya. Even though these decisions were taken in Istanbul, it would take time for the implementation failures in Anatolia or the Muslim people and kadis in Anatolia to accept them. It was not as easy as the decisions taken by Istanbul to allow the Klostis (secret Christians) to worship. The struggle between the Ottoman governors, Sanjak beys and kadis, and the Metropolitans of Trabzon, Haldia (Gümüşhane), the Archbishop of Sümela, Krom, and stavri priests has been a long and painful process. For this reason, the events between Muslims and non-Muslims and secret Christians in our region (Istavri, Krom, Sümela, Trabzon, Gümüşhane, and even Yozgat) continued until the exchange. In short, our relations, which had existed in peace and harmony from the 1600s until Tanzimat Ferman in 1839, could not be restored after this date. Nevertheless, if we look at the stories, we should say that the common entertainments, the exchange of girls, and the unity of fate continue.

Pro-Republic Period And Population Exchange

IMMIGRATIONS FROM THE VILLAGE

With the exception of Emir and Salanlar, Turks did not live in the houses abandoned by the Greeks when they left our village between 1923-26 during the years of population exchange. Turks live in Asagiköy settled in these houses in 1938 after the Treasury Department rented out places through contracts. Some families live in Budak, formerly Sive-Torul, settled in here, after rental contracts began. This has continued since 1938. In this reason, as a result of the cadastral works which started in 2003 in our village, those who live in Aşağıköy bought land only from the villagers were able to have the property deeds of places put up for sale. In the early years of settlement (when Muharrem Sönmez was reeve) their registrations could not be brought to Uğurtasi. They were later obtained their registrations from Sive (during the time that Cemal Karakullukçu was muhktar) and then brought to Uğurtaş. Only the people from Sive did not come to Uğurtaş after the Greeks left. As the population was declining, some Chepni(Turkish boy) families arrived to fill in the gaps. As is well known, the Chepnis are from one of the Oghuz tribes. They played an important part in the conquest of Anatolia and its Turkification. The arrival of the Chepni in our region is as old as the Kınık tribe of the Oghuzes and the arrival of the Uzs in the 11th century. During the founding years of Atatürk, the commander of the special guard detachment composed of Chepni from Giresun was Çepni Topal Osman.

They generally settled in Tirebolu, Şal pazarı, Ağasar (Kasımağzı) and the vicinities thereof. They mostly settled in this region and some of their children bought land, married and settled there. The family names are Canfer Uçar, Helim Arslan, Ayşe Çoban, (children: Musa Çoban and Cakır Ayşe), Emine Tahmaz and Hasan Aydemir (Zurnaci). Annex-9,10,11,12,13

Also, Salim Usataoğlu Mahmut Öztürk from Hacımehmet (Trabzon) married his daughter Fadime and lived in our village for a long time. Abdullah Zengin from Zimera (Atalar) village also lived and worked in our village for many years.

In the early years of the 20th century, when Turks and Greeks were still living together, there were insufficient resources to provide for the needs of so many people, as a result Turkish families started to leave the village. During the Ottoman era, Turks as well as Greeks went to tsarist Russia(Russian Empire) to work. Especially, the number of the Greek families was very high. Notwithstanding, the

number of the Turkish families who went there was not less than the number of the Greek families. Some worked for 5-10 years and then returned. After the Russian Revolution in 1917, with the arrival of communism the borders closed. Turks and Greeks that were in Russia could not return. The Turks who managed to escape returned to Turkey and the Greeks to Greece. Others remained in Russia and died there. The people who I know died there include Nuri (1866) from mollas Baki ancestry Ahmet (1897) from Mollas Ahmets', my mother's father Emin Yılmaz (1865), and Tufan Karakullukçu (1894 - 1942) from the Tufan's ancestry and Kamil (1890) from the Himmetoğullari family. Tufan Karakullukçu married over there and had three children. His grandson Olexandr later found me through the internet and helped me complete the family tree. During the time of Greek-Turk exchange, some Greeks in Russia went directly back to Greece. Whilst they worked in Russia, they were able to support themselves and also give to the development of the village. After the declaration of the Turkish Republic, Greeks left our village as result of of the Treaty of Lausanne (30th January 1923) but also Turks continue to leave our village despite the changing conditions. During the Ottoman era Turks migrated to Trabzon and Zonguldak. With the advent of the Republic they went to Istanbul and Ankara. In order to know where this population lived in the past (where their family homes were), I drafted a village layout plan (Annex-20) by means of talking to the elders in the village.

From Greek sources that I have obtained, there were Turks and other minorities living in Asagiköy (Alpullu), Monamatli, Yerantli and others but it has not been possible to get any information about these families. We only know of the movements of the Uzunibrahimoğullari family lived in Asagiköy. We know of Mr. Osman Aga from Monamatli, whose daughter-in-law died whilst sitting on the streamside with a bush on his back without noticing that the water came from behind in Ispele and was carried away by floodwaters. What happened to Mr.Osman Aga and his family after this is unknown but it is recorded that his daughter-in-law's body was found three days later on the banks of the Harşit River and then buried in Monamatli. We have no details of Mr. Aga Rüzvan (probably Kurdish) who lived in Kürtlü and served as a muhtar from 1851-1854. There is no information available about Mr. Kurtoğlu Ali who also lived in Kürtlü and we have few details about Mr.Kahraman (probably from Karakullukçu ancestry) or his family who lived in Yerantli.

It would be helpful now to mention about the population exchange and the migration back to Anatolia that occurred during the years of the foundation of Turkish republic under a separate heading. The migration to Anatolia started after the 1877-1878 Ottoman-Russian War, named as the '93 War in Turkish history. This speeded up after 1912 with the Balkan conflicts. In short, during the time of the conquests there was migration to the west but with the decline of the Ottomans they returned to the east and to Anatolia. Some families left their homelands and came to Anatolia. These migrations were a tragedy. The migration stopped for a while during the First World War

and took another form after the War of Independence. A condition of the Lausanne Treaty on 30th January 1923 was that the Turkish and Greek governments agreed to a population exchange. This was an enormous tragedy. The Greek Prime Minister Eleftherios Venizelos insisted on this exchange. Actually he had requested the English Foreign Minister Lord Curzon pressurized Turkey to agree to this. Venizelos had his own justifications to insist on the population exchange. Anatolian Greeks and Turks lived in peace before the Independence War, but Anatolian Greeks started gangs supporting Greeks and, fought Turks when the war started. After we won the war, they couldn't return to their villages, towns and cities and, stayed in Greece. Venizelos was desperate and could not give home to stay and job to work to such a large population in a country, where the economy was down due to war. And as a solution, he thought it would be better to send Turks living in Greece. He planned to give the houses evacuated by Turks to Anatolian Greeks, who could not return to Turkey. As a result between 1923-26 Greek and Turk co-existence came to an end. The Greeks who had been living in Uğurtaş settled in Greece. Some went directly to Greece while others stayed for a while in Istanbul with the hope of later returning, because they did not believe that such a decision could be implemented (quotes from those living at the time). It is understood from those who lived in Istanbul that it was a difficult time (memoirs from writers). According to these writers life in Greece also had its difficulties. The property they were given in Greece was nothing compared to what they had owned in Turkey. They were either given a small house for their mansion in Turkey or very little money to build a new place. They were not offered land or opportunities to support themselves. The houses left by Turks were not given to them because other Greeks in the area had already taken ownership of them. There were few opportunities for the newly arrived Greeks. They were settled in areas where there was no decent infrastructure, with not enough food or even water. The already established Greek community also ostracized the newly settled Greeks. The most important reason was that they spoke also Turkish. This was especially true for those from the Black Sea regions who were Orthodox and spoke Turkish and could not speak fluent Greek. The Greeks who could not live with this humiliation migrated to America and settled in the Canton-Ohio region (statements from those who went from Olucak -İmera area). This population exchange caused disappointments for both nations. People had to leave their home where they had lived for years, which resulted in great traumas in their lives. Most of the first and second generation refugees died without getting adopted to their new places. Refugees from Greece to Turkey were much luckier than the Anatolian Greeks. This was because Turkey embraced them all with love. They were given large and fertile lands by the founders of the Republic. They were honoured being called with a special word (Mübadil) refugee then the ordinary word (Göçmen) refugee. It was a great privilege for them. This was because the Anatolian Greeks who went to Greece were treated as an ordinary immigrants. Only the third generation could get adapted to their new lives. Some Turks who were living in Greece settled in Uğurtaş village. From information in Orhan Karakullukçu's booklet, we know that assets Greek

presently determined given to an aristocrat refugees from the Thessalonica-Vodina by the name of Salih and his brothers Yaşar, Kazım, Eyüp and İzzet. They then sold the land to locals, as they did not want to live there. In others words, today there is nothing left of a Greek presence in our villages.

I now want to refer to Orhan Karakullukçu's booklet for some information about the places used for the population exchange.

In 1923 following the decision to re-patriate Greeks living in the Eastern Black Sea area the Greeks in our village were of course included. All the property belonging to Greeks in the village was listed and recorded. These records are still available. The state has now allocated these lands to Turks coming from Greece.

Greek assets in our village were allocated to the aristocrat Salih and his brothers Yasar, Kazim, Eyup and İzzet, refugees from the Thessalonica-Vodina. As I mentioned before, they were later sold to the villagers. Now there remains nothing Greek in our village.

Seven title deeds were made in the names of the people listed below and then divided into 28 shares

NAMES OF THE FIRST TITLE DEED HOLDERS

Hüsnü Karakullukçu
Aziz Moğol
Salih Karakullukçu
Muharrem Sönmez
Ziya Karakullukçu
Cemal Karakullukçu
İbrahim Öztürk

THE 28 SHAREHOLDERS

Hasan - Ziya Karakullukçu
Cemal Karakullukçu (bought by Musa Çoban)
Ziya Karakullukçu (2 shares)
Rasim Karakullukçu
Salih Karakullukçu
İhsan Karakullukçu (bought by Macide – Hasan Tahmaz)
Hüsnü Karakullukçu (Hoca efendi)
Temel Karakullukçu
Tahir Karakullukçu
Hüseyin Karakullukçu (Hamide -Güllü –Yüksel)
Mehmet Karakullukçu (bought by Osman Aslan)
İbrahim Karakullukçu
Muharrem Sönmez (2 shares, one for corporal, Yağlıdere. on behalf of Nuri Sönmez)
Aziz Moğol
Davut Moğol
Süleyman Moğol
Ömer Erol (2 shares)
Kasımoğulları
Şerif Atasoy
Kâşif Karakullukçu
Mehmet Turhan
Mahmut Öztürk
İbrahim Öztürk
Cevahir Ataman (bought by Cahit Karakullukcu)
Zarife Moğol (İskender – Yusuf)

Notes :

- 1 - Some shareholders were in debt..
- 2 - The per share value at the time was 180 lira. (in those days 180 lira could buy 25-30 cows).
- 3 - Mortgages were abolished after land registry was completed in 2003.



Social Life

GEOGRAPHY, SOCIAL LIFE AND TOURISM

I have done various topographical studies of our village. There are still some places and neighborhoods with their old names. Even in the existing land registry records, these old names were used. I created the map in Annex-22 in order to transfer the names of these places and neighborhoods to younger generations without being forgotten. You can find old or new place and neighborhood names on this map (Annex-22 and Annex-23). You can find the pre-Republican living areas in our village and the old names of the geographical regions that were cultivated in Annex-26.

You can find some local words, sayings, and manias used in and around U*urtaş* village, Torul District. Initiated by Orhan Karakullukcu, these works were intended to be transmitted to younger generations. Later, they were developed with our input under the heading of Culture.

When we examine the structure of Uğurtaş village, we understand that it was at or above the average Ottoman civilization level in its old period. I believe that this is the result of the coexistence of different cultures. Although the exact construction dates are not known, some of the beautifully constructed arch bridges (at least 200-300 years old) still stand. With its schools, mosques, churches, stone arch fountains, mansions and houses, it was a large settlement with 300-400 households and a population of over two thousand.

During the times when the village was very crowded (1650-1900), there were shops belonging to various occupational groups mentioned in the introduction of the book. These shops were closed one by one in response to the decreasing population with the beginning of the migration from the village. The ones that last the longest are the grocery stores that represent the retail industry, as always. The only thing that can be produced and sold or permute in our village is animal food. Meat and dairy products have always brought money. Again, animal hides and wool were our other valuable products at that time. Their own consumption of flour and products was met through the cultivation of cereals. Barley, rye, or wheat were never grown enough to be sold. Again, vegetables and fruits were sufficient for the consumption of the village. The most produced and delicious vegetables are potatoes, beans, and cabbage. Everything that was not produced in the village, but needed, was obtained with money or by buying it from caravans (utensils and fabric needed for houses, etc.) that came from Trabzon and continued to Erzurum (or vice versa) especially during the summer season. For these needs, besides the caravans, they were also met with round trips to Gümüşhane/Torul and Trabzon/Maçka. In the Republican period, only a coffee house and a grocery store remained open for a short time due to the declining population.

Carts and ox carts were popular for transportation. There are still remnants of the roads used. These roads were probably used to transport military ammunition during the war years.

When the collapsed structures (house, school, mansion) are examined, it is determined that there are water and sewer lines. Copper pipes are used in drinking water lines. Pipes made of terracotta and called pipes were also used as drinking water and sewage lines. Vineyards and orchards were brought to water by the evlek system, which was built using equidistant curves from very long distances. The evlek system serving the center of Aşağıköy and Uğurtaş is still in existence. The evlek that came from Pere in Emir district has lost its function today. Uğurtaş village is very rich in terms of water resources. There are numerous drinking fountains located throughout the city, so the need for drinking water can be met within walking distance. During the republic, fountains built by benevolent village residents solved the water problem on all slopes and mountains of the village (Annex-17, Annex-22).

Our village is also very rich in terms of vegetation. With its abundant flower cover, the whole village looks like a flower garden, especially at the beginning of spring and summer. (See Album) The vegetation of the village started to get stronger and grow especially after 1950. Regions that were once covered with shrubs have become forests today. Two reasons contributed to this. The first is the decrease in the number of people living in the village as a result of increasing immigration after 1950. As a result, vegetation is no longer used as it once was. The second is the abandonment of goat breeding in our village.

I would like to write down the names of some places where they can take a day trip. In the future, the younger generations can use this as a guide to come and visit. Sumela monastery, Zigana Mountain facilities, Limni lake, Art Sun House, Karaca Cave, Mosque Strait, Gravel Lake, Imara Antique City, Santa Antique City and Süleymaniye Neighborhood (Old Gümüşhane).

Süleymaniye District is a place that has witnessed the historical memories of 3 nations in terms of beliefs and cultural values. These nations hosted 3 cultures and 3 beliefs at the same time. Turks, Greeks and Armenians have managed to live together for many years/centuries. Due to this, it has a very unique history among the nations of the world. Due to its proximity to the city center today, this region offers a unique opportunity to promote tourism with intensive participation.

Other places that are home to 3 cultures and 3 beliefs at the same time are the ancient ruins of Santa and the ancient city of Imera. Karaca Cave, on the other hand, is among the most significant caves in Turkey because of its size and depth (256 meters). Stalactites, stalagmites, columns, flagstones, curtain dripstones and dripstone pools have reached large sizes. You can find a larger list of places to visit in Gumushane in the Culture section.

Another feature of our village is the plateaus around it and the festivals held in these plateaus. Rosehip-Pestil Culture and Tourism Festival 24-27 July, Gümüşhane; Kadirga Plateau Festival

July 16-17, Kurtün; Kazikbeli Plateau Festival, 18-19 July, Kurtun; Taşköprü Culture and Plateau Festival, 19 July, Yağmurdere; New Plateau (Santa) Festivals are held on July 26, Arsin and Ayeser Plateau Festivals are held within the borders of Torul. You can see the details of the “Gümüşhane Highlands and Highland Festivals Calendar” in the Culture section. Some of the plateaus within the village borders are Öküz Bed, Kolat, Kaskarın Düzü, Binnat Yurt and Ayeser. The altitude of all of our plateaus is 2000m and above. Some are around 2500m. Our plateaus are suitable for animal husbandry and have been used since the Ottoman period. Cattle and ovine breeding, which is done in herds, constitutes the main source of livelihood of the local people. The rich flower flora in our plateaus is suitable for beekeeping and is the second source of income for the region. Another aspect of our highlands is the highland festivals that have been going on since ancient times. Although the starting date of the Ayeser plateau festivals, which is close to us, is unknown, it has been held since the Ottoman period. In the documents I obtained from some Greek sources, it is stated that Ayeser festivals have been held since ancient times. Turks and Greeks participated in these festivals together and had fun together. He mentions that at that time, guns were used in the festivities, there were kidnappings, and that’s why some festivities ended with a fight. The rapid development of communication and transportation facilities hindered the continuation and richness of these festivities. The markets in the plateau festival area, which is established once a year, have lost their old charm. In the old days, while each village offered its own production for sale in these markets, it was possible to buy those who needed it from the factories and technological materials brought by the vendors from the city. This function of the festivities has lost its appeal, as it is now possible to reach everywhere every day. The entertainment side of the festivities, on the other hand, continues to function, albeit diminishingly. These festivities were the entertainment opportunity that all the local people expected during the periods when the televisions did not start broadcasting and even the radio broadcasts could not reach everywhere. Everyone would wear good and clean clothes and go to Ayeser festivals in groups. On the way, entertainment started with kemençe and horon dances. People from many villages and towns, including Trabzon, Maçka, Tonya and Gümüşhane İkisu, Mescitli (Beşkilise), would come to Ayeser in groups. Here, meals were eaten, horon was played and shopping was done. Raki and pistol shots were the inseparable couple of the old festivities. Today, although these festivals continue to be held under the auspices of the Mayor of Torul, they are not popular. Even though it is 40-50 km away from our region, the Kadırğa festivals still continue actively. By participating in these festivities, we can both relieve our longing for the past and ensure the continuation of our traditions.

A memory from the past to the present: Aşağıköy church was used as an inn for a while. The owner of the inn was a Turkish family named Salih who came from Maçka and settled in İstavri. The owner of the inn had three sons of marriageable age in 1750. The children want to marry the three daughters of a Christian family, but the girls’ father does not want to give them up because they

are Muslim. During a fight, the girls' father dies. Saddened by this situation, Salih Efendi married his orphaned daughters and their sons, and they continued the business. I would like to talk about the visit to Nanak (Evliya) in the late 1940s or early 1950s within the framework of the relations established with the surrounding villages. That year, perhaps more than thirty people walked from the village together and went there. At that time, it was believed that there was a miracle on the pulpit of a church in Nanak or on the ground under the pulpit. This tradition is a feature that has existed since the Greeks. No matter what kind of ailment you had, it was believed that when you lie down for a while in the pulpit area, you will find healing. I wanted to write this story that happened in the past, even though I have not heard of a person who found healing. Finally, I would like to talk about the family ties of the residents of our village with the surrounding villages. In addition to the marriages made with the Greeks in the past, various marriages were made with other surrounding settlements such as Yaglidere, Istilos, Ayliya, Harava and Maçka. We have had relations with three villages close to each other, connected to the center of Gümüşhane. These are Hacıemin/Türkmenli, Yeşilyurt/Kozana and Yeşildere/Haşeratka. Insects have done transhumance in our highland, which is called with their names in our village. Adil Sever from Kozana/Yeşilyurt, in the adjacent neighborhood, married Emiroğlu Ayşe (D.1916) from our village. Rasim Karakullukcu's daughter Samime (D.1931) also came to Kozana/Yeşilyurt and settled in Hacıemin. In short, we should know that the residents of our village also have kinship ties with our surrounding villages. This issue can be further detailed on the basis of identities. You can find a summary of what I was able to find in Annex-31.

Note: You can find the Turkish equivalents of the Ottoman words used while translating Ottoman documents in Annex-29.

NATURAL DISASTERS IN OUR VILLAGE

Some Greek and Ottoman writings from the Ottoman period mention natural disasters that occurred in our village. Below are some of them that I was able to translate.

Infectious diseases

The cholera and/or plague epidemic in Gümüşhane and its villages in 1787, 1845, 1852, 1861, 1865 and 1892 caused fearful days in İstavri. In fact, in some of these years, the village was evacuated and temporarily moved to higher elevations.

28 July 1861 Flood Disaster

In some Greek sources, it is written that there was a terrible disaster in İstavri on this date. After heavy rains on Kulat Mountain and Barmada highlands, many farms and gardens in İstavri were flooded and turned into ruins.

17 July 1886 Flood Disaster

After heavy rains, the streams rise so high that some bridges and mills are destroyed.

October 25, 1886 Blizzard

A group of 20 people, mostly women and a few children, who set out from Trabzon to return to their villages, were stranded in a snowstorm in Gulat locality, Turna Lake. Although they tried to protect themselves from the blizzard with the blankets they had with them and with the blankets the muleteer Christos Mianas (probably from Mehelle) who got from İstavri, most of them died. Five women and a child from İstavri, 3 women from the Parti, one person from Imera, two people from Bazben, one person from Russia and Mrs. Kereki Keşişoğlu from Monamatlı died. Meanwhile, three of the horses with them froze to death.

4 January 1891 Flood Disaster

While Kekerı, the bride of Osman Agha from Manamat and Yior's wife, is sitting by the stream with a load of bush on her back, she does not notice the flood that comes as a result of heavy rains and gets caught in the water. Their bodies are found in İkisü locality two days later and they are buried in Manamatlı. The flood of 1891 affected the entire Kurum Valley. Many houses and bridges were destroyed.

Early winter snow of 1916

As we entered the winter of 1916, four people, who were ravaged by the cold and snowfall once again returning from Trabzon, come to a chapel in Anelepsi in the evening under difficult conditions. But they realize that if they spend the night in that chapel, they will die of cold. Then the two of

them, who are confident in themselves, continue on their way and reach the village. The other two decide to spend the night in the chapel and wait for help. However, the rescue teams coming from the village towards the morning come across the returned corpses of a Greek citizen and Osman Emiroğlu. Osman Emiroğlu is Ayşe Sever's father and Osman Sever's grandfather.

Landslides

There have been some minor landslides/landslides in our village as a result of heavy rains from time to time. Some houses in some neighborhoods were damaged in these landslides.

Earthquakes

An earthquake occurred in Kanunisani (January) 1894 in the center of Cebeli/Baladan. 64 houses were heavily damaged in Baladan. There is no information about the damage in our village.

In the notes my father took on the last pages of the Qur'an, it is written that the earth shook violently at around 2 am on 27th Kanunievvel (December) 1939. He does not mention whether there is any damage in the village. I think it is the effect of the big Erzincan earthquake.

Drought and Famine

Between the years of 1892-1894 and 1907-1910, famine arose due to drought. It is written in the Ottoman records that there were some casualties during these famines. Especially in our village, there is no document that shows that there were casualties.

Evacuation Medal

Alemdârzâde Ruşen Efendi (from Molaabdullah), one of the residents of our village, was awarded a rescue medal by the Trabzon Governorship on May 12, 1892, for his outstanding efforts in saving lives. (Annex-32)

LIFE IN THE VILLAGE DURING MY CHILDHOOD (1950s AND 1960s)

Although what I will write in this section is generally related to my childhood, I will sometimes go back further. I will make generalizations and occasionally go outside the village, that is, to the cities. Sometimes similar topics will be intertwined. On one occasion or another, I will talk about our memories. I will also make inferences about our lives from time to time. In short, we will have a little chat with you, dear readers.

Life in the village in summer was another hardship. There was snow and cold in winter, but preparations for the whole year were made in summer. The coming of spring would make all of us - but especially our animals - very happy. Because our friends, who had been indoors all winter, would feel very comfortable when they could finally go out again in this season. Moreover, they would hang out in the village, even if for a short time. Later on, daily 5-10 kilometer plateau tours would start for them.

With the arrival of spring, edible herbs that grew spontaneously in some locations on the land used to help us shake off the weight of winter. My late mother knew these herbs, of which there were two or three kinds, and she used to cook delicious dishes with them. Among the ones I can remember are Ehrida, Lateriza, Gadamide, Kantaran grass and Zun zuna. In the summer, white currant, a seasonal fruit, was very valuable for the children. Even though many fruits grow in our village now, I could not forget Mr. Hüsnü and Mr. Karamemet who used to bring fruits from Mescitli village, because without them I would not have been able to taste wild apricots, cherries, sour cherries and mulberries. Towards the end of the summer, plums, pears, apples, wild pears and ayranmilo, which we call wild apples, would come into play. My uncle's/grandfather's apple in Yeranlı is a true legend that still exists. Although its age is unknown, it must be over a hundred years old. The fact that it is still bearing fruit at this age despite no maintenance support should be studied by botanists. Another beauty of spring is the colorful flowers that bloom in our village/mountains. The ones whose names I can remember are Tutiye and Maranda. Yellow, purple and lilac colors covered the entire landscape in some areas. At slightly higher elevations, snowdrops, which replace the vargit flowers that bloom in the fall, are welcoming the spring and us.

The arrival of spring was a relief for us too. Because our work of feeding and drinking our animals in the barn morning and evening was over. At that time, there was no water even in our houses, let alone in our barns. For this reason, we used to feed our animals twice, once in the morning and once in the evening, with the grass we brought from the merek (structure/building where weed is placed in, hereinafter referred to as "building"), and once a day we used to take them to the fountain to drink water. If we could not take our animals to the fountain because of the heavy snow, we would carry the water to the barn. Another job in winter was cleaning the barns. The fact that the animals could not go out increased the intensity of this work compared to the summer.

I would like to take this opportunity to talk a little bit about the water and fountain problem. Karauçı's fountain was in front of Rasim Karakullukçu's house and Sarandar's fountain was in Galos. The water from the fountain in Karauçı was preferred for drinking rather than the water from the fountain in Galos. The whole neighborhood would come to this fountain. The fountain was there even before Rasim Karakullukcu built his house. In Emir, all water needs were met from the fountain in front of Mahmut Öztürk's house. The water in Kuri was never preferred. Back then, the water flowing from the waterway could also be used and drunk, although it was not recommended. The water was carried on the back with wooden buckets so called Kufas (qufas) or by hand in copper buckets. At the heads of the fountains, there were platforms to put the qufa's on. The water boiled in sufficient quantity for bathing was placed in a large copper cauldron (100-150 liters) and then warmed with cold water. Copper mugs were used for pouring water. Small children were washed in wooden laundry tubs. Dirty water was given underground through places called suluk- waterer. Due to the laborious nature of this process, bathing was usually done once a week or at longer intervals instead of every day. The situation was not very different in the cities during this period. In places where there was no heating system or where it was not widespread, the boiler in the bathroom, called a thermosyphon, would be lit with wood or coal once a week and then the whole household would bathe in turn. Fountains were a socializing space, especially for women. On the one hand, the water needs of the house were met, and on the other hand, if neighbors were met, they would talk and share their joys. Since large pots and pans were usually washed at the fountains, encounters with neighbors were commonplace. Ash was used for washing instead of detergent.

Another task in the spring was the planting of gardens. It was especially important to plant potato and onion fields. Because these were the two most important foodstuffs for those who would spend the whole winter in the village. In addition, beans, black and white cabbage, spinach, chard and some other vegetables that could be grown in our village were planted in the gardens.

Wheat, rye and barley were sown in the fields as soon as the snow disappeared. Some of these sowings were done in the fall. The tool we used for sowing was the plow and the oxen that pulled it. As always, there were people at the controls as labor force.

Another activity of the summer was the tinning of the pots and pans from the winter. Romanians (back then they were usually called Gypsies) would come as tinsmiths. Since they came in the summer and only once or twice a year maximum, all the copper pots were collected and taken away. The place of tinning was usually the threshing floor of Kasimoğullari, next to Astradios.

Although our work decreased with the spring and we could relax a little, with the arrival of summer, the mowing season would begin, which would exhaust us all. Apart from being tired while working, the sweltering heat was unbearable. On the way to the mowing, everyone would put food in their bags and at noon we would eat together at a pond, by a stream and, if possible, under a

tree. The indispensable items on the menu were boiled potatoes, boiled eggs, butter, salty cheese and bread. Kaygana and oily kete were in the luxury class. Because there was no time to make them. Also, those who were tired would take a nap for half or an hour after the meal, during the lunch break. For biçin(Reap/mowe), women used a sickle and men used a scythe. For the scythe, scythesmiths from neighboring villages were hired. Likewise, women were employed for the sickle on a daily wage. The burden of summer was a lot. Everyone was responsible for providing meals for the personnel they employed. Since there were no restaurants, the women of the house, or grandmothers and grandmothers if they had children, would cook. The work didn't end when they cooked. Because the next step was to take the food back to the workplace. And you can't just return with empty containers. Although you had pots and pans in your hands, you would come back with the brushwood collected on your back for burning or you would come back with weed. The mowed grass would be bundled and left to dry. It was a big handicap if it rained while the grass was drying. Because the rain would both prevent the grass from drying and rot it. Then these mowed, bundled and tied grasses would be carried to the Merek on human backs, donkeys or horses. In order to carry the grass, it was necessary to tie it up. Tying was done with long-stemmed plants called "zavluk". Zavluks were soaked in water beforehand to prevent them from breaking and snapping. On horses, 10 bundles of grass were tied to each side of the saddle, usually five on each side. Both harvesting and transportation started as early as possible. Because you could harvest comfortably before the humidity lifted. Towards the end of the growing season, the threshing would begin. Sown wheat, barley and rye would be harvested. The harvested grain would be beaten with a threshing board and then the crop would be separated from the straw with a threshing machine. Although sitting on the threshing board was fun for us children, after a while it would get tiresome. Because someone had to supervise this process all day long. Also, the feces of the oxen pulling the threshing board had to be monitored. It would be noticed while the animal was still in the process and prevented from mixing with the wheat, barley or rye by means of a shovel. A piece of stone was placed on the threshing board to weigh it down. Since there was no electricity yet, the labor force in the threshing was oxen and men, and only men in the threshing machine. The threshing machine was sometimes operated in the evening under lux light. Because the summer season was short and there was a lot of work. While the threshing was going on, neighbors would help each other.

As always, children were not left idle and were employed in all kinds of farming jobs. The children/young people of that day, who now come to the village with pleasure, did not want to come to the village during the summer vacation when the middle-aged/elderly people of today were students. Because the working part of the time spent in the village was much more than the vacation part. Despite this, the friendships formed in those days were very valuable. We can liken this to the friendships established in summer houses by the sea. Due to the migration from the village to the city, we could only meet some of our friends and relatives during summer vacations.

Here a unique feature of the Black Sea comes into play. Every Black Sea person, whether he or his father or grandfather was born here, does not forget his hometown, his connection with the land and comes here. This is a sense of belonging. It is this feeling that makes people strong in society. The bond of belonging is the antidote to loneliness. This is what makes friendships and fellowships meaningful. Since I have been living in Ankara since my childhood years, I had the opportunity to get to know some of our villagers who migrated to the city only during these vacations.

The wheat and rye were taken to the water mill and ground to make bread. The barley was stored for horse and donkey food, to be mixed with hay. The last thing collected for the animals was dittany from the forests. Gazel was packed in large linen or hair sacks called harers and transported. If the winters were long, both the dittany and the grain dug out of the ground in the fall would be used. Wild liquorice is essentially a plant with high nutritional value and calories. The thorns of the ghee should be pounded/burned and cut into pieces before giving it to the animals. Water can also be sprinkled on it to soften it. The transportation and placement of the mowed grass in the building was a separate task that had to be done carefully in order to tighten the building's corners and the surrounding of the poles. For children, jumping from the happen(Happen is a one sq mt opening on the top of the building) on the building onto the grass and helping with this procedure was both work and fun.

With the arrival of autumn, intensive preparations for winter would begin. Because some years the snow would stay for 6 months. This was very difficult for those who were caught unprepared. Apart from vegetables and fruits, the most important preparation was the need for winter meat. At least one animal would be slaughtered, some of the meat would be roasted and some salted. This meat would then be used little by little throughout the winter. Fresh beans were dried, which we called zuluf, and dried beans were a must. We would also make as many pickles as we could from beans and cabbage, because it was a healthy food that we could consume all winter instead of salads. Likewise, pickles were also made from winter pears and wild apples. Apples, pears, plums and all other fruits were dried. The drying process could be done by laying them out in the open air, but it was easier to dry them in bread ovens. These fruits were eaten dried or used as dessert in the making of sweet desserts. I would like to remind you that even today, summer fruits are dried and sold in luxury markets and bazaars. Other herbs collected in the fall include rose hips, sage and St. John's wort. In the absence of black tea, green teas, which we usually call village tea, were consumed summer and winter. Another winter preparation was pastries. Noodles and siron were made for the winter and then dried. Another preparation was drying some fatty cheese in wire or wooden cages. Fatty, low-fat cheeses and butter were salted for the winter. In the past, not much daily bread was baked. Especially before winter came, a bakery would bake bread, some would be shared with neighbors and the rest would be dried in the same oven to be eaten for months. If possible, these

dried breads were stored in crates in a place where mice could not enter. Children were also not forgotten in bread making. For them, small breads called Golot were made and usually eggs were placed inside, and a few washed/cleaned coins were placed inside. The child who found the coin would be very lucky. We were very privileged with the white bread that our elders who worked in the city brought to the village or sent with a visitor. At that time, we did not know how high the nutritional value of the bread made from buckwheat was. Happily for us, Turkey's first factory producing flour from buckwheat was opened in Kelkit, Gümüşhane in 2019.

In the fall, materials that were not produced in the village had to be bought from the city for the winter. When my brother Yılmaz was recounting his childhood/youth memories, he said that this was his responsibility while he was in the village. The surplus production in the village, especially butter and cheese, would be packaged and when it reached a donkey load, it would be sent to the city to sell. They would leave the village in the morning with the donkey and arrive in Gümüşhane in the afternoon. That day the goods would be sold and the overnight stay would be at a relative's house or a hotel. The next morning, the money from the sale would be used to buy items such as granulated sugar, sugar cubes, tea, rice, olives, kerosene, soap, etc. that were not produced in the village. In addition, materials such as chintz, flannel, needle and thread, especially those produced by Sümerbank, were also bought for clothing.

Another preparation for winter was the procurement of dung and firewood to be used as fuel. There were many methods of making dung. It was glued to the wall and allowed to dry, but mostly it was laid on the threshing floor, flattened with log stones and left to dry. After it had dried a little, it was cut into diamonds and arranged in a pyramid shape to dry it thoroughly. Another method of procurement was thrust dung. In the communes, the feces of sheep and goats were not cleaned but left for them to chew. If the humidity was a bit high, straw was spread to prevent the animals from being disturbed. When this mixture accumulated at the bottom reached a sufficient thickness, it was cut like a diamond slice. They were leaned against each other like dominoes and left to dry. There was another method of utilizing sheep and goat manure. The manure swept from the commune daily or every other day would be stored in semi-enclosed spaces so that the top would not get wet (there may be areas that we call coverings) and laid under the cattle in winter. Fertilizer used in this form is locally called kuşk. Wood was mostly obtained by cutting dried trees and pruning their branches. The trees with the highest caloric content were what we call Pelit (Oak) and Ispendam (Maple). Pine, poplar and govoksilo (hollow/rotten) trees were low in calories and produced smoke/soot when burning. In the winters, the barns would be warm enough by themselves against the coldness of the houses. There were two factors for this. First, usually one or two walls of the barn were level with the floor. The second was the warmth of the breath of the cattle. When my brother Yılmaz was recounting his childhood memories, he said that on long winter nights, when I was angry with the people at home, I would go and sleep in the barn.

In summer, even though the days were long, we went to bed early. In winter, on the contrary, there was less to do, so we went to bed later. Except for religious holidays, most of the entertainment days coincided with the winter season. New Year was celebrated on December 31/January 1, Kalandar on January 13/14, Nowruz on March 22/23 and Hıdırellez on May 5/6. During the long winter nights, we would sit by the light of lampions or kerosene lamps, and later by the light of lux lamps, and eat meals, chat, and do handicrafts. Since it was not possible to heat all parts of the house at the same time, these conversations and meals were held in the part of the house called Hayat (life). Since our houses were made of stone, the wall thickness was 70 to 100 centimeters. In the evenings, potatoes would be buried in the embers in the floor hearth or in the stove. When the potatoes were about to cook, the meat salted in summer would be placed on the embers and eaten with the potatoes. I remember very well that my hand would get burned while cleaning the pieces of embers sticking to the meat, but I never gave up. Especially for our elders, coffee, which was indispensable after dinner, was made on the barbecue or spirit stove. Another reality of the village was our chickens. Both our chickens and their eggs were, in today's terms, fully organic. The taste of the egg broken into butter was a legend. I remember our elders cracking and eating 5-6 eggs at a time. Chicken meat could only be eaten when the chickens were slaughtered from the eggs. Because chicken was an important means of production. The meat of the slaughtered chickens would be tough, and the chickens that roamed the field for years and all day for their nutrition would build good muscles.

Since there were no street lamps, one would go back and forth between houses with a sailor's lantern. Likewise, when necessary, a ship's lantern was used to go to the barn and Merek.

Ironing, the women's ordeal, was done by placing wood embers from the stove or stove into the iron and using the heat generated by the iron. The iron would be shaken frequently and the air coming in through the holes in its sides would keep it from going out.

As can be understood from the above, like an ant, they worked in the summer and consumed in the winter. One of the difficulties in winter was shoveling the snow from the Bacas (Flat & earthen roof). Because the houses had no normal roofs. The houses had plain & earthen roofs, so it was not allowed to accumulate too much snow on the Bacas of the house. On some nights and days when there was a blizzard, the houses would be covered with snow all the way to the door. When you woke up in the morning, you had to clear the snow before you could go out. For this purpose, there was a wooden pitchfork just behind the gate.

Since it is always below zero in the winter in the village, you should not handle the iron axle with bare hands. My brother Cevat, who also lived in the village in the winters during his childhood, has experienced this in his memories. He said that he could never forget the skin of my hand sticking to the iron hook I was holding to open the door.

The real hardship of winter was borne by the children who came from Aşağıköy to study. Education was first in a single room next to the mosque with five mixed classes, and then in the new school building built in Enavli, again with five mixed classes in a single room. The school stove was lit with dung and firewood brought by the students.

Apart from home visits in summer and winter, I can list the following as social activities. There was no radio in the village, let alone television. I think the radio was bought in our house in 1945, ten years before I was born. Orhan (Karakullukcu) said that the first radio in the village was the one in your house. Since there was no electricity in the village, the radio had two huge batteries, one shaped like a cylinder and the other like a rectangular prism. Since they were the size of batteries, they could be used as the power source of the radio for a long time. Those who did not have a radio at home would get together and listen to the news. It is among my memories that Yılmaz and Zeki (from the Tufans) and their friends used to listen to the football matches broadcast on the radio on Saturday and Sunday at the gate of the house (in the courtyard/covering).

In winter, the greatest pleasure of the children was sledding. If you couldn't find a sled, you would slide on whatever you could find. I remember I used to slide down Kuri in our neighborhood. Of course, it was a longer distance and more enjoyable to slide down Emir. In the summers, as children, we used to play games such as pentestones, triangle, steel javelin, spinning top, leapfrog, marbles and hopscotch. Among my childhood friends, I can count Alaattin, Eşref, Turgay from Karauçı; İbrahim, Hayati, Sedat, Mustafa, Resul, Nuri and Fahri from Emir.

By the way, I would like to talk about some of our rituals that became commonplace in my childhood years, although I don't know when they started. It was the duty of us children to take the calves to the stream, behind the stone, every morning by the Zinbonlar. Everyone in the village had to work hard. So the children also had a lot of work to do. For example, it was the children's job to hold the sheep and goats while they were milked in the morning and evening. The milked sheep/goat would be put in the other compartment in the commune so that it would not mix with the un milked ones. To avoid wasting time, while one was being milked, another one would be ready.

Watching the arrival of the cows and sheep in the evenings from in front of Zeynep's (Gelin Yenge) house or from the flat and earthen roofs was a great pleasure for both the elders and us children. I/we used to liken it to the tadat ceremonies in the military. Another ritual was the pleasure of traveling to Aymarina in a truck coming to the village in our childhood years when there was very little vehicle traffic. There were also gasoline-powered trucks back then. As the vehicles coming to the village were coming from Salih's café towards Ayaser, the smell of gasoline would reach the village with the effect of the wind. It would take another 45 minutes to an hour for the truck/car to reach the village.

The arrival of the cars in the village, or rather the people who came to the village, was a source of joy for everyone. Because there was probably a neighbor or a relative who had come from abroad. During these arrivals, a loaf of bread or the smallest gift brought from the city had a great meaning for those who stayed. Of course, another gift was newspapers, even if they were read and old dated. In the old days, the meaning of expatriation was different, even more sadness and longing. Family members who went abroad to work or study would always think of those they left behind. Since there were few opportunities to earn money and make a living in the village, someone from each house would always be an expatriate. Expatriation was even more difficult for those who went to Germany to work. Since transportation was very difficult and time-consuming, expatriates could not come often. They would plan their visits in such a way that they could make maximum contribution to the work in the village. Another reality was that some families would spend the winter in various cities such as Gümüşhane, Trabzon, Istanbul and Ankara and return in the spring. These departures and arrivals, but especially the departures, had their own ritual. When autumn came, the preparations for returning from the village to the city would begin. Horses and donkeys were prepared when roads were not built and cars and trucks were not likely to arrive. Horses and donkeys would be loaded, but everyone, except the elderly who could not walk, would walk to the Zigana mountain pass or Hamsiköy. Because on the backs of the animals there would be mostly village produced materials prepared to be taken from the village to the city. The most important of these materials were dairy products such as kurut(a kind of dry yogurt), cream, cheese, butter and vegetables such as potatoes and onions. Salted and roasted meats were also among the items taken. As a result, since these people who went to the city had once lived here, they would take as many ingredients as they could prepare here.

We can also include noodles and siron(a kind of macaroni). There was an emotional aspect as well as an economic one. I remember from my mother that she would want to feel herself in the village with the materials from here. For her, the six months she spent in Ankara was like a never-ending period. The farewell was organized from Zironi for those going to Trabzon via Karakaban and from Hanzara (Ispele) for those going through the Zigana strait. In a photograph taken at the beginning of the forties, probably in 1942, on the way to Trabzon, Orhan (Karakullukcu) is seen on the back of a horse. These departures were very difficult for both those who left and those who stayed. Everyone would cry and say goodbye to each other.

By the way, I would like to talk a little bit about neighborly relations. There is no doubt that life is not only full of beauty. But humanity should remember the beautiful. There are always beauties in my memories. Now I would like to share with you some of the ones I cannot forget.

For example, I cannot forget the rose puddings made by Mrs. Memduha in my childhood years and she never forgot us.

I cannot forget Mr. İhsan (Karakullukcu) who translated/read the documents and books left by my father to me without getting tired because he knew the old Turkish language well.

When my father went to Ankara with my mother in the fall of 1961 due to his illness, I cannot forget Mrs. Rahime who rang the bell by pulling a rope from their house to our house to wake up my fasting sister Mediha (February 1962) at sahur (meal before dawn during ramadan).

I can't forget Mr. Mahmut (Öztürk) who would come to our house or any neighbor's house for coffee with his horse loaded with materials (usually grass) and engage in conversation and keep the loaded animal waiting with its load for a long time.

I can't forget Mr. Mahmut (Öztürk) who drank raki at my sister Neriman's wedding dinner (1960) and demolished the saddles of the house and the fence of the neighborhood.

I can't forget the now anonymous story of Mr. Mahmut (Öztürk) coming from the lower village to Emir with his loaded horse at night, meeting a bear on the road, looking at each other and continuing on their way (one of these encounters was in the forest area in Mehelle; the other was at a fountain);

From the narratives of my brother Yılmaz: Mr. Mahmut (Öztürk) who tried to break down the door of our house with an axe to get back my Miss Lütfiye (in the first half of the 1940s) who ran away to Uncle Süleyman (Lütfiye was the daughter of his aunt, he made this visit at the request of his aunt. Our neighbor Mrs. Vecihe said Mr. Mahmut what are you talking about, I know Lütfiye kidnapped Süleyman...);

Mrs. Zarife (Şanvar), whose house was in the easternmost part of the village, realized that wolves were hitting the goods in Öküzyatağı in the middle of the night and tried to make her voice heard by the villagers from the flat earthen roof, but no one heard her, so she moved to Öküzyatağı with her gun on her shoulder, but in the meantime, the oxen chased the wolves away;

In the meantime, I would like to share a piece of information that many of our young readers may not know. In summer, cattle and sheep can stay on the plateau. Communes are built for sheep and goats and their safety is ensured under the supervision of shepherds and dogs. Cows and oxen do not need such protection. Oxen and bulls surround the cows lying there. In the event of a wild animal attack, the oxen/bulls unite and chase the animal(s) away.

From my father's narration to my brother Yılmaz: My grandfather Hüsnü had been trading silk from Iran with his 27 horses in Kelkit with his father Süleyman Efendi, but after his father Süleyman Efendi fell ill and died, my grandfather Hüsnü left the trade;

Again from what my father told my brother Yılmaz: My grandfather Hüsnü Efendi took over the school and outbuildings in Galost from the Greeks and 39 of the sheep he kept in it were drowned by wolves entering through a broken window;

My grandfather's guesthouse, which he inherited from his father, became unusable after a fire;

Mr. Ziya (son of Osman Karakullukçu) had the pedestrian roads leading to Zega and Cadağa's, which were worn out, reopened every summer,

Those are narratives that I cannot forget in our village.

The people of the village in general like to have fun and enjoy themselves. This has been like this since the Greeks and it has been going on like this. When my mother was reminiscing, she said that they worked hard, but especially on winter nights, they used to have fun until late at night accompanied by the kemancha (small three-stringed violin). In my childhood years, the same pattern continued. Only the organizers of these entertainments changed according to the period. Although the village was a highland village, sometimes we would go to the fountain heads at higher elevations for entertainment. Uncle Cemal (Karakullukcu) said that we used to hire a carrier with a pannier on his back to carry our food, but especially our raki. Similarly, Mahmut Abi (Karakullukcu) loved to have fun and would take every opportunity he could find. The fun would sometimes start in a house, but would continue at the threshing floor to play horon more comfortably. Hasan Karakullukçu's (Tufanlar) playing the kemancha and singing folk songs, including in Greek, would make everyone cheer. Among those who could sing in Greek were Mahmut Öztürk and my father Temel Karakullukcu, although I cannot remember him. Among those who played the kemancha (small three-stringed violin), Hasan Uçar should also be mentioned. There were also very good kemancha (small three-stringed violin) players in Aşağıköy. Mustafa Mutaf (aka Strange Mustafa) and Murat Bıçakçı (aka Murat the Watchman) are among those we cannot forget. Similar entertainments continue in our village today, although not with the same enthusiasm.

In short, this is how life in the village was as I experienced it and as my friends and elders who contributed to it told it.

In the meantime, I can't help but mention another fact of life here. What I will try to do is highlight our differences in standards of living in the 1960s.

As far as I remember, while we were living in these conditions in our village in the 1950s and 1960s, the Russians would send manned vehicles into space; Yuri Gagarin would become the first man to successfully reach the Earth's orbit with his flight on April 12, 1961 with the Vostok 1 vehicle. The Americans would send a manned vehicle to the Moon. Neil Alden Armstrong would go down in history as the first man to set foot on the Moon on July 21, 1969.

In spite of everything, as can be seen from our list of ink-lickeders (means educated people) (Annex-30), our village has had an above-average level of educated human potential.

I would like to analyze this situation a little. In every part of our world and unfortunately in every time, there have been and will continue to be differences in social life due to income levels.

Somewhere in our world there are still people without access to electricity and water. According to United Nations reports, 844 million people do not have access to drinking water. More than a quarter of the world's population, 2.1 billion people, cannot access clean water. It is also stated that there are 1.3 billion people in the world without access to electricity and this figure will not decrease until 2030. It is possible to see these standard differences in the Sumerians, Egyptians, Chinese, Ottomans and today in every geography from the United States of America to Russia. I don't even want to mention the situation in African countries.

I want to dream that maybe one day there will be a fairer world, but as far as I can see, some of our differences are more innate. For this reason, perhaps absolute equality is against creation and will never be realized. I believe that happiness is distributed more fairly, because there is a way of life that will make everyone happy, as long as they want it.

Culture

PLACES TO SEE IN GUMUŞHANE

Karaca Cave

Karaca Cave It is located at an altitude of 1550 m from the sea, in Kırantaş Mevkii, near Karaca Mahallesi of Cebeli Village of Torul District, 17 km northwest of Gümüşhane. The cave is very rich in dripstone formations. In addition, dripstone formations present various colors and formations. It is possible to list the dripstone shapes in the cave as follows. Stalactites, Stalagmites, Columns, Flag Shapes, Organ Patterned Walls, Cave Flowers, Cave Pearls, Travertine Pools and Travertine Steps.

Santa Ruins

Located within the borders of Yağmurdere Subdistrict, within the borders of Dumanlı village, 72 km from Gümüşhane center and 42 km from Trabzon's Arsin District, the Santa ruins contain artifacts specific to Greek civil architecture. In the region, which is known to have been founded by the Greeks in the 17th century and is an archaeological and natural site, there are single-storey houses built of stone, at least one church in every neighborhood and a fountain in every street. Santa Ruins, built on 3 different slopes that can see each other very clearly, consists of 9 Neighborhoods and more than 300 households. The official buildings built in the last half of the 18th century in these neighborhoods also draw attention. Santa Ruins, which have attracted photography enthusiasts in recent years, are waiting to be discovered by local and foreign tourists.

Old Gumushane (Suleymaniye)

It can be reached from Gümüşhane Center by a 5 km asphalt road. While the Provincial Center of Gümüşhane Province was located in today's Suleymaniye Valley, which was called "Old Gümüşhane" before the proclamation of the Republic, after the proclamation of the Republic, it was moved to its present location after the Trabzon-Erzurum Transit road followed the Harşit Valley. According to historical information, the foundation of Old Gümüşhane dates back to 3000 BC. Like other cities in the region, Gümüşhane has remained in the hands of Assyrians, Urartians, Scythians, Medes, Persians, Pontians, Romans, Arabs and Greeks during the historical process.

Imera Monastery

It is a monastery located in Olucak village of Gümüşhane. According to written sources, the monastery, which was built in the gothic style in 1350, was renovated in 1859 by the nun Roxana. III in 2009. Declared as a 1st Degree Archaeological Site, the monastery was built with cut and rubble stones. There are three naves and three apses in the building. The stone jamb at the door of

the building is decorated with a three-stage frieze. There are grape bunches, geometric motifs and stylized floral motifs on the friezes.

Ioannis Fostiropoulus Mansion

It is known that Fostiropoulus, known as Father Foster, lived in İmera (Olucak) since the second half of the 19th century. However, he left İmera in 1880 and settled in Trabzon with his five sons. The family established a Trabzon-based bank (Banque Phostiropoulo Freres, Phostiropoulo brothers bank) in 1882. Later on, it continued to grow by adding Erzurum, Gümüşhane, Batumi and Abazya to its trade network. The Fostiropoulo family left Turkey in 1922. Some members of the family lived in Russia and some in Greece. The abandoned mansion was not used by anyone and was left to its fate. Today, it is possible to see its ruins next to the İmera monastery.

Torul Glass Terrace

It is possible to watch Torul and its surroundings from quite high.

Gumushane Mansions

They are in the city center of Gumushane. The time-defying houses of Gümüşhane, with their architectural style, building materials, roofs, stairs or balconies, carry the elegant tone of the past.

Spider Forests

Spider Forests 60 km from the city center. distance, you can go to the area where the trees are located by road. In the Spider Forests located within the borders of the Kürtün District of Gümüşhane province, Europe's highest firs (61.5 m.) and Turkey's tallest spruce (57.6 m.) are located.

Satala Ancient City

It is in Sadak Village of Kelkit District. The city of Satala, which was named Satala in ancient times and was an important center in the Hittite, Assyrian, Macedonian, Roman and Byzantine periods, is today under the ground with its secrets and beauties.

Zigana Tourism Center

After passing the Zigana tunnel, located at the 50th kilometer of the Gümüşhane-Trabzon road, the nature is reached by a 3.5 km stabilized road. Those who prefer the airway, the distance between Trabzon and Zigana is 50 km. asphalt road, they can go by bus. Zigana Tourism Center is 2032 m. is in height. Zigana Tourism Center, electricity, drinking water, 800 m. Teleski has a ski training facility and a wireless-telephone communication system, and operates a hotel, restaurant, country coffee, steakhouse, grocery store, butcher and greengrocer. Zigana is one of our rare towns suitable for grass skiing in summer and skiing in winter. It is a very interesting region between the humid maritime climate and the continental climate. Sitting in the garden of the country coffee house in Zigana, you can see the cloud of snow mist and the bright sun in the south.

Virgin Mary Church

It is on the slope on the left side of the Çit Stream in the Büyükçit Village Valley. The monastery is reached by a pathway by crossing a bridge that separates from the main road. The monastery is in a courtyard surrounded by high walls. It is known that the monastery was founded by three monks between 890-900. Later, during the Trabzon Komnenos period and in the 19th century. has been repaired.

Canca Castle

You can reach this castle from Vank Village and the valley called Kale Stream. Evliya Çelebi mentions this castle in his Travelogue. It is among the rumors that when Trabzon was conquered by the Turks in 1461, the king's daughter took refuge in this castle and hid the treasure. On the walls that remain intact, there are paintings made in fresco technique, presumably belonging to the "Christian Saints".

Other Important Castles: Kov Castle, Akçakale, Keçikalesi, Satala Castle, Gümüştüğü Castle, Torul Castle

Daldaban Fountain

It is located in the Daldaban District, to the south-west of the Sadullah Efendi Mosque. Daldaban Fountain was built during the First World War in memory of "Jihad-i Akbar". The date of its construction is stated as 1331-1333 on the south façade inscription. This date, which we have to accept as Rumi, corresponds to the 1915-1917 Gregorian years. In the First World War, the Ottoman Empire participated in the war on the side of the Allied Powers formed by Germany, Austria and Italy against the Allied Powers formed by England, France and Russia. On 14 November 1914, the Jihad-i Akbar fatwa was published and all Muslims were invited to jihad. Thus, the state participated in a bloody war that would last for four years on nine fronts, and 3 million people died, were injured or disappeared during the war, out of the estimated 18 million Ottoman Empire population. This fountain was built to commemorate the participation of the Ottoman Empire in the First World War. The Daldaban Fountain was built with kofeki stone on an octagonal marble floor with four facades and rising in three sections. The first floor, where the faucets of the fountain are located, consists of four square façades with a length of 1 m. On each façade, there is a tap between the leaf motifs. Taps are running water. The second floor of the fountain consists of four square façades measuring 70 cm.

Gumushane Bridge

It is in the center of Gümüşhane, on the Harşit Stream, at a place called Köprübaşı, connecting two streets. The bridge consists of two eyes, one large and one small. The bridge, which was built with chipped stones, has an inscription made in the middle of its two eyes. According to the inscription, the bridge was built by Ferruh Zad oğlu Halebi in October 1575.

Other Important Bridges: Kamberli Bridge, Tohumoğlu Bridge, Süleymaniye Bridge, Güzeller Bridge, Torul Bridge

Tomara Waterfall

The waterfall is in Seydibaba Village, 25 km from Şiran District. Tomara Waterfall is about 15-20 m. by blowing up the rocks. It emerges from a wide area and is poured into its bed with the sounds of water lullabies heard from 2 km away in the form of a snow or milk-colored water entity from a height of approximately 25-25 meters. The flow folds formed by the water in the flow valley, the flow regime ensures that the valley is in a position for rafting. The harmonious landscape of the waterfall and its surroundings with the rich flora is worth seeing. There are pioneering facilities such as eating, drinking and resting around the waterfall.

Lake Limnos

It is in the Saronay Plateau of the Zigana Village of Torul district. While the lake and its surroundings fascinate people with its natural beauties, rich flora and fauna, it offers a healthy environment to people with its air-conditioning feature. There are premier facilities around the lake.

Artabel Nature Park

It is within the borders of Torul district. 5859 hectares of Artabel Lakes and its surroundings have been declared as "Artabel Lakes Nature Park". In addition, there are other lakes of various sizes, such as Limni and Kuzu Lakes in the Highlands of Zigana Village, Şakirgöl within the borders of Yağmurdere, Karagöl in Kurtün Sarıbaşı, Aygırgöl and Dipsizgöl in Dörtkonak Highland.

Sarıççek Village Rooms

Sarıççek Village is within the borders of Gümüşhane Province. To reach Sarıççek Village, you can go through Yağmurdere from Tohumoğlu location at the 20th kilometer of Gümüşhane-Erzurum Highway. 50 km from the city center. away. Sarıççek Village has a striking beauty with its 60-house natural beauty and houses built on terraces descending into an emerald green valley on the slope of the mountain it is located. The houses were built in 1873 and are two in number. It is estimated that the Turkish tradition, established tradition and local characteristics played a major role in the formation of the residential types that emerged in the region. The interior of the rooms has been decorated in an interesting way in terms of art.

GÜMÜŞHANE HIGHLANDS

Plateaus can be evaluated within the scope of eco tourism with their natural beauties, ethnological and other attractive features. The word plateau means the place that is higher than the environment. Plateaus, which are not very rugged but are flat and covered with grasslands and have plenty of water, are used by communities that make their living by animal husbandry, to supply fresh grass to animals in certain months of the year and also to make animal production (such as milk, cheese, oil). Transhumance embodies a wide traditional culture structure from folk calendar and meteorology to public economy, from folk veterinary to folk medicine, from nutrition and folk cuisine to folk law. In addition, with the positive effects of the plateau climate on human health, plateau and transhumance activities have gained great importance.

It is a traditional activity that has been going on for a long time in the Eastern Black Sea region, usually by climbing the plateaus between May and October of the year, and realizing some social, cultural and economic activities. This traditional structure; It forms the basis of transhumance, highland economy, highland culture and highland tourism. There are also important plateaus in Gümüşhane province, where traditionally celebrated plateau festivals take place and are known to the local people. These plateaus are places where a historical person or an object is the subject, as well as combining the surrounding tribes. Below, information about the seven highlands that are thought to have highland tourism potential in Gümüşhane will be given.

Kadırğa Plateau

After passing through Zigana Tunnel, which is 50 km away from Gümüşhane city center, you can reach Kadırğa Plateau 17 km from Zigana Ski Facilities, which can be reached by turning right and continuing in the northeast direction. Thousands of people come together to have fun and longing for the Kadırğa Plateau Festival, which is traditionally held on the 3rd Friday of July every year.

Güvende Highland

Güvende Plateau, named after Güvenç Abdal, is located 23 km from the town of Kürtün, which is 57 km from the city center of Gümüşhane. The plateau festivals, which have become traditional and held in Güvende Plateau, take place on the same date every year.

Kazıkbeli Plateau

Its altitude of about 2500 meters; Kazıkbeli Plateau, which is observed to be the most demanded and suitable in terms of tourism potential in Gümüşhane province with the transhumance coming from Giresun, Gümüşhane and Trabzon provinces, is 100 km away from Gümüşhane city center. It is organized on Saturdays and Sundays of the 3rd week of July every year. Kazıkbeli Plateau Festivals

stand out as the festival where local objects are used more among the plateau festivals held in Gümüşhane.

Erikbeli Plateau

It is known that Erikbeli Plateau, which is located within the borders of Kürtün Municipality, has been used as an accommodation place since the 1500s. Erikbeli Plateau has the feature of a resting place on the way to plateaus such as Kadirga, Sazalanı, Çatma, Oğuz and Ören and is a plateau intertwined with nature. With its natural grass fields, it is suitable for grass skiing in summer and snow skiing with its long winter duration and its suitability for ski tourism. In addition, it was declared a Tourism Center by the Ministry of Culture and Tourism in 1991, as it is very suitable for activities such as mountaineering, nature walks and equestrian sports.

Taşköprü Plateau

Taşköprü Plateau takes its name from Taşköprü, which is made of cut stones on Erzurum Stream on the east side and Yanbolu Stream towards the Black Sea, passing through the plateau. According to the information obtained from the local people, it is stated that Fatih Sultan Mehmet went to Trabzon by using this road. You can reach the Taşköprü plateau by using the Karaca cave and the chrome ancient city route.

Camibogazi Plateau

You can reach the Krom Valley by following the Torul - Karaca cave road direction from Gümüşhane city center to Cami Boğazi Plateau. It is possible to reach the plateau after 40 minutes from Gümüşhane center by following the stabilized road from Krom Valley.

TRABZON HIGHLAND FESTIVALS AND DATES

- Hıdırellez Spring Festival Acısu/Şalpazarı-Trabzon First Sunday of May
- Şalpazarı Ağasar Culture Festival Şalpazarı-Trabzon First Sunday of June
- Sultanmurat Martyrs' Day of Remembrance Sultanmurat Plateau/Çaykara-Trabzon 23 June
- Harmantepe Martyrs' Day Harmantepe/Köprübaşı-Trabzon 29 June
- Sea Entertainments Akcaabat-Trabzon 6 July
- Soğuksu Festivals Ocaklı K.Lişer Plateau/ Maçka-Trabzon 7 July
- Hamsiköy and Surrounding Villages Rice Pudding Festival Hamsiköy and its Surroundings Maçka-Trabzon 20 August
- Hırsafa Montenegro Festivals Karadağ/Düzköy-Trabzon 3rd Saturday and Sunday of July
- Karadağ Plateau Festivals Karadağ/Vakfikebir-Trabzon on the 2nd Saturday and Sunday of July
- Akcaabat International Music and Folk Dance Festival-Traditional Hıdırnebi Highland Festival Hıdırnebi Highland/Akcaabat-Trabzon 13 - 20 July
- Kadirga Plateau Festivals Kadirga Plateau on Tonya-Salpazarı-Gümüşhane-Giresun Border, 3rd Friday of July
- Alaca Plateau Festival Alaca Plateau/Salpazarı-Trabzon 3rd Sunday of July
- Taşköprü Culture and Highland Festival Arsin-Yomra Taşköprü Highland 3rd Sunday of July
- Sisdağı Festivals Sis Mountain/Salpazarı-Trabzon 4th Saturday of July
- Kaldırım Plateau Festival Kaldırım Plateau/Carsibasi-Trabzon 4th Saturday of July
- Keşan Culture and Fishing Festival Çarşıbaşı-Trabzon 27 - 28 July
- Hazelnut and Blackberry Festival Arsin-Trabzon 29 - 30 July
- Sürmene Culture and Tourism Festival Sürmene-Trabzon 31 July
- Traditional Uğurlu Plateau Festival Uğurlu/Akcaabat-Trabzon Last Sunday of July
- Uzungöl Culture and Tourism Festival Uzungöl/Çaykara-Trabzon 1 - 2 - 3 August
- International Maçka-Sumela Festival Maçka-Trabzon First Week of August
- Kurtdağı Plateau Festivals Çaykara-Trabzon first weekend of August
- Yeşiltepe Highland Festival Maçka-Trabzon on the first Sunday of August
- Ağa Mansion Festival Üzümlü Village/Şalpazarı-Trabzon First Sunday of August
- Bread and Culture Festival Vakfikebir-Trabzon 4-5-6 August
- Kuşmer Highland Festival Kuşmer Highland/Çaykara-Trabzon 2nd Sat and Sunday of August

- Cumapazarı Municipality Mountain Festivals Cumapazarı/Of-Trabzon 2nd Sat and Sunday of August
- Akçaabat Kayabaşı Karaabdal Highland Festivals Kayabaşı Highland/Akçaabat-Trabzon 2nd Week of August, Sunday
- Kamena Festival Düzköy Plateau -Trabzon 8 August
- Zarha Mountain Festivals Sürmene-Trabzon 2nd Week of August
- Ilaksa Highland Festival Mataracı Village/Maçka-Trabzon 2nd Weekend of August
- Akçaköy Harmancık Festivals Akçaköy/Akçaabat-Trabzon 3rd Sunday of August
- Sultanmurat Festivals Çaykara-Trabzon 20 August
- Honefter Festival Honofter Plateau/Düzköy-Trabzon 20 August
- Maçka Culture and Art Fest. Macka-Trabzon 22 - 23 - 24 August
- Shepherd's Association Festival Alazlı Plateau/Düzköy-Trabzon 27 August
- Tonya Butter Festival Tonya-Trabzon Last Saturday and Sunday of August
- İzmiş Festival, The Confluence of Tonya-Beşikdüzü and Şalpazarı Gökiriş Village, İzmiş Hill Location, Last Sunday of August
- Kadıralak Highland Festival Tonya-Trabzon 1st Week of September
- Montenegro Serda Festival Montenegro Highland Serda Location Düzköy-Trabzon 1st Week of September
- Sivri Festival Vakfikebir-Tonya Border Sivri Hill-Trabzon 4 September
- International Culture and Art Festival Merkez-Trabzon 15 - 17 September
- Yomra Demirciler Village Culture, Art and Ligarba Festival Yomra Demirciler Village 03 - 04 September

GÜMÜŞHANE HIGHLAND FESTIVALS CALENDAR

- Ayazma Festivals May 20 Torul/ GÜMÜŞHANE
- Dörtkonak Village Highland Festivals 2nd Week of July Center/ GÜMÜŞHANE
- Kadirga Highland Festivals, 3rd Week of July Torul/ GÜMÜŞHANE
- Kazıkbeli Plateau Festivals Jun.July.August.Wed.Kurtün/ GÜMÜŞHANE
- Güvendi Yayla Festivals Jun.July.August.Wed.Kurtün/ GÜMÜŞHANE
- Alacapazar Plateau Festivals Jun.July.August.Wed.Kurdün/ GÜMÜŞHANE
- Zigana Plateau Festivals, 2nd Week of July, Sunday /Zigana mountain
- Rosehip Pestill Tourism Festival 28-30 August Merkez/ GÜMÜŞHANE
- Alitaşı Tuzlam Festivals in the first week of July Torul/ GÜMÜŞHANE
- Karaca Cave Open to visitors throughout the year Torul/ GÜMÜŞHANE

ATTACHMENTS

- Annex -1 UĞURTAŞI VILLAGE TRANSPORTATION ROADS FROM TRABZON
- Annex -2 UĞURTAŞI VILLAGE TRANSPORTATION ROADS FROM GÜMÜŞHANE
- Annex -3 EHL-İ ÖRF IN GUMUŞHANE IN 1643
- Annex -4 FORMERS IN GUMUŞHANE IN 1643
- Annex -5 OTTOMAN EDICT AND DERBETLIK (GUARDSHIP)
- Annex -6 UĞURTAŞI BORDER DOCUMENTS
- Annex -7 HÜSNÜ KARAKULUKCU APPOINTED AS MUKHTAR, 5 FEBRUARY 1895
- Annex -8 HÜSNÜ KARAKULUKCU SERVICE LIST, 20 FEBRUARY 1925
- Annex -9 HÜSNÜ KARAKULUKCU APPOINTED AS MUKHTAR, 16 JULY 1924
- Annex -10 TUFAN AĞA FOUNDATION STUDIES
- Annex -11 TAHIR KARAKULUKCU MONEY FOUNDATION
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- Annex -13 MUKHTAR SYSTEM IN OTTOMAN
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- Annex -17 RIVER BASINS AND SETTLEMENTS IN KURUM VALLEY
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- Annex -23 VILLAGE SETTLEMENT PLAN
- Annex -24 THE NUMBER AND NAMES OF TURKISH HOUSEHOLDS AT UGURTASI VILLAGE IN 1905
- Annex -25 1925 TURKISH SETTLEMENT PLAN OF UĞURTAŞI VILLAGE
- Annex -26 PRE-REPUBLIC SETTLEMENTS
- Annex -27 NOTES OF İLHAN ÖZTÜRK
- Annex -28 SOME LOCAL WORDS USED IN UĞURTAŞI VILLAGE AND ITS SURROUNDINGS
- Annex -29 OTTOMAN - TURKISH DICTIONARY
- Annex -30 THE NAMES OF EDUCATED PEOPLE AND TRADERS
- Annex -31 RELATIONS FOUNDED WITH SETTLEMENTS AROUND OUR VILLAGE AND FAMILY TIES
- Annex -32 MEDAL CERTIFICATE OF ALEMDÂRZÂDE RUSEN EFENDİ
- Annex -33 GAGAVUZ PLACE MEDAL
- Annex -34 OTTOMAN TIME MONTH NAMES
- Annex -35 OUR LOCAL MEALS
- Annex -36 İSTAVRİ TRUSTEE SECRETARY ISMAIL

FAMILY TREES

Turks lived in various neighborhoods in Uğurtasi village. The Turks who lived in the neighborhoods where the Greeks lived as rulers, on the other hand, either left those neighborhoods before or after the population exchange or left the village never to return. Since detailed information could not be found about families such as Kelesogullari, Tosunogulları, and Ruzvans, who were mentioned in some sources and lived in the 1700s, they could not be written. You can find the names of the Turkish dynasties who came to Alpullu, which was left empty by the Greeks after the republic, and the other Turkish dynasties living in Uğurtasi, below, and their lists in the appendices.

Turkish Families who lived in Uğurtaş village

S - 1	MOLLA BAKILAR	100
S - 2	EMİROĞULLARI	112
S - 3	MOLLA ABDULLAHLAR	128
S - 4	KASIMOĞULLARI	80
S - 5	HİMMETOĞULLARI	24
S - 6	MOLLA AHMETOĞULLARI	215
S - 7	KARAKULLUKCULAR, MAHMUT	720
S - 7.1	İSMAİL	574
S - 7.1.1	TAHİR	90
S - 7.1.2	HÜSEYİN	350
S - 7.1.2.1	SÜLEYMAN	131
S - 7.1.2.2	İSMAİL	115
S - 7.1.2.3	VELİ	6
S - 7.1.2.4	HABİP	98
S - 7.1.3	OSMAN	67
S - 7.1.4	İBRAHİM	67
S - 7.2	İBRAHİM	146
S - 7.2.1	TUFAN	137
S - 7.2.2	KAHRAMAN	9
S - 8	UÇARLAR	38
S - 9	ASLANLAR	31
S - 10	ÇOBANLAR	8
S - 11	TAŞKANLAR	14
S - 12	AYDEMİRLER	9
S - 13	MUTAFLAR	149
S - 13.1	MUSTAFA	82
S - 13.2	MOLLA ALİ	67
S - 14	BIÇAKÇILAR	57
S - 15	ELMAHTILAR	103
S - 15.1	KARA OSMAN	76
S - 15.2	İSMAİL	27
TOTAL		1788

IN THIS STUDY, 1788 PEOPLE ARE NAMED INCLUDING THE DEATH IN UĞURTAŞI VILLAGE

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