

ETKİNLİK RAPORU

Etkinlik: Uluslararası ICOMOS Ahşap Komitesi (IIBC) 27. Sempozyumu – Çarşamba TSO Tanıtım ve İş Birliği Programı

Tarih: 23 Mayıs 2025

Yer: Çarşamba, Samsun

Katılımcı Sayısı: 60

Uluslararası Katılım: 17 ülkeden mimar ve akademisyen

Ev Sahipleri:

- Samsun Üniversitesi
- Çarşamba Ticaret ve Sanayi Odası

Etkinliğin Amacı ve Kapsamı

ICOMOS (Uluslararası Anıtlar ve Sitler Konseyi) Ahşap Komitesi'nin "Direnci Kültürel Miras: Hazırlık, Müdahale ve İyileşme" temalı 27. sempozyumu kapsamında, geleneksel Türk ahşap mimarisinin özgün örneklerinden olan **Çarşamba'daki çivisiz camilerin yerinde incelenmesi** amacıyla düzenlenen gezi programı çerçevesinde, **Çarşamba TSO ev sahipliğinde tanıtım ve iş birliği toplantısı** düzenlenmiştir.

Katılımcılar ve Temsilciler

- ICOMOS IIBC Başkanı:** Maria de Guadalupe Zepeda Martinez
- IIBC25 Türkiye Organizasyon Komitesi Başkanı:** Dr. Süheyla Koç
- Çarşamba TSO Temsilcileri:**
 - Meclis Başkanı Mithat Bircan
 - Yönetim Kurulu Başkan Yardımcısı Levent Yılmaz
 - Meclis Üyeleri: Hüseyin Işıldak, Harun Tuncer, Uğur Gökçe
- Samsun Üniversitesi Temsilcileri**
- Uluslararası Heyet:** 17 farklı ülkeden mimarlar, akademisyenler, restoratörler
- Çarşamba TSO Üyeleri:** İnşaat, tadilat, mobilya ve dekorasyon sektörlerinde faaliyet gösteren işletme temsilcileri

Program Detayları

Etkinlik kapsamında düzenlenen öğle yemeği programı, **uluslararası kültürel miras temsilcileriyle yerel sektör temsilcileri arasında doğrudan tanışma ve bilgi alışverişine** olanak sağlamıştır.

Toplantı İçeriği:

- Ahşap mimaride yerel uygulamalar ve örnek yapıların tanıtımı
- Kültürel mirasın korunması kapsamında yerel iş gücü ve sektörlerle iş birliği potansiyeli
- Restorasyon projelerinde kullanılabilecek yerel ürünler, işçilik ve hizmetler hakkında bilgilendirme
- Yabancı uzmanlarla teknik ve kültürel fikir alışverişi ortamı

İş Birliği ve Sonuçlar

- **Uluslararası iş birliği zemini kurulmuştur.**
Heyetle yapılan görüşmeler neticesinde, bazı ülkelerde uygulanabilecek geleneksel Türk ahşap mimarisi örneklerinin teknik iş birlikleriyle desteklenmesi gündeme gelmiştir.
- **Sektörel temaslar sağlanmıştır.**
İnşaat, mobilya ve restorasyon alanlarında faaliyet gösteren üyelerimizle yabancı katılımcılar arasında kartvizit değişimi, teknik görüşmeler ve proje değerlendirmeleri yapılmıştır.
- **Tanıtım ve temsil başarısı yakalanmıştır.**
Çarşamba ilçemizin mimari mirası ve yerel üretim kapasitesi uluslararası düzeyde tanıtılmış, Çarşamba TSO bölge adına güçlü bir temsil gerçekleştirmiştir.
- **Teşekkür belgeleri takdim edilmiştir.**
ICOMOS IIWC Başkanı Sayın Martinez tarafından, ev sahipliği ve katkılarından dolayı Meclis Başkanı Sayın Mithat Bircan ve Yönetim Kurulu Başkan Yardımcısı Sayın Levent Yılmaz'a **teşekkür belgeleri** sunulmuştur.

Kurumsal Vizyon, Misyon ve Etik Değerlerle Uyum

📌 Vizyonla Uyum:

“Bölgemizdeki reel sektörün geliştirilmesi için liderlik yaparak ülke ve bölge ekonomisine katkı sağlamak.”

Bu organizasyon, yerel sektörleri uluslararası alana taşımış ve tanıtımda liderlik rolü üstlenmiştir.

📌 Misyonla Uyum:

“Bölgemiz üreticilerine ve sanayicilerine daha fazla katma değer yaratabilecek fırsatlar yaratmak.”

Etkinlik, hem bilgi hem de potansiyel ticari iş birlikleriyle doğrudan katma değer üretme fırsatı yaratmıştır.

Etik Değerlerle Uyum:

- Topluma ve çevreye duyarlılık:** Kültürel miras ve çevresel sürdürülebilirlik temasına doğrudan katkı sağlanmıştır.
- Çözüm odaklılık:** Yerel sektörlerin restorasyon ve mimari çözümlerle buluşması sağlanmıştır.
- Güvenirlilik ve şeffaflık:** Uluslararası konuklar nezdinde bölge temsilciliği şeffaf, samimi ve güvenilir şekilde gerçekleştirilmiştir.

Etkinlik Sonu ve Değerlendirme

Etkinlik, **yoğun memnuniyet**, olumlu geribildirimler ve sürdürülebilir temas beklentileriyle sona ermiştir. Program, Çarşamba TSO'nun **kültürel mirasa duyarlılığını ve uluslararası iş birliklerine açıklığını** bir kez daha kanıtlamıştır.





Certificate
OF CONTRIBUTION

IWC 2025 Annual Meeting and 27th Symposium
in Samsun, Türkiye
21-23 MAY 2025

This is to certify that

Çarşamba Chamber of Commerce and Industry

made valuable contributions to the IWC 2025 Annual Meeting and 27th International Symposium, held in Samsun, Türkiye, on May 21-23, 2025.

PROF. DR. MAH MUT AYDIN

SAMSUN UNIVERSITY RECTOR



MARÍA DE GUADALUPE ZEPEDA MARTÍNEZ

ICOMOS WOOD PRESIDENT



ANNUAL
MEETING
AND 27TH
SYMPOSIUM

IWC
21
23
MAY

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SAMSUN



IWC 2025 Annual Meeting and 27th Symposium WOODEN MOSQUES TOUR IN SAMSUN



DRAFT PROGRAMME

Time	Activity
09.00	Start of the trip – Collecting participants from hotels
09.30	Departure to first stop - 1. Bekdemir Mosque
10.20	Arrival 1 st stop 1. Bekdemir Mosque

BRIEF INFORMATION ABOUT WOODEN MOSQUES IN SAMSUN

Due to the extensive forested areas in the Black Sea Region of Türkiye, a rich wooden architectural heritage developed over time, particularly in rural areas. This heritage includes various building types such as houses, barns, *serenders* (elevated storage structures), and mosques. Among the provinces in the region, Samsun is notable for having the highest number of surviving wooden mosques, with 107 still standing today. These mosques are significant cultural assets due to their age, construction techniques, aesthetic values, and the cultural continuity they represent. Some of them are of especially high architectural quality and should be approached with special consideration.

It has been observed that most of the wooden mosques are located in the eastern and western parts of the province. The development of these mosques is related not only to the geographical features of the region but also to the historical background of the city. Archaeological excavations indicate that the tradition of wooden architecture in the area dates back to 4500 BC.





The exact construction dates of most mosques cannot be determined. However, it is known that the tradition of building wooden mosques began in the 15th century and continued until the third quarter of the 20th century. The first dendrochronological studies of the mosques began in the 1990s for three mosques (Göğceli, Şeyhhabıl, and Bekdemir Mosques). More recently, the construction dates of Dere, Koşaca, Çakallı, Kuşhane, and Yenicami Mosques were determined (2016, 2025).

There are two main types of wooden mosques based on their function:

1. Friday (*Cuma*) Mosques, which were used primarily for Friday prayers, gathering attendees from surrounding villages. Therefore, they were built at a similar and walkable distance from each nearby village, often located away from village centers. Locals also use these mosques for *bayram* prays and funeral prays. After funerals they did a ritual for the corps and bear them in the cemetery areas close to the mosque or in the mosque courtyard.
2. Constant-use (daily) Mosques, which were built for daily prayers five times a day. These mosques generally belonged to a single village and were located in village centers. The praying for funerals and bayram ritual is also conducted in these mosques.

The primary construction technique involves a load-bearing wooden wall system. This technique imposes certain spatial limitations, which are reflected in the layout of the mosques. Most include enclosed spaces such as the *harim* (main prayer hall), *kadınlar mahfili* (women's gallery), and *son cemaat yeri* (area for late-comers), along with semi-open spaces like *revaks* and extended late-comers' areas.

Early examples—likely built before the 17th century—were generally Friday mosques located away from village centers. These tend to be large, single-story buildings with minimal openings on the façades. In contrast, examples from after the 17th century are mostly daily-use village mosques, more modest in size, often two stories tall, and have more openings on the façades. These mosques typically do not have elaborate ornamental programs. Instead, decorative elements are limited to *kalemîşi* (painted ornamentation) and occasional wood carving details.

3. KUŞHANE MOSQUE	 
Location: Çarşamba district in Samsun	
Building date / period: 17 th century	
Date of the registration: 14.11.2003	
<p>Kuşhane Mosque is located within a large cemetery area and is believed to stand in its original location. It has lost its active function following the construction of a nearby reinforced concrete mosque. The restoration of the mosque was completed in ... and dendrochronological analysis conducted in 2025 dated its construction to ... However, to determine a more precise construction date, additional samples would be required.</p> <p>The mosque is elevated on footing stones and comprises revaqs on the east and north sides, a closed son cemaat yeri (last-comers' area) to the north, and a harim (main prayer hall). The structural system of the roof, which resembles the inverted hull of a ship, can be perceived from the interior space. This mosque is very similar with Göğceli Mosque.</p> <p>Access to the son cemaat yeri is from the north side. Air and natural light enter through distinctive openings on the east and west sides, creating a unique interior atmosphere. The roof is hipped and slopes in three directions.</p> <p>In terms of decoration, the mosque is quite modest. Simple wooden carvings are the main ornamental elements observed in the structure.</p>	
4. ORDUKÖY MOSQUE	 
Location: Çarşamba district in Samsun	
Building date / period: first half of 15 th century	
Date of the registration: 09.06.2001	



Building date / period: last half of 15th century

Date of the registration: 15.07.2010



It is located in a cemetery area shared by two villages. The mosque was dendrochronologically dated by P. I. Kuniholm, just like the Göğceli Mosque. However, the results of the analyses are viewed with skepticism. The data obtained strengthens the possibility that the mosque was built in the late 15th century. Today, it is not actively used for daily prayers; it is only used after funeral services or by locals visiting the cemetery.

The mosque is elevated on footing stones. It follows a vertical plan scheme oriented in the north–south direction, with *revaqs* (arcades) on the east and west sides, and a *son cemaat yeri* (last-comers' area) on the north. A women's gallery (*kadınlar mahfili*) is located at the north end of the *harim* (main prayer hall), and it is thought to have been added later.

The construction technique of Şeyh Habil Mosque, does not allow for many openings, as in similar period buildings. The mihrab protrudes outward on the south façade of the single-storey mosque. The roof of the mosque is hipped in three directions. The mosque has a hipped roof sloping in three directions: while the roof over the *harim* is gabled in two directions, it breaks toward the north from the northern wall of the *harim*, forming the roof over the *son cemaat yeri*.

Şeyh Habil Mosque is quite simple in terms of decoration. There are simple wood carvings and painted decorations on wooden elements.

7. YENİCAMİ MOSQUE

Location: Terme district in Samsun

Building date / period: 1591

Date of the registration: 22.09.2006



The mosque, located in a wooded cemetery area and shared by two villages, shows signs—such as notches with engravings and paint—that suggest it may have been relocated, though no written documentation confirms this. The earliest date engraved on the mosque dates to 1178 AH (1764/65 AD), and it was traditionally dated to the 18th century. However, dendrochronological analysis completed in 2025 revised the construction date to 1591, which aligns with its architectural features. In early 2025, the restoration works of the mosque were initiated by the relevant institution.

The mosque is raised on footing stones from the ground and has a vertically oriented plan in the north–south direction, with a *revaq* on the east and a closed *son cemaat yeri* (last-comers' area) on the north.

Entry to the *son cemaat yeri* is from the north and it is seen that an arrangement was made on both sides of the entrance door for ventilation and light. The mihrab protrudes outward on the south façade of the mosque. The mosque has a hipped roof sloping in three directions: while the roof over the *harim* is gabled in two directions, it breaks toward the north from the northern wall of the *harim*, forming the roof over the *son cemaat yeri*.

Yenıcamı Mosque is quite simple in terms of decoration. There are simple wood carvings and painted decorations on wooden elements.