

Comparison of the “Hori-gotatsu” in the Traditional Japanese House and the “Kürsü” in the Traditional Divriği House

İlknur Yüksel Schwamborn¹

¹ Architect, İstanbul, Turkey

Corresponding author: İlknur Yüksel Schwamborn, Architect, İstanbul, Turkey, E-mail: ilknuryuksel1@gmail.com

Keywords: Japan, kotatsu, hori-gotatsu, Turkey, Anatolia, Divriği, kürsü, table, heater

Abstract: The use of the wooden low table “kotatsu” in the center of the traditional Japanese house in the fourteenth century (Muromachi period), the hori-gotatsu, is similar to the use of the wooden low table in traditional Divriği house in traditional Turkish Anatolian house, the “kürsü”. The “kotatsu” and the “kürsü” used in winter in both places with similar climate characteristics are the table usage, which is collected around the place and where the warm-up needs are met. The origins of these similar uses in the traditional Japanese house and the traditional Divriği house, located in different and distant geographies, can be traced back to Central Asia. In this study, the shape and use characteristics of “hori-gotatsu”, a form of traditional Japanese house in the past, and the shape and use characteristics of the “kürsü” in the traditional Divriği house are compared.

1. Introduction

This study will be compared with that of Japan in "kotatsu" and Turkey's traditional Divriği house in a small settlement in Central Anatolia Region "kürsü" is similar to the user. Both allow the individual to warm up, not the space due to the harsh effect of the cold climate. These uses not only meet the need for heating, but are integrated with the use of tables with indoor furniture.

As Japan extends for about 3,000 km in the north-south direction, the country's climate varies from region to region; both terrestrial and tropical features are observed due to their spread over many degrees of latitude and the effect of surface forms, most of which are mountainous. (Keskin, 2012: 59) North; summer warm and short, winter long and very cold, in the middle quarters; summer hot and humid, winter short, in the southwest; while summer is hot, humid and long, winter is warm. (Hee-Soo: 570) In addition, because of the cold coming from Central Asia, the climate in Japan is cold and harsh in winter. (Büyük Larousse Sözlük ve Ansiklopedisi, “japon”, vol: 12: 6054) The proximity to the oceans and the Asian mainland is one of the main factors that determine the climate. The characteristics of the surface shapes produce local climate differences. In the mountainous interior, the temperature drops considerably. (Ana Britannica, “Japonya”, vol: 17: 211)

Divriği, located in the central part of Turkey, is a small settlement is dominated by continental climate. The effect of the cold climate was also important in shaping the traditional Divriği house. The continental climate of Divriği is similar to that of Japan's interior.

Although in different geographies, in similar climate, habits originating from Central Asia are seen as similar uses in two different geographies. The use of “kotatsu” in the traditional Japanese house, which has similar characteristics and origin in the habits of Central Asia, is similar to the use of the “kürsü” in the traditional Divriği house. The origin of these similarities can

be attributed to the similarity of climatic and cultural characteristics.

“Kotatsu” in Japan and “kürsü” in Divriği, because the climate is going hard in winter, table usage also meets the need for heating. Both are traditional home interior furniture.

Since the action of sitting in both cultures is connected to the ground, “kotatsu” and “kürsü” are used for sitting on the ground by establishing a cross legged. For this reason, the main room of the house where the family is gathered in the traditional Japanese house is covered with the floor of the washitsu (<https://en.wikipedia.org/wiki/Washitsu>) and there is a low table made of wood in the middle of the room. In the traditional Turkish house, the actions depend on the ground. As in Asia, the Turkish house also required the use of carpet on the floor, where it was possible to establish a bond on the ground, kneel down, and also to have the bed act on the ground. It can walk comfortably on the soft carpet and rug laid on the pavement. Daily work is done on this cover. (Erdoğan, 2009: 37) The act of eating also takes place on the ground. This habit was born of nomadic style and strengthened with the habit of eating comfortably. The habit of nomadic life is still in Anatolia. (Erdoğan, 2009: 28)

As a necessity and habit of nomadic life, the most important feature of the rooms in the Turkish house is the multi-purpose use. You can sit in every room, work, eat, sleep, wash. The biggest factor that enables this is that moving equipment (furniture, furnishings) is moved. When necessary, the items are placed in the center of the room, after use, put back in place. For this purpose, the central area of the room was left empty. (Sayın, 2014: 25)

In Japanese home life, due to factors such as the small size of the country's surface area and the limited geographical boundaries such as being surrounded by water, the multi-purpose use of the place was necessary. This necessitated the use of minimal reinforcement for the actions taken in the space. (Nergiz, 2005: 104) In the traditional Japanese house, there is a multi-

purpose use of the room. However, the only furniture in the center of the room as a special case of the Japanese house, wooden table is the only furniture in the room. (Dodd & Richmond, 2001: 40) This table is especially “kotatsu” in winter. If necessary, it can be replaced with other uses for a period of time, it is eliminated and replaced with another.

Kotatsu and kürsü are close to the person of the heat source in order to warm up where the climate is harsh. It is integrated with the table, which is a functionally intensive use. Kotatsu and kürsü are two similar uses in different settlements, but which are similar in the form of cold climate. Japan's climate is one of the few places to live. (Büyük Larousse Sözlük ve Ansiklopedisi, cilt 12: 6056) The climate in Japan is cold and harsh in winter. Because of the northwestern winds coming from Asia, there is great cold in winter. (Hee-Soo: 570) (Büyük Larousse Sözlük ve Ansiklopedisi, cilt 12: 6054) Kotatsu is the center of life in Japan during the winter months. In the evenings, family members gather around kotatsu and keep the lower half of their bodies warm with kotatsu while eating, watching TV, playing games and enjoying commune. (<http://en.wikipedia.org/wiki/Kotatsu>) Even today, in many houses in winter, the Japanese prefer to sit in cushions around kotatsu. (Şenavcu, 2006: 10) Divriği is a settlement with cold terrestrial climate. The land in Divriği is partly mountainous. (<http://www.divrigi.bel.tr/konum.aspx>) Divriği is 1250 m above from the sea level. It is located on the slopes and at the bottom of the valley of the river, which merges with the Çaltı River, one of the branches of the Fırat River. (Tdv İslam Ansiklopedisi, cilt 9: 452)

In the traditional Divriği house, especially in winter, all the life in the house passes, meals are eaten, guests are welcomed, wedding, circumcision, funeral ceremonies such as the hall is called “toyhane”. The place of this room is the “harem” section of the houses reserved for women and men because of their privacy. Toyhane is planned for the family to sit together in winter, to eat and to do handicrafts. (<http://www.sivas.im/wp-content/uploads/Sivas.pdf>)

The traditional house in Japan is a special place for Japanese people to hide. Contrary to the widespread practice in Anatolia, there are no home gatherings or home visits. The house is especially family-specific in Japan. (Erdemir, 1993: 11) (Keskin, 2012: 59)

In all societies, the family, which is the core of society, is important. The symbol of the family was the house, the symbol of the house was the "ocak". (Yünkül, 2005: 5) As an item or a building element in the place, the hearth emerged as a result of the effort of man to maintain fire and maintain its continuity. In order for man to continue his life, a special meaning has been imposed on the fire and the place where he was burned. (Eczacıbaşı Sanat Ansiklopedisi, cilt 3: 1360) In the traditional Turkish house, the hearths are constantly burning, and these hearths are used as the only unit responsible for heating. (Gerçek, 2010: 157) It is also used to warm the stove next to the cooking function and is positioned on a wall of the room. (Ateş, 2008: 22) The fireplace in the traditional Japanese house is called “irori”. In the centre of the traditional Japanese house, irori's (Locher, 2013) (<http://en.wikipedia.org/wiki/Kotatsu>) main function was cooking and warming, which was burning continuously with coal fire. (<http://en.wikipedia.org/wiki/Kotatsu>) In time, the cooking function was separated from irori and the cooking function was completely in the kitchen. (Buckley, 2009: 267) (Locher, 2013)

The historical development of kotatsu began to form with the development and change of the traditional Japanese house due to the use of the traditional cooker “irori”. (<http://en.wikipedia.org/wiki/Kotatsu>) The combination of the warm-up function of the traditional Japanese fireplace “irori”

used for cooking and heating in the traditional Japanese house with the use of tables has turned into the use of a table that meets the need for the warm-up of today's “kotatsu”. “Kotatsu”, which is a traditional Japanese house, is an interior furniture where the table, which meets the warm-up function with the table, is combined with the heater. (Gill, 2004: 567) It is a low table made of wood, which is a source of heat built under the table, where the heat is provided from the bottom of the quilt covered on the table by laying a mattress or a heavy blanket. (McMillan, 1996: 3) The development of this table in the historical process has finally turned into a form of use known as “kotatsu”. In the early stages of kotatsu; in cold weather, a wooden frame was placed on irori and the feet of those sitting around irori were heated by the temperature under this cover. (Locher, 2013)

In Japan and Divriği because of the climate is hard and cold to warm; heat source close to the individual solutions developed with the use of table. The use of “hori-gotatsu” in the development phase of “kotatsu” in the traditional Japanese house is also seen in the “kürsü” in the traditional Divriği house. These solutions are considered to be similar traditional solutions used in similar climates.

1.1. “HORI-GOTATSU” IN THE TRADITIONAL JAPANESE HOUSE

The place of kotatsu is the centre of the traditional Japanese house, and with the development and change of Japanese type heaters over time, kotatsu's heat source has reached its present form by showing change and development. (Gill, 2004: 567) Kotatsu is a result of centuries of development, which has been transformed into a modern interior furniture, starting from the traditional fireplace, which provides cooking and warm-up function at the center of the traditional Japanese house called “irori” in the centre of the traditional house. Kotatsu's use of related heat source properties during this development process is called “hori-gotatsu”.

The emergence of kotatsu begins in the fourteenth century (Muromachi period) by adding a seating platform to the “irori” (Figure 1) used for cooking and heating (Figure 2) in the cooking and seating functions. (Figure 3, 4) Hori; ditch, ko; fire, Tatsu; means hot feet. (<http://en.wikipedia.org/wiki/Kotatsu>)



Figure 1. Traditional fireplace: " irori", at the traditional Japanese house (Matsushika, 2004: 25)



Figure 2. Seating area shaped around the “irori” (Dündar, 2011: 21) (Parramore & Gong, 2012)



Figure 3. Cooking and seating functions in irori (Negoita, Howlett & Jain, 2004: 316)

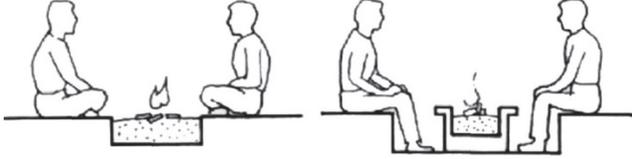


Figure 4. The transformation of the traditional Japanese fireplace "irori" into "hori-gotatsu", which is the early use of "kotatsu" (<http://kyokaipartitions.tumblr.com/>) (Nergiz, 2005: 104)

In its use, known as “hori-gotatsu”, it sits around the “irori”, which is about 40 cm deep from the ground, and it is heated by hanging the legs from the ground to the lower level furnace. (Gill, 2004: 567) (Locher, 2013) The heat source where coal is used as fuel is placed in the ground hole 40 cm below ground. The heat source is 40 cm below the ground surface and the occupants sit in the chair and heats their legs as if they were sitting. (Locher, 2013)

In hori-gotatsu legs from the floor is sitting down. (Figure 5) in later versions, the quilt above the wooden platform is removed from the coal fire with a trap called “oki”. (Gill, 2004: 567) (Figure 6)

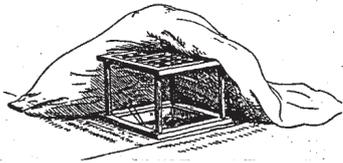


Figure 5. The heat source in “hori-gotatsu” is in the fire pit below ground level. (Erdemir, 1993: 54)



Figure 6. Hori-gotatsu is a “trap” on the heat pit to protect from fire. The temperature of the fire is protected by the ash placed on the trap. (http://www.daveahlman.net/Old_site/daveinjapan/arch/arch.htm)

“Hori-gotatsu” heats the legs of those around him, allowing people to sit around “irori” like in a chair and hang their legs. Thanks to the “trap” used in “hori-gotatsu” and the quilt covered on the table, people were able to use it by protecting from the dangers of fire. (Locher, 2013)

1.2. “KÜRSÜ” IN THE TRADITIONAL DİVRİĞİ HOUSE

It is the name of the special usage used in winter in the Toyhane, a special section peculiar to the traditional Divriği house. The head of the kürsü is the small section of “toyhane”, in square shape, with its center of the “kürsü”. (Divriği İnternet Gazetesi,

2012) “Toyhane” is a multi-purpose living room, especially in winter, where all life passes, meals are eaten, guests are welcomed, children and old people sleep in winter, weddings, circumcisions, funeral ceremonies, etc. Its place in the house is in the “harem” section, which is reserved for women and men. (Kültür, 2011: 39-47) (Öztürk, 2008: 15) Toyhane is planned for the family to sit together in winter, to eat and to do handcrafts. (Sivas Gezi Rehberi)

The toyhane consists of a rectangular or square-shaped “aşağı seki” at the entrance, a long rectangular “kilimüstü” at the entrance, and a “kürsü başı” (nimseki) at the entrance from “kilimüstü”. In the center of the square-shaped head section of the main seating area, there is a warm-up tool called a square-shaped “kürsü”. Approximately 25-35 cm depth of the ground around the head of the “kürsü” leaving a gap of 90 cm. “Fireplace” (Ateşlik) is placed in the middle of the pit in the form of a dish made of soil. Wooden desk with a height of 60-70 cm is placed on it. On the “chair desk”, two quilts are covered, one big and the other small. Quilt; prevents heat from spreading around and ensures that the of “kürsü başı” stays warm all the time. (Sivas Gezi Rehberi)

“Kürsü başı”; in the main place and in the form of square. (Figure 7) The central heating unit in the middle of the place is called the “kürsü”. Family members gather around the kürsü and eat, talk and commune. Ten people can sit around the “kürsü”. “Kürsü başı”, rugs, pillows and cushions called nesting has been teffled with cushions. Cabinets in “kilimüstü” have been fabricated. In the center of the “kürsü başı” there is a “fire” at the ground 25-35 cm below. The fire is fired from the “fireplace” placed in the "kilimüstü". 60-70 cm wooden "kürsü's table" is placed on the fire. (Figure 8) Wood is used as fuel. (Kültür, 2011: 44)

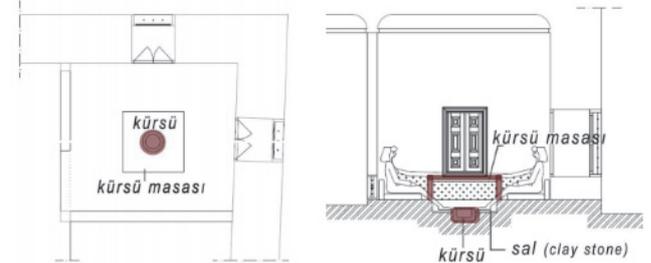


Figure 7. In the plan and section of “toyhane”, “kürsü” and “kürsü başı” (Kültür, 2011: 44)

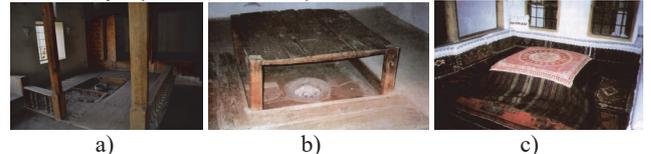


Figure 8. a. In the traditional Divriği house, the place of the “kürsü” in the “toyhane” and the “fireplace”, **b.- c.** “kürsü başı” in Hacı Nafisli House (Kültür, 2011: 45)

In the traditional Divriği house until the 1850s, “kürsü başı” (nimseki) can be seen “toyhane” until the second quarter of the twentieth century. (Kültür, 2011: 44) “Toyhane” and “kürsü başı” tradition were used in Divriği until the second quarter of the twentieth century. (<http://www.divrigi.bel.tr/evler.aspx>) (Kültür, 2011: 39-47) The kürsü was used until the 1960s. (Kültür, 2011: 44)

Until the 1920s, the traditional Divriği house had the traditional needs and infrastructure to meet them. As the social structure changed over time, the traditional house changed rapidly in the 1950s. New Needs appeared in the organization of the house and disappeared from the “toyhane” space organization. “Toyhane”, the largest place in the house, is divided into the rooms required by new modern needs such as the living room, bedroom. The relationship with toyhane has also changed as the

large family living in large houses became divided into the core family. When the "toyhane" disappeared, the "kürsü" disappeared. Stove and central system in homes began to be used. For this reason, it was brought to the same level as "fireplace" (Ateşlik) flooring, which is the heat pit under the "kürsü başı" and "kürsü". (Kültür, 2011: 11)

1.3. COMPARISON BETWEEN "HORI-GOTATSU" AND "KÜRSÜ"

Kotatsu and kürsü are located in the common living area of traditional Japan and Divriği houses. Its a place to live in a traditional Japanese house. However, under the influence of the privacy brought by Islam in Anatolia, the place of the "kürsü" is in the "harem" section reserved for the use of men in the traditional Divriği house.

The living room, covered with tatami wicker floor in Japanese house, is the meeting place of the family members. Family spends most of their time here. In the middle of this room there is a large blanket under the "kotatsu" and a heater and cushions around it. (Şenavcu, 2006: 10) In the Anatolian Turkish house, the overlays that walk over the room are mostly carpets, rugs and wicker textiles. From time to time felt was used. Whatever the structure of the underlying tile is bare. One of the important factors in the formation of this kind of lower cover of the room is that the Turks sat on their knees and prayed on the ground. (Yünkül, 2005: 10) In Japanese society, the residence is located by establishing a cross legged. (Locher, 2013) (Güvenç, 2010: 50)

"Kotatsu" and "kürsü" table is in square shape, under the table for the heat source "fireplace" (Ateşlik) is called a heat pit. The level difference between the floor surface of the pit where the feet are hanging at hori-gotatsu is 25-35 cm (Sivas Gezi Rehberi) and the level difference between the floor surface of the heat pit and the floor surface of the heat pit at hori-gotatsu is 40 cm. (<http://en.wikipedia.org/wiki/Kotatsu>)

Kotatsu and the kürsü are examined in terms of form and technical features; plan dimensions of hori-gotatsu; approximately 75 x 75 cm, edge of the kürsü table approximately 90 x 90 cm, four-legged, made of wood is a square shaped table. Considering that this table has become part of musical social activities in Divriği; it is understood that it can grow according to the number of people. The table heights from the ground are 30-35 cm in "kotatsu" and 60-70 cm in "kürsü". (Figure 9)

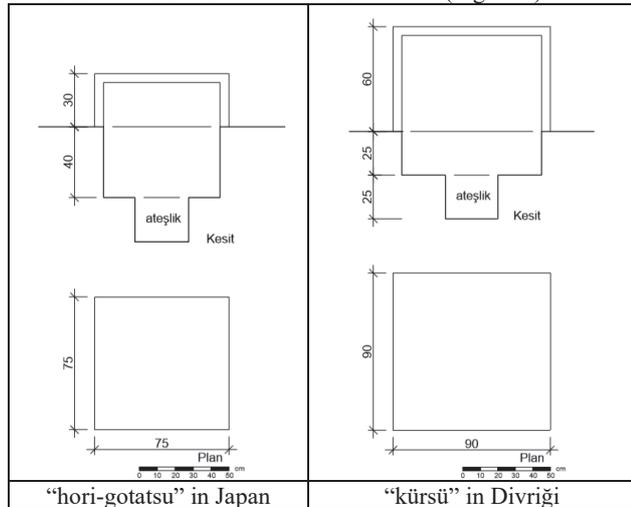


Figure 9. Comparison of "hori-gotatsu" and "kürsü" (drawing: İlknur Yüksel Schwamborn)

Coal is used as a fuel for "hori-gotatsu" and wood is used as a fuel for "kürsü".

Kotatsu has been developed and changed for hundreds of years according to the technical and technological possibilities of time and the needs of the day. In this way, it has been developed and used for hundreds of years. "Hori-gotatsu", one of the earliest uses of this development process, is similar to the "kürsü" in the traditional Divriği house in Anatolia. However, the kürsü used in the traditional Divriği house began to change the traditional use of the traditional house with the social change process which began to be seen in the 1950s. In the plan of the traditional house, "toyhane" until the second quarter of the twentieth century and the use of a kürsü until the 1960s can be seen. Today, these uses in the traditional Divriği house are now abandoned. As a result, Divriği is located in a place where it is not attacked, traditional features can be preserved for many years. (Balgalmış: 452) However, after the 1960s when Westernization began to be seen, traditional items began to be abandoned.

2. Conclusion

"Kotatsu" is the general name of the low table in the traditional Japanese house. The use of a heated table in the traditional Japanese house known as kotatsu in the Muromachi period (1338-1573) (Ana Britannica, cilt 10: 253) is similar to the use of "hori-gotatsu" and the use of a "kürsü" in traditional Divriği House.

In the traditional Japanese house "hori-gotatsu" and in the traditional Divriği house, "kürsü" are a low table made of wood that is sitting around in the place where it meets the warm-up needs of people in winter. In the traditional Divriği house "kürsü" and in the traditional Japanese house "kotatsu" are common living spaces, which are the centre of the traditional house. Both have been the center of life in winter in the traditional house.

While the use of "kotatsu" in Japan was more private for the use of family members, the use of the "kürsü" in Divriği was used among family members, but was also part of social meetings by the guests. For this reason, the place of the "kürsü" has been the "harem" section special for the use of women in the traditional house. (Öztürk, 2008: 15)

Plan dimensions of hori-gotatsu, approximately 75 x 75 cm, edge of the kürsü table 90 x 90 cm, four-legged, made of wood is a square shaped table. Elevations from the ground; 30-35 cm of the kotatsu, 60-70 cm of the kürsü. The reason that the dimensions of kotatsu and kürsü are different from each other is because they are shaped according to the ergonomic characteristics of Japanese and Turkish people.

Coal was used in kotatsu and wood was used in kürsü.

Hori-gotatsu is a usage that corresponds to the in the fourteenth century (Muromachi period) in this development line of kotatsu depending on the developments related to the heat source during the time period of kotatsu usage. Innovation continues today and thanks to improvements kotatsu develops and continues to be used in Japanese society. Kotatsu has turned into an electric heater installed under the table today. The use of the kürsü in the traditional Divriği house is abandoned today.

The origin of the similarity "kürsü" of the traditional Divriği house with the "kotatsu" in the traditional Japanese house is traced back to Central Asia.

As a result, in the past, similar use in two different societies with similar climate and cultural characteristics has been affected differently direction in the face of Westernization.

The tendency to abandon traditional uses under the influence of Westernization in the traditional Turkish house is also observed in the use of "kürsü". Japan has also been affected to some extent by Westernization. In Japanese society, however, traditional uses have not been abandoned altogether, the techniques and ideas taken have been used to improve and

develop traditional uses, which are the rooted products of culture. In Japan, they did not give up the traditional uses by showing a different direction from the tendencies in Anatolia and continued to develop and use them with the technical and technological possibilities of the time. In Japan “kotatsu; was developed in parallel with technical and technological changes in the historical process. The process of change and development of Kotatsu continues today with patent applications based on the development of “kotatsu”.

References

- Ana Britannica, “Doğu Asya sanatı”, cilt: 10, s: 253
 Ana Britannica, “Japonya”, cilt: 17, s: 211
 Ateş, M. (2008). Geleneksel Türk Konutlarının Plan Kurgusu ve Karakteristik Özelliklerinin İrdelenmesi restorasyon ile Birlikte Yeni İşlev Verilen İstanbul Konaklarının İncelenmesi”, Y. Lisans Tezi, Haliç Üniversitesi Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı, s: 22
 Balgalmış, A. “Divriği”, Tdv İslam Ansiklopedisi, cilt: 9, s: 452
 Buckley, S. (2009) The Encyclopedia of Contemporary Japanese Culture, Taylor & Francis, s: 267
 Büyük Larousse Sözlük ve Ansiklopedisi, “japon”, cilt: 12, s: 6054, 6056
 Erdiç, S. Y. (2009). Konut Oluşumunda Kültür Etkisinin Toplumsal Yaşam Dinamikleri Bağlamında İncelenmesi, Y. Lisans Tezi, YTÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Mimari Tasarım Programı, s: 28, 37
 “Divriği İnternet Gazetesi”, 1 Aralık 2012, sayı: 40, s: 10
 Dodd, J. Richmond, S. (2001) The Rough Guide to Japan, Rough Guides, s: 40
 Dündar, M. (2011). A Comparative Study on Conceptual Similarity and Differences between Traditional Houses of Japan and Turkey, Intercultural Understanding, sayı: 1, s: 21 (17-23)
 Eczacıbaşı Sanat Ansiklopedisi, “Ocak”, yem yayınları, cilt: 3, ISBN: 975-7438-51-0 (Takım), 975-7438-54-5 (3.cilt), s: 1360
 Erdemir, E. (1993). Culture-Space Relationship: Japanese Traditional Residential Interiors, A Thesis Submitted to the Department of Interior Architecture and Environmental Design and the Institute of Fine Arts of Bilkent University in Partial Fulfillment of the Requirements for the Degree of Master of Fine Arts, Ankara, s: 11, 54
 Japon, Büyük Larousse Sözlük ve Ansiklopedisi, cilt: 12, s: 6054
 Gerçek, M. (2010). İşlevini Yitirmiş Kervansarayların Günümüz Otel Yapılarına Dönüştürülmesindeki Mekansal Sorunlar, Y. Lisans Tezi, Haliç Üniversitesi Fen Bilimleri Enstitüsü İç Mimarlık Anabilim Dalı, s: 157
 Gill, R. D. (2004). Topsy-turvy 1585, Paraverse Press, s: 567
 Güvenç, B. (2010). Japon Kültürü, Boyut Yayıncılık, İstanbul, ISBN: 978-975-23-0727-8, s: 50
 Hee-Soo, C. L. “Japonya”, Tdv İslam Ansiklopedisi, cilt: 23, s: 570
<http://en.wikipedia.org/wiki/Kotatsu>
<https://en.wikipedia.org/wiki/Washitsu>
http://www.daveahlman.net/Old_site/daveinjapan/arch/arch.htm
<http://www.divrigi.bel.tr/konum.aspx>
<http://www.divrigi.bel.tr/evler.aspx>
<http://kyokaipartitions.tumblr.com/>
 Keskin, E. (2012). Tanıtım Faaliyetlerinin Destinasyon Seçimine Olan Etkisi: Kapadokya Bölgesini Ziyaret Eden Japon Turistlere Yönelik Bir Araştırma, Y. Lisans Tezi, Gazi Üniversitesi Eğitim Bilimleri Enstitüsü Turizm İşletmeciliği Eğitimi Anabilim Dalı, Ankara, s: 59
 Kültür, S. (2011). Spatial Analysis of Toyhane in Traditional Divriği Houses, Intercultural Understanding, 2011, volume 1, pages: 11, 44, 45 (39-47)
 Locher, M. (2013). Traditional Japanese Architecture: An Exploration of Elements and Forms (Google e-Kitap), Tuttle Publishing
 Matsushika, S. (2004). Comparative Study of the Structure of Traditional Timber Housing in Turkey and Japan, A Thesis Submitted to the Graduate School of Natural and Applied Sciences of the Middle East Technical University, In Partial Fulfillment of the Requirements for the Degree of Master of Science in Building Science in the Department of Architecture, s: 25
 McMillan, C. J. (1996) The Japanese Industrial System, Walter de Gruyter, ISBN 3-11-015087-5, Berlin, s: 3
 Negoita, Mircea Gh. Howlett, R. J. Jain, L. C. (2004). Knowledge-Based Intelligent Information and Engineering Systems 1, 8th International Conference, KES 2004, Wellington, New Zealand, September, 20-25, 2004. Proceedings, s: 316
 Nergiz, F. (2005). Minimalist Mekanların Tasarım özellikleri ve Görsel Niteliklerinin Mimarlığın Bazı Temel Öğeleri Aracılığıyla Konut Tipolojisi Kapsamında İncelenmesi, Y. Lisans Tezi, YTÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Mimari Tasarım Programı, İstanbul, s: 104
 Öztürk, M. (2008). 20.yy’da Harput’ta Yaşamış Olan Mahalli Musiki Sanatçılarının İcra Mukayeseleri”, Y. Lisans Tezi, Sakarya Üniversitesi Sosyal Bilimler Enstitüsü Folklor ve Müzikoloji Anabilim Dalı, s: 15
 Parramore, L. Gong, C. (2012). Japan Home: Inspirational Design Ideas. Google e-book. Tuttle Publishing
 Robin D. Gill, 2004 “Topsy-turvy 1585”, Paraverse Press, s: 567
 Sayın, S. (2014). Geleneksel Türk Evinin Doğal Aydınlatma Açısından İncelenmesi; Kemaliye, Birgi ve Safranbolu Evleri, Y. Lisans Tezi, YTÜ Fen Bilimleri Enstitüsü Mimarlık Anabilim Dalı Yapı Fiziği Programı, s: 25
 “Sivas Gezi Rehberi”, (<http://www.sivas.im/wp-content/uploads/Sivas.pdf>)
 Şenavcu, H. İ. (2006). Japon Dini Bayramları, Y. Lisans Tezi, Çanakkale Onsekiz Mart Üniversitesi Sosyal Bilimler Enstitüsü Felsefe ve Din Bilimleri Anabilim Dalı, Çanakkale, s: 10
 Yünkül, A. (2005). Elazığ Evleri, Y. Lisans Tezi, Fırat Üniversitesi Sosyal Bilimler Enstitüsü İslam Tarihi ve Sanatları Anabilim Dalı Türk-İslam Sanatları Tarihi Bilim Dalı, Elazığ, s: 5, 10