

## **Material culture of the white stone village**

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About this theme I look at and tend to define some typology of material culture of this village, as a unique testimony of the Mat region and wider than that.

Among the objectives and possibilities depending on touching our problems, the use of relevant literature, I will look at these aspects;

### **Location of white stone**

White stone is a village on the southern edge portions of the Mat about 30 km away from him. It is one of the few in this region that is known since ancient times but got evident development in the Middle Ages. There are about 300 houses and 1,200 inhabitants.

Borders with villages Shengjergj and Bastar district of Tirana, with Martaneshi in the southeast, and Plani Bardhe, fshatin Shkalle e Xibermurize.

It is a village with multiple values which consistently has attracted the attention of researchers who have highlighted the value of its material culture, prof. Valter Shtylla notes that among other things is one of the richest areas because there are about 10 cultural monuments.

The village has several essential elements focus on the representation of the material culture of the area.

First apartment typical White Stone which has a tendency to emphasize the Civic.

They are the only two-storey and three-storey tower is that of Dezhgi that is cultural monument.

Apartments are collected and divided into neighborhoods built in the beginning of the XX century onwards. Residents are known for emigration.

Apartments of this village, referring researchers are typically surrounded by a type of wall, with decorated gates, the bakery, the well in the yard and two bathrooms with what clearly testifies to an advanced civilization.

These flats are built by masters who were mainly from Dibra, Macedonia but also had local. They were known for carving in stone and wood as well as for decoration gates of houses and corners of the house with different symbols.

These ornaments are not suspended from beginning to level with the ground and up in the roof, they persist even in the wooden generation who established the connection of stones.

The shelter houses are coming in every arc visible where there are different decorative motives carved.

All these are phantom of these masters of the time, imported or ordered by the owners of the house.

Some of these symbols have no connection at all with the village; for example the star of the Jews, but other symbols and decorations generally we find in other villages such as the serpent was regarded as the home defense and was forbidden to kill him, pine or figure of a horse.

Serpent's house in several villages is called Melec of God.

Above the side doors or in corners has Turkish writings where there is usually written when the construction of these houses is done or the name of the master of the house.

Outside windows are small and funnel-shaped widened significantly from Within, on the ledge are kept cups of coffee, coffee pots and various kitchen utensils.

Families today inherit very early objects brought from different countries of the world to immigration and holding the respective designations as Japan, Turkey and Greece.

These objects are equipped with writing and various ornamental decorations.

These objects were sent from these immigrants as locks on doors, coffee mills, cups, etc. to show that they were owners of those houses. These objects are stored in these houses even to this day.

So in a wooden house with two doors folding downstairs is decorated with Venetian-style nail and maintain lock on this dimension 20x15 ports that functions yet. The landlord insists that is inherited by

Entry to this apartment on the second floor works from outside.

The only three-storey tower is Dezhgive and it is a cultural monument.

It is carved stone and the main entrance is decorated with various ornaments and symbols like The Jews star, tree, horse and flying serpent.

On the back has small houses with small turret and 55 corners are carved in different dimensions.

The last two decades has increased the flux of residents leaving the village. They have abandoned their houses, which risk to return in tatters. Some immigrants have built new houses, but they are removed from tradition.

In the White Stone village was built the castle Petralba, and by Marin Barlet it has been of the most important castle of Scanderbeg.

In this village passed an important segment of the road Arber, which starts off from the coast of Durres, than in th White Stone and in Dibra.

Proof of living are some pavement fragments and some inn tatters.

White stone is mentioned in the trail of history as an important center of production of gunpowder.

Proof of the existence of this craft are stone ruins workshop craft that produced gunpowder.

## BRIDGES

Are the works of local masters who have built the popular homes, the stones have quadratic forms with size 50 – 60 cm.

For the construction of bridges are used about 800 such blocks.

The Maiden Bridge is located on Mat River between the villages Klos and White Stone. It is with a bow and on the right side of the stream has a side discharge.

Her legs are placed on two rocky shores of the river. This bridge is 11 m long and the distance between the two legs is 7 m long. The height of the arch is 7 m.

The arch bridge was built with double vault. The bridge width is 2.8 m, is paved with stones, on the sides of the vault has reinforcements with iron hooks.

The construction of this bridge was dictated from the passage of convoys that departed from Durres, than in White Stone and ended in Diber. This bridge is built at the beginning of the XIX century. Skura bridge is located on Dish stream of this village; the bridge is located between two rocky slopes next to the stream flow. It is formed by a circular arch, It is built with quadratic stones with regular shapes and chiseled. The glue of the stones is made of lime mortar.

Skura bridge is 9 m long and 2.5 wide . The thickness of the vault is 0.90 m, the height of the roof vault at the mirror of the water 5.50 m, the space of two legs is 5.50 m.

The construction of this bridge is connected with the end of the eighteenth century and the beginning of the nineteenth century. Kalmara Bridge is set on high a rocky shore, has a strong slope and it is with a bow ring. Stones are of tuff and quadratic. This bridge is 11m long while the width ranges 2.5m.

This is one of the highest bridges in Mat. The vault roof is 14m high from the mirror of the water while the space between the two legs ranges 8 m.

Hoxhaj bridge has an escalating semi-circular arch, its body is constructed with a double vault, the track of the bridge is built with stones and slates; its length is 9m, its width is 2.5m, thickness of the vault 0.90m; height of the vault from the water mirrors 5.5m, the space between two legs is 5.50 m

It was built approximately before 240 years at the end of XVIII century . The bridge rises above a circular vault and is one of the smallest bridges. Its length is 6m, its width is 1.85m. This bridge was built at the end of XIX century.

### The dressing of White Stone

The white stone is considered by researchers as an important center, of values. The researcher Aferdita Jonuzi makes such a determination “as an ethnographic island with an original shaft, in habits and mores; in clothing and home”. The dressing of white stone according to researchers is typical citizen and you cannot find it in any other province in Albania, appears as a local clothing cultured, so original since the Middle Ages, over the generation of oldest clothing of the country.

Dresses in weddings and celebration differ from those cases that go to funeral. Those have dark colours.

The first poet of Albanian letters Pjeter Budi, who is from White Stone, writes verses for the dressing of White Stone;

Where those beautiful maidens

With garments of silk

What shows the ethnographic values of the village. This dressing is like a cloak style.

It is not made of wool like the dressing of the other villages, but made of fabric and with expensive rags of silk, where prevails red, yellow and black. Those dresses radiate light and elegance, and it looks like maiden have come down from heaven. Ornamentical of these suits is diverse. The visible part of white kombrik to the collar and sleeves is paved with different colours. It is a small black vest over it, without

sleeves, embroidered with golden thread and a long vest with woolen belt with flowers which is 3m long. They put a red handkerchief with flowers on the head and closely linked.

On this dress has decorative ornament. On the neck there is a necklace with beads, which ends with a row of coins that are called earrings of the gill because the women of white stone do not put on earrings.

On the chest they put on three rows of coins; over the belt a double range of stringles ; the doublet adorns with motives embroidered with golden thread . Every part of the dress is harmonized so that it can be seen the decorations of the clothing under it.

We find common elements with dresses of other ethnographic units of Mat. For example the earrings of the gill in the dressing of Karica. The dressing has also had a woolen jacket before and they are stored in a symbolic way. These clothing are made with gold thread and are feature of rich layer citizens.

This dress is indigenous and this is connected with the fact that White Stone has always been a city since the Antiquity. The apartments are not similar with the tower of Mat, but with medieval houses of Kruja, Scutari.

Those suits are very expensive and time ago they were bought in other countries , but later are made in white stone.

The dressing of girls is different from those of women, because girls do not put handkerchiefs on head and do not make plaits.

Women festoon her plaits with beads. The brides inherit suits with bigotry and keeping them in good condition. They are rarely worn, such as in weddings, feasts.

The suits of men are simple and similar with the suits of other villages of Mat. The underwear are made of white fabric, the shirt has shorter sleeves than those of women, The trousers are made of black felt.

They have shoes made of cow leather. They keep watches and rings.

For all these taken together White Stone is regarded as an important historical center, as a residence of Kastriot family, as a part of Arber road, as the birthplace of Pjeter Budi and as an ethnografical island with unquestionable historical values.

still remains at the center of attention of subsequent researchers for spaces and possibilities offered by the village.