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CULTURAL AND HUMANITIES RESEARCH

New Reviews and Perspectives

E Y U P   S A R I T A S

DEDICATION

l dedication this book to my best friend Prof. Dr. İsmail Güven.

Contents

PREFACE

Today, we enjoy access to information at an unprecedented pace by virtue of advancing technologies. This is why our present day is called the Information Age. One of the most significant requirements emerging from the information age is collaboration between the fields of science. Accurate and excellent scientific research works can be generated from collective works of academicians and experts from different fields of science. For instance, collective output from linguists, epigraphists, historians, men of letters and archaeologists is needed in order to decipher and understand a text inscribed on a stone revealed at the excavations in an ancient settlement. Consequently, it is of great importance for scientists and experts coming from different scientific backgrounds and disciplines to conduct collaborative works and convene to share the resultant work(s).

We have compiled results of scientific research works conducted in Turkey in the fields of cultural works, literature, education, linguistics and translation for this book edited by us, and decided to furnish the same to the attention of the American circles of science. A significant part of these research works, each of which stands for a book chapter, has been penned by young academicians that attach great importance to get internationalised. Another significant feature of the articles contained in our book is that it is a trail blazer in Turkey.

In the section of The Historian İlyas Topsakal whose field of study is the history of Central Asian Turks based on the Russian sources provided new information about the Shor Turks whom represent a significant portion of the Altai Turks. The General Turkish History Expert Ayhan Afşin Ünal provides elaborative details on material remains of culture pertaining to the Gokturks. Eray Bayramol whose field of study is the Armenian issue in the light of Russian sources performed noteworthy analyses on the Armenians and the Armenian issue, which are available in the diplomatic sources of Russia. Sevtap

Kadıoğlu whose field of activity is the history of science came up with a detailed scientific work, named 'Scientific Populism in Turkey during World War II: Scientific and Technical Journal - A Case Study'. Young Chinese scholar Wang Xiufu has written about 1421: The Year China Discovered the World: An Inspiring Study of Discursive Tradition-A Comparison to Martin Bernal's Black Athena. Sevtap Kadıoğlu, a faculty member of the History of Science Department at Istanbul University, came up with a very precious research work about the agricultural reform and agricultural education in Turkey in 1847-1928.

Bünyamin Ayçiçeği provided information on the Traditional Turkish Literature by employing influential descriptions. The young academician Tarık Demir furnished quite interesting information about Taras Bulba. Tülay Türken, a young philologist working in the field of Persian Language and Literature provided comparative information about the saga and myth of Uyghurs and Yugurs living in China, thus helped to enrich our knowledge so far.

In relation to linguistics, Tarık Demir discussed the concept of security in a semantic context in detail and Gülbeyaz Göktaş, who works in the field of New Turkish Literature, performed a valuable analysis on the Turkish and Kazakhstani proverbs.

Mine Yazıcı from the Translation Department of Istanbul University, and Sevda Pekçoşkun Güner from the Translation Department of Kırklareli University produced a collective work on neologism, a remarkable concept in translation.

Mine Yazıcı, who has also participated in the second part of the translations, together with Gözde Serteser from Nişantaşı University, produced a collective research work on the importance of questionnaires as a means of research in translation works.

Editor Eyup SARITAS

PART ONE

RESEARCH IN HISTORICAL AND CULTURAL STUDIES

CHAPTER 1

AN ESSAY ON THE HISTORY AND CULTURE OF SHOR

Assoc. Prof. Dr. Ilyas TOPSAKAL

Abstract

Researches are very few about the history and culture of Shors. Recently V. M. Kimeev's and N. P. Drenkova's studies about this subject have lead the researhers. The aim of this study is to investigate the history and culture of Shors who tried to live in Russian Federation with a new perspective. As known; Russian historians attempt to explain the origin of the Shors in relation to 6th and 9th century back. But there isn't any historical document about this and also the first missioners' documents in 19. and 20th century do not support this thesis. On the contrary these missionary records wrote Shors are in an tribes from a Tatarian-Turkish groups. Moreover, the dialect they speak today is not different from Khakas and Northern Altai Turkish groups. Altai missionares recorded the history of all Turkish society including Shors and to follow the historical proccess of Turkish society these records are necessary. To investigate these records will deliver us to different interpretations. One of the other aim of this study is to increase the interest about this area especially in our country.

Key Words: Shor, Culture, History.

INTRODUCTION

Shors, a Turkic ethnic group, live in the towns[1] of Tashtagol, Novokuznetsk, Mezhdurechensk, Myskovsk and Osinokovsk that are located in Kemerovo area in the South of West Siberia. Furthermore, they continue to live in a few towns in the Republic of Khakassia and in Altai region especially Northern Altai towns. Likewise, their population can be observed in some towns in Krasnoyarsk and Altai Krai[2] though few in numbers. [3] According to the population census in 2012, their population is around fourteen thousand.[4] This statistical information indicates the number of people who have identified themselves as Shors. The numbers in this result are low, because many Shors, living in Russian Federation especially in the cities, were unable to define themselves with Shor ethnical identity. It is an ardous job to determine the current population of Shors, inasmuch as the region has constantly been the place from which people emigrated for centuries and also the emigrants lost their identities as a result of either becoming an Orthodox or a part of the other relative Turkic groups. However, according to the formal population census results, it is possible to detect that there are 1528 of them in Tashtagol, 1523 in Mezhdurechensk, 1508 in Novokuznetsk, 1495 in Mysky and 1109 in Sheregesh in Kemerovo Oblast; in the villages there are 232 of them in Kluchevoy, 231 in Upper-Kabyrza, 196 in Orton, 164 in Chuvashka, 150 in Ossinnikovskaya, 133 in Spassk, 130 in Borodino, 128 in Malynovka, 115 in Kemerovo, 115 in Upper Ansaz; in the Republic of Khakassia there are 263 in Abakan, 160 in Balykcha, 121 in Biskamzha and 1 in the region of Rostov-on-Don.

I visited approximately fifty villages in the valleys from Tashtagol to Altai during my visits in 2014. During this visit I was able to observe that the grandchildren substituted their ancestors who were

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[1] Town is used for "reyon" term in Russian

[2] Altai Krai term; a subsidiary of Sberian Region, Russian Federation. It encloses the area; Altai- Sayan Mountains, Abakan and Yenisei watersheds. It was founded on 28th September 1937.

[3] Şortsı "Narodı Rossii" Atlas kultur i religiy, M. Dizayn, İnformatsia, 2010, p 320

[4] https://ru.wikipedia.org/ 27. 12. 2014

obliged to break with tradition and live in the metropolis as a result of the strict measures of Soviet regime.

Russians have divided Shors into two great ethnical group according to the geography they are living in; without any doubt, the studies of Kimeyev are significant in this division. The first group includes southern or mountain Shors and they are specifically named as mountainous Shors, the second group includes the forester shors that live in the North of Kemerovo oblast; these people take part in literature as Abynts.[5]

In anthropology, according to the Russian scientists' consensus, Shors are regarded as belonging to the Ural Altaic group. However, it has been commonly discussed that Mongolian effect has been more than Turcic ethnic groups on them. Nevertheless, objective scientist engaged in linguistics and history state clearly that there is no such significant effect by today's sampling. It can be claimed that Shors are related more to Altaic and Khakass Turkish in terms of their language; as for cultural sense, they are related to Chulyms, a tribe also living in Altaic area. This classification can be conducted in scientific terms and can still be seen with the naked eyes in sociological terms as well.[6]

The scientific tour involving the primary ethnographical information regarding Shors in the Shorian area was between 1768 and 1774. While three academicians, I. P. Falkom, I.G. Georgi ve P. S. Pallas wrote about Kuznets Tatars' tribes one by one; they named the tribes 'Kıy, Kobıy, Karga and Shor' together.[7] In addition to this, they also recorded in this trip that old communities living in Kuznets Mountains were known as blacksmiths. Besides, it is a social reality in the science World that these tribes are kin to each other. Especially in the reports of Georgi[8], Kuznetsk Tatars, the upper parts of Tom River and Abakan Mountains were put into this classification, and

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[5]   Kimeev V. M, Şortsı. Kto Oni?, Kemerova, 1989, 189 V.

[6]   See; N. P. Drenkova, Turki, Sayano- Altaya. Statıy etnografiçeskie Materialı, Şortsı, Elektronnaya biblioteka Muzeya antropologii i etnografii im. Petra Velikova, http://www.kunstkamera.ru/lib/rubrikator/03/03_03/978-5-02-038314-2/MAE RAN.

[7]   Kimeey, Şeotsı, p. 16

[8]   Georgi, İ. G., Opisanniye vsex i Rossiskom gosudarstve ob. Naradov, S. Petesburg 1776; ch. II, p. 166-172; Kimeev, Şortsı, 17.

also Kondoma and Birus Rivers were classified in this way. Albeit, in the trip to Tom, Mrass, Kondo and Teletskoye Ozero regions led by P. Şişkov in 1848, he named the tribes as 'Karga, Kobin and Shor'.

After all, V. V. Radlov together with V. Verbintskiy left many great materials for the first missionaries in this region and communities speaking Turkish languages. V. Verbintskiy (1818-90) did not fail to keep the records regarding the culture and history of the region as well as doing his missionary activities and left precious information to us. The first information about Shors can be found in the notes of Verbinskiy that he took during his trips to the northern parts, Kondoma, Pyzas, Mrass region and he mentioned their religion and culture. These notes were printed in 1871 as Tom Almanacs with the name of Kuznetsk Non-Othodox. He reports the traditional cultural and religious lives of northern and southern Altai in his work printed in 1893. However, the titles here were classified as Orthodox and Non-Orthodox.[9]

V. V. Radlov (1837-1918), the famous Turcology scholar, registered such ethnical groups as Shors, Red Cobints, Karkins, Barsayat in the region by identifying Qaraei Tatars (Black Tatars) for the first time. The name "Black Tatar" is discussed both in the early years and today.[10] Likewise V. Radlov recorded that the tribes living around Mrass, Kondoma and Tom River were called as "Shor Kiji"[11] According to the Work published in 1891 by Yandritsev (1842-1894), it is known that non- Orthodox ethnical groups were registered as 13 tribes and 24 nations.[12] S. E. Malov (1880-1957), the linguist divided Tashtyp, Mrass and Kabyrza regions into three dialects as Abyns, Chernoviy and Shor in terms of accent.[13] V. Verbinskiy, V.

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[9]   Verbinskiy, V. Altayskiy İnorodtsı, 1893; Koçeviya inorodtsev Kuznetsokogo okruga po r. Tomi, Mrass i Kondome// Pamitnaya knijka Tomskoy guberniya na 1871g. Tomsk, 1876 p. 242-249; Kimeev, Şortsı, p. 18-19.

[10] Radlov, V. V., Etnografiçeskiy obzor turskikh plemen Yujnogo Atlaya i Djungari Tomsk 1887, p. 26.

[11] Radlov, Etnografiçeskiy obzor turskikh plemen Sibiri i mongoli, İrkutsk, 1829, p. 26.

[12] Yadrintsev, N. M., Sibirslie İnorodtsı ikh bıt i sovremonnoe polojjenie S. Petersburg, 1891, p. 108.

[13] Malov, S. E, Otchet o komandirovke studenta bostoçnogo fakulteta S. E

Radlov, A. V. Adriyanov and N. F. Katanov are known to have divided Turkic peoples and languages into four groups. According to this classification, the northern, central, western and eastern Kuznetsk Tatars belong to Altai group.[14]

Especially, missionary scientists living and registering in Shor region in the beginning of 20th century, counted Shors in the tribes of Tatars; Radlov's view on this subject is highly known. However, during the region studies conducted in USSR and afterwards, Kimeyev did not give credit to this idea: Shors were thought to be a community from a Turkish language but formed during the Mongolian period with its own idiosyncratic characteristics. Therefore, it was discussed as a formal theory that Shors became an original ethnical group by blending into Khanty-Mansi, which are the local communities in the region though Shors arrived there later. In other words, the missionaries' records and archive documents that were kept in their original forms in the final period of Tsarist Russia were not still used by the later Russian scientist in their formal dissertations. Today, it can clearly be observed that the formal dissertations are still valid with the four generations passing. In my last visit, I had one-on-one interviews and one can conclude that even though the naming of Tatar is known in the region they define themselves as Shors in the ethnical sense. Also, though their understanding of ancient is scientifically correct, they find it difficult to adopt it in the cultural sense.

The Subject of Shor Language

As mentioned earlier, it is hard to confirm the population of Shors; the language subject is not less complicated; inasmuch as many of them, especially living in the cities, speak Russian rather than their mother tongue. Outline studies on Shor language were done especially after 1991, but these studies couldn't be widely published as there were neither a scientific unit regarding Shors nor enough support. In

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Malova// İzvestii Ruskogo Komiteta dlya uziçeniya sredney i vostoçnoy aziya b istoriçeskom i antropologiçeskom otnoşenniyax, Nb. 9, S. Petersburg 1909, p. 35-46.

[14] Kimeev, Sortsı, p. 21

addition, the language did not find a chance to be thought at schools due to the lack of support. One can shortly describe the Shor dialect, which is a dialect od Northern Turkish, as quite close to Khakas Turkish and Altaic Turkish with phonetic differences. Especially, historians ignoring the subtleties of the language- as we do- do not even distinguish the differences. However, the linguists, divide Shor Turkish into two great dialects: Shors using the eastern Turkish of Mrass Shors; and Kondoma Shors using the Western Turkish. I stated I did not realize any dialect differences during my field survey both in the North and in the East in July 2014 but we should not rule out the fact that in our age this difficulty can be the result of the few number of the people speaking Shor dialect and many terms correspond in Russian

In our country, the most comprehensive studies on Shor dialect were conducted by Prof. Şükrü Haluk Akalın and his colleagues: In the introduction of this study, Akalın dates the origin of the literary language based on Shors living at the shores of Tom and Mrass Rivers back to the start of our century. Upon its history, he states that firstly, Shors used Cyrillic Alphabet which Russian missionaries in Altai Mission adapted to Shor language; in 1930 they passed to the Latin alphabet though they started to use a new alphabet with Cyrillic origins in 1927. He also adds that in 1938 Shors accepted the new alphabet with Cyrillic origins for the last time.[15] In the years when the first examples of Shor language were written, many Works were published in Shor dialect. Some Russian Classics were translated into Shor Turkish, the poems, stories, sagas and fairy tales compiled from colloquial speeches, were published. After the studies of Nadejda N. Direnkova on the language and folk of Shors "The Folk of Shors" and "The Grammar of Shors" were published in 1940 and 1941 respectively.[16]

In 1939, after Gornaya Shoria, after the self-government was abolished and Russian became widespread the places where Shor Turkish was spoken increasingly contracted; after 1944 literary Shor

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[15] Şükrü Haluk Akalın Şor Türkçesinin Söz Varlığındaki Rusça Ödünçlemeler ve Alıntılar üzerine, http://turkoloji.cu.edu.tr/CAGDAS%20TURK%20LEHCELERI/3.php, 15.01.2015

[16] Akalın, ibid, p. 2

language disappeared. This state continued until 1991. With the disintegration of Soviet Union, Shors began to work to revive their mother tongue and make it into a literary language. Alphabet books were published for the primary schools and some poetry books were published. Besides, a newspaper named Tugan Cher and a magazine named Elym was published. In this newspaper and magazine news and articles on Shors and Teleuts were published in Russian or Shor language.[17]

While at first it was a dialect of Khakasian, at the beginning of this century Shor Turkish became a literary language and we can find the first data regarding the vocabulary of this language in the dictionaries of Lazar Z. Budagov, Ivanoviç Verbitskiy and Tatarskih Nareçiy. Lazar Z. Budagov included vocabulary from ancient Turkish dialects as well as live Turkish dialects in his dictionary named "Sravnitelxniy Slovarx Turecko-Tatarskih Nareçiy" [St. Petersburg, I.v. 1869; II.v.1871]. In Budagov's work, there are words taken from the vocabulary of Turkish communities living in Siberia.[18]

V. I. Verbitskiy, who worked for the Altai mission, included words that were compiled from the Turkish communities living in Altai region in his thirty years' work named "Slovarh Altayskogo i Aladagskogo Nareçiy Turkskogo Yazıka (The Dictionary of Altai and Alatau Dialects of Turkish Language)" [Kazan, 1884]. M. A. Abdrahmanov and E. F. Chispiyakov published Shorian words in Verbitskiy's dictionary (Şorskah Leksika vı Slovare Altayskogo i Aladagskogo Nareçiy Turkskogo Yzıkax V. Verbinskogo, Gosudarstvennıy Pedagogiçeskiy İnstitut, Kemerovo, 1968.[19]

Wilhelm Radlov included words from Shor Turkish in his dictionary named "Versuch eines Wörterbuches der Türk-Dialecte" [1899-1911], which includes the vocabulary of ancient and contemporary Turkish dialects.[20] In the meanwhile, one should consider the Russian- Shorian dictionary prepared for the Shorian kids to learn Russian easily. (M. G. Starvuli, S. S. Filippov, V. M. Çispikov, S. V. Konoviç; Russko-Şorskiy Slovarh "Şorlardın Paçançı

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[17]   Akalın, ibid, p. 1
[18]   Akalın, ibid, p. 1
[19]   Akalın, ibid, p. 1
[20]   Akalın, ibid, p. 2

Şkollarınga", Novosibirsk, 1940).[21] Another development in terms of lexiocography is the publication of Sorian-Russian and Russian-Shorian dictionary by Nadejda N. Kurpeshkova Tannagasheva and Ya. Feodor Aponkin in 1993 (N. N. Kurpeshkova-Tannagasheva, K. F. Aponkhin, Şorsko-Russkiy i Russko-Şorskiy Slovarh "Şor-Kazak Pazok Kazak-Şor Ürgedig Söstük", Kemerovo, 1993, Based on the material in this dictionary, Akalın and his colleages published Shorian Dictionary in Adana. (Nadejda N.Kurpeshkova Tannagasheva, Şükrü Halûk Akalın; Şor Sözlüğü, Türkoloji Araştırmaları Publishing, Adana 1995, VIII+141 p.)[22]

The Religion and Culture of Shors

Without any doubt, all the sources are of the same opinion that Shors had Shamanistic and Animistic beliefs till 19th century. 17th, 18th and 19th centuries, when evangelization was specifically a government policy, had effected non-Russian communities to revolutionize their ancestor culture, and with the policy to become a good citizen, they were registered with Christian names, except for the Muslim groups. With the help of this strategy that started in 1552, all the non-Russian eastern communities, without any information about Christianity, were statistically counted as Russian. With this *politique de faite accomplie* of forcefully evangelization continued during 19th century and today these communities are seen as Orthodox in the records[23]. This fact is the same for all Turkish and Finno-Ugric peoples.[24] Altai Khakas, Tuvan, Yakutia, Marys, Udmurts both had an Orthodox name and a local name defining his or her past, which is a fact even USSR pressure was not able to destroy. In Altai, *Ivan* is also *Temir*; in other words, in

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[21] Akalın, ibid, p. 2

[22] Akalın, ibid, p. 2

[23] The greatest archive materials and reports in this area are in the work "The Missionaries of Shor" by Kimeyev: V. V. Broshov, V. M. Kimeev, "Tropoyu misyonerov altayskaya dkhovnaya missiya v kuznetskom kareaya", Kemerova 1995.

[24] For Missionary documents and strategies see: İlyas Topsakal, Rus Misyoner Kaynaklarına Göre Rus Çarlığı ve Türkler, TDAV yay. İstanbul 2009.

the formal procedures he uses the name *Ivan*; in his social life he uses *Temir.* This reality is the same for Shors.

In all the tribes living in Siberia, the old Shamanist and Animist beliefs were kept as a secret among the people and the traces of this culture can be observed everywhere. Shor Turks were able to keep their former beliefs and traditions, and they reflected their characteristics to the places they immigrated. Respect for the ancestors, blessing the nature, getting married, death, birth, the relationships between families, tribes and *ruğs* stand out as the effects to form the behavior types even in the modern times. There are two essential themes in Shor belief: Shors accept the earth, in other words Bai-Ulgan, as nine heavens; seven of them are the moon and the stars, the eighth one is the sun, and the ninth is the Bai-Ulgan itself. At the same time, Bai-Ulgan is beauty of the Shor's behaviors living in Shor's land…

In Shor folklore, the fairy-tales, the stories and legends are taken from the past with music by Qay narrators and conveyed to the people. In addition, riddles, mottos, idioms, poems and folk poems are kept through idiom narrators to the people and those are for inheriting the quite important conscience. The music and rhetoric is very strong in Shorian heroic sagas, as in Altaic and Turkic communities… Shor play their past emotions and memories with "komus" that is a two-stringed instrument. This performance is done under a great tree named "Kedir" that is located in the garden of a traditional Shor family and they perform all their acts of holy under this tree. "Kedir" is also a precious shelter place for the hunters; the exuberant branches of the tree and thin leaves of it keep the snow above and it serves as a natural house.[25]

The first day of the New Year is celebrated on 20th and 21st March; the meters height of snow left from the winter would melt down and the nature with all its beauty would say 'Hello' to Shors. "Multik" is a festival that is very important for their social life; this festival is celebrated on 18th January and "pelmeni" (a kind of meatball) is served during the celebration meal. In addition, on this day each year, icons (some sort of objects) symbolizing a specific event are hidden.

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[25] Drenkova, N: P., Turki Sayano-Altaya, Stati i tnografiçeskie materialı, Elektronnaya biblioteka Muzeya antropologii i etnografii im. Petra Velikogo Kunstkamera RAN http://www.kunstkamera.ru/lib/rubrikator/03/03_03/978-5-02-038314-2/

Shor Festival is celebrated during harvest season as done in all Turkish ethnical groups, it is celebrated for the same reason almost in all Turkish tribes.[26]

Considering the History of the Shors

Russian historians attempt to explain the origin of the Shors in relation to 6th and 9th century back. According to the Russian, argument, Turkish groups ensured Celts after coming to the region, and later they were mixed with Celts and formed today's ethnicity. This generation continued almost three centuries, which was also supported from the previous view[27]. Kimeyev also accepts this view[28]. Nevertheless, no historical document supports this thesis, especially the records of 19th and 20th century missionaries; on the contrary these missionary records wrote Shors are in an tribes from a Tatarian-Turkish groups. Moreover, the dialect they speak today is not different from Khakas and Northern Altai Turkish groups. Therefore, one should not ignore the fact that the information regarding the origins and written during USSR period are open to discussion.

Shors are seen as Kuznetsk Tatars at the beginning of 17th century in sources, their area encloses the upper sides of Tom River with rich valleys and forests for hunting and fishing. Today, Shors have also settled down in this area, in other words, Tom's valleys -especially Mysky and Mejducherensk- in the east-northern parts of Novokuznetsk city, which is rather fertile both in hunting and forests. Besides, Tashtagul area, namely Segeresh, Kondoma and Kudeyevo towns, in southern parts, are the places they live in. The lower south part of Tashtagul area reaches to Golden Lake which is the fertile watery part of Altai mountains, in which the valley, in other words water springs form Shor areas of life history. For as much as, many missionaries,

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26   Drenkova, ibid, p. 89-90

27   Şortskiy Etnos Vaprosı Sakhraneniya İ Razvıtıya, (Nauçhno praktiçeskaya konferentsiya) Editors. N.a. Şikhaleyava, V. A. Velkov, A. K. Kobyakin, Taştagul, 2013, p. 207.

28   Kimeev, V. M., Etniçeskiy sostav şortsev, [Tekst] / V. M. Kimeev// Problemı etnogeneza i etniçeskoy istorii aborigenov Sibiri, Kemerova, 1986, p. 4–11.

notably Radlov named the Turkish ethnical groups with the village they were living in or valley Tatars. In this naming, Turk and Tatar names were known to be used interchangeably. Down-valleys reach to Altai region with Turachak Canal to the lower southern part and they reach to Abakan with Mejducherensk and Bikamha to the east side. [29]

These ethnical groups complete one another as a piece of a whole in the historical sense; they should be considered as communities that were used to living separately except for the confederation of the great geography and independent life conditions of the valleys. In the absence of authority in the region after the Great Turkic Khaganate; this historical period continued nearly from the end of 13th century to the mid of 17th century; each valley lived its own social and internal life. Especially with the Russian invasion the region encountered a new dominion and it was named as the east where missionaries visited to become a good Russian citizen by means of evangelization the far-away lands until the 20th century. After the 20th century, especially with the USSR, the establishment of new cities, nationalizing the valley and forest lives, mine hoisting led to a new social lifestyle instead of the previous one. The agriculture, animal husbandry, fishing, beekeeping and other jobs especially about trees were primitive until 20th century. Since the USSR period, through the established collective farms, independently and traditionally done agriculture, forestry and anything regarding hunting were begun to be done contemporarily. This resulted in the reduction of traditional Shor handcrafts, music and especially folkloric characteristics that reflected northern, southern and eastern unity.

Ironworking was the traditional job of Shors of North, in other words Chorny Tatars-as called by former missionaries- living in Novokuznetsk, a region rich in iron mines. "Temir Mountain", "Temir Avıl" names were kept in many location names and the beauty of the ironworking, as a handcraft still exists today so that this fine work still helps them to afford themselves. During and after USSR, mining and its derivatives were the primary sources of the region in the ındustrial sense. At the beginning of 20th century, the national clothes of Shors would manufacture in the regions where only southern Shors lived and

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[29] Kimeev, V. M., *Tropoyu missionerov, Altayskaya dukhovnaya missiya v Kuznetskom krae*, Kemerova, 1995. p. 130

would be dispersed to the other valley ethnical groups from this place. Likewise, living spaces, in other words, house and its extensions were constructed from the wooden products. Even today, the traditional Shor houses are built with strong trees in shapes of octagon, hexagon or rectangle; generally on a large ground floor in an attic shape where important stuff is kept. Besides, for the protection from dense snow, rain and flood, they were built with a high ground clearance. Animal shelters and "muncha" built for the cleaning are left outside the house.

In the mid of nineteenth century, many of the Northern Shors especially in Tashtagul and Mejducherensk groups immigrated to Khakas region. As there are not many deep-scaled studies on the reasons of this immigration, we cannot state the decisive reasons of its reasons. However, with the missionary works, the working areas were given to new settlers, new Russian laws obligated the settlement and through these Turkish tribes found it difficult to adapt to the new system because their lifestyle was mostly on hunting and living embedded with nature. These can be thought among the social and conventional reasons. Most probably, the migrating ethnical groups forgot the dialect and culture in Shor region within Khakas tribes, and in time their culture intermingled with the culture, that was already their relative.[30]

In the period until 1920s, their dialect, the leading dialect which apparently Shors were able to use commonly became the dialect of Mrass Shors and Shor culture was shaped around this dialect. However, foreign settlers that came to the region in 30s and 40s and industrial installations were established, and moreover it was the place of the target of the exiled. Collective farms, towns and cities affected the cultural interaction of Shors and destroyed the communication; this dialect which was recently formed, weakened and consequently lead to the assimilation of Shors. Especially, coal and iron mines' being introduced to operation caused drove migration to the area and led Shors live in minorities in their own countries. Now that the formal education was in Russian and their own education was transferred in terms of inheritance, Shors lost their traditional and original life styles against modernity. In fact, this sociological process in this age

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[30] For further information see: Kimeev V. M, Şortsı. Kto Oni?, Kemerova, 1989, p. 189.

is the common destiny of the cultures that adopt the local and simple lifestyles.

Consequently, in accordance with the law of settling Shors into collective farms on 20th July 1960, many families migrated to the cities in Kemerovo region when they were forced to leave their places. Today, a big portion of the Shor population lives in this area and the reason for that is obligatory settlement and the area was declared as a national park. Especially until 1980s, the traditional and authentic lives of Shors, who had to live in big cities, could be kept as folkloric elements. Nevertheless, especially in the new period starting with the Russian Federation, Shors, began to search their traditional lifestyles among themselves; they attempted to revive the old by organizing the festivals and feasts. They never failed to organize activities as singing songs, reading poems, fairy tales, and sagas, introducing cuisine culture and organizing belief meetings during the activities to welcome spring.

To conclude, outside the area of Shegeresh town, today it is almost impossible to observe the hunting, traditional hunting material and forestry life that are the important symbols of Shor culture. However, especially after 2010, important Shor families became financially self-supporting and economically satisfied and they attempt to revive their ancestors and homelands. Today, you can observe the old houses in the villages around Tashtagul, Shegeresh are being re-constructed compatibly with the older versions. Besides, Kimeyev and his colleagues compile the place culture in Novokuznetsk State University, and independent studies are seen to be rising in the resent years. Again, with the scarcity and even the lack of the job opportunities, the rise tourism in the traditional areas contribute to Shors; however, the specifically-selected families for this job prevents it from being spread. Likewise, even though the Shor Museum in Tashtagul has the physical heritage, it is far from being promoted and richness. Once again, the common impression that I had after speaking to many locals during my visit in 2014 is, no doubt, the areas regarding the traditional life of Shors. These areas, namely Tashtagol, Shegeres and Tom sides were declared as the protected sites among the World heritage areas. The closing of the areas to the local people had negative effects on traditional hunting, fishing, beekeeping and even fruit nursery. Shors complain about not being able to use their ancestors' homelands as they wanted anymore.

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CHAPTER 2

AN OVERALL ASSESSMENT ON ARCHAEOLOGY IN THE GOKTURKS PERIOD

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Abstract

Chinese sources contain and provide very rich and extensive information relating to the Gokturks period, which constitutes the second important part of the Ancient Turkish history after the Hun period. As is known, even though written sources offer us very valuable information, they cannot give recent news. The sole source containing recent information for the historians is the archaeological remains. Then again, even though majority of the works revealed by the archaeological excavations do not provide written information, they tend to strengthen the existing ones. Majority of the geographical regions where the Gokturks lived remains within the boundaries of People's Republic of China. In addition to this, the Mongolian People's Republic, Kyrgyzstan, Russian Federation, and Inner Mongolia of China, and East Turkistan constantly reveal significant archaeological excavations relating to the Gokturks period. Researches on archaeological remains relating to the Gokturks period are very few in numbers. Although cultural materials relating to the aforecited period is for a relatively recent period of time when compared to that of the Hun period, the fact that they are very few in number makes such remains more valuable. Increased number of scientific researches relating to archaeological remains from that period will absolutely help

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us better understand the Gokturks period. In this study, best efforts will be made to provide information regarding tangible cultural assets obtained from archaeological excavations in the areas remaining within the boundaries of People's Republic of China, and we will endeavour to analyse importance of such as far as the Turkish Culture and History is concerned.

Key words: Gokturks, Archaeology

FOREWORD

The Gokturks period constitutes the second important part of the ancient Turkish history, which has a very old and rich content. Gokturks Monuments discovered in the last quarter of the 19th century in the territories of Mongolian People's Republic has attracted attention mainly from the western countries, namely, Germany, France, the U.K., the Netherlands, Finland and Hungary, and also from Japan and China for the Gokturks history. The first scientific research relating to the Gokturks in China was performed by the Chinese historian Wang Riwei in 1936. Named as "A Research on Dingling Nation", the cited work can be said to pioneer researches on the Gokturks.[32]

Excavation works for the Gokturks archaeology in China began back in the 1950s. Mongolian People's Republic, and Mongolian Autonomous Territory of Inner Mongolia are where the Gokturks have geographically spread to. In addition to this, archaeological excavations for the Gokturks were discovered also in the geography where the Gokturks did not even reign. Some of the tombs discovered on the excavation sites belong to the historical figures of the Ashina Dynasty that had to leave their homeland for a set of reasons during the reign of Tang dynasty (618-907) and moved from Chang, the capital to China back then, (where Xi'an is, the capital to Shaanxi State in the present day) to arrive in the city of Xianyang, which was in 20 km

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[32]   Dali Zhabu, *Zhongguo Minzu Shi Yanjiu (Researches on the History of China)*, University of Central Nations Publishing House, Beijing 2010, p. 288.

distance therefrom, thus took service with the Chinese emperor of the time.[33]

Nevertheless, majority of the researches conducted by influence of such interest, was limited to the political history of the Gokturks. Scientific researches on tangible cultural assets, old or otherwise ancient settlements and remains that are likely to shed light for the cultural life of the Gokturks were very limited in number. As such, improvements in archaeology crosscheck accuracy of the written sources and enrich funds of knowledge and information in whatever subject matter we conduct a research for. For instance, in a Chinese source named the Ancient Tang Dynasty Book, it is specified that when a person dies in the Gokturks Empire, acquaintances hold a ceremony, cremate the dead and compile the ashes in a container after cremation is completed, and the container is then placed at a corner of the grave.[34] As such, a container with human ashes was found in a Gokturks grave near the city of Harezm in Central Asia.[35] However, coffins made of stone were found at Gokturks graves in the subsequent periods, which indicates that the Gokturks quitted cremation and began burying the dead in the ground.[36]

ARCHAEOLOGICAL RESEARCHES CONDUCTED IN CHINA REGARDING THE GOKTURKS PERIOD

For reason of the great significance of archaeological studies and researches, it has been deemed fit for this study to scrutinise archaeological excavations in China regarding the Gokturks k period,

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[33] Eyüp Sarıtaş, "A Brief Examination on the Tom of Ashina Zhong", *Journal of the East, Istanbul University Faculty of Letters,* Issue XXl, 2012/2, Istanbul 2012, p. 112.

[34] Ou Yangxiu, *Jiu Tang Shu (Ancient Tang Dynasty Book)*, Tian Chengcı Biography, Volume Xll, Chapter 141, Biography No. 91, Xinhua Publishing House, Beijing 1992, p. 3837-3847.

[35] Cha Binsheng, "Tang Dai Jiu Xing Hu Lisu Congkao (An Examination on the Nine Oghuz in the Tang Dynasty)", *Wen Shi (Literature-History Researches)*, Page 35.

[36] Liu Yonglian, "Shilun Tujue Zangsi Fengsu de Liubian (An Examination that Burial Traditions Changed in Gokturks)", *Xibei Minzu Yanjiu (Researches of Northwest Nations)*, 2001, Issue 3, p. 56.

and to evaluate further information on the remains for the good of the scientific world.[37]

During the archaeological researches conducted in China, tombs of the khans belonging with the Gokturks Ashina dynasty were discovered. The most important of these tombs belongs to Ashina Zhong and was revealed in Xizhou village of Liquan district in the province of Xi'an. In chapter 110 of The New Tang Dynasty Book, and Chapter 109 of the Old Tang Dynasty Book, both of which serve as Chinese sources, give place to the biography of the Ashina Zhong. Discovered in June of 1972, the tomb was constructed in a quite large dimension with a long corridor inside it. Length of the corridor is 19 m, and width is 2.7 m. Sculptures preserved in a set of forms, as well as utensils made of earth and porcelain, murals in addition to two Chinese inscriptions were discovered. The greater inscription provide particularly good deal of information about what happened in 644.[38]

Archaeological studies performed in China regarding the Gokturks period are very limited. Apart from the runic menhirs, named as Orhon Inscriptions discovered in Mongolia, a significant number of Gokturks tombs have been discovered up until today. It is specified hereinabove that China has been one of the countries that attach importance to Gokturks researches. As one of the remarkable institutions of China in Archaeology, the Inner Mongolia Archaeological Works and Archaeological Research Institute, together with the National History Museum of Mongolia, executed an agreement in 2005 under which they pioneered inception of shared scientific excavations. Pursuant to the agreement, excavations were performed at the old ruins and archaeological sites where nomadic nations prevailed in the central and eastern parts of Mongolia. In

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[37] I owe no less debt to give my special thanks to my colleague, Associate professor Eyüp Sarıtaş, who provided Chinese materials for us to write this article and did the favour of translating Chinese chapters to Turkish as we needed.

[38] Lin Gan, *Tujue Yu Huihe Lishı Lunwen Xuanji (Selection of Writings on the History of Gokturks and Uighurs)*, Volume ll; Zhonghua Publishing House, Beijing 1979, p. 880.

this context, the archaeologists of the two countries discovered 11 reminiscent from the Gokturks period at the aforecited sites.[39]

Regions where Gokturks lived are divided into two in Mongolia:

1. In the steppes in the north of the country. Balbals (also known as kurgan stelae or handmade statue), as well as tombs composed of different stones erected around the tombs *interalia* ruins at the archaeological sites. Initial archaeological excavations in the area was made by the Mongolia archaeologist Jifaji in 1972 and a number of balbals inside and around the tombs, as well as pieces of different stones, stone coffins were revealed during the excavations. In 1975, archaeologists affiliated with the Archaeological Works Research Team of the Inner Mongolia discovered a large Gokturks tomb in the cost of river Xilamulun nearby the aforecited settlement. In this large tomb, reminiscent from a number of horse and cattle bones, apart from large stone-made supports, were found.[40]

The same team succeeded in revealing 13 Gokturks tombs during the excavations in 1995. The group of tombs, which is in very close distance from one another, is reported to have been aligned from east to west. Apart from a great deal of pieces of stones, burned wooden prices and ashes were found in this group of tombs. No other kinds of remains or reminiscent were discovered though. Archaeological Research Group of Inner Mongolia discovered approximately 20 tombs during the excavations in 2000. As in the case with other tombs, they were surrounded by balbals and roughly-shaped stones. No remains were found inside or around the tombs, though. Part of the old groups of tombs nearby the province of Wulanchabu in Inner Mongolia, pertain to the Gokturks period, and majority f them is known to be affiliated with the Huns. Constructed in the shape of a square, the

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[39]   Zhang Wenping, Tujue Kaogu Wenhua Chutan (Early Discussions on the Archaeology and Culture of Gokturks, Inner Mongolia Social Sciences, 2007, Issue 5, p. 51.

[40]   Zhang Wenping, Tujue Kaogu, *…ibid.* p. 52.

Gokturks stone-made tombs are akin to those of the Jin Dynasty (1115-1234) as far as the form is concerned.[41]

2. Another place where Gokturks tombs densely exist is in the vicinity of River Laoha. Gold and silver belongings have been found in these tombs constructed in the form of a mountain. This particular group of tombs has been exposed to attacks from grave robbers as they contained articles made of precious metals. Consequently, articles reminiscent excavated from these tombs are much less than the ones robbed off. It is reported by the excavation team in writing that human bones were found in two of these tombs. silver teapot, pots, glasses, spoons were available amongst the findings. In addition to these, 99 arc ornaments made of gold and silver ornaments were found, which is noteworthy. Chinese archaeologists date the reminiscent and founding from this particular group of tombs as the early 8th century. As it will be understood from the features of the findings, they bear the features of the Gokturks.

Amongst the sites where reminiscent from Gokturks were discovered in China are ancient archaeological sites such as Baozıdong, Keermuqi, Boma in East Turkistan; nearby Xi'an and Xianyang in Shaanxi state; sites around Lijia Yingzı and Yinshan mountains within the boundaries of Mongolian Autonomous Territory of Inner Mongolia. A number of tombs for Gokturks princes, khans and statesmen were opened in the cities of Xian and Xianyang. The reason why Gokturks reminiscent are found there is that Gokturks people were densely affiliated with China in political and cultural terms. A number of written and unwritten archaeological works retained at the museum in Xianyang and at the Xi'an history museum relate to Gokturks period and they are exhibited alternately. Such that many historical figures coming from the Ashina dynasty of Gokturks settled down and lived there until the end of their life.

Ruins and reminiscent from the Gokturks period are more different and survived relatively in a solid form thank those of the Hun period. More importantly, Gokturks left written materials in a

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[41]   Zhang Wenping, Tujue Kaogu, … *ibid*. p. 52.

text system of their own engraved on a set of specific materials (i.e. stones, pieces of wood etc.). On the other hand, sculpture and balbal reminiscent that were not many in number back in the Hun period are in abundance in the Gokturks period. In addition, ruins and reminiscent of the Gokturks period were not limited to the territories of Inner Mongolia and Mongolia; these were extracted in significant quantities in East Turkistan and Shaanxi states.[42]

As it will be understood from the Chinese sources relating to the Gokturks period, as well as the other archaeological remains, Gokturks were capable of making a set of articles from iron mine. Archaeological Research Team of East Turkistan discovered remains considered to be have been used for iron crucible in an extensive area at old settlements such as Luopu and Kuça in the southern part of Tengri Mountains. However, such remains were rare at Cungarya Basin.[43] On the other hand, only 10 out of 32 tombs, inside and around of which were found surrounded by balbals and pieces of stones in Keermuqi were identified with small pieces of iron belongings. Tools used for iron melting and mining were acquired here. These foundlings serve as evidence that Gokturks were at an advanced stage of melting iron metal and making iron articles at times when they were living on the southern hills of Altai Mountains.[44]

B. ARTICLES USED IN DAILY LIFE

Majority of the archaeological remains from the Gokturks period are articles used in daily life. Such remains of articles are often found in East Turkistan territory and are mostly composed of boilers, buckets, crockery, bowls, plates, glasses, jars, knives, ladles, teapots and oil lamps. Gokturks had a sense of art specific to themselves,

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[42] Eyüp Sarıtaş, Cultural Life of the Turks Before Islam According to Archaeological Researches in China *(From the Ancient Times Until the Mid IX Century)*, Scala Publishing House, Istanbul, 201, p. 171.

[43] Wu Jingshan, *Tujue Shı Huixing Ji Yanjiu (A Research on the Social Character of Gokturks)*, University of Central Nations Publishing House, Beijing 1994, p.p. 46-47.

[44] Wu Jingshan, *ibid*. p. 47.

and there is no doubt that such articles densely used in daily life were plain and simple, whereas there were heavily decorated and patterned articles and war objects. Understood to have given great importance to hardware manufacturing, Gokturks preferred to make buckets from iron and gold. The most striking ones out of them is the golden container of 14 cm long and 12.3 cm diameter, discovered nearby the district of Boma of İli province in East Turkistan in 1990.[45]

Important information was acquired from the manuscripts discovered during the excavations relating to the fact that Gokturks processed iron metal. As it appears from the instruments of food stocks for foreign envoys and merchants of the State of Gaochang, as extracted from the tomb number 307 in Astana near Turfan, one can encounter significant records of foodstuff request of the iron masters sent off to Gaochang by Abo Khan of Gokturks. Another document extracted in the same location demonstrates that Tan Han Khan of Gokturks was sent as the gold smith of Mobantuo.[46]

C. HARNESSES

Harnesses are very few in number at Hun tombs, and they have been found in a limited number at the Gokturks period, which is a later time in comparison. The Arabian geographer İbn el-Fakih state that the Turgesh Khan made his own saddles.[47] Nevertheless, the Arabian author fails to provide clear information as to which material the saddle was made of.

Even though bronze harnesses were extracted from the Gokturks tombs in Keermuqi were reported, no detailed information is provided about them.[48] It is known that harnesses owned by the Gokturks were

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[45] Sergei Alkin, "New Archaeological Discoveries in Tiyanşan Region of Şincan, A Research for the Early Turkish Remains", *Encyclopaedia of the Turks*, Volume 1, Yeni Türkiye Publishing House, Ankara, 2002, p. 545.

[46] Yu Taishan, *Xiyu Wenhua Shı (Cultural History of Western Regions)*, Chinese Youyi Publishing Company, Beijing 1996, p. 78.

[47] Sergey G. Klyashtorny Three Thousand Years of Kazakhstan-Turk, Translated by D. Ahsen Batur, Selenge Publishing House, Istanbul 2003, p. 111.

[48] Xinjiang Keermuqi Gumu Qn Fajue (A Brief Report on the Finding of East

made of leather as determined at the time of excavations in Russia. Although Chinese archaeological reports fail to provide satisfactory information, majority of the harnesses obtained therein can be said to have been made of leather.

Harnesses manufactured by Gokturks were greatly influential on the harnesses manufactured by China at the time. It is widely known that the Turks were professional horse riders and manufactured harnesses in different ways. A Chinese archaeologist named Sun Cho claimed however that harnesses manufactured by Gokturks were not much in demand during the Gokturks period, but he keeps silent regarding the reasons for that. According to him, articles like that were commonly in use in China during the reign of Liao State afterwards. Locations where harnesses manufactured by Gokturks were found are not limited to China. For instance, the Russian archaeologist Pavlovka discovered bridles and bardes in a tomb in Wulanshısimo by the River Tula in Mongolia back in 1925.[49]

D. MILITARY RELICS

Kinds of guns used in the military life, along with the arrow heads, bows, spears, pieces of sheathes, shields and armours, and chariots are looked after. Following the archaeological excavations in the Gokturks period, number of foundlings used for military ends was limited to those found in the Hun period. The Russian historian Kızlasov claims that the military troops established by the old Turkish communities were foot soldier with spears. This particular military class was composed of men by age groups and all of them were entitled with equal rights. Remains of the armed people, more specifically the social structure were represented by the blood relationship of large collective period, reflected in runic manuscripts in a written form and were preserved until the Middle Ages. The research, which was conducted in connection with the examination of military structure of Gokturks,

Turkistan Keermuqi Groups of Tombs), Wenwu 1981, Issue 1, p.p. 23-32.

[49] Jiang Yingliang, Zhongguo Minziu Shı (History of Chinese Nations), Millet Publishing House, Beijing 1990, Volumes l-ll, p. 4

was, needless to say, destined to set forth their social structure.[50] As such, number of descriptions of foot soldiers coming from Tashtiq Culture is quite many. These foot soldiers are often described with or otherwise in full amours and full war garments and most of them are often archers.[51]

E. FOUNDLINGS IN A WRITTEN FORM

Number of archaeological remains produced by Gokturks with writings on them is quite many. They wrote on stones and on large pieces of rocks and put them at sites visible to the people, which implies that most of the Gokturks people were literate. Han Ruilin, a Chinese scientist is the person that conducted most of the researches about the remains written on the large stone monuments in Gokturks language. The aforecited scientists translated to Chinese the stone monuments originally written in Gokturks language, as well as the researches relating to them, thus enabled the scientific world of China to understand the same. From this perspective, researches conducted by Han Ruilin are very important for the Runic written monuments as far as archaeological excavations are concerned.[52]

Materials written in Gokturks language have been subject of many researches since the last quarter of 19th century, however not much detailed information is provided about the literacy of Gokturks. In this matter, the Russian Turcologist Prof. Dr. Dmitri Vasilyev is the owner of very precious findings that matter for the Turkish culture and history. According to him, scientists that searched for the runic monuments of Gokturks failed, while publishing new discoveries, to pay particular attention to the popularity of using runic letters by the

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[50]   I. L. Kızlasov, "Materialı Ranei İstorii Tyurkov (Materials for the Ancient History of the Turks)", *Rossiyskaya Arheologiya*, 1996, Issue lll, p. 88.

[51]   Kızlasov, *ibid*. p. 80.

[52]   Han Zhongyi, "Bei Tujue Bai Nian Yanjiu (1900-2000) (Centuries-Old Researches for North Gokturks) 1900-2000)", *Journal of Qinghai Nations Researches*, 2006, Issue 1, p. 90.

Turks. They however pointed out that the runic letters were used not only on the gravestones but on a relatively more extensive area.[53]

CONCLUSION

Gokturks, the very first state that used the name 'Turk' in the mid-6th century in the northern side of China, hold a very significant place for the Central and North Asia. Also having control of some part of the passage ways to the Silk Road, which lies at the heart of the Asian civilisation, this particular stat was the most densely affiliated with the Tang Dynasty as far as political, economic and cultural aspects were concerned. Majority of the territories where Gokturks lived does currently remain within the boundaries of China; therefore the remains that allow us to have possibly most recent information about the history and culture of Gokturks were acquired during the excavations in China. Nevertheless the number of tangible cultural remains that survived up until today is very few. There is no harm in expressing that information about Gokturks as quoted on written sources is much more than the records written mainly on the monuments and gravestones and on other earthenware and hardware.

Remains obtained from the excavations allow us to have access to significant information about the sense of art of the Gokturks from their utensils and articles used in daily life, and from their harnesses, weapons used in warfare, and also from the lines and patterns on such articles and utensils. Number of articles, remains of ashes and bones extracted from Gokturks tombs in a gradually increasing number recently, as well as the architectural structure of such tombs shed light on the burial traditions and tomb architecture of Gokturks.

Although archaeological relics pertaining to Gokturks are so important as far as history and cultural aspects are concerned, number of researches in these fields is hardly any in Turkey. For this reason, we endeavoured to pay attention to this particularly in a brief study as this, making every effort to ensure that scientists -be it Turkish or

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[53] Dmitri D. Vasilyev, "The Issue of Literacy for the Celestial Turks", *Notifications for the International convention on Turkish Culture Before the Ottomans, September 4-7, 1989*, Ankara, p. 297.

foreigners- warm to the subject more and more soon. Even though Turkey is geographically far from China, we are of the opinion that it should closely follow up with the researches and studies on the archaeological remains that shed light to the history of Central and North Asia as China retains at museums a number of archaeological remains not only for Gokturks period but also for Huns and Uighurs' periods and is readily conduction excavations at different states.

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CHAPTER 3

RESEARCH ABOUT EPICS OF UYGHUR AND YUGUR

Tülay TÜRKEN

ABSTRACT

Undoubtedly, one of the greastest culture treasury of nation is episcs. Written literature products of Uyghur who has the significant epics which belong to previous Islam of Turkish culture has an old history. However, Yugurr's written literature products who has a specific and different culture hasn't got an old history. Between of these literature products, one of the main of them, even maybe the most important one is epics. Because, Uyghur anad Yugur's epics illustrate their culture to us as if epics include worthy information abaout the nation's life, history, briefly their culture. Throught the centuries, epics have an important place for getting information about people's feelings, ideas, lifestyles, areas which they live, historical events and roots. Especially, between of these epics, migration fact is an important subject for both nations. This article is trying to give information about epics which Uyghur anad Yellow Uyghur's culturetreasury.

Key Words: Uyghur, Yugur, Epic, Culture, Migration.

In short the term "epic" can be defined as long poetic verse stories that narrate social and historical events that affected the societies

deeply in the past..[54] It can also be said that epics are the first ever written works of world literature. Almost everything that concern humanity and societies, also events that left a mark on the collective conscience can be the subjects for epics. This is why the epics that belong to a country are the most important resources of information about lifestyles, customs and traditions, and in short the culture of the people living in that country. Epics are the gems that stood the test of time. They are like books that guide us in understanding a nation's history, culture, lifestyle, in short everything about the said nation.

Epics, when they voice a nation's conscience, become written works that establish national solidarity and empower national ties and prider.[55] Epics are also important because they keep the national spirit alive. For example, today's Persian society owes their existence as a race to their national poet Firdevsi's epic verse Şehnâme, Greeks owe it to The Iliad and The Odyssey, Indians owe it to Ramayana, Finnish owe it to Kalevala.[56] In a sense Epics are resources that depict a nation's national power, just like language does. Epics gather people in the society under one roof. When we take a look at the Turkish Epic verse we can access information about the birth of Turkish society, the establishment, development, and the decent of a state. We can also find information about the wins and losses in wars, customs traditions and culture of the Turkish people.

Turkish Epic verse can be categorized in two groups, namely before and after Islam. Uyghur Epics are the ones that were written before Islam. When we research epic fragments that survived from this era, we can see that Turks had a very rich culture and epic tradition even before the acceptance of Islam. The Uyghurs had their own language and alphabet and their epic verse that survived is, considered as one of the oldest written works of literature. As mentioned before, epic verse is seen as the very beginnings of world literature. When we analyse Uyghur Epics we can find information about their lives, beliefs, migration patterns and other important details that directly

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[54]   *Türkiye Diyanet İslam Ansiklopedisi*, İSAM Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi, C.9, İstanbul 1991, s. 202.

[55]   a.g.e, s. 202.

[56]   Varis Çakan, *Orta Asya Türk Tarihinin Kaynakları*, Binyıl Yayınevi, 2.Baskı, Ankara 2009, s.71.

affected their lives. The written literary pieces by the Uyghurs date back to really old times but the Yugurs are not that far back. Because Yellow Uyghurs do not have their own written works it can only be said that they have an oral literary tradition rather than a written one.[57]

Uyghurs are a tribes union, that existed between the years 742-840 by the Orhun River and the capital was Karabalasagun. It was under the management of Uyghur royals. Uyghurs had a presence in agriculture and they had culture and trade areas by The Sır River. Some parts of their epic came into being in this area orally and then transferred to written form. Since Uyghurs had a specific written language and a literary tradition, there are many written works that was found created in Uyghur alphabet. The Yugurs currently live in China. Yugurs generally clustered around Gansu state and they have a total population of 13.719 according to a population count done in the year 2000.[58] We have mentioned that the Yugurs didn't have their own written tradition; this is the main reason why their literary texts have lived on, in oral tradition.

The aim of this short research is to give a summary of Uyghur and Yugur epic verse and analyze them. Resources provide us with a lot of information about the Uyghurs and their literature and epics but there aren't many resources about ''Yugurs.''[59] One of the most comprehensive research done about The Yugurs is the book written by Istanbul University Lecturer Asst. Professor Eyüp Sarıtaş named "Yugurs" Sarıtaş also has a lot of papers published about Yugurs. As Sarıtaş also mentions in one of his papers, there are records of Turks in Chinese literary texts. The mention of "Turk" here not only includes Göktürks but also Huns and Uyghurs.[60] Taking these researches as sources of guidance, this paper aims to give information about Yugur epic verse.

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[57] Eyüp Sarıtaş, "Sarı Uygur Edebiyatında Batıdan Doğuya Göç", III. Uluslararası Doğu Dilleri ve Edebiyatları Sempozyumu Bildirileri, Ati Yayınları, İstanbul 2012, s.132.

[58] a.g.e, s.132.

[59] Eyüp Sarıtaş, Sarı Uygurlar, Selenge Yayınları, İstanbul 2012.

[60] Eyüp Sarıtaş, "Bazı Klasik edebi Çin Metinlerinde Türklerle İlgili Kayıtlar", Doğu Araştırmaları Dergisi, Sayı 8, İstanbul 2011, s.38.

The research will be presented under two main topics, namely Uyghur and Yugur epics. In these two main parts, before going into the epics there will be some short information about the literature and language of the people. Later on there will be some general information given about the epics and short summaries and quotes. Before going into the conclusion part there will be a mention about the common theme in both epic verses namely "migration"

Our research is made of two main parts:

1. Uyghur Epics

One of the alphabets that the Turks used before the acceptance of Islam is the Uyghur alphabet. Since Uyghurs had their own written tradition they have used it to create many texts in history. After Shamanism, Uyghurs embraced Manicheism and Buddhism and during this period they have creted mostly religious texts. The time period when Uyghur literature was under the influence of Manicheism is called "Manic Literature". After the 12th century Uyghurs embraced Buddhism. This period is called "Burkan* Literature".*

The cultural activities of Uyghur also affected their literature. On this subject Jean-Paul Roux in his book named "Middle Asia History and Civilization" mentions: "During the Mongolian Empire era, before Middle Asia had a common language, Uyghur language became the foremost tool of communication of economic, diplomatic and thought provoking issues. In 13.th Century Cüveyni said that knowing Uyghur language is accepted to be at "the peak of education and knowledge". During the same time period, while the Spanish Franciscan priest Pascal de Vittoria was getting ready to spread Christianity to the nomads, he came to the palace by the Volga river in order to analyze Uyghur language and the big epic of the Western Turks The "*Oğuzname"* was written here in Uyghur Language's Tocharian dialect."[61]

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*   Burkan, Uygurların Buda'ya verdikleri isimdir.

[61]   Jean-Paul Roux, Orta Asya Tarih ve Uygarlık, Çev: Lale Arslan, Kabalcı Yayınevi, İstanbul 2001.

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In Uyghur language the word fort the term "epic" is used as "Dastan". "In the Dictionary of Uyghur Language with Commentary, the word Epic is explained as such; "1. A large volume literary work written by using poetry, poema, writing an epic. 2.A work of art created by oral tradition about Folk heroes; i.e. Uyghur folk epics."[63]The epic tradition dates very back for Uyghurs. The starting date fort this tradition is unknown but it for sure reached our daily lives today.

1.1. General Properties of Uyghur Epics

The Epic tradition of Uyghurs both preserved the common values of the Turkish tribes and created some properties of its own. This tradition is made up of the narrator, the audience and the written text and it has its own identity. In general Uyghur Epics reflect the world views, artistic, aesthetic and spiritual worlds of the Uyghur Turks. These epics became sources of pride from artistic, cultural and spiritual points of view for the Uyghurs.

In Uyghur Epics there are some main terms used for the narrator. Some of these terms can be listed as such; Epicist, Koşakçı, Bahşı,

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[62] Jean-Paul Roux, Orta Asya Tarih ve Uygarlık, Çev: Lale Arslan, Kabalcı Yayınevi, İstanbul 2001.

[63] Uygur Dilinin İzâhli Sözlüğü, s.408' den Age, s.81.

Akın, Manasçı, Poet. The language of the narrator is clear and relatable. Sometimes rhyme and repetititon is used. When one analyzes, the Uyghur epic texts one can observe these properties easily. In addition, a musical instrument was used by the narrator while telling the epic story. This is important because it reflects the importance given to the music and it depicts the culture of Turks before the acceptance of Islam. Music both accompanies the verse in the epic but also exists apart from it. It is very important for the performance of the epic. This is to say that, the element of music has autonomous value as well.

When The Uyghur Epics are analyzed mostly, the form appears to be as poetry-prose. In Folk Epics poetic sections have more importance than the prose sections, because for the written text to considered an epic, it needs to contain the prose sections. The subjects considered to be the main themes in the epics could be found in these poetic sections such as feelings, thoughts and philosophies of the main heroes in the storyline.

As it is true for the other Turkish epics, Uyghur Epics contain the three basic elements; "blue light", "the wolf" and "homeland". These epics usually emphasize themes like; loyalty to the home soil and fighting to keep your homeland safe. The "country and homeland" themes will be dwelled upon in the following sections when we talk about "Migration Epics". In Uyghur Epics the plotlines are short and to the point. There is no introduction section, the epic begins right away. The plot is not confusing. The heroes are introduced simply but effectively. The lyric side of these epics is dominant. The detailed depiction of time, place and the surroundings has a big role in these epics.

It is almost impossible to give an exact time for the events happening in The Uyghur Folk Epics, because these epics, starting from the point when the events actually happened had been spread around by the word of mouth. During this process, up until our times there were some changes and additions in the epics due to the changing times. The Uyghur Folk epics influenced the Classical literature of the Uyhgurs considerably. In history, a lot of the classical writers interpreted these folk epics and took their inspiration from them in order to create new written works of art. [64]

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[64] Abdülhakim Mehmet, *Uygur Halk Destanları Üzerine Çin'de Yapılan*

1.2 Information about The Uyghur Epics

Uyghurs known by the name "Nine Oguz- Ten Uyghur Turks" have two or three epics according to different sources. Two of these epics are "Migration and Coming into Existence" but the third one "The Acceptance of Mani Religion" could not be found in every resource.

General Information about The Epic of Coming into Existence:

Chinese and Persian resources show that there is an Epic of Coming into Existence for Uyghurs.[65]In this epic, verse the roots and coming into existence process of Uyghur Turks is explained. In addition, the creation process is depicted to be coming from a higher being; this spiritual side is a common idea in other Turkic tribes. As mentioned before "the wolf" motif is a very common one. It seems that the roots of men are attributed to the wolf. In this sense, this epic shows similarities with the "Bozkurt Epic" of the Göktürks.

We can think of this epic as the introduction part of a larger epic about the Uyghurs. This also shows us that this epic was inspired by the first ever Turkish epic, "The Epic of Creation". We can say that The Epic of Coming into Existence is more about a specific group of people a clan so to speak, and their story of creation. The upcoming Migration Epic can be seen as the continuation of this epic.

The Migration Epic

There two different versions of this epic according to Chinese and Persian resources. In fact both versions sort of have a quality of completing each other. Persian version is more true to the historic side of the story. The Persian version is recorded in Cüveyni's work called "Tarih-i Cihanküşa"

Çalışmalar ve Eleştirel Değerlendirmesi, Turkish Studies, İnternational Periodical For the Languasges, Literature of History of Turkish or Turkic Volume, 4/3 Spring 2009, s. 1552.

[65] *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, İSAM Türkiye Diyanet Vakfı İslam Araştırmaları Merkezi, C.9, İstanbul 1991, s. 204.

and Professor Fuat Köprülü claims that the two names of trees that are mentioned in the epic is represented and imitated in this work.[66]

Yugur Epics

Yugurs do not have a written language of their own. This is why we can't talk about a written literature but only an oral one for the Yugurs. This lack of written literature sort of caused the oral tradition to become stronger and richer. One of this rich oral tradition's most important products is the epic.

Yugurs migrated from one place to another for various reasons throughout their history. The signs of this migration can be seen on the subject of their epics. The common theme of Migration is also dominant in Yugur Epics just as it is in the Uyghur Epics. Yugur Turks were living with the Uyghur Turks but in time they have migrated east and established a homeland in Gansu state. The time of this migration is not clearly stated in any of the Chinese resources, this is the reason why there is no consensus between the researchers of Yugurs.[67]

The famous epic named "Xizhi Hazhı" depicts the migration of Yugurs from west to east. When this quite long epic is analyzed it becomes clear that the name Xizhi Hazhı is the name of a place. There is no definite information about where this said place is, because in the Chinese resources about The Yugurs, there is no additional information about this name that is believed to be the name of a place. It is possible that this name was recorded by the modern researchers in the second quarter of the 20th century who are putting together completions about Yugurs. Yugurs were greatly affected by the Chinese culture in their new homes and lost most of their own values in the process. Since they didn't have a written tradition starting from the migration period the names of the places they call home changed

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[66] M. Necati Sepetçioğlu, *Türk Destanları*, Toker Yayınları, İstanbul 1972, s.134.

[67] Eyüp Sarıtaş, "Sarı Uygur Edebiyatında Batıdan Doğuya Göç", III. Uluslararası Doğu Dilleri ve Edebiyatları Sempozyumu Bildirileri, Ati Yayınları, İstanbul, s.132.

names in time and finally ended up being known as "Xizhi Hazhı" which refers to a name of a place.[68]

After the desolation of the Ganzhou Khanate, Uyghurs spread around. Some of them sought shelter at the Tibetian Khanate and resumed their life of raising livestock, and in this way this group mostly became Tibetians in time. The rest of them went to the Dunhuang Shazhou region and became united with the Uyghurs of this region. This group is called the Yugurs in history.[69]

The most known epic of Yugurs is named Xizhi Hazhi and gives very important information about their history. Parts of The Epic of Xizhi Hazhi is translated from Chinese by Assistant Professor Eyüp Sarıtaş are as follows:[70]

Bu destanı söylediğimizde anladık ki,
Biz Xizhi Hazhi'dan gelmişiz.
Yaşlı insanlarımız söylediğinde anladık ki,
Xizhi, Hazhi atalarımızın memleketi imiş.
Çok uızun süre önce orada felaketler meydana gelmiş,
Şiddetli rüzgarlar havaya sürülerini alıp götürmüş,
Kum dağları çadır evlerimizi yok etmiş.
O yıllar çok korkunç imiş.
Düşman gelip saldırmış, bıçak ve kılıçlarını ateşte parlatmışlar.

By looking at this epic we can say that they have migrated to the places that they inhabit today, from west. The lullabies that mothers say gives information about a place that is full of greenery and about the fact that the locals presented them with offerings of food when they first came. This act of migration is a turning point and a very important event in their lives and it can be seen from the lullabies that mother's sing to their babies to put them to sleep.

During Yuan Dynasty (1271-1368) there were a lot of bloody wars that drove Uyghurs out of their homeland and forced them to migrate to a place named Youngchang that is located in the nortwest region of the city named Liangzhou. Liangzhou itself is located in the

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[68] a.g.e, s.133.
[69] a.g.e, s.135.
[70] Eyüp Sarıtaş, *Sarı Uygurlar*, Selenge Yayınları, İstanbul 2012, s.172.

northeastern region of the Gansu state. Uyghurs who migrated here managed to keep their cultures intact for long years and wrote their memories of these years on monuments known by the name İdikut Monuments. This before mentioned monument is being preserved among historic remains in a town called Wuwei that is under the management of Gansu state. This monument contains the history of the Uyghurs migrating from İdikut region towards the inside and old Uyghur alphabet is used to create it. Their reasons for migrating and the places they migrated to are basically the same with what is mentioned in the Yugurs' Xizhi Hazhi Epic.[71]

Taking this epic into consideration we can understand that Uyghurs were under a lot pressure because of their beliefs and their religious sanctuaries were destroyed. Because of these attacks from enemies Uyghurs understood that in order to live more freely they needed to migrate to other places and establish new homes and new lives.

CONCLUSION

Since Uyghurs had a written language of their own, their literature flourished not just orally but written as well. Uyghurs have a very deeply rooted cultural treasure. One important part of this treasure is the Epic tradition that is a part of their oral literature. When we analyze the epics we can get an idea about their culture, history and lifestyle. Yugurs do not have a written language of their own. This is why their oral literature is more developed than their written literature. The common concept is the subject of Migration in both Uyghur and Yugur epics. Since migration has equally affected the lives of both Uyghurs and Yugurs it became the dominant theme of their epics. Different from the Uyghur epics, Yugur epics are about their migration to the Gansu state mostly and that sets their story apart and constitutes a big part of their lives and stories they tell through the epics.

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[71] Eyüp Sarıtaş, "Sarı Uygur Edebiyatında Batıdan Doğuya Göç", III. Uluslararası Doğu Dilleri ve Edebiyatları Sempozyumu Bildirileri, Ati Yayınları, İstanbul, s.139.

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SAKAOĞLU Saim; DUYMAZ Ali*, İslâmiyet Öncesi Türk Destanları*, Ötüken Neşriyat, 5. Basım, İstanbul, 2010.

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SARITAŞ Eyüp, *Sarı Uygurlar*, Selenge Yayınları, İstanbul, 2012.

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SEPETÇİOĞLU M. Necati, *Türk Destanları*, Toker yayınları, İstanbul, 1972.

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CHAPTER 4

ARMENIAN ISSUE AND GERMAN-RUSSIAN RIVALRY IN RUSSIAN DIPLOMATIC DOCUMENTS

ERAY BAYRAMOL[72]

ABSTRACT

The competition between powerful states reached to pinnacle point before World War II due to new market searches started with the industrialization. Industrial countries formed imperialist policies for supplying the need of raw materials. They aimed to provide this through the resource-rich but under industrialized countries, such as Ottoman Empire. Countries such as Russia, Germany, France, and England acting within the framework of these objectives showed an attitude sometimes beside, sometimes against the Ottoman Empire. Countries, disputed among themselves, caused the First World War which can be interpreted as a disaster in human history.

On the eve of World War I, Ottoman Empire had no other option than seeking the support of Germany against the policy of Britain, France and Russia towards reshaping the Ottoman geography. In accordance with its targets in Anatolia, Russia was trying to win Armenians round but Germany was an obstacle for this.

Key Words: Armenian, The Balkans, The Straits, colony, Germany, Russia, Ottoman.

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For the policies pursued on Ottoman Empire, the most appropriate argument of powerful countries was minority affairs. The competition environment, occurred before World War I, was interpreted as a convenient opportunity for Armenians to cooperate with foreign powers against the government that they lived under the same roof in a smooth way for centuries. The aim of the reform project which was brought to the agenda by Russians on the eve of the World War I. was to establish an independent or autonomous state in the region where mainly inhabited by Armenians in Anatolia. In the frame of this target, Russia made intensive diplomatic efforts to gain the initiative on the Armenian issue. Germany was against creation of a Russian presence by the Armenians in eastern Turkey because it would jeopardize their interests. This time, competition between two countries was held via Armenians. In order to establish an Armenian state in the Russian-led in Anatolia, Russia brought an "Armenian Reform Project" to the agenda to win Armenians over. The harsh response against Russia, who could achieve supremacy in the race of providing raw materials and new colonial with this project, came from Germany. Thus, a problematic situation arose for Russia, who had had the initiative on the Armenian issue. Germany realized what Russia had aimed by putting forward the Reform Project, and voiced a reaction to the Project by taking an action via diplomatic missions.

The process, that could be described as supremacy in the near East and the Straits and an advantage in Canakkale, was first started by causing a chaos in the Balkans. The Straits and the Dardanelles were key locations to the Black Sea and the Mediterranean Sea and the owner of this key was Turkey. Not surprisingly, Russia gave special importance to the future of these two key locations. If the Straits were not be secured by political ways Russia would have to protect these two key locations for its own safety. This contrasts between Lord Solisbury and Graf Şuvalov occurring at the Berlin Congress was carrying a highly characteristic sense. The main reason for this debate was hidden in the Near East interests and benefits of Russia and the UK. In order to take an advantage on crossing the Aegean Sea and the way to Caucasia, powerful countries wanted to have a right to comment on Istanbul and the Dardanelles. Priority target was to go to the Fertile Crescent and the Persian Gulf from Armenia and Iran. Thus, the safety of sea and land route to India would be provided

and all the East trade would take place under the influence of these countries. According to Russia, this reason was on the basis of the position taken by Britain in the East policy for a century. In a century target of England, Russia posed a risk for the British people. East trade and the way to India were under Russian threat. In 1853, Nikolay I. assured the British ambassador on that Russia would not invade Istanbul. In addition to that, Russia stated that they would not allow other countries to invade Istanbul which meant "Tsargrad" for them but they could share it. After 25 years, British-Russian suspicion which had been there for a hundred year was revealed in Berlin Congress.[73]

Establishing a freedom media was being tried together with the Second Constitutional Monarchy, and this annoyed Russians. According to the them, thinking that Armenians would not get much out of this freedom media, Armenians were actualising their own revolution. The events that occurred in Adana were the last straw for the Russians and Armenians had to take action. It was time to walk towards the goal with the counter-revolution without hesitation and suspicion.[74]

Such Russian activities related to Armenians gained momentum in the following years. The circumstance of the Ottoman Empire gave the long awaited opportunity to Russia. Tripoli War, Balkan Wars, the loss of Rumeli and important economic troubles exceedingly weakened the Ottoman Empire. By the year 1912, Russia fulfilled the first serious attempt on Anatolian Armenians; started working on the reform and held meetings with Armenian representatives who had applied for that to Russia.

In the reform project prepared by Russia, the places of Armenian residence would be under the control of foreign governments by giving the control of these areas to the foreign general inspections. Van, Erzurum, Bitlis, Diyarbakir, Harput, Sivas and Trabzon would be named as "Turkey Armenia" and the management of these areas would be under the authority of the inspector general appointed by the Russia and other Western countries. Protocols on 26 January

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[73] İ.Brusilovskiy, "Vopros o Prolivah", **Severnıya Zapiski**, Peterburg, Oktyabr-Noyabr 1914, s. 113-115.

[74] L.Galberştadt, "İnostrannaya Politika", **Russkaya Mısl**, Moskva, May 1910, s. 201-205.

1914 had not satisfied the Armenians, but they did not object to them because Armenians had achieved a considerable gain through these protocols. This reform project was a new start for their future gains for the sake of Armenian national ideals. To actualise the goals and rescue the Armenian siblings under "Turkish yoke (according to Russia)", Armenians accepted the risk of fighting by taking the swords in hands. All Armenians and the Armenian political circles should have united around this goal.[75]

In the report written by Russia's Istanbul Ambassador Giers to the Russian Foreign Ministry on 26 November 1912, it was stated that in order to gain Armenian people the necessary conditions were strong enough but it was also stated that gaining the sympathy of Armenian bourgeois and intellectuals was needed. According to the information obtained from Russian Ambassadors in Van, Beyazit, Bitlis, Erzurum and Trabzon, Armenians were represented on a non-discriminatory basis and they were in the Russian side. The Russian Ambassador gave an example to Armenian movements with Russia and confirmed the accuracy of the information provided by mentioning telegraph received from the Van consulate on 21 November. According to the telegraph, all Armenians were on Russian side and they sincerely wanted to join the Russian army. Also, they desired Russia as reform auditors. In the report sent by the Russian consulate in Beyazit to the Ambassador, it was expressed that all Armenians clearly demonstrated hostility towards Turkey and they desired a Russian occupation and auspices. In his report to the Russian Foreign Ministry, Ambassador mentioned the attitude of the Catholicos of all Armenians, and added the message of the Armenian Catholicos sent via his auxiliary in Caucasus to Russia. Catholicos used the expression *"he was begging for the sake of God to Russia, who was the arch-protector of the Christian people in the East, to take much suffered Turkey Armenians under Russian auspices"* in his message. According to Giers, this message of Catholicos was reflecting the truths completely and the Armenians in Turkish Empire was asking to go under Russian auspices.. In addition to this, Giers stated in his report that Armenians had prepared a letter to send to the great states therefore the initiative could slip from their hands.

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[75] N. Ahumov, "Buduşaya Armeniya", **Severnıya Zapiski**, Peterburg, Oktyabr-Noyabr, 1914, 104.

By expressing his concerns on the matter that the land promises to Armenians should be under the initiative of Russia, he stated that the appropriate actions should be planned In the report Ambassador wrote in November 1912, he clearly stated that the reform scheme was in fact an invasion contract. Ambassador used the term "auspices" for the draft prepared by Russia. He then said that most of Armenians were dreaming about Russia occupying Armenian provinces and they get together untimely. According to Giers, one thing should not be forgotten about the Russian attempts for reform in the Turkish Empire; defective regulations caused misfortunes in 1895. Guarantee and the supervision of the reforms had to be done by Russia or European states. At the end of the report, Ambassador stated that the anarchy in Turkey was blocking the reforms demanded by Russia and he added that calmness should be awaited. Also, he actually said that Russia was making an effort to establish an Armenian state in its own led in Anatolia under the name of reform by stating that Russian entry in these regions was a mandatory requirement.[76]

In those days, the Russian Foreign Ministry speeded up the works on exploration supports from other states. In his letter dated 13 December 1912, Foreign Minister Sazonov informed Russian Ambassadors of England and France that Russian government had been having meetings with various representatives of Armenian public and clergymen on the Russian auspices for Armenians living in Asia Minor, province occupations and need of support from Armenian public. In order to avoid commotion, it was necessary to draw attention of other states to start the necessary actions. According to the Armenians, Turkey was insufficient to make these reforms alone. Russia was promising Armenians to share the destiny in this regard. According to Sazonov, Russia must take into account the international debate because of the Balkan crisis, and must find mutual solutions with other states unanimously. Meanwhile, they needed to find a way to benefit from the dispute with Turkey.[77]

An issue appeared that would cause troubles for Russia and Armenians at the international dimension of the matter. Germany and Austria were against the autonomy project formed by Russia

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[76]   Sbornik Diplomatiçeskih Dokumentov Reformı v Armenii, No:1.
[77]   Sbornik Diplomatiçeskih Dokumentov, No: 5

while British and French were supportive. European governments were recommending Ottoman Empire that the North Anatolia should be under management of one inspector general together with Van, Bitlis, Erzurum, Sivas, Harput and Diyarbakir. The Ottoman Empire supported Germany and Austria by rejecting these demands.[78] Indeed, the first reaction of the Austria on the reform was stated in a secret telegram sent by Russian Ambassador of Austria-Hungary to the Russian Foreign Ministry on 28 May 1913. Austria indicated that aforementioned reforms should be applied in a way that neither the inviolability of the Ottoman Empire and the prestige nor authority of the Sultan would be harmed.[79] Likewise, Germany's approach to Russia's project was unfavourable. The comments of Russian Ambassador of Germany on reforms were stated in the telegraph sent by Russian Ambassador of Germany, Sverbeev, to the Russian Foreign Ministry on 6 June 1913. According to Germany, the reforms would cause some inconveniences. Reforms could damage the Sultan's sovereignty, and territorial integrity of the Turkish Empire.[80]

By the year 1914, it could be seen that the relationship between Russia and Germany was parallel to previous years. It was phrased in he telegraph, which was sent by Sazonov to Russian Embassy of London and Paris in July 1914, that Austria was "accomplice" with Turkey. Sazonov mentioned the desire of Austrian Navy to be on the Black Sea as a reason that German and Turkish Navies could also join Austria in the future that such a situation meant a big blow to Russia. For This reason, they had to request help from France and England. They could withstand the operation performed by the Austrian Navy only in this way. They must extremely abstain gain the enmity of Turkey while this was being done. Russia's benefits in the Straits could be negatively affected from such a hostility.[81] Addition to this, Russian Ambassador of Italy, Kurpenskiy stated in his report to the Russian Foreign Ministry dated 30 May 1913 that just like Germany and Austria-Hungary, Italy also insisted that territorial integrity of Asian

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[78] Maksim Kovalevskiy, "Armyanskiy Vopros", **Vestnik Evropı**, Peterburg, May, 1915, 260.

[79] Sbornik Diplomatiçeskih Dokumentov Reformı v Armenii, No:37.

[80] Sbornik Diplomatiçeskih Dokumentov Reformı v Armenii, No:49.

[81] Tsarskaya Rossiya v Mirovoy Voyne, Tsentr Arhiv, Leningrad, 1923, no: 15.

Turkey should not be endangered. According to the Ambassador, the Italian Government was maintaining their interest on Asian Turkey.[82]

Negotiations about the agreement between Ottoman Empire and Russia was being conducted by the Russian Ambassador of Istanbul. Russian Ambassador reported the details of the secret negotiations with the Ottoman Grand Vizier on 1 August 1914 to the Russian Foreign Ministry. For the realization of this agreement, as a precondition, Russia demanded the removal of German troops and military officers together with all German missions from the Ottoman Empire. If this condition was fulfilled, Russia would guarantee the inviolability of the territory of the Ottoman Empire. Although the territorial gains were not mentioned in this meeting, according to Giers, there would be future demands on this. Furthermore, Germany's concession agreements in Asia Minor was the other vital issue for Russia. This was substantial for Russia's economic interests.[83] In the next meeting between Ambassador and the Grand Vizier Giers on 5 August, Giers had an impression that the Grand Vizier was under the influence of Enver Pasha. According to what Giers reported, the Grand Vizier's assessments were found to be completely a chauvinist style.[84]

In additin to this, Germany's policy about the Ottoman Empire was disturbing Russia. Therefore, the relations between the Ottoman Empire and Germany was being followed closely by Russia. In particular, Russia was uncomfortable about the cooperation between Enver Pasha and the German authorities. Enver Pasha's collaboration with the German military authorities and desire to bring Liman von Sanders as a commander to serve in the Turkish army headquarters was stated as the failure of Russia against Germany in the report of Russian Ambassador of Istanbul, Giers, written to the Russian Foreign Ministry on 12 July 1914. According to Giers, Enver Pasha approached to Germany because he distrusted Russia.[85]

Russia sent a stern memorandum on 25 June 1913 through the Ministry of Foreign Affairs to the Austria-Hungarian, German and Italian representatives in Petersburg after Russia found out that the

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[82] Sbornik Diplomatiçeskih Dokumentov Reformı Armenii, No: 45.

[83] Tsarskaya Rossiya v Mirovoy Voyne, Tsentr Arhiv, Leningrad, 1923, No: 35.

[84] Tsarskaya Rossiya v Mirovoy Voyne, Tsentr Arhiv, Leningrad, 1923, No: 47

[85] Tsarskaya Rossiya v Mirovoy Voyne, Tsentr Arhiv, Leningrad, 1923, No: 7.

Ottoman Empire had been preparing a draft for a new reform project in response to the project formed by the Russia. According to this memorandum; Armenian reforms should be actualized on the basis of the Russian project. It was stated in the memorandum that Russia wanted to draw attention of Austria-Hungarian, German and Italian governments to the Armenian reform and the decision on the status of Armenian provinces. It was also mentioned that the attitute of Russia and friendly countries was negative on the issue of sharing the Ottoman Empire. The Russian government believed in this great purpose and wanted to bring peace to the most suffered provinces from the constraint-induced bad management. If the governments took the action immediately, the peace could be possible. Russian government was constantly drawing attention to the Armenian issue and the Caucasus. Russian government would allow neither the anarchy to become chronic nor the chaos to spread to other countries bordering the Caucasus. It was alleged in the memorandum that Russian impressions were supported by the incidents performed by Kurds. Inexperienced and powerless condition of the local Turkish government was causing fear of intervention events. It was impossible for Russia to remain unrelated and spectator to these events. In these conditions, a rapid and complete agreement had to be made between the governments. Otherwise the chaos could cause more complex situations and serious consequences.[86]

A day after Russia's memorandum, on 26 June 1913, Germany immediately sent a memorandum on the same hardness through the Ambassador in Petersburg to the Russian Foreign Ministry. According to this memorandum; in accordance to Russian Project the recommendations in the meeting of Ambassadors in Istanbul were the following; A district consisting of six cities should be under the management of Inspector General. The Inspector General should be Christian, Turk or European and should be appointed by the Sultan's approval. These six cities should be converted to provinces, and military and administrative affairs should be separated from the Ottoman Empire. Officials and judges should be appointed by the Governor General; enlistment should be made just in Armenia, and it should not be used in a war outside of Armenia. According to this

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[86] Sbornik Diplomatiçeskih Dokumentov, No: 57

memorandum of Germany; if this project actualized, half of Anatolia would become Armenia and it would have only a weak relationship with Turkey. The other parts of Turkey would not have a bond with Armenia by weakening the sovereignty of the Sultan. According to Germany, such a situation would cause dismemberment of Turkey. This danger should be pointed out and it was necessary to take into account Turkey's requests in this issue.[87]

Rivalry causing conflicts between Russia and Germany was not the subject of only the Armenian issue. The dominant opinion among Russian dignitaries were that the policy carried out by the Ottoman Empire on the Straits were made under the influence of the Germany. Russian Ambassador of Istanbul, Giers, transferred the information transmitted by the Ottoman Grand Vizier to the Russian Foreign Ministry via a telegraph dated 22 July 1914. According to Giers, who revealed the information that the Ottoman Empire would have restrictions on the use of the Straits, Germany was behind this decision and was trying to revive Turkey against Russia. According to Russian Ambassador, closing the Strait completely in the future would literally be an unwise decision made by Turkey.[88]

According to Russia, Germany as well as England was behind such an attitude of Turkey against Russia on the matter of Straits. According to the Russian writer "European states were working to raise the Dardanelles fortress against Russia". The main reason behind this situation was "to expel the Turks from Europe." Nevertheless, if the Turks took side of Germany on crossing from the Black Sea to the Mediterranean, that would mean that they would throw themselves into a deadly fire against Russia since Russian interests on the Straits had never been as favorable as it was on those days.[89]

Additionally, Russia, who could not convince Germany on Armenian reform Project, contacted with Enver Pasha in order to prevent Germany's influence in the Ottoman Empire. Russian Ambassador of Istanbul, Giers, gave the information about Russia's attempt to the Russian Foreign Ministry via a telegraph dated 23 July

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[87] Sbornik Diplomatiçeskih Dokumentov, no:58

[88] Tsarskaya Rossiya v Mirovoy Voyne, Tsentr Arhiv, Leningrad, 1923, No:8.

[89] İ.Brusilovskiy, "Vopros o Prolivah", **Severnıya Zapiski**, Peterburg, Oktyabr-Noyabr, 1914, s.115.

1914, that General Leontev was appointed to have a meeting with Enver Pasha. In this meeting, General Leontev proposed to neutralize the Russian army in return to an alliance with Enver Pasha. In fact, Leontev said that if Turkey started an alliance with Russia, Russia could use the Turkish army. Leontev, who offered a collaboration on the existing situation in the Balkans, stated that if Russia was successful in the Balkans against Austria, a peace treaty based on mutual concessions could be achieved between the Ottoman Empire and the Balkan governments. According to Leontev, who expressed the effectiveness of German officers in Ottoman army, it was not Enver Pasha who was keeping Germans in Turkish army. However, due to existing political situation and mobilization, Turkey had to keep German officers in the army. The only purpose of Germany was to protect their own benefits in Ottoman lands. Therefore Germany wanted to pull Turkey into the orbit but this was an unattainable target. According to Leontev, Turkey's only aim was to protect their own interests.[90]

Sazonov used the term "complicity" about Austria and Turkey in his telegraph, dated 24 July 1914, about above-mentioned meeting between Enver Pasha and General Leontev which was sent to Russian Ambassadors of Paris and London. Sazonov stated that Austria and Germany were aiming to involve their navy into Turkish navy and he added that such a situation would cause a great blow to Russia. For this reason, Sazonov commanded to make necessary determinations to ask for an urgent help from France and England. As understood from Sazonov's telegram, Russia did not want to get into a hot-war against Turkey. If Russia disagreed with Turkey on the Straits, this could cause Turkey's hostility to Russia.[91]

At the same time, Russian authorities were continueing their attempts on solving the dispute between Russia and Germany about the Armenian reform project formed by Russia. One of the representatives appointed in order to eliminate Germany's appeal to the Russian project was Bronevskiy, the representative of Russia in Germany. Bronevskiy notified in his report on 9 August 1913 written

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[90]   Tsarskaya Rossiya v Mirovoy Voyne, Tsentr Arhiv, Leningrad, 1923, No:9 ve No:10.

[91]   Tsarskaya Rossiya v Mirovoy Voyne, Tsentr Arhiv, Leningrad, 1923, No: 20.

to the Russian Foreign Minister Sazanov that Germany's Foreign Minister had pointed to the danger of fragmentation of Asian Turkish language in the meeting. According to the statement of the German Foreign Minister, the Armenian population did not exceed 42% in places where Armenians lived. Therefore, Armenians were minority in everywhere. Bronevskiy said that he was trying to make a statement with insufficient evidence in the Russian project, and he admitted that the thesis Russia defended did not reflect the facts.[92]

According to the Russian intelligentsia, who observed that Germany had an increasing impact on international political issues and crunch times, this was not an ordinary case. There was a deep political meaning of Germany's political attempts started in the Balkans. The famous German sociologist Paul Rohrbach gave an interview about the matter of Bulgaria to the Swedish newspaper. Russians evaluated the statements of Paul Rohrbach on "opening the near East way to Germany", and according to Russians, his statements were pointing a purely political program. German imperialism would start in the Balkans and spread to Asian Turkey. Germany would achieve significant gains by entering these areas. At the same time, Germany would have a large channel for cultural, political and economic influences. According to Russians, Germany wanted to be "the sun on the ground" with these attempts. The first important step of Germans on achieving these objectives was to make the Baghdad railway concession agreement. In this way, they would be able to contact from Istanbul to the Christian cradle Asia Minor and the Fertile Crescent. England and anti-Germans were worried because of these developments. According to Russians, England did not want to lose Asia Minor, secured via the agreement made with Turkey in 1878, but England's intention was to divide the Ottoman Empire among friendly countries. Russians asked the following question on this issue: How Germany would take it? Russians stated that the answer of German policies to this question was "yes".[93]

According to Russians, the preeminence battle on near East between England and Germany in 15-20 years, the aim of England

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[92] Sbornik Diplomatiçeskih Dokumentov, No: 63.

[93] İ. Brusilovskiy, "Germaniya i Blijnıy Vostok", **Severnıya Zapiski**, Peterburg, Oktyabr 1915, s. 195-202.

was to set up a single caliphate under British protection by taking over Arabia and southern Syria from Turkey. The description of the British policy by the Germans was that way. This policy would be established in the Middle East and would be a bulwark to India. Due to these reasons, England identified three different strategies. The first one was that to enter the Fertile Crescent through the Arab Caliphate, and to destroy Baghdad Railway of Germany. The second one was to seize Syria. The third was to establish Armenia and then govern it. According to the Russians, the highest probability of occurrence of these three strategies was the third one. It is because the most unhealthy part of Turkey was this region, and having Asia Minor geography meant to have Mesopotamia as well. However, England did not want to have a war for this purpose. For this reason, England's choice was to share the Ottoman heritage. However, Germany was not wanted to involve in sharing the Ottoman heritage. Russians believed that the hatred between England and Germany arose because of this. According to the Russians, Germans followed such a way to defend the Ottoman Empire against the Eastern policy of the British. Bulgaria crisis in 1888 was considered as turning point of this policy of Germany. Fragmentation or disappearance of Turkey could cause negative consequences for German imperialism. Germany wanted to expand independent from Britain, France and Russia. Otherwise German culture and influence could not have the possibility to spread. Therefore, Germany wanted to strengthen the dilapidated Ottoman state organisms. If Britain, France and Russia had an opportunity, they could separate Germany from Asia through the Straits. Therefore, Germany would try to protect the Ottoman Empire with all its power. If Istanbul belonged to someone else, Germany would lose East and West fronts, and would be defeated in the war.[94] This statement of Russians was, at the same time, the summary of Germany's policy on the Ottoman Empire.

As a result, the Eastern issue in international politics, that was actually raw material and market wars started with the acceleration of industrialization, was propounded, and the Ottoman Empire was proclaimed as the leading actor by the architects of this issue.

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[94] İ. Brusilovskiy, "Germniya i Blijnıy Vostok", **Severnıya Zapiski**, Peterburg, Oktyabr 1915, s. 195-202.

In the frame of this issue, an imperialist competition occurred among England, Russia, France, Germany, Italy, Austria-Hungarian governments, and as a result, all the World was thrown into a war which could be called as an unmitigated disaster. Russia, who could not find what they wanted in the Straits and the Black Sea, headed to the policy of upgrading the Armenian issue in order to achieve the goals starting from the Middle East to India. Russia, who believed that they could reach to the Mediterranean through the Straits, would have an existence in all the ways to India through the corridor created towards Mediterranean by creating an Armenian state as Russia's satellite position in eastern Anatolia. On the other hand, the power of the Ottoman Empire would be reduced by the Armenian issue in the case of a war, and Ottoman Armenians would assume the role of Russia's vanguard in Anatolia. Indeed, the invasion of Van by Russia took place in this way. Russia did not find what they expected from the competition with Germany, but they caused a bloody period in Anatolia by organizing and arming the Armenians.

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CHAPTER 5

Popularizing Science in Turkey during World War II:
A case study on the journal *Fen ve Teknik (Science and Technique)*[95]

Sevtap Kadioglu[*]

ABSTRACT

Popular science journals first appeared in Turkey in the second half of the 19th century. During the early decades which followed the proclamation of the Republic in 1923, strong emphasis was given to science education. Science was regarded as the most necessary tool for the future development of Turkish society. Popular journals introducing inventions and scientific discoveries were published with Arabic characters until 1928 when the Turkish alphabet became Latinised. Following, no popular science journal seem to have been published prior to WW2. A journal titled *Fen ve Teknik (Science and Technique)* came out in 1940 upon the initiatives of four Turkish scholars. As young high school graduates, they were sent to Europe by the Turkish government to study physics and chemistry in late 1920s. Back to Turkey, they were commissioned to teach at the Faculty of Science of Istanbul University, reformed in 1933.

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[95] This paper was presented at the ***Science and Technology in European Periphery VIth Meeting*** (18-22 June 2008).

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The present paper, will first introduce the popular science journals published in Turkey in early decades of the 20th century, and then focus on *Fen ve Teknik (Science and Technique)* which issued from 1940 to 1942. By analyzing the articles, I will try to expose the efforts of the publishers and authors in introducing to the Turkish reader some of the scientific issues in out coming from WW2. A comparison with formerly published popular science journals in Turkish will also be made for a better discussion of its role in popularizing science in Turkey.

Key Words: Popularizing, Science, Turkey, World War.

Periodicals first saw the press in Turkey in the nineteenth century during the Ottoman rule. The relative freedom brought by the proclamation of the 2nd Constitution in 1908, paved the way for the publication of many political, commercial, literary, professional as well as popular science journals.

The earliest popular science journal published in the Ottoman period was the Journal of Sciences (Mecmua-i Fünun) published by the Ottoman Scientific Society (Cemiyet-i İlmiye-i Osmaniye) in 1862. The journal saw the press in 1862. 47 issues were published until 1864. A single issue was released twenty years later in 1883 and then the journal was closed down. Articles compiled and translated from European journals dealt mostly with physics, chemistry, geology, medicine, astronomy, geography, economics, history, history of art, forestry, transportation, philosophy, ethnology, literature, education, languages and urban development. Although not many, various science journals continued to be published throughout the second half of 19th century and the first quarter of the 20th century until the proclamation of the Turkish republic.

Following the proclamation of Republic, special attention was given to science education. Science was deemed to be the most necessary tool for the development of the Turkish society. Academic, professional and popular science journals helped the introduction of scientific knowledge and the comprehension of science within the society. The earliest academic and professional journal of the Republican Era was *The Journal of Teachers [Muallimler Mecmuası]* which saw the press in 1922. *The Journal of Faculty of Science [Darülfünun Fen Fakültesi Mecmuası]* which was first published in

1916 and had to close down during the Turkish War of Independence, resumed its publication in 1924. *The Journal of the School of Engineering [Mühendis Mektebi Mecmuası]* and *Chemistry and Industry [Kimya ve Sanayi]* which were both professional journals were published successively in 1927 and 1928.

The earliest popular science journals of the Republican era were published in 1925. These were *Fen Alemi [World of Science]* and *Tabiat Alemi [World of Nature].* The former aimed to introduce the scientific and technological developments of the Western world and to create and develop an interest among the people on the basic concepts and problems of science and technology. 24 issues were published in 1925 and 1926. The founder and editor of the journal was Mehmet Refik Fenmen (1882-1957). He was the author of most of the articles. Mehmet Refik had studied electrical engineering in Belgium and lectured at the School of Engineering (*Mühendis Mektebi*) and the University (*Darülfünun*). He is known for his popular writings introducing Einstein's relativity to the Turkish reader. The language of the articles which were generally short was rather simple and they can be comprehended by non specialists. Vast majority of these articles were on applied sciences while articles related to the theoretical aspects of science were relatively fewer. Majority of the articles deals with electrical, mechanical and civil engineering as well as transportation technology and chemistry. Among them were primarily articles introducing the working principles of radio machines, telegraphs, and telephones. This was an era when electrical machines filtered gradually the society. The journal seems to have raised general interest in science and helped to disseminate popular knowledge on the technical tools in every-day use.

The second popular science journal in Turkish is *The World of Nature [Tabiat Alemi].* It was published monthly between 1925 and 1927. Many articles focus on the properties of electricity and electrical machines such as radios, telegraphs and telephones. Besides, various articles on basic sciences, history of science, philosophy of science and history of medicine as well as photography were included in the journal. The founder and editor of the journal was Salih Murat Uzdilek (1891-1967) who was originally a naval officer. He studied electrical engineering in England. After his resignation from the army he carried on his academic career in Istanbul Technical University. Most of the

articles were authored by Salih Murat and the journal was published thanks to his efforts.

Tabiat Alemi differed from *Fen Alemi* in establishing connections with daily issues and presenting a selection of topics by simplifying them as much as possible and using much visual material. While *Fen Alemi* addressed a reader quasi-knowledgeable in sciences, the publication policy of *Tabiat Alemi* targeted those who are unfamiliar with sciences. In this regard it is more appropriate to name *Tabiat Alemi* a science magazine. Both journals did not last long because they were personal enterprises and were published with limited financial facilities.

In 1933 Ottoman University, *The Darülfünun* was closed down and a new republican university, *The Istanbul University* opened in its premises. During this reformation known as the "1933 University Reform" in the history of Turkish higher education, many of the Darülfünun's staff was discarded. They were replaced by scientists of Jewish origin who fled Hitler's regime or who had been fired from German institutions. The high school graduates who were sent to Europe and to the United States for education in the early years of the Republic, after their graduation in Europe joined the staff of the new University. These young Turkish scholars were eager to popularize sciences in their home country. Four of them, started the publication of *Fen ve Teknik* (*Science and Technique*) in 1940. These were the chemists Ali Rıza Berkem (1908-2007), Tahsin Rüştü Beyer (1905-1958) and physicists Nusret Kürkçüoğlu (1910-1989) and Celal Saraç (1906-1998), all had completed their undergraduate studies in France. Thus the editorial board was composed by young academicians from the Faculty of Science of the Istanbul University. One of the said scientists (Tahsin Rüştü Beyer), after a short while, left the Faculty to become a high school teacher. Others continued their academic careers and contributed to the foundation of other faculties and universities in Turkey.

The purpose of the publication of the journal was read in its first issue as the following:

> "No scientific journal has been published in the country for many years. This prevented the citizens unfamiliar with foreign languages to learn about the very significant discoveries or to be contended with the very limited information given in the daily newspapers. Our purpose

> is both to provide wider information on scientific concepts taught in the classical education and to introduce the scientific discoveries historically important."

The journal targeted highest grade high schools students as well as university students. It has been stated that articles would be written in a style that is understandable to the reader while special attention will be paid to keep the scientific level of the writings.

Fen ve Teknik was released on 1st January 1940 and was published for three years long from 1940 to 1942. The regularity was kept in the first year. Due to difficulties (lack of paper etc.) engendered by World War II, only four issues saw the press in the second year. The third year, the journal faced more difficulties and the editorial board even hesitated in continuing the publication. However it was decided to carry on the publication and the number of editorial board members was increased from 4 to 12. The idea was to feed the journal with new articles. This reveals that the journal encountered difficulties in finding the adequate number of papers that would feed the journal continuously. However this attempt failed in surmounting the difficulties. The journal, after having released two issues in its third year stopped its publication with its 16th issue of September-October 1942.

As for the contents of the journal, most of the material was articles compiled and translated from European journals or books. News from the scientific world and recent inventions were also given: in the second issue, "the largest telescope of the world" (at Mount Palomar) was briefly introduced. The fourth issue includes a necrology of Edouard Branly (1844-1940) presented as "the father of wireless telegraph", followed by a biography of Branly by Celal Saraç. The "prize problems" are published regularly: various physics and mathematics problems were asked and in the following issue the solution is given together with the list of readers who sent the correct answer. The prize is free subscription to the journal.

The articles published in the journal focused mainly physics and chemistry, sciences studied by the members of the editorial board. Articles on geology, mathematics, biology and astronomy were numerically less when compared with those on physics and chemistry. Ali Rıza Berkem and Celal Saraç, members of the editorial board, provided the journal with articles on history of science. These two

young scientists would again devote much of their time to history of science in later years. Their essays introduced the history of various sciences as well as the biographies of famous scientists such as Ibn el-Heysem, Galileo, Newton, Lavoisier, Ampère, and Madame Curie. They wrote on the conception of light in ancient times, the history of telegraphy and Mesopotamian science. Popular articles of 20th century physicists were translated and published, two of them being "The history of radioactivity" by Rutherford and "Ether and the theory of relativity" of Einstein.

Celal Saraç's article on the "Theories of light" and Nusret Kürkçüoğlu's essay on the "Theories of relativity" were serialized for about six months. The aim of these two writers was to introduce the two significant theories in physics to the Turkish reader. Articles compiled by Ali Riza Berkem on "X rays and its implementation" and those by Tahsin Rüştü Beyer on the "Fabrication of war gases" were released for 5 issues. Dr. Tevfik Berkman, who had specialized in radiology in Berlin, contributed with an article on "Radioactivity and radioactive substances".

A good number of articles introduced the Turkish reader with the technologies of World War II. Beside the above mentioned serial "Fabrication of war gases", many articles such as "War gases: Mustard gas", "Pike bombardments in Today's air attacks", "Airplane sound locator", "Carburant issue in the transportation vehicles", "Fire barrage of the artilleryman against the airplanes", "Airplane models", "Collaboration of science and war" and "Significance of stars in the war" were published within the war years. Articles dealing with camera and radio, the newly developing machines were published to popularize the related arts and techniques.

As mentioned previously, these years witnessed the presence of foreign scientists in Turkey. These had escaped from Hitler's regime and the young scientists who issued the journal mostly worked with them. Seemingly, foreign scientists were reluctant to provide the journal with articles with the exception of the astronomer Wolfang Gleissberg (1903-1986), the mathematician Willy Prager (1900-1980), the chemist Pierre Duquénois (1904-1986) and the geographer Edouard Paréjas (1890-1961). These foreign scientists preferred to publish research articles in the academic journal of Istanbul University's Faculty of Science (*Revue de la Faculté des Sciences de l'Université d'Istanbul*).

Examining the articles in the journal, it is clear that some of them contained detailed technical and theoretical information. Others provided in a great deal popular information, addressing the students and professionals interested in sciences. Those who answered the "prize problems" give us some clues on the readers of the journal. Accordingly, the majority of the readers were university students (especially students of the Faculty of Science of Istanbul University), college and high school students as well as engineers and chemists. Army officers and military high school students were as well among the readers. The answers to problems sent from cities other than Istanbul, witnesses that the journal was read countrywide.

Conclude

Fen ve Teknik was the sole Turkish popular science journal published during World War II. Edited by a small group of academicians, it aimed at introducing new scientific knowledge and discoveries to the Turkish reader unfamiliar with foreign languages, but interested in sciences. The journal, in accordance with this target, welcomed compilations and translations introducing current scientific theories and discoveries. The articles dealing with history of science occupied a significant place among the articles. The journal born during World War II underwent the difficulties brought by the war. Thus, the war echoed on the content of the journal. Place was allocated for articles providing information on techniques and chemicals used in the war as well as stressing the significance and impact of science in warfare. In this regard, *Fen ve Teknik* journal, both fulfilled the task of introducing the top scientific issues, new developments in science, new scientific theories and inventions. It played a significant role in the popularization of science by explaining the value and significance of science to the Turkish public. Both *Fen ve Teknik* journal, and the first popular journals of Turkey such as *Fen Alemi* and *Tabiat Alemi* were issued by young Turks who had studied sciences and engineering in Europe. This indicates that science popularizers in Turkey were mostly the Europe educated young academicians and they did it through the publication of journals at the very beginning of their careers.

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CHAPTER 6

1421: The Year China Discovered the World: An Inspiring Study of Discursive Tradition ————A Comparison to Martin Bernal's Black Athena

WANG Xiufu[96]

Abstract

This paper intends to provide an alternative and more practical way to read a controversial book – Gavin Menzies' *1421: The Year China Discovered the World*, which argues that it is the Chinese who sailed into the oceans and charted the world rather than the Europeans. Despite the arguments between the approvals and the disapprovals on the statement, this paper tries to draw attention on its contribution to the whole history of the Age of Discovery, which is the core point of this paper – Mr. Menzies' *1421*, with its abundant investigations on the discursive studies, provides a new perspective to see the great age and stimulates us to see the Age of Discovery as whole, inclusive and dynamic.

Keywords: alternative, wholeness, navigation, discursive study.

In 2002, a British retired submarine lieutenant-commander Gavin Menzies published his first astonishing book "*1421: The Year China Discovered the World*," within which he bravely states that it is the

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Chinese navigators lead by Zheng He, the Ming Dynasty admiral, who accomplished the investigation of the "new world" during the early 15th century, including the discovery of America, Australia, New Zealand, and the Antarctic Circle, which means that the Chinese had stepped on these "unknown" lands and achieved circumnavigation far earlier than the Europeans. This statement seems with an intention to rewrite the acknowledged history, which, no wonder, has provoked a lot of classicist scholars. While a lot of people are stimulated by Menzies' study, there are also numerous scholars who are busy denying his statement. Rober Finlay, for example, in his essay "How Not to (Re) Write World History: Gavin Menzies and the Chinese Discovery of America" even declared that the only good news associated to *1421* is that is made a large amount of money for the author, (231) in order to tag the book with a label of valueless.

This thesis intends to provide an alternative perspective to read *1421*. Instead of seeking a true-or-false result, I regarded *1421* as a Foucauldian discursive study, which brings us the glorious and shining achievements of ancient China under the Eurocentric historical background of the "Age of Discovery." My method is to compare *1421* to Martin Bernal's famous project *Black Athena* that also courageously challenges the dominant European culture by stating that the Ancient Greek civilization, as the origin of European intellectual history, is "a synthesis of Pelasgian (Indo-European), Phoenician (west-Semitic), and Egyptian elements" (Levine 441). *Black Athena*, with its first volume published in 1987, had also received a lot of critiques. However, during the long debate of its authenticity, there are scholars like Wim van Binsbergen, praised Bernal's "merits of having popularized a non-Eurocentric reading of the foundations of European cultural history" (3) in his essay "The continued relevance of Martin Bernal's *Black Athena* thesis: Yes and No." Therefore, I conclude that the true value of *1421*, like *Black Athena*, does not lie in the true-or-false result, but in its inspiring perspective which stimulates people to study the culture of all-human beings as a whole.

Introduction

According to Tracy Steele in her review of *1421*, Menzies' efforts are mainly put on the two "missing" years from 1421 to 1423, during which the four admirals — Hong Bao, Zhou Man, Zhou Wen, and Yang Qing — of Zheng He were commanded to "discover and chart the entire world, and bring it into the Confucian harmony through trade and foreign policy" (277). The evidence Menzies brings forth to support his statements includes thousands of items from the fields of mythology, cartography, archaeology, linguistics, and anthropology. Cartography is used by Menzies as the leading evidence in *1421*. Menzies states that there are considerable numbers of maps comprehensively charted the "new world" before the Europeans set their famous sails such as the Map of Fra Mauro with the Cape of Good Hope charted 30 years before Dias; the Piri Reis Map with American continent and Antarctic Circle charted before the voyage of Christopher Columbus and Ferdinand Magellan; and the Jean Rotz Map with Australia charted two centuries before Captain James Cook's discovery (Menzies 74, 75, 98). As Steele points out, as a retired navy commander, Menzies "credits his professional knowledge of astronavigation that allows him to reinterpret these documents correctly" (276). These maps make Menzies believes that there is people who had been those "unknown" places and charted them, which led the Europeans complete their voyage. Thus, Menzies began to look for those pre-European navigators and he was finally convinced that the only empire possessing the ability to afford such a voyage was the Ming China. With his own experience of voyage following the trail of those European precursors of navigation, Menzies confirmed that the Europeans were merely following the wake of Zheng He's fleets, with the copies of Chinese maps in their hands.

Black Athena is a project of Martin Bernal, a British Sinologist, including three published volumes, within which Bernal raises the "Ancient Model" which states that "the Ancient Greek world was founded on the colonization of Greece by Phoenicians and Egyptians in the Second millennium B.C." (Blok 706), against the "Aryan Model" which is "a nineteenth century paradigm that […] explained Geek civilization as the result of a conquest of native 'pre-Hellenic' people by Indo-European speakers" (Levine 441). In order to testify

his statement, Bernal carried out a historical revision and established archaeological, linguistic, and mythological evidences in great detail, which is called "competitive plausibility" by Bernal (8).

Similarities between *1421* and *Black Athena*

There are obvious similarities between *1421* and *Black Athena*, which allows me to carry out an analogical study of these two works. Firstly, Menzies and Bernal share a common view which confirms the common source of human civilization. Menzies stated the view when he compared the lacquer craft between China and Mexco (136), while Bernal stated that during his study of linguistic similarities among Egyptian, Greek, and Phoenician (11). Secondly, Menzies and Bernal share similar method of historical revision, a detailed Foucauldian study of discursive traditions through collecting and concentrating on information that has been scattered and peripheral.

Mythology is one of the common focuses of Menzies and Bernal. Notably within *1421*, Menzies described the myth of "Buddhist Priest Hoei-Shin returned from a land twenty thousand li (eight thousand nautical miles) east to China" in 499 A.D. and according to the description of Hoei-Shin, the customs of the local people resemble the Mexican Olmecs (78). Besides, Mentizes also mentioned a description from *Shan-Hai Jing* (*Classic of Mountains and Seas*), a collection of folklores and traditional myth of China, which clearly reveals the physical features of kangaroo, which was regarded as an example of Chinese presence on Australia. Bernal sought the original mythology as well. The origin and connection of the Gods among the Egyptian, Greek and Phoenician mythology are one of the main concerns of Bernal. He states, for example, "[Poseidon] should be identified with Seth, the Egyptian god of the wilderness or sea, to whom the Hyksos were devoted, and with the Semitic Yan (sea) and Yahwe" (Bernal 21). Moreover, Bernal, being familiar with Chinese culture and myth, also used a Chinese mythological record of the "yellow fog" and "three suns" accompanied "the fall of Jie, the last emperor of the Xia Dynasty" (42) to testify the volcano explosion at Thera. Bernal's relying on the description of Herodotus also reveals his attention on local myths.

Archaeology is another notable point shared by their investigations. The Archaeological discoveries serve an important role in Menzies' research. The inscriptions founded in the Cape Verde Islands, and the coast of California, the platform founded in west coast of Australia and countless wrecks and artifacts founded on the "unknown" lands are all regarded as the evidence of Chinese presence by Menzies. Bernal's research also emphasizes on archaeological discoveries. The Linear B inscriptions are one of the outstanding instances, which revealed the "contacts between the Levant and the Aegean in the fourteenth century" (40). Furthermore, Bernal mentioned the site discovered at Tel ed Daba'a, near the Hyksos capital Avaris, which "revealed a composite western Semitic-Egyptian material culture showing clear resemblances to that of the shaft Graves" (46).

Linguistic evidences also serve as an indispensible role in their research. Within *1421*, Menzies points out the resemblance of the name of chicken used by East Asians and Mid-Americans since there are large amount of Asian chicken in Middle and South America, which are believed by Menzies as the result of the visit of the Chinese fleets. According to Menzies, during the Arawak of South America, chicken was called "karaka," which is similar to Indian, "karaknath;" in north-west Mexico, chicken was called "tori," resembles Japanese "nihuatori," meaning yard bird (84). Linguistic similarities take even more importance in *Black Athena* than in *1421*. Bernal states that "many of the admitted Semitic loan words in Greek were already present in the fourteenth century" according to the Linear B inscriptions and there are a lot of phonetic correspondences among Egyptian, Semitic and Greek" (40, 46). Therefore, Bernal devoted the whole volume three to linguistic research.

The Critiques on 1421 and Black Athena

Interestingly enough, *1421* and *Black Athena*, despite their authors' painstaking effort of seeking evidences, all receive critiques accusing them of being unreliable. Binsbergen criticized Bernal that he relied "on mythological material as if whatever kernels of historical fact this might contain could readily be indentified, claiming physical Egyptian presence in the Aegean, by reference to irrigation works,

a monumental tumulus, and traditions of a Black Pharaoh's military campaign into South Eastern Europe and Adjacent Asia" (11). He further blamed Bernal for the reckless attribution of the Mycenaean Shaft Graves to the invaders of Levantine, who were identified as early Hyksos that bringing Egyptian culture. Moreover, in order to testify Bernal's looseness on his evidences, Binsbergen cited the words of B.G Trigger, an Egyptologist, who did not believe "the possibility of extensive Asian and European campaigns by Senwosret I or III in the early second millennium B.C.E" by saying that "he (Bernal) tends to take ancient myth as a statement of fact." (12). Robert Palter also confirms Binsbergen's view as he states that "in the absence of adequate controls on evidence and argument, the view of history presented in Black Athena is continually on the verge of collapsing into sheer ideology" in his essay "Eighteenth-century Historiography in *Black Athena*" (350).

As to *1421*, the critiques are no gentler than those on *Black Athena*. Geoff Wade, in his essay "'The Liu/Menzies' World Map: A Critique," in which he takes great effort to testify a map found in 2006 by a Chinese, as a modern time fake, but is cherished by Menzies as the original Ming World Map, the origin of all the European maps. Therefore, like Finlay, Wade openly criticizes Menzies' claims as "the typical publicity-seeking" based on the "distorted or invented 'evidences'" (271-74). Finlay denies reliability of Menzies' project in its basis by saying that "the author's astonishing conclusions are validated by the unique personal experience he brings to research" (230). Finlay also blames the naïve methodology of Menzies as the flouting of "the basic rules of both historical study and elementary logic" (231). With many examples, Finlay expresses his disapproval of Menzies' statements. Notably, Finlay states that Nicolò di Conti (1383-1469), the crucial figure in *1421* who serves as a bridge for the transmission of geographical knowledge from China to Europe, is just historical fiction. Furthermore, according to him, there is no documental evidence for Conti's presence in Calicut, the Ming Chinese port on west coast of India, let along his encounter with Ma Huan, the translator and secretary of Zheng He. Besides, Finlay also questioned the technical problems. He believes that the average speed assumed by Menzies for the Chinese seagoing fleets are unpractical and "no

captain would attempt and no mariner could survive" in such a long time continues seagoing voyage described by Menzies (231).

The Positive Evaluation of *Black Athena*

Despite the fierce critiques, *Black Athena* also acquired admirations. Its courage of challenging the classicists and perspective of "non-European reading of the foundations of European cultural history" are confirmed by Binsbergen in spite of his critiques (3). Levine also praises the value of *Black Athena* that spurs "the specialists toward renewed efforts to study Greece within a Mediterranean context, to examine further the mechanics and processes of cultural interchange, to sharpen the definitions of the way in which the ancient Greeks were born like and unlike their neighbors" (444). Binsbergen further highly speaks of Bernal's contribution to bring Africa into the global cultural history, as a member of global contribution.

The Right way to Read *1421*

Similar to *Black Athena*, although contains a lot of deficiencies, I believe *1421* contains the same merits shining in *Black Athena*. If not saying openly challenging the dominant historical common sense, *1421* at least opened a window of Chinese reading of the European dominant "Age of Discovery." Scholars like Finlay denies the numerous evidences of Menzies — there is no substance for the Chinese presence on the new lands; pale description of folklore about travelers wearing long robe means nothing; paraffin wax carried by a wreck is just rumor, which cannot testify the Chinese technology of desalination. However, there are undeniable facts during the Ming China Voyages. According to the record of Ma Huan's book *Ying-Ya-Sheng-Lan* and the description of Joseph Needham in his book *Science and Civilization in China*, China acquired the largest and firmest ships in the world. The "Treasure Junks" are 450 feet long and 180 feet across the beam, which is similar to Menzies' description as "480 feet in length and 180 feet cross" (65). According to an inscription in

Jinghai temple near Nanjing province in China, the Chinese admirals had 2000 liao (a unit of ship measurement that comes to about 500 Ibs) seagoing ships. If there were any ships which could afford the investigation of the "new world" before the Europeans, it must be these ships. Moreover, according to the record of *Tong-Dian* (通典), an official historical recordation of economy, politics, culture and foreign relationships of Tang Dynasty, written by Du You, a historian and politician, in 801 A.D., there is a huge landmass South to China, which takes ten days voyage to arrive down the wind. Since the soil is generally red, it is called the "land of red soil." On the day of winter solstice, the shadow is right under objects; while on the day of summer solstice, the shadow is casted to the south (465). We can deduce that this big land of red soil, ten days voyage from China, is at the south hemisphere, with Tropic of Capricorn crossing it. Who can deny this is Australia? Does it mean that the Chinese had been there since Tang Dynasty, hundreds years before Zheng He's voyage? Another example echoes Menzies' description of the similarities of lacquer crafts between China and Mexico. Zhang Feilong, in his article about the history of Chinese culture of lacquer craft (中 国 漆 文 化 历 史 渊 源 研 究), states that the lacquer tree originally grows in China and the Chinese lacquer craft, according to the lacquer bowl found in the Hemudu Site in Zhe Jiang province, can be traced to seven thousand years ago (1). This date is already earlier than the Maya civilization. Lacquer craft is a very complex process. Therefore, with so many similarities shared by the Chinese and The Mexican, a common source is not impossible. As Finlay criticizes Menzies as ignorant of principle and original recordation of Zheng He's voyage, I want to quest that has he ever noticed and tried to analyze these officially recorded or testified recordation? Insomuch, the study of the "Age of Discovery" through the window of China, and seeing this great period as the achievement of all human being is actually the right way to read *1421*.

Conclusion

To the conclusion, it is actually not important whether the Chinese explored the "New World" before the Europeans or not as I stated previously. I was moved when I read Frederic Wakeman's essay "Voyage." He told his own experience in school that "the example of Zheng He's voyage [was] not [used] to illustrate China's awesome technological achievements but to show how the termination of the voyage in 1433 marked a cultural volte-face as Ming China turned back on itself and rejected the outside world" (18). Menzies' effort is not to seek an affirmation. He just brought up other possibilities through the studies of discursive elements within the same historical background and provided the plausible conclusion accordingly. His focus is on the non-European contributions to the "Age of Discovery." Therefore, Through reading *1421*, we need to understand that China, with its thousands years of civilization, had contribute great effort to the "Age of Discovery" as a member of it but not an outsider.

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CHAPTER 7

Reforming Agriculture in Turkey: Initiatives to Organize and Disseminate Agricultural Education (1847-1928)

Sevtap Kadıoğlu[*]

ABSTRACT

The foundation date of agricultural schools in Turkey goes back to the Tanzimat era. Since that date schools of agriculture in all levels were opened and these were administred with regulations made specially for them. However when it comes to the Second Constitutonal Monarchy period the regulation, broadcaste, and organization of all education institutions in general, and those of agricultural education institutions in particular were set about. With "The regulation of Agricultural Education" published in February 10th 1912, as a result of all these enterprises, agricultural education was taken as a whole and subjected to levelization. Examining the decrees brought by this regulation, it is seen that the target of the regulation is to convey the education of agriculture to the whole country in all levels and to stimulate especially for the children of the farmers. Although the decrees brought, the targets defined by this regulation, which made all previous regulations invalid, could not have been practised completely because of the circumstances brought by the Frist World War; this regulation holds an important place in the agricultural

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history as the first enterprise that took the agricultural education as a whole and organized it.

In Ottoman Turkey where economy was heavily based on agriculture, the Government's primary concern was to increase farmers' productivity. Consequently, in mid-nineteenth century, schools were founded to teach and disseminate modern agricultural techniques. In early twentieth century, these schools were re-organized according to the regulation *Tedrisat-ı Ziraiye Nizamnâmesi* (Regulation to improve agricultural education) issued in 1912.[97] This article aims to examine the modernization of agricultural education in Turkey by focusing on these schools and the 1912 regulation.

Practice School for Agriculture

Early attempts to found schools of agriculture in Turkey go back to the *Tanzimat* era (1839-1876) when administrators undertook military, administrative and educational reforms to modernize Ottoman society. In 1847, a school named *Ziraat Talimhânesi* (lit. Practice School for Agriculture) was founded at Ayamama Farm in Yeşilköy, at the outskirts of Istanbul. The aim was to improve cotton growing and to provide the raw material needed by the cloth weaving factory in Yedikule (Istanbul). This was the first the school where cotton growing training began in Turkey. The staff included an American expert named Davis and Turkish teachers. In 1850, the school became attached to the Ministry of Public Works.[98]

While the school focused to improvement of cotton growing, courses on various topics such as cultivation, stockbreeding,

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[97] "Tedrisat-ı Ziraiye Nizamnâmesi", 21 Safer 1330, 28 Kanun-ı Sani 1327 (10th February 1912), For the full text of this document see *İkdam*, 26 Rebiyülevvel 1330, 3rd March 1328. (16th March 1912), pp. 1-7.

[98] In Turkey during the Ottoman period the schools training on occupational and technical issues were not founded and managed by the ministry responsible for education, (Maarif Nezâreti) but by expertise ministries according to the needs (such as ministries [Nezâret] of Nafıa [public affairs], ziraat [agriculture], ticaret [commerce]).

viniculture, public works, plant and animal diseases were given.[99] Agricultural tools and machines were brought from Europe and students were taught how to use them. The school closed on September 27th, 1851 due to the very small number of students, the lack of full time instructors and the teaching equipment and the inefficiency of foreign experts.[100]

Halkali High School for Agriculture

The next attempt to found a school for agriculture was made in 1878-79. The foundation activities lasted over ten years and the Halkalı Ziraat Mektebi Âlisi (Halkali High School for Agriculture) opened in 1891.[101] The early students of the school were those of Veterinary Classes of the Imperial Medical School. Students to be trained in agricultural sciences registered the next year.[102] Forestry courses were added to the curriculum later and forestry technicians began to be trained in this school. After the foundation of special schools for veterinary and forestry sciences in 1894 and 1910 respectively, Halkali High School for Agriculture focused exclusively on agricultural training.[103] The school closed temporarily during the First World

[99] Rifat Önsoy, "Tanzimatta Üretimi Çağdaşlaştırma Çabaları: Ziraat ve Orman Mektepleri" (Efforts to Modernize Production in Tanzimat Era), *Osmanlı Dünyasında Bilim ve Eğitim Milletlerarası Kongresi [International Congress of Science and Education in the Ottoman World] (12-15 April 1999) Tebliğler [Edicts],* Ed. Hidayet Yavuz Nuhoğlu, Istanbul 2001, p.482.

[100] ibid., p.482-483.

[101] Mehmed Akif [Ersoy], "Mektebin Mevkii, Ebniyesi, Tarihçesi" *Halkalı Ziraat Mektebi Alisi Mecmuası (Journal of Halkalı Ziraat Mektebi Alisi),* no. 1 April 1333 (1917), pp.2-8.

[102] Faik Reşit Unat, *Türkiye Eğitim Sisteminin Gelişmesine Tarihi Bir Bakış,* Ankara 1964 ibid., p.80-80m.

[103] Emre Dölen, "Cumhuriyet'in Onuncu Yılında Kurulmuş Olan İstanbul Üniversitesi ile Yüksek Ziraat Enstitüsü'nün Kuruluşlarının ve Akademik Yapılarının Karşılaştırılması (Comparison of the Foundation and Academic Structures of Istanbul University Founded in the 10th Year of the Republic), *Bilanço (Balance) 1923-1998, Türkiye Cumhuriyeti'nin 75 Yılına Toplu Bakış (A General Look at the 75 Years of Turkish Republic),* Istanbul 1998,

War (1914-1918) and was reorganized following the foundation of the Turkish Republic in 1923.[104] Soon after, a number of graduates were sent to Germany in order to improve their knowledge and to learn about new practices. Halkali School for Agriculture pursued its activity as the only training school for agriculturists until works began to found the Ankara Yüksek Ziraat Enstitüsü (Ankara Higher Institute of Agriculture) in 1928 when the Halkali School at Istanbul closed. Thereafter, the agricultural training would be carried on in Ankara, the capital of Turkish Republic.[105]

Agricultural Schools in Ottoman Provinces

Provincial schools for agriculture were also founded during the reign of Abdülhamit II (1876-1909) to widespread agricultural practices. A number of them were named after the sultan as Hamidiye Ziraat Ameliyat Mektebi (Hamidiye School for the Practice of Agriculture).These secondary schools were known under the general name of ziraat ameliyat mektepleri (schools for the practice of agriculture). The first opened in Edirne, Thessaloniki and Bursa, and were followed by those founded in Adana, Ankara, Hama, Sivas and Kastamonu.[106]

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pp. 237.

[104] Osman Nuri Ergin, *Türkiye Maarif Tarihi (History of National Education in Turkey),* vol.1-2, Istanbul 1977, p.570.

[105] The studies to regulate and combine the schools training on agriculture, veterinary and forestry began in 1927. As a consequence of these studies the Halkalı Ziraat Mektebi was closed in 1928 and the foundation studies of Ankara Yüksek Ziraat Enstitüsü to train on the same subjects began in the same year. In the foundation and first years of this institution that was founded in 1933 the German professors had significant activities.

[106] *Tanzimattan Cumhuriyete Modernleşme Sürecinde Eğitim İstatistikleri (1839-1924) [Statistics of Education in the Modernization Period from Tanzimat to Republic],* Prepared by: Mehmet Ö. Alkan, T.C. Başbakanlık Devlet İstatistik Enstitüsü (T.R. Prime Ministry State Statictics Institute), Tarihi İstatistikler Dizisi (Historical Statistics Serial), volume 6, Ankara 2000, p.276-277.

On August 1rst, 1881, a school was founded in Edirne together with a farm where students would receive practical training. Known as the *Edirne Hamidiye Ziraat Mektebi ve Numune Çiftliği,* it was a short-lived institution. The school closed three years after its foundation due to the lack of allowances and instructors.[107] The Thessaloniki School of Agriculture was founded in 1887 (or1888) in the eastern part of the city. With its three-year training program, it became a high school for agriculture in 1910 like the *Halkalı* School in Istanbul. Nevertheless, it was closed as Ottomans withdrew from Thessaloniki in 1912-1913? at the end of the Balkan Wars. The students were transferred to the *Halkalı* School.[108] On March 21st, 1891, a three-year agricultural school was also opened in Bursa.[109] ***The school that gave its first graduates in 1894 was closed during the First World War due to the military occupations.[110] It still pursues its activities under the name of Bursa Ziraat Meslek Lisesi (Bursa Technical Land College).

Special Purpose Schools of Agriculture

Besides those schools which provide education on all subjects of agriculture in general, special purpose schools of agriculture which provide education on subjects including sericulture, apiculture, and viniculture were established as well. The most important ones of this sort of schools are schools of sericulture. The first one of these was opened in Bursa in 1888.[111] Following this school, schools of sericulture were established in Antakya, Amasya, Beyrut and Elazığ as well.[112]

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[107] Ragıp Ziya Mağden, *Ziraî Öğretimde 110 Yıl (110 Years in Agricultural Schooling), Ankara 1959, p. 28.*

[108] Ragıp Ziya Mağden, ibid, 28-29; *Türkiye Ziraat Tarihine Bir Bakış (A Look at the Agricultural History of Turkey),* Istanbul 1938, p.193.

[109] Aydın Talay, "Sultan II. Abdülhamid Devri Ziraat Okulları" (Land Colleges of Sultan Abdülhamid II Era), *Türk Dünyası Tarih Dergisi (Journal of History of Turkish World),* May 1991, no. 53, p. 46.

[110] Ragıp Ziya Mağden, ibid, p.29-30.

[111] *Osman Nuri Ergin, a.g.e.* c.3-4, Istanbul 1977, s.875.

[112] *Tanzimattan Cumhuriyete Modernleşme Sürecinde Eğitim İstatistikleri*

Besides schools of sericulture special purpose schools of practical agriculture were established as well for the needs of the places they are opened in. A practice school with the name of "School of American Vine Plantation, Sample Vine and Graft Operation" was established under the managment of an expert in Istanbul for the purpose of preventing phylloxera disease which began to spread in 1887 in the country and was observed to have given great harm to the vines. In this school, vine growers and those persons interested in vines were informed about the works to be performed on seasonal basis. Besides this, one more school was established under the name of "Shepherd School" in the Sample Farm established in 1898 in Ankara in order to train well-informed personnel for care and betterment of angora goats. And in 1900, a "School of Vine Plantation Graft Operation" was opened in Izmir and the education of young people who will work for developing vine plantation and preventing phylloxera disease was started.[113] Furthermore, the farm school opened in Aleppo and dairying schools and School of Vine Plantation are such special purpose schools as well.[114]

Tedrisat-ı Ziraiye Nizamnâmesi (Regulation to Improve Agricultural Education)

The schools of agriculture opened in the second half of the nineteenth century were organized according to actual requirements or the needs of the regions where they are established. Dealing with education of agriculture and grading it in the Ottoman period became possible upon publication of Tedrisat-ı Ziraiye Nizamnâmesi (1912). Before publication of this regulation each school of agriculture was managed through regulations prepared peculiarly for them. [115]

(1839-1924), Haz. Mehmet Ö. Alkan, T.C. Başbakanlık Devlet İstatistik Enstitüsü, Tarihi İstatistikler Dizisi, cilt 6, Ankara 2000, s.277.

[113]   Faik Reşit Unat, s.80m.

[114]   *Tanzimattan Cumhuriyete Modernleşme Sürecinde Eğitim İstatistikleri (1839-1924),* Haz. Mehmet Ö. Alkan, T.C. Başbakanlık Devlet İstatistik Enstitüsü, Tarihi İstatistikler Dizisi, cilt 6, Ankara 2000, s.276-277.

[115]   Bunlardan en önemlileri *Nazarî ve Amelî Hamidiye Ziraat Mektepleri*

The existing schools of agriculture and the ones targeted to be established were classified and graded with the Tedrisat-ı Ziraiye Nizamnâmesi enacted in 1912. A four-graded education system was intended by the regulation in the field of agriculture. The first grade is Amele Mektepleri (Schools of Workers) and targeted at training chief farm workers. The Schools of Farmers in the second grade aimed at teaching the new agriculture techniques to farmers' children practically and training farmers who are literate in Turkish and capable of managing their own agricultural fields. Schools of Agriculture Operation which are the third grade were programmed to train farm stewards. And at the top grade was Ziraat Mıntıka Mektepleri (Regional Schools for Agriculture). Those schools would be high schools where practice was taught besides theory. It would train technicians who would manage big farms as well as teachers for schools of agriculture. Boarding students were accepted to all of those schools at these four grades and both all costs of the students were borne and they were paid a certain amount of wage.[116] The regulation further states that special institutions of agriculture may be established as well in addition to those four schools in order to provide progress in important subjects of agriculture.

It is possible to assess Schools of Workers at primary school level, Schools of Farmers at secondary school level, and Schools of Operation at vocational high school level and Regional Schools for Agriculture at the level of vocational school of higher education according to the classification made by the regulation. However it is not correct to assess those schools as continuity of one another while making this assessment. Each one of those schools targeted at training personnel for a certain grade of agriculture. It was not compulsory to graduate from one for enrollment to another. Schools of Workers are those schools established for the purpose of training chief farm workers who will be taught implementation of new agriculture

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Nizamnâmesi (12 Recep 1308, 9 Şubat 1306, Düstur, 1. Tertip, cilt 6, Ankara 1939) ile yüksek ziraat okulu hakkında yayımlanmış olan *Halkalı Ziraat ve Ormancılık Mekteb-i Alisi Nizamnâmesi* (Düstur, 1. Tertip, cilt 7, 1941, s. 1087-1090).

[116] *Tedrisat-ı Ziraiye Nizamnâmesi,* 21 Safer 1330, 28 Kanun-ı Sani 1327, İkdam, 26 Rebiülevvel 1330, 3 Mart 1328. (March 16, 1912).

methods, issues including use of agricultural tools practically. Although it is possible to suppose this school as a course considering that students up to the age of thirty could be accepted to Schools of Workers, the fact that the school was a boarding school and provided a long term education for a specific period of two years suggests that this institution should be assessed as a school. Since those schools are opened locally, no standard program applied for all schools is available. It was deemed appropriate to determine program according to the agricultural structure and needs of the region where it is opened.

In Schools of Workers and Schools of Farmers which will accept students from the workers themselves and children of farmers all needs of any student will be responded and a definite wage shall be given to the students to be used as capital after graduation. Thus it was targeted at increasing at interest in those schools both by responding all needs of the student and provide him a specific training and by giving him a capital to facilitate implementation of the knowledge gained for him.

In Schools of Farmers which we can assess as one degree higher than the Schools of Workers students between the ages of 15-18 are accepted and again they are such schools of agriculture determining its schedule according to the needs of the place they are established in. The basic difference between the Schools of Workers and Schools of Farmers is that Schools of Workers trained qualified workers and Schools of Farmers trained persons who will manage their own fields of agriculture. For this reason, while the condition of being a farmer's child was not sought for students in the Schools of Workers, this condition was sought in Schools of Farmers. It is understood that a special schedule was applied according to the need of the place where the school is established after giving basic knowledge including reading & writing, mathematics, history and geography in this school. Accordingly it is possible to assess Schools of Farmers with a two or three year education period as a vocational high school at secondary school level unlike the Schools of Workers.

And the most important difference of Schools of Agriculture Operation from the schools of agriculture of the first two types is that education had a theoretical aspect as well and the school was established in city centers and education was considered in more general terms. And the fact that knowledge at Rüştiye (Ottoman Junior High School) level was sought for the students to be accepted to the

school indicates that this school was a school of agriculture at the level of vocational high school. The fact that education period of the school is one year longer than others (i.e. three years) as well as the structure of the education cadre indicates that this school was a school grounded on secondary school.

And the purpose of establishment of high schools of agriculture according to the Regulation is training technicians of agriculture capable of managing big farms and teachers for schools of agriculture. Besides paying sufficient significance to practical aspect of agriculture education in those schools, theoretical aspect shall be given in detail as well. It is understood from the expressions of the Regulation that the country would be divided into certain agricultural regions and higher schools convenient for the agricultural condition of those regions would be opened and both theoretical and practical aspect of agriculture education would be given in detail in those schools. It was planned to train in those schools well-informed and qualified agriculture officials in terms of both theoretical and practical aspect of agriculture and teachers for schools of agriculture. However no other school than Halkalı School of Agriculture in Istanbul and the school which had been a school of agriculture operation formerly and later transformed into from regional schools for agriculture but closed after Salonica was opened at this level.

Conclusion

Establishment of schools of agriculture in Turkey can be taken back to the Tanzimat era. Schools of agriculture at all levels have been opened since that date and they were managed through regulations enacted peculiarly for them. However, as late as the Second Constitutional Era, organization and spreading all education and training institutions in general and agriculture education and training in particular was started. With "Tedrisat-ı Ziraiye Nizamnâmesi" (Regulation to Improve Agricultural Education) (10th February 1912) published as a consequence of those attempts schools of agriculture were discussed as a whole and subjected to grading.

It is understood that through this regulation, Schools of Workers and Schools of Farmers were classified as basic schools of agriculture

for implementing and training the villagers on new agriculture methods and use of agricultural tools. And the Schools of Agriculture Operation graded as one level higher than these were assessed as vocational high schools of agriculture where theoretical education was intended to be given provided practice would be predominant. And it is understood that with Regional Schools for Agriculture at the top of this grading it was target at dividing the countries into agricultural regions and training officials and teachers well informed and experienced on both theory and practice of agriculture. Examining the provisions of the regulation, the issues of establishing the schools everywhere possible, determining the relevant schedule and education period on the basis of the needs of the place where it was established and giving the students accepted to the school a monthly wage and a certain amount of capital in their graduation attract the attention. And this suggests clearly that this regulation is required to be assessed as the result of the efforts for transmitting agriculture education and training to all places of the country at all levels and particularly making it attractive for farmers' children. It is understood that the most significant target of the regulation was increasing the number of schools of practical agriculture namely spreading them in places where needed and spreading higher schools of agriculture as well. Furthermore it is observed that it was one of the targets of the individuals who prepared the regulation to increase the interest of students in the schools through opportunities of having boarding education free of charge, having bursary while studying and having some amount of capital after graduation provided to the students.

Publication of Tedrisat-ı Ziraiye Nizamnamesi (Regulation to Improve Agricultural Education) on that date is not a coincidence as well. One should assess Publication of this regulation as a part of the reform movement started after proclamation of the Second Constitutional Era (1908). Because the years between proclamation of the Second Constitutional Era and the date when the First World War had not started yet (1908-1914) cover a significant period in terms of reform for organization in Turkish education life in education institutions from primary schools to Darülfünun as well as in school schedules. And the schools of agriculture not associated to the Ministry of National Education were subjected to those organization and reform works. And reflection of those reform works to agriculture

education was publication of Tedrisat-ı Ziraiye Nizamnamesi (Regulation to Improve Agricultural Education).

Although the provision on the schools of agriculture brought and targets defined by this regulation which invalidated all previous regulations could not be implemented properly due to the conditions created by the First World War which erupted immediately after its publication, this regulation has a significant place in Turkish history of agriculture as the first attempt discussing and organizing agriculture education as a whole.

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PART TWO

RESEARCH IN LITERATURE

CHAPTER 8

Annotation Tradition in Classical Turkish Literature and Annotation of "Meslekü'l-Uşşâk" Ode by La'lî-zâde Abdülbâkî (d. 1746)**

Bünyamin Ayçiçeği

Abstract

"Criticism" studies for evaluating the positive and negative sides of "annotations" and texts taking their form around the text description have a significant place in classical Turkish literature. It is certain that the studies on tafsir and explanation of the Holy Koran, the basic resource of Islam, and Holy Prophet's hadith are the pioneers of annotation studies on classical Turkish literature texts. The most significant of the resources feeding classical Turkish literature is the Holy Koran and the written works having a place in religious literature. Therefore, for a better understanding of the classical Turkish literature and evaluation of the texts, comprehension of the religious literature and annotation methods used is a must. Thus in the explanation of literary texts, researcher will be able to attract the attention to different aspects of the subject. This will be through the analysis and evaluation of the texts reflecting the classical annotation methods. It is also certain that the modern approaches displaying studies nourished from classical annotation method are required.

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Meslekü'l-Uşşâk ode of Sarı Abdullah Efendi (d.1660) who is known as "Şarih-i Mesnevi" in Turkish literature is significant in terms of its reflection of the morals of a religious sect and transferring the Sufism understanding of Bayrami-Melami schools. The popularity of the author in terms of number of readers and demands to his books during his time can be understood from the number of books in the libraries of written works and besides from the works of the mystics of the time citing him with praise. This study primarily gives information on the annotation tradition in classical Turkish literature. In particular, the annotation of La'lî-zâde Abdülbâkî written for *Meslekü'l-Uşşâk* ode has been examined on the basis of the resources providing information on annotation methods and classical annotation evaluations. It is tried to reveal the methods used by La'lî-zâde Abdülbâkî while annotating the *Meslekü'l-Uşşâk* ode of Sarı Abdullah Efendi who is prominent figure in shaping the Turkish Sufism Approach. Besides, the position of La'lî-zâde annotation in Turkish annotation tradition has been tried to be determined by giving the historical process of annotation method in Turkish literature.

Key Words: La'lî-zâde Abdülbâkî, Sarı Abdullah Efendi, *Meslekü'l-Uşşâk* annotation, annotation.

Introduction

The lexical meaning of annotation is "tailoring, broadening and disseminating, reading between the read lines" while the terminological meaning is described as the entire of the oral or written explanations made for a better understanding of a text. [117] Annotation is usually made to clarify the issues that remain hidden. It is said that the requirement for the annotation of complex texts for a better comprehension of the new generations firstly emerged during the time of Aristotle in the west and the efforts to explain ancient texts resulted into the emergence of Philology. (Bayrav, 1975: 1).

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[117] For further information on the dictionary and terms meaning of the the annotation: Sedat Sensoy, "Annotation" *DİA*, Volume 38, İstanbul 2010, s. 555-558.

Efforts to better understand Holy Quran by those who accepted Islam generated tafsir studies. Hence, we can say that the main source of annotation studies in the Islamic world is the "Tafsir". Annotations was written not only for books including the topics of Hadith, kalam, fiqh, logic, grammar, syntax but also for poetic and prosaic literature works. (Uzunçarşılı, 1988: 23-30). It is seen that the texts annotated in Persian literature is generally related to Sufism. Molla Câmî, Hüseyin Vâiz Kâşifî, Şemseddîn-i Lahorî could be included among the popular Persian annotators... (Pekolcay-Sevim, 1991: 41-42).

We can say that annotation tradition in Turkish literature at Anatolian Area became popular at the second half of XVIth century. However, studies called as annotations also were conducted before this century. (Yazar, 2011: 41). In general the annotations of the first period were made partially on the Arabic texts however they were mostly written for books in Persian language.[118] According to the available sources the first Anatolian poet was Yunus Emre whose poems were annotated. The famous sathe beginning as "I climbed on plum tree..." was annotated for the first time by Prince Mehmed Muhyiddin Efendi, an annotator of the XV-XVI. Century. (Ceylan, 2000: 36). In his doctoral study on translation and annotation tradition in Anatolia, Sadık Yazar cites that the oldest study regarded as an annotation is *Kashf al-Me'ânî* in which Mehmed b. Aşık Selman el-Lazki narrates the ode of Şatibi about tecvid. [119] In the XVth century the number of annotations increases and in the XVIth century the variety of the texts annotated increases. In this century, there was an increase in the number of esmâü'l-hüsnâ (beautiful names of Allah) annotations. The annotations of Esmâü'l-hüsnâ begins with Hatipoglu Habibullah Shirvani (d. after 1512); and continued with names such

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[118] For more information on annotation tradition in Turkish literature se.: Ömür Ceylan, "Şerh-Türk Edebiyatı", *DİA*, Volume 38, İstanbul 2010, s. 565-568.; Ömür Ceylan (2000). *Tasavvufî Şiir Şerhleri*, İstanbul: Kitabevi. (Annotations of Sufistic Poems)

[119] In preparing this section, PhD thesis of Sadık Yazar who revealed a highly detailed study on annotation tradition in classical Turkish literature has been used. : Sadık Yazar (2011). *Anadolu Sahası Klâsik Türk Edebiyatında Tercüme ve Şerh Geleneği*, *I-II*, Unpublished Doctorate Thesis, İstanbul: İstanbul University Institute of Social Sciences. (Translation And Annotation Tradition in the Classical Turkish Literature In Anatolia)

as Mehmet Ali Çelebi with a pseudonym Subhi al-Bursawi (d. After 1523), Nahîfî (d. After 1546), Şücâüddîn İlyâs b. Îsâ b. Mecdüddîn es-Saruhânî who gives the highest number of samples of this type (d. 1559), Selâmî Mustafa Efendi (d. 1591), Alâüddîn Alî Dede b. Mustfâ el-Bosnevî (d. 1598) (Yazar, 2011: 44). The most important annotator of the XVII.th century is Ismail Ankaravi having the pseudonym Rusuhi. Sadık Yazar indicating that the real fame of Ankaravi starts with his annotation to the *Mesnevi* says that all the text he annotated are related to Sufism. There are around 40 annotations of İsmâil Hakkı Bursevî, a prominent annotator of XVIIIth century. Salah-i Uşşâkî made two tafsir studies like Bursevi and wrote annotations on non-literary texts, fiqh, grammar, rhetoric and Sufism. (Yazar, 2011: 55). Müstakimzâde Sadeddîn Süleyman b. Emrullâh annotated several texts in Hadith and Sufism, texts on prayer and dhikr, Kasîde-i Murâdiyye of Bûsirî and Kasîdetü'l-Ayniyye of Süheylî. (Yazar, 2011: 55). Apart from this, he has also other annotations.

In his work about sufistic poem annotations Ömür Ceylan makes those determinations briefly by indicating that some features are required in the selection of the poems to be annotated: "Both the elements of instrumental poetry and divan poetry aesthetics should be included in religious and sufistic poems." This general trend revealed the result of not taking care of any form or unit of poetry, number of couplets and rhythm discrimination in the poems to be annotated. Separate couplet annotation method as in the annotations made on Arabic and Persian poems were not adopted in the annotations made to Turkish poems, the integrity of the poem was preserved. It is a fact that the same poem was annotated by several annotators being aware of each other. However, in the selection of the poem to be annotated, it is also important that it has not been previously annotated. "[120]

As well as the annotations on Forty Hadith and One Hundred Hadiths the annotations on philosophy, sufism, logic, mathematics and history books were also made in the Turkish literature. The annotations holding large aggregates was made to the literature works

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[120] In this article, the work of Ömür Ceylan which is the most comprehensive resource about the of sufistic poem annotations in Turkish literature has been utilized. : Ömür Ceylan (2000). *Tasavvufî Şiir Şerhleri*, İstanbul: Kitabevi. (Sufistic Annotations of Poems)

in Turkish such as Hâfız Dîvânı", "Gülistân", "Bostân", "Mesnevî-i Ma'neviyye"; poetical glossaries such as "Tuhfe-i Şâhidî", "Tuhfe-i Vehbî", "Sübha-i Sıbyân" and language and rhetoric studies such as "Avâmil", "Emsile", "Kâfiye", "Unmûzec", "Telhîsü'l-Miftâh".[121]

In our tradition of annotation; annotations on Masnevi of Mevlana has a particular importance. We can say that the source of interest towards Mevlana and his works is that Mesnevi is "magz-i Quran" that is it forms and explains the essence of Quran. Therefore there are many annotations on this work. [122] Translations and annotations on Mesnevi in Turkish Literature started after Sultan Veled. Gülşehrî annotated five stories selected from Mesnevi by translating them into Turkish for the first time during XIVth century (Yavuz, 2007: 27). The first known translation of Mesnevi is Mesnevî-i Murâdiyye of Mu'înî.[123]

In the recent times, we can say that the contributions of Ali Nihat Tarlan to the classical annotation method and the method he used still exist today as a school. It can be seen in Tarlan's text annotation method that there is a similar approach with the classical annotations written for Arabic and Persian poems. (Duru, 57: 2007). After translating the couplet into prose Tarlan gives examples of related verses, hadith and couplets.[124]

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[121] For detailed information on this topic see.: Abdulkadir Dağlar, "Klasik Türk Edebiyatı Şerh Geleneği ve Hacı İbrahim Efendi'nin Şerh-i Belagat'ına Dair", *Turkish Studies / Türkoloji Araştırmaları Volume 2/2 Spring 2007*, s. 163. (Annotation Tradition in Classical Turkish Literature and About Annotation Rhetoric of Haji İbrahim Efendi)

[122] Ziya Avşar revealed the annotation method of Bursevi for the *Masnavi* particularly the different aspects of the annotation of first 18 couplets from other annotations of *Masnavi*. : Ziya Avşar, "Rûhu'l- Mesnevî'de Mesnevî'nin İlk 18 Beytinin Şerh Yöntemi", *Turkish Studies / Türkoloji Araştırmaları Volume 2/3 Summer 2007*, s. 60.

[123] For a detailed information on this book see.: Kemal Yavuz (2007), *Mu'înî'nin Mesnevî-i Murâdiyye'si Mesnevî Tercüme ve Şerhi*, Konya: Selçuk Üniversitesi Matbaası.

[124] For detailed information of traditional annotation method on Divan poetry and annotation method of İsmail Hakkı Bursevî see.: Rafiye Duru (2007). *Modern Metin Çözümleme Teknikleri Bakımından Şerh Geleneği ve İsmail Hakkı Bursevî*, Yayımlanmamış Doktora Tezi, İzmir: Ege Üniversitesi Sosyal Bilimler Enstitüsü. (Annotation Tradition in terms of Contemporary

(Ceylan, 2000: 441).
The life of La'lî-zâde Abdülbâkî

La'lî-zâde Abdülbaki who is the author of the main topic of this article was born in 1090/1679 in İstanbul. He is the son of the grandson of Sarı Abdullâh Efendi who is famous for Mesnevi annotations.[125] He met with Bayramî-Melâmîs through Sarı Abdullah Efendi and was enlightened by Seyyid Haşim Efendi. (Azamat, 2003: 90). La'lî-zâde Abdulbâkî Efendi belongs to the class of scholars. He promoted to the position of judge of the army(Gölpınarlı, 1931: 154-155). In his poems he used the pseudonym "Yetim Orphan" He wrote an addendum for the Masnavi of Sarı Abdullah Efendi called *Meslekü'l-Uşşâk* in 47 verses.

After being exiled in Limni for eighteen months the author returned back to İstanbul and was appointed as the mudarris (professor) of Valide Sultan Madrasah. (Azamat, 2003: 91). Nihat Azamat who made the most comprehensive study on the subject points put that despite the fact that he is in Ottoman bureaucracy he is always referred as a Sufi figure and his sufistic works were always noteworthy. The author passed away in 1159/1746 and was buried in Eyüp.

La'li-zade Abdülbaki translated the *Kimyâ-yı Saâdet (Alchemy Of Eternal Bliss)* of Ghazali and wrote an epistle about Hamzavis. His book called *"Mebde'vü Mead" (Here and Hereafter)* is very famous. His work titled as *"Sergüzeşt (Escapade)"* describes the Melami Men after Sarı Abdullah till his time. It is an essential source for getting information about Melami Path. [126]

Text Analysis Techniques and İsmail Hakkı Bursevi)

[125] Although in some resources he is mentioned as the grandson of his sister, La'lî-zâdeis is the son of grandson of Sarı Abdullah according to the 9th couplet of the addendum he wrote for the "Meslekü'l-Uşşâk" masnevi of Sarı Abdullah Efendi : Bünyamin Ayçiçeği, "Sarı Abdullâh Efendi (ö. 1661)'nin Meslekü'L-'Uşşâk Kasîdesi ve La'lî-zâde Abdülbâkî (ö. 1746)'nin Zeyli", *Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic Volume 9/3 Winter 2014*, s. 189-211.

[126] For a detailed biography and relationship with Melami Path see : Abdulbaki Gölpınarlı (1931), *Melâmîlik ve Melâmîler (Melami Path & Melamis),*

Meslekü'l-Uşşâk Şerhi(Annotation on Meslekü'ül Uşşak): Hediyyetü'l-Müştâk fî Şerhi Mesleki'l-Uşşâk

Meslekü'l-'Uşşâk, It is an ode about spiritual journeys of Sari Abdullah Efendi's consisting of 105 verses and it was annotated in Turkish by La'lî-zâde Abdulbâkî in 47 verses. *Meslekü'l-'Uşşâk* It is an ode explaining God's existence and unity, etiquette of religious sects and requirements of sufism and some sufism concepts.[127]

The complete title or the book which became popular as *Meslekü'l-'Uşşâk Şerhi* is *Hediyyetü'l-Müştâk fî Şerhi Mesleki'l-Uşşâk.* Four copies of the book were determined in libraries of written works. The work is found at Sulaymaniyah Library Pertev Pasha number 636 among the pages 178ᵃ-225ᵃ; at Millet Library No 1023 among the pages 1ᵇ-64ᵃ; at Sulaymaniyah Library Haji Mahmud Efendi No 2786 among the pages ¹b-41ᵃ; Topkapi Palace Museum Safety Treasury no 1312. [128]

Since it will exceed the limits of the article to give detailed information about the *Meslekü'l-Uşşâk* annotation and its content only the method followed by La'lî-zâde Abdülbaki while annotating the text will be mentioned.[129] In terms of including the longest explanation among the couplets and including information about the annotation method of other couplets the annotation of the first three couplets will be examined and then the annotation method of La'lî-zâde will be studied.

The annotator starting his book by basmala, wrote the section reason of writing by saying "ve ba'dehû" after salvele. The annotator

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İstanbul.; Nihat Azamat, "La'lî-zâde Abdülbâkî", *DİA*, Volume 27, Ankara 203, p. 90-92.

[127] For a detail information on "Meslekü'l-Uşşâk" ode and its addendum see.: Bünyamin Ayçiçeği, "Sarı Abdullâh Efendi (ö. 1661)'nin Meslekü'l-'Uşşâk Kasîdesi Ve La'lî-zâde Abdülbâkî (ö. 1746)'nin Zeyli", *Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic Volume 9/3 Winter 2014*, s. 189-211.

[128] Because of maintenance it couldn't be seen at Topkapı Palace Safety Treasury. But in this work of book this book will be utilized and the book will be finalized.

[129] *Edition criticized text of Hediyyetü'l-Müştâk fî Şerhi Mesleki'l-Uşşâk* was published by us: Bünyamin Ayçiçeği (Haz.), *Hediyyetü'l-Müştâk fî Şerhi Mesleki'l-Uşşâk* La'lî-zâde Abdülbâkî, ATİ Yayınları, İstanbul 2014, 186 s.

qualifying himself as the "türâb-ı akdâm-ı fukarâ 'abd-i yetîm" says that when he was imprisoned in Limnos island castle he continuously suffered fluctuations in his mood and tediousness. He states that the word fitnah in the verse "fitnah is worse than killing"[130] is explained as expatriation by some glossators. By saying that his brother didn't forget him while he was abroad and met his basic needs and gifted him the *İlâhiyât Mecmuası* written by his deceased father when he was 16 years old, those writings gave his heart "sekine (peace)" and he mostly studied on the book at night time. In his 3rd year of imprisonment - in 1129- he started to read *Meslekü'l-Uşşâk* of his ancestor Sarı Abdullah Efendi in order to spent the ten nights within the Muharram with ziqr and prayer. While he was reading he reminds that it will be better to write the successions sheikhs having khilafat. Thus the work will acquire a unique form. With these ideas he managed to write addendum to the ode in forty seven couplets within two hours in the second night of Month of Muharram. He received the letter of his brother in the middle of Muharram month. In this letter his brother states that it will be good to annotate the ode of, *Meslekü'l-Uşşâk* La'lî-zâde, looked at the date of letter and noticed that the letter was written one day after he wrote the addendum and he came to the conclusion that this is an erudite work. He decided to write an annotation called *Hediyyetü'l-Müştâk fî-Şerhi Mesleki'l-Uşşâk* to vitalize the words of the honorable word of his ancestor.

In this section the annotator wrote his mood, the reasons encouraging him to write the book and the title of the book. Then the annotator wrote the first verse of the ode and passed to the explanation section.

At the beginning of the book, the annotator describes his excruciating mood impressed his soul at his imprisonment in Limni. Then he states how he decided to annotate *Meslekü'l-Uşşâk'* When reading the book he felt the desire to write an addendum One day after writing the addendum in the holy month of Muharram his brother

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[130] Bakara 2/191: "Fitnah (Cruelty and oppression) is worse than killing." For the quotations from the Holy Koran the Meaning of Quran prepared by the Presidency of Religious Affairs. Prepared by Halil Altuntaş, Muzaffer Şahin (2003), *Kur'ân-ı Kerim Meali*, Ankara: Diyanet İşleri Başkanlığı Yayınları. (Meaning of Quran)

sent him a letter expressing that it will be a good idea to annotate *Meslekü'l-Uşşâk* ode. he came to the conclusion that this is an erudite work that he received such a letter after he wrote the addendum. Thus the annotation was started to be written by a spiritual sign.

In the first verse of the ode the method followed by the annotator is seen clearly. The annotator uses the same method in other verses with little differences. La'lî-zâde, gave the terminological meaning of the word after lexical meaning of the word "hamd (praise)" in the verse. He indicates "hamd" has two forms and he gave the Arabic meanings while explaining these. It is seen that to give both terminological and lexical meanings of the words is a method used in the annotation of other verses. And then, the annotator makes explanations based on sufism resources by saying that the issue of Unity of Allah (Tawhid) is understood in three forms as tevhîd-i ef'âl (unity on actions), tevhid-i sıfât (unity in attributes), tevhîd-i zât (unity in entity).

By quoting frequently from Quran and Hadiths in the annotation of each couplet La'li-zâde feels the need to refer to the basic Islamic resources. After saying that there is no real perpetrator other than Allah in the first couplet he quotes from Surah Buruj verse 16; and while explaining those who don't attain the light of faith he quotes Surah Araf verse 179. We can say that La'lî-zâde has a thorough knowledge of Islam based on this. The annotator used the method of quotations from the Quran and the Hadith frequently while he was annotating all the couplets.

La'lî-zâde particularly stress on "praising". He indicates that praising will lead to the liberation of the person and in this way light of faith will become more apparent. Believers should follow the path of praise and should adorn his internal side with correct faith rules and external side with good deeds. Thus the belief that all things emerges from Hak (God) can be placed at the heart of person.

La'lî-zâde says that blasphemy actions displayed by the men is the appearance of Allah's mudhill name. As the occasion arises, the annotator made scientific explanations about the subjects such as faith, blasphemy which are under the topics of Kalam science. It is noteworthy that the use of Islamic sciences can be seen in all aspects all over the work. Annotator says that the person may reach the level of wisdom through faith in Tawhid Saying that there are many Sufi resources about spiritual journey paths he refers to the authentic books.

If there are explanations those should be made about the subject and that can exceed the boundaries of the topic he refers the subject to credible books on Sufism and authentic works explaining the paths of spiritual journey. He doesn't give the names of those as he thinks that they are well known by his readers. However, as will be told in future, poems of some of the great Sufi's were quoted to explain the subject.

For the explanation of some issues in the annotation sometimes artful expressions are observed. It is said in this work which was written within a sufistic joy that those who passes through the levels of spiritual journey will benefit from "bûy-ı muhabbet (magic of love?)", desire "şarâb-ı muhabbet (wine of love)" and when removes masiva(everything other than Allah) from his heart he will be reaching "âb-ı hayât-ı muhabbet (Adam's ale of love)". Finally, it is absolute that this person will acquire a position to understand Prophet Muhammad duly.

Here the annotator says that he will be insufficient to explain some of the issues, thus for a more detailed expression of the subject he annotates a poem of Ahmed-i Sarban who he qualified as the "true murshid, leader of religious sect, leader of the ummah, owner of the time". In this poem it is expressed that saints should not be despised, not prejudicing about people by just looking appearance, murshid-i kamil (the absolute guide) was assigned by Hak (The God), Entity and Attributes appeared on the murshid, the provision of the universe is in the hands of kamil people.

The Annotator says that all the prayers are included under the scope of customary praise and repeats that all creatures are on the state of praising. Again, he brings evidences to his words by making quotations from Surah Isra verse 44 and Surah Rahman verse 29.

The annotator makes his explanations by mentioning some of the words or sections of the verses within the annotation. After having said that there are three kings of praise and explaining their contents in detail the annotator tells that the with the first line of the first couplet the aforementioned are pointed out.

Then the annotator begins with the blessings of the Prophet and starts to explain the second line, by quoting from verse 56 of Surah Ahzab and verse 110 of Al-i Imran he explains that the Prophet is honored to be salute of Allah and the angels and we are honored to be his ummah. And then he explains the reasons why Prophet

Muhammad has such a great position. Prophet Muhammad was sent to regulate the Sharia of the previous ummah. Scholars who are successors of the prophets are like the doors of the house of truth.

The Annotator in the annotation of the second couplet says that the Prophet's companions has a superior level due to their heart was enlightened by the conversation of the Prophet and they are full of love of the Prophet. Companions of the Prophet acquired the greatest positions and become leaders of the ummah due to their love against the Prophet from the bottom of their hearts. The reason for their loyalty to praise and greetings stems from they are directly tied to the Prophet.

The annotator briefly annotates the second couplet makes a detailed explanation after mentioning the third couplet. La'lî-zâde, used this method in other verses also and he preferred to explain the verses those are correlated in terms of their meanings.

He refers to a Hadith In the third couplet meaning "My Companions are like the stars, which you follow them you will reach the right path." [131] He says that as the companions of the Prophet adopted all the behaviors, acts and attitudes of the Prophet those who follow them will be reaching the true path.

Here La'lî-zâde, Âl-i İmrân 3/32. The verse of the Holy Quran "Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers" is shown as evidence to his words. And then starting from the reason for the creation of the universe from the spirit of the Prophet he explains "the secrets of creations" with all levels. Respectively the creation of the earth, sky, vegetation and other elements in the universe was given. The Annotator explains the levels of creation according to theory of cycling in some sufistic schools which can briefly be described as a creature coming to the world appears firstly as lifeless, and then plant, animal and human and finally reaches to the level of "perfect human". [132] At the end of this journey, the passenger of true path reaches the state of love and ecstasy as he keeps up with Prophet Muhammad. Reaches the position of unity where he can access his communion. The Companions succeed to become the

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[131] Ali el-Muttakî el-Hindî (h. 1364). *Kenzü'l-Ummâl*, Haydarâbâd, Volume 1, Hadith no: 1003, s. 178.

[132] For more information about the transfer theory see.: Ethem Cebecioğlu (1997). *Tasavvuf terimleri ve deyimleri sözlüğü*, Ankara: Rehber Yayınları.

stars of the sky of true path as they had entirely devoted themselves to Prophet Muhammad and were enlightened by him.

Then the annotator says that the source of the attributes of four great caliphates is Prophet Mohammad. Abu Bakr was qualified with Prophet's truthfulness; Omar with his attribute of justice; Osman with his characteristics of his gentleness; Ali with his knowledge. Thus they proved that Islam is based on truth, justice, gentleness and wisdom. Attributes of the Prophet Muhammad were appeared on each of the other companions. They will be the successors of the secrets of Prophet Mohammad in every period. Those who find and keep up with him will find the taste of Prophet Mohammad's gatherings. As it is a must to keep up with the Prophet it is also a must to keep up with the Qutb of the age.

The Annotator finishes the explanation of the third couplet by praying for all demanding Hak (The God) to be granted to comply with the direction of the companions of the prophet.

Based on this explanation; we can sort the causes encouraging La'lî-zâde to annotate the ode of Meslekü'l-Uşşâk and the methods he used as below:

1. The author decided to annotate the book due a spiritual sign.
2. Firstly the lexical and then the terminological meanings of the words to be explained in the verse are given.
3. While giving both the lexical and terminological meanings of the words sometimes Arabic explanations were also used.
4. For the explanation of the subject mostly the sufistic concepts were used.
5. If it is considered that the annotation will be extended, the detailed explanation of the topic is referred to the references related to sufism. The Annotator doesn't mention the name of the source thinking that these books are known by the readers.
6. One of the striking aspects of the annotation is giving examples of the poems written by Sufis about the subjects explained.
7. annotator prefers to strengthen his ideas by bringing evidences from the verses and the hadith.
8. Sometimes an artful language was used for the situations of sufistic transcendence.
9. In order to indicate which expression he is explaining the annotator mentions the section explained in the verse also within the annotation..

10. La'lî-zâde, prefers to explain the verses those are correlated in terms of their meanings.

CONCLUSION

Annotation of a text is proportional to the level of education and comprehension of the subject. With this study, it was determined that *Meslekü'l-Uşşâk* annotation of La'lî-zâde has an accumulation to be a source for religious sciences and has the both literature and scientific features in terms of explaining religious sects' etiquette and concepts. It is seen that the background information of the annotator was reflected on the annotation. Through this study it was revealed that the author has a scientific aspect, knowledge in religious sciences, poetry and besides an utterance we can say partly artful. The annotation of *Meslekü'l-Uşşâk* was structured by a specified system. The words were given both in lexical and terminological meaning and when necessary in an attempt to gain scientific perspective Arabic quotations from kalam, tafsir and hadith books were made. It is seen that the annotator does not mention the names of the books If the verses of a great Sufi to be mentioned, he has introduced that person and gave the name of referenced person. It is seen that grammar rules are not explained in word explanations.

As it could be determined we see that Meslekü'l-Uşşâk is a book only annotated by La'lî-zâde. This shows that the book is only read by a specified community or do not need to be annotated by other annotators for any other reason. It is seen that the real aim of the annotation is not to give pleasure but it is to inform the reader. But the author sometimes preferred to use an ingenious language while explaining particularly the spiritual journeys.

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Chapter 9

US AND THE OTHER DIFFENTIATION IN TARAS BULBA

Tarık Demir[*]

Abstract

The dualist language and fiction set forth as me-the other can be shown as the partial reason that underlies the fact that Gogol's work named Taras Bulba was used as a reference book in educating Soviet children as patriots and nationalists during Soviet Russia period. The work both puts emphasis on historical facts and sheds light on absolute tendencies of Russian geopolitics. In this study, firstly the historical background of the work has been examined, then the text analysis of the work has been performed and thus it has tried to reveal the implicit language of the work.

Key Words: Dualism, implicit language, us-the other differentiation, Russian geopolitics.

Introduction

Taras Bulba was considered one of the ten greatest books up to today by the American author Ernest Hemingway. The most important reason underlying this statement is, besides the literary value that

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aforementioned work contains, that it provides an insight of Russian political history on the basis of adjudication of Taras Bulba's two sons as a result of the rebellion of Zaporozhye Kazakhs under the leadership of Taras Bulba against the Polish and that it makes inferences regarding the absolute tendencies of Russian geopolitics. Taking place among Mirgorod Stories in 1835 for the first time and rewritten with the name Taras Bulba after being reviewed in 1842, the work narrates the incidents occuring between the Kazakhs in Ukraine and the Polish in the 16th century as a sort of historical document, however, when the subtext is read, considering its interpretivist point of view, it can be stated that the work aims to shed light on the future. With this feature of it, the work also has the quality of a sort of advice book for Russia and Russians. Therefore, the words with the nature of advice that the author transfers from Taras Bulba's mouth become more meaningful when Russian political history and the absolute tendencies of Russian geopolştics are taken into consideration.

Historical Background

It is seen that Poland-Lithuania Union took the possession of the lands found on the east and southeast of the region where Poland is located today from German-Teutonic knights. The date when Lithuania-Poland Union was established through marriage was the year 1385. The mentioned personal union was founded as a result of the marriage between Jogalya, the grand duke of Lithuania, and Jadwiga, the princess of Poland[133]. If we mention the balance of powers of the period, the following can be noted: The Grand Duchy of Lithuania became comprised of great warlords of Europe in the 13th and 14th century. They acquired dominion in a large area from the Baltic lands in the north up to Black Sea in the south. They established sovereignty on the lands remaining from Mongolian invasion in Kiev Russia and united the Slavonic lands. Orthodox great landlords (Boyar class) that are used to Mongolian feudalism regarded Lithuanian as an ally rather than an invasive

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[133] Geoffrey Hosking, ***Rusya ve Ruslar***, İletişim Publishing, İstanbul, 2011, p. 850.

power*. Lithuanian military powers were influential towards the south, towards Kiev, while various elements of Russion civilisation such as Orthodoxy, Slavonic Church language and legal traditions were influential towards the north, towards Vilnius. Vilnius became the center of Orthodox Slavic civilization instead of Kiev and two Catholic powers, Crusader Teutonic Knights and the Kingdom of Poland strived for acquiring the lands of Lithuania. Pagan grandukes of Lithuania made an agreement in relation to baptism to eliminate this threat of two Catholic powers and at the end of the 14th century the Granduke of Lithuania Jogaila converted into Catholic religion so that he can put on the Polish crown. Polish aristocrats offered Princess Jadwiga at the age of 11 to Jogaila in order to prevent a member of Habsburg Dynasty from succeeding to the throne. Thus and so, Jogalila united his own lands with Poland by establishing a personal union with the title of Granduke of Lithuania and the Natural Lord and Heir of Russians in Krewo in 1385. Jogaila was baptised as "Władysław Jagiełło" and the following year he was selected the king of Poland (1386-1434). While the Jagiello Dynasty had an Orthodox identity in its language and religious rituals rather than a pagan Baltic country before Krewo Union established in 1385, from this date on Roman Catholicism became the dominant element. Jagaila thus adopted Catholicism. And asked his aristocrats to adopt both Catholicism and to recognize Poland-Lithuania Union (Krewo Union). This personal union continued its existence approximately for two centuries until 1572[134].

Especially with Moskowa Dukedom's starting to rise, Central Europe and Baltic regions witnessed the power struggle among

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* Russians think that they protect Europe against barbarian Mongolian/Tatar elements.. Yevgeny Yevtushenko states that Russians saved Europe by winning Kulikovo Battle against Mongolians and by making a comparison he states that the foundations of the Eiffel Tower were laid in this battle. Therefore, the subject that Orthodox Russians regard Catholic Lithuanias as allies can be interpreted under the light of this reality. (Tomasz Zarycki, Uses of Russia: The Role of Russia in the Modern Polish National Identity, *East European Politics and Societies*, Vol. 18, No. 4, 2004, 595–627, p.610).

134 Timothy Snyder, *The Reconstruction of Nations: Poland, Ukraine, Lithuania, Belarus (1569–1999),* Yale University, New Haven&London, 2003, p. 17; Geoffrey Hosking, *op.cit.,* p. 92.

Lithuania, Poland and Russia which are the other key actors of the region. After eliminating the Tatar threat in the north, Moskowa Dukedom started to focus on expanding towards the west. IV. During the period of Ivan, invasion of Baltic region by Moskowa became the strategic priority. In addition, as it is stated above, Lithuania and Poland first established a personal union under the leadership of Jagailo based on Roman Catholicism in 1386 and later in 1569 they founded a political union (Poland-Lithuania Union/Republic/Commenwealth/Rzeczpospolita* with Lyublin Agreement*. All these developments will trigger a Catholicism-Orthodoxy based geopolitical struggle of which influence will continue in Central Europe and Baltic regions up to today. Church schism occuring on the basis of Catholicism-Orthodoxy also showed itself in rhetoric. Now, members

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* Lyublin Agreement is the agreement that established Poland-Lithuania Union (Geoffrey Hosking*, op.cit.,* p. 852). On 1 July 1569, the kingdoms of Poland and Lithuania declared that they became "an undividable and inseparable whole" being embodied as "a single nation within two states and two peoples" [Польское королевство и ВКЛ провозглашались "единым нераздельным и неразрозненным телом", общей Речью Посполитой, слившей "в один народ два государства и народа"]. As of the 17th century, the expression of "Luminous Republic of Poland" (Светлейшая Речь Посполитая Польская/Najjaśniejsza Rzeczpospolita Polska/Serenissima Res Publica Poloniae) was used (http://www.yabloko. ru/Themes/Belarus/belarus-33.html Accessed on 8.11.2013). this union was abolished in 1772 and the lands of Poland-Lithuania Union was shared among Russia, Prussia and Austria (Fahir Armaoğlu, *19. Yüzyıl Siyasi Tarihi (1789-1914),* Vol-1, Alkım Publishing, İstanbul, 2007, p. 6).

* Here, it would be enlightening to etimologically examine the concept of "Речь Посполитая" (Rzeczpospolita in Polish). Polish word "rzecz" translates into Russian as "Речь" means "thing, object". It also corresponds to the Latin word "res" meaning "thing, object" as well. The word "Посполита" (pospolita in Polish) means "general, common or public" (общая in Russian). Therefore, Dolayısıyla the word "Respublica" in Latin was translated into Polish word by word in order for it to correspond to "public property or the thing thet belongs to everyone" (общее дело/общая вещь). The official name of the state was "Kingdom of Poland and Grang Duchy of Lithuania" ("Królestwo Polskie i Wielkie Księstwo Litewskie" in Polish) (Oleg Valeryeviç Harhordin, *"Res Publica Acaba 'Şey' miydi?"*, Dergi Salonu, http://magazines.russ.ru/nz/2007/55/ha10.html Accessed on 08.11.2013).

of Catholic religion defined as "heretic and anti-Christ" were added to "heritical" Tatars in Russian rhetoric. The struggle of Russian army that is protected by the God and that have Orthodox beliefs was recorded by Russian historiographers as a "battle against the Polish and Lithuanian followers of lawless Latin heresies"[135]. The ironic point is that members of Catholic religion were also defining themselves the same way. For instance, an official slogan was present on the emblem of Poland-Lithuania political union meaning "If the God is with us, who can be against us?" (Если с нами Бог, то кто против нас?/ Si Deus nobiscum quis contra nos)[136].

The influences of this schism in church can also be observed in cultural perception of the Polish. Russia was perceived as the element of an inferior culture by the Polish. It is stated that the Polish experience a superiority complex towards their eastern neighbours because of their imperial background and that the reason of this lies in the victorious history of Poland-Lithuania Union during 16th-18th centuries. Therefore, it is pointed out that the paternalistic and conceited attitude of the Polish against their eastern neighbours as a historical image results from the First Republic (Commenwealth/ Rzeczpospolita)[137].

Text Analysis[*]

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[135] Barbara Skinner, "The Irreparable Church Schism: Russian Orthodox Identity and Its Historical Encounter with Catholicism", Ed: David L. Ransel and Bozena Shallcross, ***Polish Encounters, Russian Identity***, Indiana University, Indiana University Press, 2005, p. 22-23.

[136] http://www.yabloko.ru/Themes/Belarus/belarus-33.html Accessed on 8.11.2013. Russian image and threat played a great role on the formation of the ethnic identity of Poland. The kings of Poland being "the shield of Europe" (Bulwark of Europe/Antemurale Christianis) against barbarian eastern Turks and Russians during the medieval age has been an historical component in the formation of the ethnic identity of Poland.

[137] Tomasz Zarycki, ***op.cit***., p. 595-601.

[*] In this study it was used the books named "Nikolay Gogol, Taras Bulba, Can Publishing, (Trans. Mehmet Özgül), İstanbul, 2007" and "Н.В. Гоголь, Тарас Бульба, Издательство Москва, Москва, 2009".

It can be stated that the words of Taras Bulba, uttered in the passage in which the enemies of Russia were counted in the feast organized in honor of graduation of his sons Andrey and Ostap from a Catholic denominational school in Kiev, are very noteworthy in that they reveal the absolute realities of Russian geopolitics. The words "I drink wishing that you will always be victorious. We will beat the Muslims, Turks and Tatars; we will also beat the Polish if they attempt to disturb our religion." of Taras Bulba uttered in honor of his sons are the first advice of the work to the future generations. The words indicating Muslim Turks, Tatars the "sheep dog" of the Turks as it is put in the work and the Polish as the historical enemies of Zaporozhye Kazakhs/Russians gain more meaning when the expansion strategy that Russians followed during history is considered. Therefore, aforesaid statement of Taras Bulba fits with the fact that Zaporozhye Kazakhs were used effectively by Russian tsars in the attacks that carried out by Turks in the south and by the Polish in the west. Another fact is that the lands where Zaporozhye Kazakhs lived and corresponding to the borders of Ukraine today served sort of as an outpost against the above mentioned enemies of Russia on two front during history due to the fact that these lands formed a buffer zone. Giving the image of "Savior Kazakh" against the enemies of Holy Russia is another message that the works intends to deliver. Within this context, the part of the work where the risks that Kazakh cavalries, who standed between Turks and the Polish, confronted because they had to fight between themselves and in two fronts is significant.

Another point that grabs attention in the hostile statement of Taras Bulba referred above and that renders the work important in terms of political history is the subject of the nature of identities of Russia's historical enemies that emerge with the constraint of geopolitical requirements. Being Muslim for Turks and Crimean Tatars and being Catholic for the Polish formed the distinctive quality of the enemies of Russia. Therefore, Orthodox/Slavic Zaporozhye Kazakhs, being in the service of Russian tsar, had to fight in two fronts against Muslim/Turk-Tatar elements in consequence of the requirement of their Christian identity on one part, and they had to fight against Catholic/Slavic Polish as a consequence of Orthodox/Slavic fraternity on the other part. It is imlicitly stated in the work that the fact that Russia has an Orthodox/Salvic identity is above all. The fact that the word for

"Orthodoxy" in Russian (pıravasılaviye/православие) means "Slavic rules/laws rendered the concept of being Slav equal to Orthodoxy and the Catholic Polish were categorized as the historical enemies of Russia due to their breach of the aforementioned Slavic rules. The hostile statement of Taras Bulba aimed at the Polish who "attempted to disturb their religion" becomes meaninful in the light of this sect based historical reality.

Another message that Gogol intends to convey to his audience is closely related to Russian political history in the period when the work was written. In the work, the emphasis placed on the savage nature and free spirit of Zaporozhye Kazakhs that form the cornerstone of their existence and the nature of the Kazakh assembly (Sech) based on equality and fraternity reflects the republican and liberal ideals of Gogol against tsarist regime. In the period of Nikola I in December on 1825, a revolt was organized by a group, called Decembrist, comprised of a group of intellectuals against tsar, bearing the slogan of social upheaval against autocracy. Gogol, as well, was influenced by this revolt of which leitmotiv was comprised of "freedom, equality and fraternity" maxims of the French Revolution. Therefore, the above mentioned nature of Kazakhs reflected the republican and liberal ideals of the author and thus it was intented to give the message of political will by putting Kazakhs having a free and egalitarian spirit against the authoritative Russian state. The image of Kazakhs having a free and egalitarian nature and the fiction of an egalitarian community created by the author have a reactive quality against the oppressive environment of the 19th century.

It can be stated that another significant quality of the work lies in its language. It has a didactic quality in that the image of Kazakh described in the work and that have the above mentioned characteristics aims to transfer the patriotic and nationalist virtues to the future Russion generations. In fact, the clues of this objective can be read when a morphological analysis is performed in relation to the content of the work. The fact that the expressions of "Russian" (русский) and "Russia" (Россия) are frequently used through the work manifests this nationalist discourse. For instance, the passages in which the region where Zaporozhye Kazakhs live is called Small Russia (Mala-Rassiya/Мало-Россия), Holy Russian lands (ruskaya zemliya/русская земля, Russian power (ruskaya sila/русская сила),

Russian belief (ruskaya vera/русская вера), Russian spirit (ruskaya duşa/русская душа and Russian character (ruskiy harakter/русский характер) are mentioned manifest a nationalist discourse[138]. In fact, the words, a mixture of Slavophile nationalism and Messiah follower Christianity, of Taras Bulba put as "May God take care of you, my brothers! May Holy Russian country be permanent, may its fame reach all around the earth!" and "I am calling out to you, the Polish, the seeds of the devil! *What did you obtain? Did you think that you could intimidate Kazakhs? Wait, the worst is yet to come, one day you will see what kind of a religion Orthodoxy is!* Distant and close, all nations will see that Russian people will pick themselves up and no power will be able to stand against them!" presents a language threatening for non-Russians but promissory for all Slavs/Russians. Therefore, the differentiation of "us and the other" that forms the core of the nationalist discourse can be observed in the dual language manifested as Slavs/Orthodoxs/Russians against non-Slavs/Orthodoxs/Russians.

In summary, the work applied a dualism via a set of elements over Russians and non-Russians. These elements can be summarized as the following: On one part, there is the holy Russian religion Orthodoxy while on the other part there is the devil's religion Catholicism. Additionally, in the work, Russian-Kazakh Slavic fraternity and the egalitarian-socialist attitude of Sech assembly take place against the individualism of the Western society of which the Polish represent a part. The fact that Russians care about moral and inner beauty while the Polish care about material and external beauty can be regarded as another dualist element. Lastly, while Dubno city of Poland described as a confined place surrounded by walls, the lands where Kazakhs live are described as endless Ukranian lands in the mentioned work[139].

CONCLUSION

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[138] Saera Yoon, Transformation of a Ukrainian Cossack into a Russian Warrior: Gogol's 1842 "Taras Bulba", *The Slavic and East European Journal,* Vol. 49, No. 3 (Fall, 2005), 430-444, p.430.

[139] Saera Yoon, *ibid,* p. 432.

In the rhetoric of Taras Bulba it can be seen that the presence of an ethno-centric perspective based Slav-Orthodox clearly. On one side there are Slavic and Orthodox Russians while on the other side there are Slavic and Catholic Poles/Lithuanians i.e. on one side there is the Holy Russian religion Orthodoxy while on the other side there is the devil's religion Catholicism. In the work it can be stated that it was tried to create a contradiction based on *"us-the others differentiation"* and was legitimized the existence of Russia.

It can be seen the dualist language of Taras Bulba aforementioned us-the others differentiation. Besides this work sheds light on absolute tendencies of Russian geopolitics on the basis of citated differentiation as well. At the present time this work implicitly shed light on some developments and the causes of civil war taking place in the geography of Ukraine. In Ukraine's geography, the conflicts based on the geopolitics makes sense with the existence of this historical-ethnic fault lines.

Consequently this work both puts emphasis on historical facts and sheds light on absolute tendencies of Russian geopolitics. In this study, firstly the historical background of the work has been examined, then the text analysis has been performed and thus it has tried to reveal the implicit language of the work. Thus it was aimed to shed light on the future through the past.

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PART THREE

RESEARCH IN LANGUISTIC

Chapter 10

THE SEMANTIC APPROACH TO
THE CONCEPT OF SECURITY

Tarık DEMIR[*]

Abstract

The study has comparatively examined the security and surety / order in terms of a semantic approach and the points of view of different languages have been studied. Just as the matter itself and its functioning cannot completely be known without knowing the basic unit of the matter, the inferences and arguments constructed by different science disciplines on this concept will be devoid of inconclusiveness without analyzing the concept of security. To this end, the concept of security has been examined in certain languages and underlying world of meaning of the security has been studied and the similarities and differences between different languages have been demonstrated through the resulting references.

Key Words: Security, surety, sign, signified, semantics.

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INTRODUCTION

Each concept has a world of meaning *(meaning/sens, signification)*, a thought; in other words, a content within a context or situation*. It is observed that this world of meaning is undeniably related to the culture and language out of which it is born and subject to changes in time [140]. With the use of the origin (etymology) or semantic (semiologic) method of analysis, it is crystal clear that the language will be functional in understanding the mutual relation (environment/culture, language/ thought relations) with the culture[141]. Thus, exposing what kind of changes a word is subjected to in terms of a historical process requires the functioning of semantics which is a branch of linguistics [142]. At this point, it will be observed that the activity to functionalize the semantics is a dynamic process. In Ferdinand Saussure's terminology

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* The meaning can be defined as the "sign" or "content" of a concept or overall concepts represented by a sign or overall signs. In other words, the meaning represents the formation process of "semiosis" phenomenon/ sign. Thus, in terms of semiotics (semiological), the meaning refers to the "signified" constituting the content of the signifier and signified. (Mehmet Rifat, ***Açıklamalı Göstergebilim Sözlüğü***, Türkiye İş Bankası Kültür Publishing, İstanbul, 2013, p. 5). As can be seen, the relationship between the sign and signified is a dyadic type of relationship (William Bright, ***International Encyclopedia of Linguistics***, Volume-1, Oxford University Press, New York, 1992, p. 406). In this context, the meaning changes of the concept of security have been studied in terms of the content changes in different languages.

[140] Berke Vardar, ***Açıklamalı Dilbilim Terimleri Sözlüğü***, ABC Publication, İstanbul, 1998, p. 20.

[141] P. S. Ergashev, "Exploring Ethnocultural Specifics through Comparative Analysis", ***Cultural Historical Psychology***, Vol: 10, Issue: 3, 2014, 77-81, p. 79.

[142] Necip Üçok, ***Genel Dilbilim (Lenguistik), Multilingual Publishing, İstanbul, 2014,*** p.89-90. According to Üçok, if the semantics examine the words being in a definite period of time it is called semantics of width (*sémantique statique)* and if it examines the changes the meaning were subjected to in time, it is then called semantics of length *sémantique dynamique* (Necip Üçok, op. cit.). according to Vardar, this classification is "synchronic semantics" and "diachronic semantics". (Berke Vardır, ***op. cit.,*** p. 20). This study is a length/static/diachronic initiative.

of semiotics[*] (See, Figure-1), it is "the meaning of the *signified* by the *sign"* and it is the initiative of examination of what is said, lived and observed with all its aspects[143] taken into consideration. That's, the meaning stands for a multifaceted net of relations [144]. In other words, the process of exposing the meaning is a linear / non-linear process. It can be argued that the concept must be analyzed in terms of the culture and linguistic *(linguistic semantics)* environment out of which it is born in order to expose the meaning world / universe of the concept of "security" which can be read differently. It can therefore be suggested that there is an internal and very close relationship between the society's life/culture and it is of strategic significance for the methodology of the social sciences in its capacity of a symbolic guidance used in understanding the language/concepts and culture[145].

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[*] The semantics study the universe of meaning in the natural languages. The discipline that deals with the languages other than the natural ones is the semiotics. (Zeynel Kıran and Ayşe Eziler Kıran, *Introduction to Linguistics*, Seçkin Publishing, Ankara, 2013, p. 291). In this point, it can be suggested that the semantics is closely related to the semiotics because the linguistics include the semantics and the semiotics includes the linguistics. According to the founder of the semiotics, Ferdinand Saussure, as a social system, the phenomenon of language is composed of the relationships units the signs establish among themselves and the linguistic sign exists thanks to the cohesion of the two inseparable components called signifier and signified. (Mehmet Rifat, *XX. Theories of Linguistics and Semiotics in the Century -1. History and Critical Theory*, Yapı Kredi Publishing, İstanbul, 2008, p. 27; Berke Vardar, *Ferdinand Saussure and Linguistic Concepts*, Yeni İnsan Publishing, 1971, p. 60-64).

[143] Zeynel Kıran and Ayşe Eziler Kıran, *Introduction to Linguistics*, Seçkin Publishing, Ankara, 2013, p. 292.

[144] Mehmet Rifat, *op.cit.*, p. 5-6.

[145] Anna Wierzbicka, *Understanding Cultures Through Their Key Words*, Oxford Universitesi Publishing, Oxford, 1997, p. 1. In this point, it can be argued that the smallest unit of the language, the words; in other words, the "*internal forms of the language*" is different in each society. By the internal forms of the language *(innere Sprachform),* we can refer to all the content belonging to the vocabulary and syntax of the language (Necip Üçok, *op.cit.*, p. 2).
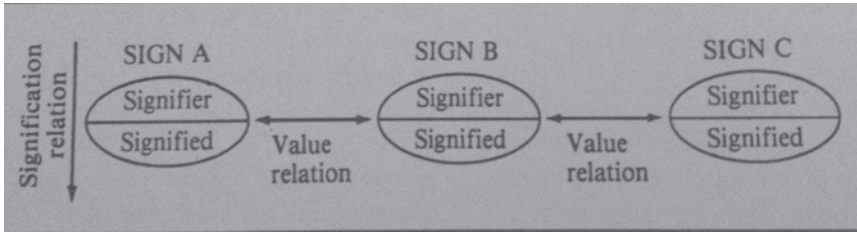
Figure-1: Ferdinand Saussure's Formation of Sign in Semiotics[146]

Based on its significance, it has been observed in the literature of the security sciences that while there are numerous studies concerning such questions as what the concept of "security" is and "what is the security?" and "the security of whom/what", there is hardly ever any studies on what the world of meaning of the concept of "security" is and those studies on the subject are far from integrity. It can be maintained that the objective of the study is to bridge this gap observed in the security literature. The hypothesis of the study can be described as "*the concepts of security have some similarities and differences in the context of the world of the meaning of languages and cultures out of which it is born*". And a joint measurement *(tertium comparationis)* is needed in order to demonstrate the world of meaning of the security in different languages and to compare these concepts and to put forward the similarities and differences[147]. In order to put forward the hypothesis of the study and carry out a rational conceptual comparison, "definition of the concept of security" and "components of the security phenomenon" are *sine qua non* joint measurements.

ANALYSIS OF THE SIGN OF SECURITY

Definition and Elements of the Security as a Joint Measurement

In lexical context, according to Wolfers, the concept of "security" is "*the nonexistence of the threats towards the gained values in an objective perspective and the nonexistence of the fear of an attack*

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[146] William Bright, ***International Encyclopedia of Linguistics***, Volume-1, Oxford University Press, New York, 1992, p. 406.

[147] Anna Wierzbicka, ***op. cit.,*** p. 22.

towards these gained values in a subjective perspective" or according to Mroz, "*it is immunity from destructive threat*" [148] And according to Bal, "*it is a person's, a society's or an entity's being far from threats and being in a state of well-being*"[149].

In the context of the concept of security, "it can be defined as an activity applied toward the risks and threats". Definition/ conceptualization of what the risk and threat is, in other words, to ascertain the concept will be functional in putting forward the similarities and differences of the concept of security in terms of different languages. The dictionary of the Turkish Language Association (TDK) defines the concept of risk as "the threat to undergo damage, jeopardy; the awareness of probable occurrence of the events; uncertainty and the probable occurrence of an event."[150] There are two points in these definitions that need clarification. One of them is the relationship of the uncertainty with the risks. According to Ayman, "while uncertainty defines both a positive and negative state, risk mainly defines "a negative state" [151]. Borge defines the risk as "a probability to face a bad outcome"[152]. According to Lupton, the risk is "the possibility of adverse events" [153]. Another point requiring clarification is the predictability of the risk. The relationship of the risk with the predictability/unpredictability can be analyzed as follows: The relationship of the risks with the unpredictability can be functionalized through the force majeure and unexpected situations in the administrative law. The administrative law defines the common feature of the force majeure and unexpected situations as following: "events not under one's control, impossible to predict and so heavy not to resist"[154]. The fact that the risk is a situation that can be controlled

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[148] Barry Buzan, ***People, States and Fear,*** Lynne Rienner Publishers, Colorado, 1991, p. 17.

[149] Mehmet Ali Bal, ***Modern State and Security***, IQ Kültür-Sanat Publishing, İstanbul, 2003, p. 16.

[150] http://tdkterim.gov.tr/bts/ (Access Date: 03.07.2015).

[151] Gülden Ayman, "High-Compatible Security Strategies Needed against the Changing Environment", ***Symposium Proceedings for External Risks and Threats against Turkey***, 2007, 23-32, p. 27.

[152] D. Borge, ***The Book of Risk***., John Wiley and Sons Inc, New York, 2001, p. 4.

[153] D. Lupton, ***Risk***, Routledge, London, 1999, p. 18.

[154] Kemal Gözler, ***Administrative Law Courses***, Ekin Kitabevi Publishing,

in the security science invalidates the definition made within the context of the administrative law and exposes the bond of the risk with the predictable events or those events that can be controlled. "Time" and "loss", along with "the uncertainty" are the components of the phenomenon of risk. In other words, risk and uncertainty are not interchangeable; on the contrary, the uncertainty is a component of the risk.[155] Therefore, the risk can be defined as "the controllable "uncertainty" despite its ambiguity in the literature. [156]

The dictionary of the Turkish Language Association defines the concept of threat as "*bullying, intimidation, harm*".[157] The word of threat contains two elements in this respect. The first one is "*the declaration of intent on the part of the adversary to put the intimidation into practice in the failure to fulfill some of the demands*" and the second one is "the interlocutor's perception that he/she will be subjected to them". Therefore, the phenomenon of threat specifies an "intersubjective" relationship. What differentiates the threat from the risk is the existence of the intent of declaration. In threats, there is the intent of intimidation not under the control and will of the interlocutor; this is not the case in risks.[158] Therefore, while the risk is a controllable/manageable phenomenon within the scope of the security science, the phenomenon of threat is an uncontrollable/unmanageable situation.

Bursa, 2014, p. 794.

[155] M. Kaliprasad, "Proactive Risk Management", *Cost Engineering,* Issue: 48, 2006, 26-36.

[156] In the literature, the risk can be defined as "the controllable uncertainty" and also it can be defined as "the measurable / quantifiable uncertainty" because in order to have full control over an event/phenomenon, it must first of all be quantifiable (Crouhy et. al., *The Essentials of Risk Management*, The McGraw-Hills Companies, New York, 2006, p. 10).

[157] http://tdkterim.gov.tr/bts/ (Access Date: 03.07.2015).

[158] F. Köksal, "New Paradigms and Asymmetric Threat Analysis for the Concepts of Risk and Threats", *Symposium Proceedings for External Risks and Threats against Turkey*, 2007, 1-21, p. 3-4.

Concept of Security in Turkish

When we look at the etymology of the concept of "security" in Turkey, we can conclude that this word is derived of "vanity" (küvenç/küvenmek) in Arabic meaning "self-esteem, pride, despising others". In time, the letter of "ç" started not to be used and the word became known as "güven" (confidence in Arabic). Its meaning enlarged to include such new connotations as "deeming oneself strong, showing one's adequacy, being thrown upon oneself". In his dictionary, Mahmut of Kashgar defined the word of "küvenmek/güvenmek" as "be thrown upon oneself" and "looking down on others"; in the Uighur Turkish, it was defined as "despising others" and "looking down on people"[159].

The word of "güvenlik" (security) which started to be used in our language in 1932 within the scope of the Language Reform and which was formed in order to mean order/surety is formed with the derivational suffix of "lik". But, it must be noted that the addition of derivational suffix of "lik" to the verb root is an extraordinary situation.[160] In the Ottoman Turkish, the other concept corresponding to the word of "güvenlik" is "emniyet" (امنيت) which was derived

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[159] İsmet Zeki Eyuboğlu, ***Türk Dilinin Etimoloji Sözlüğü,*** Sosyal Publishing, İstanbul, 1998, p. 306. In this point, what is the most striking and noteworthy is the fact that the concept of "security" in the old Turkish had the meanings such as "looking down on others" or "bumptious" which all have negative connotations bears similarities with the meaning of the concept of "securitas" which mean "being the guarantee of one's own salvation" and in time turning into "vanity" in the Christian world of the Middle Ages (J. Frederik M. Arends, "From Homeros to Hobbes and Beyond: "Dimensions of the Concept of Security in the European Tradition", ***Uluslararası İlişkiler Dergisi***, 2009, Volume 6, Issue 22, 3-33). The word of "güvenlik" is derived from the word of "kövän<käfänç" meaning "arrogance and vanity" (Tuncer Gülensoy, ***Türkiye Türkçesindeki Türkçe Sözcüklerin Köken Bilgisi Sözlüğü-Etimolojik Sözlük Derlemesi***, TDK Publishing, Ankara, 2011, p. 399).

[160] Sevan Nişanyan, ***Sözlerin Soyağacı: Çağdaş Türkçenin Etimolojik Sözlüğü***, Adam Publishing, İstanbul, 2002, p. 14 and 142.

from "asayiş"[161] (اساﯾش) and "emn"[*] In particular, it must be noted that the concept of security in the Ottoman Turkish is a word derived through the Farsi from the infinitive of "emn" meaning "safety, fearlessness, comfort" in Arabic.[162] It can be argued that the old Turkish word of güvenlik (küvänčlig) defines a "credible and promising" (надежный вселяющий надежду) situation; in other words, it depicts "dirlik" (tiriglig).[163] Indeed, the word of "küvençlik" in the sentence of "küvençlik tiriglik kötürdi özin/yayığ dünyâ mendin evürdi yüzin" in Kutadgu Bilig means "a reliable and promising situation"[164].

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[161] The word of "Asayiş" means "comfortable, peace and security" in Farsi. The word of "emniyet" means "certainty, fearlessness; belief, trust (confidence)" in Arabic. For example, "emniyet-i amme" and "emniyet-i umumiye" mean "public security" and "general security" respectively. (Ferit Develioğlu, ***Osmanlıca-Türkçe Ansiklopedik Sözlük***, Aydın Kitabevi Publishing, Ankara, 2001, p. 42 and 218-219.)

[*] The equivalent of the word of "emn" is "asphales" (ἀσφαλής) in Classic Greek. (Zafer Taşlıklıoğlu, ***Greek grammar and syntax***, İstanbul Üniversitesi Edebiyat Fakültesi Publishing, Edebiyat Fakültesi Printing House, 1968, p. 220). Being the opposite of the concept of danger, this word has such meanings as ""Not prone to fall, unshakable, stable", "safe and sound against defeat", "stable, consistent and guarantee and security against dangers" (J. Frederick M. Arends, ***op.cit.***).

[162] Abbas Aryanpur Kashani and Manoochehr Aryanpur Kashani, ***The Concise English-Persian Dictionary***, Amir Kabir Publishing Corp., Tehran, 1983, p. 964. Its Turkish meanings are *safety, freedom from fear; confidence, freedom from suspicion or doubt.* (James W. Redhouse, ***Turkish-English Lexicon***, Çağrı Publishing, İstanbul, 2006, p. 202).

[163] V. M. Nadelyaev (В. М. Наделяев) et. al., Eski Türkçe Sözlük (Древнетюркский Словарь), SSCB Bilimler Akademisi Dilbilim Enstitüsü Bilim Publishing (Издательство Наука Академия Наук СССР Институт Языкознания), 1969, p. 330.

[164] Yusuf Has Hacib, ***Kutadgu Bilig***, Trans. Reşid Rahmeti Arat, TDK Publishing, Ankara, 1979, p. 124. The 1073rd sentence in the work means "The life I believe in is gone and the uncertain world is far from me" (http://kutadgubiligmetni.appspot.com/kutadgubilig.html Access Date: 10.07. 2015).

The Concept of Security in Western Languages

It can be argued that the words corresponding to the security in the western languages are derived from the Latin word of "sēcūritas"*. "Sēcūrus", the adjective form of this word which means "unconcernedness, lightheadedness, serenity; safety, security, a sense of security" refers to "untroubled, carefree, unconcerned; snuff, cheerful, merry; careless"[165]. Morphologically speaking, the Latin word of "sēcūritas" formed as a combination of "se" (without) and "cura" (concern) means "*freedom from danger, anxiety or apprehension, security; peace of mind, quite.* In a negative sense, it means *carelessness and indifference.*[166]

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* According to J. Frederick M. Arends, the historical development of the concept of security has two stages. In the first stage, the concept which started to be used by the Romans as "securitas" and which contain contradictions of a religious nature left its place to the concept of "certitudo" at the end of the Middle Ages. The concept of security is associated with the concept of "the authoritarian superpower serving to prevent the civil wars" at the Leviathan, the work of Thomas Hobbes. In the 5th century B.C., within the scope of the Athens imperialism, one of the ancient concepts of the Greek revived and the Greek historian Tukidides impressed the contemporary and Hobbes' meaning of the concept. In this sense, the concept of security consisted of three components. These components are i) the efforts of the people of Athens to prevent the destruction of their empire, ii) the religious motifs of the Romans using the concept of securitas, iii) the target of Hobbes' philosophy to prevent wars (J. Frederick M. Arends, "From Homeros to Hobbes and Beyond: "the Concept of Security in the European Tradition", **Selected Articles from Conflict to Security in International Relations,** (ed.: Mustafa Aydın et. al.), İstanbul Bilgi Üniversitesi Publications, İstanbul, 2012, 199-221, p. 199).

165 Sina Kabaağaç and Erdal Alova, **Latince-Türkçe Sözlük**, Sosyal Publications, İstanbul, 1995, p. 544; J. R. V. Marchant and Joseph F. Charles, **Cassell's Latin Dictionary**, Cassell and Company, London, 1941, p. 510-511.

166 J. A. Simpson and E. S. C. Weiner, **The Oxford English Dictionary**, Vol-XIV, Clarendon Press, Oxford, 1989, p. 854. It is expressed that the concept of "securitas" which means "freedom from anxiety" and which was derived from the word of "cura" meaning "anxiety" have such connotations as "fear", "fear of death" and "trust" and the religion was one of these feelings. A close relationship, yet negative, established by Lucretius in his work

It is necessary to trace the underlying reason for this contrary situation in the world of the meaning of the "security" concept in two concepts in the classical Greek which is the inspiration of the concept of "sēcūritas". These concepts are "ataraksia" (ἀταραξία)[*] and "apatheia" (ἀπάθεια). The concept of "ataraksia" which is a product of the Epicurean apolitical moral philosophy and atomistic/materialist doctrine of nature means "spiritual serenity" or "stableness" and it is defined as the key to reach the target and wise life. According to him, the calm and steady life targeted by the mankind can only be achieved by relieving from our fears and to be able to relieve from our fears, it necessary to reach the solid and unshakable knowledge. Just like the skeptics, being doubtful of the knowledge we get through our senses creates insecurity and instability, not calm[167]. And "apatheia" which is a Stoic concept refers to "unresponsiveness towards pleasure and grief" and "being free of the feelings" (In Ottoman Turkish, "lâkaydî, adem-i teessür, atâlet, kesel, fıkdan-ı hassasiyet). The highest level of happiness can be reached through the unresponsiveness towards pleasure and grief[168].

Consequently in time this concept was negatively interpreted as "the security of one's own salvation" in accordance with the tenets of Christianity religion an in time it assumed the meaning of "arrogance". This shows that the concept of "sēcūritas" is interpreted both positively

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named De Rerum Natura in the first phases of the historical development of the concept of securitas can be cited as an example to this situation. Thus, the relationship of the concept of securls with the religion and the literary effect of the religion on the mentioned concept shows that the European history continued in the aftermath of the post-Roman period and the meaning of the concept within the scope of the ancient Roman religion and Christianity is to be taken into consideration (J. Frederick M. Arends, **op.cit.,** p. 200).

[*] As can be seen, the words of ataraksia and securitas begin with the privatives of "-a" and "-se". It is expressed that the word of "taraksia" was derived from the infinitive of "tarassein" meaning "confuse, annoy" (J. Frederick M. Arends, **op.cit.,** p. 201).

[167] Mehmet Ali Ağaoğulları (Ed.), **From *Socrates to Jacobins in the Western Political Thoughts***, İletişim Publication, İstanbul, 2011, p. 155-156.

[168] Orhan Hançerlioğlu*, **Felsefe Sözlüğü***, Remzi Publication House, İstanbul, 1996, p. 72.

and negatively in European tradition from the beginning. It is stated that the reason why the concept of "sēcūritas" was understood negatively is that the concept was not understood as being related to the concepts "ataraksia" and "apatheia" in Greek philosophy. Here the concept of "sēcūritas" bears a resemblance to the concept of "segnitia" which is defined as "slowness and inaction (inertia)" or "apathy". This negative definition also continued in Christian doctrine. For instance Augustinus warns people about not to get involved in "moral apathy" (mortifera salvation) for their salvation[169].

The correspondences of the concept of security which derived from the concept of "sēcūritas" in certain Western languages are as the following: In German which is categorised in German branch of Indo-European language family, the word "die sicherheit" means "security, public security, public order, peace" and the word "sicher" which constitutes the root of this word means "secure, reliable, authentic; credible; safe and stable"[170]. The words "la sécurité" in French, la seguridad (immunity from dangers, harms and risks) in Spanish and "la sicurezza" in Italian also were inherited in these language from Latin concept "sēcūritas". In addition, the adjective forms of the word in Spanish and Italian the words "seguro" and "sicuro" also means "secure, safe and reliable"[171].

Here it is necessary to add that there are two words in French that correspond to the concept of security and one of these is "la sécurité" and the other is the concept of "la sûreté" (surety) that has the same meaning with "la sécurité", however, it also assumed the meaning of "safety" undergoing a change in historical process. The concept of la sûreté can be translated as "absence/lack of danger" (absence de danger). The old French word "saul" which means "protected and

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[169]   J. Frederick M. Arends*, op.cit.,* p. 209.

[170]   Karl Steuerwald, ***Almanca-Türkçe Sözlük,*** Otto Harrassowitz Verlag/ABC Publication House, 1995, s. 493; ***Langenscheidt New College German Dictionary***, New York, p. 554.

[171]   ***Dictionaire Français-Latin***, Librairie Hatier, Paris, 1947, p. 626; Raffi Demiryan, ***Dizionario Italiano-Turco,*** İnkılâp Kitabevi, İstanbul, p. 585; ***Español-Turco/Turco- Español Diccionario***, İnkılâp Publication House, İstanbul, p. 301; Nieves Almarza and Miriam Rivero, ***Diccionarios***, Ediciones S.M., Madrid, p. 1254;

assured of salvation is related with the Latin words "salvus" which means "in an uninjured and good condition" and the word "saluber" which means "healthy"[172]. These words are likewise related to the Latin word "solid" which means "firm and durable", the Sanskrit word "sarvah" which means "uninjured, intact and whole" and the Avestan word "haurva" which again means "uninjured, intact and whole" and the old Persian and Greek words respectively "haruva" and "holos" which mean "whole". All these words derived from the Indo-European words "*solwos" and "*sol"[173].

According to Bal, there is a semantic difference between these two concepts. Bal states that the concept of "safety" (la sécurité) has difference from the concept of "security" (sureté) in that "safety" is concerned with one's feeling safe psychologically[174]. In other words, Bal points out that the concept of "security" refers to objective facts and events while "safety" refers to the belief of being sheltered against any kind of danger and that the concept of "safety" gradually complements "security" by making a subjective evocatory addition[175]. However the author adds that sometimes both concepts have an objective definition meaning "absence of danger". In other words here it is stated that the concept of "security" defines a more objective condition compared to "safety". Based on this, the concept of "la sureté" which means security more corresponds to "public security and peace" (la sureté publique) or "public order" (police)[176]. At this point, it is pointed out that the concept of safety (sēcūritas) which means "being away from worry and tranquility" or "carelessness, inattention and negligence" has a non-objective meaning, on the other hand, the concept of security which means "being away from danger and being in a secure condition" like the concept of "la sureté" has an objective

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[172] *Dictionaire Français-Latin,* Librairie Hatier, Paris, 1947, p. 656.

[173] Jang Gook-Lee, A Terminological and Etymological Study about "Safety", *Journal of the KOSOS*, Vol: 22, No:2, March 11/April 14 2007, Department of Automotive Engineering Hanzhong University, p. 29.

[174] Mehmet Ali Bal, **op.cit.,** p.19-20.

[175] Paul Robert, *Dictionnaire Alphabétique et Analogique de la Langue Française*, Sociéte du Nouveau Littré, Paris, 1964, p. 604.

[176] Alan Rey, *Dictionnaire Culturel en Langue Française*, Dictionnaires Le Robert, Paris, 2005, p. 1109.

foundation[177]. Nevertheless, explanations regarding both concepts means "to be secure/be in safety" (être sûr) and thus they have similar semantic worlds can also be seen[178].

The semantic difference between the concepts of security and safety that Bal points out with regard to objectivty-subjectivity bears a resemblance to the difference between subjective and objective security concepts that Wolfers differentiates by its security definition as "absence of threat against acquired values". For instance, states aim non-existence of threats against the values they have (with the meaning of being away from danger and being in security) in objective security case, however, they aim non-existence of fears concerning the possibility of their values to be attacked in subjective safety case[179]. Therefore, the concept of subjective safety (safety that is not meaning security) points out the perception of danger and developing measures against this danger[180].

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[177] J. Frederick M. Arends, "Homeros'dan Hobbes ve Ötesine: Avrupa Geleneğinde "Güvenlik" Kavramı", *Uluslararası İlişkilerde Çatışmadan Güvenliğe Seçme Makaleler,* (ed.: Mustafa Aydın et.al.), İstanbul Bilgi Üniversitesi Publishing, İstanbul, 2012, 199-221, p. 200.

[178] Régis Blachére et al., *Dicitonaire Arabe-Française-Anglais*, G. P. Maisonneuve et Larose, Paris, p. 229. In another source, it can be seen that both of securitas in Latin language and surete in French language correspond with "emn" in Arabic language (Franciscus à Mesgnien Meninski, *Thesaurus Linguarum Orientalium Turcicae-Arabicae-Persicae,* Simurg, İstanbul, 2000, p. 412). For example in Habeas Corpus Act *(á la surete de sa personne)* and in the Universal Declaration of Human Rights *(la sûrete individuelle)* was used the concept of surete in terms of personal safety (Paul Robert, *op. cit*., p. 604). Both concepts include the equality of safety with security (James W. Redhouse, *Turkish-English Lexicon*, Çağrı Publications, İstanbul, 2006, p. 202).

[179] Oktay F. Tanrısever, "Devlet", *Devlet ve Ötesi: Uluslararası İlişkilerde Temel Kavramlar*, (Ed. Atila Eralp), İletişim Publishing, İstanbul, 2009, p. 108.

[180] Ahmet Küçükşahin, Güvenlik Bağlamında Risk ve Tehdit, Kavramları Arasındaki Farklar Nelerdir ve Nasıl Belirlenmelidir?", *Güvenlik Stratejileri Dergisi*, Year 2, Issue 6, 2006, 7-40, p. 10. The author states that the concepts of security and safety have the same meaning in Turkish and the difference between the concepts of security and safety in terns of perception emerges in level, digital quantity and amount. Thusly, the author emphasizes that one should talk about the safety of a country or a company,

In Modern Greek, the word "asfalia" (ασφάλεια) is used for the concept of security. Greek negation prefix "-a" (α) is added to the infinitive "sfalo" (σφάλλω) which etimologically means "not to do mistakes" and the word acquired the meaning of "not to do mistakes/ security against mistakes". The adjective form of the word "asfalis" means "unshakable and determined"[181]. Additionally, "asfalizo" (ασφαλίζω) which is the infinitive form of the word "asfalia" (ασφάλεια) means "fortify" (ohirono/οχυρώνω) and "protect" (eksasfalizo/εξασφαλίζω) in Hellenistic period Greek (BC 6.- AD 3. cent.), on the other hand, the same word has the meanings of "obstruct/ shut out" (frazo/ φράζω), "seal/lock" (klino/ κλείνω) and "occlude" (klidono/ κλειδώνω) in Medieval Greek. Within this context, the Greek security concept means "protection from mistakes, faults/negligence and dangers" (προφύλαξη από σφάλμα, ολίσθημα ή κίνδυνο)[182]. Likewise, when looked up the Indo-European etimology dictionary, it is seen that this word derive from the root "(s)p(h)el-". It is also observed that the word has the meanings of "ataraxia, stationary and solid" *(unerschütterlich, ruhig, sicher)[183]*. Besides, it is stated that the concept of asfalia derived from the verb "wrestle" which corresponds to "security against stumbling and defeat". In this case, by means of associating the concept of asfalia with the verb wrestle, it is seen that the word derived from the root "-sphal" of which infinitive form is "sphallô" together with the Greek negation prefix "-a" meaning "to trip and knock out properly in wrestling"[184].

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on the other hand one sholud talk about the security of a building or a vehicle.

[181] Frederick William Danker (revised and edited), *A Greek-English Lexicon of the New Testament and Other Eraly Christian Literature,* The University of Chicago Press, Chiacago, 2000, p. 147.

[182] George Babiniotis, *Ethymological Dictionary of Modern Greek*, Kenvtro Leksikologias E.P.E., Athens, 2009, p. 228.

[183] Tegopoulos-Fitrakis, *Dictionary of Greek*, Athens, 1997, p. 122.

[184] Julius Pokorny, *Indogermanisches Etymologisches Wörterbuch*, Francke Verlag, Bern and München, p. 985-986.

Security Concept in Eastern Languages

Security concept in Chinese is expressed with the word "ānquán" (安全)[185]. The word "zhìān" (治安) which corresponds to the security concept and which means "public order/security" is also used[186]. The character "ān" (安) constitutes the common characteristics of these words which consist of two sinograms, (ān + quán) and (zhì + ān). It can be implied that through the analysis of the character "ān" (安) (See: Figure-2) which means "quiet, secure, safe", the meaning attributed to the security concept in Chinese can be revealed[187].
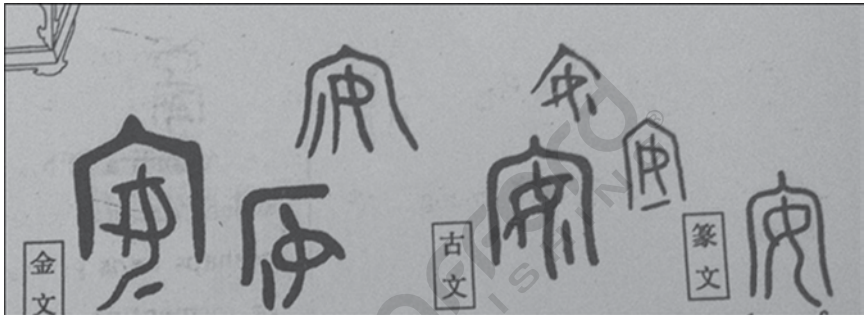
Figure-2: Woman Figure in the Sign Ān (安)[188].

If the components -which constitute the character "ān" (安), which has been formed by using a method which is called semantic or associative compound character generation in Chinese- are

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[185] *Oxford Beginner's Chinese Dictionary*, Oxford University Press, Oxford, 2000, p. 2. The word ānquán" (安全) corresponds to *"safety"* or *"security"* in English. For example, "preserve their safety/bǎohù tāmen de ānquán (保护他们的安全".

[186] *Turkish-Chinese Dictionary*, Pekin Language and Culture University Publications, Pekin, 2008, p. 601 and 761. For example as in public safety/shèhuì zhìān (社会治安) possessive construction. "Zhìān" (治安) also means "public security" and "public order".

[187] Joël Bellassen and Zhang Pengpeng, *A Key to Chinese Speech and Writing*, Paris University 7, Beijing Songyuan Printing, Beijing, 2009, p. 151. The character ān" (安) also means "tranquility" "peaceful" and "silence".

[188] Wang Hongyuan, *The Origins of Chinese Characters*, Sinolingua, Beijing, 1993, p. 137.

anatomized, it will be seen that the above mentioned character consists of the character component "nǔ" (女) which means "woman" and the radical component "mián" (宀) which means 'roof'. In other words, the character "nǔ" (女) which means "woman" in the ancient Chinese, represents an elegant and obedient woman who stands on her knees a ground (the ancient Chinese stood on their knees on a mattress which was placed on the ground) folding her arms on her chest. In ancient China, the statuses of the women were lower compared to the men[*]. Hence, this character represents the appearance of the ancient Chinese woman. Originally, the character ān" (安) is formed by adding the character "mián" (宀) –which represents a domicile or home with a ceiling and which means "roof" or "ceiling"- on top of the character nǔ" (女) which means "woman"[189]. When all these radicals are interpreted together (宀+女), it means "*if a woman is at her home, in other words under a roof, everything will be alright.*"[190]. In this way, it is maybe considered with the sinogram "ān" (安) that the fact that a woman stays at home, in a protected domicile shall

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[*]   From these characters, the conclusion that a woman can only be a complete and honorable (a proper woman) if she spends most of her time at home can be drawn. Thus, the fact that the woman spends a limited time at home constituted a part of *the rules of decency* prudicity rules in the ancient China. (Wang Hongyuan, ***The Origins of Chinese Characters***, Sinolingua, Beijing, 1993, p. 137).

[189]   Shi Dingguo and Luo Weidong, ***op. cit.,*** p. 119 and p. 207. Chinese characters are generally formed in four forms. These are; *pictographic character, self-explanatory character, associative compound formation and pictophonetic character formation* methods. (Shi Dingguo and Luo Weidong, ***op. cit.,*** p. 41). Chinese character formation methods are also classified as pictographic, ideographic, semantic, phonetic, quotation and explanatory character formation methods. (Giray Fidan, ***Chinese Language and Chinese Grammar***, Efil Publishing House, Ankara, 2011, p. 12).

[190]   Jang Gook-Lee, ***op. cit.,*** p. 29; Patric Lin, ***500 Basic Chinese Characters,*** Sinolingua, Pekin, 2009, p. 77. Everything will be fine when there is a woman in the house/jiā lǐ yǒu yí gè nǔér jiù ānxīn le (家里有一个女儿就安心了). Muharrem Demirci, ***New Chinese-Turkish Kanji Dictionary***, Japanese Culture and Information Center Publications, Istanbul, 1997, p. 421; Yoshio Koine (ed.), Kenkyusha's English-Japanese Dictionary, Kenkyusha, Tokyo, 1980, p. 1912.

constitute safety and security for her against the threats and dangers that may come from the outer world. Here, it should be expressed that the woman figure in Chinese community gains meaning in the context of the current five conventional social relationships that the Confucius philosophy has systematized. Hence, in the conventional Chinese community, the woman image becomes clear as an image which should abide by her husband within the frame of an inferiority/ superiority relationship and which needs to be protected by the male. In this context, the fact that the woman stays at home under a roof is important in terms of the moral order of the community in the context of the current social relationship[191].

In the semantic analysis of the sinogram "quán" (全) in the Chinese sinogram "ānquán" (安全) (See: Figure-3), it will be seen that this sinogram consists of the radical "wáng" (王) which means king/ emperor[192]. The sinogram "wáng" which gains the semantic king/ emperor meaning based on a pictographic bronze axe figure as the symbol of power, has come to mean "whole and complete protection; whole and complete" in time. Therefore, with the interpretation of the two said sinograms ["ān" (安) "quán" (全)], the existence of the comprehension of the safety of "all the household", in other words the comprehension of "whole and complete security" has been considered[193].

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[191] Fung Yu-Lan, ***Chinese Philosophical History***, İstanbul Bilgi University Publications, İstanbul, 2009, s. 27. The conventional social relationship types which underlie the moral order are emperor-subject, father-son, old-young sibling, husband-wife, friend-friend relationships.

[192] Wang Hongyuan, ***The Origins of Chinese Characters***, Sinolingua, Beijing, 1997, p. 158. The word wang was the title of the emperor in Zhou Dynasty, and has subsequently begun to be used by the emperors of the feudal states. (Wolfram Eberhard, ***Chinese Symbols Dictionary***, Trnsl. Aykut Kazancigil and Ayse Bereket, Kabalci Yayinevi, Istanbul, 2000, p. 185).

[193] Wang Hongyuan, ***op.cit.,*** p. 133.
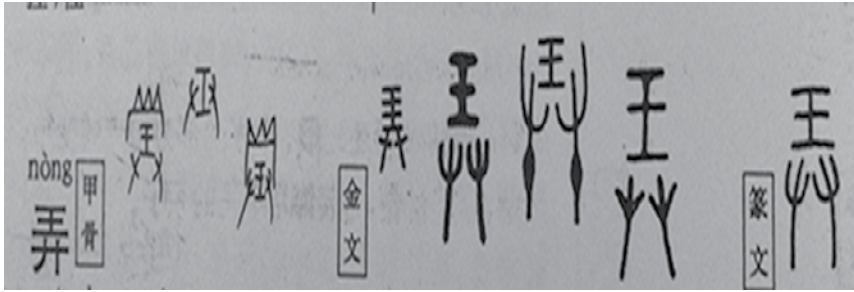
Figure-3: The "Wáng" (王) Radical in the "Quán" (全) Sign[194].

The word which means "security" in Chinese is bǎoān (保安). The first pictographic character of the word "bǎo" (保), means "protecting, defensing and preserving"[195]. Hence, when the Chinese-Russian dictionary is observed, it is seen that this word which means security corresponds to "the preservation of the social security" (охрана общественной безопосности). With this, it can be expressed that this mostly evokes objective safety, in other words the security concept[196]. It is also seen that the pictographic character "bǎo" (保) is a variation of the character which means "human" (人) and "child" (子) (See: Figure-4). Semantically, it means "the human who secures and carries his/her child on his/her back"[197].

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[194] Wang Hongyuan, ***op.cit.***, p. 133.

[195] ***Oxford Beginner's Chinese Dictionary***, Oxford University Press, Oxford, 2000, p. 5.

[196] ***Chinese-Russian Dictionary/Hàn-é cídiǎn*** **(**汉俄词典**),** Shanghai Foreign Languages Institute//The Commercial Press/Shāngwù Yìnshūguǎn(商务印书馆), Pekin, 2008, p. 26.

[197] Wang Hongyuan, ***op.cit.***, p. 26.
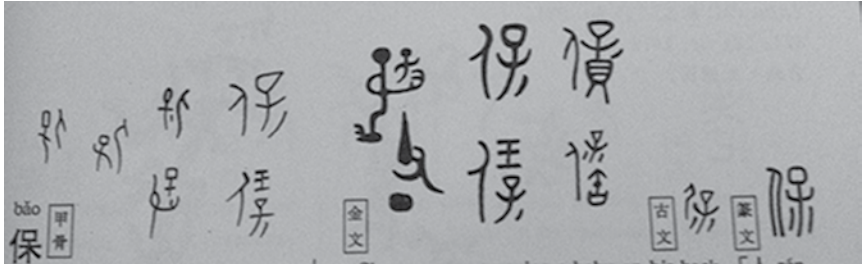
Figure-4: Băo" (保) Sign[198]

In Japanese, basically the security concept is expressed with the "ānquán" (安全) sinograms in Chinese. Namely; the word "anzen" (the word ānquán is written as "あんぜん" in Hiragana and Katakana alphabets), which means "security" and "public order" in Japanese, has also been formed by using Chinese sinograms (the sinograms in Japanese are called "kanji"). "Anzen" means "security, public order and safety". Another word in Japanese which means "inner peace, tranquility, relief, trust" and in which the character "ān" (安) (kanji) is used is the word "anshin" (安心)[199].

In Korean, it is seen that there is a difference between "băoān" (보안) which is derived from the Chinese sinogram "băoān" (保安) and which means "security"; and the word "ancon" (안전) which is derived from the Chinese word "ānquán" (安全) and which means "safety"[200]. In this situation, it is stressed that because the word "ancon" which means safety in Korean has an abstract semantic world and that it has a wide usage area, to reveal the semantic world of the word safety, it may be functional to compare the word with its antonym and synonym. When the word is compared with its antonym "risk", it means "recognition and prevention of the dangers before an accident and disaster occurs". When the word is compared with another antonym of

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[198]   Wang Hongyuan, *op.cit.* p. 26.

[199]   Muharrem Demirci, *New Japanese-Turkish Kanji Dictionary*, Japanese Culture and Information Center Publications, Istanbul, 1997, p 421.

[200]   *Turkish-Korean Dictionary*, Hankuk Foreign Researches University Publications (외국어대학교출판부), Seul, 1987, s.141; http://stdweb2.korean. go.kr/search/View.jsp Access Date: 11.08.2015. Like "ensuring the peace and order of the community in the meaning of preserve and public order" (사회의 안녕과 질서를 유지함).

it which is "disaster" it is seen that it means "all the rescue activities against disasters" and "the measures that will prevent the occurrence of auxiliary damages". If the word "safety" is used as the synonym of the word "security", it means "prevention of intentional mishaps". Especially in the etymology studies for the word "safety" in Korean and in the determination of this word, it is expressed that the book I-Ching may be functional. In the said book, it is expressed that "by acting virtuously, bad luck may be precluded". It is stressed out that the word which means safety in Korean is defined in the book Xicizhuang which is considered as one of the ten interpretations of I-Ching[201].

As explained before, it can be concluded from the below table that the safety concept means objective security in the meaning of "protection from damage, calamity, disaster" (object-subject relationship); on the other hand, the security concept may mean subjective security in the meaning of "protection from intentionally arising accidents and risks" (subject-subject). Hence in this last situation, considering the fact that the risk is a "controllable uncertainty" and the threat is an "intersubjective situation", it can be seen that the concept of security against risks and threats in Korean has more of a subjective security meaning.

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[201] Jang Gook-Lee, *op.cit.*, p. 28. The parts named Wu Wang/Innocent, Unexpected of the book I-Ching can be referred to. The expression "When bad luck comes at an unexpected time, befalling is exogenous" may be interpreted as the "risk and disaster" in the meaning of "unexpected situation" which has previously been expressed. (Richard Wilhelm, I Ching, Trans.: Levent Ozsar, Biblos, Bursa, 2014, p. 148.

Table-1: Comparison of the Safety and Security Concepts in Korean[202]

	안전/安全 (Safety)	보안/保安 (Security)
English Concept (영어표기)	Safety	Security
Dictionary Meaning (사전적 의미)	Comfort, security and lack of concern ((편안하고 안전하여 걱정이 없음))	Ensuring one's own security (자신의 안전을 지키고 걱정이 없도록 함)
Differentiation According to the Reason (원인에 의한구분)	Accidents arising from fault or negligence (실수나 과실 등으로 인해 발생하는 사고)	Accidents occurring intentionally (고의적으로 발생되는 사고)
Etymological Comparison (어원적비 교)	Freedom from Harm 본디 그대로의 온전함	Freedom from risk 위험으로부터 자유로움

In Slav languages, when we look at the meaning of the security concept, there are slight differences in terms of sublanguage groups. In Russian, "security" and "safety/public order" concepts are expressed with the word "bezopasnost" (безопасность). When this word is anatomized into its elements in terms of grammar, it will be seen that it consists of the "bez" prefix which corresponds to the negators "-sız, -siz" in Turkish and the word "opasnost" (опасность) which means "danger, peril or risk". Thus, it can be expressed that the word "bezopasnost" (безопасность) in Russian means "risklessness" "the fact that there is no risky situation"[203]. For the security concept in

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202   Jang Gook-Lee, *op.cit.,* p. 32.

203   *Chinese-Russian Dictionary/Hàn-é cídiǎn* (汉俄词典), Shanghai Foreign Languages Institute//The Commercial Press/Shāngwù Yìnshūguǎn(商务印书馆), Pekin, 2008, p. 5. For example as in the expressions; "state security" (государственная безопасность), "security of the borders" (безопасность границ), "collective security system" (система коллективной

Bulgarian, both "bezopasnost" and the word "sigurnost" (сигурност) which is derived from the "securitas" concept in Latin and which expresses the situation of "precision, sureness"[204]. Equivalent to this, the word "sigurnost" (сигурност) is used in Serbian and Croatian[205].

There is more than one word that means security in Sanskrit and the Hindu language which has been derive from Sanskrit. In Sanskrit, the words "raksha, rakshanam, rakshakah" which are derived from the verbal root "raksh" (रक्षा) [protecting/defensing/watching], and in Hindu, the word "suraksha" (सुरक्षा) which is derived from the same root mean security[206]. Again, as a name, the word "ábhayam" (á-bhayam with the negator "-a") which means "fearlessness, elimination of fear, peace, safety and security" is also used[207]. As an adjective, the word ábhaya (अभय) [á-bhaya] means "fearless, reckless, free of risk and confident"[208]. The word "Ábhaya" also means "a sacrificial hymn"[209].

Here, it can be expressed that it may be functional to observe shortly the work of Kautilya named "Artaşastra" (State Government) - which is believed to be written in the classical period of Indian history (B.C 600 – A.C 600) and which in some way constitutes the eastern version of the work of Niccolò Machiavelli named "The Prince"- in revealing the semantic world of security concept. In the work, the security concept is generally divided into two as internal security (Section 5) and external security (Section 6). The internal security is

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безопасност) "security forces" (силы безопасности) and "feeling safe" (чувствовать себя в безопасности).

[204] G. Chakalov (Г. Чакалов) vd., ***Bulgarian-English Dictionary (***Вългарсо-Английски Речник***)***, Science and Arts State Publishing House (Държавно Издателство Наука и Изкуство), Sofia, 1961, p. 782.

[205] Svetomir Ristić et.al., ***Enciklopediskı Englesko-Srpskohrvatskı Rečnık II,*** Prosveta, Beograd, 1973, p. 384.

[206] Korhan Kaya, ***Sanskrit-Tuskish Dictionary***, Imge Publishing House, Ankara, 2006, s. 233; Monier Monier-Williams, ***A Sanskrit-English Dictionary***, Motilal Banarsidas, Delhi, 1900, p. 859. The information in this section have been shaped by the e-mail information given by Prof. Dr. Korhan Kaya and Asst. Prof. Dr. Ali Küçükler on 28.07.2013.

[207] Monier Monier-Williams, ***op.cit.***, p. 60.

[208] Korhan Kaya, ***op.cit.***, p. 43.

[209] Monier Monier-Williams, ***op.cit.***, p. 60.

functionalized with the concept *"daṇḍanīti"**, and contrary to that, the external security is functionalized with the concept *"mandala"**. In terms of internal security, the fundamental duty of the government which is called "*daṇḍanīti*" *(administration of staff)* is to maintain the public order and to maintain, protect and increase the artha/wealth of the king and the country. It is expressed that security may be ensured by governing through constructive coercion in the prevention of violation of public order and maintenance of the artha/wealth[210].

External security concept gains meaning with the foreign policy model called "mandala" *(circle doctrine of states)*. According to the opinion of Kautilya, the king is a person who is struggling in the center of the circle of states (mandala) where his neighbors are ari/natural enemies and the neighbors of his neighbors are the mitra/natural allies in the context of the principle "my enemy's enemy is my ally". This "*racamandala*" (states system) model has been renewing itself with the concentric primary and secondary ally-enemy circles which proceed in linear terms[211]. According to the writer, such an organization

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*   Means "law management, politics science; judging" (Korhan Kaya, *op.cit.*, p. 146).

*   Means "Environment, circle and wheel" (Korhan Kaya, *op.cit*, p. 217). Inter alia it defines the things which are round and circle in shape. However, the word mandala has associations in some areas other than its dictionary meaning. For example, while defining the structure consisting of the Mountain Meru which is located in the center of the universe in terms of geo-cosmology and the structure consisting of the continents which surround it; as a political term, it means the peripheral consisting of the near and far away neighbors of the king. (Sunait Chutintaranond, "Mandala", "Segmentary State" and Politics of Centralization in Medieval Ayudhya, *Department of History Faculty of Arts Chulalongkorn University*, 88-100, p. 89.

[210]   Mark McClish and Patrick Olivelle (trans.&ed.), *The Arthaśāstra*, Hackett Publishing Company, Indianapolis/Cambridge, 2012, p. xxxvi-xxxix.

[211]   Hermann Kulke and Dietmar Rothermund, *History of India*, Trans.: Mufit Gunay, Imge Publishing House, Ankara, 2001, p. 100. Other than the types of states which are categorized as allies and enemies in Artaşastra, there are exceptional types of states like intermediate state or neutral state/ madhyama. Intermediate or neutral states were defined as outer powers (udaşina) which were unpredictible due to the fact that they were not included in this power circle.

whose agents consist of city-states (*janapadas)* in some way, has been obligating the states to implement six different foreign policy strategies *(sixfold measures)*[212]. Therefore, it can be concluded that the thing to be protected in terms of internal security with the concepts "raksha/ suraksha" which mean "protection/preservation" is the political order and wealth; and contrarily in terms of external security, the thing to be protected is the political domination.

CONCLUSION

As each concept, the security concept has a unique semantic world according to the culture it has been originated from. In this context, in this study, it is desired to stress out the shown dimension of the security sign in Turkish and other languages, in other words the semantic world of the security concept. As a result of the research, it is clearly seen that the security concept has similar semantic worlds in the languages coming from a common root and which are in the same civilization circle; contrarily, in the languages which are in different civilization circles it naturally has different semantic worlds. The results obtained throughout the study are shown collectively in the Table-2.

The security concept which means "self-sufficiency" and "egotism" in Turkish pejoratively and the security concept which means "arrogance and idleness" in Latin and certain languages which are derived from Latin show similarity in terms of semasiology. Similarly, there is a similarity between the security concept which means "sureness" and "peace" in Turkish and Arabic, and the security concept which means "sureness, precision and durability" in Latin and "stability" in Greek.

The word "asfalia" in Greek, "bezopasnost" in Russian and "abhaya" in Sanskrit have similarities in terms of both morphology

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[212] Mark McClish and Patrick Olivelle, ***op.cit.,*** pp. 118-123. These six strategies are *peace pact, initiating hostility, remaining stationary, marching into battle, seeking refuge and* double-trick (both peacemaking and preparing for war at the same time) *(double stratagem)* (for detailed information see. Mark McClish and Patrick Olivelle, ***op.cit.***, pp. 119-128).

and semasiology. New words having positive meanings have been formed by adding prefixes with negative meanings like "-a", "bez" and "-a" respectively to the words which express conditions like "fault", "risk" and "fear" respectively. Therefore, concepts which have following meanings have been formed: "faultlessness", "risklessness" and "fearlessness".

In Far East languages, Japanese word "anzen" and Korean word "ancon" have been formed from the Chinese pictographic sinogram "anquan". In each of the three languages, it is seen that the condition that "the woman stays under a roof" has been transformed into the security concept in time and has gained its current meaning.

When the related literature is observed, it is seen that the "safety" concept which has come into existence in parallel to the security concept, is sporadically used to have the same meaning with the security concept. It is seen that the safety concept which mostly means "the condition of no risk" is equivalent to "objective security".

Generally, in social science studies and especially in security sciences studies, it can be expressed that linguistics studies indisputably benefit to the functionalization of the concepts and terminologies used by the related science area. As a result, it has been found out that there is a gap in the literature in the analysis of the security concept in terms of semasiology and this study to some extent has tried to overcome this insufficiency and gap.

Table-2: Security Concept in Different Languages in the Context of Language Indicator and Its Factors[*]

DİL	REFERENT/ REFERENCE)[*]	SIGN	SIGNIFIE	SIGNIFIER
Turkish	SECURITY	Security	[security]	"security" 1-Security in the meaning of "Self-sufficiency" and "self-righteousness" 2-Security in the meaning of "Reliable and promising peace condition"
Latin English French Spanish İtalian German Bulgarian Croatian Serbian	SĒCURITĀS SECURITY SÉCURITÉ SEGURIDAD SICUREZZA SICHERHEIT СИГУРНОСТ СИГУРНОСТ СИГУРНОСТ (SIGURNOST)	securitas сигурност	[securitas] [сигурност]	"securitas" 1- Security in the meaning of "spiritual stillness and stability" in the context of the concepts "ataraksia" and "apatheia" 2- Security in the meaning of "arrogance" and "idleness" 3- Security in the meaning of "assurance, precision and durableness"

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[*]   In the table, the referents/references are shown with capital letters, the signs are shown with lower case letters, the signifie is shown in brackets [ ] and the signifier is shown with quotation marks "". The normal brackets in the referent column ( ) is used for the purpose of showing the transliterated versions of the words written in different orthography systems into Latin alphabet.

[*]   The referent is defined as the imaginary object or the existence indicated by the sign. The referent shall studiously be differentiated from the first term of the signifie and the signifier couple contained by the sign (Berke Vardar, Explanatory Linguistics Terms Dictionary, ABC Publication House, Istanbul, 1998, p. 110) For example, "soft security" and "hard security" expressions contain different signifies but they indicate the same "security" referent. The referent is in other words the fact that a lingual expression substitutes another thing instead of itself, it is a condition of representing a lingual expr*ession in a language. (Atakan Altınors, Language Philosophy Dictionary, Paradigma Publications, Istanbul, 2000, p. 66).*

Greek	ΑΣΦΑΛΕΙΑ (ASFALIA)	Ασφάλεια	[ασφάλεια]	"ασφάλεια" Security in the meaning of "Not making mistakes; taking measures against mistakes"
Russian	БЕЗОПАСНОСТ (BEZOPASNOST)	безопасность	[безопасность]	"безопасность" Security in the meaning of "No risky situation"
French	SURETÉ	Sureté	[surete]	"surete" Security in the meaning of objective (public order)
Chinese Japanese Korean	ĀNQUÁN (安全) ANZEN (あんぜん) "BOAN" (보안)	安全 あんぜん 보안	[安全] [あんぜん] [보안]	"安全"; "あんぜん" Security inspired by the Chinese sinogram which means "if a woman is at home under a roof, everything will be alright" in Chinese and Japanese In Korean, security inspired by the sinogram "保安" (bao an) "which means "a mother protecting her child" in Chinese
Korean	ANCON (안전)	안전	[안전]	Objective security in the meaning of preserve, peace and order, in other words safety.
Arabic Persian Ottoman	EMN (أمن) ASAYİŞ (ا ساﻳ ش) EMNİYET (اننيت)	أمن ا ساﻳ ش اننيت	[أمن] [ا ساﻳ ش] [اننيت]	Security in the meaning of "Certainty, fearlessness, comfort"
Sanskrit Hindu Sanskrit	RAKSHA (रक्षा) SURAKSHA (सुरक्षा) ABHAYA (अभय)	रक्षा सुरक्षा अभय	[रक्षा] [सुरक्षा] [अभय]	Security in the meaning of "Public order/welfare of the king and protection of the political empery" and "fearlessness"

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CHAPTER 11

Examination Of The Merry-Making Culture In The Context Of Proverbs: Example Of Kazakhstan And Turkey

Res. Assist. Gülbeyaz GÖZTAŞ[213]

ABSTRACT

In order to turn a community into a society, one of the most important pillars is the existence of a common culture. Start, maturation and finish ceremonies reflect exactly the cultural codes of the society. Due to the fact that weddings represent the beginning, they are indispensable ritual celebration in every society. At weddings, while a set of rules that should be followed, rituals performed help at flourishing and maturity of the institution of the family, they also offer tips for social structure of the community and the rules of living together. In this context, it is determined that Kazakhs and Turks in Turkey wedding cultures that are discovered through proverbs and it has been made that cultural continuity in these two relative communities. In the study made abbreviation to ''Turk'' for Turkey Turks, ''Kazakh'' for Kazakh Turks was called.

Key Words: Turk and Kazakh Proverbs, Culture, Merry-making.

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INTRODUCTION

Individuals by living together constitute communities. All the relationships that have lived together and generate together bring about culture of this society. Rituals considered as important such as births, deaths, holidays, festivals, holy days, weddings, ceremonies and rites reveal society-specific traditions by coexistence of a society. Person turns the words in the memory into a statement by treating their life experiences in various ways. Proverb is the first golden door of the saying processed gracefully. Ancestors by thinking deeply liken the saying to pearl in order to teach the good, the bad, the beautiful, the useful or harmful for the next generation. Proverb: "The pithy sayings that have nonconvertible forms and give advice, stimulating, guiding, communal, concision, stereotypes and formed by the practical experience of many years of life experiences of our ancestors." (Göztaş, 2011:8). Language is the most important tool for individuals to transfer their life experiences to the next generation. Each experience forms the culture and becomes the subject of proverbs. Each experience forms the culture and becomes the subject of proverbs. "Proverbs reflect a nation's common language, thoughts and philosophy. Proverbs in Turkish dialects and local dialects are similar to the branches of a tree. Those branches having the same root and stem show the greatness and the wealth of the Turkish language, culture" (Hengirmen, 2007: 6). In order to turn a community into a society, one of the most important pillars is the existence of a common culture. Start, maturation and finish ceremonies reflect exactly the cultural codes of the society. Due to the fact that weddings represent the beginning, they are indispensable ritual celebration in every society. At weddings, while a set of rules that should be followed, rituals performed help at flourishing and maturity of the institution of the family, they also offer tips for social structure of the community and the rules of living together. In this context, it is determined that Kazakhs and Turks in Turkey wedding cultures that are discovered through proverbs and it has been made that cultural continuity in these two relative communities.

I. MERRY-MAKING IN TURKEY TURKISH

Wedding event having social attribution like every event is a product of life-style in which it resides. As long as lifestyle changes, forms of wedding will change. But the traditions are continuing without changing the outlines. In Turkish society, marriages are performed by a agreement for the marriage of boys and girls; considering appropriate and introducing of couples to each other by families, acquaintance, betrothed in the cradle culture (child marriage), berdel (exchanging of girls) custom or abduction method. As a social rule, active boy's home steps into action and wants the girl; the passive girl's home will wait. By families' approval, the process continuous as follows.

1. Before the Wedding

a. Betrothal

Young people take marriage decision compromisingly, declares the intention to the man's family. It is called boy's side (boys home) to the family of man while girl's side (her home) to the family of girl in Turkish tradition. After learning about the intentions of the boy, boy's side investigates the girl and her family. Investigation of couples, learning lineage while establishing marriage in Turkish traditions is an important base. Being moral, skillful and being loyal for girl is an important matter. After the obtained information about the girl, the process has been started for "wive". The family elders who handle the issue contact the girl's family via common acquaintance for asking for the girl in marriage. This tradition is called "kite-flying". Betrothal day is decided with approval of girl's side. Before this day, boy's and girl's home buy "betrothal stuff". Girl's home prepares betrothal bundle to boy, vice versa. We can explain the giving bundle culture with regard to prepare carefully to the family members by giving gifts to win hearts, the psychology of being acknowledging to the family in Turkish traditions. Boy's home elders go to girl's home with bundle at the day of betrothal. "Coffee offer" is the most important part of the betrothal tradition. By virtue of the proverb "A cup of Turkish coffee will be remembered for forty years", drinking a coffee of families should be

considered with regard to wishing to continue their relationship by affinity and their friendship at the bottom of massage for many years at the first meeting. Whether the coffee is sweetened indicates the girl's desire. Coffee prepared for groom is salty, drinking that coffee by the groom shows the value given to the girl. Boy's father asks for girl from girl's father by saying "with the command of Allah the Prophet's Word". After the father gives the girl, rings are worn, boys and girls would have been betrothal to each other (Balaman, 1983: 53).

b. Engagement

In engagement, it is gone engagement shopping to buy the dresses to be worn, the rings to be worn and jewelry. Engagement is performed at the girl's home. "Sepi, saçı (scatter wheat)" is scattered for wishing blessings to couples. This saçı is consisting of candy, coins, wheat and nuts etc. This tradition lives on, albeit with a little difference, in all Turkish culture. Couple who builds a nest should be helped in Turkısh tradition, in these context relatives and acquaintances make a subsidy to the couple. Subsidy is not kept secret in this ceremony, usually attached to the couple's clothes. By way of thanks to the trappings put in by boy's side in the engagement, girl's side must give a bundle gift to the important family members of boy's side (Adana Region).

2. Wedding

Weddings are hold by the harvesting time but time varies according to the region. Today, April and after are considered as the time of the wedding. Families hold the wedding when they think fit. It is believed that the wedding between two religious festivals does not bring good luck (Adana region). Calling the wedding is done through "invitation" or "the callers". The caller who undertakes the task is called "dishes women" (Aegean region), "okuntu distributor, okuyucu (invitor), okuntucu" (Adana region), (Balaman, 1983: 47). In this calling, items such as shirts, fabrics, towels, socks, compression foot, fabric for shalwar (traditional clothes) and glass are distributed. These items distributed are called "okuntu" (Adana region). It is necessary for okuntucu to mention that the time and the location of the wedding to acquaintances. The wedding starts on Thursday evening and lasts

until the Sunday. Wedding is hold with accompanied by flutes drums. In some regions, wedding is hold by making Islamic memorial service. It is clear that the tradition of holding wedding with Islamic memorial service gets into our culture with Islam.

a. Laying of Trousseau

Weddings start with the instrument on Thursday morning by coming of home of the girl's home to boy's home. The girl, especially with aunt in law and women from girl's side go to the boy's home for "Laying of Trousseau". The girl's Trousseau consists of "handcraft" embroidery such as lace, embroidered linens, curtains, kitchen furniture and living room furniture. The girl's ingenuity is shown by laying the girl's trousseau. Due to all parts of trousseau is precious; it should be done in a specific order (Çetindağ, 2007: 220).

b. Wedding Dinner

In some areas, while the girl's home is laying trousseau, the young from the boy's home bring wheat and go to cut firewood for the wedding dinner to cook. It has been sacrificed an animal for God for every day. The wedding dinner is the most important part of the wedding tradition; coming guests are saturated every day. It has been prayed. When food is ready to eat, women, children and men eat food with great festive in separate places. Food varieties vary from region to region. Generally, it is made of meal of beans, indigenous soup, keskek (a dish of mutton or chicken and coarsely ground wheat), cracked wheat pilaf, potato meal, vegetables, stew, and baklava and so on.

c. Henna Night

The name of Saturday night is the Henna Night. The intensity of the wedding are collected in this night. They come over to the girl's home at Henna Night, ornament and dress the bridal. At this night, the bridal wears "bindallı" (Purple velvet embroidered with silver thread). The young girl coming to the wedding field is started to play in company with song. The henna to be applied in the palms of the girl is kneaded by a single girl. This process is called "Kina Özeme"

(Henna kneads). In order for this girl to be shown the one who knead henna and to indicate to be a single, a scarf is gifted by the mother of the bridal and it is attached to the right arm (Adana region). The bride is sat on a chair, her face is closed down with a red cheesecloth. In order for the girl to cry, Henna night songs are sung. Songs pointing out that the girl is leaving the home like Yüksek Yüksek Tepeler (a standard song at Henna Night) are sung. The following song sung at Henna night is noteworthy in the Adana region:

Mother of girl, Mother of girl	*⟨Kız anası, kız anası*
Light candles on the head	*Başında mumlar yanası*
The girl has not been applied Henna	*Kız kınayı yaktırmıyor.*
Where is her birth mother	*Hani bunun öz anası?*
Mom had you many daughters	*Ana kızın çok muyudu,*
Is one girl a burden to you	*Bir kız sana yük müyüdü,*
My uncles are damned	*Kör olası emmilerim,*
Had not you have any son	*Hiç oğlunuz yok muyudu.)*
	(Adana region).

As understood from ballad that henna and lighting candles are an important custom in the Turkish traditions. Women say those ballads by turning around the bride, they make the girl cry. Because this night is the last night of the bride will stay with her family. When applying henna in the palms of the bride, a "virgin girl", and a married woman kneels in front of the girl. The bride refuses to open her hand, wait for "yüz görümlülüğü" (present given to see her face for the first time) from mother in law. Then the mother-in-law puts a gold coin on which henna applied in the bride's palm. Henna is also applied to the groom (Adana region). The prepared balls of henna are distributed to women. Thus, it is known that a wedding has been done recently. The line in the ballad "*My uncles are damned, had not you have any son*" shows that there is a consanguineous marriage.

d. Being an Aunt in law and a Groomsman

There should be a helper along with the bride and groom at the wedding. Both the helper of the girl and helper of the groom are called "sağdıç (best man or groomsman)" in Adana regions. The helper of girl is called "yenge (aunt in law)" in the Aegean. These people are friends of the couple; both the bride and groom should have two groomsman; one single and one married. The single one stays with the bride and groom during the wedding and meet their needs, the married one gives information about the marriage (Balaman, 1983: 45).

e. The day of the Bride

Sunday is "the day of wive". The bride washes the henna, wears the bridal gown and fixes herself up. "Wedding Dinner" is prepared at the boy's home. Invitees give gifts, money and gold with the intent of aid to the couple. This tradition is called "kırkım (subsidize)" (Adana region). After the wedding dinner and noon prayers, they get the girl's home for "wive". The boy's home comes to the girl's home accompanied by instruments. The male members of her family fasten "belt". The names of fastening belt and aims vary according to regions. In some areas the belt is multicolored, while it is only red zone in some areas. The bride kisses the hand of the elders of home before leaving the house. The men of the bride deliver up the girl to the men of groom's side. Children who want to get the money are surely lined up in accord with the tradition of "düğün yolu kesme (stopping the bride's car)" at the road. The groups who get the money open the road. When the bride comes to the boy's home, "sepi, saci" is scattered on the head for the blessing. At the end of festivities, the groom is sent to "nuptial chamber" by fists. Groom must give "yüz görümlülüğü (present given to see her face for the first time)" to the girl. Religious marriage and civil marriage is performed in Turkish.

3. After Wedding

In the morning of nuptial night, the dinner is given to the families of the bride and groom for the bride and groom. Mevlit (reciting prayer) is chanted for the girl. Groom and his friends eat "veil dinner".

In some areas, girls go to her family to kiss her family's hand on the same day but go a week later in some areas. The new couple keeps within doors for three days according to some areas. Do not keep in touch with anyone. At the end of this day, the family of groom and the bride eat together. Then go to visit her own family. So the wedding ceremony finished and the couple would have taken steps to the institution of marriage. Though the order of wedding is like in this way, customs sunk into oblivion. Henna night and the wedding are performed in a place called "wedding-ceremony hall". The wedding tradition with this changes in ongoing (Çetindağ, 2007: 220).

II. TURKISH PROVERBS ABOUT MERRY-MAKING

Material was derived from the works of Ömer Asim Aksoy''s Dictionary of Proverbs; Mehmet Hengirmen's Dictionary of Proverbs, Local Dialects Proverbs. Works are individually scanned, proverbs considered to be related with merry making are revealed. Labeled and scanned proverbs have been dissected in titles and classified according to their qualification.

1. Characteristics of the girl who will marry

A large part of the proverbs in the scanned resources is about the quality the young girl who will be requested. Girl who will be bride should be: loyal to his family, honorable, skilled, experienced, beautiful, young, tender-minded, intelligent; having a good ancestor, solid back, noble family, never married. It is expressed clearly and sharply in proverbs the necessity of girls to marry at an early age. *"When the daughter gets twelve then either to men or to the ground. (Kız evladı on ikisine bastı mı ya ere ya yere.)"* a young girl surely should be married when she gets a certain age. Otherwise the girl may lead to trouble to the family. She must be smart, should know the etiquette and the rules of the destination, big should pay regard to elders and littlies. If she does not comply with this rule she is considered "stupid and bad bride". While it is expressed that the mother's fortune will go to the girl in some proverb, it is said that the girl is kneaded with the soil of mother-in-law in others. Whether the

bridal is straight skillful, it is become clear from sitting, standing up, the veil and conversation at the day of the bride. The girl who will be chosen as the bride should be investigated. Girl is not chosen in the wedding the religious festival. Also the girl is not acquired from the single boy perspective. This job should be done by researching and consultation. The disposition of women cannot know as she is a bride but it is known when she stands over "top of crib". Investigation of the girl is very important. At this stage, every girl is said to be a good girl and worthy of the young who will marry. But the bride is not liked after the wedding. Whereupon: Proverbs as one said "Girls are married by speaking in praise of somebody, the best of the bride is in short supply", it is said that the girl is good when she is acquired but she has changed to be bad when she becomes bride. This indicates that devalues of women reflected in the cultural code. The woman who is brought laughingly to the home, she becomes one who is no longer undesired in the home and offends the eye.

Do not take a girl of bitch as she follows the way of her mother.
(Alma kahpenin kızını o da sürer anasının izini.)

Barley from the stony ground, the girl from the one who has many brothers.
(Arpayı taşlı yerden, kızı kardaşlı yerden.)
Take the horse as a foal, take the girl who has a good ancestor.
(At alırsan taydan, kız alırsan soydan al.)
Get a horse in the summer, get the camel in the fall, get a woman excursively.
(At alırsan yazın, deve alırsan güzün, avrat alırsan gezin ha gezin.)
There is wife who makes the barley the dinner; there is wife who makes bulgur dried curd.
(Avrat vardır, arpadan aş eder; avrat vardır, bulguru keş eder.)
Look at the mother, get the calf.
(Bak anasını, al danasını.)
Ox is not chosen in the mountains as girls in wedding.
(Dağda öküz düğünde kız seçilmez.)
Woman having long hair, the cow having ox-headed.
(Kadının uzun saçlısı, ineğin öküz başlısı.)

Impossible from forty sparrows to get a pie, looked at goose, cannot het fad from the widow, l looked at girl.

(Kırk serçeden börek olmaz, kaza bak kaza, dul karıdan havas alınmaz kıza bak kıza.)

The one who acquires the girl should not look at by eyes but should hear with ears.

(Kız alan gözle bakmasın kulak ile işitsin.)

Take a girl from Söğüt, take horse from the nomad.

(Kız alırsan söğütten at alırsan yörükten al.)

Take huge girl, take the watery field.

(Kızın irisini tarlanın sulusunu al.)

Before get a lamp, look at the glass, before wive see the disposition.

(Lambayı almadan camına gelini almadan huyuna bak.)

Take a woman having maya leg so that give you a boy having pomegranate leg.

(Maya budlu avrat al ki nar budlu oğlan doğursun.)

The vinegar from cube, women from her roots. *Sirke küpünden, kadın kökünden.)*

Girl taking from Oiler escapes, girl taking from Kayi flies.

(Yağcıdan kız alma kaçar, Kayıdan kız alma uçar.)

While horse feeds, the girl is acquired. *(At beslenirken, kız istenirken.)*

Get cloth from Mosul, take a girl who has a good ancestor.

(Bez alırsan Musul'dan kız alırsan asilden.)

Take flat field and take woman as a girl. *(Tarlayı düz al, kadını kız al.)*

Impossible to have wood from the rose branches and to have women from waiting maid.

(Gül dalından odun, beslemeden kadın olmaz.)

Mother-in-law becomes irreligious and the bride becomes mute.

(Kaynana dinsiz gelin dilsiz olur.)

Bridal becomes clear from her veil. *(Gelin duvağından belli olur.)*

Bride becomes clear in the veil the son becomes clear in swaddle.

(Gelin duvakta, uşak kundakta belli olur.)

The feet of bride, the whacking of shepherd. *(Gelinin ayağı, çobanın dayağı.)*

The part of the bride goes with the bride. *(Gelinin cüzü gelinle gider.)*

The wife is restrained with marriage contract; the field is restrained by deed.

(Avrat nikâhla, tarla tapuyla zapt olunur.)

Bridal has been created from the ground of mother-in-law.
(Gelin kaynana toprağından yaratılmış.)
There is no cloth wearing off and a girl who is virgin.
(Eskimedik bez, gelin olmadık kız olmaz.)
The bride boasts while mother in law laments. *(Gelin övünür, kaynana dövünür.)*
Woman becomes clear in the foot of the candle but not in the sill.
(Kadın eşik dibinde değil beşik dibinde belli olur.)
Girl grows along with her fortune. *(Kız büyür, bahtı beraber büyür.)*
It is a girl, affectation; a thousand small pouches are not enough.
(Kızdır, nazdır, bin kese azdır.)
When the daughter gets twelve then either to men or to the ground.
(Kız evladı on ikisine bastı mı ya ere ya yere.)
If a girl is married with a good boy, it is like a horse with saddle, otherwise it is like a mangy dog. *(Kız evladı yerine düşerse bir eğerli at, düşmezse bir uyuz it.)*
The one who has a beautiful girl has foot above. *(Kızı güzel olanın ayağı yukarda olur.)*
Girls are married by speaking in praise of somebody; the best of the bride is in short supply.
(Kızı meth ederek evlendirirler, gelinin iyisini gören az olur.)
The boy turns back with a bad girl but the girl with a brave boy.
(Oğlan gider it getirir, kız gider yiğit getirir.)
Do not look for a girl for the boy, find a lover for the girl. *(Oğluna kız bulma, kızına yar bul.)*
There is chicken that is better than goose, there is bride who is more beautiful than a girl.
(Tavuk var kazdan güzel, gelin var kızdan güzel.)
Get the field smoothly, get married with virgin. *(Yer alırken düz al, evlenirken kız al.)*
Idiot bride thinks brother's (helper) wife as slave. *(Ahmak gelin yengeyi halayığı sanır.)*
The fortune of the girl comes from her mother. *(Ananın bahtı kızına.)*
Crazy girl gets married and goes to the top of the cedar.
(Deli kız düğün etmiş kendi baş sedire geçmiş.)
The early bird catches the worm, getting married earlier gets offspring.
(Erken kalkan yola alır, er evlenen döl alır.)

Bride brings a carpet to lay out it for helping herself. *(Gelin halı getirir, serer kendi oturur.)*

When the daughter gets fifteen then either to men or to the ground. *(On beşindeki kız ya erde gerek ya yerde.)*

It is better to have a vineyard stony and have a hairy girl. *(Bağın taşlısı karının saçlısı.)*

Do not get married with the one you have fun, do not have fun with the one you want to get married. *(Eğlendiğinle evlenme, evlendiğinle eğlenme.)*

Acquired girl is appeared to be like a moon and the house like a palace.
   (Alacak kız ay görünür, evleri saray.)

Bride is flower, her word is true. *(Gelin çiçek, sözü gerçek.)*

Mothers look at the fortune while the girls come to the throne.
   (Analar bakar bahta, kızlar çıkar tahta.)

2. Characteristics of the boy who will marry

In proverbs, little less space is given to boy than given to girl. Young must be brave, earn one's bread, decent, compassionate, strong, noble and young. Besides it emphasized that young should be single and young age. In order for the girl to live comfortable, the families think that it is necessary to like, treat with honor and agree with the groom so they accept the groom friendly and are nice to him. In order for the groom not to torment to the bride, the groom should be warned from the very beginning. In proverbs, it has been expressed that groom will not take care of girl well. It is important for men to get married early as for girls. Getting married early means that "getting of way" in his life. There are proverbs saying that it is undesirable for overage men to marry with young girl. According to these proverbs, the one who gets married with younger girl is getting married for not himself but others. Due to the disparity in age he is going to die and the girl will marry with someone else. Although there is a proverb saying "a bachelor's life is a king's life", it has been said that singleness is not good with regard to men and has been desired for men to build a nest and get organized.

Friend of the mother is the groom; friend of the father is son.
   (Ananın dostu damat babanın dostu evlat.)

The one who does not hit her groom's tooth hit her head.
(Damadının dişine vurmayan sonra başına vurur.)
Mom feeds with date, son in law feeds with wheat.
(Anası besler hurmayla, eloğlu karşılar yarmayla.
The house of gold may be destroyed but boy's home is not.
(Altın evi yıkılır, oğlan evi yıkılmaz.)
Male birds put on side, female birds make a nest. *(Erkek kuş havayı, dişi kuş yapar yuvayı.)*
The beauty of the bride comes from the mortar of groom.
(Gelinin güzelliği güveyinin harcından.)
A girl cannot be considered in the eyes of single man. *(Bekâr gözü ile kız alınmaz.)*
A girl cannot be considered in the eyes if single man and a horse cannot be taken in the eyes of going on foot. *(Bekâr gözü ile kız, yaya gözü ile at alınmaz.)*
The location of the single is not asked. *(Bekârın mekânı sorulmaz.)*
Do not take a field in the coast of stream, flood out, do not get married with a girl after forty; others get her. *(Çay kıyısından tarla alma sel alır, kırkından sonra kız alma el alır.)*
Horse, the wife and fatherland give good luck. *(Atta, avratta, yurtta uğur var.)*
Do not give daughter to husband if you like her, do not give son to teacher if you like him.
(Kızını seven kocaya oğlunu seven hocaya vermesin.)
Mom establishes the throne for her daughter but she looks up her fortune from her husband.
(Ana kızına taht kurar, kız bahtı kocadan arar.)
Mom established the throne for her daughter but did not establish her fortune.
(Ana kızına taht kurmuş, bahtı kuramamış.)
The eyes of single are blind eyes. *(Bekâr gözü kör gözü.)*
Dog eats single man's money while louse eats his collarette.
(Bekârın parasını it yer yakasını bit.)
A bachelor's life is buffoon. *(Bekârlık maskaralık.)*
A bachelor's life is a king's life. *(Bekârlık sultanlık.)*
It is better to have a good husband than to have a good place.
(Erim er olsun da yerim çalı dibi olsun.)
Do not give a girl to shepherd, either herd sheep or herd lamb.

(Çobana verme kızı, ya koyun güttürür, ya kuzu.)

Do not get married with your friend and the husband you divorced from.

(Sevip dostuna boşanıp kocana varma.)

The one who is full up in the morning and gets married early is not deceived.

(Sabahtan karnını doyuran küçükten evlenen aldanmamış.)

Do not set your heart on married one; he/she will forget you when got home.

(Gönül verme evliye eve gider unutur.)

3. Status of the Families

The families of couple who will be married want the best for both sons and daughters. The boy and girl should be known well and it is needed to know whether the boy and girl are consentaneous. In this context, some proverbs argue the validity of taking or giving a girl from acquaintance and relatives while some argue the opposite. They express that two families will be enemy at alliance. Families think that the ones who are wanted by their sons or girls should be equivalent to their sons or girls and due to the fact that they will not perceive this equality, it is necessary "not to leave their desire".

Give a horse to become a friend, give a girl to become enemy.

(At ver, dost ol; kız ver, düşman ol.)

The one who gives a horse get a friend, the one who give a girl get an enemy.

(At veren dost, kız veren düşman kazanır.)

The spring sun to the bride, the autumn sun to my daughter.

(Bahar güneşi gelinime, güz güneşi kızıma.)

Come and go but do not take a girl from each other. *(Gel git de birbirinden kız alma.)*

Take a girl from one who is younger than you; give a girl to one who is older than you.

(Kendinden küçükten kız al, kendinden büyüğe kız ver.)

Should you leave the girl to her own ways, she will marry either a drummer or pipe-player.

(Kızı gönlüne bırakırsan ya davulcuya varır ya zurnacıya.)

Getting the girl from next door is like drinking water in tinned container.

(Komşu kızı almak kalaylı kaptan su içmek gibidir.)

Both mom and daughter look around, who is going to prepare the trousseau?

(Ana gezer, kız gezer bu çeyizi kim düzer?)

4. Status of the Couple Who Will Marry

Usually the couple who will marry is expected to be equivalent with regard to personality, descent and materiality. "Birds of a feather flock together" supports this opinion. However, some proverbs express that the love can overcome all things: "For two hearts united, a barn house becomes a stately mansion." In the case when the couple loves each other, it is said that because of their good intension Allah will help them to make a nest for overcoming difficulties they are faced with. In Turkish tradition, the people who will marry with the girl are the ones who are OK for Islam and unrelated with her. Girls can marry with sons of uncle, aunt and mother's sister. In the proverbs the expression saying that sin of the virgin girl is at the neck of cousin supports this idea and shows the diligence of this situation. There may be couple of people who want the girl but only one gets married with her. Engaged or betrothed is not an indication of getting married with the same person. Something can be changed and girl can be "lover" of someone else. In wedding, going of the bride from the father's home has been related with "riding a horse". It is expressed that the destiny of the girl who will marry can be changed even when riding a horse. In order for the girl to be a wife for the boy, it is necessary to reach the boy's home. In order to demonstrate that the monogamy is more attractive, the experiences are passed on and it is reminded of the difficulties of getting married with more than one person.

Birds of a feather flock together. *(Davul bile dengi dengine.)*

Bride on horseback, let's see whom dismounted. *(Gelin ata binmiş, gör kime inmiş.)*

Sin of the virgin girl is at the neck of cousin.

(Gelin olmayan kızın vebali emmisi oğlunun boynuna.)

Bride on horseback, she said "O! Foreordination".

(Gelini ata bindirmişler "ya nasip" demiş.)

Cousin dismounts from the horse. *(Emmioğlu attan indirir.)*
Allah makes the blind bird's nest. *(Kör kuşun yuvasını Allah yapar.)*
Allah will help the one who buys a house and gets married.
  (Ev alanla evlenene Allah yardım eder.)
Two naked befit in one Turkish bath. *(İki çıplak bir hamamda yakışır.)*
For two hearts united, a barn house becomes a stately mansion.
  (İki gönül bir olursa samanlık seyran olur.)
There is a miraculous deed in marriage contract. *(Nikâhta keramet vardır.)*
There are thousand people who want the girl but only one gets her.
  (Bir kızı bin kişi ister bir kişi alır.)
The home with two wives becomes dump. *(İki avratlı ev çöplük olur.)*
The one who has two wives died from louse, the one who has two mothers died from milks.
  (İki karılı bitten, iki analı sütten ölür.)
Monogamy is the finest while having two wives leads to trouble.
  (Kadının biri âlâ ikisi beladır.)
First wife is sandals but next one is imamah (turban). *(İlk avrat, çarık sonraki sarık.)*

5. Wedding

On the purpose of announcement of the marriage of the couple to be married, helping them, meeting with acquaintance and perhaps conducing to new weddings, there must have a large group with acquaintances, relatives. In Proverbs, it is highlighted that the wedding should be with "others", not possible alone. It is said the opposite in a proverb that we encounter: "no wedding and feast can be possible with others." Weddings are place where we should be happy because it opens the door to a new life. So entertainment, dance and musical instrument played are performed in the weddings. Allah helps the person who made the wedding. Since this day is crowded, there can be several small necessities. In proverbs, it is dwelled upon there may be those who see and concern this lack and meddlesome." Wedding Dinner" is the most important wedding events. This dinner has been mentioned frequently in proverbs. The dinner is seen as either debt or food that does not fill the stomach or an unacceptable meal for hosting an important person. The boy's home is an active home at the wedding

time and must fulfill what the girl's home want. For this reason, the girl's house is "coyness" house. Women like having fun, weddings, these features were found in proverbs ironically. At the same time, there are Abdalas (wandering dervish) in wedding because they beat drums and flutes. Mission of announcement is done by "okuyucu (invitor)" to announce the wedding to invitees. It is informed to people where and when the wedding is by distributing okuntu. If she/he does not do the job well, problems may occur at the wedding if she does invite everyone who should come. Forebears pay attention to this as well and in order to remind to be careful about these people, they said this proverb: "İnvitor (okuyucu) fucks up the wedding." In wedding traditions, aunt is appointed for the purpose of helping. These people are mentioned in a proverb: "Fool bride thinks aunt-in-law as aunt (sister of her father)." It should be gone to places where we are invited. It has been expressed that it is not advisable to go wedding without an invitation and have problem in reverence point.

Musical instruments are suited to weddings. *(Çalgı, düğün evine yakışır.)*

A horse is not fed with the wedding's rigging. *(Düğün armasıyle at beslenmez.)*

A hound is not fed with the wedding dinner. *(Düğün aşı ile tazı tavlanmaz.)*

If the one who makes the wedding extends the wedding, he/she will lament.

(Düğüncü düğünü uzatırsa dövünür.)

The one who goes to the wedding pride on, the one who live in village laments.

(Düğüne giden övünür, köyde kalan dövünür.)

Edik is unobtainable in wedding day. *(Düğün günü edik bulunmaz.)*

A dog does not get enough food from the wedding pilaf.

(Düğün pilavından köpeğin karnı doymaz.)

Even if it is your wedding, keep dancing by keeping you on wall.

(Düğün seninse de duvarı tuta tuta oyna.)

There may be a home without wedding but there is no an immortal home.

(Düğünsüz ev olur ölümsüz ev olmaz.)

Allah helps the wedding debt and Ramadan expenses.

(Düğünün borcuyla ramazanın harcını Allah kayırır.)

The taste of wedding with others, the taste of threshing with wind.
  (Düğünün tadı elilen, harmanın tadı yel ilen.)
Other's horse is ridden on the day of wedding or feast.
  (El atına ya bayram ya düğün günü binilir.)
No wedding and feast can be possible with others. *(El ile düğün, bayram olmaz.)*
The girl's home is house of coyness. *(Kız evi naz evi.)*
Girl's house is queen's house. *(Kız evi vezir evi.)*
The one who goes to funeral cries, the one who goes to wedding plays.
  (Ölüye varan ağlar, düğüne varan oynar.)
The child is not bored from the game as Abdal from wedding.
  (Abdal düğünden çocuk oyundan usanmaz.)
Meal of mister is debt, wedding dinner is borrowed. *(Bey aşı borç, düğün aşı ödünç.)*
A friend has not been accommodated with wedding dinner. *(Düğün aşıyla dost ağırlanmaz.)*
Who knows Dear Fatma at the wedding? *(Düğünde Fatma'cığı kim bilir?)*
Wedding has been for two people but crazy neighbor has concerned about it.
  (Düğün olur iki kişiye kaygı düşer deli komşuya.)
Invitor (okuyucu) fucks up the wedding. *(Düğünü okuyucu boklar.)*
Wedding that comes along with others is feast. *(El ile gelen düğün bayramdır.)*
Donkey is invited to a wedding, it says wood or water is missing.
  (Eşeği düğüne çağırmışlar, ya odun eksik ya su demiş.)
Bride who does not know how to play says that there is no enough places to play.
  (Geline oyna demişler, yerim dar demiş.)
If said there is a wedding in sky, women try to put up the stairs.
  (Gökyüzünde düğün var deseler, kadınlar merdiven kurmaya kalkar.)
Oil cooks meal, the face of the bride is white. *(Aşı pişiren yağ olur, gelinin yüzü ağ olur.)*
The one who goes to wedding without invitation turns back with irreverent.
  (Davetsiz düğüne giden, hürmetsiz evine döner.)

The one who goes to wedding without invitation takes along cushion.

(Davetsiz düğüne giden, minderini beraber götürür.)

Keloğlan who goes to wedding without invitation. *(Okunmadık düğüne Keloğlan gider.)*

II. MERRY-MAKİNG İN KAZAKH TURKİSH

The family is an attach importance to institution in all Turkish tribes. Therefore, folkway, customs and traditions connected with marriage are very rich. In Kazakh Turks: it is expressed that marriage is enrichment by saying that "The first wealth is health; second wealth is good wife; the third richness is wealth and property." Here, good spouses highlighted are the main individuals of family, mothers and fathers. For this purpose, good spouse is important with regard to social continuity. According to the traditions of the Kazakhs, the forms of marriage vary. Marriage and marriage ceremonies take place as follows:

1. Bel Kuda (The alliance of bel)

One of the oldest types of marriage found in Kazakh is custom called "bel kuda". Two good friends give promise to each other before their children and the children have been married when they get older by virtue of this promise (Ismail, 2002: 190). Parents want to get closer as relatives before their children come into the world, the process of giving promise is carried out using an arrow in the direction of this tradition. Bel kuda traditions are said to live among the people until the October Revolution (Akmataliyev 200: 19).

2. Besik Kartepe Kuda (Betrothed in the cradle or child marriage)

It is among the oldest custom in Turkish. After the birth of two children in the acquaintance family, it is notched on the children's crib indicating that they will marry when they grow. This notch means betrothing child in the cradle. Children become to be engaged against their will. These customs that are also happened upon in Turkey have

lasted until the present day and they have been seen more demand in rural areas (Tezcan 1998: 191).

3. Karsi Kuda (Exchange of girls)

Because of bride wealth is too burdensome for families; families having both son and girl marry their son by exchanging their girl. The family suggests their girl to the ones who are all in the same boat in exchange for the girl who will get married with their son subject to not taking and not giving bride wealth. If the other party accepts this proposal then the marriage takes place (Şimşir, 2008: 166). This tradition called "Berdel (exchange)" exists in East region in Turkey.

4. Abduction

It is a marriage form that is taken place by way in which a man abducts the girl and brings her to the home as a result of the families apposite this coupledom, even though they wanted to each other. The boy's home, sending the car into the girl's home, apologize, and after they calm down their anger, the young get married in accord with the tradition (Şimşir, 2008: 166).

5. Arranged Marriages

It is the most common form of marriage from the past. People who meet and like each other by the method of arranged marriage step into marriage. In addition, young people who meet and decide to get married are on the way to marriage too. Parent's consent is important in marriage. The only thing that is not change is "Kalin (gives money or present for girl)" in this method. The boy's marriage attempt is called "yar secme (choose lover)". Men like girls who are skillful, honest, decent, smart, and observant of home and traditions; Girls like boys who are brave, talented, valiant; dependent on wife, job, profession and family (Ismail, 2002: 192).

6. Kuda Tüsiv (Dünür Olmak: Be father-in-law/ mother-in-law)

Kazakhs pay attention to the girl's clothing. In some proverbs we encounter, it is also pointed out that a girl becomes clear from the girl's clothing. Adolescent girl covers her head with thin red cheesecloth. She wears a skullcap outside. When görücü (woman sent to see a marriageable girl) likes the girl who seems to be single from her clothing, they shall inform this by signed to the girl's family. This tradition is called "Kız Körü". In the case when boy likes the girl, he sends his father for betrothal. Men like interrupting when his father sends his daughter. The boy's father hangs his whip in front of the girl's home to tell his son and the girl is betrothed. The boy's mother gives ring and earring to the girl so boys and girls have been betrothed. The girl's side waits for incoming messenger from the boy's side (Şimşir, 2008: 168).

7. Kuda Tüsiv Toyu (Dünür Toyu: Celebration father-in-law/ mother-in-law)

After alliance comes back, preparations are made for the ceremony of asking for the girl's hand in marriage. Preparation for celebration (toy) that will be made on the day of asking for the girl's hand in marriage is made and invitees are carefully selected. These people must be relatives who are noble, wealthy, good manners and of good rhetoric. Selecting a leader, it is expected he puts the affairs in order. This ceremony is called "Kuda Tüsiv". Incoming guests will be accommodated in marquee made of white felt. The leader kuda (father-in-law) says "groom for hundred years, alliance for a thousand years, we've come to become an alliance and to betroth with you." He says. With the consent of the girl's side, sheep is slaughtered and taste its blood; sheep's tail and its liver are eaten. So it is betrothed and the alliance was announced alliance promised. Plays are played, dombra (ethnic instruments) e is played and a gift is given to each other. The ceremony ends with coming back of the boy's house (Ismail, 2002: 194).

8. Esik-Tör Körsevti Toyı (Seeing the boy's home celebration)

The boy's side wants to show their houses and fatherland by inviting the girl's side. The same ceremony is repeated with the arrival of the girl's side to the boy's side. The boy's home should be more

generous. A portion of the bride wealth is given at the end of the Toy (Celebration) (Ismail, 2002: 195).

9. Urın Toy (Meeting Wedding)

After paying the bride wealth the boy should be allowed to meet with fiancée. He declares this intention to the girl's home. After getting permission, the boy together with his friends go to the girl's home with gifts. This ceremony is called "urın barıv" and the feast is called "urın toy". The aunts, who heard of coming of the groom, establish a special felt home. The boy's home is welcomed with a ceremony. The girl's father hosts the groom at the home. Several traditional games are played, sung songs. The next day, continue naive and "kızkaç" game is played. Gifts are given, gift of "döş salar" will present. The youth of the large nomad tent organize banquet on behalf of the groom at the evening. Several traditional plays are played, sung songs. The next day toy continues and the game of "kızkaç" is played. So boys and girls will get a chance to know each other. When arrived to the home, the oldest one in home spills oil on fire and warms up his hand. He touches the boy's forehead and his chest by saying "Become well such as fire." Pray to Allah and it is allowed to be alone to meet his fiancée. One of her relatives is invited at the third day. This home is called "Bolıs ev" and the fun is called "Bolıs toy". It is seen groom candidate off at the end of the Urın Toy. The girl's father gives a horse to the groom as a gift (Şimşir, 2008: 170).

10. Kalınmal (Bride Wealth)

It is a valuable item given to the girl's house from the boy's home. This method is applied to meet the deficiencies that may arise as a result of leaving the girl from the home. Girl's family prepares a dowry with this money. This custom is named "Bride Wealth" in Turkey.

11. Toy Uzatu Girls (Celebration of Farewell for Girl)

Girl's side begins to work for the farewell ceremony for the girl. The boy comes to the girl's home with sacrificed sheep and is welcomed with the ceremony before the wedding. Each item from the skeleton of the

home of Kazakh felt to covers on it is decorated for the ceremony and white tent is established just after the groom distributed gifts. The girl enters the established tent firstly then the boy enters the tent, travelling around and hit their foot the ground. Messenger sent everywhere before the wedding begins. Talented chefs cook the wedding dinner. Traditional games are played, songs are sung and competitions are organized in the wedding. Youngsters and girls say goodbye to the girl by singing the song of "Jar Jar (lover lover)" in front of the white tent on the second day of the wedding. After the farewell wedding ended, the dowry is unfolded and everyone comes to see the works she did. The bride is prepared for the men's house; the dowry is moved to the boy's house. The bride said goodbye and set off with caravan along with her mother, her friends and a young man. Large nomad tents on the way scatter "saçı (scatter wheat)" invite the new couple to wish them happiness. When the groom's house is arrived, the bride's side is separated from the caravan. Welcome for the girl is called "Kelin Tüsirgen Toy". In this ceremony the ones who are from the bride's and groom's house mutually sing a song. The relatives who rejoice over with the arrival of the bridal scatter "saçı". Hair delighted with the arrival of the relatives of the bride hair. The head of the bride is covered by a cloth of "Salı". Accompanied by a poet the cover opens by making "white wish for ". The family elders give warm wishes for and pray for them to God. Wedding ends with the toy of wedding dinner (Şimşir, 2008: 168).

IV. KAZAKH PROVERBS ABOUT MERRY-MAKING

Kazakh proverbs about merry-making was obtained by scanning the works of Zeyneş Ismail; Muhittin Gümüş, Annotated Kazakh Proverbs; Uğur Gürsu, the Ph.D. thesis entitled A Comparative Study of Proverbs in Turkey Turkish and Kazakh Turkish; and Ötebay Turmanjanov, Kazaktın Makaldarı Men Metelderi.

1. Characteristics of Couple Who Is Going To Marry

The girl who will get married should be the one who is loyal to the family, honest, resourceful, good manners, having a good lineage,

in the catbird seat, having royal family, beautiful, young, diligent, mild-mannered, and smart and takes care and manage a home. It is understandable that girls are single, their personalities, whether they are and diligent from their clothes. It is seen as a chance and richness to have a good wife. The one who has a good wife goes well with all his jobs.

The young who will get married should be brave, the one who sees a thing through, nice to the girl, loyal to his work and his wife. At age should young Couple should be young concerning the age. Early marriage is desirable. It has been expressed that men cannot be fully valiant when they are single and marriage completes this. It is important of being a royal of the lineages of the young. The girl must be honorable and come from the honorable family because she takes after her mother. It is believed to be the bad girl if her family is bad. When a girl is asked for, should get consultant should be done an investigation about the girl. The same is applied for men. Some proverbs advise early marriage while some mention difficulties of getting married early. It has been expressed that monogamy is praised while two bigamy causes trouble. Youth who are at marriageable age must get married; this is the case that is natural and indispensable. It is emphasized that everyone should get married by saying our fathers and mothers got married as well.in some proverbs, it is expressed that marriage should be between large nomad tents. According to Kazakh traditions a person must know "yedi ata (seven predecessors) ", this person cannot get married with anyone in this seven predecessors. This is a rule of customs and traditions (Sahipova 2007: 192). That's why this tradition is pointed out by saying you will be upset if you get married with the one from the relatives. But, in modern period, it is seen that there are variations in this tradition (Sahipova 2007: 192). Women become hard up for money in the eyes of the society and financially because of divorce and substance the eyes of society. For this reason, it is important to choose person's soul mate when getting married.

Say "wife" to smart lady, say "darling" to brave man who is reasonable.

(Akıllı bayana "hanım" de, söz anlayan yiğide "canım" de.)

Get the daughter after seeing the mother, eat meals after seeing utensils.

(Anasını görüp kızını al, kapkacağını görüp aşını ye.)

Get batch after seeing the selvage Get the daughter after looking at the mother.

(Arkasına bak bezini al, anasına bak kızını al.)

If you take a horse seek advice of for a month, seek advice of for a year if you take a girl.

(At alırsan bir ay danış, hanım alırsan bir yıl danış.)

Girl goes to horse with honor; cloth goes to *meta* with honor.

(Ata şerefi ile kız gider, meta şerefi ile bez gider.)

If horse gets worse then you get rid of it by selling it,
Do not know how you get rid of bad wife.

(Atın kötü olursa satıp kurtulursun, Hanımın kötü olursa nasıl kurtulursun.)

A husband who is unfair cannot get better, he cannot make a nest if he does not have a wife.

(Adaletsiz olursa bey onmaz, hanımsız olursa ev olmaz.)

Single valiant is the bridegroom of the people. (*Bekâr yiğit halk güveyidir.)*

There cannot be two "Jar (lover)" at a wedding, cannot be two decisions in a case.

(Bir düğünde iki "yar" olmaz, bir dava da iki karar olmaz.)

A wife is livelihood, two wives is fight. (*Bir hanım rızık, iki hanım kavgadır.)*

A woman who gets married hurry separated from six husbands.

(Acele evlenen hanım altı kocadan ayrılır.)

Only one neighbor gets salt from a neighbor,
Only one tribe takes a girl from a tribe.

(Bir komşudan bir komşu tuz alır, Bir boydan bir boy kız alır.)

The first wealth is body health,
Second richness is good wife, a third richness is wealth.

(Birinci zenginlik vücut sağlığı, İkinci zenginlik iyi eş, üçüncü zenginlik maldır.)

Our father was groom; the mother was bride as well.

(Bizim de babamız güvey anamız gelin olmuştur.)

If the boot tights, what is in the width of the world for me,
If the wife is ill-bred then what is in silence of the word for me.

(Çizmen dar olursa dünyanın genişliğinden ne fayda, Hanımın kötü huylu olursa dünyanın sakinliğinden ne fayda.)

Camel comes for salt; groom comes for girl. (*Deve tuza, damat kıza gelir.*)

Bad bride and bad boy come across the rotating goods.
  (Dönen mala kötü gelin, kötü çocuk rastlar.)

There is much ones who want to become closer to the girl who comes back.
  (Dönüp gelen kıza yakınlaşan çok olur.)

The man is valuable if he dies, he has money if he gets married.
  (Er ölürse değeri var, evlenirse parası var.)

Men need heart while a woman needs a pillar. (*Erkeğe yürek gerek hanıma direk gerek.*)

The bride! Bride! Look at bride; look at the speech before she came.
  (Gelin gelin geline bak, gelmeden önce sözüne bak.)

If the bride is good the orange is sweet. (*Gelin iyi olursa turunç tatlı olur.*)

The good bride becomes clear from her habit; the good girl becomes clear from her costume.
  (Gelinin iyisi huyundan kızın iyisi kılığından bilinir.)

The bride hides herself but influence the mountain. (*Gelin kendini gizler dağa sözünü geçirir.*)

The bride is impossible to be of your girl, the groom is impossible to be of your son.
  (Gelin kız olmaz, güveyi oğul olmaz.)

If bride is sad, her head touches the sky. (*Geline üzülürse tepesi göğe değer.*)

My son is suitable for the bride; my anchor is suitable for adz.
  (Gelinime oğlum uygun çapama keserim uygun.)

If the bride is good then the tent is a haven,
If the bride is worst then the tent is the hell.
  (Gelinin iyi olursa otağın cennettir, Gelinin kötü olursa otağın cehennemdir.)

If bride is shy then Allah gave her to you,
If bride is shameless then Allah struck you.
  (Gelinin utangaç olursa verdi Allah, Gelinin utanmaz olursa vurdu Allah.)

If the one who the open the face of the bride first is appeared warm.
  (Gelinin yüzünü kim önce açarsa o sıcak görünür.)

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The girl who comes back is evil; the enemy who attack again is evil.
(Geri gelen kız kötü, tekrar hücum eden düşman kötü.)
Do not take the one your heart likes but take the one everyone likes.
(Gönlün beğendiğini alma herkesin beğendiğini al.)
It is better to get a damsel without seeing her than to get a beautiful one you see.
(Görüp aldığın güzelden görmeden aldığın asil daha iyidir.)
Do not take a girl from the nobility family just by having desire of cheapness.
(Ucuzluğuna heves edip asaletsiz ana babadan kız almayın.)
If you take a wife, get wood, take more than a lap. (*Hanım alırsan odun al, bir kucak fazla al.*)
Taking a wife causes a trouble; the one is born from her causes ten thousands troubles.
(Hanım alsan bir bela onda doğar bin bela.)
If you have wives, then broth is out of in boiler. (*Hanım çok olursa kazanda et suyu kalmaz.*)
The valiant who has good wife goes well always with the works.
(Hanımı iyi yiğidin her zaman işi yolunda gider.)
The interior of the home in which no wife is awkward, the outside of the home without a male is awkward. (*Hanımı olmayan evin içi gariptir, erkeği olmayan evin dışı gariptir.*)
If the wife is good then your heart is heaven,
If the wife is bad then your heart is sad.
(Hanımın iyi olursa gönlün cennettir, Hanımın kötü olursa gönlün üzgündür.)
If you have two wives, the ear hears forever. (*İki kadın alanın kulağı dinmez.*)
Good bride is the bride but bad bride is death. (*İyi gelin gelindir, kötü gelin ölümdür.*)
Good bride would be like peers, good son would be like confidant.
(İyi gelin yaşıt gibi olur, iyi oğul sırdaş gibi olur.)
Good wife extends your age but bad woman loads on you salt.
(İyi hanım ömrünü uzatır, kötü hanım üstüne tuz yükler.)
Good wife is livelihood, bad wife is fight. (*İyi hanım rızık kötü hanım kavga.*)

The bride who goes to good family is the bride; the one who goes to bad family is *kelsap.*
   (İyi yere düşen gelin gelindir, kötü yere düşen kelsap.)
Livelihood is hard without women. (*Kadınsız geçim zordur.*)
There is no son to fight, no bride to argue with mother in law.
   (Kavga etmeyen oğul, münakaşa etmeyen gelin olmaz.)
Do not ask the girl from the girl's home; ask her from the groom's home.
   (Kız evlendiren evden kızı sorma, gelin getiren evden sor.)
Acquaintances take the girl; if they don't take her then the neighbor takes her.
   (Kızı tanış alır, tanış almazsa komşu alır.)
It is rather better to be a widow of Batur than being a coward's wife.
   (Korkağın hanımı olacağına baturun dulu ol.)
It is better to ride bad place than without saddle,
It is better to be a single than getting married with bad woman.
   (Kötü yere bindiğimden eğersiz daha iyi, Kötü kadınla evleneceğime bekâr kalırım daha iyi.)
If the son is good then he lays claim to the bride,
If the bride is good then she lays claim to the groom.
   (Oğlun iyi olsa gelinine sahip çıkar, Kızın iyi olsa damadına sahip çıkar.)
You worry if you take a girl from relatives,
You reproduce if you take a girl from other lineage.
   (Yakın akrabadan kız alırsan üzülürsün, Başka soydan kız alırsan çoğalırsın.)
Older girls do not choose a boy, dead man do not choose the place.
   (Yaşlı kız er seçmez, ölen adam yer seçmez.)
Good wife is wealth of the house; good robe is wealth of wedding.
   (İyi hanım evin zenginliğidir, iyi kaftan düğünün zenginliğidir.)
Intelligent valiant is thoughtful, fool brave pursues celebration.
   (Akıllı yiğit düşüncelidir, ahmak yiğit toy peşindedir.)

2. Status of the Families

In Kazakh, alliance is an important relationship. They support and help each other more than the actual relatives. Alliance in relationship is an important position. The relatives are increasing; the family circle

is expanding along with alliance. In Proverbs, it is said that dünürs (the father-in-law or mother-in-law of one's child) should be good and wealthy. Jealousy and contention are mentioned as well. Dünür is seen as the person to be trusted. When one becomes young, s/he has an eye on the marriage and being bridegroom. When getting older, having son and girl, should go to the alliance. Intermarriage removes angriness between relatives. This constructive feature of marriage has been mentioned in the proverbs.

Adhesive combines woods, bride combines relatives.
(Ağacı yapışkan, akrabayı gelin birleştirir.)
The bride who has close relative does not stay. (*Akrabası yakın gelin durmaz.)*
The bride who has close relative cannot have a bed. (*Akrabası yakın gelinin yatağı olmaz.)*
Ask impact of the servant without becoming dünür,
After becoming dünür, regard them even if they are servant.
(Dünür olmadan kulun etkisini sor, Dünür olduktan sonra kul olsa da say.)
Becoming dünür on dünür reproduces relatives,
Establishing a village next to a village reproduces neighbors.
(Dünür üstüne dünür olursa akraba çoğalır, Köy yanına köy konursa komşu çoğalır.)
If your dünür are generous, whatever you want comes.
(Dünürün cömert olursa ne istersen o gelir.)
If your dünür are cunning, you want a sheep, they give you a lamb.
(Dünürün kurnaz olursa koyun istersen kuzu gelir.)
Do not lean on the things given by dünür,
Lean on the things given by God. (*Dünürün verdiğine dayanma, Allah'ın verdiğine dayan.)*
The groom is for hundred years, dünür is for thousand years.
(Güvey yüz yıllık, dünür bin yıllıktır.)
If the groom gets older, then he will be dünür,
If the bride gets older, then she will be woman dünür.
(Güveyi yaşlanırsa dünür olur, Kız yaşlanırsa kadın dünür olur.)
The girl is suitable for the groom; oneself is suitable for the dünür.
(Güveyine kızı uygun dünürüne kendisi uygun.)

A person who has a horse and appropriate cloth goes to the wedding,

A person who has son and girl goes to alliance.

(Atı, giysisi uygun olan kişi düğüne gider, Oğlu, kızı olan kişi dünürlüğe gider.)

A person who has a horse and pant attends to the wedding,

A person who has son and girl attends to the alliance.

(Atı-donu olan kişi düğünlere katılır, Oğlu kızı olan kişi dünürlüğe katılır.)

3. Wedding

Entertainment, playing, gifts and traditions of Kazakh wedding are plentiful. Reflection of this can be seen in the proverbs. Weddings are nice with young. Young people are bouncy therefore wedding should be bouncy. In weddings, songs, folk songs sung, the music is played, squabbling is performed. In proverbs, customs in weddings generally are mentioned but the name of the playing and the name of the tradition individually are not mentioned. The wedding dinner is one of the important traditions of the wedding. It is recommended not to go the wedding full because wedding dinner will be served, there are also proverbs saying the opposite. "Saçı saçma" tradition is mentioned in proverbs. Wedding home is a house of joy; so we should have fun, laugh and sing. People especially girls need to pay attention to their dresses in wedding. Because the girl becomes clear from her dress. Good clothes, fast horse, tasty food should be preferred, if the person does not have them, should provide them from someone else at the wedding day. Bards and minstrels are the most distinguished guests of the wedding since they manage the wedding. Toy should be cheerful, boisterous and entertaining, for this reason, acquaintance and relatives are invited to the wedding. Being invited to the wedding or not is very important. The place where we are invited must be gone. It is met as absurd that a person goes to the place where he/she is not invited.. You must go to the wedding on time; a person who will arrive in time will be at ease. Marriage is miracle and fortune. People get organized and save goods up after the marriage. Wedding is seen as treasures. Because everyone is striving for the wedding, it helps to the new couple materially and adoptively.

Man's life with eating, the wedding festivities with the youth.
(Adamın canı yemekle düğün şenliği gençlerle.)
If you go for eating, go hungry if you go a wedding, go when you full.
(Aşa gidersen aç git düğüne gidersen tok git.)
The dress ends up with under cover of marriage. (*Düğün bahanesi ile elbise biter.)*
Do not ask about the dress at the wedding. (*Düğünde elbiseni sorma.)*
If you go a wedding, go when you full, if you are busy, leave it.
(Düğüne gidersen tok git, işin varsa bırak git.)
The wedding will be distributed till the bald combs. (*Kel taranıncaya kadar düğün dağılır.)*
When one went to wedding, one had stolen the sheep.
(Biri düğüne gittiğinde biri koyun çalmış.)
Everyone participates the wedding. (*Düğüne herkes katılır.)*
The wedding that will take place is more attractive than the wedding taken place.
(Düğünün olmuşundan olacak düğün daha caziptir.)
One cannot save goods up without marriage. (*Evlenmeden mal birikmez.)*
Preparedness wedding is incorruptible. (*Hazırlıklı düğün bozulmaz.)*
Ride fast horse for wedding, ride pure horse for sheep.
(Hızlı ata düğün için bin, saf ata koyun için bin.)
Do not disturb the concerns of the death house,
Do not disturb the joy of the wedding house.
(Ölüm olan evin kaygısını bozma, Düğün yapan evin sevincini bozma.)
The dress is ready with under cover of marriage. (*Düğün bahanesiyle giysi hazır olur.)*
Wedding is God's treasure. (*Düğün Tanrının hazinesidir.)*
Wedding is for bard, the playing of kokpar (traditional play) is for brave man.
(Düğün ozanın, kökpar oyunu yiğidindir.)
The one who don't get full up with celebration get full up with dancing at the village where wedding takes place.
(Düğün olan köyde kutlamayla doymayanlar, dans edip doyarlar.)

Unexpected guest sits without bed. (*Davetsiz gelen (giden), döşeksiz oturur.*)

Where you invoked on ground up, it has not been summoned to appear in place.

(Çağrıldığın yere erinme, çağrılmadığın yere görünme.)

Not to be lazy for going where you are invited, do not be seen at the place you are not invited.

(Çağrıldığın yere git, ar eyleme; çağrılmadığın yere gidip yerini dar eyleme.)

The ones selling pie and muffin go to the place they are not invited.

(Çağrılmayan yere çörekçi ile börekçi gider.)

Don't be a stone where you are uninvited. (*Çağrılmadığın yere taş olma.*)

Be a dinner where you are invited, be a stone where you are not invited.

(Çağrıldığın yere aş ol, çağrılmadığın yere taş ol.)

Even zurnacı (a person who plays shrill pipe) and drummer don't go to the uninvited wedding.

(Çağrılmadık düğüne davulcu ile zurnacı bile gitmez.)

Dog and cat go to the uninvited wedding. (*Çağrılmayan yere kediyle köpek gider.*)

Go to the wedding early, there are places if you go first.

(Düğüne gidersen önce git, önce gidersen yer vardır.)

Wedding is valued by saçı. (*Düğün, saçıyla değerlidir.*)

The wedding dinner is delicious. (*Düğün yemeği tatlıdır.*)

Brave man manages the road, bard man manages the wedding.

(Cesur adam yolculuğu yönetir, şair adam düğünü yönetir.)

The wedding is a sign of being full. (*Düğün, tokluk belirtisidir.*)

The wedding is good with song, death is mournful with sobbing and crying.

(Düğün şarkıyla güzeldir, ölüm hıçkırarak ağlamakla yaslıdır.)

There is no road without gateway way, there is no wedding without saçı.

(Geçitsiz yol olmaz, saçısız düğün olmaz.)

Wear the fur friend gave you in the wedding to see the enemy,
He gets angry, he is sad and is extremely thirsty or dry.

(Dostun verdiği kürkü düğünde giy, düşmanın görsün; Öfkelensin, hüzünlensin, içi yansın.)

The life of person is with food, the beauty of wedding is with young.

(İnsanın canı aşladır, düğünün güzelliği gençlerledir.)

If you neighbor with dog then the wedding is fucked up.

(İt ile komşu olursan bok gibi düğün yaşarsın.)

CONCLUSION

As a result of study, many proverbs were observed in both dialects about the wedding. Overall proverbs are talking about the couple's qualities and characteristics. The girls and boys in both cultures have the same characteristics. Although the importance of early marriage is highlighted, proverbs that are opposite to this opinion are found in both cultures as well. The marriage of girls at an early age is more important and strict in the Turkish proverbs. Girl who got her age must die if he does not get married at this age. Becoming a good wife plays a constructive role in the relationship with her husband in the house; in the relationship with his mother in law. In general, girls will be skillful, smart, honest, good-natured, damsel in both cultures; men should be courageous, strong, and conscientious and the one who takes good care of girl. Family is important in both societies. But family is more involved because of alliance in Kazakhs. This relationship gives rise to them a thousand years of friendship. So the Alliance remains as the ongoing relationship in the institution of marriage even though there is a divorce between couples. Families are worried for their children; it is observed that the girl's family concerns more in Turkish proverbs. It is clear that the source of the concern is reflection in society's infrastructure. The bride mostly is seen as "elkızı (stranger girl)" in Turkish society. Even if she gets married and get involved in the family, she cannot be a part of her family. According to the Turkish proverbs compared to Kazakhs, girls who will be bride and brides are more vilified and even more worthless. Men had been shown great respect and praised in both societies. Wedding should take place in the way of festivities and having fun in both societies, so played, songs are sung at weddings. This custom is taken further in Kazakh. Wedding goes through festive mood. Races are held, songs are sung. Representation attire is dressed. The consensus is that it is

possible to have wedding alone and there will be a need for guests. The most of the crowded is young people. Kazakh weddings are performed accompanied by the management of poet or poets. These bards and poets take over the work that is carried out in accordance with a plan of the wedding; they bring joy to the wedding. This custom was found in proverbs. In Turkey abdals, drummers and Zurnacı (a person who plays shrill pipe) excite the crowd and lead to playing. But they don't undertake the cost of a wedding, don't be mediate, and don't not govern the wedding in accordance with a plan in Turkey. These abdals are also found in direction of their works in Turkish proverbs. The wedding dinner is one of the important traditions of both communities. So it is the subject of discussion in many proverbs that is positive or negative. Varieties of foods are not mentioned, only the term "wedding dinner, meal" is used. The custom of "saçı saçma" is mentioned in proverbs in Kazakh. Although such a tradition exists in Turkish society, it is not mentioned. The customs of "okuntu, okuyucu (inviter)" is mentioned in Turkish proverbs. This work is undertaken by bard in Kazakhs. It is also mentioned that bigamist causes trouble in proverbs of both communities. It is highlighted that the marriage with persons who are married or divorced will not be good one. The girl who will be getting married should be never-married girls and virgin was frequently mentioned in the Turkish proverbs. It is emphasized on the disadvantageous of the marriage with persons who are married as well, divorced or widow and these kinds of proverbs are found more in the Turkish proverbs. Being invited to the wedding, accepting the invitation and not going where you are not invited are more important and strict in Kazakh proverbs compared to the Turkish proverbs. The marriage is miracle in both communities. It was emphasized more that the couples should be equivalent in Turkish proverbs. The biggest difference in marriage traditions of the two communities is who will be the ones whom young will get married with. The marriage is based on Islam in Turkish society; the cousin marriage can be performed. The marriage of close relatives emerges in proverbs in Turkish society as well. In the Kazakh society, people must know the seven ancestors and the marriage cannot be performed with anyone in these seven ancestors. The marriage with first cousins (the children of the father' brothers) is not of the subject. It is pointed out that the couple who will marry should be from different tribes in the proverbs.

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RESOURCE PERSONS

Adana region have been benefited from these people for wedding information.

Name-Surname	Age	Gender	Education	Place
Nazmiye ÇİLİNGİR	86	Female	Be illiterate	Adana/Kozan
Medine GÖZTAŞ	104	Female	Be literate	Adana/Feke
Fındık GÖZTAŞ	61	Female	Be literate	Adana/Kozan
Ziya AYAS	78	Male	Be illiterate	Adana/Feke

PART FOUR

RESEARCH IN TRANSLATION

CHAPTER 12

A TENTATIVE STUDY ON THE TRANSLATION OF NEOLOGISMS

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Abstract

A neologism could be defined as a newly coined word or phrase in a language. However, this definition does not describe the borders of a neologism. An existing expression commonly used in a language could become a neologism when it acquires a new sense and usage. Languages evolving through time are subject to developments, constraints and transformations in parallel with the changes experienced in the society. Neologisms bring some innovations to the language and generally occur in societies that undergo transformations and challenges. Since we are living in a global village, translation of neologisms has become more and more problematic in international correspondence. Within this framework, this paper is divided into three sections. The first section offers a

conceptual and theoretical study on neologisms. The second section concentrates on neologisms from the perspective of Translation Theory and the last section submits a reference model for forming a database for neologisms. Finally, since this study is initiated by PhD research techniques class to submit a framework for collecting neologisms from Turkish press, English version of Turkish press, and foreign press, it may also herald a multidisciplinary project in the future.

Keywords: neologism, translation, daily agenda, translation of neologisms, reference model.

1. Theoretical Background

Nonce words are newly coined words, terms or phrases. However, if they enter common use in the course of time, they are called "neologisme". Neologisms were firstly perceived as a language pathology that involved the derivation of incoherent words. They were even defined as meaningless words coined by a psychotic in the 3rd edition of *Webster's Dictionary* (Rey, 1995: 63), but today they seem to be one of the indispensible parts of the language. Nonce words concern daily agenda and appear in periods of crisis, or of transition. It is for this reason that a linguistic study on them may shed light on historical, sociological, and political studies in the future, especially from the perspective of discourse analysis.

In the 1930ties, Nurullah Ataç, one of the most eminent authors of Modern Turkish, discussed the term "neologisme" and criticized it not only as a newly coined loan word in Turkish, but also as "a foreign fictitious word" in his essay titled "Diyelim Söz Arasında" (Ataç, 1998: 36). Undoubtedly, Ataç's criticism has arisen not only from the direct transfer of the newly coined word, and its fictitiousness as a loan word, but also from its reception without any attempt even to suggest a Turkish equivalent. However, when a new foreign concept emerges, the common way of its introduction to the language is "direct transfer". Accordingly, we can claim that new words enter a language and undergo certain phases of changes until they are integrated into it. While some of them remain as a loan word, some of them find

linguistic equivalents in the form of calques, or undergo changes. To put it another way, language as a living organism can enrich and evolve only by undergoing this process of change both at lexical, syntactic and semantic levels according to the changes, or requirements of the age.

In this process of enrichment, translation plays a key role in introducing new concepts and words or terms. If this is at lexical level as in the example of neologisms, new words first undergo orthographic shifts, what we call "naturalization"; next as the concept is internalized in the course of time, a new term is created in return for the new concept. For example, Turkish Language Association suggests "türenti" (derivative) as the Turkish equivalent of "neologisme" in the English-Turkish dictionary even if it has not entered the common lexicon of Turkish language users yet. It is only after the dictionary entry is in use by the users of standard language we can acknowledge it as a new term open to conceptual study. In other words, conducting a conceptual study on a term, first of all, requires linguistic equivalent corresponding to the concept itself. It may have been for this reason that Nurullah Ataç criticized the direct transfer of neologisme due to its artificiality in Turkish.

However, today we are living in a global village due to the great advances recorded in the field of Information Technologies. It, on the one hand, ends in dirtying of languages; on the other hand, results in dissemination of huge amount of knowledge throughout the world without any regard to the linguistic barriers. Accordingly, a huge number of new terms are directly transferred with the concern of falling behind the speed of new knowledge produced in every field of study. In this case, the study of foreign terms or concepts become indispensable and legitimate in this newly world formation called "globalization". However, translation of them constitutes a problem because of mental processes which corresponds to "the preintellectual period of speech", or in Piaget's terms "Egocentric Speech". What Piaget aimed to prove here was that children were born with "linguistic competence", and it is for this reason why he used children as his subjects in his experimental study in establishing the primary or genetic relationship between speech and thought. However, Vygotsky's claim on "the lack of primary bond between thought and word" as well as his remark as "A connection originates, changes, and grows in the course of the evolution of thinking and speech" refers to the divergent

process of interaction between thought and language. As opposed to Piaget's retrospective claim of "language and thought" as amalgamate, Vygotsky's claim is prospective by his emphasis on "process". What he remarks is that egocentric speech disappears at school age and it changes into "inner speech".

The question is can we assume neologisms or nonce words as facts of "egocentric speech", or as facts of "inner speech". Vygotsky defines "inner speech" as follows:

> *"All our observations indicate that inner speech is an autonomous speech function. We can confidently regard it as a distinct plane of verbal thought. It is evident that the transition from inner to external speech is not a simple translation from one language into another. It cannot be achieved by merely vocalising silent speech. It is a complex, dynamic process involving the transformation of the predicative, idiomatic structure of inner speech into syntactically articulated speech intelligible to others"* (Vygotsky, 1986: 248).

If we are to define the position of "neologisms" in Vygotsky's terms, we may assume them as facts of articulated or vocal speech which fulfills *autonomous speech function*. However, what discerns neologisms from "inner speech" is that they are pronounced even if they are unintelligible to others, and may enter the common lexicon in the course of time. At this stage, Hans G. Hönig's approach to the map of mental processes may give us clues not only on the position of neologisms, but also on the translation of them. According to him, there are two spaces in mind where mental decisions are monitored: uncontrolled and controlled workspaces. While microstrategies concerning cognitive and intuitive decisions are taken in uncontrolled workspace, microdecisions concerning normative and linguistic decisions are monitored in controlled workspace. Accordingly, speaker's cognitive and intuitive decision on deviating from the standard language as in the example of neologism is in fact aims to introduce a new situation. So we can claim the speaker is conscious in using the neologism since he sets up correlations with long term memory in taking decision: However, s/he does not monitor it in

controlled space since s/he wants to frame a new scene. Whereas translator's task here doubles since s/he has to develop a macrostrategy to frame the new scene reflecting both inner speech of the speaker and the new scene or the situation it poses (Hönig, 1991: 77-89). In this case, we cannot negate the role of translation in introducing neologisms to target culture as well as its share in enriching language by coining new concepts and terms to the lexicon. Besides, when considered the high demand of the transfer of new knowledge on technology, economics and international politics as a result of globalization, we cannot regard the transfer of them as something fortuitous. In consideration for all the reasons briefly mentioned above, we assumed translation of neologisms as a translation problem and developed a model in research techniques class of 2014.

2. Classification and Translation of Neologisms

In this part of the article, we would like to mention Newmark's paradigm that we have tried to analyze in the class and look at the variables of that paradigm. Before referring to the translation of neologisms, it may be appropriate to analyze the types of them in a language briefly. Newmark (1988: 140-150) proposes the types of neologisms as follows:

a. Old words with new senses

An existing word acquires a new sense in this type. As we all know, "fare" could be defined as a small rodent in Turkish. However, thanks to the developments in the field of technology, especially in informatics, the old word has attained a new meaning as an electronic appliance that moves the marker on computer[214]. Other examples for this category are: Bellek (en. memory), oturum (en. session), komut (en. instruction), sunucu (en. server), anahtar (en. key), kurulum (en. setup), dosya (en. file), ağ (en. network), sürücü (en. driver), duvar kağıdı (en. wallpaper).

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[214] Dictionary of Turkish Language Association

b. New Coinages

This is a word formation process in which a new word or phrase is created. Newmark (1988: 142) states the main new coinages are brand or trade names nowadays. Nescafe, Selpak, Jeep, Kola are some examples for new coinages.

c. Derived words

Some neologisms are derived by analogy from ancient Greek and Latin morphemes usually with suffixes such as -ismo, ismus, ija, etc. which are naturalized in the appropriate language. Kanserojen (en. carcinogenic), anti-Semitist (en. antisemitist), neo-ergenekon (en. neo-Ergenekon), selfie (tr. özçekim), etc.

d. Abbreviations

Abbreviations are the common type of pseudo-neologisms. KPSS, ALES, MİT, WHO, AIDS, NATO are examples for abbreviations as neologisms.

e. Collocations

Collocations are particularly common in social sciences and in computer language. It refers to the group of words that come together to form a coherent phrase. Beyin fırtınası (en. brain storming), flash bellek (en. flash memory), sabit disk (en. hard disk), dünya evi (en. marriage), paralel devlet (en. parallel state), faiz lobisi (en. interest rate lobby), ekran kartı (en. display card), yavru vatan (en. foster-land), ölüm orucu (en. death fast) are the examples for collocated words.

f. Eponyms

Eponym is a word derived from a proper name. Behçet hastalığı (en. Behçet's disease), Kemalizm (en. Kemalism), Marksist (en. Marxist), Rahşan Affı (en. Rahsan amnesty) are some examples derived from the names of people prominent in different fields.

g. Phrasal Words

New phrasal words are restricted to languages' facility in converting verbs to nouns. *Check-up* and *check-out* are English phrasal words that are directly transferred and used in Turkish.

h. Transferred words

These are the words borrowed from another language. Transferred words keep only one sense of their foreign nationality; they are the words whose meanings are least dependent on their context (Newmark, 1988: 147). *Hashtag, spam, troll, caps* are borrowed words transferred into Turkish related to Internet technology.

i. Acronyms

An acronym is an abbreviation formed from the initial components in a phrase of a word. These components may be individual letters or parts of words or names. Radar (radio detecting and ranging), HTML (Hyper Text Markup Language), MERS (Middle East Respiratory Syndrome) are the acronyms used both in English and in Turkish.

j. Pseudo-Neologisms

A generic word stands in for a specific word. **Big Three** (referring to main allies of World War 2) is an example for this category.

k. Internationalism

The word acquires a common meaning in different languages in internationalism. EU, UNESCO, UNICEF are internationalisms. They are easily understood by the people from different cultures and nationalities.

As neologisms are newly coined words and phrases just entered the language, the task of the translator becomes challenging, because s/he should choose the most functional translation method for the neologism in SL in order to be accepted by target audience. The most common translation methods are as follows (Newmark, 1988: 150):

a. **Transference:** This refers to the transferring the word in the SL into the TL (Newmark, 1988: 81).

b. **Naturalization:** This method also involves transference, but it adapts the SL element to the normal pronunciation and normal morphology of the TL (Newmark, 1988: 82).

c. **Target Language Derived Word:** A source element is transferred into the target language with a new target derivation.

d. **Recognized translation:** This method is comprised of using the official or generally accepted translation of any institutional term (Newmark, 1988: 89).

e. **Functional Equivalent:** This method is about to use a culture-free word in the TL. Therefore, it neutralizes or generalizes the word of the SL (Newmark, 1988: 83).

f. **Descriptive Equivalent:** The translator describes/explains the SL word in the TL (Newmark, 1988: 83-4).

g. **Literal translation:** This is the so-called word-for-word translation. It involves translating the SL word with an appropriate TL equivalent literally.

h. **Couplets:** Couplets, triplets and quadruplets combine two, three or four of the mentioned procedures while dealing with the translational problem (Newmark, 1988: 91).

i. **Through Translation:** The literal translations of common collocations, names of organizations, components of compounds fall into this category (Newmark, 1988: 84).

Examples for these procedures are shown in Table 1:

Translation Method	Source Word	Target Word
Transference/loan word/ transcription/borrowing	Caps (en)	Caps (tr)
Naturalization	Digital media (en)	Dijital medya (tr)
Target language derived word	Selfie (en)	Özçekim (tr)
Recognized TL translation	UN (United Nations) (en)	BM (Birleşmiş Milletler) (tr)
Functional equivalent/ generalization	Dünya evine girme (tr)	To marry (en)
Descriptive equivalent/ explicitation	Çatı aday (tr)	Joint presidential candidate (en)
Literal translation	Vaiz lobisi (tr)	Preacher's lobby (en)
Couplets / translation procedure combinations	Flash memory (en)	Flash bellek (borrowing and literal translation) (tr)
Through Translation	Internal Memory (en)	Dahili Bellek (tr)
Internationalism	Barcode (en)	Barkod (tr)

Table 1. Examples for translation procedures of neologisms.

3. The Proposed Model for Analyzing Neologisms

Having mentioned Newmark's typology on neologisms and translation methods, it will be appropriate to pass on to the study we have conducted in PhD research class. Due to the fact that newspapers are sources rich in neologisms, the literature of neologisms has been scanned through the press. The parameters have been identified in order to realize a tentative research. Neologisms have been analyzed as per these parameters: Neologism, Target Equivalent, Subject Field, Dictionary Entry, Usage in Turkish press (Turkish version), Usage in Turkish press (English version), Usage in Foreign press, Type of the Neologism, Translation Method, References, the Name of the Recorder and Date of the Record. The variables for the parameters have been determined as follows:

The parameter	Variables
Subject Field	Science and Technology, Economics, Education, Daily Agenda, Art and Culture, Politics and International Affairs, Health, Medicine, History
Type of the Neologism	Old Words with New Senses, Derived Words, New Coinages, Abbreviations, Collocations, Eponyms, Phrasal Words, Transferred Words, Acronyms, Internationalisms
Translation Procedure	Transference, TL derived word, Naturalization, Functional Equivalent, Descriptive Equivalent, Through Translation, Recognized Translation, Literal Translation, Couplets, Deletion

Table 2. Parameters and variables of our reference model.

Table 3 contains a neologism analyzed as per the parameters above with the aim of making the subject more clear:

Parameter	Variable
Neologism / Nonce word	Selfie
Target Equivalent	Özçekim
Subject Field	Science and Technology
Dictionary Entry	Bir dijital fotoğraf makinesi ya da kameralı cep telefonu ile çekilen oto-portre fotoğrafı türü
Usage in Turkish press (Turkish version) (TR)	TDK Bilim Kurulu bugünkü toplantısında "selfie" sözcüğünün Türkçe karşılığını "özçekim" olarak belirledi.
Usage in Turkish press (English version) (EN 1)	Selfie-taking Ottoman statue in Turkish town attracts tourists, raises eyebrows.
Usage in Foreign press (EN 2)	The smartphone self-portrait or 'selfie' has established itself a form of self-expression. Is it a harmless fad or a dangerous sign of western society's growing narcissism?
Type of Neologism	Derived Word
Translation method	TL Derived Word

References	TR http://www.hurriyet.com.tr/ teknoloji/26465756.asp (EN) 1 http://www.hurriyetdailynews.com/selfie-taking-ottoman-statue-in-turkish-town-attracts-tourists-raises-eyebrows.aspx?PageID=238&NID=82190 &NewsCatID=341 (EN) 2 http://www.theguardian.com/technology/2013/jul/14/how-selfies-became-a-global-phenomenon
Name of the Recorder	
Date of the Record	19. 10. 2014

Table 3. An example from our neologisms database.

4. Conclusion

Considering the parameters discussed above, we have arranged an excel table and processed the data on the table and therefore the data on neologisms scanned through the newspapers have been transferred to the digital media.

As understood from the model, the study has a functional objective as submitting a research model on translation of neologisms and two important results have been derived from the study:

a. The first conclusion is about the current state of the studies on neologisms. It could be said that there are scattered studies both in the source language (Turkish) and translated corpus on nonce words and neologisms. However, we are in the age of high technology and nations can survive only if they fulfill the requirements of globalization and maintain international correspondence. This means the influx of millions of words and terms throughout the world. However, there is not a scientific foundation dealing with neologisms and translation of them at national and international level comprised of terminologists, translators, lexicographers, linguists, historians, sociologists and experts in relevant fields.

b. Having the capacity to carry huge amounts of information about different subjects, neologisms reflect a specific period, geography, society and communication in the society, production of knowledge in a particular field. We are of the opinion that a multidisciplinary study on neologisms regarding linguistic and translational aspects may contribute to the development of scientific jargons; therefore, multidisciplinary researches on the subject may present data for the theoretical ground of different fields. As presenting this research model, our purpose is to contribute to the different fields of Social Sciences via providing a comprehensible database of neologisms derived in relevant subjects. This study will also function as a zeitgeist for academicians and experts studying in Social Sciences.

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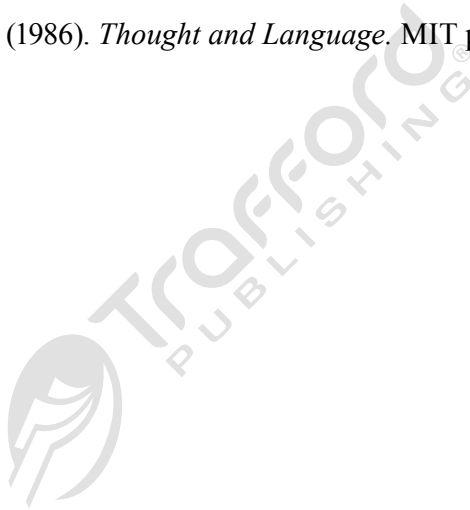
CHAPTER 13

Questionnaires as a Tool of Research in Translation Studies

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Abstract

Questionnaires are frequently used in the field of translations as a tool of research in translation studies. This study aims to improve the quality of questionnaires in research. For this purpose it studies the underlying reasons why researchers have a recourse to questionnaires and the pros and cons of questionnaires in conducting research. Within this framework, it first questions in what fields of study researchers can refer to questionnaires by distinguishing humanities from social sciences to spot the position of translation studies amongst other disciplines. Next, it discusses questionnaires in terms of qualitative and quantitative research. After that, it focuses on the validity and reliability of questionnaires and the factors affecting them in conducting research. Finally, it studies dissertations in the field of translation studies in Turkey to test the reliability and validity of them so as to open up new pathways for prospective researchers.

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Introduction

There are two reasons why questionnaires are important in research: First, they help us to study not only the translator's decisions and opinions but also the agents' such as commissioners or clients circumscribing the translation event; Second, they enable us to operationalize the data and base our decisions or inferences on numerical or statistical findings. Especially after the development of information technologies, we have a frequent recourse to questionnaires not only in the applied field of translation studies to assess the translation competence of translators or working conditions of translators, but also in scholarly research as a means of research method since they enable us to study on much larger corpus and reach statistical data more easily and quickly. By this way, the subjective inferences drawn by scholars in the form of translation critiques or philosophical essays on the nature of translations are replaced with the scientific research which proceeds in algorithmic flow of thought based on numerical data (Chesterman 2002:90-91). Undoubtedly, this is closely related to the way questionnaires are constructed since only well-constructed ones can lead us to reach sound findings. Giving account of this change or revolution in the field of Translation Studies may justify the importance of questionnaires as a tool of research.

From the perspective of Translation Studies, one of the underlying reasons in using questionnaires in research may be answered by studying the position of translation studies amongst other disciplines and the paradigmatic shifts that have occurred since 1980ies. Translation studies has been acknowledged as an autonomous discipline in academia only after the paradigmatic shifts in research methods which led to descriptive studies on larger corpus were adopted in scholarly research. Namely, comparative or contrastive research focusing on lexical shifts or textual analysis of code-switching procedures on single texts has been replaced with the research methods applied in social sciences. On the other hand, the share of past scholarly studies on translation criticism cannot be denied. Just as living organisms, disciplines also undergo certain stages to develop into fully-fledged ones. We can relate past studies more to humanities since scholars adopt hermeneutic approaches in studying translations,

or discussing translator's decisions. Accordingly, we can claim the focus of the past studies was on "the object" or on "the translations" themselves. The scholar identifies the shifts, questions or criticizes them according to his/her personal inferences. However, scholarly approach requires meta-thinking on the object of the study. For this reason, that change of direction from humanities to social sciences has served to open-ended up new pathways not only for those studying in the field of humanities, but also for those studying in the field of translation studies. It lays the foundations of translation studies to develop as a self- referential and self-reflexive discipline (Hermans 1997: 15-18). Explaining basic discerning features between humanities and social sciences may illuminate why paradigmatic shifts in research methods have contributed to the academic acknowledgement of translation activity as a scientific discipline.

Humanities and Social Sciences

Research methods of social sciences are different from humanities: the latter is based on "textual scholarship" and its ultimate goal is generating "wisdom". However, it is difficult to reach "wisdom" without getting into direct contact with "humane". This means the object of the study in humanities is not "man", but "the textual analysis", and it can be called as "comparative analysis" in translation studies. In broad terms, humanities refer to "human reasoning" based on textual analysis to attain wisdom. In this sense, its scope is limited with textual studies. Besides, wisdom in itself has no prospective ends, and without direct contact with man or collecting empirical data, it is difficult to reach the ultimate definition of "wisdom". Whereas social sciences as an extension of both humanities and natural sciences provides opportunities to get into contact with the subject "humane" directly by having a recourse to both empirical and interpretative methods. (http://www.uidaho.edu/~/media/Files/orgs/CLASS/Gen-Ed/Faculty%20Resources/Humanities-Social-Sciences-Distinctions) By this way, retrospective studies in humanities based on texts are replaced with scholarly studies serving for prospective ends to improve living or working conditions of man. Accordingly, we can claim that the ultimate goal of social sciences has become to generate new

knowledge. On the other hand, those conducting research in social sciences have recourse to both quantitative and qualitative research to understand the underlying reasons and motives of a problem, or to provide insights, to generate new ideas, or hypotheses concerning a problem (Kuhn 1970:160-165). At this stage discerning qualitative research from quantitative will illuminate the basic differences between scientific approaches both in humanities and social sciences.

Qualitative vs Quantitative Research

The research conducted in the field of humanities is interpretative whereas social sciences acknowledge both interpretative and empirical research methods which are categorized as **qualitative** and **quantitative.** The main difference between them lays in conveying the findings in numbers or in words. That is to say, quantitative research concentrates on numbers while qualitative research is based on words. In quantitative research, the scholar is predetermined and prepares the conditions of the research according to the goals s/he sets for the research. It is short termed, and the scholar looks inside from the outside so as to spot objective facts, describe and seize regularities to prove or refute her/his hypothesis. For this reason, we can claim that it is "deductive". Qualitative research, however, is open-ended and long termed. It is "inductive" since it aims to explain and capture uniqueness. Furthermore, it is more subjective since it looks at the research problem from the inside and aims to explain it in depth and in detail. In this case, we can claim subjective facts foreground objective facts in qualitative research. In spite of discerning features of both scientific features, today most of the scholars, especially those working in the field of social sciences adopt integrative approach in research since such an integrative approach enhances the reliability and validity of new knowledge and provides sound grounds to repeat, test and improve the quality of research. (Saldanha&O'Brien 2013: 22)

Questionnaires in Translation Studies

James Holmes' paper titled "The Name and Nature of Translation" provides insights into configuring the borders of Translation Studies as an autonomous discipline although it has emerged from interdisciplinary relations; that is to say, it generates new claims, new ideas, new discussions and hypotheses to be tested by quantitative research. For example, the identification of theoretical fields of translation studies as general and partial and subdivision of partial studies into rank-restricted, medium-restricted, problem-restricted, area or time restricted fields of study open-ended up new grounds for research (Holmes 1988:53-64). This, on the one hand, leads to new discussions amongst scholars about why text-based comparative research on translations should be expanded to study translations as facts of target culture with regard to its relations with other disciplines; on the other hand, it proves its position as a subfield of social sciences. Only after its position amongst other disciplines has been determined, Translation Studies could lay its foundations on sound grounds as an empirical field of study. Therefore, it can be claimed that Holmes' paper, which is assumed under the category of "general theory" has guided scholars conducting partial or descriptive research, and led them apply quantitative methods to test the validity and reliability of hypotheses or claims based on qualitative research. In other words, quantitative research has helped to verify, or refute the insights or claims proposed by the scholars or thinkers who were dealing with translation not as an object of study but as a subject. Thus their conclusions or inferences drawn from their personal experiences of translation have been replaced with paradigms questioning not only translation proper and their impact in target culture, but also the external factors shaping the translation process (Saldanha&O'Brien 2013: 151-154).

Questionnaires at this stage may be one of the most helpful and sound instruments in obtaining reliable and valid data concerning translators, translations and agents, and reveal the mechanism of translation as institution. The question is how we can construct a sound questionnaire, or what the main determinants of a well-constructed questionnaire are. There are two main determinants concerning the soundness of a questionnaire they are respectively, reliability and validity.

Validity

The validity of a questionnaire can be defined as measuring what we want to measure. In other words, the content of the questionnaire should be consistent with the goal of the questionnaire. Clarity and unbiasedness of questions can be claimed to be the main determinants of validity.

Reliability

It means if the same tests are given to the same people under the same circumstances, but at a different time, to what extent, or whether they will get the same scores. If the scores are the same or similar, data collection procedures are considered as reliable. In the social sciences, however, it is not possible to reach exactly the same results. The subjects themselves or their ideas may change over time, or there may be sometimes deviation from the standard due to amateurish translations or mistranslations of questionnaires as well as cultural differences (Saldanha&O'Brien 2013: 159-161). For this reason, researchers had better seek not the same but similar results. To measure reliability, as Saldanha and O'Brien point out, we should consider if the researcher "convincingly demonstrate that the data collection and analysis methods used are dependable and that the methods are transparent and consequently the results are credible" (2013: 35).

The components of validity and reliability

In the light of these two determinants, we can now study the components of questionnaires that provide the reliability and validity of them:

a) Respondents

It means choosing the right addressee to respond to the questionnaire. Undoubtedly, one should bear the working conditions

and the time the respondent can allocate to the questionnaire. The surveyor can select the respondents randomly, according to the goal of the research and certain criteria (purposive) or according to the convenient conditions (easy accessibility). Convenience sampling is not generally regarded as reliable since it may negatively influence sample representativeness. On the other hand, researchers may purposively select the respondents in order to study the target sample in depth. This method seems much reliable because the criteria defining the target sample is predetermined, and thus it prevents researchers from choosing irrelevant respondents. However, researchers should be attentive not to determine criteria biasedly. As for random sampling, it can be regarded as a way of acquiring more objective and generalizable data, but it is not generally preferred since it requires more time and money. It is researchers' task to decide on the homogeneity or heterogeneity of respondents which is generally determined according to the open-ended-endedness, or term of the research. For example, if the research is quantitative, the scholar may choose a homogeneous group of respondents to terminate the task in short-term.

b) Administration of Questionnaires

The way of administration also influences the reliability of the study. We can list those ways such as ones filled in the presence of the researcher, in the form of face to face interview, sent via email, conducted by phone or shared on the internet. The researcher should inform of how the questionnaires are administered in her/his research since it is related with the type of research as qualitative or quantitative. In a way, the channel of correspondence affects the formality or informality of the research. Furthermore, different ways of administration may affect answers of respondents in a different way. When questionnaires are filled in the presence of the researcher, a limited time is allocated for answering questions. On the other hand, if the surveyors asks the respondents to fill out the questionnaires through electronic correspondence, the respondents may feel free to send the responds to questionnaires whenever they want, or at their own available time. The disadvantage of former is the possible impact of the researcher on respondents. However, the researcher may be able to elaborate on the questions if there is something misunderstood.

Last but not least, the presence of the researcher can prevent low response rates. On the other hand, the researcher can reach a large group of respondents through electronic correspondence. However, s/he cannot control whether the respondents answer all the questions, or hinder respondents from misunderstanding the questions in the questionnaires. That is to say, the pros and cons of both ways of correspondence with the respondents should be considered in getting contact with the respondents.

c) Cover Letters Stating Introductory Remarks

It is very important to inform the participants of the goal of the research and ask their consent in participating the research. Being informed about the goal and why and how their answers play a crucial role in the study, respondents most probably provide sound data. In some cases the questionnaire may be so exhaustive that the respondent may respond only if s/he receives monetary payment in return for providing information. In this case, it should be noted in the cover letter that the respondent will be paid in return for the information s/he provides. Furthermore, the surveyor should also inform about the confidentiality of the questions and the answers of the respondents. Confidentiality of the questionnaire should also cover the information whether respondents can cite or not the records or when they cite it. Besides the surveyor should inform how, where and when to return the questionnaire as well as the contact address in case respondent requires further information.

c) Pilot Study

Determining sample group accordingly and designing a well-constructed questionnaire are crucial and also problematic for a researcher. Possible errors and unforeseen risks may be eliminated through a pilot testing which would be done with a different but an appropriate sample group. Researchers get a chance to discover contradictory statements, incoherent, or sensitive questions, and also find out if or to what extent the questions and the given answers serve for the research goal. Thus, researchers can remove, change the questions or the design of questionnaire(s), or add new questions. As

a result, a pilot testing which gives insight into each detail concerning questionnaire design would be effective for testing reliability and validity of data collection method.

d) Type of Questions

The questions can be categorized as open-ended or closed-ended (structured) questions. In qualitative research, the researcher tends to ask open-ended questions since it aims to gather subjective facts. Therefore, the questions are open to interpretation. However, the questions should be arranged in a logical sequence way to comment or draw up conclusions from the database of answers. Since respondents are free to express, it is difficult for the surveyor to decode answers. Besides, open-ended questions are slower, harder and more complex. However, even if the surveyor may direct the respondents by arranging questions in easy-to-difficult order, or by defining the goal of questions where possible.

As for closed-ended questions, they are generally asked by the surveyors who conduct quantitative research since it is easier to score. When considered the features of the quantitative research as objective, short-termed, descriptive, one can easily conclude that the features of the quantitative research overlaps with the goals of closed-ended questions. Despite the fact that closed questions are easier to conduct and analyze, they may be short of acquiring important details concerning knowledge and opinions of respondents or their own expressions, etc.

Undoubtedly a questionnaire may cover both open and closed-ended questions. Asking proper and different types of questions as mentioned above enhances the reliability and validity of the questionnaires. The way of formulation of specific questions in consideration for the profile of the respondents and hypotheses also plays an important role. Accordingly, the researcher may expand the range of closed-ended questions. Designing questionnaires with only "yes-no, dichotomous (as in the form of asking the sex of the translator as male or female) or multiple choice questions" may yield limited or poor data. For this reason, the researcher may expand type of questions by inserting as many types of questions as possible as in the following examples:

- **Opinion Questions/ Likert-scale**
1. In translator training, translation theory is as important as translation practice.

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree

- **Rank- Order Questions**

Rank the following options from 1 to 5 according to their degree of importance.

2. In translator training, students have to acquire;

Linguistic competence	
Research skills	
Cultural background	
Knowledge of information technologies (CAT tools etc.)	
Specific field knowledge	

- **Rating Questions**
3. How often do you interpret simultaneously?
[1] Very frequently
[2] Frequently
[3] Occasionally
[4] Seldom
[5] Rarely
[6] Never

- **Fill-in-the-Blank Questions**
4. How many books have you translated? _____

Asking such questions help researcher to obtain numerical or ordinal data to consolidate the inferences s/he draws from the findings, thereby basing qualitative research on quantitative data. Variability of closed-ended questions not only broadens the range and scope of research, but also opens up pathways for operationalization. However, the ratio of open-ended questions to closed-ended questions in

questionnaires is also related with the field of study, profile of the respondents, and the goal of the research (Louis Cohen, Lawrence Manion and Keith Morrison 2007: 317-346)**.** However, we cannot restrict the success of questionnaires only to the content of the questions, the surveyor should consider the profile of respondents, administration of them and general introductory statement or cover letters in the light of the goals s/he sets for his/her survey. If questionnaires are arranged in a conscious and structured way, they can fulfill their mission as a means of research. Studying questionnaires in the light of the parameters concerning the validity and reliability of scientific research will illuminate and consolidate the position of questionnaires as a research method and contribute to widen the theoretical framework of the disciplines.

Nowadays questionnaires are so popular amongst young scholars that led me to question the issue of questionnaires within the framework of TS in consideration for scientific errors or failures originating from lack of knowledge on the validity and reliability of questionnaires. Within this framework, Gözde scanned 375 MA and PhD theses which were done between 1990 and 2015 from Internet page of YOK (Higher Council) and elicited 17 MA and PhD these based on questionnaires. Of 12 MA theses, two were excluded from the corpus since one was written in German, and the other is not accessible online. Of 5 PhD theses, two were excluded for not accessible both online and at university library. Thus, she studied 10 MA and 3 PhD theses in terms of the parameters of reliability and validity to consolidate their position in the field of TS. Here are the statistical results she obtained from them:

YOK (Higher Education Council) web page provides the most reliable and soundest way of researching dissertations since researchers can find the latest ones, search theses through advanced research, and they may download all theses from the latest to the oldest one if they are permitted. That's why only YOK web page was used in this study as a tool to find and analyze questionnaire-based theses although there are such limitations as some missing information which makes harder to find right ones and not having access to summaries all the time. While scanning theses, two points were considered: their subjects and their relation to TS field. As a result, theses which were written up in

and exactly contributed to English Language Teaching were excluded from the corpus. Questionnaire-based theses began in 2000 and since then, especially in 2011, there has been an observable increase in applying questionnaires in theses. The subjects and objectives of those MA and PhD theses based on questionnaires vary such as:

- Interpreting: 3 MA and 2 PhD theses (Two of them focus on the "black box" of interpreters and making improvements in university education; one discusses the (in)visibility of interpreters; one focuses on comprehending the community interpreter in all aspects, and the last one tries to find out conference interpreters' approaches and opinions on "impartiality")

- Audio-visual texts: 2 MA theses (While one aims to evaluate the quality of audio-visual translation, the other aims to search the production and reception of Hollywood film titles)

- Translation Education: 2 MA theses (While one tries to scrutinize the role and importance of linguistics courses within translation education, the other aims to provide an education model for technical translation)

- Literary Translation- Reception Studies: 1 PhD and 1 MA thesis (PhD thesis focuses on feminist speculative fiction and their reception in Turkey while MA thesis sets out to discover how secondary and high school students respond to the translated children and youth literature.)

- Translation technology: 1 MA thesis (It aims to find out all translation and localization processes in translation offices)

- Medical Translation: 1 MA thesis (It aims to find out expectations and preferences of doctors about medical translation)

The initial data on subjects show us that scholars studying on "interpreting" generally tend to use questionnaires as a subsidiary instrument for getting inside and examining the "black box" of

interpreters or to discover opinion on certain issues. Another important point is that half of the theses fundamentally set out to improve translation education. As for the goals of the studies, it seems that the researchers mainly apply questionnaires in discovering participants' opinion and expectations on quality of translations or translation courses. Besides, researchers try to find facts about the status of interpreters, translation market, translation technology, and get at participants' discourse on specific norms or concepts.

All the theses are not exactly based on questionnaires to collect data. Except three theses, the researchers have recourse to various data collection methods such as eye-tracking, simultaneous or consecutive interpreting performances recorded in a laboratory or natural environment, and structured, unstructured or semi-structured interviews. Since the scope of the study is restricted to questionnaires, we will exclude other methods and just keep them in our mind while assessing the overall contribution of questionnaires to theses. The chart below presents a general frame for the questionnaires according to the given parameters of validity and reliability:

Theses	Correlation between the content and the goal of the questions	The method of Selecting Respondents	Administration	General Introductory Statement or Cover Letter	Pilot Testing
Thesis 1	correlated	not specified[217]	not specified (via email)	not given (e-mail notice/ about confidentiality)	no
Thesis 2	correlated	convenience sampling	not specified (via email)	not given (e-mail notice)	no
Thesis 3	correlated	not specified	via email	not given (verbal notice)	no
Thesis 4	correlated	based on homogeneity principles (purposive)	face-to-face	not given (verbal notice)	no (tests only for assessing texts, lab conditions)
Thesis 5	correlated	not specified (purposive)	face-to-face	not given (verbal notice) / on questionnaire form-confidentiality	no
Thesis 6	correlated	not specified	face-to-face	not given	no

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[217] "Not specified" in the chart means that the researchers didn't refer to a specific method; however, they provided some basic information concerning the process. When they shared detailed information, we could infer the technique applied for selecting the respondents and added them in brackets.

Thesis 7	correlated	not specified (purposive)	not specified (via postal mail or email)	not given	no
Thesis 8	correlated	not specified	by phone, via email or face-to-face	given (the goal of the study / no confidentiality)	no
Thesis 9	correlated	2 Groups: not specified (convenience) and random sampling	not specified (face-to-face or via email)	given (the goal of the study, asking for consent, contact info)	no
Thesis 10	correlated	2 Groups: not specified (purposive and snowball)	face-to-face and online	not given (verbal notice for face-to-face Q.)	yes
Thesis 11	correlated	random sampling	via email	not given	no
Thesis 12	correlated	not specified	not specified (face-to-face or via email)	given (the goal of the study, confidentiality principle and contact info)	no
Thesis 13	correlated	not specified (purposive sampling)	face-to-face	not given (notice for …)	(only reliability test)

Figure 1: Questionnaires in terms of the given parameters

As we can conclude from the chart, the goals of the questionnaires are consistent with the content of questions, and we cannot claim that the questions draw out of the frame they should be in. The research goals were set and explained in an open way, and the questionnaires were meticulously prepared in line with the goals. As for the participants, they were determined accordingly but it is debatable that all the researchers were able to select a representative sample since they didn't provide detailed information as to how they chose the participants except three researchers. Some researchers just gave details concerning the profile of the respondents and elaborated on the characteristics, professions, or size of the sample. Not referring to a method in an open way reduces the reliability of the studies because it directly influences the findings. Yet, it can be inferred that convenience and purposive sampling were the most preferred ones considering overall structure of the theses.

Furthermore, most of the researchers seemed to give more importance to obtaining information-rich data and selecting the participants according to the criteria matching with the purpose of the research. While the participants in thesis 2 and 12, for instance, were most probably chosen for being physically close to the researchers, the schools experienced in training professional interpreters in Turkey and instructors teaching interpreting (thesis 7), and the students who practised simultaneous interpreting in both directions (English-Turkish) and also successfully completed some certain courses (thesis 5) are the examples for the purposive sampling. Random sampling was used only in two theses, but in thesis 9 the participants were confined to translation offices situated in Ankara. Since the method of selecting the respondents is not exactly specified in most of the theses, it is difficult to identify which and to what extent theses are biased toward some part of population.

Similarly, the administration of the theses is not openly specified, and thus it is difficult to discuss the possible effects of the researchers on the participants. However, it is possible to infer the way of administration by discovering the implications in the theses. Most probably in 8 theses, questionnaires were sent to the respondents via email. Another favoured way is distributing the questionnaires in the presence of the researchers. Google.docs was used in one of the theses

and internet forums and social media were utilized in sending the questionnaires in two theses.

Except three theses, no other theses provided the general introductory statement or cover letter which is one of the significant elements for improving reliability of the study, and also guides respondents in a particular way to generate a desirable result. It is implied that the respondents were informed especially about confidentiality principle directly by the researchers or through email notices. Besides, in two theses, no questionnaire form was added to the appendices, and in only four theses every detail about methodology was shared. Considering transparency and transferability of the theses, the researchers had better to provide introductory statements or cover letters with the questionnaire forms in the appendices, and also all the details regarding data collection process. Last but not least, as seen in Figure 2, two theses conducted pilot tests done with appropriate participants to eliminate potential problems in advance. Reliability and validity tests were also done in two theses; however, only one of these tests was related to the questionnaire, the other tests were aimed at assessing the other quantitative data collection methods in the thesis.

Theses	Number of Questionnaires	Respondents	Number of Questions	Type of Questions	Type of Questionnaire
Thesis 1	1	1 Group	13	Open-ended	Qualitative
Thesis 2	1	1 Group	11	Open-ended	Qualitative
Thesis 3	1	1 Group	23	Closed-ended	Quantitative
Thesis 4	1	1 Group	22	Closed-ended (20) + Open-ended (2)	Quantitative
Thesis 5	3	1 Group	20/ 9/ 6	Open (12) + Closed-ended (8) / Open (8) + Closed-ended (1) / Closed-ended (6)	Mixed-approach

Thesis 6	2	2 Different Groups	8-Jun	Open (4) + Closed-ended (2) / Open (6) + Closed-ended (2)	Mixed-approach
Thesis 7	1	1 Group	3	Open-ended	Qualitative
Thesis 8	1	1 Group	3	Open-ended	Qualitative
Thesis 9	2	2 Different Groups	25 / 25	Closed / Closed-ended	Quantitative
Thesis 10	2	2 Different Groups	15 / 32	Open-ended / Closed-ended (12) + Open (20)	Mixed approach
Thesis 11	1	1 Group	50	Closed-ended (49) + Open (1)	Quantitative
Thesis 12	2	2 Different Groups	5-May	Closed-ended / Closed-ended	Quantitative
Thesis 13	1	1 Group	17	Closed-ended	Quantitative

Figure 2: Numerical data concerning the questionnaires

As Figure 2 indicates, the researchers adopted three particular approaches, namely qualitative, quantitative and mixed-approach while preparing the questionnaires. Therefore, we can divide them as such:

- The questionnaires with only open-ended questions (Theses 1, 2, 7, 8)
- The questionnaires with only closed-ended questions (Theses 3, 4, 9, 11, 12, 13)
- The questionnaires with both open-ended and closed-ended questions (Theses 5, 6, 10)

In four theses, the researchers prepared only open-ended questions in a way that they probably thought would serve their research goals. Thesis 1 aims to comprehend how conference interpreters perceive "partiality" norm in their professional lives; thesis 2 aims to see how ordinary readers respond to the short reading passages taken from speculative feminist fiction; thesis 8 tries to discover the doctors'

opinions about medical translation and medical translators (quality, language use); thesis 7 uses the questionnaire to see by which activities and how lecturers inform their students about "(in)visibility". In thesis 2, the researcher indicates the reason for choosing a qualitative questionnaire as follows:

"My choice of open-ended questions rather than Likert type rating questions was a result of my desire to provide "descriptive" accounts of readers' responses to foregrounding devices. In addition, open-ended questions were also easier to analyse with respect to statistical data."

The other four researchers also aim to provide descriptive accounts of participants, and to get knowledge in their own words to have a much deeper understanding. Besides, the researcher of thesis 2 is in the opinion that open-ended questions will make analyse stage easier for her. Even though this sounds strange, the choice of question type exactly matches her research goal. She is right about considering open-ended questions as a sound way of acquiring data since the questions prepared highlight what and to what extent the participants know about the theory or that specific type of fiction. If the participants just choose from the given options, the researcher may not decide on which is true. Furthermore, it is a kind of reception study and the questions related to the given short passages are exploratory. This also applies to thesis 1, but in that study the open-ended questions sometimes fell short of acquiring detailed and more tangible data except the first questions aimed at building a general profile of participants. The reason may be that some participants insisted on giving short answers or not sharing any details or examples. Thesis 7 and 8 uses a very short (3-question) questionnaire most probably because the limited time of the participants (namely academicians and doctors) was taken into consideration. The questionnaire in thesis 7 addresses open-ended questions just to see if academicians inform their students on their roles and extract the strategies academicians apply. Yet the fact that the questions are similar and too general seems to curtail the quality of the given answers. In this regard, adding some closed-ended questions to direct the participants could be more useful. As for the questionnaire in thesis 8, it serves for the research goal with its essential questions aimed at different but related knowledge. Yet some questions could be added to correlate the answers with the (translator) profiles of doctors.

All the open-ended questions are not time-consuming, and exhaustive; on the contrary the questions stick to the point and clear. However, the questions are not sometimes sufficient to get satisfying answers from the respondents because they are not willing to answer or fully understand what the question asks. Thus, even if the questionnaires sent via email prevent the researcher effect on respondents, the researcher may not obtain sound data. For this reason, open-ended questions could be underpinned with some closed-ended questions.

Secondly, the questionnaires in some theses addressed only or mainly closed-ended questions, and adopted a **quantitative** approach. Thesis 12 used 5- Likert scale in order to evaluate the contribution of linguistics courses to the other courses taught at translation and interpreting departments. Having thoroughly examined course contents of two universities in Ankara, and determined necessary and achieved skills from those courses, the researcher got the essential information to prepare closed-ended questions. She justified herself for applying Likert Scaling method by underlining its advantage of getting degrees of opinion of respondents instead of simple yes or no answers. In thesis 4, the questionnaire with 5- Likert scale questions was used for self-evaluation of participants on their own simultaneous interpreting (SI) experience. The closed-ended questions evaluated the degree of difficulty encountered by the participant during the SI task, and last two open-ended questions allow the respondents add any details which are no way cited before.

As for thesis 11, it focuses on obtaining quantitative data to comprehend the whole translation and localization processes in translation offices. Closed-ended questions in thesis 11 include 29 multiple choice, 5 fill-in-the-blank, 4 dichotomous, 2 rank order, 5 likert scale, 4 rating, 1 open question. With its 49 closed-ended questions and 1 open-ended question, this questionnaire is the longest and comprehensible one of the studies analysed here. The questionnaire consists of eight subheadings such as general organization, project management, localization, translation, training, terminology management, desktop publishing, engineering and quality control. The researcher preferred closed-ended questions over open-ended ones in order to increase response rate and analyse the results in a relatively easier way. The open-ended question is not

for additional comment but for getting further information about localization process. As a result, the questionnaire tries to acquire too many details at a time, and this can be extremely exhaustive for the respondents. Besides, the researcher also admits that she didn't consider the time limitations to fill out the questionnaire. Thus, of 90 translation offices, only 18 offices answered it. Yet the questions were meticulously and accordingly prepared, and the researcher didn't address only one type closed-ended question. The questions range from multiple-choice to likert scale. The variety of closed-ended questions may yield more accurate results. Instead of many closed-ended questions, the researcher could reduce the number of questions and address both closed-ended and open-ended questions in order to obtain more information-rich data and gain meaningful insights. In thesis 13, the questionnaire addressed 3 fill-in-the-blank and 14 multiple-choice questions, and also the students were asked to rank their choices according to their importance.

In fact, thesis 3 and 9 adopted a mixed-approach method as a general framework, but they will be analysed here since the questionnaires applied in them were prepared with only closed-ended questions. After the researcher made a structured interview with community interpreters in thesis 3, a questionnaire with closed-ended questions were sent to the respondents via email, and lastly she interviewed with the respondents once more in order to elaborate on the answers given in the questionnaire. Thesis 3 aims to obtain findings that highlight community interpreting, the role of community interpreters, and can contribute community interpreter training. To this end, open-ended questions in the interview are comprehensive, and address relevant questions asking for detailed knowledge instead of asking one question at a time. Therefore, the questions can be time-consuming and exhaustive. The questionnaire with 23 dichotomous questions and one open-ended question can provide comparable quantitative data, yet it will not be sufficient to evaluate the data according to simple yes or no answers. For this reason, the questionnaire is followed by a thorough interview. In thesis 9, the researcher basically aims to create an effective model for training of technical translation. In line with this purpose, two questionnaires were distributed to each of the two student groups at Hacettepe and Atılım University, and one semi-structured interview with three

instructors teaching technical translation at those universities was made. The questionnaire distributed to the students include three closed-ended questions (2 dichotomous and 1 multiple choice) for building up a general profile of the participants and 22 closed-ended questions for exploring students' opinion and eliciting information about courses. The questionnaire distributed to translation offices addresses closed-ended questions (7 multiple choice, 3 rating, 1 dichotomous and 14 5-likert scale) as to general profile of offices, especially concerning technical translation and expectations of offices about qualities of technical translators and their education processes. As for the interview with instructors, it is not a questionnaire but a semi-structured interview with 6 open-ended questions. Through two questionnaires and one interview, the researcher adopts a multi-level approach to reach his research goal.

In some theses, the researchers adopt a **mixed-approach** which harmonizes qualitative and quantitative questions in a questionnaire or two different types of questionnaires for the same or different groups. These questionnaires are distributed to the same group in a sequence (sequential) or different groups at the same or different time (concurrent). As a sequential ordering example, thesis 5 sets out to obtain data about the effect of interpreting direction on simultaneous interpreting performance and the strategies that the students adopt. The participants were asked to fill out three questionnaires, respectively the language background, strategy use and interpreting performance. The first questionnaire includes 12 exploratory open-ended questions aimed at assessing the level of languages that the participants know, and 8 likert scale questions aimed at evaluating the level of grammar, vocabulary and pronunciation of the respondents. As soon as the participants completed SI tasks, they filled out the second questionnaire with 7 open-ended questions and 1 rating question and elaborated on the strategies used and difficulties encountered. After both SI tasks were done, the participants evaluated their own performances filling out the third questionnaire with 6 likert scale questions. These three questionnaires comprehensively yield information-rich data for the researcher who correlatively analyzed them.

There are two or three different groups and thus different questionnaires in the last two studies, and also questions prepared

consist of both open-ended and closed-ended questions. Thesis 6 explores the relationship between the quality of audiovisual translations in Turkey and the course of their production process, and does not collect data just from the questionnaire. The questionnaires help the researcher fully understand both the quality of the given translation and opinions of the audience about audiovisual translation. For this reason, the participants were asked to watch some part of the American sitcom Will & Grace and their reactions were recorded. The questionnaires were analysed concurrently with this record and the other data. The questionnaires consist of 4 or 6 open-ended, 1 ranking and 1 multiple choice questions. Even though the questionnaires mainly include open-ended questions, the questions as seeking short and clear-cut answers are appropriate for obtaining quantitative data. In addition to the video record and questionnaire, the researcher analyses the sitcom on the textual level and examines its audiovisual translation, and also she interviews with the people who are responsible for translation and production processes. Thus, she seems to grasp the research object in a more tangible and holistic way through various data.

Thesis 10 sets out to discover both cinema and online audience's opinions on imported film titles and highlight the production processes of these titles. In this regard, the researcher prepared two different questionnaires for these two different groups, and she designed both qualitative and quantitative questions to obtain data. For interviewing with cinema audience, the researcher stated that open-ended questions were preferred; however, not only were all the questions open-ended but also even open-ended questions were prepared in a way that the participants could briefly answer. The questionnaire for cinema audience consisted of 3 multiple choice, 1 dichotomous, 1 ranking, 2 rating, and 9 open-ended questions. Online questionnaire form was not given in the appendices, therefore details concerning what questions and question types were asked were obtained from the relevant part of the thesis. The second questionnaire most probably addressed 20 open-ended, 9 multiple choice, 1 likert-scale and 2 dichotomous questions. It seems that the researcher prepared a longer questionnaire and asked more open-ended questions probably because there is no time limitation unlike her face-to-face questionnaire.

The studies, which are mostly small scale, yield a good perspective on research construct but the findings are for the most part not generalizable. In fact, for the researches in TS, generalizing findings is really difficult, and in-depth study seems more important than generalizability. For this reason, researchers tend to focus on mostly one or two small groups of people, and address one or more questionnaires or make in-depth interviews with the respondents. Considering all the theses studied here, it can be said that open-ended questions but also closed-ended questions such as five point likert-scale or multiple choice were generally addressed to the respondents. Despite the fact that the questions were designed in a sort of way that would serve for the research goals, the questionnaires with uniform questions seem to inhibit desired responses. On the other hand, the researchers who addressed closed-ended questions or adopted a mixed-approach to some extent reveal the changes occurred in TS researches. It can be inferred that the field evolves toward social sciences.

Conclusion

Translation Studies researchers have recently intended to have a direct contact with "human" through participant-oriented data collection methods instead of focusing on textual analysis, and comprehend translation processes in a more holistic way. Yet it is quite difficult to generalize findings and interpret them objectively to the fullest extent since translation studies, by its very nature, is not assertive and clear-cut. However, the researches evolving towards social sciences enable translation scholars carry out more objective studies, and as a data collection method, questionnaires are good examples of this process. Although it is not exactly possible to obtain tangible and completely reliable data due to difficulties in design and administration of questionnaires and also human factor, more tangible data could be acquired through well-constructed stages of the given data collection method. Thus scholars would bring a holistic approach that gives sight into cause and effect relations and agents participating in translation activities by going beyond textual analysis and comparison of translated texts with their source texts. It would be helpful for researchers to elaborate on every detail related

to the questionnaire as well as not applying only one data collection method. According to the studies analysed here, it seems that a questionnaire may not be sufficient by itself to provide sound data. If researchers adapt an integrative approach to designing questions or determining data collection methods, this would contribute significantly to the self-referentiality and self-reflexivity of the field. Besides, researchers had better adopt this approach for the questions by asking both open-ended and closed-ended questions at a time. Open-ended questions are explorative in nature, and have great importance for fully comprehending subjective worlds of different agents in translation field or market. As for closed-ended questions, they enable researchers acquire specific knowledge, reach more respondents in a shorter time, lead respondents and get more desirable answers. In order not to lead respondents to specific answers in accordance with researchers' own purposes, the questions need attentively prepared for certain. On the other hand, open-ended questions can reveal contradictions and halting points in the answers more easily as closed-ended questions are less reliable in this regard. Considering all the advantages and disadvantages of questionnaires, it will be reasonable to design and address both open-ended and closed-ended questions as complementing each other. Last but not least, every detail concerning data collection process was shared in depth in only five theses, but the other studies did not generally provide information about determining respondents, the reason behind that specific number of respondents, administration of questionnaires, etc. Transparency is crucial for reliability and validity of the study, and researchers should consider this principle in order not to leave an uncrystallized point concerning the study.

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