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**FOLKLORE EDUCATION IN TURKISH UNIVERSITIES AND A RESEARCH ON KAZ
(İDA) MOUNTAINS' LEGENDS IN TURKEY ***

Metin KARADAĞ**

Abstract

This study consists of two parts. The history of folklore studies in Turkey in the first chapter, important / functional person, is summarized based on the events and resources. Especially Hungarian Turcologists were mentioned on the basis of the first historical sources; Then, academic developments were conveyed by referring to the contributions and services of Turkish researchers and scientists on the subject. In the second part of the study, function analysis was made on the legends widely known in the Kaz Mountain region by using the researches of Paul Magnarella and Bilge Seyidoğlu; the effects of legends on society and individuals have been revealed.

Keywords: Folklore, Turkish folklore, legend, legend of Blond Girl, function

**TÜRKİYE ÜNİVERSİTELERİNDE HALK BİLİMİ EĞİTİMİ VE KAZ DAĞI (İDA)
EFSANELERİ ÜZERİNE BİR ARAŞTIRMA**

Öz

Bu çalışma iki bölümden oluşmaktadır. Birinci bölümde Türkiye'deki Halk bilimi çalışmalarının tarihçesi, önemli/işlevsel kişi, olay ve kaynaklara dayalı olarak özetlenmiştir. Tarihsel ilk kaynaklardan yola çıkılarak özellikle Macar Türkologlara değinilmiş; daha sonra Türk araştırmacı ve bilim insanlarının konuya ilişkin katkı ve hizmetlerine değinilerek akademik gelişmeler aktarılmıştır. Çalışmanın ikinci bölümünde Kaz Dağı yöresinde yaygın olarak bilinen efsaneler üzerinde Paul Magnarella ile Bilge Seyidoğlu'nun araştırmalarından yararlanılarak işlev analizi yapılmış; efsanelerin toplum ve bireyler üzerinde yarattığı etkiler ortaya konulmuştur.

Anahtar kelimeler: Halk bilimi, Türk folkloru, efsane, Sarı Kız efsanesi, işlev.

* International Society for Ethnology and Folklore International Congress, 1994: Budapest, Hungary.

(Belirtilen Kongrede sunulan bildirinin yayımlanmamış nüshasıdır. O yılki kongreye özgü olmak üzere katılımcılar ülkelerindeki halk bilimi çalışmalarının tarihçesini aktardıktan sonra bir araştırma bildirisi sunmuşlardır. M. K.).

** Prof. Dr., Uluslararası Kıbrıs Üniversitesi Fen-Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümü, mkaradag@ciu.edu.tr, ORCID: 0000-0002-7732-2599

Introduce: Folklore Education in Turkish Universities

Earlier works in the field of folklore consist of some collection from unscientific research. The first example of this type of work which immediately comes to mind is Kashgarli Mahmud's "Divân-ı Lugâti't Türk" (11th century). It is an important piece of illustration of the pre-Anatolian Turkish folk culture in terms of proverbs, folk poems, traditions, customs, beliefs, and religious ceremonies. The famous 16th century Turkish traveller Evliya Çelebi's "Book of Travels" (Seyahatname), which is a reflection of various pictures from the Turkish folklife with fables and epic stories, is also considered to be a rich example of the Turkish folk literature collection.

Hungarian turkologist Ignacz Kunos, who first scientifically approached the subject, stated that folk stories, songs, meddah stories and stage plays are very ethnical factors in the process of creating, improving and feeding the existing national art. Kunos evaluates them as documents that can provide strong national characteristics and at the same time, use the understanding of universal cultural exchange among different nations. Therefore, Kunos is considered to be the first to pioneer the scientific research in the field of Turkish folk literature and to prepare and create the main working ground. Kunos collected various Turkish folk literature in Rumeli, Anatolia and Istanbul. As a result of his collection, he provided a very important set of material for Turkish folk literature.

The Kunos's book, which is a collection of conferences given by him in Ankara in 1925 include some examples of Turkish folk literature texts, published by him from 1877 to 1925.

Additionally, other Hungarian scientists Gyula Nemeth made some crucial contributions to the Turkish folk literature more over there exist some other un-Turkish scientists, who researched the subject these could be stated as follows Germans: George Jacob, Friedrich Giese, Theodor Menzel, Helmut Ritter, Otto Spies, Walter Ruben, Wolfram Eberhard, Frenchs: Georges Dumézil, Jean Deny, Edmond Saussey...

Main scientific research in Turkish folklore has begun at the end of the 19th century in Turkey. The works of the Turkish folk scientists have started at a later period than of non-Turkish turkologists. Ziya Gökalp was the first Turkish turkologist to publish a book in this field of Turkish folk literature (June 23, 1913). He published many books and articles in the subject manner during his lifetime. Among the works done by Gökalp, the most important ones are regarded as "The Main Principles of Turkism" (1923) and "Golden Light" (1923). Following the works Gökalp, Rıza Tevfik and Fuat Köprülü made the first theoretical research in the area.

It is possible to mention Turkish folklore related topics in some of the journals of this sort can be regarded as Türk Yurdu (Turkish Country), Yeni Mecmua (New Journal), Küçük Mecmua (Small Journal), Arkeologya, Tarih ve Etnografya (History and Ethnography).

The first Turkish folk society is established in Ankara 1927 and named as "Türk Halkbilgisi Dergisi" (The Society of Turkish Folklore). The society published two journals named "Türk Halkbilgisi Haberleri" (Turkish Folklor News).

Folkhauses, which was established in 1932 and opened 400 branches in Turkey up to at the end of 1945. They published 37 journals in especially collecting the Turkish folk literature and provided very important services in the field.

The first folklore education began in Faculty of Language, History and Geography of Ankara University (AU) in 1938. In the beginning, the folklore education was only a programme within the mentioned faculty later became an independent department in 1948, by the end of the year 1948 the department was closed due to some political problems.

After closing the department of Turkish folk education at AU, the Faculty of Literature in the Atatürk University which was founded in 1957 in Erzurum - Turkey. Turkish folk literature education was offered by the Atatürk University, Faculty of Literature for a long time in Erzurum at the eastern part of Turkey. The origin of most of the lectures, who teach at various universities in Turkey, comes from Atatürk University.

In 1983, faculties and departments of all universities were organized by the new universities constitution and Turkish folk literature classes have become main courses in the departments of Turkology.

Now, every university has an independent department of Turkology and it plays an important role in Turkish folklore education takes a four-year study in literature faculties. Furthermore, it is a 2-4 years study in the faculty of education-some of the larger Turkology departments in different universities also offer masters and doctorate programmes.

Besides, Hacettepe University and Ankara University Faculty of Language History and Geography have independent folklore departments. These departments are aimed to graduate folklore experts.

There are exists very crucial collection and examples of Turkish folk literature in the graduation thesis of our students. During the folklore education, faculty members conduct some collective works and research and organize important field trips for the students of the Turkology department at the Balıkesir University. The results of these studies are evaluated and discussed to get her faculty's members and students. As a result of this, there is an important archive at Balıkesir University Faculty of Education Department of Turkology.

The second part of this study contains legends of Kaz (Ida) Mountain, as an outcome of a field trip organized by myself and students.

A research on the Legends from Ida (Kaz) Mountain, in Turkey

It is not very useful to analyze early legends to set relations between old and new ages. However, in our modern world which changes and develops very rapidly, we should know the old concepts, beliefs and behaviours to understand the new ones.

The people living on the area of the Kaz Mountain (The Goose Mt. In the Mythology: Ida) where we made under the influence of them. In this study, we want to apply the theory function of Prof. Dr. Paul Magnarella (USA) and the social function of Prof. Dr. Bilge Seyidođlu (Turkey).

Prof.Dr. Paul Magnarella assumed that traditional ritual and beliefs accomplish four major functions:

1. Spiritual,
2. Creational – predictive,
3. Institutional,
4. Practical.

In addition to accomplishing these four major functions, the ritual-belief systems of a particular people (and place) make specific thematic statements about their society and culture.¹

Prof. Dr. Bilge Seyidođlu terminated her study about the Turkish legends in Anatolia as followings:²

- 1- The legends protect the tradition and customs,
- 2-The legends guide to the society,
- 3- The legends give holiness to that area,
- 4- The legends protect and cure the people from illness.

We collected some legends in the area of the Kaz Mountain to practice these theories as summarized below.

1. The Legend of Blond-girl "Sarıkız": Sarıkız is a very famous girl all around the mountain because of his beauty for this reason all young boys desire to marry with her but her father will visit Meca to be a pilgrim and therefore Sarıkız will get married after her father's visit. But after seven years there was no news from her father. The boys who couldn't achieve their goal and began to slander about the Sarıkız's chastity and honour. Once his father returned to the village and believed these lies. As a result, Sarıkız escaped from her house to the mountain and lived there with her geese. After seven years her father who believed the lies looked for his daughter. When they confront in at the top of the mountain, Sarıkız didn't want to come back with her father despite her father's insistence. Sarıkız understood that it was the time to arrive at the world of infinity. When she extended his hands to take some water from the sea in Akchay village near Kaz Mount. The tomb of Sarıkız is at the top of the mountain and every August the people who live around that area visit the mausoleum with great respect. The white stones around the tomb represent her geese according to local people.
2. The legend of Tall –Father: "Uzun Baba": The great soufist Hacı Bektash entrusted Uzun Baba for a religious mission to the area of Kaz Mountain. Then Uzun Baba lost his way during his trip. A sacred falcon guided him to arrive in the village. Uzun baba lived there for many years. His tomb is a sacred place for the people. Every spring feast (Bairam: Hıdırellez) the people visit his mausoleum to wish something.
3. The legend of the Lovers Hill: Some nights the saint "ermiş" of the hill that covered with the pines goes out of his tomb and walks with his lantern. If the lovers can see him they will obtain their wishes. It is an obligation to protect the hill. It is forbidden to drink something- alcoholic and to smoke. If the parents oppose to married the lovers who saw the saint" ermiş" in the hill, they will be subject to something evil.
4. The legend of Orenigies "Örencik": (The name of the place from ancient Greek) Agonias is a rich place from view of legends. Many narrations begun from ancient Greek and still exist. Once the king was preparing his army near the sacred river Orenigies that is believed to give beauty and power to human beings. One day the queen drowned while she was taking a bath. The king springs gushed out of from the place where is tears dropped. Today many people go to this thermal springs for different expectations.

5. The legend of Fadime: One day the most beautiful girl of the area, Fadime, goes to the thermal spring on the mountain and falls in love with a young boy who comes out of the water. Next day Fadime saw him in her dream and they decided to meet in a cave near the river. This meeting was repeated every day but the girl's father felt something strange about his daughter's behaviours and followed secretly. After many times, the father came into the cave, but there was no one in the cave. The cave which called of lovers by the people is visited by lovers with respectfully.

ANALYSIS DIAGRAM

The analysis of thee function (by Dr. P. Magnarella) and the social structure (by Dr. B.Seyidoğlu)

I. Function Analysis:

Legent Predicitive Number	Title	1. SPIRITUAL FUNCTION	2. CREATIONAL
1	Blond -girl " Sarıkız"	The sainthood cult To exalt of woman with the saint hood, the transformation of the grave to the mausoleum, To gush potable water from the sea	The woman leded to society at the end of the legend.
2	Tall -father " Uzun Baba"	The sainthood cult the mistic aid, the leading the formation of mausoleum.	Uzun Baba looked for the lost person with the legendary logic.
3	Lovers Hill "Âşıklar Tepesi"	The sainthood cult the mistic aid, the leading Transformation of the grave to a mausolcum.	
4	Orenigies "Örencik"		
5	Fadime "Fadime"	Mystical identity Transformation of light/ human beings.	

3. INSTITUTIONAL FUNCTION

- 1 The loftiness of woman
about the socio- cultural
position,
The combinative roll of
the legent in August
ceremonies.
- 2 begining the settlement
by legent,
to canalize the social
activities,
the combinative roll.

4. PARTICAL FUNCTION

- The ceremonial practices
- The ceremonial practices,
Mystical

3	Social practices about the environment, To effect of the behaviors of the parents	The ceremonial practices, Convictional cure.
4	_____	_____
5	To effect of the behaviors of the parents	Practices teh child education

II. Social Structure Analysis:

Legent Number	Title	1. PRODUCTOR OF TRADITONS AND CUSTOMS	2. LEADING TO THE SOCIETY
1	Blond-girl	The visits and various practise at fix dates, Ceremonial costumes, behaviors and jewels.	The social dimensi on of lies and slanders,
2	The Tall father	The visits and ceremonial rules in the spring feast "Hıdırellez Bairam" Traditions for the costumes and behaviors.	Leading for the social relations.
3	The Hill-of Lovers	Obligation to the visit tomb for the lovers. Tradition to tie the handkerchief to pines for marring wishes. Unresistance roll of the legend about marring of lovers	The tolerant comments, The cristicm of the parent's pressure
4	Orenigies	_____	_____
5	Fadime	_____	The tolerants for the young girls.
		3. SANCTIFICATION OF THE PLACES	4. PRODUCTIVE AND CURATIVE FUNCTION
1		The tomb of the Blond-girl transformed into a sacred mausoleum.	The potable water in the sea has a curative roll,
2		The tomb of the Tall-father transformed into a sacred mausoleum.	Protection of the enverioement.
3		The tomb of the Tall-father transformed into a sacred mausoleum.	Tall Father is a symbol of the all wishes.
4		The curative water.	The curative conviction.
5		The sacred cave	The rolls on the child's education.

Resource persons

Name	Village	Age	Education	Profession	Legend
Kadir Usta	Tahtakuşlar	78	Primer School	Farmer	Blond Girl-Lovers' Hill-TallFather
Ramiz Güllü	Örencik	63	Primer School	Farmer	Orenigies-Fadime

Conclusion

The research which we conducted in the Kaz Mountains area of Turkey in the Marmara region, has shown that historical and ancient legends continue to have a function even in today's world. The spiritual function, which is among the universal functions of legends, is found in five products studied in this article. Hence, this reveals the significance of legends in terms of spiritual influence. The institutional function, which is another common function in the universal context, is also in the foreground in terms of density. The producer of traditions and customs function of the legends is also included in almost all these narratives. This findings proves the importance of legends in establishing institutional values.

Another important function of the legends is to bring holiness to the places. This function is seen in all the narratives within the scope of this study. Hundreds of years ago before today, the legends also had a functionality in terms of protecting the nature and environment, and it is also another significant dimension of this research.

Notes

1. Magnarella, Paul: "Folk custom in the Traditional Turkish Home, Their Meaning and Function". The studies of II. International Turkish Folklore Symposium. Ankara, 1982.
2. Seyidođlu, Bilge: Erzurum'da Yerlerle İlgili Derlenmiş Efsaneler Üzerinde Bir İnceleme". (Doçentlik Tezi – 1978) Kitap halinde basımı: Ankara, 1985.

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