

Socio-Cultural Life and Ceremonies in Ilgın Migrant Villages The Case of Orhaniye and İhsaniye*

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Article Info	ABSTRACT
<p>Article History Received: 28.10.2023 Accepted: 19.12.2023 Published: 31.12.2023</p> <p>Keywords: Migration, Circassian, Migrant, Ceremony, Orhaniye, İhsaniye.</p>	<p>In the 19th century, one of the issues that occupied the Ottoman Empire the most was undoubtedly external migration. After the Ottoman Empire lost the Ottoman-Russian War of 1877-1878, known as the 93 War in history, a great wave of migration from both the Caucasus and Rumelia to Anatolia began. As a result of the policies pursued by the Russians and Bulgarians, Muslims in the occupied Ottoman lands were forced to migrate. Immigrants were temporarily settled in empty lands with the idea of returning to the lands they had to leave. However, it was not possible to return after the war. Immigrants have both experienced the process of integrating into the society they migrated to and have provided cultural diversity and richness by carrying their cultural past to the regions they migrated to. The aim of this study is to examine the socio-cultural and religious lives of the immigrants who migrated from Bulgaria at the end of the war and settled in the Orhaniye village of Konya's Ilgın district, and the Circassians who migrated from the Caucasus and settled in İhsaniye village at the end of the same war. It also aims to understand the reason for migration events and to reveal the socio-cultural and religious adaptation status of immigrants living in Orhaniye and İhsaniye villages. Based on this idea, our study on "socio-cultural and religious life in immigrants" includes an introduction, the subject, purpose and method of the research, general information about Orhaniye and İhsaniye villages, and information about the socio-cultural and religious lives of Orhaniye and İhsaniye immigrants. A literature study was conducted about the social, cultural and religious lives of Orhaniye and İhsaniye immigrants. In addition, we tried to present the data obtained as a result of our findings and observations about the two villages by comparing them.</p>

Ilgın Göçmen Köylerinde Sosyo-Kültürel Yaşam ve Merasimler Orhaniye ve İhsaniye Örneği

Makale Bilgileri	ÖZ
<p>Makale Geçmişi Geliş: 28.10.2023 Kabul: 19.12.2023 Yayın: 31.12.2023</p> <p>Anahtar Kelimeler: Göç, Çerkes, Göçmen, Merasim, Orhaniye, İhsaniye.</p>	<p>19. Yüzyılda Osmanlı Devleti'ni en çok meşgul eden konulardan birisi hiç şüphesiz dış göçler olmuştur. Tarihte 93 Harbi olarak bilinen 1877-1878 Osmanlı- Rus savaşını Osmanlı Devleti'nin kaybetmesi üzerine gerek Kafkasya'dan ve gerekse Rumeli'den Anadolu'ya büyük bir göç dalgası başlamıştır. Rus ve Bulgarların izlediği politikalar sonucu, işgale uğrayan Osmanlı topraklarındaki Müslümanlar göç etmek zorunda kalmışlardır. Göçmenler terk etmek zorunda kaldıkları topraklara geri dönme düşüncesiyle boş arazilere geçici olarak iskân edilmiştir. Ancak savaş sonrasında geri dönmek mümkün olmamıştır. Göçmenler hem göç ettikleri topluma entegre olma sürecini deneyimlemişler hem de göç ettikleri bölgelere kültürel geçmişlerini taşıyarak kültürel çeşitliliği ve zenginliği sağlamışlardır. Bu çalışmanın amacı savaş sonunda Bulgaristan'dan göç ederek Konya'nın Ilgın ilçesi Orhaniye köyüne yerleşen göçmenler ile aynı savaş sonunda Kafkasya'dan göçerek İhsaniye köyüne yerleşen Çerkeslerin sosyo-kültürel ve dini hayatlarının incelenmesidir. Ayrıca göç olaylarının sebebini anlamak ve Orhaniye ve İhsaniye köylerinde yaşayan göçmenlerin sosyo-kültürel ve dini açıdan adaptasyon durumlarını ortaya koymaktır. Bu düşünceden hareketle "göçmenlerde sosyo-kültürel ve dini hayat" konulu çalışmamız giriş, araştırmanın konusu, amacı ve yöntemi, Orhaniye ve İhsaniye köyleri hakkında genel bilgiler, Orhaniye ve İhsaniye göçmenlerinin sosyo-kültürel ve dini hayatları hakkında bilgiler içermektedir. Orhaniye ve İhsaniye göçmenlerinin sosyal, kültürel ve dini hayatları hakkında literatür çalışması yapılmıştır. Ayrıca iki köyle ilgili bulgular ve gözlemlerimiz sonucunda elde edilen veriler karşılaştırılarak ortaya konulmaya çalışılmıştır.</p>

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Introduction

The fact that the Caucasus is at the intersection of transit trade routes between Asia and Europe has always made this change an important trade center. One of the most important branches of the historical Silk Road passed through the Caucasus (Kablan, 1994, p. 16). The discovery of oil at the end of the 19th century and the discovery of the richest underground resources in this region after the Middle East added economic importance to the geopolitical and geostrategic importance of the Caucasus. Due to these features, the Caucasus has become an area of influence and struggle for the great powers in the region. With the weakening of the Ottoman Empire, Russian influence made itself felt in the region, which came under Ottoman rule from the 16th century. The region, which subsequently changed hands constantly between the Ottoman Empire, Russia and Iran, was occupied by the Russians since the 19th century (Fedakar, 1998).

According to many researchers, the Circassian exile, which the Russians had officially planned since 1857 and officially decided on in 1861, was the first ethnic cleansing act in modern history. The number of people exiled to Ottoman lands between 1858 and 1878 is given between 1,200,000 and 1,500,000 (Bilge, 2023).

Muslims in Bulgaria were also subjected to various persecutions and were forced to migrate. Bulgarians killed the men of Muslim Turks and forced their women to marry Bulgarians, thus they tried to prevent the continuation of the lineage of Muslim Turks and disrupt their family structure. Bulgarians who were not satisfied with these banned speaking Turkish and using Turkish names, and gave beatings, imprisonment and fines to those who did not comply with these prohibitions. Bulgarians went further to completely destroy the social and cultural identity of the Muslim Turkish population, banning Muslim customs and traditions. They closed mosques, initiated forced Christianization activities, and forced women to uncover their heads (Maranki, 1990, p. 41,46). It is known that Russia is behind these developments. Russia, who wanted to seize the Balkans, declared war on the Ottoman Empire on April 24, 1877. This war was called the 93rd war in Turkish history since the war coincided with the year Rumi 1293.

Turkish immigrants, who planned to leave their country temporarily and return after the war, gathered in the unoccupied Turkish lands in Rumelia and were placed in habitable areas by the local administrations.

Due to the lack of space in Rumelia, some of the immigrants were temporarily settled in provinces close to Rumelia such as Izmir, Aydın and Bursa. Since most of these immigrants who were sent to Anatolia could not return after the war, they had to make their home in the regions they were in. (Başbakanlık Osmanlı Arşivi, Yıldız Tasnifi-Sadaret Hususi Maruzatı, Nr. 159/33,lef.4:Sadaret Tezkiresi (17 Ağustos 1877); Başbakanlık Osmanlı Arşivi, Ayniyat Defteri, Yıldız Esas Evrakı , Nr. 36-135-152-x, p. 83, Başbakanlık Osmanlı Arşivi Meclis-i Mahsusu, Nr. 2629'dan cited in İpek, 1994, p. 43).

After the war, the influx of immigrants from Rumelia continued and the places suitable for immigrant settlement in Western Anatolia were completely filled. Some of the immigrants were sent to Central Anatolia. In the face of this situation, vacant lands in Konya province were identified by the immigrant commission.

It is seen that most of the immigrants who came to Konya province from the Balkans after the 1877-1878 Ottoman-Russian war came from the Bulgarian region. (Başbakanlık Osmanlı Arşivi, Yıldız Tasnifi, Sadaret Hususi Maruzatı, Nr. 255- 64, lef.4'ten cited in Yılmaz, 1996, p. 34,215).

In addition, one of the striking points in the Ottoman-Russian War of 1877-1878, which ended in defeat, is the interest shown by the Caucasian communities living both within the borders of Russia and in the Ottoman lands, in favor of the Ottomans. It is for this reason that, at the end of the war, Russia will blame them for this attitude and force them to emigrate (Erkan, 1993, p. 24).

In general, the migration process of an immigrant group until its settlement in Anatolia went through the following stages. First, the demands of the groups to migrate to the Ottoman Empire

emerge. These demands are often delivered to the state by group representatives. The Ottoman State examines immigration requests and informs immigrant representatives about this. If immigrants accept to be settled in the promised areas, they sell their movable and real estate and become ready for migration. Groups that are ready for migration come to Anatolia by land and sea and are sent to the settlement areas by the state and the migration is completed. However, there were also some migration movements that did not comply with this system. But their numbers are quite limited.

Not every immigrant group that requested immigration to Ottoman lands actually migrated. It is known that those who are not allowed to settle in the regions they want often give up (Erkan, 1993, p. 75,76).

Subject, Purpose and Method of the Research

Research is the effort spent to find information, develop it and check whether it is true or not (Arslantürk, 2001, p. 38). In this context, the subject of our research is the "comparison in terms of socio-cultural and religious life" of the immigrants who migrated from Bulgaria and settled in Orhaniye village during the Ottoman-Russian War (1877-1878) while living in Bulgaria, and the Circassians who migrated from the Caucasus and settled in İhsaniye village during the same war.

More than a century has passed since the Orhaniye Immigrants first arrived. Immigrants have largely adapted to the local population. Although the cultural/religious lives of immigrants and local people show great similarities, they still have some differences. It is thought that the existing socio-cultural differences are about to be forgotten as time goes by.

Starting from this point, the aim of this research is to determine the cultural and religious lives of the İhsaniye Circassians and Orhaniye Immigrants, selected from the Ilgın district, which has not been researched in terms of sociology until now. In the meantime, recording the socio-cultural change that occurs among immigrants and comparing the socio-cultural and religious life of two communities coming from two different ethnic origins and geographies but settling in the same region is to reveal the differences, if any. In addition, the aim of this research on an important phenomenon such as migration is to reveal that it integrates with the social structure without any problems and provides cultural riches.

The population of the research consists of immigrants who migrated from Bulgaria and settled in Orhaniye village of Ilgın district of Konya province of Turkey and Circassians from the Caucasus who settled in İhsaniye village of Ilgın district of Konya province.

The research is limited to immigrants who settled in Orhaniye village of Ilgın district of Konya province as a result of the Ottoman-Russian War (93 War) while living in Bulgaria (1877-1878), and immigrants who settled in İhsaniye village from the Caucasus as a result of the same war. In the research, two immigrant villages settled in the same district were compared; One is a Bulgarian immigrant and the other is a Caucasian immigrant. There are also other villages that migrated to Ilgın district. However, in order to examine this issue in depth, we did not include other villages in our study. Other immigrants in Konya and Turkey were excluded from our research.

In our research, some observations were made to determine social life and especially living traditions.

General Information About Orhaniye and İhsaniye Villages

There was an increase in immigration from Bulgaria in 1891. Among those who came to Konya province, 22 households to be settled in Ilgın were settled on a flat land in front of the hill called "sivri" in the east of Ilgın, towards the summer of 1893, after staying in Ilgın for a while. The settlement where they formed was called "Orhaniye" (Tercüman-ı Hakikat 27 Eylül 1322'den cited in Yılmaz, 1996, p. 222).

According to the information received from the village residents, Orhaniye was founded in 1893 by Hasan Hoca, Hacı Mustafa and Hacı Hüseyin Efendi, next to the Istanbul-Konya railway line, which was under construction at the time, and started to attract newly arrived immigrants

with the opening of the aforesaid railway.

For example; between 1906 and 1908, approximately 50 new immigrants settled. Finally, with the annexation of 18 households in 1908, the number of immigrants settled in this village reached 375 in 75 households. Although some of those settled here migrated from various villages of Yeni Pazar district of Shumen, the majority of them came from Damaröz and Karalar villages of Shumen. Those coming from Karalar are relatives or fellow countrymen of Koca Yusuf, one of the famous wrestlers of Deliorman.

The name of the tribes of İhsaniye Circassians is Abkhaz (Abaza). Abkhazians are autochthonous people living on the Black Sea coast of the Northwest Caucasus. Its territory is the part between the northeastern coast and the Caucasus Mountains range (Özsaray, 1998, p. 5).

Since the Ziya Efendi Community, which came to Ilgın after the 1877-1878 Ottoman-Russian war, was quite crowded, it was divided into two separate groups. Of these, 420 people in 98 houses were decided to be settled in a location called "Sebiller" due to the abundance of springs in the southwest of Ilgın, and in June 1891, the settlement was established by settling 175 people in 40 houses in the first stage and was named after Prince Burhaneddin Efendi. It was named "Burhaniye".

660 people in 170 households from the Ziya Efendi community who came to Ilgın were settled in the "Gazi Hüyük" location in the east of Ilgın, and the settlement they formed was named "İhsaniye" in reference to the donation of the Saltanat-ı Seniyye. (Başbakanlık Osmanlı Arşivi Y. Mtv, Nr. 53/16'dan cited in Yılmaz, 1996, p. 180).

Orhaniye (Sivri) village was founded on a flat land, 7 km east of Konya's Ilgın district, on the Ilgın-Konya highway, east of Sivri Mountain, from which it takes its name.

With the establishment of the Sugar Factory in 1982, the village received immigration from the surrounding villages and Ilgın.

İhsaniye village was established on a flat land 18 km southeast of Ilgın. It received immigration from neighboring villages and towns such as Barakmuslu, Çiğil, Beykonak, and Gökçeyurt.

While the elderly and middle-aged people in İhsaniye village can understand and speak their own language (Circassian), the younger generation cannot speak it even if they understand it. Students at primary and secondary education levels cannot both understand and speak Circassian due to the influence of both their school and their circle of friends. Despite this, the families we spoke state that they make an effort to teach their language to their children and to keep their language alive.

Orhaniye villagers generally prefer Bursa to work. Although Konya city center is much closer, migration here is less. Orhaniye villagers are densified in certain neighborhoods of Bursa. The most important reason for this is to provide employment opportunities to their fellow citizens and mutual aid.

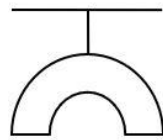
It has been concluded that immigrants generally choose Bursa because of the information they acquired about Bursa before coming to Bursa and, in the light of this information, the natural and physical space in which they live and the daily practices in these places overlap (Akgün, 2001, p. 94,95,121). It is also estimated that the first immigrants from Bulgaria preferred Bursa due to geographical similarities (Türkarşlan, 1997, p. 14).

In İhsaniye village, migration mainly occurs to surrounding provinces for education and business reasons. The main province of migration is Konya. Those who migrate to cities do not sever their ties with the villages. They come to the village even for a short time during the summer months, holidays, special days and weekends and try to spend their time in the village. Circassians, who try to keep their own identity and culture alive under the dominant culture, attach importance to association activities.

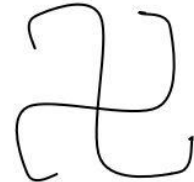
Circassians have clothes that we can call traditional men's and women's clothing. However, the dress styles of today's Circassians are parallel to the local people they live with (as a result of interaction). They wear their traditional dresses on special occasions such as weddings. In Orhaniye village, when it comes to clothing and adornment, women cover their heads and shoulders with a checkered black sheet and wear shalwar when leaving their homes. Men's clothing does not show local characteristics.

Among İhsaniye Circassians, older people have great respect. The words of these people called Thamade are like laws and are fulfilled immediately. Thamade pays attention to the meticulous observance of Khabze (Circassian Tradition) in meetings and ceremonies. Since oral law is valid among the Circassians and the tribal understanding continues, when there is a problem between them, the elders mostly solve this problem and the parties do not object to this solution.

Young people in İhsaniye village are making efforts to preserve their Circassian identity. They started to use their original family names and signs symbolizing their families in certain corners of their homes and on wedding cards.



Bride Family



Groom Family

Signs symbolizing the girl's and boy's house on a wedding card.

Village-based families living in the city have not completely severed their relations with their villages, and this preserves the village social structure. Even though more than a century has passed since their migration, they are trying to preserve their language. However, especially the migration of the young population brought about disintegration and change in the villages. It can be said that in addition to urbanization, mixed marriages also have a significant impact on the weakening of the mother tongue. We can conclude from this that İhsaniye Circassians and Orhaniye Immigrants cannot preserve their unique culture.

Cultural and Religious Life in Orhaniye and İhsaniye Villages

In this part of the study, the religious and social life of Orhaniye immigrants and İhsaniye Circassians will be examined.

Among people living in society, there are some beliefs that arise sometimes out of fear, sometimes out of desperation, sometimes out of coincidence, and often have no religious basis. These beliefs, transmitted from generation to generation, can in some cases be as effective as a religious rule and cause coercive effects on those who believe in them. Individuals generally internalize the beliefs in question, and these beliefs turn into a kind of habit that is repeated over time without knowing the reason, affecting, directing and even determining many areas of life. Beliefs that become permanent by becoming rooted in the collective memory of individuals and societies are commonly called "folk beliefs" (Albayrak & Çapçioğlu, 2006, p. 108).

It was observed that superstitions existed in both villages that were the subject of our research.

The "Kırk basması" belief seen among Orhaniye Immigrants is the belief that when women who give birth meet each other during their "puerperal period", their children will be sick, weak and powerless.

It is known that such superstitions also exist in other parts of our country. For example, there is a similar superstition in the Samsun region. It is believed that if two pregnant women in their fortieth postpartum period meet, their children will be "flat". Such children start walking late

(Kalafat, 2005, p. 160). Around Muğla, if two postpartum women see each other, it is believed both they and their newborn children will be sick. Women who are in their fortieth puerperal period are thought to become weak, get sick, and lose their milk supply (Eşmeli, 2006, p. 52).

In the ancient Turks, it was believed that if the clothes of a child under forty days old were left outside at night, the child would suffer from "moon child" disease. In Turkish folk beliefs, a child's illness is sometimes associated with certain forces that are avoided after sunset, and sometimes with the rising of the moon (Kalafat, 2005, p. 154,155).

Orhaniye Immigrants are careful to collect their children's washed clothes before sunset. It is believed that keeping children's clothes in the dark will bring bad luck to them.

Another superstition common in Anatolia is the belief that the evil eye of people with blue (azure colour) eyes will be effective. The underlying cause of the evil eye is the person's feelings of jealousy and envy. Blue beads and pieces cut from oleaster wood are drilled and worn on children's shoulders. The seed of the oleaster is also used as an amulet. It is believed that by pouring lead you will be protected against the evil eye. The lead pouring process is done as follows; A cover is covered over the head of the person who is believed to have been touched by the evil eye, and the lead melted in a spoon is poured into the water bowl on the cover after hitting it three times with the spoon. If the lead in the water has a needle structure, it is interpreted as an evil eye on that person. If the melted lead does not take a needle shape in water, it is interpreted that that person does not have an evil eye. The custom of having lead cast in order to prevent the magic being performed is a remnant of Shamanism (Kabataş, 2006, p. 106).

It has been determined that the Ihsaniye Circassians take precautions to prevent the evil eye, similar to the Orhaniye Immigrants. It is believed that putting oleaster and evil eye beads on the child prevents the child from being touched by the evil eye. Actually, believing in the evil eye is not a superstition in İslam. What is wrong is to put needles or evil eye beads on the child to prevent the evil eye.

Wearing blue beads to protect against the evil eye must be associated with the protective nature of the sky among the ancient Turks. The fact that the Turkish God, the Sun, the Moon and the Stars are always thought to be in the sky has caused the sky to be considered sacred and to be sought for help. As a matter of fact, the color sky (blue) is the color of the sky, and therefore it was considered sacred by the ancient Turks (Balaban, 2006, p. 49,50). The actions to prevent the evil eye are similar and it can be said that similar behaviors to prevent the evil eye have emerged as a result of the cultural interaction brought about by living in the neighboring geography.

The superstition that it is bad luck for women to pass in front of men continues to exist in Ihsaniye village under the influence of the patriarchal family structure.

There are different reasons for superstitious beliefs and behaviors, such as lack of knowledge, fear, helplessness, uncertainty, desire to know the future, and the feeling of being safe (Köse & Ayten, 2009, p. 67,68). Orhaniye Immigrants and Ihsaniye Circassians, who had to leave their regions and migrate as a result of the war, may have resorted to some superstitious beliefs and behaviors under the influence of these feelings. However, with the increase in city-village relations, cultural interaction increased, which accelerated cultural change. The increase in the level of education has also increased the tendency to scientific and rational thought, and this has been effective in weakening superstitions. That's why older people adopt more superstitions than young people. The fact that the majority of Ihsaniye Circassians are urbanized and have high levels of education and income causes them to resort less to certain beliefs that they resort to out of desperation.

CEREMONIES

It is known that ceremonies play an important role in establishing and ingraining customs and traditions in society. The effect of rituals is very important in establishing, consolidating and continuing traditions.

In this sense, the beliefs and principles of the Islamic religion remain continuous and permanent thanks to religious ceremonies (rituals).

The main ceremonies that maintain social solidarity and relationships in people's social lives are as follows; Engagement, wedding, circumcision, military farewell, pilgrim farewell and welcome, funeral ceremonies, etc. Although the community feature, where primary relationships dominate, has decreased in our country, the sense of cooperation, neighborly relations and not leaving people alone in the customs and beliefs of the people of our country are evident in these ceremonies. Social life, social solidarity and integration maintain their vitality with such ceremonies (Atalay, 1979, p. 19).

However, encounters in different cultural environments and developments over time have an impact on ceremonies. In this context, ceremonies may undergo changes or tend to weaken. Orhaniye Immigrants and İhsaniye Circassians have also blended the traditions and customs with the social and cultural structure of Turkey, where they have lived for more than a century, and have been exposed to some changes in this process.

A. Customs at Child Birth

Among Orhaniye Immigrants, the newborn baby is salted every day for a week to prevent it from sweating and smelling. The child is washed every day for forty days. Mother and child are washed together on the 17th, 27th, 37th and 40th days of the child's life. Water is added forty times with a spoon or an egg shell to the water in which the mother and child will be washed together. Additionally, forty stones are collected and added to the water in which they will be washed. This is called "kırkı çıkma" or "kırklama".

Among Orhaniye Immigrants, when a child gets his or her first tooth, it is celebrated with a small dental ceremony. Guests attending the dental ceremony give various gifts to the child. In this ceremony, in which only women participate, the child is placed in the middle of a tray and a comb, rosary, pen, syringe, etc. are placed around him. They place materials and it is believed that whichever the child picks up, he will choose that profession in the future.

Circassians cannot kiss, caress or hold their children in front of their elders or others. Children are not given the names of their grandparents while they are alive. Their names can only be given after their death. The child's name is given by the oldest member of the family or the oldest relative, not the child's parents.

While circumcision ceremonies were not held among the Circassians, over time they began to be held under the influence of the local people.

B. Wedding Ceremonies

In Orhaniye and İhsaniye villages, it is mostly known who among the young people will marry whom, so there is not more than one suitor for a girl.

Among Orhaniye Immigrants, young men who are about to get married usually express their desire to get married to their mothers. Men who get married usually choose their own spouses and usually receive the approval of their parents.

In Orhaniye village, there is almost no such thing as giving a girl in marriage, as the girl and the boy have met and talked before and the families are aware of this situation.

Orhaniye Immigrants attach great importance to weddings. Unlike the surrounding villages, weddings are held in the summer to attract more participation. The villagers arrange their work according to the wedding.

In the village, importance is given to equality in spouse selection, and spouses are chosen either from within the village or among close relatives. However, in marriages, whether from relatives or from within the village is not as important as it used to be.

Although not common, kidnappings of girls, which occur as a result of young people trying to marry someone else against their wishes and will, are not seen in this village. The reason for this

is that young people have met, talked and made agreements beforehand, and their families are aware of this.

Arranged marriage is a rare form of marriage among Circassians. Marriages occur within a kashen relationship, where young people choose each other or run away. Marriages by elopement are usually due to not wanting to give away the girl or not wanting to marry off the younger one while she is older. The girl is taken out by the groom's friends. The groom's friends, who abducted the girl, announce that they have abducted the girl by firing guns. The eloped girl is hosted at the house of one of the groom's relatives until the wedding day. Since there is no coercion in elopement marriages, the elders of the village act as mediators between the families and the matter is settled.

Among the Circassians, affiance doesn't exist. Young girls and boys look around and search for the suitable candidate for themselves. They enter into a kashen relationship with the candidate they like. Young people in kashen relationships are known by their families. Therefore, there is no need for a ceremony such as affiance.

The marriage age is high among Circassians. One of the reasons for this is that, according to tradition, the younger sibling cannot marry before the older sibling gets married. The belief that an underage candidate cannot fulfill his marital responsibilities is also a factor in this. Many young people are getting older while waiting for their elders to get married.

There is no such thing as a son-in-law living in his wife's parents' house among the Circassians. This is due to the patriarchal family structure. It has been observed that such a situation partially exists in Orhaniye.

Among the Ihsaniye Circassians, the relationship between young boys and girls is extremely reasonable and acceptable. There is great freedom in the relations between men and women. Girls and boys come together in meetings called "Zekes", where young people get to know each other, talk, play games and "kashen". While henna nights among Orhaniye immigrants serve the function of young people seeing and liking each other, the kashen relationship among Ihsaniye Circassians functions entirely as "flirting". The families of the young people have news about the Kashen relationship. Families approve the kashen relationship because culture and race are preserved as a result of intra-group marriage. However, the ban on consanguineous marriage, which has been maintained for centuries, is meticulously protected.

Conclusion and Evaluation

This research was carried out in Orhaniye and Ihsaniye villages of Ilgın district of Konya province. One of the important settlement areas of the Bulgarian and Circassian immigrants who came to Turkey after the 1877-1878 Ottoman-Russian War was the Ilgın district of Konya. In the research, the social life, traditions and religious life of the immigrants and Ihsaniye Circassians living in Orhaniye were examined. For this purpose, the establishment, demographic structure, housing situation and geographical location of the villages were discussed. The social structure and relations in the villages were examined in detail and cultural ceremonies within the socio-cultural life were discussed.

It has been observed that in both immigrant villages subject to the research, lives specific to their own cultures continue, even though a long time has passed since the migration. This coincides with the social reality that changing cultural values, life and practices is very difficult or requires long processes and interactions.

It has been determined that Ihsaniye Circassians made more efforts to preserve their own culture compared to Orhaniye Immigrants.

It is seen that Circassians do not give much importance to religious references in their social and cultural life compared to Orhaniye Immigrants.

The immigrants settled in Konya province were culturally influenced by the local people over time and sometimes influenced them. The widespread use of horse-drawn carriages, which can carry one ton of load, in the region started with immigrants. Among Orhaniye Immigrants, while

the funeral home used to cook food for those who came to express their condolences, over time (with the influence of the local people) those who went to the funeral home to offer their condolences started to bring food.

Although crying was not allowed in the funeral ceremonies of the Ihsaniye Circassians in the beginning, over time, it was influenced by the local people and people started to hire a mourner at the funeral ceremonies, and over time, similar behaviors began to be shown.

When we look at the relationship between religion and family; morality and religiosity are sought as the primary characteristics of Orhaniye Immigrants when choosing a spouse when establishing a family. The strength of lineage and family structure is a second-ranked feature. Among the Ihsaniye Circassians, the characteristics of a strong lineage and family structure that are sought in choosing a spouse when establishing a family are in the first place, and morality and piety are in the second place. We can say that in Orhaniye village, the "spiritual dimension" is primarily preferred in choosing a spouse, and in Ihsaniye village, Circassians attach importance to the strong lineage and family structure when choosing a spouse, due to their thoughts of protecting their lineage and the influence of their tribal understanding.

Friday prayers, fasting and sacrifices are given importance in both villages. The importance given to these worships can be explained by reasons such as these worships revitalize community awareness, bring the whole society together, and are shamed by the society if they are not performed.

In both immigrant villages, reciting the Quran and having it recite is perceived as a religious worship, and great importance is given to reciting the Quran at various events (especially funerals).

Ihsaniye Circassians consider such relationships right and customary for single girls and boys to meet, talk and spend time together on some special occasions. In Orhaniye village, there are those who find the relationships of single girls and boys on some special days "right" and "those who see it as a custom", as well as those who "find it wrong" and oppose such relationships. Bu durum bize This situation shows us that Ihsaniye Circassians behave more freely in male-female relationships.

As a conclusion, it can be said that Orhaniye Immigrants and Ihsaniye Circassians have a socio-cultural life that is intertwined with religion, not against it. While they preserved their own identity, they were able to integrate with the customs and traditions of the Turkish society to which they migrated. Despite this, it can be said that especially the Ihsaniye Circassians made greater efforts to protect their own identity. For Orhaniye Immigrants, cultural adaptation was more painless.

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Yazarların çalışmadaki katkı oranları %70 ilk yazar, %30 ikinci yazar şeklindedir.
The contribution rates of the authors in the study 70% first author and 30% second author.

Çıkar Çatışması Beyanı / Conflict of Interest

Çalışma kapsamında herhangi bir kurum veya kişi ile çıkar çatışması bulunmamaktadır.
There is no conflict of interest with any institution or person within the scope of the study.

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