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**THE CONTRIBUTION OF AFYONKARAHİSAR FOLK
LITERATURE MATERIALS TO TEACHING ENGLISH**

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Yukarıda adı geçen öğrenci tarafından hazırlanan The Contribution of Folk Literature Materials of Afyonkarahisar Region to Teaching English başlıklı bu çalışma 16/06/2011. tarihinde yapılan savunma sınavı sonucunda oybirliği/oyçokluğu ile başarılı bulunarak, jüri-miz tarafından yüksek lisans tezi olarak kabul edilmiştir.

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ABSTRACT

In this study we tried to benefit from the materials of Afyonkarahisar's folk literature. At first, we mentioned about the history and some cultural features of Afyonkarahisar. After mentioning about children and folk literature, we included children and lullabies, children and folk tales titles. We collected lullabies and folk tales that belong to Afyonkarahisar region and we studied them in our thesis. We looked for answers the questions; what are the benefits of the folk tales and lullabies that we collected to our children?, what do they tell to them?. We included one of the important names of our literature Ziya Gökalp's point of view to children literature. We met with supportive features for the education of our children in the folk tales and lullabies that we collected. We saw that our lullabies and folk tales contain very important messages to be delivered to our children.



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Tezin Adı	Afyonkarahisar Yöresi Halk Edebiyatı Ürünlerinin Yabancı Dil Eğitimine Katkısı			

ÖZET

Bu çalışmada Afyonkarahisar'ın halk edebiyatı ürünlerinden faydalanmaya çalıştık. Önce Afyonkarahisar'ın tarihine ve bazı kültürel özelliklerine değindik. Çocuk ve halk edebiyatından bahsettikten sonra çocuk ve ninni, çocuk ve masal başlıklarına yer verdik. Afyonkarahisar yöresine ait ninni ve masal derlemeleri yaptık ve tezimizde inceledik. Derlediğimiz masal ve ninnilerin çocuklarımıza faydaları nelerdir, onlara neler anlatır sorularına cevaplar aradık. Edebiyatımızın önemli isimlerinden Ziya Gökalp'in çocuk edebiyatına bakış açısına yer verdik. Derlediğimiz ninnilerde ve masalarda çocuklarımızın eğitimini destekleyici özelliklere rastladık. Ninni ve masallarımızın çocuklarımıza iletmek üzere çok önemli mesajlar içerdiğini gördük.

ABBREVIATION

S/A: Sound Archives

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INTRODUCTION

Before we start our study we thought that we would be bored with the subject of our thesis. However, during our study in contrast we had a good time and we get lots of information about our culture and folk literature. We saw that we are ignorant of our valuable folk literature. In fact, we have a treasure but we live without understanding our cultural values.

While collecting lullabies we were amazed when we saw that they have very important messages for babies, they give them information about life, future, society...

In folk tales we saw the reflection of the values and style of life of that society. By looking at folk tales we can say what are the priorities of that society.

To transfer to next generations our culture, history, experience, knowledge, moral values we need some means. Otherwise we can't continue our existence, since in a society there should be some bridges among generations to prevent breaking off the connection.

One of these bridges is folk literature. It carries our values to next generation and so educate them in lots of terms.

This research explores educating children with the help of folk literature. Especially folk tales and lullabies of Afyonkarahisar are used in here.

This study aimed to do research on Afyonkarahisar folk literature materials to be able to benefit from them in children education. The problem which necessitated this study is that our folk literature materials aren't used sufficiently in education.

The purpose of this study is to find out whether Afyonkarahisar folk literature materials are useful in education or not. If we use them what are these materials' benefits that we will get.

I. A GENERAL VIEW TO AFYONKARAHİSAR

In this section, we will try to mention about the history of Afyonkarahisar before Turks, the entry of Afyonkarahisar to the rule of Turks and finding real identity with Turk domination, the cultural features of Afyonkarahisar such as; birth, wedding, death ceremonies.

I. 1 AFYONKARAHİSAR BEFORE TURKS

Afyonkarahisar, that is famous for its delight, garlic flavoured sausage, hot spring and poppy, is placed Inner West Anatolia of Aegean Region.

Afyonkarahisar is a city that spreads to the three geographical regions (Aegean, Mediterranean, Inner Anatolia) of Turkey. Most part of it in the Inner West Anatolia area of Aegean Region.¹

Afyonkarahisar was named as Afyon until close history but now it is named as Afyonkarahisar.

Afyon is a substance, which gotten from the immature fruits of poppy, that is a plant from papaveraceae, sown and bred for ages in this city, dark brown, has a narcotizing odour and used in making drug.²

Karahisar means black castle. Afyonkarahisar castle is really black and steep.

I.1.1 The Hittites (B.C 1800-1200)

We see that Hittite Kingdom was founded after B.C 1800 in Anatolia.

After B.C1800 Hittite Kingdom was founded in Anatolia which contained Afyonkarahisar, too. An ancient, cube graveyard of the Hittites, that was relating to this era, was found by means of excavation in around Yanarlar, Seydiler

¹Afyon 2001 Yılığ, Editörler: Kazım Çengelci, Cengiz Kaya, Ömer Selimoğlu, Afyon Valiliği Yayınları, Afyon, 2001, p:30

²Afyon İl Yılığ 1967, Doğan Kardeş Matbaacılık, İstanbul, 1968, p:87

town, so it is understood that Afyonkarahisar was the west boundary of Ancient Hitit Kingdom.³

I.1.2 Phrygians (B.C 1200-546)

We see that the remnants of this era spread to a wide area.

Rock monuments and rock tombs that remained from Friks around İhsaniye town, painted wooden material that was found in a tomb on a mound in Tatarlı, Dinar and other civilization remnants have revealed the situation of this area in that era.⁴

I.1.3 Persians (B.C 546-337)

Persians got dominance from Phrygians.

The state that named as Pers and Akamenid in Iran started to come to Anatolia dating from the early of B.C 6. century as a result of Kimmers' attacking to Anatolia and destroying Friks domination.⁵

From B.C 546 to B.C 334 they lasted their empire.

By making Gelenia (Dinar) the center of province of Anatolia, they completely dominated after B.C 546 and expanded the boundaries of empire to Macedonia. When they were defeated in the war against Büyük İskender in B.C 334 they handed all empire boundaries to Hellen rule.⁶

I.1.4 Hellenistic Era (B.C 333-281)

İskender concluded Persians domination so a new civilization comprehension started.

İskender who concluded Pers domination which continued for years, started a new civilization comprehension, Hellenism revolution. After the death of Büyük İskender, commanders fought to share the country. Babil's ruler Seleukos who was one of the commanders that were victorious to Antigonos moved to west Anatolia in B.C 282.

³Afyon 2001 Yılığ, opt. cit.,p:20

⁴Afyon 1973 İl Yılığ, Ankara, 1973, p:1

⁵<http://www.afyonhaber.com/tarih/tarihteafyonkarahisar.htm>

24.05.2011 15:25 pm

⁶ Same Source 24.05.2011 15:25 pm

Then, Afyonkarahisar was included to the management of Seleukos in Hellenistic Era.⁷

I.1.5 The Romans (B.C 133-A.D 395)

We see that in Anatolia one of the antique cities was set up in Afyonkarahisar in Rome Era.

The name of Afyon in that era was Akronium. The remnants of this city couldn't be found. The city that mentioned in the region was Synnada (Şuhut town). The picture of poppy plant on the money that was belonging to that antique city has informed us also about the history of poppy.⁸

I.1.6 Byzantium Era (395-1068)

Afyonkarahisar was an important center in Byzantium Era, too.

Carved churches and monasteries, architecture remnants of religious constructions that spread to a wide area in Abassam (Bayat town), Docimeum (İscehisar) Ayazin were dated from A.D 6. century to 10. century. According to this, Byzantines in this era chose these places as religious centers.⁹

We meet with this information about coming to Anatolia of Turks and appearing in the history of Anatolia.

9. and 10. century were the date that Turks were threatening Anatolia. When Romanos Diogenes was Byzantine emperor he accumulated all forces for the war in the east against Seljuks but he was defeated by Seljuk's Sultan Alpaslan and was taken prisoner (1071).¹⁰

I. 2 DOMINATION OF TURKS IN AFYONKARAHİSAR

In this section the terms of Afyonkarahisar after being dominated by Turks will be mentioned under three headlines.

⁷ Afyon 1973 İl Yıllığı, opt. cit., p:2

⁸ Afyon 2001 Yıllığı, opt. cit., p:22

⁹ <http://www.afyonhaber.com/tarih/tarihteafyonkarahisar.htm> 24.05.2011 15:25 pm

¹⁰ Afyon 2001 Yıllığı, opt. cit, p:22

I.2.1 Afyonkarahisar In The Term Of Principalities

Since Byzantines didn't apply the treaty that agreed after Malazgirt victory, Turkish Sultan Alpaslan wanted from Süleyman Shah to conquer Anatolia to Aegean and Marmara. Süleyman Shah completed the conquest of Anatolia in a few years.¹¹

We see that with the death of sultan Sancar Great Seljuks ended.

In 1157, with the death of Sultan Sancar, Great Seljuks ended and the crown of major sovereign was given to west, to Anatolian Seljuks. After they were defeated in the war against the Mongols in Köseadağ, in 1243, they lost the privilege of being the most powerful state of the world, entered Mogul yoke and separated to principalities that were dependent on Ilkhanids.¹²

One of the principalities, that founded in Anatolia as dependent upon Seljuks, was Sahib-i Ata Sons.

Afyon was the capital of this state for a long time (1265-1333). Sahib-i Ata's grandchild Şemseddin Ahmet Bey who took Sahib Ata's place was son in law of Germiyansons. After Şemseddin Bey's death his sons Nusreddin Ahmet and Ahmet Bey from Muzafferredin Devlet Beys who ascended the throne went to Germiyan Palace which they were relatives on their mother's side.¹³

Sultan of Germiyan II. Yakup who was a confident of Ottoman Empire provided Afyonkarahisar to enter Ottoman rule.

II.Yakup, Sultan of Germiyan was a sincere lover of the Ottoman Empire. He left his principality to II.Murat by means of his testament so Afyonkarahisar that was in the Germiyan Principality, entered to Ottoman rule, too.¹⁴

I.2.2 Afyonkarahisar Under Ottoman Management

Afyonkarahisar passed to Ottomans in 1390, in Beyazıt term. After Ankara war (1402), although Germiyansons confiscated

¹¹ Afyon 1973 İl Yıllığı, opt. cit., p:3-4

¹² <http://www.genel-bilgiler.com/firm/genel-tarih/275040-afyon.html> 25.05.2011 09:04 am

¹³ Afyon 2001 Yıllığı, opt.cit., p:23

¹⁴ Ibid., p:23

former lands again, these lands added to Ottoman rule again with the death of last Germiyan Sultan Yakup Bey in 1429 in accordance with his testament.¹⁵

Afyonkarahisar definitely entered to Ottoman rule with the being eliminated of Karamansons.

Near to middle of XV. century, Karamansons who had an opportunity while Ottomans struggling against the Crusaders in European Turkey, burnt and destroyed some places. Afyonkarahisar certainly passed to Ottoman rule with II. Mehmet's elimination of Karamansons.¹⁶

For more than five centuries Afyonkarahisar remained under Ottoman management.

Afyonkarahisar was influenced at times by Celali Rebellions that started in XVII. Century, too. This city, that taken in 1833 by Egypt governor İbrahim Pasha who was in struggle with II. Mahmut, was a sanjak of Anatolia Governor in the term of Ottoman rule that was over five centuries. Afyonkarahisar was dependent upon Bursa until 1917, near to the end of I. World War it became an independent sanjak.¹⁷

I.2.3 Afyonkarahisar In The Republic Term

Mustafa Kemal Atatürk mentions about Afyonkarahisar with the sentence below to state its importance in the National Struggle.

Afyonkarahisar became the lock and base of the last great victory, Afyonkarahisar has an unforgettable successful page in our historical battle.¹⁸

Afyonkarahisar which was praised by Great Leader has an important place in history.

As great leader Mustafa Kemal Atatürk said, Afyonkarahisar which has an important place in our Republic history, was made a city of Turks by Turk vigours who were in the management of Emir Sanduk by taking Afyonkarahisar

¹⁵ <http://www.afyonkulturturizm.gov.tr/belge/1-32751/tarihce.html> 25.05.2011 09:08 am

¹⁶ Afyon 2001 Yılı, opt. cit., p:23

¹⁷ Ibid., p:23

¹⁸ http://www.afyon.tesweb.org/index.php?module=page&submodule=&mod_id=383&id=244
24.05.2010 15:23 pm

from Byzantium in 1077 in the frame of conquest movements of Anatolia that started with Malazgirt War.¹⁹

We see that the feature of being a Turkish city of Afyonkarahisar with the exception of some cases has continued so far.

Turk domination that lasted without deduction from XI. century to the beginning of XX. century felt two times short lived occupation pain as a result of desires of sharing Anatolia of Entente Powers that wanted to benefit from Ottoman Empire's defeat in I. World War. That is, the city faced to lose of danger of being a Turkish city feature two times with short intervals.²⁰

In the National Struggle soldiers, with the leadership of Mustafa Kemal, didn't permit to the enemies, didn't leave Afyonkarahisar to them.

In the time of National Struggle unknown heroes of Anatolia almost became legendary by the leadership of Mustafa Kemal Atatürk. Today, Kocatepe that is the symbol of the city, feels also proud of being a right symbol of turning point in the life of Turkish Nation, as in the history of Afyonkarahisar.²¹

I.3 CULTURAL FRAME IN AFYONKARAHISAR

The cultural features of Afyonkarahisar such as birth, wedding and death traditions will be mentioned in this section.

I.3.1 Birth Traditions

The preparations for the birth are shared by parents of bride and bridegroom. Mother's mother and father's mother give gifts to eachother but these customs are usually done for the first baby's birth.

When the first baby is born, the family of bride sends bracelet, underwear, fabric for dress, nightdress for bride; underwear, shirt, tie, handkerchief, stocking for bridegroom; suitable gifts for mother-in-law and father-in-law. Mother-in-

¹⁹ Yılmaz, Özer, Anadolu'nun Kilidi Afyon, Afyon Valiliği Yayın, Afyon, 2004, p:132

²⁰ Ibid., p:132

²¹ Ibid., p:132-133

law sends the same of the gifts, that are brought for her, to the mother of bride.²²

There is a custom about the dropping of the umbilical cord of baby, thusly:

According to belief, after dropping the umbilical cord of baby, the cord is hidden by burying to a garden of a school, a place at home, a court of a mosque or a place that thought be a court of a mosque.²³

After birth, guests come to see newly mother and they never come without presents.

After the first week of birth, visitors who come to see the woman after childbirth, bring certainly some gifts (such as towel, stocking, clothes for baby, fruit juice, flowers, etc.). Sherbet is offered to guests. The woman after child birth and baby is never left alone.²⁴

On the weeks after birth naming ceremony is done.

Father's mother gives a dinner on this ceremony, in the dinner set there are soup, some meat or roasted meat, stuffed pepper, flaky pastry, bean, okra, fruit and formerly there was compote. After dinner one of the heads of the family or a hodja tells the chosen name by giving the call to prayer to the ear of baby and says "I give a name to it, may Allah give his long life" and the celebration ends.²⁵

A ceremony is arranged after the first tooth of baby cuts. On this celebration "diş göllesi" is cooked.

The first tooth of child is congratulated with a ceremony at home. At first gölle is cooked. Gölle, that is done with the mixture of wheat, chick-pea, bean, peanut, hazelnut, grape, roasted chickpeas, is prepared and then handed out to neighbours and relatives. Neighbours and relatives who eat gölle visit the baby's family with gifts to make best wishes.²⁶

²² Afyon İl Yıllığı 1967, opt. cit, p:123

²³ <http://www.afiyon.org/viewtopic.php?f=22&t=66>

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²⁴ Same Source 24.05.2010 15:11 pm

²⁵ <http://www.afyonkulturturizm.gov.tr/belge/1-72682/dogum-gelenekleri.html> 30.12.2010 15:42 pm

²⁶ Kavas, Yakup, Memleketim Bolvadin, Bayrak Yayıncılık, İstanbul, 1984, p:98

I.3.2 Wedding Traditions

Afyonkarahisar is a rich city in terms of customs so wedding ceremonies are very colorful with various traditions, too. In Afyonkarahisar, from searching a girl to wedding feast these traditions are done:

Searching for a suitable bride, finding a prospective bride, visit for seeing her, drinking coffee after agreement for marriage, engagement, drinking sherbet, sending trays mutually between two families (sending some engagement gifts; sweet, snack, underwear, handkerchief, stocking) banquet after sending trays (dinner party that is given by bridegroom's family after sending trays mutually).²⁷

Except for these, there are lots of customs that done until wedding ceremony.

From engagement to wedding ceremony these customs and traditions are done as to financial position of families. Before the week of wedding two families determine the dates of wedding, marriage and "esvap kesme" and start to preparations. The family of bridegroom invites bride to a famous large shop. In here clothing, wedding dress, etc. for bride are bought. This is named as "esvap kesme".²⁸

Wedding starts by inviting relatives to ceremony.

On Wednesday in the daytime "hair cutting" ceremony and banquets, in the evening again banquets and henna party, on Thursday "bringing bride", in the evening "sending bridegroom" (bridal) and on Friday "kissing hand" ceremony...²⁹

From Wednesday to Friday wedding is held with various customs. Bride's home and bridegroom's home are agitated one by one. Ladies and gentlemen hold the wedding separately.

On Wednesday banquets in the bridegroom's home start in the afternoon and for dinner especially youngs are invited.

²⁷ Afyon 2001 Yıllığı, opt. cit., p:152

²⁸ <http://www.bakimliyiz.com/orf-ve-adetlerimiz/63444-afyon-yoresi-dugun-gelenekleri.html>
24.05.2011 15:04 pm

²⁹ Afyon 1973 İl Yıllığı, opt. cit., p:89

On the same afternoon haircutting ceremony is done. Women with the mother-in-law go to bride's home.³⁰

After mother-in-law and women come to bride's home hair cutting ceremony is done:

Bride comes near to mother-in-law, after kissing the hands of her and other guests, sits in front of mother-in-law. At first mother-in-law and then bridegroom's sister, aunts (wives of uncles) cut some hair of bride so "hair cutting" ceremony is done.³¹

After haircutting ceremony, in the evening henna party is done. It is done separately in bride's home and bridegroom's home.

Some henna and candles are sent to bride's home. Especially youngs, the friends of bridegroom are invited to this evening. A group of people from bride's relatives come to bridegroom's home to make best wishes. Dining table with drink is prepared and musical instruments are set up. After time about two hours after sunset henna ceremony starts.³²

Henna is firstly henna to the hand of bridegroom and then bridegroom's best man. During henna ceremony, henna folk song is song.

Henna party in bride's home is thusly:

In the evening of hair cutting ceremony a group of women with mother-in-law come to bride's home. Henna is henna to bride's hand. The real party starts after the relatives of bridegroom's going from bride's home. The friends of bride sit around her and henna with a big affection to her hands and feet.³³

The friends of bride sing henna folk song with the accompaniment of a woman who sounds a tambourine and they dance until midnight.

Henna folk song is song at this happy night both bride's and bridegroom's home:

³⁰ Ibid., p:89

³¹ <http://www.afyonkulturturizm.gov.tr/belge/1-72684/evlenme-gelenekleri.html> 04.01.2011 11:50 am

³² Afyon 1973 İl Yıllığı, opt. cit., p:89

³³ Ibid., p:89-90

Henna is blended in a bowl
Bridegroom's family is very enthusiastic
Bride's mother is in mourning.

Kınası karılır tasta
Ođlan evi pek havasta
Kız anası kara yasta.

My friend! Have a happy henna
At there, be happy, peaceful.

Yârenim kınan kutlu olsun
Orda dirliđin tatl olsun.

She left saltshaker without salt
She left great home as deserted
She left her mother without daughter

Tuz kabını tutsuz koyan
Koca evi ıssız koyan
Anasını kızsız koyan

My friend congratulations to your henna
At there, be happy, peaceful.³⁴

Yârenim kınan kutlu olsun

³⁴ Afyon İl Yıllığı 1967, opt. cit.,p:122

Orda dirliğin tatlı olsun.

Bringing Bride: Bride goes to bridegroom's home in Thursday morning. Two families are flurried. Bride's family is sad, bridegroom's family is cheerful...

The trousseau is loaded to a lorry that sent by bridegroom's family. The bride is prepared, mother-in-law and relatives of bridegroom come to take her. The father and close relatives of bride cover bridal veil to bride's face and give money to her.³⁵

The bride is brought to bridegroom's home. She kisses the hands of people who are in there.

Friday: In Friday afternoon, women guests come to see the bride. Bride's family is sad, bridegroom's family is cheerful, in bridegroom's home people have a good time. In this way, a part of wedding ceremony ends.³⁶

After these, some customs such as kissing hand and pulling trousseau banquets are done and then the wedding ceremony is completely finishes.

I.3.3 Death Traditions

We'll mention about the customs and beliefs of death which is the last period of this life.

When a person dies, meal is sent to his/her home by neighbours, relatives because there is a belief that means "no meal is cooked at the home of dead person."

Close relatives and neighbours cook a set of meal, acquaintances send flaky pastry and compote. In the set of meals there are soup, broiled meat, moussaka, stuffed pepper, sweetmeat made of starch wafers, okra and flaky pastry.³⁷

There are laments for the dead in Afyonkarahisar which are told near the dead person or after he/she is buried. Some examples of these laments:

³⁵ Afyon 2001 Yılı, opt. cit., p:154

³⁶ <http://iltanitimlari.blogcu.com/etiket/afyon%20Do%C4%9Fum%20Gelenekleri> 25.05.2011 09:50 am

³⁷ Yılmaz, Özer, opt. cit., p:434

Open windows, wind blows

Who will live in Fatma's (the dead person) house.³⁸

Açın pencereleri rüzgar işlesin

Fatma'mın (ölen kişi) evinde kimler kışlasın.

I looked the door, it was locked

I looked the weather, it was cloudy

I looked the children, they were like orphans.³⁹

Kapıya baktım kapı kilitli,

Havaya baktım hava bulutlu,

Çocuklara baktım öksüz kılıklı.

If the husband of a dead woman wants to get married again, there is a custom about this:

A man from the relatives of dead woman hits a earthenware water jug to the stone of the tomb and breaks it on the wedding day and calls out to the tomb of the woman "don't hear that today your husband is marrying." In here the aim is not to leave the woman, who died before attaining her desire, with a desire left unsatisfied and prevent her from bothering new family.⁴⁰

³⁸ Ayşe Dudu Karagöz, Bolvadin, 65, Illiterate, Housewife, 06.02.2011

³⁹ Same Person, 06.02.2011

⁴⁰ <http://www.afyonkulturturizm.gov.tr/belge/1-72686/olumle-ilgili-adet-ve-inanislar.html> 04.01.2011
17:30 pm

II. THE DEVELOPMENT FEATURES OF CHILDREN

In this section we will mention about child and development, education and child, child and folk literature materials.

II.1 CHILDREN AND DEVELOPMENT

II.I.1 Development

To know child developing is essential to apply convenient education, otherwise there may be errors in practices.

Development: Systematic and continual changes that last from fertilization to death and observed in organism during life period. It includes observable changes in dimension of quality and quantity on a person in the conclusion of growing up, maturation, learning and experience.⁴¹

Human development is the result of continuous and mutual interaction between circle and genetic heritage.⁴²

II.I.2 Development Principles

Development of child is more changeable than other periods, we can say that childhood has lots of descent and ascent while other stages of life progress more systematically.

General progress of child development doesn't produce a straight and smooth line but it contains crooked lines that extend speedy or slowly, steps, crisis and pause at an unsuitable time.⁴³

First periods are the first discovery phases of life and first acquisition is formed.

First age is the age that first discoveries are done. It discovers directly place, movement, utterance and displays gerat ability of getting excited. When it is 3years old, it takes the first step

⁴¹Yeşilyaprak, Binnur, Gelişim ve Öğrenme Psikolojisi, Pegem A Yayıncılık, Ankara, 2002, p:30

⁴²Aydın, Ayhan, Gelişim ve Öğrenme Psikolojisi, Alfa Yayınları, İstanbul, 2000, p:1

⁴³Kantarcıoğlu, Selçuk, Eğitimde Masalın Yeri, Milli Eğitim Bakanlığı Yayınları, İstanbul, 1991, p:26

toward freedom, among four and seven ages it reaches to; the highest time of ability of perception of sensations, formation of time concept and new mental functions, egocentricity, determination of social development and moral sense.⁴⁴

While first years go on in this way, after seven age that we can name as the second step of freedom, socialization starts to increase.

While taking the second step toward freedom on the seventh age, the social circle of new school and its positive effect provide it to be better. Among eight and twelve ages, on the time that abstract thought functions appears, social life that is normal, difficult and shy appears, it goes through twelve age crisis by taking the third step toward freedom with disagreement between school and family, complex and sensitivity.⁴⁵

The third step includes the stage that adolescence period is experienced. In this stages parents and teachers should take pains to behave carefully and consciously.

Since on the adolescence period, that continues from fourteen to eighteen age, lack of adaptation era starts, they who have a nice profession as education of children and managers about children education should know all kind of inventions of child psychology about child development until that period and should be interested in this matter by being aware of their responsibility.⁴⁶

When we think that these development stages are effective on the personality of children and their general philosophy of life, on this point it is seen that parents and educators have important duties.

II.2 EDUCATION AND CHILDREN

II.2.1 Education

According to psychologists education is the effort of developing psychological and physical abilities of child and young as possible as it is. Psychologists project in education

⁴⁴ Ibid., p:26

⁴⁵ Ibid.,p:26

⁴⁶ Ibid.,p:26

attaining the goal appropriate for aim and carefully of setting the potential of child and young into action and developing.⁴⁷

Human being is superior to other livings because of his intelligence and will power. However intelligence and will power should be functioned to be ready for use and this can be possible with education.

Man is always in need of education as required by his biological and psychological makeup. If man could use his organs and abilities from birth like animals, he didn't need education. However man isn't suitable to use his physical or spiritual powers from birth. Education completes his this lack.⁴⁸

We face with education as an element that prepares man to life, supports him and completes his deficiency.

II.2.2 Children Education

Children education is a many-sided process. Child's growing and developing is possible with physical education. Mental, emotional, social and ethical education follow it.⁴⁹

In here, we want to mention about especially the phases after physical development. The mental, emotional, social and ethical development is possible with education, but education should be supported with some elements. One of these elements is culture.

According to Ziya Gökalp education is manifestation of culture. A teacher has to educate the children that entrusted to her right for the culture of circle that they live in. Education means that in a society experienced generation transfers his ideas and emotions to the generation that start to grow up.⁵⁰

Education contributes to prepare young generation to future by providing transition of culture from past to today.

⁴⁷ Sezgin, Osman, Üçüncü Neslin Eğitimi, Türkiye Diyanet Vakfı Yayınları, Ankara, 1991, p:9

⁴⁸ Bayraklı, Bayraktar, İslam'da Eğitim, Marmara Üniversitesi, İlahiyat Fakültesi Vakfı Yayınları, İstanbul, 1989, p:17

⁴⁹ Binbaşoğlu, Cavit, Ailede ve Okulda Eğitim Sorunları, Milli Eğitim Basımevi, İstanbul, 2000, p:37

⁵⁰ Kantarcioğlu, Selçuk, opt. cit.,p:30

Every nation strives to get their children ready to future by molding them in their own values. For this reason every nation, because of knowing certainly the place and importance of education in attending their existence, gives importance to protect with great sensitivity young generation against harmful effects that cause alienation of youngs to their history, culture and ideal.⁵¹

We want to point out folk literature while talking about the place of culture in education. The folk literature, that we can use easily in education, joins new generation together past and causes young generation to get their own values. Moreover, it supports their language development, helps them in socialization, establishing relations with people, helps them to learn moral principles, universal values.

II.3 CHILDREN AND FOLK LITERATURE MATERIALS

II.3.1 Children and Folk Literature

Firstly, we will explain the definition of children literature.

“Children literature” expression includes all written and verbal works that directed towards thought and sensation of them who are at childhood era.⁵²

After taking a glance at children literature, now we’ll mention about the relationship between child and folk literature.

We can say that folk literature contributes on a large scale to children to acknowledge and comprehend mother tongue.

Folk song, lullaby, traditional quatrain, riddle, repartee that told or song to children get acquainted children with vocabulary of their mother tongue. The folk literature provides children to get words, idioms, word forms, epigrams, proverbs, language musicality of a language.⁵³

⁵¹ Sezgin, Osman, opt. cit., p:69

⁵² Oğuzkan, Ferhan, Çocuk Edebiyatı, Amı Yayıncılık, 6. Baskı, Ankara, 2000, p:3

⁵³ <http://www.edebياهو.com/makale/13/siirsel-halk-edebiyati-urunlerinin-cocugun-dil-egitimine-katkisi> 31.03 2011 13:52 pm

Children literature serves to the world of children but it needs some elements to help it while doing this service.

Children literature materials has to provide some functions such as; appropriation of goodness and sensitivity, helpfulness, optimism, social basis principles; teaching the values like the rules of good manners, cooperation, accepting failure; providing children to get mother, father, sibling, friend love; getting child to comprehend the importance of working; bringing the creativeness of child out; developing the abilities of perception and interpretation.⁵⁴

One of these elements that help to children literature to provide these functions is the field of folk literature materials.

The materials should contain cultural values, that belong to the society in which child lives, besides universal values. It should be considered important to direct children towards works of native writers and folk literature materials to provide them to know the components that belong to their own culture.⁵⁵

In this study, we will try to point out folk literature materials, two of them; folk tales and lullabies and their effects on children.

II.3.2 Children and Folk Tales

The times that we listen, read and maybe tell folk tales are unforgettable times of childhood era. At first glance we think they only entertain children, but they not only entertain but also educate children and so prepare them to future.

It can be said that folk tales are the literary kinds that reflect the childish sensitivity in the best way. Folktales prerare child to life, consequently to future while getting his imagination world rich by nurturing his spirit. When folktales are cleaned from symbolical elements real life comes on the scene. Child get some of the experience that prepares him to future in the folk tales that are figment of imagination.⁵⁶

⁵⁴<http://www.kipitap.com/blog/?p=253> 31.02.2011 13:23 pm

⁵⁵ Same Source 31.02.2011 13:23 pm

⁵⁶http://www.tebd.gazi.edu.tr/arsiv/2007_cilt5/sayi_3/463-477.pdf 31. 03. 2011 13:28 pm

In addition to preparing child to future, folk tales develops its language skills and provide it to get national and universal values.

While developing child's language skills, without being aware of, folk tale also provides child to comprehend both national and universal values based upon culture. Also, folk tale develops the imagination power and creative thinking ability of child; provides him to recognize life, nature, human being and nearby place.⁵⁷

In folk tales they find colorful mystical world that they miss and even though they don't notice they are educated in several sides by folk tales.

II.3.3 Children and Lullabies

We will start by defining lullaby shortly:

Lullabies are told in verse or prose poems that told by mothers with melody to put nursing infants to sleep. They are anonymous poems-songs that their first teller isn't known.⁵⁸

Lullabies enliven our childhood, pour the feeling of our mothers, grandmothers to us and put us sleep soundly... When we hear the first time, we may be think that lullabies are to put babies to sleep but when we pay careful attention we will see that they are blended with tenderheartedness, compassion, affection and hope.

Ahmet Ali Arslan who mentions about "child loving expressions" as "child caressings" explains the child caressings that contain the lullabies thusly:

Child caressings have profound and sensitive senses in their pure appearances although they seem tasteless and simple to strangers who don't join in child caressings' world. These pure verses that told with self tongue of folk are sources of indescribable pleasure and expectation for the mother who tells it.⁵⁹

⁵⁷Same Source 31. 03. 2011 13:28 pm

⁵⁸<http://www.edebiyahu.com/makale/13/siirsel-halk-edebiyati-urunlerinin-cocugun-dil-egitimine-katkisi> 31.03 2011 13:52 pm

⁵⁹ Arslan, Ahmet, Ali, Kuzey Azerbaycan Güney Azerbaycan ve Kars'ta Çocuk Okşamaları, Milli Eğitim ve Kültür Dergisi, Ankara, 1980, Sayı:6, p:59

The first seed of baby's tongue is sown with lullabies, mother tells lots of things to her baby by using the language that will happen the "mother tongue" of baby.

With these child caressings the first Turkish lights put fine and sensitive lines to children's minds. The mother tongue that is crystal clear like pure breast milk of their mothers prepares children to future by nurturing and developing their young and fresh minds. The foundation of mother tongue is laid with these child caressings. The tongue that laid on this foundation which is rooted and hard to be destroyed comes from the depths of history, flows towards future.⁶⁰

Lullabies form the first step of mother tongue but this isn't a simple formation, it has intensive mother affection.

In lullabies, mother affection reaches to top point. Mother sometimes praises her baby, sometimes pours out her grievances, sometimes reproaches, talks about relatives, tells her intentions, wishes about her baby.

Lullabies contain not only children's but also mothers' symbolic messages that formed with language. With these sides lullabies get also a dimension that expresses the life experiences of mother.⁶¹

In this section we will mention about lullabies that told in Afyonkarahisar, for this reason we collected some lullabies from some people in Afyonkarahisar.

II.3.3.1 Some Cases About Collection

We tried to collect the lullabies as we did for folk tales, but we didn't search thoroughly, for this topic my mother and grandmothers (mother's mother and father's mother), who told me and my siblings lullabies, helped us very much.

While they were telling lullabies we sat and listened to them quietly because we were pleased with that when we were children. We thought they were telling only to put

⁶⁰ Ibid., p:59

⁶¹ <http://www.edebyahu.com/makale/13/siirsel-halk-edebiyati-urunlerinin-cocugun-dil-egitimine-katkisi> 31.03 2011 13:52 pm

the baby to sleep; however, with this study we understood that lullabies are melodies of mothers' love and mothers talk about life with tiny human beings by lullabies.

In this study all of the lullabies are collection, the knowledge about the people written on the footnotes.

II.3.3.2 The Analysis of Afyonkarahisar Lullabies

In Afyonkarahisar we collected eleven quatrains of lullabies. We felt various sensations of mother's love in all of them. There is rhyme in them, they are meaningful and the most interesting thing is that they are told to babies who can't talk back.

We tried to interpret lullabies, tried to write what they are telling to babies. Unfortunately our study isn't very comprehensive, we think detailed studies by experts will be more useful.

By the way, in lullabies of Afyonkarahisar one of the things that get our attention is the usage of sheep and lamp instead of other animals to relate mother-baby relationship. The lullabies that we collected;

The reeds sprouted in islands
Grew up and bore fruits
My daughter is like cast silver
I'll have you poured into a cast
Ninni.⁶²

Adalarda bitti kamyş
Uzadı gitti verdi yemiş

⁶² Ayşe Dudu Karagöz, Bolvadin, 65, Illiterate, Housewife, 26.03.2011

*Benim kızım dökme gümüş
Gümüşçülere döktüreyim seni
Ninni.*

In this lullaby mother praises her daughter and emphasizes that her daughter is very valuable.

My lullabies are sensitive
The bottom of your cradle is hollow
Be collapsed “Ulu Küllük”
Our kidneys are great
Ninni.⁶³

*Ninnilerim koyuk koyuk
Beşğinin altı oyuk
Yıkılsın şu ulu küllük
Bizim böbreğimiz büyük
Ninni.*

In this lullaby mother pours out her troubles about her circle, mentions about their neighborhood with the expression “Ulu Küllük”. It is the name of their neighborhood so it changes according to neighborhood. She wants collapsing of it, maybe she doesn’t love the people on there. Our kidneys are great means that everyone makes mistakes but they aren’t known, when we make a mistake, ours attracts attention.

Black lamb, black lamb

⁶³ İnal Güvenir, Bolvadin, 62, Illiterate, Housewife, 28.03.2011

Comb your bangs, lamb
Don't expect any help from anybody
Look for your mother lamb
Ninni.⁶⁴

Kara kuzu, kara kuzu
Kakülünü tara kuzu
Kimseden kimseye faydalar yok
Sen de ananı ara kuzu
Ninni.

In here while giving advices to lamb, mother sends some messages to her baby. She implies that nobody is curious about a person without her/his mother.

Oak poplar, oak poplar
Spread your leaves, poplar
My dear will go down your shadow
Live one hundred one years, poplar
Ninni.⁶⁵

Meşe kavak da meşe kavak
Yaprağını döşe kavak
Benim yavrum altından geçecek
Yüz bir sene daha yaşa kavak
Ninni.

⁶⁴ Ayşe Dudu Karagöz, Bolvadin, 65, Illiterate, Housewife, 26.03.2011

⁶⁵ Same Person, 26.03.2011

In this child caressing mother expresses her heartfelt wish about her baby's being long-lived.

I tell lullaby but she/he doesn't know it
Sleeps but doesn't have a good sleep
My dear doesn't sympathize
Ninni my dear ninni.⁶⁶

Ninni derim ninni bilmez
Yatar uykusunu almaz
Benim kuzum halden bilmez
Ninni kuzum ninni.

We face with the reproach of mother, we feel easily the fatigue of mother. The mother implies that she needs to rest so her baby should sleep soon.

Bursa is before İstanbul
I wish the blowing winds stop
Cruel enemies tortured us very much
I wish everybody experience what they do for others
Ninni.⁶⁷

İstanbul önü bursa
Esen kabayeller dursa
Zalim düşmanlar çok etti bize

⁶⁶ Emine Karagöz, Bolvadin, 42, Primary School, Housewife, 26.03.2011

⁶⁷ Ayşe Dudu Karagöz, Bolvadin, 65, Illiterate, Housewife, 26.03.2011

Herkes ettiğini bulsa

Ninni.

In this lullaby mother pours out her troubles about enemies and wish for getting their just deserts.

Do not get longer, long poplar

Do not decorate your leaves

Those who cause my baby's misfortune

I hope that get malaria and not be able to walk.⁶⁸

Uzun kavak uzamasın

Yaprağını bezemesin

Yavruma söyleyen diller

Sıtma tutsun gezemesin.

In here, we see the curse of mother to those who cause her baby's misfortune.

I tell lots of lullabies

I wrap red string

I send to army by bringing up

Ninni my dear ninni.⁶⁹

Ninnilerle belediğim

Al bağırdak doladığım

⁶⁸Emine Karagöz, Bolvadin, 42, Primary School, Housewife, 26.03.2011

⁶⁹Same Person, 26.03.2011

Büyütüp askere yolladığım

Ninni kuzum ninni.

We meet in here to a lullaby that told for a son, mother imagines his going the army.

Black sheep comes by bleating

Comes by penetrating all around

Has lost its lamb

Comes by bleating, saying my dear

Ninni.⁷⁰

Karakoyun meler gelir

Dağı taşı deler gelir

Kaybetmiş koyun kuzusunu

Kuzum diye meler gelir

Ninni.

This lullaby smells longing. The bleating of sheep resembles the mother's calling out to her baby.

I tell lullabies to you

Gentlemen crowded into court

Give my dear's father our regards

Ninni my dear ninni.⁷¹

Ninniler derim ninni sana

⁷⁰Ayşe Dudu Karagöz, Bolvadin, 65, Illiterate, Housewife, 26.03.2011

⁷¹Emine Karagöz, Bolvadin, 42, Primary School, Housewife, 26.03.2011

*Beyler dolmuş avlusuna
Selamlar söyleyin kuzumun babasına
Ninni kuzum ninni.*

A lullaby that mentions about the father of the baby and maybe it is tried to give father love to baby.

I sow crops, roses sprout
Nightingale sing on its branches
Don't sing any more, nightingale
My dear goes to bed to sleep
Ninni.⁷²

*Ekin ekimde güller bitti
Dalında bülbül öttü
Ötme bülbül ötme
Benim kuzum uykusuna yattı
Ninni.*

The last lullaby is about inspiration of mother to baby to sleep, she tells to baby with this lullaby it is time to sleep.

Whether we notice or not, the lullabies have an important role in our childhood. We are chummy with our mothers' sound through lullabies, the foundation of mother tongue is laid by lullabies, the first time we have a heart-to-heart talk with mothers through lullabies.

Is there anyone who isn't affected by these fine, very clean
like a fountainhead, crystal clear child caressings.⁷³

⁷²Ayşe Dudu Karagöz, Bolvadin, 65, Illiterate, Housewife, 26.03.2011

III. AFYONKARAHİSAR FOLKTALES

III.1 GENERAL INFORMATION ABOUT FOLK TALES OF AFYONKARAHİSAR

We started to study to Afyonkarahisar folk tales by running an eye over the studies that have done so far.

The studies that have done on folk tales of Afyonkarahisar are limited with the collections that have done by the students from Afyon, studying at the faculty of Turkish Language and Literature in different universities of Turkey. Also, there are folk tale collections that prepared and published in 1983 by Dr. Mehmet S. Aygen, Süleyman Bozok and Hüseyin Genç.⁷⁴

Mehmet Özçelik's doctoral examination thesis about Afyonkarahisar folk tales is one of the most important steps on this branch. Also, we met with his book "Afyonkarahisar Masalları" published in 2004.

In these days, the importance of folk tales and the function of them on education are seen important and thesis are prepared, collections are done about folk tales. We hope that these studies will be increased.

III.1.1 Information About Source People and Origins Of Folk Tales

In this section there are nineteen folk tales, twelve of them are collected and from these, eleven are collected by us but one folktale collected and brought to us. The four of the twelve folk tales are recorded to a cassette. We wanted to record all of the folk tales to a cassette but we couldn't because of different reasons. We took other seven folktales from Mehmet Özçelik's doctoral examination thesis "A Study on Afyonkarahisar Folktales".

When the subject of our thesis became definite, our family came to our aid. Owing to being from Afyonkarahisar, our family started to look for some people who tell folktales. When we went to Afyonkarahisar we started to collect folktales but we

⁷³ Arslan, Ahmet, Ali, opt.cit., p:69

⁷⁴ http://www2.aku.edu.tr/~asengul/makale/afyonkarahisar_masallari.html 20.02.2011 13:00 pm

faced with very different difficulties. The biggest one is the scarcity of people telling folktales because there aren't lots of people who tell or listen folktales as in the old days. The most important reason of this situation is technology.

The technological developments in this age destroyed the pleasure of telling and listening folktale. Televisions and radios which entered up to the smallest settlements take people's time very much. The watching news bulletin, film, music programs of adults who can tell folktale, the passing time by watching advertisements and animated cartoons of youngs who are in the age of listening folktale ended the demand for folktale.⁷⁵

We did folktale collections especially in nearby place. One of the tellers was my grandfather, Kazım Güvenir, other one was aunt Hatice who is primary school friend of my mother, she hasn't forgotten the folktales that her mother told when she was a child and she was telling with a big pleasure.

In fact, we collected more than twelve folktales but some of them weren't clear and favorable so we didn't put them here.

Only one of the tellers was a man and all of the women were housewives.

While we were writing utterances of folktale tellers, people with us listened curiously and waited for the end of folktales with excitement, even sometimes we had difficulty in understanding because of their interpretation about folktales but both we and they had fun very much. This showed us the reality that it doesn't matter how old a person is, she/he is fascinated by folktales.

We got general information about people who told folktales and wrote them on footnotes. Also, we put the information about tellers of folktales that we took from doctoral examination thesis of Mehmet Özçelik.

The knowledge is given as to this order:

⁷⁵ Emiroğlu, Seyit, Meram İlçesi (Konya) Masalları Üzerine Bir İnceleme, Yayımlanmamış Doktora Tezi, Konya, 1996, p:22

1. Name Surname
2. Birth Place
3. Age
4. State of Education
5. Job
6. From Whom Listened That Folktale
7. Entry Date

III.2 FOLKTALES

III.2.1 Kızılkirse⁷⁶

In one of the countries a king lives. He has a very beautiful daughter whom he loves very much. Once upon a time she becomes ill and can't get out of her bed, she has aches in all of her body and some wounds come into being in her hands, face and body. Her face gets so ugly that everyone starts to stay away from her. The girl is fed up with this situation and says to her father:

“Dad, send me with some soldiers, maidservants and physicians to a far place so people don't see me and feel indisposed.”

The king does the desire of his daughter and sends her. They come to place of hot spring of today in Bolvadin. At that time, those places are rural areas, they settle in by pitching tents. The doctors try new treatments to cure the young girl but no symptom of recovery is present.

As time passes, their water is used up, one day while the young girl is walking around by herself, she encounters cold and warm water which gush out from underground, she drinks from cold water and washes her hands, face with warm water. The young girl goes on going to this place for a few days, each time she drinks from cold water and washes her face and hands with warm water. After a few days, the doctors notice that the wounds on the face and hands of the young girl start to get better and they think:

⁷⁶ Now, it is the name of Heybeli hot spring in common language in Bolvadin, Afyonkarahisar

“May waters be the means of this recovery?”

The young girl continues drinking from cold water and washing herself with warm water and with time she becomes beautiful again, her aches stop, wounds recover. The girl sends a message to her father, the king comes immediately near his daughter and can't believe his eyes when he sees that his daughter is in good health. Then he asks the cause of this recovery, the girl shows the cold and warm water that gush out from underground and she says to her father:

“Dad, a public bath should be built in here, the patients like me come and recover.”

The king has a public bath built in there and names it ‘Kızılkirse’.⁷⁷

III.2.2 Ali Is A Girl

Once upon a time, in a village there is a man, he has three daughters. When he goes to café, his friends make fun of by saying:

“Come, the father of three mares, everybody sends their soldiers, what will you send?”

The man becomes very upset and comes to home sadly. When his elder daughter sees her father sadly, she comes to near her father and says:

“Dad, what are you thinking, why are you upset?”

The man tells what happened in the café. The girl says:

“Oof! Dad, I supposed that there is a suitor for me and you are thinking about that.”

Then the second daughter comes and asks her father why he is upset, when the man explains what happened in the café she says the same things that her elder sister said, then the young daughter of him comes and asks why he is sad, this time the man says:

⁷⁷Gülderen, Kocabaş, Bolvadin, 45, Junior High School, Housewife, Listened From Her Grandmother (Mother's Mother) 02.03.2011

“Never mind my daughter.”

When the girl insists on, the man explains. The girl says:

“Don’t worry dad, I go into the army.”

The man: “Everybody knows that you are a girl.” The girl says:

“Tell them ‘I have a son from another woman, I didn’t tell you.’”

He says: “If that’s so, then what will be your name?”

The daughter: “My name is Aliye, tell me Ali.”

She wears costume of soldier and goes into the army, her friend understands that Ali is a girl. The friend of her asks to his mother:

“There are bracelet trace on his wrist and ring trace on her finger, Ali is a girl, how can I bring this out into the open?”

His mother says: “Go with him to a public bath.”

They go to a public bath, Ali is washed in an isolated spot so his friend can’t understand that Ali is a girl or a boy. The friend’s mother:

“Go with him to a bazaar, the girls are excessively fond of tawdry jewellery.”

They go to a bazaar but Ali doesn’t feel desire to buy tawdry jewellery and says:

“Forget it, are we girls?” so the friend can’t understand once again, for this time his mother says:

“Pick up flowers with Ali and sit on the flowers, the flowers on which girls sit, wilt soon.”

They go to pick up flowers, Ali changes the flowers that he sits on without showing to his friend so the friend can’t understand again. The military service ends. Ali leaves a note to his friend:

“I came in summer, go in autumn, I came as a girl, became a boy but I go as a girl again.”

By the time Ali’s friend sees the note:

“Mom, I said that Ali is a girl, didn’t I? How can I find her now ?” The mother:

“Buy some tawdry jewellery and go to her village, sell it at there, you find her.”

He buys tawdry jewellery and shouts:

“Laugh girls laugh, peddler of sundries brings tawdry jewellery, share girls share.”

When the girls hear him, come by running and at that time he sees Aliye and they get married.⁷⁸

III.2.3 Melek Mother

Once upon a time, a man has a son and a daughter, his wife is dead, he gets married again. One day famine begins, the stepmother says:

“Our subsistence is enough only for us, take the children to the forest and leave there.”

The man takes them to the forest, leaves:

“Sit here, I’ll cut firewood” he says.

He ties two pumpkins to a tree, when the pumpkins make a noise as ‘tak tak’ the children think that their father is cutting firewood. It becomes dark, the children feels cold very much and look for a place to take shelter in, find a hut and go in it. In the morning, the brother looks for food, finds and a few days pass in this way. Then, the brother doesn’t come, the girl is left alone in the hut.

One day she sees a white wagon that is pulled by pigeons, a woman who wears white clothes comes in wagon and stops in front of girl and says:

⁷⁸ Hatice, Karakoç, Ortakarabağ, 43, Primary School, Housewife, Listened From Her Mother, 12.02.2011

“How a beautiful girl you are, become my daughter, I take you to my home.”

The girl thinks that it is better than being left hungry and goes to the woman’s home by getting on the wagon. They come to a home which has forty rooms like a palace at the top of a mountain. The woman says:

“There are some clothes, foods in the rooms, use, eat as you want but don’t enter to the fortieth room.”

After a few months, when the woman goes out, the girl is curious about the fortieth room and opens the door of the room, as soon as she opens a white dot comes into being on the thumb of her right hand. She fears and closes the door immediately and bandages her finger for preventing woman from seeing the dot. When the woman returns, asks to girl what happened to her finger, the girl says to be cut. The woman wants to look it and opens her finger’s bandage by force.

The woman asks: “Did you open the fortieth room?”

When the girl says “I didn’t open Melek mother”, since Melek mother hates from lie, she leaves the girl to a lonely mountain.

At that time, the son of the master of the nearby village goes to hunting and sees the girl, falls in love with her and they get married. After a year, they have a son, they feel very glad. In the evening Melek mother comes:

“Did you open the the fortieth door?” the girl says that she didn’t open it, and then Melek mother takes the baby away. In the morning her husband asks:

“Where is the baby?” she says that Melek mother takes him away.

He believes but her mother-in-law doesn’t believe. After some years, they have a child again. Melek mother comes once again and asks the same question, when the girl says ‘no’, Melek mother takes this baby away, too. Her husband asks when he doesn’t see the baby. She says:

“Melek mother took away” but her husband suspects this time, mother-in-law doesn’t believe again.

After a few years, they have a baby again, the same event happens again. When her husband also doesn’t believe this time, her mother-in-law says:

“We should burn this woman” and they light a big fire, when they are just about to throw her into fire Melek mother comes, three children are on wagon, Melek mother asks again:

“Did you open the fortieth door?” the girl says:

“I opened Melek mother.”

Melek mother takes the girl away, then her husband comes and they come together.⁷⁹

III.2.4 Seyitali

Once upon a time, there are ten- fifteen students in a dervish lodge and one goat of them. Their hodja slaughters the goat and they cook. They all together eat it and gather together its bones, the hodja prays, students say amen, the goat comes back to life until morning.

One day, a student comes, he says “My name is Seyitali.” Everybody loves him very much, again they slaughter and cook the goat, pray, say amen and sleep.

After everybody falls asleep, Seyitali gets out of bed, shivers and becomes a dog. He licks the hands of whom did not wash their hands after eating dinner and then he licks the bones of the goat, shivers and turns into a human being. In the morning the goat comes back to life but it walks with a limp. The hodja asks:

“Who didn’t leave one of the bones?” but everybody says that they left. A student who saw what Seyitali did at night tells to hodja what he saw. The hodja comes and says:

⁷⁹ Same Person, 12.02.2011

“Seyitali, today it is your turn to bring water.”

Seyitali takes iron bottles, goes to bring water when he returns he says: “Open the door.” The hodja understands that he is devil and says:

“Bottom door is the same, come Seyitali.”

Then, the devil enters with bottles of water from wall and says:

“My secret came to light, I’m going” and goes.⁸⁰

III.2.5 Two Siblings

There is a son, a daughter, a stepmother and father. When the children go to school, the father brings meat, he and stepmother eat when the children aren’t at home. One day, the cat eats meat, the stepmother doesn’t know what to do and cuts one of her breasts and cooks it, when the man comes they eat, the man says:

“The meat is very delicious today.” The woman:

“The cat ate the meat so I cut one of my breasts.”

“Don’t do so once more, we cut the children and eat” says the man.

The two children hear what their father told, take some water in an earthenware water jug, some soap, a comb and set off. The stepmother and man go to look for them when they are late. While the children escaping, they see that stepmother and the man are coming, they throw soap, soap turns into a mountain, until they climb the mountain, the children go forward fairly. When they approach, the children throw water, it turns into a lake, until they traverse the lake, the children go forward to some extent. When they approach, the children throw the comb, it turns into thorn patch, they can’t pass through it and the children escape.⁸¹

⁸⁰ Same Person, 12.02.2011

⁸¹ Same Person,12.02.2011

III.2.6 Ah! If There Were A Work I Would Do

Once upon a time, a traveler arrives to a village. He says:

“Give me a place to stay.”

The villagers: “There isn’t any place at our homes, there is a village room that ahead you can stay at there.”

The man feels that someone is holding tightly his throat when he falls right asleep at night, as he opens his eyes, sees a dwarf man. The dwarf man is both holding his throat and saying:

“Ah if it were a work to me I would do”

To find a work to dwarf man occurs to man, just he has difficulty breathing and says:

“Go and repair the roof.”

The dwarf man goes but comes after ten minutes holds the man’s throat and wants a work. The man:

“Whitewash this home” the dwarf whitewashes it immediately,

“Cook a meal” he cooks,

“Go and bring a sack of gold” he brings at once.

In the end, the man says: “Dig a well to garden” the dwarf digs.

The man says: “It should be deeper” the dwarf digs deeper and remains at the bottom of the well, while he is at the bottom of the well, it is just about to be morning, the man covers the upper surface of the well with soil and the dwarf remains underground.

In the morning, the villagers come and ask to the man:

“Didn’t you die?”

They are very confused by the man's not dying. The man sees that a tree sprouts on the well, until noon the tree blooms and fruits, in the midafternoon the fruits ripen and fall down to the ground, the man burns the fruits in bakery. This event continues so during forty days, at the fortieth day the man cuts the tree completely, cuts into pieces and burns in the bakery, hands out the gold to villagers, settles in that village and leads a happy life.⁸²

III.2.7 Lüp Lüp Bird

Once upon a time, there is a poor family in a small town. They have no home. There is a house in that town, but the renters who live in that house die. The corpses of people who stay in that house at night, go out in the morning. This mother and son thinks that stay at this home is better than be left homeless. The host:

"I don't want rent money from you, your using my home well is enough, but nobody have gone out alive from this house so far, be careful." They say:

"We have neither a place to sleep nor to stay, we have to stay."

Old mother and son go in the house. The mother is anxious, the young son:

"Let's have dinner and then you sleep, I'll wait till morning."

The mother sleeps, at just midnight a bird goes down from ceiling. It comes near the boy:

"Lüp lüp lüp lüp find me a work."

The boy says: "Clean this house" after five minutes it cleans spotless the home and returns:

"Lüp lüp lüp lüp find me a work."

This time boy: "Go and clean the garden" after ten minutes the garden is spotlessly clean and shining. The boy:

⁸² Same Person, 12.02.2011

“The pool is in a very bad situation, repair it” it repairs immediately and returns, again says:

“Lüp lüp lüp lüp find me a work.”

The boy says: “Take me and carry off to the other room” but the bird wants a work continually, he:

“OK, set up a swing and swing me” it set sup a swing and swings.

Meanwhile time fairly gets on, the sun is just about to rise. When the bird sees that the sun is on the point of rising says:

“I must go now.”

The boy: “No! It is not possible, we were together until morning, you came and said ‘lüp lüp lüp lüp find me a work’ and I said continuously a work to you and kept you busy, now I don’t let go of you.

The bird begs: “Please let me go, if the sun rises when I’m here, I’ll die.”

The boy says: “It is none of my business if you die, you killed until today people who stayed in this house because they didn’t keep you busy but I kept you busy and now I don’t let you go, we were together till morning, we live together from now on.”

At that time the sun rises and the bird hits itself rapidly to ceiling and gold is poured out ceiling, the inside of home is filled with gold. The bird dies at there and the boy buries it to garden.

The boy tells to his mother what happened and cautions her not to tell about gold to anybody. He goes to host and asks:

“Do you sell this house to me?” the host says:

“What will you do with this house, it isn’t useless, all right it is very pretty but it has sprite.”

The boy: “I want to buy it, how much money you want for this house?”

The host “Give the amount you want.”

The boy buys the house, since the bird died nobody troubles them, they get rich, the boy gets married and they all together live happily.⁸³

III.2.8 Dream

Once upon a time, a young lives in a village, one day he sees a girl in his dream and falls in love with her. The girl also sees him in her dream. This wealthy, well-off young wants to get married to this girl whom he saw in his dream.

To find that girl the young goes out and wanders far and near, finds her by searching. As soon as the young sees the girl, he says:

“Here! This is the girl that I saw in my dream, I should become the suitor of her.”

By the time the girl sees the young, she says:

“This is the young that I saw in my dream.”

He goes to the home that the girl lives to ask for her in marriage, she lives with her aunt because her mother and father died. When her aunt sees that the young is a rich, an upright and a good person, she wants to give her own daughter. She praises her daughter to the young. Although she tells some words such as: “Her mother and father died, she can’t accomplish many things anyway.” The young wants to get married to the girl that he saw in his dream. He asks to the girl:

“Do you want to get married to me?”

When the girl says “I want” her aunt is also obliged to accept. When the girl and young are just about to set off, the aunt:

“I will make a bread and cook a chicken, you eat during your journey.”

⁸³ S/A Kazım, Güvenir, Bolvadin, 65, Primary School, Retired, Listened From Elders, 12.02.2011

They feel hungry on the journey and the girl eats the bread. Her aunt puts intentionally so much salt to bread that the girl gets thirsty very much but they can't find water. The girl can't bear to thirst any more, then the young prays:

“My Allah, I got married to the girl that I saw in my dream but now we are dehydrated, please guide us.”

After he prays, they hear a sound that tells them to go some more, ahead on the right there is water at the foot of a willow tree. They find the tree, see water and drink as much as they want. As the aunt knows that they can't find water, she makes the bread very salty thinking that the girl dies and she can give her own daughter in her stead but she can't attain her goal.

The girl and the boy set off again and arrive at the boy's village, have children and lead a happy life.⁸⁴

III.2.9 A Girl To A Cup Of Coffee

Once upon a time, at one time a padishah has a son, he is the only son of him, he has some daughters but his son is one. His son sees a daughter of a vizier in his dream when he is eighteen or nineteen years old. When he says to his father:

“I want to marry to the girl that I saw in my dream” the padishah accepts and the young sets off, comes to home of the vizier, becomes the suitor of girl.

The vizier says: “To give my daughter to you I should evaluate you” and promises: “I will give you my daughter if you bring a cup of coffee that you make in your country without cooling and spilling.”

The young expresses that it is a very difficult thing to do and says:

“I bring some roasted coffee from my country, cook in here and make you drink” but the vizier doesn't accept.

⁸⁴ S/A, Same Person, 12.02.2011

The young who doesn't know what to do prays Allah to guide him. Then, in his dream it is said to him to go out from home and walk seven steps and to mount on the bird that he will see there, to put the bird's some feather to the cup of coffee that he made at home so the coffee remains hot. Also, to take with him some meat, some water, when the bird says 'cak' to give meat, when it says 'cuk' to give water is added. The young wakes up, walks seven steps and sees the bird, it says:

"Come on! Mount on me, let's go" and they fly away.

The bird says to him to put its some feather to coffee and so the coffee hardens like ice. While flying, the young gives meat if the bird says 'cak', water if it says 'cuk' and just then they arrive at vizier's home. The bird:

"I will wait for you here, when you enter home, pull the feather from coffee, the coffee will be hot."

The young does what the bird says, the vizier is very surprised when he sees the hot coffee and says:

"All right! I give my daughter"

The young and the girl mount on the bird that is waiting outside and come to their home. The padishah holds a wedding for them during forty days and nights.

They attain their desire, we settle in wooden bedstead.⁸⁵

III.2.10 Thanks Be ToAllah For Our Situation

Open upon a time, a poor man has two daughters and a son, this family goes with oxcart, brings stones from mountains that out of village, sells them and lives. However, since this is a very tiring and an unprofitable job, the man thinks that a solution should be and prays:

"O my Allah! Please help us, save us from this state."

⁸⁵ S/A, Same Person, 12.02.2011

One day, they decide that the stone work isn't going any more, the best thing is to bring firewood from forest and sell it. One day, while coming to home, they hear an announcing. The richest man of that region is just about to die. The rich man requests to his sons:

“At night of the day that I die, a person guards at my grave, give that person the small palace, satisfy him, also give money to him as much as he wants.”

While the town criers announcing that they are looking for the person who will guard at the tomb of the rich man, who is on the point of dying, for one night the son of the poor man thinks:

“We carried stone but it didn't work, now we are busy with firewood work but we can't get rid of poverty, the best thing is to guard at the rich man's tomb so we can lead a wealthy life.

He goes to the sons of the rich man and says:

“I accept waiting at the tomb of your father.”

They receive. The rich man dies, after he is buried and everybody leaves, the son of the poor man swings his feet in tomb and starts to wait. At midnight Munker and Nekir Angels come, one to other:

“This dead is ours in any case, let's start to ask questions with this living.”

The cord that he uses in firewood work is near him, angels start to ask about it:

“From where did you buy this cord?, how much was it?, how did you buy?...”

The son of the poor man stands up from tomb rapidly and comes near to the sons of the rich man by running and says:

“I swear it's true that I couldn't give an explanation for a cord, I don't know what will your father do, I want neither palace, nor money, good bye!” and leaves.

Then he says to himself:

“We have always been this way and we always will be, thanks be to Allah for our situation” and goes to home by giving thanks to Allah.⁸⁶

III.2.11 Eight Headed Giant

Once upon a time, there is Ayşe and her mother. Ayşe has no friend or relative she can turn to without her mother. One day, Ayşe goes to bakery to make bread. While cooking bread in the bakery, she sneezes suddenly, when one of the women in bakery asks who did sneeze an another woman says:

“The girl who has seven older brothers sneezed.”

When Ayşe hears that woman’s words, she goes to home as soon as she takes bread. She disputes with her mother by saying:

“Mother, there are seven older brothers of me, is it true?” Her mother can’t bear and says in the end:

“Yes, there are seven brothers of you, they went to work to far places when you were a baby.”

Ayşe says insisently:

“I will go to find my brothers”

Although her mother says don’t go, she can’t have her daughter obey. Ayşe mounts on a donkey, sets off. She proceeds fairly, in the end two houses appear in front of her, dog sound comes from one of the houses. Ayşe thinks:

“Oof! Dog bites me, the best thing is to go other home.”

When she goes to the other home, she sees that there are seven items from everything. As soon as she goes to home, she cleans everywhere, sets fire to cookstove, cooks meal, in the evening she is hidden to a concealed place of home. In

⁸⁶ S/A, Same Person, 12.02.2011

the evening, seven men come to home, when they see home, they are surprised. They can't understand somehow what happens, that day passes thusly.

In the morning, seven men go to work. Ayşe goes out of the place that she is hidden, she again cleans everywhere, cooks meal, in the evening she is hidden to the same place. In the evening, when seven men come to home they are very surprised again and they determine a watchman among them. Ayşe understands very definitely that these seven men are her brothers.

In the morning her brothers go to work but one of them stays at home to stand guard. The name of him who stays at home is Hasan. Hasan falls asleep while waiting. When Ayşe sees that her brother is sleeping she comes out immediately, tidies up and goes back at once to the place that she is hidden. When her other brothers come to home see that Hasan is sleeping, they wake him up immediately and ask:

“What happened, could you catch?” Hasan says:

“No, I couldn't”

This situation goes on during six days in this way. At the end, Ali who is the most clever one of all of them stays at home. Ali sits down on chair, pretends to be sleeping. When Ayşe comes out from the place that she is hidden, Ali catches her by holding her arm and asks:

“Who are you? What are you doing in here?”

Ayşe tells everything. Ali embraces his sister, in the evening her six brothers come and she tells everything to them, too. Eight siblings enjoy that night. In the morning they warn Ayşe:

“Don't go to the home that is on the side, there is eight headed giant in there, if he knocks at the door, don't open it.”

Although she says all right, she doesn't obey her brothers' words. While she is setting fire to cookstove, she can't find fire, says to herself:

“I go and come at once, the giant doesn’t see me.”

Ayşe goes quietly to the home which is on the side, the wife of giant, who is a very good person, opens the door, when she sees Ayşe asks:

“Who are you? Ayşe says:

“I’m sister of those who live in the front home. The woman says:

“Go from here instantly, if the giant sees you, he kills you.”

Ayşe goes to home immediately but the giant hears their speaking. He thinks “What can I do?”, finally goes to Ayşe’s home and says:

“Beautiful girl, your brothers send me, open the door.”

Ayşe fears and doesn’t open the door. When Ayşe doesn’t open the door, the giant thinks “What can I do”. An idea occurs to him and says:

“Your brothers will buy a ring for you, at least give your finger from the hole of the door, I measure it.”

Ayşe believes this time, gives her finger from the hole of the door. When she gives her finger, the giant bites her finger and sucks her bleed. Finally, she saves her finger but faints on the ground. In the evening her brothers come, they knock at the door nobody opens, in the end they break the door. They see that Ayşe is unconscious, when Ayşe regards consciousness she tells what happened. Seven older brothers of Ayşe oppose to the giant. All of them draw their swords, break off seven heads of the eight headed giant. If they break off the eighth head of the giant, he again comes back to life, the wife of the giant is also rescued from the giant. They go back to their village, near to their mother with the wife of the giant by taking gold of the giant.

They live happily after that day.⁸⁷

⁸⁷Pakize, Koç, Bolvadin, 75, Illiterate, Housewife, Listened From Her Mother, 10.03.2011

III.2.12 Misk-i Bahariye

Once upon a time, a padishah has a daughter. Eveybody wants to marry to this girl but she wants to marry to nobody. Her mother says:

“My daughter, what will you do by not marrying to anybody, will you marry to that emerges from egg.” The girl says:

“Bring to me forty spices from forty shops.”

She pounds the forty spices that brought, sieves and kneads during forty days, at the forty first day a boy emerges from those spices. The girl brings up him, brings to ten-fifteen ages. The king of another country hears this event, he sends a bewitched earthenware jar with his servants and a witch, they put roses to the jar and come near to Misk-i Bahariye, while he is just looking at the jar’s inside, they abduct him by pushing him into the jar.

When the young princess can’t see Misk-i Bahariye, she asks to her maidservant, her maidservant says that the king abducted him. The young princess cries so much and feels so sad that nobody can comfort her. She says:

“I would get married to him, when he grew up.” Her mother says:

“My dear, marry you to this king’s son, marry you to that king’s son” but the girl doesn’t accept any proposal and says:

“Give me forty mules and forty meat cleavers, I’ll go and find Misk-i Bahariye.”

She and her maidservant set off by taking forty mules and meat cleavers and find the home of the king. The girl recites the quatrain that she writes for him:

“I made by my hands,

I added various spices,

I sold to the girl of the king,

Wake up my Misk-i Bahariye wake up.”

“Eliminen etticiğim,

Türlü bahar kattıcığim,

Kral kızına sattıcığim,

Uyan Misk-i Bahariye ’m uyan”

Misk-i Bahariye who is sleeping at that time, wakes up when hears this sound, opens the door. When the servants of the king leave for some time from there, they immediately escape from there by loading belongings.

They come to their country and meet their happy home with a glittering wedding feast that lasts during forty days and nights.⁸⁸

III.2.13 Keloğlan And Fox

Once upon a time... There are lots of men of Allah. There is also Keloğlan. He guards the vineyard of his elder brother. A fox begins to frequent to vineyard. Everyday it comes to vineyard, steals grapes. One day, Keloğlan is hidden behind a branch to catch the fox. When it approaches to another branch he holds its tail, starts to hit to fox with the club in his hand. The fox begs:

“Please Keloğlan don’t beat to me, I’ll make you a vizier.”

“How will it be?”

“Trust on me, follow me.”

Keloğlan is at back, the fox is in front, they arrive a palace, come before the padishah. The fox starts to speak:

⁸⁸Hatice, Sarı, Bolvadin, 65, Literate, Housewife, Listened From Her Grandmother (Father’s Mother), 02.03.2011

“My padishah, you look for a husband for your daughter, I have brought you the son of Fesfes Shah.”

“Who is this Fesfes Shah?”

“My padishah, he is the shah of a big country. He is much richer than you.”

The padishah gives his daughter to Keloğlan. He holds a wedding and marry them. Keloğlan becomes a vizier. A few years pass in this way. One day the padishah calls his son-in-law and says:

“You are with me for three years, I gave you my daughter, made you a vizier. However, you have never mentioned about your father, mother. Send a message to your father, let’s go also your country.”

Keloğlan doesn’t know what to do. He sends a message to the fox. The fox comes:

“What happened Keloğlan, I made you a vizier, isn’t it enough?”

“You made me a vizier with a lie, but my padishah father wants to go yo our country. What will we do now?”

The fox says: “Don’t worry” and goes.

The fox admonishes to the shepherds whom he sees on the road by giving three-five gold to say it is Fesfes Shah’s if keloğlan and the padishah ask whose is this herd while they are going down.

After thar he runs into to farmers, says them the same thing. He goes on his way. He comes to a big palace, in it a giantess lives. That day the giantess is setting fire to bakery to make bread. The fox looks that the palace is bigger than padishah’s, he says to giantess:

“The army of padishah is coming, if they see you, kill you, the best thing is to be hidden.”

The giantess gets agitated, “Where can I be hidden?”

“Enter to the bakery.”

When the giantess enters to the bakery, the fox closes the door. The giantess dies by burning in there. The fox fills the palace with servants, female slaves. Keloğlan and the padishah set off to go to Keloğlan’s country. The padishah asks to shepherds on the road:

“Whose are these herds?”

“Fesfes Shah’s”

The padishah feels glad. “This man is also richer than me.” Keloğlan understands the state, goes on the way by concealing from everybody.

They ask to farmers:

“Whose are these fields?”

“Fesfes Shah’s”

After going some more they come to a big palace. The fox welcomes them. Female slaves, servants say to Keloğlan “Welcome our padishah.”

They eat, drink, the padishah returns to his country. Keloğlan continues to live as his heart desires in the palace. There is a daughter of the dead giantess, the fox marries to her.

One day, the wife of the fox comes near to Keloğlan by saying “My husband died.” Keloğlan says: “Throw to a stream.” As soon as the fox hears Keloğlan’s words, he appears suddenly in front of him:

“When you were a watchman of a vineyard, I made you a vizier, the response would this be?”

He convinces the fox by saying:

“No, fox brother I understood that you pretended to die therefore I said so”

The fox asks to Kelođlan: “All right my master, what will you do if I die really?”

“If you die, I’ll bury you to the garden of palace, have a tomb done on your grave.”

The fox again sends his wife:

“My husband died, my husband died.”

Kelođlan at once buries the fox, has a tomb done on his grave, the fox goes out of the grave, takes his wife and goes.

They eat, drink, attain their desires.⁸⁹

III. 2.14 Hunter Mehmet

Once upon a time... there is a hunter Mehmet who lives with his old mother. One day while going out hunting, hunter Mehmet sees a kitten that is tormented by children on the road, he approaches to children:

“Would you give me that kitten if I give you a walnut?”

What will the children do with the kitten, they give it to hunter Mehmet. Hunter Mehmet takes and brings the cat to his home. In the following day while he is again going out hunting, he sees that children are playing with a puppy this time. He saves the puppy again by giving one each walnut to children. He raises the kitten and puppy in his home.

In another day that he goes hunting in the mountain he sees that a black snake is chasing a beautiful snake. Hunter Mehmet who feels compassion for beautiful snake fires on the black snake by pointing his weapon, but hunter Mehmet who hits his target everytime, hits mistakenly beautiful snake. The beautiful snake escapes from there in a wounded state. Hunter Mehmet feels remorse for what he did. He returns to home unhappily.

⁸⁹Özçelik, Mehmet, Afyonkarahisar Masalları Üzerine Bir Araştırma, Doktora Tezi, II. Cilt, Konya, 1993, p:380-382(Elvida, Buhurcu, Bolvadin, 60, Illiterate, Housewife, Listened From Her Mother)

The beautiful snake is the daughter of the sultan of snakes. She tells to her father that hunter Mehmet wounded her. The sultan of snakes who gets annoyed very much, assigns two snakes to kill hunter Mehmet. The two snakes set off to kill hunter Mehmet. While hunter Mehmet is sitting unhappily in a secluded spot in café, his friends who see his state come near to him:

“We hope nothing is wrong hunter Mehmet, what happened to you?, why are you so sad?”

“Don’t start me talking about it my friends!” I did a very bad thing today. While trying to save beautiful snake from black snake I shot to the beautiful snake by mistake. My sorrow is because of this event.”

“How could it be hunter Mehmet! You are a person who hits the target. How did you do such a mistake?”

I don’t know, it happened and now it is beyond repair.”

The two snakes are listening to this speaking. When they learn that hunter Mehmet shot to the daughter of snakes’ sultan by mistake, they return and express the situation to the sultan of snakes. The sultan of snakes orders to his servants:

“Bring hunter Mehmet to me by altering your appearance as if you were his two close friends.”

The two snakes come to hunter Mehmet’s home in the appearance of his friends:

“Come on, let’s go out hunting today!”

Although hunter Mehmet says: “I hope you’ll pardon me, I don’t want to go anywhere” when his friends insist he sets off with them thinking that they go out hunting. His friends have him come before the sultan of snakes. The sultan of snakes who hears what happened also from hunter Mehmet puts hunter Mehmet up as a guest in his palace for a few days. Meanwhile, the daughter of recovers. She and hunter Mehmet become friends. One night she admonishes to hunter Mehmet:

“My father will reward you, if he says “Wish from me what you wish” tell “I want the blue bead under your tongue.” In the following day the sultan of snakes calls hunter Mehmet to his presence:

“Hunter Mehmet, you rescued my daughter. I don’t want to remain under this goodness, wish from me I give your wordly goods.”

“I wish your health.”

“What is the good of my health for you, tell your wish, I fulfill it.”

“I want the blue bead under your tongue.”

The sultan of snakes is surprised to this wish. He understands that his daughter admonished him and looks at his daughter. When she says:

“Is the blue bead more valuable than me, dad?” the sultan of snakes feels obliged to give the bead to hunter Mehmet. While giving it he says:

“Look hunter Mehmet! This bead is a bewitched one. When you lick it, an Arab appears suddenly in front of you and does whatever you want. I hope that you’ll use it for favorable things.”

Hunter Mehmet comes to home by taking the bead. He says to his mother:

“Mommy, ask for the daughter of the sultan for me.”

“How can it be, my son? We are poor, does the sultan give his daughter to us? And how can we take care of her?

“Mother, don’t worry, ask for the girl, don’t interfere in the rest.”

When the woman sees that she can’t escape from her son she goes to the palace to ask for the girl of sultan. During two days the servants of the sultan don’t let the woman go inside. They suppose that she is a beggar so give her some things. At the third day when woman says that “I’m not a beggar, I want to see our padishah” the

servants let her come before the sultan. When the padishah sees that the woman, he asks:

“How do you dare to come before me, what do you want?”

“Master, may Allah give you a long life. I have a son who is a hunter. I have told him very much but I couldn’t have him listen to me. I have come before you in desperate spirits. According the command of Allah and the word of the prophet I ask for your daughter for my son.”

The padishah is amazed at what he hears. “I give my daughter but there are some conditions of me. If your son fulfills these conditions my daughter is his.”

“What are your conditions?”

“Do you see the opposite mountain?”

“Yes, master.”

“That mountain obstructs my palace’s sun. Your son will eradicate that mountain, also I want a palace like mine.”

The woman returns to home and tells to her son what happened.

“Oh my son, I told you, didn’t I? Does the great padishah ever give his daughter to us?”

“Mother, say that what he wanted”

“He wants the mountain that is opposite to palace to be eradicated. Also, he wants us to build a palace like his.”

“Mother, don’t be upset, their desires are easy to do.”

When his mother goes to bed, the son immediately extracts the bead, as soon as he touches to bead with his tongue, a huge Arab appears in the opposite of him and says:

“Order sir!”

The son wants Arab to eradicate the mountain that is opposite the padishah’s palace and to build a more beautiful palace than the padishah’s palace and he goes to bed, sleeps. When they wake up, they see that the mountain has vanished and also they are in a very nice palace. The son instantly sends his mother to padishah by saying:

“I did what they said, ask for the girl, mother.”

The woman comes to the palace in pretty clothes before the padishah wakes up:

“I want to see the padishah!”

“The padishah hasn’t woken up yet.”

“When he wakes up, tell him to look out from the balcony of palace.”

The servants wake the padishah up and tell him what the woman said. When the padishah goes to the balcony he is astonished at what he sees. The great mountain has gone and a palace which is bigger than his, has come in place of the mountain. The padishah immediately calls the woman before him:

“How did you accomplish this affair?”

“My son accomplished this affair. Now I ask for your daughter.”

“I’m going to give my daughter to the young man who accomplished such a great work at one night.”

The woman at once goes to their own palace and informs his son. Hunter Mehmet and the girl of the padishah marry by holding a forty days and nights wedding. While they go on living happily, hunter Mehmet extracts the bead from his mouth to perform an ablution and puts it on the shelf. Then he forgets it on there. A Jewish who knows the special feature of the bead, wants to become the owner of it. One day he comes to hunter Mehmet’s palace in the appearance of a peddler. While he is selling some things to the wife of hunter Mehmet, sees the bead on the shelf, wants it

in payment for the things that he sold. The woman who doesn't know the special feature of the bead gives it to the peddler thinking that it is an old bead.

In the following morning they wake up, and what do they see? The palace has vanished. They wake up in their old home. They lose everything. Hunter Mehmet remembers the bead, but it isn't in its place. He asks to his wife. When she tells that she gave it to the peddler, he understands everything. The Jewish has the Arab bring mountain to its place at that night. Also, he has the palace of hunter Mehmet eradicated.

After walking around unhappily hunter Mehmet comes home, when he can't see also the cat and dog that he raises, his sadness increases twice as much. He thinks "People in trouble have no friends. Even the cat and dog abandoned me"

Let us turn to cat and dog... the cat and dog that feel sad about the state of hunter Mehmet, who saved them from children and raised them, decide to take bead from the Jewish in some way or other. They go to the palace of the Jewish by departing from home. They admonish to a mouse that they catch in pantry.

"Touch your tail to the nose of the Jewish after getting it covered in molasses and black pepper"

The mouse does immediately what the cat said to escape from the cat. When the Jewish sneezes with the effect of black pepper, the bead falls. As soon as the cat snatches it, it goes away from there. The cat and dog come near to hunter Mehmet. When he sees his ancient friends, he feels glad. The cat and dog give the bead to him.

Hunter Mehmet who gets the bead again, calls the Arab immediately by licking the bead. Again he has the mountain which is opposite the palace of the padishah eradicated. In place of it he has his former palace built. He has the Jewish caught and brought before the padishah. When the Jewish tells what he did, the padishah wants him to punish himself:

"Do you want forty trotting horses or forty sharp swords?"

The Jewish says:

“What can I do with forty sharp swords, give me forty trotting horses so I can go from here.”

The servants of padishah tie the Jewish to tails of forty horses and drive them to mountains. The Jewish smashes so he gets his just deserts. Hunter Mehmet who gets everything of him again, becomes grandvizier of the padishah.

They eat, drink, attain their desires.⁹⁰

III.2.15 Gede⁹¹ Girl

There is a gede girl and her stepmother. The stepmother torments to this girl everyday, assigns all work to her. Sometimes she wants her to do impossible works and when the girl can't them she beats her. One day, while stepmother is going out to go a wedding, she warns the girl: “Until I return you will fill this large earthenware jar with tears, while the girl is crying at the door of the house, an old woman comes close to the girl:

“Why are you crying, my daughter?”

“My stepmother went to a wedding. She said to me “Until I return you will fill this large earthenware jar with tears” how can I do this work? If I can't do, my stepmother kills me when she returns.”

“Stand up gede girl. Bring a bucket of water and some salt.”

The girl stands up and brings what the woman wants. They fill the large earthenware jar by mixing water and salt. Then the old woman asks the girl:

“Do you want to go wedding?”

⁹⁰ Ibid.,p:383-389(Ahmet, Ali, Aktaş, İncesu/Dinar, Primary School, He Runs A Café, Listened From His Uncle)

⁹¹ Gede means “mean” in common language in Afyonkarahisar.

“How can I go to wedding, my granny. If my stepmother sees me there, she kills me.”

A little later old woman comes with a horse which has a loaded saddlebag. She clothes the girl pretty dresses. She attaches golden and pearl jewels to the girl, she has the girl mount on horse and they arrive at the wedding house. Also, while travelling the old woman fills up gold coins to one of the pockets of the girl and ashes to other pocket of her.

When they reach to the wedding house the old woman introduces the girl to the hosts of the wedding by saying that she is the daughter of the agha of so-and-so village. The hosts of wedding sit the girl down on the seat of honor, treat her very hospitably.

While the young girls are dancing the old woman asks the girl to dance by saying “Our guest will dance, too” the girl’s stepmother looks at the girl in great detail thinking that “Who is this beautiful girl?”

When the girl starts to dance, she scatters ashes towards her stepmother, gold coins towards opposite side as the old woman admonishes.

The girl with the old woman leave from the wedding house and the girl comes home. Soon, the stepmother comes and the girl asks her:

“What did you do, mother? Was the wedding fine?”

The stepmother answers by rubbing her eyes:

“The wedding was fine but a bad girl like you came. While dancing she scattered ashes towards me, gold coins to other side. Until I cleaned the ashes on my eyes, others gathered gold coins.”

A son of a master who sees the girl at the wedding admires her, follows her until her home. In the following day he sends his mother to ask for the girl. The stepmother who doesn’t want her daughter to marry to a son of the master says “I haven’t got such a daughter” and sends back the woman.

When his mother comes home, the son of the master asks:

“What happened mother, did they give the girl?”

“My dear, you saw wrong, there isn’t a girl in that home.”

“How can it be? I saw her in the wedding of so-and-so. I followed her, she entered to that house.”

“There is something behind all this” think they.

The son of the master has his mother arrange a party at home and has a town crier shout:

“A party will be given at the home of our master on so-and-so day. All young girls will participate in. The girls who don’t participate in will choose their punishment themselves.

When the day is about, all young girls deck themselves out and gather in the palace of master’s son. Everybody understands that the son of master is going to choose the girl to whom he will marry. However, how can gede girl hear town crier? Her stepmother locks her up in a room. She doesn’t let the girl go out. At the time that stepmother goes out, again that old woman comes:

“My dear, why aren’t you going to the party of the master’s son?”

“Oh, my granny I know nothing about it. My stepmother has locked me up in here. She doesn’t ever let me go out. Moreover, if my stepmother sees me there, she kills me.”

“Essentially you will die, if the son of the master doesn’t see you in his palace. The young girls who don’t participate in the party will be punished.”

While the girl is crying in fear because of desperation, after disappearing from sight for some time, the old woman again appears with a horse loaded with gold. The old woman clothes the girl pretty dresses, attaches to the girl jewels, sends her to the palace of master’s son.

Master's son is looking at the girls from a secluded spot of palace. Although half of the party is over, he can not at all see that girl. Soon, when the girl enters to the hall with a big noise, everybody is astonished at the girl's beauty. The master's son also sees the girl and immediately comes to the hall. He gets hold of her wrist:

“Are you a person or are you a jinni, who are you?”

“I'm not a soul. I'm a human being like you, too” says the girl and explains what happened.

The master's son ties the girl's stepmother to tails of forty mules and sends the mules to mountains. He marries to the girl by holding a forty days and nights wedding.

They attain their desire, let's climb up to top of the minaret.⁹²

III.2.16 Fish Man

Once upon a time... There are a fisherman and his son. They cast a net to sea in the evenings, draw it in the mornings, live on by selling fishes that they fish.

One morning when they draw the net, they are very confused when they see a strange living of which lower part is fish, upper part is human being. Immediately they bring it to home and hides under sofa. The man goes to inform the authorized man of government.

“There is fish in our home, half of it is fish, half of it is human being.”

Meanwhile when the son sees the fish is flopping by saying “There is no god, but Allah, there is no god but Allah” under the sofa, he is unable to act heartlessly towards it and throw to sea thinking that “What will we get by displaying it to everybody.”

⁹²Özçelik, Mehmet, Afyonkarahisar Masalları Üzerine Bir Araştırma, Doktora Tezi, II. Cilt, Konya, 1993, p:390-393 (Meryem, Erçelik, Çapalı/ Dinar, 77, Illiterate, Housewife, Listened from Her Mahmut Uncle)

The authorized man of government comes but can't see the fish so gets irritated very much at fisherman. The fisherman asks to his son "What did you do to fish?" the son says:

"It came from water, returned to water, I threw it to sea." Then, the fisherman beats his son and drives him away home. The son who sets off in desperation, arrives at a caravansary in the evening, says to the owner of the caravansary:

"Sir, my father drove me away home, I'm homeless. Take me with you, I work only for food, I do your all works."

"All right, place the carriages that come to caravansary, put the horses in the barn, feed them, your duties are these. Also, that room is yours, you can sleep in there."

While the son goes on living in this way, one day the door of his room is knocked at.

"Who is it?"

"I came as a helper to you."

The person who comes is a youth like him.

After exchange of greetings they become friends and decide to live together. The name of the youth who comes is Halil.

The son of the fisherman starts to grow pale from day to day so his friend asks:

"What is happening to you? You grew pale, resembled to a quince. Or did you resent your father's getting angry with you because you threw the fish to the sea?"

The boy says: "No" and tells: "I found a photograph. I fell in love the girl in that photograph. For this reason I'm in this state."

"Fine, if that is the case, let's go and find her" says Halil.

The girl is a daughter of fairy, their home is behind Kaf mountain. Halil knows there. They set off to find fairy girl. They travel over hill and dale, reach to a fork in the road. An old man who is sitting at the fork in the road says:

“Where are you going young men?”

“We are going behind Kaf mountain to find fairy girl.”

“If you go from that place, you arrive in one week. However, the roads are very dangerous. There are forty thieves, they don’t let anyone go down. If you go from that place, you arrive in three month. There is no danger.”

Halil says: “I don’t fear.” They choose the road that lasts one week. After three days they arrive at a hut on a mountain top. Indoors, there is a girl of outstanding beauty.

She says: “Oh young men, how did you come here? Now, if the forty thieves come, pull you to thousand pieces.”

Halil immediately pulls up the door of home, in place of it he builds a wall and hides himself behind the wall. He also makes a cavity in the wall as big as a head can be put in.

In the evening, forty thieves come and when they can’t see the door in its place, they put their heads in the cavity by saying “What happened?” and Halil beheads their necks with a hatchet. The bodies of forty men are out, the heads of them are indoors.

Halil and the son of fisherman take the beautiful girl with them and they arrive behind of Kaf mountain. They ask: “Where is the tent of fairy padishah?”

Someone shows by saying: “He is in that tent.”

Halil asks for the daughter of fairy padishah: “According to the command of Allah and the word of the Prophet, I ask for your daughter as a bride for my son.”

“Fine but you are humankinds, we are sprites, how can this happen?”

“That’s okay, but still; we ask for your daughter.”

The son of the fisherman takes daughter of fairy with him and goes out. He sees that neither his friend Halil nor the beautiful girl is there. When he says “Where did they go?” the daughter of fairy says:

“A few minutes ago, all of the devils went down here. They must have taken Halil and the girl.”

They set off immediately and get to devils. They save Halil and the beautiful girl and go on their journey. After going some, they arrive at a village and become guests in a home. Halil says to the host:

“I will marry to your daughter.”

The host: “I give my daughter to you. However, I gave her to forty men. In the morning of bridal chamber we found the corpses of forty men. Do you want to be the forty first?”

Halil is willing to marry to the girl. At wedding night, he doesn't sleep. A snake has emerged from the abdomen of the girl and killed the bridegrooms until so far.

At midnight when he sees that a snake emerges from the girl's abdomen, he takes immediately his hatchet. The snake doesn't go out when it sees the hatchet. Three days are so, five days are so. The snake doesn't emerge from the girl's abdomen. Finally, they decide to leave from there. While going on the way, they stop going for a while on seashore. Halil and the son fisherman decide to share the girls. The son of fisherman says: “I'm in love with the daughter of fairy, I take her, the beautiful girl is yours.” Halil says:

“Let's share the third one.”

They tie the girl to a willow tree. Just then he is about to hit, the snake falls from the abdomen of the girl. Halil pulls it to pieces with hatchet, they also untie the girl.

Halil says: “I gave up the idea of sharing the girls, all of them are yours. You are welcome to it. I'm going” and as soon as he claps his hands, disappears from sight in the sea.

The son of fisherman sends news to his father by saying I'm coming. His father welcomes him with a party, with soldiers.

They attained their desire, let's drive the oxcart.⁹³

III.2.17 Three Sour Oranges

Once upon a time. In a town a ruler's son and his mother live. The woman continuously says to her son who behaves naughtily "Grow pale, fall in love with three sour oranges."

Days pursue days, years pursue years, the youth falls in love with three sour oranges by always hearing these words. He goes out and wanders for and near to find them.

Three sour oranges are in the garden of palace of giants' country. He arrives at giants' country by going more and more. He sees that a giantess is wiping off the bakery with her breasts. He gets his jacket off immediately and gives it to the giantess. In the front there is a fountain which has two troughs. Blood flows from one of the troughs, pus flows from the other. He drinks three handfuls of water from one of them, he washes his face with the other. There are two doors in the entrance of the palace, one of them is lying flat, other is raised. He raises the one which is lying flat and lays the raised one flat. He directly goes to the garden of palace. He sees that the giants are sleeping. As soon as he takes one of the three sour oranges, he starts to run. The padishah of giants who sees the youth calls out:

"The door which is lying flat catch this traitor."

"I don't catch him. I got tired because of standing for years. This youth laid me flat."

"The door which is raised, catch him."

"I rotted because of lying down for years. This youth raised me."

"The fountain, you, catch this boy."

"This youth drank water from me and washed his face. None of you did this. I don't catch him, either."

⁹³Ibid.,p:394-397 (Nazik, Gökmen, Sülümenli, 44, Primary School, Housewife, Listened From Her Mother)

“Baker, catch this traitor, you.”

“I had been wiping off the bakery with my breasts for years. This youth gave his jacket to me. Bon voyage, I don’t catch, either.”

In this way, the boy who becomes the owner of one of the three sour oranges escapes from there. When he arrives on a mountain top, he cuts the sour orange, a girl like the full moon emerges from it. While he is watching with confusion, the girl calls out to him:

“Sir please bread, sir water!”

While the ruler’s son is looking for bread, water in a hasty, the girl dies.

The ruler’s son feels sad by saying “How awful, what did I do?” He decides to go to the giants’ palace again.

Let’s cut short not to tire you. The youth arrives at the garden of palace for the second time by going down the baker, fountain and doors.

He takes the second sour orange and departs from the palace among the giants’ shouting. However, he cuts it two on a mountain top. Again a girl like the full moon emerges from it:

“Sir bread; sir water!”

That girl dies, too. The youth regrets having cut it on there very much and says: “I wish I had cut this one at an area nearby water”

Again he goes to the palace of giants, takes the third sour orange and returns. This time he takes bread with him, when he arrives at the area around a fountain, cuts the sour orange. Again a girl like the full moon:

“Sir please bread, sir water!”

He gives some bread and water to her. She becomes active.

There is a huge poplar tree in the area around the fountain. He says to the girl:

“Wait for me at the top of this poplar tree, I will bring the wedding parade from the village. I want to take you to the mansion with music and merrymaking.

The ruler’s son who helps the girl climb to the top of the poplar tree, sets off to bring the wedding parade from his village.

An Arabian girl comes to the fountain to water horses. The horses don’t at all drink water from basin. They shy from something. The Arabian girl runs an eye over around by saying why are these horses displaying bad temper but there is nobody. When she bends to the basin of fountain, she sees the reflection of the girl on water. As soon as she raises her head and looks up, she sees the girl and asks:

“My sister, who are you? What are you doing at the top of this tree?”

“I’m the youngest one of three sour oranges. A ruler’s son abducted and placed me at the top of this tree. He will bring the wedding parade from village and take me.

The Arabian girl begs:

“Please, help me climb up near you!”

The girl helps the Arabian girl and she climbs at the top of the tree. The Arabian girl starts to get the girl talk. The girl tells everything. When one topic leads to another, the Arabian girl asks:

“How do you die?”

“There is a pin on my head. When that pin is pulled, I became a bird and fly.”

When the Arabian girl, who plans to take place of the girl, pulls the pin on the head of the girl, the fairy girl becomes a bird and flies.

The youth comes with the wedding parade to the area around the fountain, takes the girl down and what should they see? An Arabian girl...

“What happened to you? You weren’t an Arabian girl”

What else can you expect? You went but didn't return. The dry cold of night, sunshine of daytime caused me come to this state."

Anyway, he takes her to his mansion. He marries to the Arabian girl. The ruler's son has a garden which is filled with trees and flowers. The fairy girl who became a bird settles on a branch in the mansion's garden every night:

"Sleep and grow up

Cover up your face the roses

Be broken your arms that take the Arabian girl in

Be damaged and die the branches that I settle" says and flies away. There days are so, five days are so... When the branches of trees start to die, the Arabian girl understands that the bird is the fairy girl. In order to be saved from her, the Arabian girl wants from the ruler's son the bird's being slaughtered.

The next day they wait by smearing tar to the branch that the bird will settle. When the bird comes and settles on the branch, it sticks to there. They catch the bird and puts in a cage. The bird again sings every morning in the cage.

"Sleep and grow up

Cover up your face the roses

Be broken your arms that take the Arabian girl in

Be damaged and die the branches that I settle"

The Arabian girl is convinced completely that the bird is the fairy girl. She says to her husband:

"This bird is going to be slaughtered today!"

"I can't bear the birds being slaughtered. Have the menservants slaughter it when I go."

The ruler's son goes. The Arabian girl has the menservants slaughter the bird. While they are taking the meat of it to home, a drop of blood spatters on threshold. At there, immediately a huge poplar tree sprouts. The leaves of the tree repeat continually what the bird said.

The Arabian girl doesn't consent to this. This time she wants the tree be cut. they have the menservants cut the poplar. The poor people take its root and leaves as firewood. An old woman also takes a sack of chip to her home. While she is pouring the sack out, she finds a pin among the chip. She puts it on the curtain thinking that it will be needed. When the old woman goes out, the pin becomes a girl again, she does all work of the old woman. When the old woman comes to home, she is surprised.

"I have no living relatives or friends, who does these works?"

The next day the old woman pretends to going out and hides herself to an isolated place in home.

The pin goes down from the curtain and becomes a girl like the full moon, cleans the house, cooks meals. Just then she is about to climb to the curtain, the old woman gets her by arm:

"Are you a person or are you a jinni?"

"I'm not a soul. I'm a humankind like you."

"If that is so, why are you hiding yourself?"

The girl tells what happened to her. The girl and the old woman lives together. The old woman goes to her work. The girl does the housework.

While the days are passing in this way, the girl learns that the ruler's son is handing out horses to poor people. The ruler's son has forty horses. He hand out these horses to people who can raise them, then he gathers again. The girl who hears this, begs to the old woman:

"Please my granny let's take a horse!"

“My daughter we feed us just barely. How can we raise a horse?”

“Don’t be anxious about that aspect of the matter. I raise it”

The old woman goes to the mansion. She says that she asks for a horse.

“How can you look after a horse?”

“I look after my son. Give also to me a horse.”

The servants of the ruler’s son give her a weak, horse which is near death. She comes to home, they put the the horse in the barn. When the old woman goes to work, the girl soaps her hands and pours the water of her hands to a place, at there clover sprouts. The horse eats the clover.

In a short time, the horse gets fat and becomes excellent. His dorsal side becomes like an egg although it was like a flat surface when the horse came to their home.

One day, the ruler’s son starts to gather his horses. After gathering all of them, the ruler’s son calls out to his servants:

“We gave a horse also to the old woman. If it is still alive, bring also it!”

When the servants go to the home of the old woman they can’t believe their eyes.

“Granny, is this the horse that we gave to you?”

“My son, I haven’t got any money to buy a horse. Certainly, this is your horse.”

When the servants go into the barn to take the horse, it doesn’t let any one come close to it. They definitely can’t untie and take it.

The servants go to the mansion and tells to the ruler’s son what happened, he doesn’t believe:

“What can you expect from that horse? In any case, it was near death. Go and bring my horse in some way or other.”

The servants come to the old woman's home again. However, they can't at all untie it.

"Grandmother, call the person who looked after it. Maybe that person unties it and gives us. In this way, we can take it to ruler's son. We can be rescued from the anger of the ruler's son."

My son, I have a daughter. She looked after it. I will call her to come here.

The girl comes:

"My daughter, untie the horse so they can take it."

"I don't give this horse to these men. I give only to the owner of it, he must come."

The servants comes to the mansion and tells to the ruler's son what the girl said. The ruler's son says:

"How strange! There is the unknowable intentions of Allah in this event. The best thing is going of me" and goes to the home of the old woman.

While the girl is unfastening the horse, it displays bad temper and neighs.

"Stop! The horse of the person who doesn't know radish and rutabaga, stop!

The ruler's son is confused. He asks to the old woman:

"From where did you find this girl?"

"From where can I find, my son? A pin emerged from the firewoods of your mansion. That pin became a girl, we live together."

The ruler's son understands at that moment all that tooks place. When he asks to the girl "Who are you? From where did you come? Why are you saying so?" the girl tells everything:

"You placed me at the top of the poplar and went. The Arabian girl climbed to near me by force. She asked to me how we die. When I tell her, she pulled the pin on my

head by finding a way to do it. I became a bird. I settled to the branches of the trees of your garden. The Arabian girl had me slaughtered. I became a poplar, she again had me cut...”

The ruler’s son who understands the situation has the horse untied and goes to the mansion by taking the girl with him. He asks to the Arabian girl:

“Forty mules or forty meat cleavers?”

“What can I do with forty meat cleavers? I travel from one country to another by mounting on forty mules.”

The ruler’s son ties the Arabian girl to the tails of forty mules and sends the mules to mountains.

He holds a forty days and nights wedding, has music played. He marries to the girl. They attain their desire. I hope that also we attain our desire.⁹⁴

III.2.18 The Bride Who Doesn’t Speak

Once upon a time... The son of the padishah falls in love with the daughter of a poor man. They get married by holding a forty days and nights wedding.

The girl definitely doesn’t talk with the bridegroom. He buys gold, pearl. He begs. He entreats. Although he does everything that he can do, the girl doesn’t at all talk.

In the end, the son of the padishah can’t bear and decides to get marry. He says to his wife for the last time:

“Either you speak or I get married.”

The girl says marry by gesturing with her hand.

⁹⁴Ibid..p:425-432 (Tuba Kartal, Afyon, 53, Primary School, Housewife, Listened From Elders)

The son of the padishah says to his father. The padishah marries off his son again. After some time, the newly bride goes to see the first wife of her husband by getting permission from her husband.

The woman welcomes her very well: “Oh! Welcome”

When it is the time of meal, the woman says “Five fishes, biş (be cooked) fishes” and a maidservant appears:

“Order Madam!”

“Bring what there is.”

The maidservants bring brazier, oil, frying pan. When the oil gets hot the woman puts her fingers in the oil. She says: “Five fishes, be cooked fishes” and all sorts of fishes are cooked. The woman brings the fishes to her guest. The newly bride is confused when she sees all that take place. She thinks “I should go my home as soon as possible and cook fishes in his way for my husband”

She immediately comes to her home as soon as she departs from the woman. She tells to her husband all that took place. She says: “I will cook fishes for you”

“Five fishes, miş fishes!”

She looks that nobody appears. She calls her maidservant.

“Bring to me brazier, oil, frying pan!”

The maid servant brings what she wants. When the oil gets hot “Five fishes, biş (be cooked) fishes” she puts her fingers in the frying pan and her hand burns. She dies by suffering greatly.

The son of the padishah goes to his first wife and says:

“You become a murderer, killed my wife. Tell what you want otherwise I’ll get married again”

But still, the woman doesn’t speak. She says “marry” by gesture.

The son of the padishah marries again. When his wife wants to see the first wife of him he tells what happened to the other wife of him. He doesn't give permission to her by saying "She can also do you harm"

After some time passes, his wife again wants to see the first wife of him, he gives permission desperately.

The first wife of him welcomes her guest very well. After exchange of greetings she takes her guest to garden by saying "I'll show you around in the rose garden." While they are walking around the garden, the woman says by waving her hand "Be set up my staircase be set up" and a thousand stairs are set up towards sky. They climb to the rose garden. The newly bride is pregnant. They take some things for baby and go down. The newly bride tells to her husband all that took place when she returns to her home.

"Let's climb up to the rose garden, tomorrow."

"How can we climb?"

"As your first wife does"

In the morning they go to the garden of palace.

The bride waves her hand: "Be set up my staircase be set up!"

There is nothing.

"Set up the padishah's son set up"

The son of the padishah has the staircase set up. When the bride climbs up half of it, she feels dizzy, falls and dies. She is buried to grave, too.

The son of the padishah gets married once more. When his new wife also wants to see the first wife of him:

"Go so we hold a funeral for you, too" says.

The newly bride goes to the home of first wife of the padishah's son. The woman welcomes also her very well. After eating, drinking, the woman orders to her maidservants:

“Bring my embroidery frame!” My guest is pregnant, I will embroider her a present for giving birth to a child”

They bring the emroidery frame. The woman cuts her finger and throw it out from the window after embroidering a little. The finger comes back and puts on its place. Thh newly bride sees these.

When the newly bride arrives at her home she has her maidservants bring the embroidery frame and needle, starts to embroider. Near the end of embroidering she cuts her finger and throws it out from the window. Since her finger doesn't come back, she dies because of loss of blood.

The son of the padishah marries for the forth time. The new bride calls out to the first wife of the padishah's son before dismounting from the horse :

“Deaf bride, cattle bride

Your soup is boiled over, winnow it, the bride.”

The bride who doesn't speak says:

“New bride, giddy bride

The shameless bride who speaks before dismounting from the horse.”

While the padishah's son is waiting at the area around a fountain, two girls who comes to fill up water to earthenware water jugs from fountain, recognize him. They are takling to each other:

“He is the son of the padishah but he can't even get the daughter of a poor man to talk. If he says “For the sake of moon and day” she will speak.”

As soon as the son of the padishah hears this, runs to his wife by saying “I recovered my health”

When he says “For the sake of moon and day speak well then!” she speaks.

“Rather than look for a wife by putting on rawhide sandals to your feet and taking an iron scepter to your hand you should have sought a remedy for your trouble” says she.

The son of the padishah feels glad very much when he hears his wife’s sound. He sends back the bride who says deaf bride, cattle bride to her mother’s home before she dismounts from the horse.

They get married again by holding a forty days and nights wedding.

They eat, drink, attain their desire...⁹⁵

III.2.19 The Man Of The Mountain

Oncde upon a time... There is a huge and heavily forested mountain. On this mountain, among the wild animals a man lives. He has two hands, two feets like everybody, but his dorsal side is hairy and he is naked.

One day, when he comes to the skirts of the mountain to walk around because of being bored, he is caught by the servants of the padishah who wander for hunting at there.

The servants of the padishah catch him as soon as they see him and ask “Are you a jinni or are you a person?” Although he says “I’m not a soul, I’m a human being like you. I live on the mountain and I’m not harmful to anybody” he can’t have anybody listen to. A little later, he is before the padishah. Since he gives the same answers to the padishah’s questions, he is sent to the dark prison which is under seven floors of dark prisons.

⁹⁵Ibid., p:433-436 (Nefise Akkoyun, Çay, 60, Illiterate, Housewife, Listened From Elders)

While the days are passing, the beautiful daughter of the padishah grows up from day to day, she blooms like a bud. The parties of the palace don't entertain her any more. Due to boredom, she wants to get new friends. Meanwhile she has heard about the man of the mountain and she is curious about him. She goes to see him without telling to her father. When the employees of the dark prison don't permit, she threatens them by saying "I tell my father and send you to the dark prison" and goes to near the man of the mountain.

Even though the body of the man is in hair and he is put in chains, he seems to be good- looking, powerful and strong. The girl likes this man. They often meet in the dark prison. The padishah who sees that his daughter is marriageable has the town crier shout:

"On the so-and-so day a wrestling competition is planned in the garden of palace. The man who comes first will get married to the daughter of the padishah"

All of the youngs of the country who hear the town crier come to the palace. The daughter of the padishah says to the man of the mountain:

"My father arranged a wrestling competition, he will give to the man who comes first. Please participate in it you too"

I want to participate in but your father doesn't permit!"

"Don't be anxious about that aspect of the matter, I'll persuade my father"

The girl does as she said, provides the man to participate in wrestling competition. It is not of the slightest importance to the man. He has wrestled with wild animals. The padishah engages his daughter to the man of the mountain unwillingly. The man is also saved from the dark prison. His reputation, renown is heard in all country.

One day the envoys of the padishah of Greece come and say:

"Our padishah asks for your daughter for his son. If you don't give he will start a war against you"

The man of the mountain gets angry to his fiancée's being asked for by a non-Muslim padishah, his honor is wounded. He immediately goes to his fiancée and says:

"I'm going to fight against to the padishah of Greece. I will bring his daughter and make her a maidservant to you"

Although his fiancée says "Don't go, they kill you at there. You alone can't cope with them" she can't has him obey. He says good-bye to his fiancée and sets off.

The man of the mountain asks to the big framed man whom he changes upon on the way:

"I hope nothing's wrong, my friend, where are you going?"

"I heard that there is a wrestler in the palace of the padishah. I'm going to wrestle with him"

"He fells everybody, how can you fell him?"

"I give cold air from one of my nostrils and cool everything; with my other nostril I absorb everything with a breathe while breathing in"

The man of the mountain who thinks that this man can be useful for him says:

"I'm also a wrestler. If you overcome me, you also overcome him" and wrestles with man and he is felled by that man. At that time he explains "That wrestler is me."

That man asks to the man of the mountain where he is going and the man of the mountain tells the event. That wrestler also wants to go with him so they go on the way together.

When a man that they run into on the way says that he rules to all ants and now he is going to wrestle with the wrestler in the palace, the man of the mountain says "I'm also a wrestler, if you fell me, you fell also him, let's wrestle." When the man also accepts, they wrestle and the man of the mountain is felled. When the man of the mountain says that the wrestler in the palace is he, that man also wants to go with

these men. The man of the mountain accepts and they go on the way as three persons.

In the front they run into a wrestler who shakes all around when he shivers. The man of the mountain is defeated also by him and says that the famous wrestler is he. In this way, four persons come before the padishah of Greece.

“We come to fight against you. If we die, how nice. However, if we don’t die, we go by taking your daughter with us.”

The padishah of Greece says “To fight and shed blood aren’t necessary. There are some conditions of me if you fulfill these conditions, you will be assumed to win the war. If you can’t fulfill, your heads will be mine.” The man of the mountain and his friends accept.

At first, the padishah of Greece has all wheat of the country gathered and wants from the four friends to blend all wheat for seven times in a day.

The man of the mountain says to his friend who rules to ants:

“Now show your talent!”

That man blends all wheat in a short time by gathering all ants.

This time the padishah of Greece gather all people who are in the palace and has them cook meals and says to the four friends “You will eat all of the meals without large saucepans being taken from the fireplaces in the twinkling of my eye. Otherwise your heads are mine”

The man of the mountain calls out to his first friend:

“Come on and show your talent, so we can save our heads!”

The man goes up to the large saucepans, he cools the meals by blowing cold air from one of his nostrils, with the other nostril of him he absorbs all of the meals by breathing one time.

When the padishah of Greece sees that they accomplish also this work, he fears from these them and orders to his servants:

“Kill these men, otherwise I’ll kill you!”

While the servants of the padishah are coming towards them as an army, the man of the mountain says to his third friend: “Now show your talent otherwise all of us will die!”

The third man breathes deeply and trembles so severely that all around is destroyed, all servants of the padishah die.

The man of the mountain and his friends come to Turkey by taking the daughter of the padishah with them. Since his friends leave on the way at the places that they meet, the man of the mountain and the daughter of the padishah of Greece come together to the palace. The man of the mountain delivers the girl to his fiancée. The padishah who is saved from the padishah of Greece feels glad very much. The padishah holds a forty days and nights wedding for his daughter and son-in-law.

I came from there yesterday. The man of the mountain has become grandvizier and they have sweet children. They live in happiness.⁹⁶

III.3 THE STUDYING ON FOLKTALES

III.3.1 The Studying On Kızıkirse Folk Tale In Terms Of Children Education

- a) In this folk tale the thought that everything can change at any moment, can take a bad turn even if we are very rich, beautiful, famous is given to children.
- b) The idea that we may fall on hard times bur we shouldn’t give up hope is emphasized.
- c) It is shown that we may run into very nice surprise at the times we don’t expect.

⁹⁶ Ibid.,p:406-410 (Ali Çakar, Sandıklı, 57, Primary School, Tinker, Listened From Elders)

- d) The opinion that we should be aware of sharing, try to provide others benefit from the things that we profit from is expressed.

III.3.2 The Studying On Ali Is A Girl Folktale In Terms of Children Education

- a) It is emphasized that making fun of defects of people is a bad behavior and this causes those people to be upset.
- b) The thought that we should help everybody who has a problem in our family.
- c) It is tried to be explained that we should be careful toward the persons that we don't know and we suspect while establishing a dialogue.
- d) It is shown that the interests of girls and boys is toward different things, for example, the girls like cheap and tawdry jewellery.

III.3.3 The Studying On Melek Mother Folk tale In Terms Of Children Education

- a) The knowledge that telling a lie is so great a mistake that can cause to arise bad results is given.
- b) It is emphasized that there can be a solution even in the most difficult times.
- c) The importance of heeding what we are told by adults and avoiding from the things that our adults say to us not to do is explained.
- d) The thought that we should avoid from unjust accusation about people, we shouldn't behave wrong without learning the truth is given.

III.3.4.The Studying On Seyitali Folk Tale In Terms Of Children Education

- a) It is shown that praying is very important and effective.
- b) The opinion that the real personality of bad people comes to light as the time passes even if they give the impression of being good people at first is implied.
- c) The knowledge that we should tell the problem to an authorized and want that person to solve the problem when we face to a problem if we aren't sufficiently qualified to solve it is given.
- d) The topic that telling a lie deceives people only for a little time, the truth certainly comes to light is explained.

- e) The necessity of washing hands after meal is tried to be taught.

III.3.5. The Studying On Two Siblings Folk Tale In Terms Of Children Education

- a) It is implied that we should get the thing which is put in care of us under control otherwise we have to pay for it.
- b) The idea that we should be cool-headed, deliberate and behave logically when we have a hard time is expressed.
- c) It is stated that we should be good people by showing the truth that good people attain their desire while bad people return empty handed.

III.3.6 The Studying On Ah! If There Were A Work I Would Do Folk Tale In Terms Of Children Education

- a) The idea that we should think calmly and logically, try to get a solution to the event with cool-headedness at the moment that we have a disaster is suggested.
- b) It is pointed out that if someone is in need of something we should help to that person as much as we can, we shouldn't leave that person alone.
- c) It is implied that we should be aware of sharing.
- d) The opinion is tried to be shown that we can overcome those that have more superior special features than us if we use our mind very well.

III.3.7 The Studying On Lüp Lüp Bird Folk Tale In Terms Of Children Education

- a) It is shown that we shouldn't give up hope, we should be patient even if we fall on very hard times in monetary or psychological side.
- b) The opinion that we should behave with cool-headedness, think practical solutions in hard times is expressed.
- c) The principle that the people who harm to us or others have to be punished to prevent them from doing people harm once more is tried to be taught.
- d) The truth that the people who do others harm, certainly get their just deserts one day is expressed.

- e) It is shown that if we use our mind very well and make appropriate decisions we can overcome even those who have more superior special features than us.

III.3.8 The Studying On Dream Folk Tale In terms Of Children Education

- a) The truth that although bad people try to obstruct the good things, they are defeated in the end is explained.
- b) It is expressed that good people certainly get the good things that they deserve.
- c) It is pointed out that harming others for our benefit is a wrong behavior.

III.3.9 The Studying On A Girl To A Cup Of Coffee Folk Tale In Terms Of Children Education

- a) It is explained that praying is very important and effective.
- b) It is expressed that we shouldn't give up hope and should pray to Allah to help us when we fall on hard times.
- c) The idea that we can be successful in our works if we have good intentions is expressed.
- d) The topic that we can run into pleasant surprises at the times that we don't expect is explained.

III.3.10 The Studying On Thanks Be To Allah For Our Situation Folk Tale In Terms Of Children Education

- a) The truth that we will die one day even if we are very rich is emphasized.
- b) The principle that we should give thanks to Allah for our situation and know to be content with our state is expressed.
- c) It is stated that we will go to the next world after we die.
- d) It is mentioned that we will be rewarded or punished in the next world according to what we do in this world.
- e) The truth that the property which we have in this world is useless in the grave is revealed.

III.3.11 The Studying On Eight Headed Giant Folktale In Terms Of Children Education

- a) The affection of siblings towards each other is expressed.
- b) It is showed that we should heed what we are told by adults otherwise we can be harmed.
- c) The truth that good people get happiness while bad people get their just deserts in the end is showed.
- d) The knowledge that we can solve most of the problems by using our minds is tried to be taught.

III.3.12 The Studying On Misk-i Bahariye Folk Tale In Terms Of Children Education

- a) The principle that we get the reward if we work hard for something but we should be patient is expressed.
- b) It is mentioned that we should try our hardest with determination and stability, we should never give up when we want to succeed in something.
- c) It is shown that coming into possession of something which someone else has labored to produce isn't a true behavior and the people who do so lose it one day.
- d) The truth that bad people don't get their aim, in the end they are defeated, while good people get the real happiness is explained.

III.3.13 The Studying On Keloğlan And Fox Folk Tale In Terms Of Children Education

- a) It is pointed out that we should do kindness to the person who does us kindness.
- b) It is showed that theft is a wrong behavior and those who commit theft are certainly punished one day.
- c) The truth that telling a lie brings about other lies is revealed clearly.
- d) It is implied that we shouldn't trust in everybody, some people can deceive us.

III.3.14 The Studying On Hunter Mehmet Folk Tale In Terms Of Children Education

- a) It is expressed that a helpful person is helped when she/he needs it.
- b) It is stated that trying to get the things that don't belong to us is a wrong behavior.
- c) The truth that bad people get their just deserts in the end is shown.
- d) The thought that if we support the people around us when they fall on hard times, this makes them happy.
- e) It is revealed that we may run into pleasant or unpleasant surprises at the times that we don't expect.

III.3.15 The Studying On Gede Girl Folk Tale In Terms Of Children Education

- a) It is showed that people who behave to others cruelly get their just deserts one day.
- b) The truth that good people get the kindness that they deserve is expressed.
- c) It is emphasized that we can meet to pleasant surprises at the times that we don't expect.
- d) The truth that telling a lie may keep the reality secret for some time but the truth comes to light sooner or later is stated.
- e) It is implied that there is always solution, even in the hardest times.

III.3.16 The Studying On Fish Man Folk Tale In Terms Of Children Education

- a) The reality that a helpful person is helped when she/he needs it is revealed.
- b) It is stated that we should help others who fall on hard times.
- c) It is emphasized that we should be patient and not give up hope when we are in trouble.
- d) The knowledge that in dangerous states we should be deliberate is tried to be taught.
- e) It is stated that we should use our mind very well when we face to a problem.

III.3.17 The Studying On Three Sour Oranges Folk Tale In Terms Of Children Education

- a) The truth that it doesn't take long for a lie to come to light is shown.
- b) It is emphasized that good people get kindness that they deserve but they should endeavor for this and struggle to provide the truth come to light.
- c) It is mentioned that we should learn lessons from the events and take measures not to make the same mistakes.
- d) It is revealed that bad people get their just deserts in the end.

III.3.18 The Studying On The Bride Who Doesn't Speak Folk Tale In Terms Of Children Education

- a) The idea that when we have a problem we should search a solution in a detailed way is expressed.
- b) It is revealed that imitating others uselessly can saddle us with a problem.
- c) The topic that we shouldn't be insistent about the matters which are experienced before and resulted in badly is pointed out.

III.3.19 The Studying On The Man Of The Mountain Folk Tale In Terms Of Children Education

- a) The principle that the power arises thanks to unity.
- b) The opinion that we should make sacrifices for the sake of our family, friends is implied.
- c) It is emphasized that we get our just deserts if we break a promise.
- d) The truth that if we try to bring something about by force, the results will be unsatisfactory is revealed.

IV THE FOLK TALES

IV.1 GENERAL INFORMATION ABOUT TALES

IV. 1.1 The Definition Of Tale

Nowadays, there are various definitions of tales. We think that including some of these descriptions in here will be useful.

It is a kind of folk narrative that is transferred by word of mouth, from one generation to other as a common creation of folk; has also extraordinary persons such as jinni, fairy, giant; includes extraordinary events; usually starts with a repartee or with a statement such as; “once upon a time”⁹⁷

The folk tales usually start with repartees, end with repartees. This special feature forms one of the most important sides of folk tales.

Tale is a story that the place and time of events which take place aren't evident, the heroes such as; fairy, jinni, dragon, Negro nurse, etc. don't represent specific persons.⁹⁸

In folk tales, time and place aren't obvious, the heroes can be extraordinary living creatures, animals.

Tale is a kind of oral expression that some of heroes are animals and supernatural living creatures, events take place in world of make-believe, can convince the listeners although it is a figment of imagination.⁹⁹

The folk tales go on living by being transferred from one generation to other.

The stories which are figments of imagination that extraordinary persons, events, adventures are usually included and are transferred by word of mouth, from one generation to other, named as folk tales.¹⁰⁰

It is impossible to talk about the definite past of folk tales. They have been told for ages by people.

⁹⁷ Püsküllüoğlu, Ali, Arkadaş Türkçe Sözlük, Arkadaş Yayınevi, Ankara, 2004, p:661

⁹⁸ Tezel, Naki, Türk Masalları, Bilge Kültür Sanat, İstanbul, 2009, p:6

⁹⁹ Sakaoğlu, Saim, Masal Araştırmaları, Akçağ Yayınları, Ankara, 1999, p:2

¹⁰⁰ Oğuzkan, Ferhan, opt.cit., p:17

The world of make-believe that has a very old past and is a colorful and charming world, came on the scene in the first community of people, has continued its existence always and in everywhere with folk.¹⁰¹

The tales are virtually imagination world of people, they get what they want in there, they reach the kindness that they deserve but can't reach in here.

The tales occurred because of man's effort for attaining the things that he want, imagine. Really, what doesn't come to our minds, what don't we imagine! Crystal villas, glass palaces? Fountain, from one of its troughs honey flows, from other cream! Which one of them should I say?¹⁰²

The folk tale has captivated the generations with its colorful world and endless imagination.

This world of make-believe is a colorful, magical world, "It fits into the shell of a hazelnut", but doesn't fit into seven worlds! Its place isn't in this world. Should I tell it is in the bottom of seven floors of underground or on the seven floors of sky? Should I say it is "among seven oceans" or behind Kaf mountain? Do I know? I don't know; it must be in imaginative power of folk...¹⁰³

Our folk tales are one of the important sources of our folk literature. They include our cultural, national, spiritual values. They are like a bridge to transfer past to future.

IV.2 ZİYA GÖKALP AND CHILDREN LITERATURE

Ziya Gökalp (1876-1924) who made very important progress in fields of thought and literature, is also an important person in children literature with his thoughts and works.

Ziya Gökalp sees a child as gaiety of family. He has a great affection towards both his children and other children. He expresses this love in this way:

¹⁰¹ Kantarcıoğlu, Selçuk, opt.cit., p:17

¹⁰² Güney, Eflatun, Cem, Folklor ve Halk Edebiyatı, Milli Eğitim Basımevi, İstanbul, 1971, p:87

¹⁰³ Ibid., p:88

Spirit of human being needs to live a pure life with children.
As the eyes need flowers, also the spirit needs children.¹⁰⁴

He explains the difference of childhood from other periods thusly:

Childhood is a different world. When people grow up, they forget the sensation of that time. The poems which I write shows also that I can never depart from that life.¹⁰⁵

The childhood period is virtually kindness era of life, in Gökalp's opinion.

In Gökalp's thought world, the child is a lofty and sacred living creature, the childhood is the happiest era of a person. The purest, the most sweet, the prettiest times of life are experienced in childhood period.¹⁰⁶

Gökalp states that we get sensations of religion, moral and beauty by means of our mother tongue by starting at the time that we are in cradle.

A person gets his/her the most sincere and spiritual sensations at the times of first education. He has been affected by his mother tongue with the lullabies that he heard right up to when he was in cradle. Because of this, the language that we love at most is our mother tongue. We got all religion, moral and beauty sensations that bring into our souls by means of this tongue, in fact aren't social sensations of our souls made up of these religion, moral and beauty sensations.¹⁰⁷

After referring to the mother tongue in this way, he expresses the importance of the society in which we experienced our childhood, grew up thusly:

We want to live in the society that got these in our childhood. Although to live in a different society with a greater prosperity is possible for us, we prefer the poverty in friends to this. Because, this poverty in friends makes us happier than that prosperity in strangers.¹⁰⁸

¹⁰⁴Tansel, Fevziye, Abdullah, Ziya Gökalp Külliyyatı II, Limni ve Malta Mektupları, Türk Tarih Kurumu Basımevi, Ankara, 1989, p:184

¹⁰⁵ Ibid., p:571

¹⁰⁶http://www.sosyalbil.selcuk.edu.tr/sos_mak/makaleler%5CMurat%20ATE%C5%9E%5C95-114.pdf 05.03.2011 15:00 pm

¹⁰⁷Gökalp, Ziya, Türkçülüğün Esasları (Haz. Mehmet Kaplan), Milli Eğitim Basımevi, İstanbul, 1970, p:21

¹⁰⁸ Ibid., p:21

Gökalp who thinks that the poverty in friends is preferred to the prosperity in strangers, also adds that the real peace of mind is in the society that a person grew up and was nurtured firstly in terms of culture.

Our taste, conscience, yearning are all belong to the society in which we live and are educated. We can hear the echo of these only in this society. There is a big obstacle for us to be able to become a member of another society by departing from it. This obstacle is the impossibility of removing the education, that we got from the society in our childhood, from our souls.¹⁰⁹

Gökalp thinks that we should know our national culture and by means of it we should taste national pleasure, to do these we should look at folk arts.

The evaluation of beauty is different in every nation. Another nation sees as ugly the things that a nation sees as nice. In this way, the taste is required to be national. Really, every nation has a national taste. We understood that to find the national taste it is necessary to join in folk, to get an aesthetics training from folk arts in great detail.¹¹⁰

Ziya Gökalp, who says national taste is in folk arts, mentions the importance of tales in childhood:

The most sweet side of life is childhood. Fairy tales that listened in this period are more charming than the most excellent novel.¹¹¹

Gökalp, in a letter that he wrote to his daughter Hürriyet wants her to help his young daughter Türkan to learn good speaking.

Tell fine tales to Türkan; teach correctly to her to speak!
Don't let her speak in a bent and twisted way with child language.¹¹²

He, again in one of the letters that he wrote to his daughters, tells about the education of his young daughter Türkan among family and her communication with family members these:

¹⁰⁹ Ibid., p:22

¹¹⁰ Ibid., p:149

¹¹¹ Tansel, Fevziye, Abdullah, opt.cit., p:205

¹¹² Ibid., p:174

To spoil a child isn't good. To frighten is never proper. The children like Türkan straighten up and do as they are supposed to do with soft words. You can tell with tales the lessons that you want to teach. She is able to give her mother consolation with her little intelligence; in that case she can understand the lessons that you'll teach with tales.¹¹³

His daughter Seniha says about her sister Hürriyet "she doesn't speak much, she feels embarrassed while speaking" then he writes such an answer:

It will be useful if you make this girl feel some merry with tales, games without bothering, annoying her. When she is said not to feel embarrassed, ashamed, her shyness increases more; but without being told such words, to talk with her very much and make her talk is beneficial. If she recites the poems that she learnt by heart, tells tales near all of you, her shyness gradually disappears.¹¹⁴

Gökalp who assisted in very much today's education comprehension explains the education in the following way:

Education means that in a society the trained generation transfers their thoughts and sensations to the generation that just newly started to be educated, but this transfer happens in two ways.¹¹⁵

He divides the education into two parts and explains in this way:

The first manner is trained generation's having a certain effect on new generation without ever knowing about, by forming living models with their sincere speakings in life, with their acts and movements. The second manner is the trained generation's trying to inspire to a new generation a group of fixed thoughts and feelings under method and will, by taking official duties with the names of guardian, teacher, governess.¹¹⁶

Ziya Gökalp contributed very much to children education with his works besides his thoughts.

¹¹³ Ibid., p:180

¹¹⁴ Ibid., p:218

¹¹⁵ Gökalp, Ziya, Terbiyenin Sosyal ve Kültürel Temelleri I, (Haz. Rıza Kardeş), Milli Eğitim Basımevi, İstanbul, 1973, p:321

¹¹⁶ Ibid., p:321

Gökalp wrote poems and tales for children. His works in this field are the result of his wish to reach children with literature. Because Gökalp sees literature as the best communication means in a lot of point. Children should be educated by means of literature, they should be adressed by means of literature.¹¹⁷

IV.3 THE PLACE OF TALES IN CHILDREN EDUCATION

Tales have important roles in both family and school process such as; transferring national and universal values, developing the imaginative power of child, teaching a language, showing social truths.

Man has told his own life reality, solution proposals, expectations by laying on folk tale events and heroes and has tried with this method to warn, educate and get ready against the difficulties of life, the next generations, for centuries.¹¹⁸

The reason of this important contribution is the folk tales' being works of folk, also they go from one generation to other and carries the messages from past to future.

Helimoğlu explains the reason of this important contribution of folk tales thusly:

Because parallelism can be pondered between almost all problems that folk tale heroes face and the truths of life and life truth of the society that folk tales belong to can be reached by means of those folk tales. Because one of the basic elements that educate the society is folk tale.¹¹⁹

Folk tales shelter the special features and secrets of the society that they belong to, even we can say that all life of the society can be found in them.

In a country's folk tales psychological, sociological, economic, ethical signs, values briefly life adventure of man of that country is hidden. Also, what can teach to a man better than folk tales his mother tongue's, colloquial language's all of details.¹²⁰

¹¹⁷ http://www.sosyalbil.selcuk.edu.tr/sos_mak/makaleler%5CMurat%20ATE%C5%9E%5C95-114.pdf 05.03.2011 16:00 pm

¹¹⁸ Helimoğlu, Yavuz, Muhsine, Masallar ve Eğitimsel İşlevleri, Kültür Bakanlığı Yayınları, Ankara, 2002, p:4

¹¹⁹ Ibid., p:4

¹²⁰ Ibid., p:7

A great many of educators and thinkers are like-minded about the useful contribution of folk tales to children education.

Today, a lot of educators and thinkers agree on the opinion that folk tale increases and provides to get rich the imagination and sensation power in children, has an important contribution in mother's tongue being comprehended and developed. One of means of that prepares the children who are in the preschool period to teach is folk tale or story like folk tale that told to them. Also, folk tale has an exceptional role in getting listening habit.¹²¹

In preschool period, listening to folk tale, story has helpful contribution in learning reading.

Reading and telling of high quality books to children beginning from young ages expand their experiences, increases their word knowledge and develops their sensitiveness toward language. If a child learns to listen to literary texts such as; playful formula, story, folk tale in preschool period, she/he will learn also to read with patience and pleasure in school term.¹²²

When we look at the place of folk tale in providing children to get reading, writing, listening and speaking skills, we see that it is among the elements that used.

The folk tale which is one of the elements that form oral literature tradition; is among the important education materials that are necessary to be used in teaching and learning process, to provide the students to get reading, listening, writing, speaking and even visual literacy skills in the process of getting language acquisition, national and universal values.¹²³

Cemal Süreyya summarizes the importance of folk tales that can be explained in lots of pages, with a sentence in this way:

¹²¹ Oğuzkan, Ferhan, opt.cit., p:25-26

¹²² <http://yayim.meb.gov.tr/dergiler/sayi62/gonen.htm> 31.03.2011 13:34 pm

¹²³ http://www.tebd.gazi.edu.tr/arsiv/2007_cilt5/sayi_3/463-477.pdf 31.03.2011 13:28 pm

The children who don't listen to folk tales, draw even a cat picture with ruler when they grow up.¹²⁴

The place of folk tales in children's understanding the society in which they live and comprehending the society's standards of judgment can't be undervalued.

One of the most important contributions of folk tales to children education is folk tales' providing the children to grow up as being a person who becomes a united whole with the society that he grows up and the society's standards of judgment. The child thanks to the things that she/he witnesses in folk tales sees in a concrete way that there are people except him, they are also holder of equal rights with him and sees the results of telling lies and honesty.¹²⁵

Apart from these, we meet with some knowledge that determined about the contribution of folk tales to children education.

It is seen that in nursery schools' guide the particular points that are below in summary have been determined by The Ministry of Education about the benefits of folk tales:

By means of story and tale;

- Listening folk tale and story wishes of children are satisfied.
- The children are helped to obtain information in various fields.
- They make the subjects that children love possible to be dramatized.¹²⁶

Folk tales provide children to learn some important principles that will help them during all life.

As psychological, the child all but observes looking always at life with hope, being patient while reaching the things that wanted, the bad results that jealousy causes to arise, unnecessary fears and anxieties that cause people to be in bad conditions, the importance of sharing, forgiving, mutual

¹²⁴http://www.ogretmenlerforumu.com/cocuk_psikolojisi/masalin_cocuk_gelisimi_uzerindeki_etkileri-t36626.0.html 13.04.2011 10:20 am

¹²⁵<http://www.egitirim.gen.tr/site/arsiv/56-22/374-masalların-egitim-yonunden-degerlendirilmesi.html> 14.04.2011 15:29 pm

¹²⁶ Kantarcıoğlu, Selçuk, opt.cit., p:37-38

respect and love for coming into being of friendships, in a concrete way.¹²⁷

When we look at folk tales' benefits as a group in terms of education we see their benefits in lots of fields.

When we evaluate the folk tales in term of education we can say that they contribute to child's auditory, communicational, mental developments in the topics such as; realization of himself, language development, becoming a united whole with the society that he grows up and with its standards of judgment, looking at life positively, giving meaning and shaping good-bad, justice, law concepts, being able to develop thinking, lie, honesty, imagination world.¹²⁸

In folk tales, children meet with various characters, some of them are good, some very bad. This teaches them to strenghten their personality traits, to distinguish good and bad people.

Eflatun Cem Güney sheds light on this subject thusly:

It is seen that there are some of them that are liked, have a value of being taken as models, there are some also that aren't liked, are necessary to be escaped from because of their evils. Here! The actual education value of folk tales in here. To make our children one each persons who have distinctive personalities that can walk on the way that they believe, will overcome the difficulties on the way that they advance by constructing their souls according to good examples.¹²⁹

Güney who states that we are deficient in this subject says thus:

Nations of world, with this belief, are nurturing the souls of their children with folk tales; especially they ease the relation of them with people by providing them to get people recognition skills. However, we can't sufficiently benefit from folk tales' these educational, instructive values.¹³⁰

¹²⁷ <http://www.egitirim.gen.tr/site/arsiv/56-22/374-masalların-egitim-yonunden-degerlendirilmesi.html>
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¹²⁸ Same Source 14.04.2011 15:29 pm

¹²⁹ Güney, Eflatun, Cem, Folklor ve Eğitim, Milli Eğitim Basımevi, İstanbul, 1966, p:10

¹³⁰ Ibid., p:10

Folk tale that has an important place in our children's education is one of the elements of our cultural inheritance so we should provide our children to get it.

Selçuk Kantarcıoğlu includes in his book Dr Mehmet Önder's thoughts about providing our children to get our cultural inheritance.

When will we succeed in getting to the child stories that get the source from our self culture, to television films that will save our children from He-Man's sword, Ret-Kit's pistol. When will this country's operas, theaters, films, radios, televisions, story and tale writers talk about us?¹³¹

Mehmet Önder who has troubles in this matter goes on thusly:

We are a unique nation in terms of our folk tales, child stories, humor literature, games. Dede korkut is a skilled storyteller who gets gets the source from his nation, Seyit Battal Gazi is a unique epic hero, Keloğlan is a tale child who charms the children with his intelligence and witty remarks, Karagöz is a very clever and capable actor who reflects power of humor to imagination drape.¹³²

If we can't nurture our children with our own culture they will be affected by other cultures and become a stranger to our self, with time.

Turkish children who don't know their national heroes, know heroes of Pokemon that is a mentality which places violence to depths of soul and as sample, receives the other enemy, Dracula, Frenkeştay.¹³³

With the thought that folk tales can be harmful for children, to remove them from folk tales cause them to be deprived of the lots of benefits of folk tales.

To fear from the folk tale's causing to get difficult of the child's conforming its behavior to real world by holding its attention to excessive dream world is meaningful, but this doesn't necessitate to exclude the folk tale type completely.

¹³¹ Kantarcıoğlu, Selçuk, opt. cit., p:51

¹³² Ibid.,p:51

¹³³ http://turkoloji.cu.edu.tr/HALKBILIM/erman_artun_ortak_turk_kulturu_cocuk_edebiyatina_katkilari.pdf 04.03.2010 14:01 pm

To choose consciously the folk tale that will be given to child remove the probable drawbacks.¹³⁴

We think that the best thing is to conclude this subject with this sentence:

As a result, we can say that folk tales are the types that have the least harm but the most benefit in children's mental, communicational and auditory developments and being social.¹³⁵

¹³⁴<http://www.ogretmenlerforumu.com/cocuk-psikolojisi/masalin-cocuk-gelisimi-uzerindeki-etkileri-t36626.0.html> 13.04.2011 14:07 pm

¹³⁵<http://www.egitirim.gen.tr/site/arsiv/56-22/374-masalların-egitim-yonunden-degerlendirilmesi.html> 14.04.2011 15:29 pm

CONCLUSION

Folk literature is one of the means that transfer our culture, history, moral, social values to next generations. It provides the connection between past and future.

In this study, we tried to explore the place of folk literature in children education. We benefit from the materials of Afyonkarahisar's folk literature. At first, the history and some cultural features of Afyonkarahisar are mentioned. Then, children and lullabies, children and folk tales are included. We collected lullabies and folk tales that belong to Afyonkarahisar region and we studied them in our thesis. We met with supportive features for children education in folk tales and lullabies that we collected. We saw that our lullabies and folk tales include cultural, historical, moral messages for our children.

Before this study we were very far away from our cultural values, with this thesis we learnt the importance of them. We understood that none of them are in vain, they transfer the values of a society to that society's next generation.

In lullabies we felt the affection of mother, she tells some things to her baby so she prepares the baby to life and also by means of lullabies the foundation of mother tongue is laid.

Folk tales contain cultural, historical, moral values. In fact, before this study we thought that folk tales are only means of entertaining children, but we saw that they have very important messages. However, they are overshadowed by technological developments, while we collecting folk tales we saw that lots of people are complainant from this situation.

Shortly, we can say that folk literature which is one of the elements of our culture has an important place in our society and also in education of our children.

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