



“ÇAN” YÖRESİ HALK BİLİMİ ÜRÜNLERİNDEN DOĞUM VE ÖLÜM RİTÜELLERİ ÜZERİNE

*Hamdi GÜLEÇ**

*Engin TÜRKER***

ÖZET

Halk bilimi türkülerden ninnilere, halk inanışlarından doğum ve ölüm geleneklerine, el sanatlarından halk meteorolojisine kadar; halkı kucaklayan geniş bir yelpaze gibi onun maddi ve manevi hayatına yön veren bütün değerleri incelemektedir. Modern çağın bir gereği olarak haberleşme ve iletişim araçlarının, maddi ve manevi kültürümüz üzerindeki olumsuz etkileri devam etmektedir. Halk arasında son kalıntılar olsa da kültür unsurlarını derlemeli, sahip çıkmalı ve bilimsel açılarından değerlendirmeliyiz. Halk bilimi ürünleri geçmişte olduğu gibi bugün ve yarında yaşayacak ve yok olmayacaklardır.

Çanakale'nin Çan ilçesi halk bilimi ürünleri bakımından oldukça zengin ve verimli bir yöredir. Çan, halk kültürü değerleri bakımından önemli bir konuma sahiptir. Çan'ın en uzak yerleşim merkezleri olan Çan köylerinde bugün bile halk bilimi verimlerinin canlılığını koruduğu ve yaşadığını görmekteyiz. Günümüzde kurtarılabilen her halk bilimi ve halk kültürü unsurları geleceğin kültür mirasını oluşturmaktadır.

Bu çalışmada Çan yöresi halk bilimi ürünlerinden olan geçiş dönemleri uygulamalarından; yöreye ait doğum ve ölüm geleneklerinin değerlendirilmesi yapılarak incelenmiştir.

Çan yöresi halk bilimi ürünlerinin, uzak bir coğrafya da olsa Kafkasya ve Orta Asya'da yaşayan Türk halklarının kültürleriyle benzerlik gösterdiği görülmüştür. Bu da dünyanın çeşitli bölgelerinde yaşayan Türk kavimlerinin aynı köklerden beslendiğini ortaya koymaktadır.

Anahtar Kelimeler: Çan, halk bilimi ürünleri, geçiş dönemi uygulamaları, doğum, ölüm.

ON THE BIRTH AND DEATH RITUALS AMONG FOLKLORE PRODUCTS OF “ÇAN” DISTRICT

ABSTRACT

From folk songs to lullabies, from public beliefs to birth and death traditions, from handicrafts to people's meteorologies, folklore has studied on all components directing people's moral and material life. In the modern digital world, there has been a massive effect of electronics on our moral and material lives. While some traditional components

* Yrd. Doç. Dr., Çanakale Onsekiz Mart Ü. Fen-Ed. Fak. Türk Dili ve Ed. Böl. El-mek: hagulec@comu.edu.tr

** MEB, Öğretmen, enginturker@hotmail.com

remain, all of our traditions now are in dire need of being collected and preserved. Folklore products will survive today and in future as they did in the past, and they will never die out.

Çan, the district of Çanakkale, is very rich and productive in terms of Folklore products. Çan has an important place in folk cultural morals. In the Çan villages, which are the farthest settlements of Çan, even today we can see that Folklore works keep their dynamism and survive. Each of the folklore and folk culture elements that are saved today will build up cultural heritage of the future.

In this study, transition periods applications of Çan region folklore products have been analyzed by evaluating the birth and death traditions in the region.

It has been confirmed that the folklore works of Çan region show similarities to the cultures of the people living in Caucasia and Central Asia although it is located in such a far place. It also manifests that Turkish societies living in various parts of the world take their nourishments from the same source.

Keywords: Çan, Folklore products (folkloric creations), applications of transition periods, birth, death.

Introduction

Çan is one of the most developed districts of Çanakkale province. The exact date of the district's foundation has not been determined. Ruins belonging to ancient age have been found in the district and around. Çan region was called Sergis in Roman period. Çan region was annexed to Ottoman in XIV century. At first, it was a sub-district center dependent to Biga sanjak, and then in 1945 it was separated from Biga and became a district center dependent to Çanakkale. District land has a rugged terrain. 62% of district square is forest, 32% is agricultural land, and 3% is pasture land and settlement. The ground of Çan district is formed from volcanic and sedimentary. The district has a very rich source of metal. Transition climate, between Mediterranean and Black-sea climates, usually dominates the district. It generally rains in fall, winter and spring. Native population is called as Manav in district center and villages. And also, the people who immigrated from the Balkans and settled there are called muhajir. Some ethnics groups such as Pomak and Kırçali also live in the region. People living in mountains and high regions are known as Yoruk.

As a result of rapid population growth depending on industrialization, migrations to the district center have been occurred especially from the neighbor villages and other settlements. As the traditional cultural structure dominates to the district, people have a life style agreeable to religious and social customs. Village charity is carried out in the months of spring and summer in the region. Everybody in the village participates in this organization, which is also called farmers' holiday.

Two transition periods of human life of which applications vary according to the place, environment, language, beliefs, and manners are birth and death. The birth of a new individual will make that individual's parents and close relatives make some preparations and perform some applications. Death is probably the most important period of human life. Death ceremony of the person who has no relation with the world anymore will begin and during this ceremony all the acts and procedures applied to the dead will happen in parallel with the customs and beliefs of the society. In addition to the rules fastened to the laws, there are also some behaviors and sanctions

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which occur in applications and can differ even if they are not written on a paper as laws. In this article, birth and death period applications which build up the transition periods have been emphasized.

1. Birth

Birth, a new individual's coming into the world, will be carried out with some traditions such as making preparations for the family and relatives, guessing its' sex, choosing a name, preparing the baby's clothes.

Many of the traditions and beliefs in Yoruk life are about to disappear as in the every segment of the society. While a particular segment still keep these traditions and beliefs alive, a number of people give themselves up to the innovations of modern life. This situation is also the same for the birth traditions. (Harmandar 2000, 23).

As the people do not give birth at homes, folk activities and traditional applications related to birth have been forgotten, but only some women over a certain age have told the traditions in their times.

In the past, there used to be old women who dealt with the births and worked as an obstetrician. While cutting the baby's umbilical cord, baby used to be given one of the names of prophets or religious leaders. Baby was applied salt to its body in the third day of the birth and the real name of the baby was read into its ear while the Koran was being read. The neighbors used to help the woman who had recently given birth and had no relatives with her. And also they used to bring some food such as soup and akıtma. When the baby was twenty-days old, it became half forty-days old and it was washed in a washbowl in which forty spoons water and forty stones were put. Until the baby was forty-days old, the baby and the mother were not left alone and when it was forty-days old, forty-day bath was done and the mother had a bath with the same water. They used to go to the forty-blow to the relatives and eggs were given to the hosts on the way back.

Many of the traditions about birth have still survived in the region of Çan. But, as transportation, financial and health opportunities have been developed, people want to give births in the medical establishments. We haven't run into any women who gave birth at home during our study.

1.1. Before the Birth

Married couples are expected to have children in Çan region as in the other regions. Although being married, couples who haven't got any children are advised to have children by their relatives.

1.1.1. Preventing Infertility, Conceiving

The couples who can't have a baby although they want chiefly appeal to healthcare organizations. After the required treatments and care, a lot of couples have a baby. Although they are treated, the couples who can't have a baby resort to practical applications derived from traditions and customs. The waist of the woman who can't have a baby is pulled.

The women who can't have a baby make a vow in hot spring of Ozancık village. And also, they put a baby doll in a cradle being brought by the people who have gone on pilgrimage, and they pray for having a baby. The women who can't have a baby visit the Cahidi Sultan entombed saint in Kilitbahir village of Çanakkale and they make a vow if they want. The women who have a baby after visiting this shrine name male baby as Cahit and name female as Cahide. The waist of the woman who can't have a baby is pulled.

1.1.2. Avoidances and Applications of Pregnant Woman

Pregnant woman does not look at ugly creatures and animals; if she does, it is believed that baby will take after them. If the pregnant woman steals something and eats it, the baby will have stain which looks like the thing that she has eaten. Whomever the pregnant sees first, the baby will take after that person. If the pregnant woman touches meat with her hands and later smears in onto her baby, mottling will occur on that point. She does not cut her hair. If she does, baby's life becomes short. While the woman is pregnant if any of her relatives dies, the woman is not showed the face of funeral so that the baby's face will not pale.

1.1.3. Determining the sex of the baby to be born

If a baby twitches in mother's womb in early months and there is a brash on the right side of mother's womb, the sex of the baby is believed to be male. If a mother gets beautiful during her pregnancy, it is believed that the baby is male; if she starts to lose her beauty as the baby takes her mother's beauty, it is believed that the baby is female. If the pregnant's womb is acute, it is believed that the baby will be a boy; if her buttock is big, it is believed that the baby will be a girl. Scissors is put under the cushion on which the pregnant will sit, and a knife is put under the other cushion. If the woman sits on the cushion under which there is a scissors, she will have a girl; if she sits on the cushion under which there is a knife, she will have a boy. It is believed that the mother will have a girl if she desires sour and she will a boy if she desires sweet. Male children are wanted more so that the family lineage will continue. The birth of the baby is heralded to the father by the obstetrician and she gets tip in return. Parents want their baby's sex to be male so that they will continue their ancestor's bloodline and the baby will be the luck of home. The person who sees the baby for the first time says "I have seen you, and you see goodness and health" (K.K.1). If the conception happens by daylight, the baby would be white-skinned; if the conception happens at night, the baby would be brunet. If the women who come to see the baby are on the days of menstruation, they say "I am like your mother" so that no moral damage will happen. As soon as the baby is born, middle name is given to the baby by obstetrician. It is believed that when a baby smiles, it sees the angels. To lull the baby, it is said "his sleep to his eyes my son, her sleep to her eyes my daughter". After the baby is forty-days old, Islamic memorial service is carried out, which is called puerperal ceremony or caster ceremony. Empty cradle is not rocked. If it is rocked, it is said that the baby will have a headache. The women and men who don't have a baby are called as "heirless". It is believed that if the testides of the male child are dark color, he will be brunet; if the testides are light color, he will be fair-skinned. "A little baby is not looked at nights" (K.K.2). It is believed that if the pregnant craves something sour, she will give birth to a girl; if she craves sweet, she will have a boy by saying "Eat the sour, find Ayşe; eat the sweet, find the six". An animal for thanksgiving is sacrificed for the sake of the new-born baby. This sacrificial is called as "akika" or caster. The new-born baby is not breastfed for three azan times. Black sesame, scissors and the Koran are put into the cradle of the new-born baby. When the baby's umbilical cord falls, it is dug into a farm or corral (Ozancık Village). If the baby is wanted to be religious in future, its umbilical cord is dug into a mosque courtyard; if it is wanted to be educated, the cord is dug into the places such as schoolyard. If the new-born baby has a thick, black vein between its' two brows, it is believed that the baby who will be born next will be male. The new-born baby is wrapped with a circle so that the baby will not be jaundice. The new-born baby is not allowed to look at the mirror not to have a baby just after it. A mirror is not showed to the baby in order that the baby will not have a short life (İlyasağa Village).

1.2. After the Birth

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There are some practices that are carried out after the birth. It is understood that the customs which were realized at the times when the births were given in trust of the obstetrician in the past has disappeared as the births are given in the hospitals.

1.2.1. Giving Baby a Name

The babies are given names when they are born; moreover, their names are given at the times of morning or mid-afternoon azans on Monday and Thursday or at the time of Friday azan on Friday as it is thought that it is auspicial. If the baby is born in holy months, the baby is named with Arabic names such as Muharrem, Recep, Şaban, Ramadan by saying the baby has come with its name.

The ceremony of choosing and giving the baby's name: in Çan region, the candidate parents who learn that they will have a baby start to search for a name of their baby after they get over their first days of happiness and excitement. Various names are mentioned according to the baby's sex. The parents are guided about choosing name for their baby to be born by their relatives and friends. The chosen names can generally be the popular ones, and also they can vary according to the parent's wish.

“After the mother and father of the baby decide the name to be given to the baby, they invite the hodja to their home. The hodja who will give the name first perform salaats twice, and then he reads the Koran into the baby's ear, and turns the baby's face toward kiblah and calls its name three times into its ear. He says “I give the name, God gives the life”. Thus, the name is given” (K.K.3)

The mutinies or invasions experienced by a nation at certain times and their political results for sure affect the people's names. The names which were given then carry the signs of that political situation partly (Abdurrahman 2004, 124). It is seen that certain names were popular in certain times in Çan region.

After the name of the baby is determined, baby's father, grandfather or one of the oldest members of the family can give the baby's name. The person who will give the name should be ritually clean. After he firstly intends, he reads azan into the right ear of the baby and stature is read into the baby's left ear. After these, the name of the baby is said into its' right ear three times, then those who are there pray all together, and entreat in order that the baby will have a long life and grow up together with its' parents. Thus, the ceremony of giving the baby's name is completed.

The baby who are born at blessed nights, in religious holidays, in Ramadan, in the month of Muharrem and holy months, are given name or middle name one of these months: Recep, Şaban, Ramazan, Muharrem, Shawwal, Eve, Kadir, Mevlüt.

When the baby is born, the middle name is given by the obstetrician who helps the birth. When the baby dies in future, the cassock who speaks at the grove sometimes calls the baby with this middle name.

The beliefs about giving the baby's name: It is believed that one of the most important duties of the parents is to give the baby a good name. Giving the baby's name is a very important task; because that name will be the person's name in this world and after death. While giving the baby's name, it is tried to find a name among the names of religious leaders, which gives him/her salvation after death. The baby's name is given within the seven days after the birth, the babies whose named are given late are said to be stubborn. It is believed that the personality of the baby will be in harmony with its name in the course of time.

1.2.2. Avoidances of the Pregnant Women

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Breastfeeding woman does not say “good bye” in fear that her milk may finish, she does not give anything to the guest, does not bid farewell and give her kind regards to other people. An iron is put into the back of the door in the room where the woman who gave birth forty days ago is sleeping. The woman who gave birth forty days ago is not left alone, she may get mentally handicapped. The woman who gave birth forty days ago and the babies are given amulet so that they will not get mentally handicapped. It is believed that if the puerperal woman says that her baby is all right and fed well, the baby is distressed by the devil eye. The puerperal woman does not give her kind regards to other people in case her milk may finish, and she does not breastfeed the baby when she comes home from outside as her milk will be tired. If the puerperal woman eats onion, she has plenty of milk. If she says that she has plenty of milk, her milk finishes. The puerperal woman is not given flowers so that she won't have variola. Yellow clothes are not worn to the puerperal woman and the baby in order that they will not be jaundice. Warm soup is had to the woman who has just given birth. The woman who has just given a birth is called “puerperal”.

1.2.3. Fortieth Day and the Tasks Carried Out Within Forty Days

When the baby is born, it is washed with the water in which ash is added. After the bath, ash is squeezed. If there is hair in the ash, it is called “aydaşlı”.

A golden ring is put in the baby's forty-day bath. Forty stones are thrown into the washbowl. Baby's parental grandmother and maternal grandmother help to wash the baby. If they are absent, neighbors or other relatives help. The clothes of the baby who are not forty-day old yet are not left outside to prevent the “karışmalık”.

When the baby is twenty-days old, it is accepted as half forty-days old and they are taken to close neighbors or relatives to blow off the half forty-days.

The baby who is forty-days old is taken out to blow off the forty-days. It is believed that if a baby is taken to a high hill or the highest point of a building when it is first taken out, it will have a high position in future. When it is taken out to blow off the forty-days, the host gives eggs in order that the baby will be healthy. If the baby is wanted to be a tailor when he grows up, it is given a scissors or the Koran so that it will be a religious person.

1.2.4. The First Tooth, Nail Cut, Hair Cut

Goodness charity is given when the baby has its' first tooth. When the first tooth of the baby falls, the tooth is thrown to the roof so that the other teeth will be smooth. When the baby's hair is cut for the first time, hair is collected and weighed; golden charity is given according to weight of hair. Pie which is called Adım is baked and the baby is applied six-month old henna when it is six-months old. When the baby's nail is cut for the first time, baby's hands are put into father's pockets. The aim is to do is to conduce the baby to the future.

1.2.5. The Child Who Can't Walk and Talk

The legs of the child who can't walk still are fastened by a rope. After reading İhlas soorah three times and soorah al-fatehah once, the rope is cut with a scissors. This task is carried out on Fridays and repeated three weeks on end. Thus, the child is believed to walk.

The baby is walked by making it held the rolling pin on Fridays for three weeks on end so that it will walk soon. If the baby who can't walk still is held by its' hands and forced to walk between the Friday knelling and noon azan on Fridays, it is believed that the baby can walk on it own.

If the baby can't start to speak early enough, it is taken to the gate of the Mosque for seven days. The hodja is wanted to read İhlas soorah three times, Nas and Felak soorahs once and an eyebeam pray (Ozancık Village).

2. Death

Death is one of the important events that a person experiences in his life like birth and marriage. This event has been studied by different disciplines by using different methods as it is not only personal but also concerns the society (Ersoy 2002, 86).

Person starts a life with the birth, starts a new life with the marriage; but the death is the end of life, according to the belief of the next world it is to start a new life in another universe.

After the funeral is applied religious requirements and confined, the people from his family can see his face if they wish. If the people are not family members, the men can see the male funeral; the women can see the female funeral. The funeral is taken to the mosques on the shoulders after the pray of religious official.

2.1. Before the Death

Death is an absolute end of every living creature. It doesn't matter how long a person lives, everybody will die certainly. Despite of this fact, human beings are not indifferent to death and have tried to estimate the date of death, the type of the death because of the necrophobia in their mind. In traditional village societies, this estimation is done through observing the events that happen around. Everything that shows features different from its' normal situation is perceived as sign of the event from future (Ercan 2002, 174).

An individual has always thought about how to prevent, delay or foreknow the death which is inevitable end of human life. To manage this, sometimes some measures have been taken, some actions have been avoided. Sometimes, he has thought the objects that he has heard or seen as a messenger of the death, has avoided from them (Karakaş 2005, 60).

The people who have witnessed a death closely can comment on the date and indications of the death by the help of the results that they have had after having witnessed a death.

2.2. The Signs That Makes People Think About the Death

In the studies of collection and questionnaire that we have carried out in Çan region, we have seen that the death belief of the people who communicate with the religious officials, go to the mosque and join to the mosque community can vary in respect of religious commands as in the other subjects. In spite of this, the traditional beliefs about the death go on among the people who don't communicate with the religious official or religious book. In this context, some events about the people or environment such as cooing of an owl, the child's making a sound by touching his roof of the month with his tongue, dogs' howling at night, crowing of the cocks timeless, having extraordinary dreams, falling a star on the sky, being not able walk or having no energy to walk, continuous blepharospasm are associated with the death. The human being try to find clues about the death which is inevitable and is not know when will happen in the life.

The idea of death is more extraordinary in city centers and districts than it is in villages. The people who live in cities do not witness death too often. Death is the end of life, and also it is an unfamiliar event in the cities. The belief that death is the natural and casual process of the human life is more common among the people who live in villages or often go to villages. That is because; the people living in the county accept the death more easily than the people who live in cities. That is because, the people living in the county experience the events that wild animals kill their animals or they cut their animals.

2.3. During the Death

A human being is welcomed by some traditions, actions and applications when he is born. And also, he is bid farewell with some applications when he dies and leaves the world. These applications have taken their shapes from childhood in religious matrix. The person who is about to die is helped by the people near him go to the other world believingly and freely. To do this, one of his relatives who can read the Koran reads some sections of the Koran, especially the Yasin sura. He goes on reading the Koran until the person dies. The kalima shahadad is recited quietly. According to the doomsday belief, it is tried to provide the person to die as a member of community of Mohammed as it is believed that person will be interceded. It is believed that person gets thirsty during the death. That's why; he is given water with a teaspoon or with a piece of cotton. In the death room, if there is anyone whom the moribund person dislikes is sent out. It is believed that if there are people whom moribund doesn't like, this will increase his pain. It is believed that death begins from the feet. It is believed that the human body starts to become cold starting from the legs.

2.4. The Things Performed After Death

After death, the chin of the funeral is fastened with a rope so that the funeral's chin will not fall and his appearance will not get bad. His feet are fastened from his thumbs by a rope. All the ropes used to fasten the funeral are united after funeral is put into the burial chamber. If the funeral has clothes on him, they are put out and he is prepared for washing. If there is no chance to put off his clothes, they are cut by scissors or they are torn. His chain and feet are fastened with the pieces of his clothes. If his eyes are open, they are closed. If they can't be closed, cotton is put on the eyes. His hands are united in his both sides. A person who is a religious official or experienced in bathing and enshrouding the funeral is called. Male and female funerals are washed and enshrouded by their congenic gassal (the person who washes the funeral).

The family of the dead calls their relatives or sends them messages if they live nearby to inform them that they have a funeral. The relatives of the dead want the hodja in the mosque to knell to announce the funeral. At the end of the knelling, hodja say the name and surname of the dead, his close relatives' names, what time and where the funeral will be held, and where it will be buried. Knelling was not present at the beginning of Islam, it has actually appeared later. In recent years, the announcement of the funeral is done by the municipal announcement system or by local radio stations.

A scissors or knife is put on the dead person to prevent the swelling during the washing and enshrouding processes. One of the relatives waits near the dead. If the dead is male, a man waits; if the dead is female, a woman or one of her children waits.

Many of the tasks done just after the death are about the body of the dead person. The aim of these tasks is to provide the dead with a suitable body shape to enter into the coffin (Ercan 2002, 182).

2.5. Bathing and Enshrouding

It is believed that the dead person should be buried soon. If the relatives come from far cities, funeral is kept in morgue. The funeral is buried after noon or mid-afternoon salaahs according to the time of the death. If death happens at night, it is buried next day. It is not buried at night. It is believed that it is not good to bury the funeral at night.

The cerements for women and men are prepared according to their body sizes. In men, the size of the cerement can be between 8 or 10 meters. For women, about 12 meters of clement is used. In the funeral of woman, a piece like a shirt is prepared. If the funeral is male, the cerement is

prepared as three pieces; if the funeral is female, the cerement is prepared as four pieces. In the region, the people who are over a certain age keep the cerements which they have bought before or some money in their chest so that when they die, they won't be in need of anybody. They want their relative to use these when they die.

The funeral is washed with hot water taken from water heater. If there is not a water heater at home, the water is boiled in boilers as it was done in the past, and the funeral is washed with this water and a body ablution is performed. After the bathing is completed, the funeral is dried with a towel, enshrouded; rose water is poured on the cerement to smell good, and the funeral is put in coffin. The funerals' clothes, bedclothes are washed with the water which is left after the bathing. The dead's shoes, jackets are given to poor people by getting their approval. The funeral is showed to the relatives who want to see the funeral for the last time.

2.6 Carrying the Funeral

The funeral is taken from his house by a crowded community with the leadership of a religious official. The religious official pray for some topics so that the dead's sins can be forgiven, he won't suffer greatly, he will be saved in after death, the family will be patient and the other people will take a lesson from this death. After the pray, coffin is taken to the shoulders by holding its' sticks. The coffin is made of wood and is generally capped. In some villages, the funeral is carried in the coffin which is not capped. To close the coffin cap, it is not nailed, it is fastened or wood nail is used to close it. The coffins are used collectively. The people who die of serious infectious disease are buried with a coffin. Prayer rug or coffin cover on which *tevhit* word is written is covered on the coffin. If the funeral belongs to a martyr or a statesman, a Turkish flag is put on the coffin. If the funeral is male, a towel was put on the heading of coffin; if it is female, a cover is put on the heading of the coffin. People begin to carry the coffin from the left front handle, then left back handle, from there the right back handle, and the right front handle, and then it is given to the people coming from back. While carrying the coffin, people say *salavat*. The coffin is carried at least three steps. After it is taken to the mosque, it is waited on the coffin rest until prayer time. While it is being waited, a relative of the funeral waits there.

2.7. Funeral Prayer

The funeral is held after the prayer times. The religious officials hastens the prayer not to delay the burying of the dead, that's why, they do not let the people tell their beads. In Çan region, only men join to funeral prayer. No funeral prayer in which women join has been ascertained. The community takes a stand around the coffin rest, but the relatives of the funeral take a stand on the front. Muezzin, the administrator, directs the people. He wants them to pray to perform a prayer for God, to say *salavat* for Resulullah (Mohammed), and for *meyyit*, he says that “for the man” if the funeral is male; if the funeral is female, he says “for the lady” and with the imam's *tekbir*, they start to perform the funeral prayer. Firstly, *Sübhanek* pray is read quietly and the word of “*vecellesenauke*” is said in this pray specific to the funeral prayers. In the funeral prayers, the people who know funeral pray read it; the people who don't know that pray read *Salli Barik*. After the pray finish, right and left shoulders are greeted and the funeral prayer is finished. They pass to pray. While the imam is praying, he asks to the people “Can you give your blessing to our brother?” And, the community answers it according to their intentions. The people who give their blessing say it loudly. The people who don't give their blessing and the ones who do not know the funeral say nothing. Then, the funeral is taken to shoulders and brought to the funeral vehicle, or if the cemetery is near, the funeral is taken there on the shoulders. Meanwhile, *salavats* and *tekbir* are said.

The funeral rite is desired to be crowded. A dead at whose funeral there are at least forty people is believed as deserving of heaven. That's why, people who have no obstacle for the funeral prayer try to join to the funeral prayer whether they know the dead or not. In the other transition periods such as birth and marriage, the community increase the happiness by sharing it, this time they try to be crowded for some aims such as to back up the relatives of the dead, and to do their last goodness for the dead. Thus, they ease the dead's relatives' distress.

2.8. Burial

The funeral is declared to the attendants of the city cemetery in the city centers. These attendants prepare the one of the burial places which is buried before, or they dig a new one according to the dead's size. In the villages, the villagers or the people who do this work dig the burial places. The depth of the burial place is determined according to the men's abdomen and the women's breast.

When the funeral is taken near to the burial chamber, it is put on the right side of the burial chamber according to the kiblah. The cap of the coffin is opened and if there is a blanket on the funeral, it is taken out, and the funeral is being prepared to bury. Three people at a time from the funeral's relatives such as his father, brother, son, son-in-law or three people at a time from his close friends and neighbors go down to the burial place. If the funeral is female, her husband, children, son-in-law or grandchildren go down to the burial place, and a blanket is held over her not to be seen by the other men over there. The funeral is taken out by three or four people and given to the people in the burial place. And, they put the funeral into the burial place, but her head should be toward to kiblah. The ropes which have been fastened during the enshrouding are unfastened. Two of the people in the burial place go up but a person still keeps staying there to do the other tasks. After the funeral is put into the land, the burial place woods which are prepared before are put at cross directions. After the woods are put, if there is a small hole in the last part, it is covered with the branches in the grave. Sometimes, even before the last person goes up from the burial place, people start throwing soil into it. Soil is brought down into the burial place with plow and digger. During the burial, people throw solid with singular numbers such as three, five, and seven.

When it finishes, plow is put on the ground. It is not given from hand to hand, if people give it from hand to hand; it is believed that the funeral will go out from the burial place. A narrow board as a temporary epitaph is put at the head part of the burial place. The funeral's name and surname, the date of death are written on this board. After the burial is completed, some water from a water-can is poured onto the burial place. The water is poured once from the head part to foot part of the burial place. It is said that pouring water once is related to religious belief. This custom has become a tradition as it is accepted as Sunna.

After people throw soil into the burial place, osier woods are put on it especially in the villages so that the wild animals will not dig up the burial place. In the cemetery of Çan Municipality, a burial place which belongs to a boy whose family has migrated from east and has been living in Germany has been hedged with iron cage and has been fixed up with the lamps to lighten the burial pace at night. After the burial, community sits on stools, on the ground or edges of the other burial chambers. The religious men or the people who know to read the Koran read the two hundred-eighty-fifth and two hundred eighty-sixth verses of the Bakara surah known as Amerrasulü, then they read the surahs of Yasin, Mülk, İhlas, Felak, Nas and salaah surahs. And also, they go on reading verses from the Koran surahs. Then, hands are opened by the "Amen" command of the religious official, and they start to pray for the dead not to suffer greatly and

Prophet Mohammed will intercede the dead. The community begins to leave the cemetery. The coffin and the other thing are taken to their places. Only the religious official stands near the burial place and gives “talkın” to the dead. For this, by reading the names of the dead’s father and mother, he reads the talkın suraahs. After the talkın finishes, he leaves from the burial place.

In the course of burial, the community of women waits around the cemetery. When the male relatives of the funeral enter the cemetery, the women relatives also go with them to pray for the dead and read the Koran.

2.9. The Practices after the Burial of the Funeral

The changing of the settlements of the Turks who immigrated to Anatolia has changed many things, and also acceptance of Islam has changed many things. The practices performed after death and the burial have not got changed too much. As alcohol is restricted, this practice was totally abolished; but cooking after the certain days of the burial such as third, seventh, fortieth days has continued. In addition to these, some practices such as performing funeral prayer, reading the Koran have been added as they are the terms of Islam. Thus, burial has been a tradition which keeps its’ existence by synthesizing the applications and beliefs before Islam with the rules of Islam.

We haven’t seen the applications of ıskat in our study in Çan region. İskat is defined in TDV (Turkish Religious Foundation) Islam catechism as a task of giving ransom money to the poor people to clear the obligations of the dead who hasn’t performed his obligations or worships such as prayer, fast, sacrifice and ransom.

Beginning from the burial, Tebareke is read for seven days in funeral home. Islamic memorial ceremony (Mevlit) is performed on the seventh day. Food is offered to the guests. The light in the room of the person who has died is not turned off for seven days. The light of the room is kept on for seven days.

A big charity is done, Islamic memorial ceremony is held and food is offered on the fortieth or fiftieth days of the funeral. On these days, it is believed that the nose of the dead has fallen off and his meat has begun to separate the bones. A charity is done so that the dead will not suffer greatly. After the mevlit and meal, people pray and ask for intercession for the dead.

If the person will to his children or family before he dies, his will is brought out. A charity is done with one third of his possessions.

If there are wedding ceremonies the date of which are determined before are delayed. In some cases, they are not delayed.

If the death is unexpected, the relatives of the funeral wear black as a symbol of mourning.

2.10. Cemetery Visits

The cemeteries are built in the villages or city centers, or the places near the roads, and generally they are built west parts of these places. This has some aims such as to help the people show the death as a part of life; lead their lives keeping the reality of death in their mind, and to be a lesson to them. The people of Çan who keep the prophet Mohammed’s saying “Remember the death” in their mind always visit the cemeteries. However, it is a more common tradition to visit the cemeteries on Friday, on the days of blessed nights, and on eves of the religious holidays. While visiting the cemetery, the person who arrives at the gate of cemetery salutes the dead in the cemetery, and takes the salute back himself. Verses of the Koran are read at the head or near the burial place, and prays are performed. Burial place is kept clear of the fodders. After then, the

cemetery is left. The women who are on their menstruation days and women after childbirth are not taken to the cemetery.

2.11. Traditions and Belief about the Death

“God has saved” is said for the people who has been seriously ill and has died.

The children who die before puberty are thought to be intercessor for their parents.

The one who comes to funeral cleans his hand.

There are some people who believe that the spirit of the funeral visit his house for seven days after he is buried.

The people who die on Friday, in holly moths, or while fasting or in the hadj are believed to be heavenly.

If the woman whose husband has died is young and has no children goes back to her father’s house; if she is old and has children, she keeps living in her husband’s house.

Little children are not allowed to join to burial.

The mother of a baby who has died applies henna into her hands, so that she will learn to be patient.

The person who is at death’s door wants to see his relatives.

Mevlit (Islamic memorial ceremony) is held for the dead on the fifty-second day.

Yasin suraah is read near the person who is dying.

A knife is put on the person to prevent him swell after he dies.

His arms are extended. He is turned his head facing the west and his feet facing the east. Nana gassal washes the male funerals. If the dead is bride or woman, a cover is fastened to the coffin. The boards for the burial place are prepared. They are made of gobar oak. Lily is planted on the burial place (Ozancık village).

After the dead, Tebareke suraah and prays are said for seven days. A charity is done and mevlit is performed on the seventh day.

The eyes of the dead are closed not to fill with water.

The clothes of the dead are given to a needer.

A light is kept on in the place where the dead has been washed. A dead is believed to come to see the place where he has been washed.

People say “With the meal I cook, with the start I begin, bed on the third day, solid on the forth day.” and they want to die before they get sick abed.

It is said that if a person who has lost his relative sew at eve his testides will drop.

2.12 The Reflections of the Concept of Death onto the Gravestones

By the help of these epitaphs which witness to the dead in the cemeteries, it becomes possible to understand the historical periods which were lived in a certain land and the life/death considerations of the people who lived in these periods (Ülker 2002, 318).

It is possible for us to obtain information about the language structure of the society by the help of the scripts on the gravestones; their religious beliefs by the help of verses and the prophet’s

sayings written on them; their literal value and identity; type of their calligraphy and some data on the mistakes by the help of script being used. We can learn the esthetic judgment of that society through the shaping of the gravestones, the material being used and the ornament in a plastic harmony. The scripts being used and writing them on the stone-a very difficult job patterns and symbols were being used present the taste and the conception of the period (Gülgen 2002, 361).

The concept of death and the sorrow of losing a relative in Çan region are reflected to the gravestones in the District Cemetery of Çan as following:

“Ölüm,

Zamanın

Değerini

Öğretir

Bir de

Sevginin

Ne demek

Olduğunu” / “Death Teaches Us the Value of the Time And also What Love Means.

“Genç yaşımda kaza,

Geldi, başıma bunu,

Yazın mezar taşıma,

Ağlamayın başında,

Okuyun bir Fatiha” / I have had An Accident in My Tender Age, Write This onto My Gravestone, and don't cry at the head of it.

Dünya fani, ahiret baki,

Dünyayı gezdim,

Bulamadım bir ilaç,

Eğriyi, doğruyu gördüm,

Doğruyu gördüm aç,

Mezarımın yanından,

Geçerken iki elini aç,

Sen de bir gün olursun,

Fatihaya muhtaç / Life is Mortal, after death is eternal, I have travelled the world, I haven't been able to find a cure, I have seen the wrong and the right, I have seen that right is hungry, While passing near my burial place, Open your both hands, You also will die In need of Fatiha.

Şu fani dünyada

Çok yer gezdim,

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Ne toku gördüm ne de aç,

Bizler burada yalnızca,

Bir fatihaya muhtaç (Dış yüz) / In this mortal life I have travelled many places, I haven't seen neither the full nor the hungry, We, here, only Need a Fatiha (Outer surface).

Senin sesini,

Gözlerinin rengini,

Çok özledik,

Seni

Çok seviyoruz, Baba. (İç yüz) / We miss your voice, the color of your eyes, We love you very much, daddy. (Inner surface)

Dereoba köyünden gelme / From Dereoba village.

...

Ben çakıl taşıyım küçük, / I am a small pebble,

Ben kaldırım taşıyım yorgun, / I am a tired cornerstone,

Ben sabır taşıyım, pare pare, / I am a stone of patient, piece and piece,

Ben ah, mezar taşıyım, ne çare. / Ah! I am a gravestone, it can't be helped.

Ansızın bırakıp gittin bizi, / You left us unexpectedly,

Seni unuttuk sanma, / Do not think that we have forgotten you,

Zaman alışmayı öğretir, / Time teaches us to get accustomed,

Ama unutmayı asla. / But never to forget.

Mehmet Oğlu... / The son of Mehmet...

Bilirim seni, yalan dünyasın, / I know you, you are transitory life,

Evliyaları alan dünyasın, / You are the life which has taken the saints,

Kaçan kurtulsa, kuş kurtulaydı, / If a escaper saves, should do the bird,

Şahin kanadın kıran dünyasın. (Dış yüz) / You are the life which has broken the wings of the hawk. (Outer surface)

Bu dünyadan gider oldum, / I have left this life,

Kalanlara selam olsun, / Greetings to the remainders

Bir Fatiha okuyandan, / Read a Fatiha

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Allah razı olsun. (Dış yüz) / May God be pleased. (Outer surface)

Bu ev öyle bir evdir ki / This house is such a kind of house
Her gelen bulur sefa, / Whoever comes finds peace,
Dileriz ki misafirler, / We wish that
Görmesin asla cefa. / The guests never suffer.
Bir gelen bir daha gelsin, / They come again and again
Demesinler bivefa, / They never call us faithless,
Sahibine kıl şefa, / Intercession to the owner,
Ya Muhammet Mustafa. / Ya Mohammed Mustafa.

Asker dönüşü gittim, / After the army duty,
Ezine Toptepe köyüne çalışmaya, / I went to Ezine Toptepe village,
Arkadaş dedi, girelim çaya, / A friend offered to go to brook
Balık tutmaya, / To catch fish,
Nasip olmadı sudan çıkmaya / It wasn't vouchsafed to go out from water

Dost geldik, / We used be friend,
Dost ayrılalım. / Let's leave as a friend!

Allah Baki / God is eternal
Hüvel Baki / Hüvel is eternal
... / ...

Ben bir kuş idim, / I used to be a bird,
Uçtum yuvamdan, / Flied away from my nest,
Ecel ayırdı beni, / Death separated me,
Anam ve babamdan, / From my mother and father,
Gün almıştım, / I had just passed
On altı yaşımdan, / Sixteen years old,
Allah razı olsun, / May god be pleased?
Fatihanızdan. (İç yüz) / With your Fatiha. (Inner surface)

Toprakta gezen gölgeme, / When the soil fills,

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Toprak çekilince, / Into my soul,
 Günler su hayalı bedeni de / The body will disappear
 Er geç silinecektir / Sooner or later
 Rahmetle anılmak, / To be remembered with God's compassion,
 Ebediyet budur ama / This is the eternity but
 Sessiz yaşadım kim / I have lived silently,
 Beni nerden bilecektir / Who knows me?

Kula bela gelmez / Human being never gets in trouble
 Hak yazmadıkça / Unless God wants
 Hak bela yazmaz / God never want trouble
 Kul azmadıkça / Unless human being goes too far

Ölüm güzel şey / Death is a good event
 Budur perde / This is the cover
 Ardından haber / If the news after the death
 Hiç güzel olmasaydı / Hadn't been good
 Ölür müydü peygamber? / Prophet wouldn't have died

* * *

Doyamadık sana
 Daima içimizdesin / You are always in our hearths
 Yaşayacaksın (Dış yüz) / You will live forever (Outer Surface)

Görmedim

Dünyada zengini tok

Fakiri aç,

Mezarlık yanından,

Geçersen avucunu aç,

Sen de olursun,

Bir gün bir

Duaya muhtaç (Dış yüz) / In the world I didn't see the rich as full The poor as hungry If you
 pass by cemetery Open your palms One you would be In need of pray (Outer Surface)

(Arapça Besmele) / (Arabic Basmala)

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Ömrümün baharında / In the best times of my life
Cıvıl cıvıl oynarken / While I was playing sparkly
Ecel geldi peşimden / Death came after me
Henüz vakit çok erken. / When it was too early.

The Muslim Turk's gravestone which builds up the important parts of death traditions presents the attitude of the society's conscience and collective consciousness against the death. The scripts, parts of poems, words written onto epigraph are about the manner of perceiving the life and the world rather than perceiving after death. As the aim of the gravestones is to introduce the dead to the remainders, and make them to read a Fatiha for the dead, the sides of the gravestones near the roadsides are generally adorned and eye-catching. The gravestone epigraphs with their meaning associations emphasize that death is not a nonexistence, it is an inevitable fact, the life in the world is temporary but the Creator (God) is eternal (Üçer 2006, 58).

Many of the gravestone epigraphs that we have gathered together from Çan District Cemetery are not only literary text but also discuss the subjects that life is temporary; it is God to be the eternal; what the funeral has died of and dead's expecting a Fatiha from the person who reads that script; the person who reads the script on the gravestone will die one day; lessons and the idioms about the life; salavat for Mohammed; longing for death; what death means.

While we were trying to edit the traditions about death and burying the funeral in Çan region, we saw that people avoided from talking about these traditions more than they avoided talking about other transition periods.

It has been seen that resource people do not want to talk about the traditions about death and they give short answer or try to pass over by giving the answer “I don't know” while the study has been carried out in the researched area. These types of manners have two reasons. Firstly, every individual does not have to join to the tasks which are carried out before burying the dead. These tasks are carried out by the people who are professional in this task, or by the experienced people who have started to be interested in this task later on among the community. Apart from these people, there are a few people near the funeral. Secondly, the cold face of the death can be said as a reason (Ercan 2002, 184).

Conclusion

Living collectively, motivation of living in a society is among the values that makes a person a human being. Human being has founded civilizations thanks to coexistence. The willing of perceiving, orienting and dominating the life, the humanistic morals, the human being and his relations with the society, and the abiotic environment has brought out various civilizations. The morals and summations that people have gained form the beginning of their existence are material and moral summations. These summations have brought out various behavioral patterns with the attitudes of people against the other people and the nature, with the people's attitude and perceptions in different events and situations. As the time went by, people have started to transform these behavioral patterns brought by themselves to the manner of developing the same behaviors in the same situations. This, in time, has moved the social norms, traditions to the laws which are not written but are had to be followed.

In this study, the transition periods meaning a passing from a situation to another one, to new environment and habits have been studied with the before, during and after.

In the traditions of birth which is the beginning of the human life, the behavioral patterns and applications which have occurred before during and after birth have been searched. As the modern medical has been developing, we have seen that the applications and practices which were applied in old times when the medicals couldn't reach the villages have disappeared gradually. We have witnessed that people still appeal to the traditional methods and community practices in the events that the modern medical can't find any cures. Vowing a sacrificial, entombed saint visits, pulling waist are among these traditions and practices. The woman who has learnt that she will be a mother follows the traditional behavioral advices as well as the doctor's advice. The behavioral patterns which won't harm to baby begin to dominate the daily tasks such as having meal and drinking something. Although it is possible to sex the bay by the help of modern medical easily, people comment on the sex of the baby by observing the pregnant's behaviors and the changes in her body. We can say that the old practices which are held during the birth of a baby have disappeared gradually because the pregnant give births in the medical establishments. We have seen the traditional methods and applications of choosing and giving name after the birth.

Death is one of the transition period traditions. Many of the people living in the area where we have studied didn't want to talk about death. And, some of them have thought that it is sin to talk about the death and during the death. In spite of this, it has been seen that the practices applied related to the death are hold in the direction of religious officials.

It has been seen that in Çan region, the traditions and beliefs about the birth, marriage, and death that are the transition periods of human life are shaped with the effects of Islam culture as well as they rarely carry the traces of old Turkish beliefs. Although Çan region is located in a place far away from folklore works, it has been confirmed that it shows similarities to the cultures of the people living in Caucasia and Central Asia. It also manifests that Turkish societies living in various parts of the world take their nourishments from the same source.

RESOURCE PERSONS

The information of resource people includes their dates of birth, occupations, educations, their settlements and the appointment dates. But some of the resource people haven't answered all the questions about themselves. That is because, they are shy, or they are afraid of their husbands or community. Resource people are benefited in the way of questionnaires, interview, editing, illustration, area guidance. Resource people are abbreviated as "K.K.", numbered and given below.

K.K. 1: Zehra TÜRKER / Born in 1940, housewife, Çan, July 2008.

K.K. 2: Şükriye TOPÇU/ Born in 1945, housewife, illiterate, Terzialan village, January 2006.

K.K. 3: Mehmet YANBIÇAK / Okçular village, August 1996.

K.K. 4: Kadriye ERSOY / Born in 1962, primary school graduate, housewife, Çan, January 2006.

K.K. 5: Hilmi ÇETİN / Born in 1949 Okçular village, August 2006.

K.K. 6: Hasibe KIRLI / Çakılköy, August 2008.

K.K.7: Resmiye ALBAY / Born in 1968, primary school graduate, housewife, Küçükpaşa village, July 2001.

K.K. 8: Fethi KARAÖNDER / Born in 1954, retired, Bahadırılı village, July 2006.

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K.K. 9: Zeliha ÖZEL / Born in 1938, primary school graduate, housewife, Altıkulaç village, July 2008.

K.K. 10: Sabiha ELİTAŞ / Born in 1947, primary school graduate, housewife, Çakılıköy, July 2008.

K.K. 11: Ümmehan ERDEM / Terzialan distirict (Terzialan İ.Ö.O. Çev. İnc. Rap.)

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