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**ABOUT THE CELEBRATIONS, HİDRELLEZ AND A RAMADAN
TRADITION GOING TO ZİYACI RITUALS OF THE “ÇAN”
DISTRICT**

**“ÇAN” YÖRESİNDE KUTLAMA, HİDRELLEZ VE BİR RAMAZAN
GELENEĞİ
ZİYACIYA ÇIKMA RİTÜELLERİ ÜZERİNE**

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ABSTRACT

From folk songs to lullabies, from public beliefs to death traditions, from handicrafts to people's meteorologies, Folklore searches all the values that direct the folk's moral and material life as a big fan covering the people. Negative effects of communication instruments on our moral and material culture have been in progress by force of modern time. Cultural elements should be gathered together, protected, and searched scientifically even though they are the last remains among the people. Folklore products survive today and will survive tomorrow as they survived in the past and they will never die out.

Çan, the district of Çanakkale Province, is a very rich and productive area in Folklore products. Çan has an important place in point of folk culture values. We can see that even today folklore productions keep their dynamism and still survive in the Çan villages which are the furthest settlements of Çan. Each of the folklore and popular culture elements which can be saved will build up to be the cultural heritage of the future.

The circumcision and soldier farewell ceremonies, religious and national holidays, festivals, fairs and camel wrestling along with the practices regarding Hidrellez and going to Ziyacı have been examined by evaluation.

It has been seen that folklore products of Çan region show similarities to the cultures of the people living in Caucasia and Central Asia although they are located distances. It also presents that Turkish societies living in various parts of the world take their nourishments from the same source.

Key Words: Çan, celebrations belonging to district, Hidrellez, going to Ziyacı, tradition.

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 bu kültür unsurlarını derlemeli, sahip çıkmalı ve bilimsel açılarından değerlendirmeliyiz. Halk bilimi ürünleri geçmişte olduğu gibi bugün ve yarında yaşayacak ve yok olmayacaklardır.

Çanakkale'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 yöredeki sünnet ve asker uğurlama törenleri, dini ve milli bayramlar, festival, panayır ve deve güreşleriyle Hıdrellez, Ziyacıya Çıkma gibi geleneklere ait uygulamalar değerlendirilerek 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, yöreye ait kutlamalar, Hıdrellez, Ziyacıya çıkma, gelenek.

Hıdrellez and going to Ziyacı have been examined by evaluation in our study on the celebrations of Çan district, and also it has been seen that folklore products of Çan region are originated from the cultures of the people living in Caucasia and Central Asia and show similarities although they are located distances. It also presents that Turkish societies living in various parts of the world take their nourishments from the same source.

Çan, the district of Çanakkale Province is rich in the folklore products. It is a very important district in terms of folklore values. But it cannot be asserted that the folklore facts in the past have kept their liveliness likewise today. It can be said that these folklore products have been kept alive and survived even if just a bit in the far centers of populations of the district. By force of our modern age, means of communications and mass media have negative influences on our material and moral culture. Although there is a little among the folk, we must collect and protect the cultural elements and we must evaluate them scientifically.

Folklore products will survive and will not vanish today and tomorrow as they did in the past. The traditions that strengthen the national closeness are survived in the

region. It has been seen that the culture of ceremonies and celebrations has not been forgotten and has been survived in this district and in its villages. Ceremonies and celebrations have been held in accordance with customs and traditions with the centuries of experience in Çan region. Each folklore and folk culture element that is celebrated builds up the future cultural heritage.

1. Celebrations with Ceremonies, Bairams, and Feasts in Çan District

Çan is one of the most developed districts of the Çanakkale province. The exact date of the district's foundation has not been determined. Remains of ancient times have also been found around the city and its surroundings. During the Roman period, the Çan region was named Sergis. The Çan region was included in the Ottoman territory in the XIV. First it was a township that was connected to the Biga sanjak, then later in the year 1945 it was separated from Biga and became a town district connected to Çanakkale. The land of the district is generally of a rough structure. 62% of the area of the district is forest, 32% is agricultural land and 3% is pastures and settlements. The base of the Çan district is of a volcanic and sedimentary formation. The district is very rich in metals. The transition climate between the Mediterranean climate and the Black Sea climate is dominant in the district. Rainfall is mostly during autumn, winter and spring seasons. The local people in the town district and villages are named as Manav. Also those who came from the Balkans and settled in are known to be muhajirs. There are also ethnical groups named as Pamak and Kırçali. Those who live in the mountains and high regions are known as Yörük.

As a result of the rapid growth in the population in connection with industrialization there has been migration to the town district from the surrounding villages and settlements. As the traditional culture structure is dominant in the district, the people continue a life style in accordance with their religion and social traditions. During the spring and summer months many village charities are conducted. Everybody in the village participates in these organizations which are also named farmer festivals.

As known, one of the most important elements that unite a nation is culture. All of the art activities, beliefs, customs and rituals, understandings, life styles and behaviors are the culture of that nation. Every human has a share and a place in the formation of culture which came to being with the creation of humans. Traditions, which form an important position in the association of nations, have been inherited from periods, of which the dates have not been definitely determined, until our day and this feature is the most important element that enforce the relation of the nation. (<http://www.bilgicik.com/yazi/nevruz-gelenegi-prof-dr-abdulhaluk-m-cay/>).

The Çan district has an important position among the products of the Çanakkale folklore. The Çan district draws attention as a region where folklore products still preserve their vividness and are still being maintained despite all of the problems. We observe that bairam, ceremony and celebration cultures have not been forgotten and are being maintained in the farthest settlements of Çan, which are the villages.

Bairams are ceremonies that are organized and practiced for the entire society by the entire society. One of the main features of the religious bairams is that friends and families visit each other to celebrate their bairam. One of the common features of these bairams is that they conduce toward communal entertainments. In the towns and cities, especially the children and the youth meet up at the bairam ground and have fun. The bairam ground also looks like a small fair.

It is observed that at national holidays, old establishment representatives such as seymens, zeybeks, etc that are peculiar to old traditions participate along with official parades such as military parades, torchlight processions and student parades.

The celebrations at the ceremonies, bairams and various events and festivals are conducted according to the folk traditions and customs of the Çan district which are a result of centuries of background.

1.1. Circumcision

The circumcision tradition is a tradition that is practiced on women or men in various beliefs in many societies. The things that Mohammed, the prophet of the Islam religion, did and did not object to being done are named as sunna. Circumcising male children is one of these. The locals of the Çan district see conducting this sunna as an important duty. The preparation is done many years before. They save up money for the expenses of the circumcision ceremony and they ensure that the child or children that will be circumcised apprehend the importance of circumcision.

The practices and beliefs regarding the circumcision tradition in the Çan district are:

The circumcision of the children is usually performed at odd ages, such as five, seven or nine. When the child is circumcised they say “he is circumcised, he is a man”. The best men that come to the circumcision are met at the door with the mother and father accompanied by a drum and horn. The best men bring presents named ‘dürü’ on a tray such as Damascus pastries, baklava, cakes and halva. Those who desire can place little sticks shaped like forks on them and put money on them. If the best man's family is rich the trays can be more than one. The mother of the child that is to be circumcised chooses the most beautiful scarves and have them embroidered for the best men's mothers to wear at the henna entertainment.

While the child is being circumcised a rooster is cut. It is done so that it can accompany the child that is being circumcised alone. If an even number of children are being circumcised a rooster is not cut. After the circumcision the rooster is given to the circumciser as a present. The child that has been circumcised is given permission to smoke a cigarette – as it is perceived to be an indication of manliness in some areas. The foreskin is buried in places such as the garden of a mosque. The circumcision feasts in Çan are done when the schools are on summer holidays.

Before the circumcision, beautiful clothing is bought for the child that is going to be circumcised and his family. A henna night is performed at the circumcision feast. Henna is applied in the shape of a gun on the index fingers and thumbs of the child that is circumcised. There is entertainment at the henna night with drums, horns, orchestras

and with alcohol or not, depending on their desire. The circumcision feast is conducted with meals and pilaf.

Approximately fifteen years ago the circumcision was performed in houses by health staff names “circumcisers” after the child was taken around in cars however, these practices, which are not in accordance with the health requirements of our day have been, given up. The families in the Çan region have their children circumcised a year to a couple of months earlier under the supervision of expert doctors at health institutions before the circumcision party is given. On the other hand, they continue the tradition of taking the child that is circumcised around with cars and pleasing him. Taking the children around with cars was a very entertaining ceremony that the children enjoyed very much during the years when there was not many cars. As the numbers of vehicles have increased and now that nearly every family has a vehicle, the city tour in the vehicle has turned into something rather common.

During the circumcision party, an Islamic memorial service is begun with the arrival of the religious officials. When the Islamic memorial service begins, the circumcision convoy, which have been marked with towels with ribbons tied to their mirrors, start taking a tour. It is possible to see many circumcision convoys in the downtown of Çan especially during the summers seasons’ weekends. These circumcision convoys usually go visit the plane tree area at the Hacılar village, which is also called “Hacılar altı” and the recreation areas at the Çekiçler and Çomaklı villages and on the Yenice road. Meanwhile, a camera will record these moments while a group of musicians comprised of a drummer and a clarinetist plays entertaining melodies. The entertainment continues at the recreation area and after they dance along with the drum and clarinet they head back home. When they arrive at Çan, they give a tour of the town. When they arrive home the Islamic memorial service will have finished and if the child has not been circumcised priory, they move on to the circumcision.



Families with good financial situations can take their children out on horses or camels, which we can say to be a yearning for the past.

Every year during the twenty-sixth and twenty seventh days of July, traditional events are conducted under the name of “factory holidays” of the Çanakkale Ceramic Factories. These events always give a different atmosphere to the Çan district than the usual daily activities. The circumcision parties given among the activities of the factory holiday have also become a tradition. The Çanakkale Ceramic Factory Circumcision banquet is conducted with the leadership and with the sponsorship of the founder of the factories H. İbrahim BODUR. The children that are going to be circumcised will be even more excited from being circumcised at these ceremonies.

Approximately two hundred, two hundred and fifty children are circumcised at the Çanakkale Ceramic Factory Circumcision Banquet every year. At the 2009 circumcision, many families postponed the circumcision of their children for reasons of some minor economical hardships. For this reason, the number of children to be circumcised that is around two hundred, two hundred and fifty every year was around a hundred last year.



H. İbrahim BODUR and the guests giving presents to the children during the Çanakkale Ceramic Factory Circumcision Banquets.

The circumcision ceremonies are usually done on the twenty-sixth of July. The ceremonies, which begin with the meals and the religious officials giving Islamic memorial services at the area within the Ceramic Factories, which are preserved for social events, continue after the Islamic memorial services are finished with the circumcision of the children. After the group circumcision is finished, H. İbrahim BODUR and his guest give various presents to the children. Along with these presents, which are a bag that includes a school bag and various stationary, a circumcision costume that has a circumcision shirt, circumcision hat and various clothing, and a gift package comprised of ceramic products, a quarter gold coin is also given.



A general view of the Çanakkale Ceramic Factories Circumcision Banquets

At the large ceremonies that are on the twenty-seventh of July and which the high state officials attend, the circumcised children also join the ceremony parade with “Thank you Grandpa İbrahim” thank you banners behind and H. İbrahim BODUR in front. 13.260 children have been circumcised at the Ceramic Factories Circumcision Banquets until the year 2006, including this year.

Previously, the circumcision parties were conducted as groups. When the number of children to be circumcised reaches ten to fifteen, every couple of years, especially during the summer months, the villagers makes a decision, calls a circumciser and has the children, which are at the age of circumcision, circumcised all together. Every child was given a pouch before the circumcision and the circumcised children would place the money that the elders gave them within these pouches. Children, who could not always eat candy, ate plenty of candy at their circumcisions. Only soapy water was used as medicine. Rich families also brought dancer boys to the circumcision parties.

1.2. Traditions and Beliefs Regarding Military Service

Turkish people regard the military service to be a holy duty. Seeing of the youngsters, which have come to the age of serving for the military, and welcoming them when they come back from the military is a tradition. The military service is a transition period, from the determination that the youngster is going to be recruited, seeing him off, mentioning them in poems, wailing after them, the letters they send to their welcoming. A chain of many customs, beliefs, practices have formed around military service, as has for every ceremony (Artun, 2000: 41).

Joining the army is a period of serving the country, which is in the future plans of every youngster that has come to the age of recruiting. This service is regarded to be “debt to the country” in the Çan district. The youngsters that have come to the age of recruitment, experience the excitement and honor of having to join the army. Every youngster experiences this excitement since the roll call until the receiving of the

conscription documents and departing. Because have done the military service is a desired requirement both before marriage and applying to jobs, every mature male in the Çan district wants to complete their military service as soon as possible even if he attends university or not.

The military service is a period which is important to the Turkish society. Turks are known to be a nation which is regarded to be warriors from birth. Also, as being a soldier or martyr is regarded to be very significant according the Islam belief, soldiers and seeing soldiers off is very important within the society. For this reason there are many practices and customs-beliefs regarding the military service and seeing soldiers off in various areas of Anatolia (Yılmaz, 2005: 153).

The soldier entertainment for the soldier candidates is organized a week or ten days prior to the farewell. Usually men, the friends of the soldier candidates and his peers join this entertainment. Meals are eaten, alcohol is drunk, jokes are made and they dance to the drum and horn. Later, those who desire can take their soldier candidates on a tour by car. During these tours, even though the youngsters are having fun with music, the locals are tolerant because the youngsters are soldier candidates.

Families who wish can organize an Islamic memorial service, sacrifice an animal and serve meals to the guests for their child that is joining the army to go and return healthy. As the soldier candidates are young and will be away from home for a long time, their families and friends take it on as a duty to do as he wishes.

His kinsfolk and relatives invite the youngster to dinner with his family. Gifts such as money, towels and clothing are given to the youngster with will be going to join the army. If the soldier is engaged or married, his fiancée or wife, among those who love him, will give him gifts with special meanings such as a handkerchief, a letter or a photograph. The mother of the soldier will give his son gifts such as amulet or cevsen that has a protective prayer written in it and money.

The soldier candidate visits the close relatives and family friends that do not live where he does and gets their blessings. During these visits, a meal is served to the soldier, they have chats with him and give speeches that are encouraging and praise the military service. When the visit comes to a end, gifts that could be required during the military service, mainly money, is given to the soldier.

When the day of departure approaches the entire village gathers at the village square and the religious official conducts prayers. The soldier candidate shakes hands, gives and gets blessings and bids farewell to his entire friends, family and to the villagers. He is then seen off to the town District, Çan.



The soldier candidates are enjoying themselves before departing for their military travel.

Their families prepare a bag for those who are going to join the army, in which are things that will be needed such as a notebook, shaving set, towel along with some food for the trip.

“The soldier arrives at Çan with his family, especially his mother and father and his relatives and friends and meets up with his friends that are also recruiting at the bus terminal. Here the drummer and horn player, which were hired by the friends of the soldier candidate plays heroic melodies in order to encourage the soldier candidates. Their friends pick the soldiers up on their shoulders and walk him around. They throw the soldier up in the air saying praises, reading poems, singing folk songs and marches. During some of these seeing off ceremonies prayers are conducted at the bus terminal. When the departure time of the bus comes, the soldiers are seen off along with car horns and the heroic melodies of the drummers and the families pour water behind the bus in order for their son to come back safe and sound. They wave hands until the bus is out of sight and then the soldier seeing off ceremony is completed” (K.K. 1).

The person who sees the soldier who has come back from the army for the first time and gives the good news to his parents receives a “good news present”.

1.3. Religious Bairams (Holidays)

In Çan, religious and national bairams are celebrated according to the traditions. Before the religious bairam, preparations are begun before its beginning and its joyfulness continues until the end of bairam, when the guests are seen off.

1.3.1. The Ramadan Bairam

Every year, after the month of Ramadan, the Ramadan Bairam is celebrated. The bairam begins with the bairam prayer on the first day and lasts for three days. It is regarded to be finished at mid-afternoon on the third day.

On the bairam’s eve, bairam food is prepared. The bairam food consists of soup, stuffed grape leaves, stew, pilaf and baklava. On the night of the eve, the whole family takes a bath. On the morning of bairam, everybody wakes up very early and the men to

the mosque. Women go to get water from the water fountain and then start preparing the table.

After the prayer, men come home. The entire family takes place at the table. After the meal, they start by kissing the most elders hand and everybody celebrates each others bairam. Gifts such as money, toys, candy, chocolate and various clothing are given to the children. The children and youngsters of the house go on a bairam trip to celebrate the bairam of the neighbors and relatives. The traditional menu, that comprises of baklava and stuffed grape leafs are served along with anything else the owner of the house desires to the bairam guests that visit the house.

Earlier, entertainments that looked like a seesaw and were names “cıgıracık” were installed. The children would have bairam entertainments here. There would also be a wooden set that looked like the cıgıracık and swings.

After the Ramadan bairam, the six-day fasts are fasted. It is believed that whoever fasts these days gains the deeds of having fasted for a year.

1.3.2. The Bairam of Sacrifice

We do not know how the ancient Turks used to express the concept of sacrifice before however; we witness that it being expressed with different names in Turkish tribes of our century. As this concept is covered by the Arabic “kurban” word for most of the Muslim Turks, it is also used as “kudayı” in Kirgiz-Kazak tribes (Köksal, 1985: 520).

In order to announce that it is bairam and reflect the joy of bairam, a cannon is fired from the hill of Erenler on the bairam morning. On the Bairam of Sacrifice, not is eaten until the sacrifices are cut and their meat is cooked, this is called the “fast of sacrifice”. Those who pray, say takbir after the obligatory Bairam of Sacrifice prayer.

The Bairam of Sacrifice is the second religious holiday celebrated after the Ramadan Bairam. The sacrificing is performed by a butcher or someone experienced in accordance with the religious rules. As the word “kurban” means being close, being close to Allah, and people act good towards their sacrifices. It is believed that the sacrifice will help its owner while they are passing the Bridge of Sırat. Those who desire can cut either cattle or small cattle. After cutting and after the cattle are portioned out, some of the sacrifice is given out to the poor, neighbors, relatives and to those whom are desired. Some of it is left at home in order to serve to the guests and family. Because there is cutting in the morning, the celebrating of the bairam is usually left for the afternoon. The Çan Municipality and the Çan District Governorship organizes a formal bairam celebration on both religious holidays. Chiefs and officials of government agencies and citizens who desire may participate in this bairam celebration.

On the tenth and eleventh day of the Month of Muharrem the Noah’s pudding fast is performed.

1.4. National Holidays

The National Holidays (April 23 National Sovereignty and Children’s Holiday, May 19 Commemorating Atatürk and Holiday of Youth and Sport, October 29 Republic

Day and September 23 Liberation Day of Çan from the Enemy Occupation) are celebrated with the participation of students during school time and when schools are on holiday (August 20 Victory Day) by official and military agencies. The holiday ceremonies begin with the Chief of local authority and administration Chiefs placing a wreath on the Atatürk bust that is located at the government square and moment of silence and continues at the holiday grounds. The national holidays are celebrated in the İbrahim Bodur Town Stadium at Çan.



A parade ceremony on a national holiday in Çan

The holiday ceremony that begins with the speech of one of the administrative chiefs finish after the folklore performances, poem and composition readings, award ceremony for those who obtained a degree in the competitions, the presentation of the show that the children and youth prepared before the holiday and the march parade with the band.

1.5. Festivals

Festivals in the Çan District are events that are organized for various occasions by the initiatives of the locals or by public institutes and private institutes.

The Çanakkale Ceramic Factories were established in the Çan district in the year 1957. Çan, which was a rural and small Anatolian town until that time, has economically richened and experience many cultural activities with the establishment of Çan.

Every year in Çan, the celebrations known as “The Factory Holiday” or “The Ceramic Holiday” are celebrated on the 27th of July. These celebrations are more than just the establishment anniversary of an industrial establishment, they are celebrations that all of the Çan locals show interest in whether they earn their incomes from these factories or not and are celebrations that are like festivals.

The factory properties and streets are decorated as if there was a religious or national holiday. Two days before the 27th of July, public concerts are organized with the participation of thousands of people. Famous artists of our countries take place in these concerts. There are even people who come from the surrounding districts to see these concerts. On the 26th of July a Islamic memorial service is performed and a circumcision party is organized, an invite for celebrated guests is organized. The 27th of July is the final day. On this day, celebrations and ceremonies that politicians participate are organized. Speeches are given, cortege marches are performed and the departments that are newly established f the factory are inaugurated.

The Çan Municipality, which is the local administration, organized festivals during the summer months. These events, whose expenses are covered by the income of the municipality, are not regularly organized; they are performed on different years according to the opportunities of the municipality.

Many artists such as folk dancing groups from different provinces of our country surrounding countries such as and Bulgaria, Greece, Romania, traveling theatres, singers and magicians participate in these events.

1.5.1. Çan Fairs

As there are no large shopping centers in country settlements, fairs that could be considered to be large bazaars are set at specific times during the year. One of these fairs is the Çan fair. The Çan fairs which are organized on the first week of June and September date back to the 18th century (Yurt Ans. c. III, s. 1857). The Çan bazaars in Çan, which have also given the name of this settlement in ancient periods, have later transformed in to fairs.

The Çan fairs are known to be goods and merchandise fairs. Small and large cattle are bought and sold at these fairs along with every kind of consumable good. up until fifteen, twenty years ago, traveling theaters and circuses used to take place at these fairs, which offer an opportunity to have fun and shop to the locals. However, in our day, traveling Luna parks have taken their place.

1.5.2. Camel Wrestling

Camel wrestling, which is thought to have been continued since the days that the Yoruk tribes were nomads, is said to be an ancient Turkish tradition. It is stated in written sources that the locals of Tire confiscated the camels that were carrying alum from Gediz to Kuşadası during the period of Mahmut II. In order to make them wrestle and that this event reached the sultan and that he commanded that the camels were released (Erdem, 2000: 21).

The camel wrestling is actually festivals authentic to the Yoruk culture in the Aegean region. People of the Çan district continue camel breeding and camel wrestling as a hobby they enjoy. The annual expense of a camel is approximately two thousand five hundred, three thousand liras. The camels do not have much of an appetite during the summer. Verses, that could be called poems or announcer salavats are read during the camel wrestles for reasons such as to encourage the owner of the camel and enthuse

the spectators. Poems are not read during all contests. I could be that the announcer gets tired. There is no distinct drum and horn group for the camel wrestling. Many melodies, like the Çan hop and Mehter march are played according to the level of excitement.

Because camels have seen Mecca and Medina, the cameleers believe them to be Allah's angels on earth. It is believed that the saliva that comes out of the mouths of camels cures many diseases. One of these beliefs is that if it is put in the cup of a alcoholic without their notice, they will quit drinking.

The games that the camels play at the camel wrestles are games such as left cross – left hook – empty hook. A camel leaves its competitor that does not wrestle and goes and attacks another camel on the side of the field. Now, when his real competitor attacks it turns into a threesome wrestle. The rope holders separate the cameleers.

Gifts of carpets-rugs have not been given at the 6th Camel wrestles. It was said that approximately six thousand lira was going to given as travel expenses (expense for shipping by truck). A carpet night, which is entertainment for cameleers, is conducted the night before the wrestles. A “carpet night” was not conducted at the wrestles we watched. Having been in the election period was given as a reason. All of the camels are not invited. Cameleers which have more than one camel can bring as many camels as they want. Camel pairing – camel assembling – was not done beforehand. They even pair the camels that do not appear at the wrestling arena during the wrestling with other camels.

There are cameleers who state that “if you buy a truck for fifty-sixty thousand liras nobody may know you however, if you buy a camel for ten-fifteen thousand, everybody will know you.” This shows that cameleers are interested with camel breeding in order to be recognized and make friends. Cameleers have special outfits that have boots (foldable), hats and a cameleer top (poşa). Some cameleers wear a top that has souvenir of camel wrestling written on them. It is observed that even some spectators, which are not cameleers wear tops – must be from display or pretention.

The wrestling arena is a place that is forty-fifty meters, round and surrounded by wires. This area is approximately five thousand meter squares. At the beginning of the wrestle there are only the camels that are going to wrestle on the arena, but later as it is getting dark, the camels, whose turn to wrestle approaches, is taken into the arena; this must be to enable all of the camels to wrestle. The table referee and the arena referees direct the wrestles. The arena referee has a whistle. The wrestle begins with the table referee saying “release the camels” after he has signaled the table referee. The wrestle may finish without the wrestle being conducted due to the camels acting reluctant. There are door guards at the entrance of the arena. They only take the camels whose turn has come in the arena, camels whose turn has not come is not let in the arena. The camel, which enters the arena, is introduced to the spectators by the presenter. The camels are generally brought running to the wrestling arena by the cameleers and after the camels are taken around the arena and are applauded to by the spectators they bend their legs and show their organs and they proudly look around.

Camels, which wrestle, can find buyers for fifteen thousand liras to fifty thousand liras. A Çan local, who is keen on camels, could not get the camel even though he had offered the owner of a camel which wrestles well an expensive automobile and apartment in Çanakkale. Camels, which cannot wrestle well, can be traded for amounts such as two, three thousand liras. The cameleers say “camels wrestle if they want to. We are not going to sell or cut them because it did not wrestle one day”.

The spectators showed quite interest even though the temperature was around two or three degrees. Although there were forty-three registered camels on the papers at the organization committee, the numbers of camels that participated in the wrestling was more than a hundred. While the Pirinççi Ahmet camel owner from Gönen, toured the arena with his before and after the wrestle he performed a show like a wrestler. He gave tactics to his camel with hand and arm gestures during the wrestle. After the wrestle, he went in front of the organization committee and saluted the committee with his camel.

The spectators are not only comprised of men. People from every part of the society women-children, old-young, can be among the spectators. Even though they are approximately six hundred kilometers away, there were camels that came to Çan for the wrestling from places such as Bodrum, Marmaris and Yalıkavak. The tradesmen that come to the wrestling games are camel sausage makers (from Aydın İncirliova), bagel sellers, halva sellers, coffee sellers, nut sellers and musicians. There are camels that smoke and drink alcohol.

The mayor is president of the wrestling organization committee. The cost of the tickets was ten liras. Works beneficial to the public, such as fountains and roads are made with the collected money. Camel wrestling is conducted at villages other than Çan irregularly at Bahadırlı, Tepeköy, Büyükpaşaköy which are villages of other districts.

The camel wrestling officials are comprised of the organization committee, table referees, arena referees, rope holders, mouth tiers, and mouth controllers, owners of the camels, camel keepers, police, private security guards, gendarmerie and fire fighters. The rope holders are approximately thirty people. Ten-twelve of them are responsible of separating the camels. Gifts such as carpets, travelling expenses and money as an award for getting a degree are awarded to the camel owners who have been invited.

Only male camels participate in the wrestling contests. Female camels do not wrestle. Some male camels will not wrestle without seeing its female. Female camels or baby camels named “torum” will be brought to the arena to make them jealous of these camels. Male wrestling camels can stay hungry without eating for thirty-forty days; when the wrestling season comes they also start to eat. A happy camel lies on the ground and rolls around. If he is angry and wants to wrestle he dances around, left to right in rhythmic turns, his mouth foams up and black oil secretes out of his neck. Camel wrestling is conducted from the end of November to the beginning of April. However, conducting wrestling during harsh weather in winter enables the wrestling to be tougher.

Some Beliefs Regarding Camels and Camel Keeping: According to a story the camel says “I run a lot but I am afraid that the ground will collapse”. It is also believed that camels that wrestle like to be decorated. It is believed that the camel is a vengeful animal that never forgets the misdeeds done to him. Among cameleers, throwing the rope in the air while on the wrestling arena means quitting.

Poems are read for both the camels that are let go to wrestle. Poems are read according to the weather conditions and the occupation and status of the camel owners. There is also a camel which has the name of the USA president Obama.

The names of some of the camels that we determined during wrestling contests that the Çan Municipality organized in 2008 and 2009 are: Çılgın Kurt, Umut, Hoca, Cameleer Mehmet’s Aydın, Tolgahan Daylak, Ali Daylak.

These camels participated in the Bahadırılı 4th Traditional Camel Wrestling Festival on 26/03/2006 are: Efe Tülü from Çan, Hüseyin’s Altar from Çan Yayaköy, Alihan Bey (Paşaköy), Halil Ağa (Tepeköy), Nur Daylak (Çan), Aslan Bey (Çan), Deliyürek, Çılgın Çocuk from Çan, Aydın Mehmet’s Aydın Daylak.

Camel wrestling is a tradition that is continued in the Aegean and Marmara regions in our country. This tradition is continued in the town district and in three villages in the Çan district.

Other than these, various celebrations, memorial days and festivals such as the Dove Festival, Turkish Air Association Çan Branch Kite Festival, Garden Day in the Altıkulaç village, the day that Atatürk went to Çan, the Liberation of Çan from the Occupation of the Enemies, Memorial day for Sir Osman (Osman ÇANERİ), Memorial day for Hajji Fatma BODUR, Oiled Pehlivan Wrestling of the Kocayayla Village are conducted.

2. Hıdırellez, A Ramadan Tradition Going to Ziyacı, Örfene and Duty (Gezek) Traditions

Since the first societies of history, changes such as months, seasons, years have been celebrated with ceremonies. In various cultures the shifting of seasons are celebrated with ceremonies. New Year celebrations, Newroz and Hıdırellez have a special place in the Turkish culture.

In periods before Islam, “the water cult, which has a very important function in the spring and summer rituals conducted among Turks, also shows its effect on the practices of the Hıdırellez day. Considering that Hızır likes places that are green and clean, it is always gathered in places which are green and marshy on Hıdırellez. When considering the beliefs and practices regarding Hıdırellez in the entire Turkish geography, it is observed that it continues as a ritual of passing from winter to summer”. Because water represents the purity, innocence and cleanness of life it holds a very important place among the Hıdırellez practices (Sezen, 2009).

2.1. Hıdırellez

Hıdırellez, is one of our seasonal holidays that is celebrated as a spring holiday. One of the traditions that have preserved their activity within the Turkish culture is “Hıdırellez”. The Hıdırellez tradition is a spring holiday that the entire Turkish nation participates and celebrates and performs a number of customs as a whole in festiveness. This date is considered to be the end of winter, the beginning of spring, the start of the year. Hıdırellez day that is named as Rûz-ı Hızır (Hızır’s day) has turned in to Hıdırellez by locals with the combination of the words Hızır and İlyas (Artun, 2005: 221).

Hıdırellez is the celebration of the combination of the beliefs regarding the important transition period of nature both before Islam and after Islam with some beliefs originating from Asia and the Middle East and transforming into a practice. Despite the fact that it is neither one of the official nor religious celebrations, it preserves its specialty to be a special day for Turks who live in Turkey and beyond Turkey today as it did in ancient periods (Günay, 1995: 3).

Hıdırellez signifies the day of the 6th May which Hızır and İlyas are to be believed to meet every year. This day is also named “Hızır-İlyas day”. The spring/new year celebrations that were conducted every year, even before Islam, have turned in to a religious content with the persons of Hızır and İlyas and named Hıdırellez (Aras, 2002: 47).

The spring celebrations, which are a very old tradition of Turks, have enriched and gained significance by combining with various Islamic beliefs. In our culture Hıdırellez means the enlivening of nature, abundance, fertility and energy reaching the plants and animals (Seyidoğlu, 1990: 23-24).

Hızır, who has a very important place in the Turkish and Islamic mythology, is a source of many beliefs and rituals. The ending of winter and the coming of spring and the enlivening of nature forms the foundation of the Hızır belief and the Hızır-İlyas tradition. There are many ceremonies and celebrations that people conduct as a result of various beliefs due to this. Basically, it forms one of the most important spring holidays in many regions of the Turkish world and in Turkey (Yücel, 2002: 35).

The fifth, sixth or seventh day of May, which change according to the year, is celebrated as Hıdırellez in the Çan district. The wishes are prepared on night earlier. Sticks and bushes are collected in squares in order to light a fire and jump over it. Some families go and have a picnic in order to benefit from the abundance of Hıdırellez day. In settlements where there are rivers or creeks, people go to the waterfronts very early and draw on the sand or makes figures with rocks of what they want from Hızır ve İlyas.

Our people divide the year into two from the middle. The first part is November. It begins on the 8th of May on the Gregorian calendar (27th on the Julian) and ends on the 5th of May. It lasts for 179-180 days. The second part is Hıdırellez (Ruz- ı Hızır). It begins on the 6th of May on the Gregorian calendar (23rd of April on the Julian) and

ends on the 7th of November. It lasts 186 days. November is called “winter” and Hıdırellez is called “summer” (İvgin, 2000: 67).

“Young girls and brides pick different flowers on Hıdırellez day and they time them up and make bouquets. They throw these bouquets in a large container, which is like a pot. They sit in a circle around the pot. Whosever turn it is, she pulls out a flower from the pot and if she knows by heart reads a poem, if not she reads one from a book or from the back of a calendar leaf. Sometimes children and young boys may join this game. This way they can enjoy themselves and have a good time and send messages to the person they like” (K.K. 2). “Hıdırellez is celebrated with carnivals in spring. The carnivals are festive. Hıdırellez is also called ‘the holiday of spring’” (K.K. 3).

The day that “Hızır and Ellez” meets is the day that winter ends. Hızır and Ellez are two brothers. They used to bring the crops that they harvested in harvesting time from the garden that had planted together. One was married the other was single. They both had barns where they used to store their winter grains. Everybody would fill up from his own share and take it to his barn. The single one would say: “My brother is married; he has a family and children to take care of. I am single, I can live with less. I should throw some of these grains over to my brother’s side so I can help him”. The married one would say: “My brother is single, he can hardly manage by himself, I can provide for my family, I should throw some of these grains over to my brother’s side so he can be well in winter and pass it in abundance”. Because they were doing this the load of grains was not finishing. The older brother got suspicious of this situation. He said that he was too tired from carrying grains to the barn and that he was going to take a rest. When the little brother took a rest and they chatted, they understood the situation. The grains never finished that year thanks to their good intentions. No matter how much grains they went to get, the grains in the barn never finished” (K.K. 4).

According to the Turkish folk beliefs, Hızır - Hızır Aleyhisselam is the solution of those who are in any kind of trouble. In a story told about Halil İbrahim, Halil and İbrahim are two brothers, which one is married and one is single and both are farmers. When they are dividing up the crop the married one would give the single brother more products in the division by saying “I have settled down, my needs are small”. The single brother would say: “I am a lonely person, my brother has children” and favor the other one. Allah gave the two brothers endless abundance. According to folk beliefs, Hızır has become the symbol of those who are in difficulty and Halil-İbrahim the symbol of abundance (Kalafat, 2002: 407).

“Hızır and İlyas were two brothers. They would always travel. Wherever they passed would be very abundant. Three days before it is time for Hıdırellez, everybody light the fires in their homes and cleans their houses. Hıdırellez is prepared for like it is a bairam (K.K. 147). During Hıdırellez, a fire is lit and jumped over; it is believed that they will be cleansed of their sins.



Children jumping over the fire on they day of Hidrellez

In Çan, people wake up in the Hidrellez morning while the morning azan is being read. Before going to bed, they write their wishes on paper and place them in match boxes. Hızır and İlyas find the boxes, see the wishes, and make them come true (Patlar, 2006: 59).

According to common belief, everybody draws a picture on a paper of what they want. These papers are folded and buried under a rose tree the night before Hidrellez. If Hızır and İlyas pass by there at night, they will see everybody's wishes and their wishes will come true (Patlar, 2006: 59).

It is understood from the milk that is left in open air turning into yogurt by fermenting by itself that Hidrellez has come. At Hidrellez, you go to a river or lakeside, draw pictures on the sand, and make wishes. Some of the wishes that were written on the waterfront on the sand and we collected on the days of Hidrellez on 05.05.2006, 06.05.2008 and 07.05.2009 are given below.

05.05.2006:

Abundance for our shop; I want him to quit smoking; a market; a computer; Istanbul Technical University; always peace; an end to the organ mafia; a picture of a summer and 2007 model automobile; health, money, love written under a drawing of two people and two children; God let me be a civil servant; health; happiness; a good income; money; 420 points in the secondary education examinations; I want to be a Turkish teacher; save Birsen from Sedat; a youngster that wrote I want a girlfriend and draw a large drawing of a girl; I want my son to pass the secondary education

examination; please let me pass the secondary school examination; I want a job; a large picture of a house inside a drawing of a large heart and that exceeds its lines.

06.05.2008:

Love; I want to go to school; a picture of a single story house that has smoke coming out of the chimney; university; a good boyfriend; a good friend; I wish Beren gets well; getting good points from the placement test; happiness, money, a job; a four-year university; a drawing of a building with a free law school inside; health; a job; a drawing of a man and a woman holding hands; I hope my mother and father don't split up; Bosphorus University; a spouse, a career, money; I want to pass the grant examination; do the nicest and best for all; a drawing of the sun, an umbrella and a person sunbathing; a computer in writing and a picture of it; urgent democracy; a three storey building; health; money, a car; happiness; my children to be successful; I want a garden; I wish Eren would love Göksel; I wish a job, a good husband for Güler; a job, love, health, money; health, wellness, peace, abundance; the best of everything; I wish to get in the (not readable) high school; I want to win the quiz; give me good; university Sinem; I wish for health, I want to be successful in everything; a good desk job; a job that I can continually work in; I want my brother to be successful in the secondary school examination; pictures of money and "a lot of TL" writing; Allah please make the Science high school good for me; my Allah, may everything be well; good success for my sons; I want to be a police; I want to get in the mathematics department of Marmara.

07.05.2009:

A cure for Cahide; health, a wife for my brother; I want to spend time with my loved ones; police; peace, happiness, love and a house in writing and a drawing of a man, a woman and children; I want a very handsome boyfriend; I want to own everything that is nice; I want to enter vocational school; health for my entire family; I want happy things to happen all the time in my life; I want to enter Kocaeli University; health, peace, happiness; pictures of many children; I want my children to make up; a large house with a garden; I wish this man would be a good man; Allah give your people and me reason; I want my exam to pass well; I want my exam grades to be a hundred; a good husband for me and my sister which is a spinster; I want the sir to be good; an Adidas tracksuit and Adidas shoes; mutual love, health, money; a caravan for my father, a summer house for my mother, my sister to reuniting with Kerem, Aleyna graduating; Galatasaray getting Quoresma; I want to go to Atatürk correspondence school; a good home for Üzüle; health for my Murat, my husband, my father and myself; a good job for Selahattin; I wish Mr. Burhan gets well soon; dear Necla, while you are reading these sentences I will be...; peace, health, money, a good husband; my spouse to be good; I want to get into the Çanakkale Faculty of Agriculture.

We have determined that mostly women, girls and students of all levels write the Hıdırellez wishes. We have not come across a Hıdırellez wish that could have been written by an adult male. Those who have wrote wishes have not only wished for themselves but also for their children, spouses, sisters, brothers, other family members,

friends and soccer teams that they are a fan of. The things that were written were written as a wish and we did not come across any wish that could be considered a curse.

Wishes were written like performing a religious prayer about every subject with the expectation of them being fulfilled the Hıdırellez wishes have been listed as concrete and spiritual wishes. Among the concrete wishes are; health, education, a solution against unlawful, a house, car, apartment, summer house, being civil servant, money, being a teacher, being successful in a exam, a job, computer and owning a garden, etc. Among the spiritual wishes are; abundance, affection, love, a baby for those who do not have a baby, democracy, spending time with loved ones, a lover etc. have been observed.

It is believed that if the writings written on waterfronts and pictures drawn in the sand are close to the water the wish will come true faster because the water will pick it up and take it away. Again, people try not to step on the drawings other people have drawn. They load a sacred significance on the drawings they draw on the sand and will not let anybody other than water take it away. Because water is considered to be a very important means that will receive the wishes and take them to Hızır and İlyas. They scold the children if they step on the drawings thinking that their wishes will be ruined.

So that Hızır will not come at night and steal the milk of the animals a branch of the wild fig tree is put in front of the door of the animal's barn the night before Hıdırellez. On the morning of Hıdırellez, water is collected from the neighborhood fountain and the children are washed with this water; it is believed that this brings luck. A night before Hıdırellez, the leaves of a stem of an onion is collected and cut. While it is being cut, they wish for the loved ones to reunite. They say the leaf in the middle should grow if this wish is granted. If this leaf has grown a little on the morning of Hıdırellez, it is understood that the wish has been granted.

On the morning of Hıdırellez, they go to the waterfront and throw the grains in the stream. The İhlas surah is read seven times and the Fatiha surah is read once, after the reading of the prayers has finished nobody talks. After this spell it is believed that the girl that made the wish will marry the man she sees first. For this reason when the go to the riverfront they also call along the man that they love or like, if any.

The coming of Hıdırellez in the spring is understood from there being no wind in the morning and even the branches of the trees not moving. Jumping over the fire that is lit on Hıdırellez is called 'köfrü' (Doğaca Village).

"During the old Hıdırellezes, shephards would burn the juniper branches that they brought from the mountains in the middle of three roads. They would jump over the fire and köfür would be conducted. Various entertainments would be organized and the youth of the village would go around door to door with camels that they made of carpets and rugs" (K.K. 6).

Hıdırellez is as important and continued as much as national and religious holidays in the Çan district.

2.2. A Ramadan Tradition Going to Ziyacı; Örfene and Duty (Gezek) Traditions

At Çan, the children will go to “Sing Ziyacı” on Ramadan nights. The children of a neighborhood will meet up on the street after the iftar meal (the evening meal during Ramadan). Firstly, they go to houses of people they know or which rich or generous families, sing Ziyacı and try to get a tip. If the house owner likes the way the children sing, they can make them sing once more. Money or sometimes different kinds of food can be given as a tip. Families which are not aware of this tradition or to which Ziyacı singers visit a lot may sometimes not open the door or even teach the children a lesson by spilling water down the balcony with a bucket.

It is not known when the singing of ziyacı tradition began and where it came to Çan from, however; there is a “Seya Singing” tradition similar to the “Ziyacı Singing” tradition in the Biga district.

Seya, is usually sung by children going from door to door during the couple of hours after iftar on the evenings and nights during the month of Ramadan in Biga (Çanakkale) and its districts. The purpose is to collect money and gifts along with having a good time. The singing of the seya finishes on the night of the eve (Sarı, 1990: 50).

Going to sayacı is a tradition that consists of five to fifteen children and youngsters aged fifteen to twenty years old going from door to door by singing the seya in a local pronunciation. It begins with groups consisting of five-seven people going from door to door of the houses in their neighborhoods especially after iftar or the Ramadan prayer. The houses that will be visited are usually determined the day before. When they come to the door of the house, the head of the seyaçs makes his friends sing the seya out loud. The doorbell is not rung (Elma 1999: 13).

The ziyacı sung in Çan is:

Ziyacı geldi duydun mu, duydun mu?/The ziyacı has come have you heard, have you heard?

Baklava yedin doydun mu, doydun mu? / You have eaten baklava are you full, are you full?

Ha baklava baklava

Ha baklava baklava

Baklavanın yarısı / Half of the baklava

Hamamcının karısı / Wife of the hamam owner

(İncir, üzüm, kayısı) / (fig, grape, apricot)

Hüpleme hüp

Bir kaşık süt / A spoon of milk

Aynur başı subaşı / Aynur’s head is the wáter head

Benim babam yüzbaşı / My father is a captain

Yüzbaşının atları / The horses of the captain

Kişir kişir kişiyor / Are neigh neigh neighing

Şakir attan alalım / Let’s take from Şakir horse

Şakir attan verelim / Let’s give from Şakir horse

Üşüdüm, üşüdüm / I'm cold, I'm cold
Daldan elma düşürdüm / I dropped an apple from the branch

Elmamı yediler / They ate my apple
Bana cüce dediler / They called me a midget
Cücelikten çıktım / I grew up from being a midget
Kapı kapı gezdim / I walked around from door to door

Up until this part is sung with a melody, the next part is sung without a melody like a shout.

Kapı arkasında tırtıl / Caterpillar behind the door
Ver hakkımı kurtul / Give me my share and be freed

If the house owner gives a tip it is taken, if they do not give a tip the last part is repeated.

The seya sung in Biga is;
Seyacı geldi, duydun mu, duydun mu?/The seyacı has come have you heard, have you heard?

Selam verdim aldın mı, aldın mı? / I saluted you did you see, did you see?
Baklava yedin, doydun mu, doydun mu? / You have eaten baklava are you full, are you full?

Hütleme hüt, bir kaşık süt / Hütleme hüt, a spoon of milk

Hane (ayran) taşı, ne taşı? / What stone is a home (ayran) stone?
Benim babam subaşı / My father is a captain
Subaşının atları, keşir keşir keşleri / The horses of the captain
Şakirattan alalım, şakirattan verelim / Let's take from şakir horse, let's give from şakir horse

Üç bülbül, üç bülbül biri yerde biri gökte / Three bulbuls, three bulbuls, one is on the ground, one is in the air

Gökte güvercin uçar, kanatları kemer biçer / Pigeon flies in the sky, its wings make an arch

Üşüdüm, üşüdüm dalda elma düşürdüm/I'm cold, I'm cold, I dropped an apple from a branch

Elmamı yediler, bana cüce dediler / They ate my apple, called me a midget
Cücelikten çıktım, kapı kapı gezdim / I grew up from being a midget, I walked around from door to door

Elmalı bostan, çıkmalı posttan / Garden with apples, should come from the fur
Gegeme gegeme, çıktım çakırdikene / Gegeme, gegeme, I climbed up the erylgo

Çakırdiken boynumda, sultan kızı koynumda / The eryngo is on my neck, the daughter of the sultan is in my bed

Hanım teyze merdivenden iniyor, iniyor / The aunt lady is climbing down the stairs, climbing down

Bahşışimizi (hakkımızı) getiriyor, getiriyor / She is brining, she is bringing our tip (our share)

After waiting a while, if nothing is given:

Kapı altında tencereler, işte geldi Çingeneler / Pots under the door, here comes the gypsies

Ya verirsin hakkımı ya kırarım kapını / Either you give me my share, or I'll break the door down

If anything is not given again:

“Çınar yaprağı kat kat, çayım başına pat pat” / “The leaf of a plane tree is layered, my tea on your head is pat pat” is said (Sarı 1990: 50).

It has been observed that the Ziyacı sung in Çan and the seya sung in Biga has been deteriorated from mouth to mouth and that the parts which can not be remembered have been made up with melodies or rhymes.

(K.K. 7) whose existence we have determined by name in Çan's Okçular village but does not live in our day, compares the rhymes told in the “camala” or “camal play” to the ziyacı:

Camal geldi, duydunuz mu? / Camal has come, have you heard?

Selam verdik, aldınız mı? / I saluted you did you see?

Ya verin hakkımızı / Either give us our share

Ya kırarız kapınızı / Or we'll break you'r door down

Vermezseniz hakkımızı / If you don't give us our share

Kırıyoruz kapınızı / We're breaking your door down

The house owners give the players various gifts. Then the other riddle is read:

“Tarlada pulluğun işlesin / May your plough work in your garden

Yaylada koyunun kışlasın / May your sheep overwinter in the flatlands

Allah sana istediğin bağışlasın / May Allah grant you your loved one” is said (Elma 1999: 13).

The Ramadan tradition of singing of the ziyacı, which mostly occurs in the town district of Çan and not commonly known in the villages is possibly the degenerated form of the “camala play” that is an old folk theatre.

Considering the “singing of the saya” that the children continue in the provincial town of Çanakkale, it is understood that the “singing of ziyacı” is not only authentic to Çan and is a form of a regional tradition continued in the district.

Another thing that attracts attention in the district other than the Ziyacı tradition is the Örfene tradition. It is a kind of entertainment conducted between men on long winter nights. Preparation for the meal is made one day prior. Men who have met up in the coffee house of the village the night that the Örfene is conducted will eat their meals if their meals have been prepared at home and if they have decided to prepare their own meals they prepare the meal in the corner of the coffee house. After they have eaten their meal they move on to the entertainment.

The Örfene entertainment is not conducted in summer due the garden work being intense. It is conducted in winter. Jokes are made by gestures and talking. Many jokes and games such as telephoning, hiding somebody in a coat, spilling cold water on somebody's arm, making money fly, plowing, walking on hands and cutting sacrifices are played (Ozancık village).

Another practice is that the houses in the village send food to the guests that come to the village house, the community of the mosque and to the hodja of the mosque. This tradition of sending food is very important to the Çan villagers. They can even invite their relatives living in other villages and in Çan to these feasts.

Although the duty meal differs according to the financial situation and the culinary skills of the house owner, the favorite and loved dishes of the district decorate the tables of the duty. These could be various soups, pastries, dishes with meat, dishes with yogurt, buttermilk drink, compote, shaped halva, baklava...

"The 'duty' tradition has been abolished in some villages for reasons of hardship of financial situations, the spreading of the city cultures to the villages, and the development of transport opportunities" (K.K. 8).

Result

Living collectively, motivation of living in a society is among the values that makes a person a human being. Human beings have established civilizations thanks to coexistence. The willing of perceiving, orienting and dominating 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 other people and 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 to be followed.

In this study, practices in the district such as the circumcision and soldier farewell ceremonies, religious and national holidays, festivals, fairs and camel wrestling along with Hıdırellez and going to Ziyacı have been examined by evaluation.

The circumcisions, seeing of soldiers, bairams, celebrations and festivals are conducted according to formal rules and practices along with traditional behavior

patterns. It has been observed that beliefs and practices regarding one of the ancient Turkish traditions Hıdırellez are continued in our day.

As a result it has been determined that the celebration and Hıdırellez rituals are still preserving their dynamism in this region and are being continued among the folk. These traditions should not disappear in our day and be examined and evaluated by folklore experts with separate scientific methods.

Resource Persons

The information of the resource persons includes their date of birth, occupations, education level, the place they live and the date of the appointment. However, some of the resource persons haven't answered all the questions about themselves. Among these reasons are because they are shy, or they are afraid of their husbands or community. Resource persons are benefited from for subjects such as questionnaires, interviews, collective works, illustration, area guidance. Resource persons are abbreviated as "K.K.", numbered and given below.

K.K. 1: Hilmi ÇETİN / Born in 1949, Okçular village, August 2006.

K.K. 2: Harun ÖZTÜRK / elementary school graduate, auto electrician, Altıkulaç village, April 2006.

K.K. 3: Ahmet ÖZTÜRK / Born in 1939, farmer, Altıkulaç village, April 2006.

K.K. 4: Ramazan ÇUBUK / Born in 1930, retired construction builder, dropped out in fifth grade, Küçükpaşa village, July 2001.

K.K. 5: Şerif Ali EREN / Born in 1928, farmer, graduate of a three year school, Şerbetli village, November 2001.

K.K. 6: Ümmehan ERDEM / Terzialan County (Terzialan Elementary school Enviromental Examination Report)

K.K.7: Mehmet YANBIÇAK / Okçular village, August 1996.

K.K. 8: İhsaniye KURUOĞLU / housewife, Bahadırılı village, August 2008.

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