

No. 593

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
1 January 1969

Dear Friends,

This is the annual report on the spring and fall 1968 statistics for the schools of the Near East Mission. As usual there are several omissions, but the statements from the schools this year include some interesting facts:

NEST

President Hovhannes P. Aharonian of NEST reported on November 15 to his Board of Managers that "this year enrollment hit the record of 56 registrants, 36 old and 20 new, with the following distribution: 10 B.A. in Christian Education, 9 B.A. -B.D., 5 Licence -B.D., 6 Th. B., 11 B.D., 3 M.A., 1 D.Th., and 11 special, besides 79 college students taking NEST courses. Of the 56, forty-four are men, 12 women, 18 married, and 32 boarders. They come from 16 different countries and speak 12 languages and belong to 20 churches. This year three more countries and languages --Tanzania, Gambia, India--and three more churches --Methodist, Lutheran, Mennonite, are represented in the student body. A peculiar ecumenical and international group of students, dissimilar to another seminary in the sense that there is no majority group...

"Differences of backgrounds have their problems which call for understanding, and in many instances also call for reconciliation . . . Variety of races, churches, cultural backgrounds, emphasize the ecumenical nature of the school, and this creates the consciousness that we have unity in the Church of Jesus Christ."

ÜSKÜDAR

In the lise division in Üsküdar beginning with Lise II, there now is a division into a science and a literature section. Requirements for the science section are a full 6 average for mathematics and science in Lise I.

	STUDENTS								GRADUATES 1968			FACULTY AND STAFF					FEES					
	PREPARATORY	MIDDLE	LYCEE	JR. COLLEGE	OTHER	TOTAL	BOARDERS	PART SCHOLARSHIP	FULL SCHOLARSHIP	MIDDLE	LYCEE	OTHER	UCBWM		NATIONAL			TUITION	BOARDING	OTHER (1)		
													FULL TIME	PART-TIME	PART-TIME	FULL TIME	OTHER				TOTAL	
AMERICAN COLLEGIATE INSTITUTE, İZMİR (2)	100	250	202	59		611	52	31		58			19			10	18	10	57	TL. 2,000	TL. 2,500	TL. 925.
TARSUS AMERICAN COLLEGE, TARSUS	71	158	143		1	373	250	32		61	57		9	8		11	6	2	36	TL. 1,600	TL. 2,500	TL. 530.
AMERICAN ACADEMY FOR GIRLS, ÜSKÜDAR	83	226	218			527	154	18		70	61		15	3		25	5	4	52	(3)		TL. 355.
NEAR EAST SCHOOL OF THEOLOGY, BEIRUT LEBANON					44		55	32	9			3	1				1	12	14	LL. 800.	LL. 850.	LL. 27.
ALEPPO COLLEGE ALEPPO, SYRIA (4)					355	355										5	26		56			
	166	95				261											25					

1. Other fees include registration, noon lunch, student activity, permanent boarding, typing and/or French, depending on the school.
2. There was no figure available for the middle graduates from the İzmir school.
3. The Üsküdar school fees are different for middle school and lyce students: middle school tuition TL. 1,837.50, boarding, TL. 2,887.50; lycée tuition TL. 2,100, boarding TL. 2,625.
4. Aleppo College statistics are incomplete.

İZMİR

Miss Yarrow's retirement from the İzmir school is a real loss in the Hazırlık and Orta English and in the faithful contact with the alumnae -- no one can possibly take her place in their affections and in keeping contact with them. She will be sorely missed.

NATIONALITIES REPRESENTED

Aleppo College

Arab Protestant	115	Egyptian	2
Armenian Orthodox	62	Greek	1
Armenian Protestant	32	Iranian	3
		Iraqi	1
Assyrian Orthodox	81	Palestinian	1
Catholic	17	Syrian	341
Greek Orthodox	34	Unidentified	6
Muslim	123		

Turkey Schools

European	3
German	1
Iranian	1
Turkish	1,501
United States	5

NEST

African	6
Lebanese	12
Syrian	19
United States	6
Other	12

Anna G. Edmonds, editor

No. 594

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, Istanbul, Turkey
1 February 1969

Dear Friends:

This article and the following one, No. 595, deal with two different aspects of the problems of responsible Christians in today's secular society. This one contains two reports resulting from the discussions at the Mission fall retreat.

Christian Responsibility in a Secular Society

by Miss Susan Whiteley

At the fall retreat sponsored by the Spiritual Life Committee of the Near East Mission October 26-28 at Talas, Dr. Hugh Harcourt, Professor of Philosophy and Cultural Studies at the American University of Beirut led the participants in a search for the Christian's responsibility in a secular society.

Dr. Harcourt stated that secularization is typically a Western phenomenon by which man comes to solve his problems, not by recourse to God, but rather by sociological and technological means. As Western influence spreads all over the world, more societies are becoming secularized; this we can see here in the Middle East. Dr. Harcourt used examples from Camus as the best modern speaker for secularism, citing both The Plague and The Rebel.

Dr. Harcourt discussed three different interpretations of the process of secularization: 1) The hallowed Christian tradition is dry and finished as a great force in the life of modern man ("God is Dead" philosophy). 2) God in his traditional guise is no longer credible. 3) One and Two do not necessarily leave men without any God, but rather with the freedom to invent new gods and theological systems. Man can replace God with Nazism, Communism, racism or nationalism for example.

Trouble follows national or group decisions of absolute values such as property rights, personal freedom and justice. Attempts to achieve absolute

freedom or absolute justice lead to enforced conditions on other people and eventually to concentration camps or political murders.

Possible Christian responses to secularity were discussed:

1) New religions and gods will take the place of traditional Christianity, and Christians may confront these so-called "false religions" with the truth of a religion of depth. Tillich says that man must always have a religion of one kind or another. 2) Barth says all religions are un-religion, even though we will always have a scheme of religiosity. 3) Bonhoeffer says that the world is growing out of its dependence upon religiosity. As more and more questions are answered by man himself religion becomes no longer necessary. Man's concern, then, is not religion but the needs of all human beings.

A discussion arose around the questions, "Does man need a God?" and, "Does human nature change?" Some people agreed with Bonhoeffer's view of "man come of age" and felt that human nature could change and that some men, at least, no longer need a God. Others agreed with Tillich that man is incurably religious and that human nature is not changing. Man must have something outside himself to believe in, and man is still weak.

Dr. Harcourt then discussed the Biblical origins of secularization. In Genesis God gives man the world and its creatures to name and subdue as he sees fit. There are no religious commands, but man is given freedom to cope with worldly problems as he will. In Exodus God says, "You chose your way and I shall be out there before you as you move on". God is only a presence in history and a hope for the future. The Bible does not present an everlasting set of values but a dynamic confrontation and living exchange between God and his people, continually leading the people from one historical era to another. Each generation does things that would have been condemned in previous years. Values are relative as they are today in our secularized world. A Christian should go through his days with the Bible in one hand and the newspaper in the other. The Bible should be read and interpreted in the context of the day. If God is alive, the Bible can never be absolutely interpreted once for all time. Its message changes with the maturity of the individual reader and the maturity of the age.

Paul asserted the freedom of the Christian. For example, eat meat when you want to, excepting as it might offend your host. Act humanely in the milieu of any value system, as in pagan or Jewish society, but do not let a piece of meat or any other object of regulation determine your obedience to God. Therefore, in Muslim Turkish society, a Christian will stand with the people in nationalistic ceremonies or festivals, following the host country's regulations, without losing his own sense of values.

The Reformation also contributed to secularization by turning men's minds from the other world, from the supernatural and from rewards after death to the demands, responsibilities and the work of man in this world.

We Christians in the Middle East should ride lightly on our own value system, and move into any situation here which can use our talents. We should remember God's message to Moses in Exodus, "I have been with you in the past and I shall be out there before you as you move on".

Evaluation of the Near East Mission Fall Retreat

by the Reverend Ann Schoup

Since the Fall Retreat at Talas was the first of its kind in many years, numerous inquiries have come to me. This portion of the report will endeavor to answer some of those questions and to interpret the evaluations which were written by those who participated in it.

In order to be sure the group would be small enough to allow for comfortable housing at Talas and for meaningful group dynamics, the Spiritual Life Council in July voted to limit the participants to twenty adults including the resource leaders, and we hoped that applications would come from every area. The registration was as follows: Gaziantep, 3; Istanbul, 4; Izmir, 6; Talas, 2; Tarsus, 6. In addition there was one leader from Tarsus and Dr. Harcourt from Beirut as the resource leader. This made 23 participating adults and also 9 children present who joined the group for meals and the evening "Fun Song" hour.

Evaluations from those who participated in the retreat were enthusiastic. To all the subject was relevant and interesting. Seventeen of the 18 who returned their questionnaires felt that Dr. Harcourt was an effective and stimulating resource leader. Several wished that we had gotten into more serious and more relevant discussion during the discussion periods. Smaller discussion groups were suggested for future retreats in order to give more opportunity for everyone to be fully involved. Many participants felt the discussion periods should have been longer. The comments regarding the general mood of the retreat are a bit more difficult to interpret accurately. Several felt we should have maintained a more devotional attitude throughout the retreat; others felt the mood was right; and still others would have reduced the serious content to provide for more recreation.

From an organizer's viewpoint the retreat worked out better than expected. A full number of participants was found without any difficulty. A capable and congenial leader who was willing to accept our humble offering of only travel expenses in return for much work was a great asset. Participants attended all meetings diligently and even remembered to appear on time for KP duty which was done cheerfully by all. The housekeeping aspect of the retreat went better than expected since this was the first large group to be at Talas since the school has been closed and we could not be sure how the arrangements would work out. Talas seems a natural location for a retreat or conference center, and the Nute Clinic staff may welcome the boost that can come from hosting such in the future.

Was the retreat a success? All 18 questionnaires answered this question positively. The real test of its success, however, is unmeasurable. Did it make a difference in anyone's life? Were the frustrations of teaching in a foreign culture or the peculiarities of colleagues any easier to understand or accept as a result of it? Was there any real renewal or growth that took place in the participants that would not have taken place just as effectively had they spent their time elsewhere? These were the aims of the retreat, and we can only hope that they have been reached at least in some measure for these are goals that cannot be evaluated on any questionnaire.

Anna G. Edmonds, editor

No. 595

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, Istanbul, Turkey
10 February 1969

Dear Friends:

This article has been prepared by a member of the United States Consular staff and has been approved for "Dear Friends" publication.

Distressed Residents of the Sultan Ahmet "Hilton"

The reception area outside the warden's office in the Sultan Ahmet prison is a sparsely furnished, lime-green room, lit by the sunlight that squeezes through the barred windows onto the potted plants and the waiting prisoners.

It is here that consular officers interview distressed citizens of their respective countries, — the ones who have found themselves unexpectedly checked into the Sultan Ahmet "Hilton", as the warden likes to describe his establishment.

Boys, their fashionably long locks shorn to the scalp, bluster indignantly about their Constitutional rights, and try to keep their hands from shaking above the table. Girls, their pupils dilated abnormally from the drugs they have been taking, smile wanly through cascades of unwashed hair.

Many of the inmates of the warden's unfashionable hotel have gained entrance through their use or possession of drugs -- the potent Turkish hashish that they have come to Turkey to sample.

As hallucinatory drugs have become more and more popular in the United States and Western Europe, the traditional drug supplying countries in the Far and Middle East have experienced an influx of wandering Western youth in search of psychedelic experiences and new philosophies.

Istanbul is a significant way-station on the pilgrimage from Europe to India, the mecca of these young travelers. It is in Istanbul, in the shadow of minarets and Byzantine domes, that the world as they have known it changes drastically. But despite the protests of young American travelers that they no longer find their lives in American suburbia interesting or meaningful, it soon becomes obvious that neither are they interested in the new milieu in which they find themselves.

It surprises life-long residents of Istanbul to know that a shabby story building on a side-street near Aya Sofia, which most of them have never heard of, is one of the most well-known hotels in Istanbul -- outside of Turkey. The Gülhane, which is inappropriately called, receives the youth of Europe and America cordially with cheap, dirty rooms, communal washrooms, and, in summer, a matting-covered roof, where for three liras a night a traveler can repose among a tumble of other wayfarers, and no one asks questions about the contents of his pipe or his hypodermic needle.

Around the corner, no more than a block away, is The Pudding Shop. Although there are hundreds of shops that sell sweet milk puddings in Istanbul, this one deserves the definite article, having, like the Gülhane, a Europeanwide reputation.

Here the drug pushers meet their clients. Orders for large amounts change hands -- the kilo or more which will be smuggled back to Germany, Sweden, or, for the most ambitious, the United States where resale value increases 25 times. For the hesitant novices, samples containing only a few milligrams of the black powdery substance are slipped into pockets and handbags.

It's easy to get drugs in Istanbul. Anyone who spends more than a night or two in the Sultan Ahmet area can expect to be approached, either by a smooth, English-speaking Turk in a nattily cut suit, or a bearded European or American soul-mate in the pay of the Turkish producer.

Despite the ease with which the drugs are obtained here, however, penalties for using and selling them are severe. The Turkish criminal code prescribes a prison sentence of up to five years for anyone possessing, buying, selling or transporting narcotics within Turkey. Those suspected of intending to export narcotics may face a ten-year sentence. Those found guilty of importing dangerous drugs into Turkey can receive a life sentence. Recently a young German received a 30-year sentence for bringing a kilo of Afghani hashish into Turkey.

It should be emphasized that the law is applied with equal severity to all offenders, whether they are hardened smugglers or college boys with no previous police record. The college boy or girl who thinks a little experimentation with drugs in Turkey will earn them no worse punishment than deportation, is rudely shocked by the realities of the cells in which he awaits the outcome of his one-to three-month-long trial.

There are three types of young people that come to Istanbul looking for drugs. The hard-eyed young men and women who know how easily they can make a fast dollar with the forbidden black dust -- if they're not caught; the confused, confirmed drug users who have only their pipe of hashish to protect them from the harsh realities of cold, sickness and hunger that follow them on their aimless wanderings; and the naive, bright-eyed college students on their first, parent-free fling in Europe.

Among the first group there are many who have served prison sentences already. But even they are unprepared for the unheated stone floors of the Turkish prisons on which they sleep and the two meals a day of soup and bread that every prisoner is allotted.

Some in the second group are sent directly to the city mental hospital at Bakırköy by the arraigning judge. Others are picked up on the streets wandering about in a euphoric fit or on the brink of suicide. The mental condition of these people

is not caused by the drugs. But the small bit of control that they have over their minds is lost when they are under the influence of hashish or amphetamines, and when that control is gone the nameless terror that has been pursuing them takes over.

The second group is luckier than the third. When their mental state has been stabilized they are free to go home for treatment. But those who do not have the excuse of mental weakness, the college honor students, fraternity boys, recently discharged servicemen, those who wanted to simply experiment with drugs to complete their experience of the East, are the most unfortunate.

Turkish law on narcotics gives no one a second chance. A perfect record of behavior prior to the arrest in Turkey may earn the accused a mitigation of his sentence, but it will not free him. It is little comfort to a 21-year-old American faced with two- and-a-half years in prison to know that the sentence could have been for five years.

Even more unfortunate are the parents of these young people. In most cases their children have never been anything but a source of pride to them. To find them being tried for a serious crime in a country where they understand neither the language nor the customs is heartbreaking.

When an American citizen is arrested in a foreign country, a consular representative attempts to see him immediately. If the accused wishes to engage a lawyer, he can choose one from a list of English-speaking attorneys compiled by the consulate. The consulates cannot act as the legal representatives of their nationals, nor can they ask for extralegal privileges for them.

A consul's chief function, in cases like this, is to observe that his fellow citizens receive no worse treatment than that given to citizens of the country in which the arrest was made.

In Turkey, where everything from bedding to money for the lawyer's fee is traditionally obtained by the accused's relatives, the consul stands in for the absent relatives until their help can be obtained.

Hearings are conducted carefully and fairly, but there is little defense for the person who was caught with the cigarette still smoking in his hand, or the package of hashish in his luggage. In many cases police informers set up "buys" to catch the unwary. In other cases, the drug sellers give the prospective buyers a sample of their wares, collect the money for a larger delivery and then inform on the buyers. With the buyer in jail, the seller is free to keep the money and the goods.

The American consular officers are not alone in this problem. It is far easier for Europeans to get to Turkey than it is for Americans, and young Europeans come in droves, hitchhiking all the way. There are many of them in the Turkish prisons as well.

The Consulates attempt to cooperate with each other, if only to get the news of an arrest to the proper consulate as quickly as possible. Frequently American and British consular representatives find themselves translating for all of the English-speaking people in assorted groups of unkempt youths appearing before the district attorney for questioning. Although each consulate is responsible for its own citizens, this impromptu aid evens out in the end.

It is generally agreed that simply warning the transient youth in Istanbul about the dangers they face is somewhat impractical. American youth have been warned about the dangers of narcotics since they were in primary school. Consular officers warn the young people who come into our offices for other services about the severe penalties for using narcotics in Turkey. But those who are arrested have never seen a consular officer before their first interview in the police station.

Perhaps the most effective method of protecting youth from themselves, and from the vices of Istanbul, is the method tried by the Swedish Consulate General this past summer. The Swedish government sent a Turkish-speaking Swedish citizen, trained in social work, to assist the Consul General during the long, hot summer. He spent his evenings combing the hangouts frequented by European and American youths from Swedish citizens. When he found them, he warned them of their danger and tried to talk them into going home. Acting like a policeman, he said, is the quickest way to lose these kids. He wasn't interested in catching and recording narcotics violators. He was interested in saving people.

Recently a proposal has been made by the pastor of the Dutch Chapel, Dr. Perry Avery, that a permanent youth worker be hired with funds from foreign charitable organizations to carry on the work pioneered by the Swedish government. Finding such a highly qualified social worker and the financing for the project is a formidable task.

Until such a guardian can be found, however, transient youth in Istanbul will continue to be checked into the Sultan Ahmet "Hilton".

Anna G. Edmonds, editor

NOTE: The city prison at Sultan Ahmet was moved on 26 January 1969 to a newly-constructed building at Sağmalcılar just outside the city walls.

No. 596

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
1 May 1969

Dear Friends:

The following report on the Educational Conference at Üsküdar, April 23-24, 1969 was prepared for Dear Friends by Dr. Virginia Canfield, Dean of the Lise at Üsküdar and organizer of the conference.

The Education Seminar at the Üsküdar school took place on Çocuk Bayramı, the children's holiday, April 23 and 24 -- appropriately, since the whole of the seminar was focused on the student. After a short welcome by Miss Morgan and a few words by Refik Güçmendil, assistant Maarif Müdürü in charge of private schools, Dr. Halide Yavuz, clinical psychologist and assistant professor at Robert College, spoke to the question, "Who Is the Student?", with a detailed psychological report. Bayan Adnan Eseniş, principal of the Exeniş Lise, discussed the aims of education. Then, with the student described and the aims defined, a panel discussion moderated by Lynda Blake considered the implications for counseling and guidance (Bayan Fatma Ramazanoğlu of Üsküdar), for the course of study (Adnan Hanım), and for tests and measurements (Dr. Richard Maynard). This panel, with contributions from Dr. Yavuz and questions from the floor, succeeded in posing most of the problems that teachers and students face, and even suggested, in a general way, some possible solutions. Workshop sessions which followed were carried by the interest awakened in the general meeting, in spite of the need for translation which made discussion difficult. The workshops, four in number, were intended to allow people in related subject matter areas to discuss the problems raised by speakers and panel from the particular point of view of the needs of their courses and methods.

The second day began with a panel of six students, two from each of the Board schools, with Bayan Zafer Sükan of Üsküdar, as moderator. The students divided their comments into two main sections: what they would like their education to be and, necessarily, what is wrong with the present system, and what they feel a good teacher should be. The second part of the morning program had been scheduled for further

workshop sessions, but there were so many requests for the student panel to continue that the workshops were postponed. Much of what the students had to say was highly critical, but their manner was so pleasant and their requests so reasonable that the audience of teachers responded with warmth and sympathy, even to so radical a proposal as that students should be allowed to evaluate their individual courses and teachers.

The second workshop session was a little slow. In the literature section, at least, there was a feeling that response to the student panel had been exhausted in the morning meeting and that there was nothing else to add. But, on the other hand, a continued discussion of subject matter and method seemed irrelevant. A panel discussion by three parents (all of them fathers) with Fatma Ramazanoğlu as moderator somewhat enlivened the proceedings and kept the focus on the needs of the student and on the kind of relationship that should exist between home and school. Reports from the workshops and some evaluative comments by members of the audience preceded the closing address by Richard Reid, Headmaster of Robert Academy.

It is to be regretted that the afternoon events had run so late, so that Mr. Reid was limited in time and spoke to a tired audience, for his speech struck the note of urgency which the seminar needed. It should have opened the seminar. The whole seminar had been concerned with problems in education, but what Mr. Reid reminded the audience of is that time is growing short. All over the world students are protesting against an education which seems to them inadequate, and sometimes this protest takes a violent form. Though much of what is said and done may seem unfortunate and ill-informed, the demands and the needs are real. Unless the schools begin to answer these needs, and do so immediately, their continued existence may be in doubt.

The kind of radical re-thinking which Mr. Reid urged had certainly been supported by earlier comments, especially by those of the student panel. Some of the points made were the following: overloaded courses of study, lack of relevance in courses, inadequate teaching, memorization rather than real learning, examinations used as whips rather than as teaching devices, an overemphasis on grades ("When I go home, my parents don't ask what I learned but

what grade I got."), lack of communication between teachers and students, failure to consider students as individuals, a sense of meaninglessness in the whole school experience. Much of the seminar had, however, tried to deal with these problems and others within the limits of the present system, but what the final speaker suggested was more radical change, toward relevance, synthesis and morality.

Time had not been properly estimated, so that the two days were over-crowded and some interesting discussions had to be broken off in order to move on to the next part of the program. This difficulty was largely brought about by the time needed for translation, which is hard to judge in advance. Some of the speakers did their own translations, as Dr. Yavuz did, but most of it was carried by Bay Tahsin Pamir, of Robert Academy, who spent a strenuous two days. The structured general meetings worked satisfactorily with translation, but the workshops were not able to achieve the easy give and take necessary to such meetings. However, breaks for morning refreshments, afternoon tea, and meals did provide opportunities for informal discussion of the sort that the workshops had been meant to supply.

In addition to representatives from the Izmir, Tarsus, and Üsküdar schools, there were teachers or administrators from fourteen other schools, most of them private. The value of such a seminar is limited, however. It has the virtue of making its participants think about the work they are engaged in and perhaps gain fresh insights through the discussion of common problems. It may possibly reach beyond the immediate participants as they carry some of the ideas back to their schools. But it does not reach many teachers nor many schools.

It did very positively reach the students in the senior class at Üsküdar. Since they had known that two of their classmates were to participate in the student panel, they asked permission to use some class time in order to have a report. The girls summarized the events of the seminar and gave a detailed account of their part in it. "Sometimes we think our teachers aren't interested in us," said one of them, "but what we found out is that they are really concerned. There they were, giving up their vacations, in order

to think about us and our needs. They asked us all kinds of questions in a very nice way. We think there ought to be such seminars every year in every school so that teachers and students will communicate with each other."

Those who organized the seminar would like to express their appreciation to all those who participated, especially to Dr. Yavuz, who was on hand both days and made welcome contributions to all panels and discussions. The students were Beki Mori and Melek Parman, Üsküdar; Seyda Aksel and Sevgin Olcay, İzmir; Giray Karacaoğlu and Uğur Köksal, Tarsus. The parents were Baylar Nail Kubalı, Kemal Ülkümen, and Toygar Akman.

Anna G. Edmonds, editor

No. 597

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
30 May 1969

Dear Friends:

ENGAGEMENTS

Pam Cordts of Izmir and Rick Deebe have announced their engagement. Rick is a Peace Corps worker at Tefenni near Burdur.

WEDDINGS

The wedding of Kristi Wallace to Brad Bloomer (Tarsus 1960-1963) took place on January 11 at All Saints Episcopal Church in Pasadena, California. The couple are making their home in New York City.

BIRTHS

Constance Egger was born January 10, 1969 to Mr. and Mrs. William S. Cooper (Clare Dunlap, Uskudar 1960-63) in Chicago, Illinois.

Mary Lawrence was born January 16, 1969 to Larry and Jeanine Jones. (Tarsus 1963-66; Jeanine, 1964-66; and Jeanine, Uskudar 1963-64) Larry has a graduate assistantship in the department of counseling psychology at the University of Missouri.

DEATHS

Miss Agnes Mary Baird died in Claremont, California on December 26, 1968. Miss Baird was a native of Yugoslavia, having been born in Monastir in 1876. She was a missionary teacher for the American Board in Samokov from 1898 to 1914 and in Sophia from 1920 to 1942. On her retirement she moved to Claremont where she has lived since.

Miss Verjin Konda died on January 29, 1969 in Istanbul following a long illness. Miss Konda had served the Uskudar school for many

years in various capacities until her retirement in 1961.

Mrs. Emily R. Block died March 10, 1969 in Claremont, California. Mrs. Block came to the Near East first in 1919 under the Near East Relief organization. From then until her retirement in 1953 she lived and worked in this part of the world. In 1920 she was appointed by the ABCFM as a missionary to Turkey. She was matron and teacher at Tarsus College from 1920 to 1929 and from then until 1953 at the Talas School for Boys. On her retirement she was made a missionary emeritus by the Prudential Committee of the Board in appreciation of her 34 years of service.

VISITORS

Dr. Alford Carleton, Dr. Margaret Blemker and Mr. Charles Blakney visited Istanbul, Izmir, Tarsus and Beirut during the month of April, discussing mission policy and long-range planning.

Mr. and Mrs. Merrill Isely (Gaziantep 1920-1961) have been in the Near East as tour directors for an United Church tour during the month of April. At the end of that tour they returned to spend some extra time in Turkey, particularly in Gaziantep.

ADDRESSES

Miss Miriam Hagopian has recently moved from her apartment at the Bible House to a retirement home. Her present address is Selbaşı sokak No. 5, Harbiye, İstanbul.

ADDITIONAL

Isabel Hemingway and William Matthews are now living and working in Talas. They have reopened the Talas Nute Clinic and are seeing patients there regularly.

After much negotiating the sale of the upper compound in Talas

(the school property) has been made to the Governor of Kayseri for a token amount. It is planned that the buildings and property will continue to be used for a school run by the government.

Istanbul, Turkey
22 September, 1959

The Tarsus school took part in the parade for the 19th of May (Sports Holiday) festivities in Tarsus during which various historical people were presented including Cleopatra. On the city government's request, the school prepared a float showing a certain tent maker by the name of Paul.

After several months of work, the top floor of the Bible House has been remodelled and the Mission business offices established there in what was the livingroom and the front bedrooms of the Bible House apartment. The original Mission offices have been rented to an importer who is remodelling the space to suit his needs.

Anna G. Edmonds

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
22 September, 1969

Dear Friends:

On April 10, 1969 the renovated top floor of the Bible House was rededicated at an evening meeting of the Istanbul Station. What had been the "Bible House apartment" had now become the business offices of the Near East Mission. A new arrangement of the rooms and new decor have transformed the living quarters into modern, stylish offices for the Mission Secretary, Mission Treasurer and Educational Advisor. As part of the service of dedication Paul E. Nilson gave a history of the Bible House, excerpts from which follow,

HISTORY OF ISTANBUL BIBLE HOUSE

The person most responsible for the construction of the Bible House in Istanbul was the Rev. Isaac Bliss. He was born in July 1822 and sailed for Turkey in June of 1847. He served with the American Board in Erzurum and Diyarbakir until 1851, when he returned to the United States. In 1856 he severed his connections with the Board and returned to Turkey to serve as the Agent for the Levant of the American Bible Society until his death in 1889.

During the first ten years of his service in this capacity the need for an adequate building to house Bible Society and Mission work became more and more apparent. This need was expressed in a report on the completed building in January 1873 as follows:

"From the time when the Bible work first commenced in Constantinople the want of adequate room for offices and storage had been felt. The intimate connections between the work of the two Bible Societies of England and America, and the Mission of the American Board, seemed to demand that they should be located together. At first they occupied a place in the European quarter. Then they removed to the city proper and rented the best magazine they could find. This, however, did not accomodate them. And in a few years they were obliged to move again. They succeeded, this time, in securing the best building in the city for their purpose, but it did not meet their wants. The offices were cramped, the storage room insufficient, and as a result, there was great loss in injury to the stock of books. But what was to be done? If in America, three moves are equal to a fire, in Constantinople we might almost say the same of one. Everything has to be handled by natives who have no idea of care and order, and carried on horses and donkeys, or in ox-carts over the roughest of pavements. Everything also is done in the slowest manner possible. The results can easily be imagined.

About this time as the Rev. Mr. Bliss, Agent of the American Bible Society, was going home one day, he overheard a conversation between some natives in regard to the Protestant Missionaries. "They are very good people," said one, "but they do not know how to do business. They have no permanent place. One year they are here and another there. The Catholics evidently intend to stay. They are putting up substantial buildings for schools and churches. These Protestants do not seem to intend to stay permanently."

This conversation impressed Mr. Bliss deeply. The idea of erecting a Bible House had already been suggested to him by the trouble and expense of moving, and now it assumed more definite shape. He consulted with the missionaries and they unanimously approved the plan. In 1866 Mr. Bliss went to America to attend the Jubilee of the American Bible Society. He then presented his plan before the Board of Managers of the Society. They felt that they could not take the responsibility, but cordially recommended the enterprise to the American public. Seven New York gentlemen were found willing to act as trustees, and Mr. Bliss immediately commenced raising the necessary funds.

In the fall of 1868 he succeeded, after toils known only to himself, in raising the \$50,000 required, and returned to Constantinople. A Building Committee was appointed consisting of Rev. Mr. Bliss and Rev. Messrs. Pettibone and Washburn of the American Mission, and preparations for the work commenced. An eligible site soon offered, but it was not until Jan. 1869 that the contract was signed, while the permit to build was not obtained until Sept. 1870, and the building was not completed till June 1872. Meanwhile by additional contributions, and interest on the \$50,000, that sum was raised to over \$60,000, so that the delay was not fruitless.

The history of these years would be interesting and instructive had we time or space. The opposition of a Turkish Pasha, who wished the site for himself, and afterwards of certain officers of the Government when they learned what the new building was to be; the law's delay; the devices resorted to to hamper the work would give no small insight into Turkish politics. On the other hand, the account of the vexations and delays connected with cleaning the ground, laying the foundations and putting up the building would form a curious commentary on Eastern usages. During this time Mr. Washburn was in charge of Robert College, so that the entire responsibility rested upon Messrs. Bliss and Pettibone. At last the work was completed and on June 9th 1872 the building was dedicated to the work of the Bible in the Levant.

Some idea of the difficulties associated with the work of building can be gained from Mr. Bliss's correspondence during the year 1871. On March 21st he writes to Mr. Booth, Treasurer of the Society:

2

At eight o'clock this morning the first stone was laid in the foundation of the Bible House. Our work of excavating is not yet finished. Three fourths of the foundation walls will rest upon rock easily reached. The two cellar walls next to the magazines (the air of which we own) will have to go down some 12 feet from the bottom of the cellar before coming to rock. We have come to water in digging, which is going to give us trouble and it may be that we shall have to put in heavy oak timbers on which to build.

On April 7th he again writes Mr. Booth:

The work prospers. The foundations are taking shape. I have ordered here iron beams for ground floor and for the other three floors from Belgium. Have contracted for 76,000 tubular bricks at 42 1/2 francs per thousand delivered on the wharf near us. We have four masons at work, expect two more Monday. An old Turkish woman is troubling us with a pretended claim on the upper corner of the site (the point). It is being examined.

Again on April 25th:

The most difficult of our work in getting in the foundation wall on the lower side of the old magazines is nearly half completed. We hope by tomorrow night to have 3/4 of the wall in. We go down to rock about 13 feet below the bottom of the cellar. The walls of the magazine adjoining are laid up in earth cement and the arch is the same. It is said by the owners to have cracked etc. since we began to dig but it is all...[illegible]. We have been very careful propping and supporting everything. There is a large amount of water on the surface of the rock, which we pump out. We build the wall in sections of 10 feet. We have not trespassed on their ground and our architect says all is right. Nothing more heard from the old Turkish woman as yet. Our enemies will stop us if they can.

On May 19th:

We have got nearly all the iron girders in place on the ground floor and the walls over all even with them... We have excavated and sent away nearly 46,000 horse and donkey loads of earth... We pay our head mason Abraham 26 dollars in gold a month, our best mason one dollar, the other 5 masons 80 cents a day. The ordinary workman 25 to 60 a day...

On June 7th:

I have had a talk with the American Ambassador Mr. Mc Veogh in regard to the title of the property and we concluded to try and get it held in the name of the United States Consul General.

But a difficulty has arisen which may prevent. There are three kinds of property that are allowed by the Turkish government to be held thus, viz. schools, colleges and churches. We thought of calling it a Bibliotheque and crowding it through by the help of the English and American Embassies. You know the Consul General never dies so that our property could not slip out of our hands... One other reason for having our property held in the name of the consulate is that thus we shall avoid many annoyances to which we may now at any time be exposed. In case of difficulty the Consul General could not be called into a Turkish court...The old Turkish woman has not made her appearance of late. Neither can we find out what has been done with her petition.

On June 29th a formal letter was written to J.P. Brown Esq., Charge d'affaires, asking for the "transfer of the property situated in Stanboul opposite the large Konak* of Riza Pasa" to the name of the Consul General of the United States. I have not been able to find any sign of how this later developed.

On July 14th there is a letter from Mr. Pettibone to a Mr. N.D. Scunavi of Galata protesting against a non-fulfillment of contract to deliver lime both as to quality and quantity.

On July 28th Mr. Bliss reported that 98 workmen were on the job most of the time. The walls were up to the first floor cornice on the front and part way up the second floor on the back. He complained of the delay caused by the absence of the trimming from Trieste.

On Sept. 12th he reported they were putting on the girders for the 4th floor, and planned to enclose the roof by mid-November. Again the front was lagging due to the late arrival of trim from Trieste. The first pieces were just beginning to come. He reports, "the pieces already arrived seem very pretty. We shall, we think, have a very beautiful front but I fear it will cost almost as much as an iron front would have cost."

On Oct. 13th he reports putting on the heavy stone cornice on two sides. He was already looking forward to the possibility of the building being ready for the Mission's Annual Meeting in May 1872.

In a letter dated Nov. 10th to Dr. Hamlin, who had gone to the U.S., he expressed condolences over the death of the latter's son Willie, and goes on to thank him for efforts in regard to the stone from Trieste which was long over due. The delay worried Mr. Bliss because...

Our enemies are working hard against us. Mr. Stompa has been called three times before the mayor on charges of deceiving the Commission and building a church or a school under the name of a Khan.* "It is too nice a building for a khan and the rooms are too large," etc. Mr. Stompa has showed them his plans and they have sent men to examine but they are not satisfied. I

* konak: mansion khan or han: large commercial building

suspect Riza Pasa is at the bottom and will get the work suspended if possible... What can you do for us in the matter of a "lift"? Can you not get someone to give us one or at least send me for half price as a sample and advertisement of the goods he makes in that line. We would like a first rate one but the simpler the better. Can you not get us a small engine, hot air or some other kind as a gratuity? I wish we had both of these now...

On Dec. 29th the bricks of the roof were reported in place.

On Feb. 2nd 1872 Mr. Bliss wrote a very interesting letter to Dr. Hamlin protesting the price of \$3500.00 for a lift and telling him to forget the "hot-air engine" since it makes a lot of noise. He also suggested that Dr. Hamlin should "write to Ahmet Tevfik Efendi for the ninety-nine year lease of Hisar tower for an astronomical observatory." Mr. Bliss also mentioned that they had received word that no balcony would be allowed over the front door. They quickly covered the existing brackets with stone and practically completed the balcony. Later inspectors said nothing about it!

About this time funds began running low and the correspondence shows that the Mission and the two Bible Societies were approached for a payment of advance rent to make sure that funds would be available to finish the building.

In a letter of May 10th Mr. Bliss told of delays in getting steel coiling shutters and locks for doors from England. He also said the staging was to be taken down the next week.

On May 31st Mr. Bliss reported moving into his room and the Mission Annual Meeting starting in the Building that afternoon.

On June 10th he writes:

Yesterday afternoon at 3 p.m. our Bible House was dedicated to God. Prof. Herrick of Bo... presided and offered the prayer of dedication. Most of the missionaries present at the Annual Meeting with those who reside here and a few English friends were present.

An accounting as of Oct. 29th showed that costs up to that time had been \$66,920.34. There was a balance of advance rents paid in amounting to \$6,659.87. In reporting this Mr. Bliss indicated plans for expansion were already under way, such as buying some adjoining "magazines".

An interesting personal glimpse is given by a request that Mr. Booth send him a barrel of say 15 or 25 gallons of his syrup as, "We have had no syrup in a year and the remembrance of what we had from your 'refinery' three years ago makes us long for another taste." Is this not akin to our occasional trips to the Snack Bar for a taste of "American ice cream?"

So the building is completed and the occupants moved in. According to

the report quoted from earlier, it was occupied thus:

On the lower floor in front, are the depot for the sale of Bibles and religious books, and the three stores designed for rent. On the second floor are the offices of the American Bible Society, and the Mission of the American Board, on the third floor those of British and Foreign Bible Society and on the fourth are rooms for the translators, and the Publishing Department of the American Board. In the rear, the second and lower floors are principally occupied by the printing establishment of Mr. A.H. Boyadjian who rents the rooms and does considerable printing for the different Societies. On the third floor are the storage rooms accessible by an elevator, and on the fourth the rooms of the electro-typing department. On the fourth floor there is also a large hall for holding meetings, and on the second floor a smaller committee room.

I have not been able to find references to the building of the chapel building or of the building behind this. A letter from Dr. Peet dated July 23rd 1927 indicates that the back building and the top floor of the chapel building were built in 1884. He also says the chapel itself was built at the same time as this first building. If that is the case it is strange that no reference is made to a place of worship being built.

As you may note from the photograph in Henry Otis Dwight's Constantinople and Its Problems (published in 1901), the original building did not have the floor we now gather in. Since the occasion of our gathering is intimately connected with this floor in particular I was very anxious to get some information about how this came about. Fortunately the mission archives contained the record book of the committee administering the building from 1885 to 1909. In this book we come upon the following records.

Jan. 13, 1904.

The matter of a new roof for Building "A" was discussed, and the committee unanimously adopted the following resolution:
"Inasmuch as some sort of new roof for Building A is needed, the Committee recommend to the Trustees that another story be added to the building with a light sloping roof, thus providing a residence, as well as roof, at an estimated cost of \$4000.

M. Bowen, Manager

March 11, 1904

The plans for additional story on Bldg. A were submitted to the Com. and discussed. The estimate being for \$6000 instead of \$4000 as originally suggested, the Com. finally decided adversely to the scheme, largely on the ground that the prospects for permanent tenancy were not such as to seem to justify the large expenditure. Meeting adjourned.

M. Bowen, Director

Mr. Bowen was obliged soon after this meeting to go to Egypt, and had no opportunity for further consultation with the Com. He wrote Mr. Booth, telling him of the action of the Com. and the reason influencing the Com. In April, Mr. Booth cabled "Appartment", and later wrote a letter to the effect that we might go on with the building.

On application being made for the building permit, the information was conveyed to us thro' the chief mühendis* that a large sum of money would be needed to overcome the otherwise insurmountable Turkish obstacles. Mr. Schmavonian in behalf of Mr. Bowen, consulted with the United States Minister who advised us to make the best terms we could with the Turkish officials. Mr. Bowen then desired to consult with the Committee, but finding it would be very difficult to get the Com. together, consulted with each member separately and also with Dr. Washburn. Every one expressed himself in favor of taking the course, advised by the Minister, and authorized Mr. Bowen to exercise his discretion up to the amount of 100 liras. Moreover they agreed to the appointment of Mr. Peet to act with Mr. Bowen as a building Com. and of Prof. Anderson as a Referee.

At the request of Mr. Bowen, Mr. Schmavonian interviewed the mühendis again, and got from him a pretty positive intimation that nothing less than 60 liras would answer, and that it would have to be paid in advance.

Then Mr. Bowen authorized Mr. Schmavonian to arrange for an amount not exceeding 60 liras, and on condition that half should be paid when tezkere* is given and the other half on completion of the building. Mr. Schmavonian on further consultation with the Engineer found him quite intractable, and finally was authorized by Mr. Bowen, to complete the agreement at 60 liras, to be paid when the tezkere in proper form should be given.

In the above we are not definitely told that the apartment was successfully built, but, for want of other evidence we may assume that 1904 was the year in which it was done, as to the reading behind the addition. I had a rumor from my predecessor, Mr. Lyman MacCallum, to the effect that the apartment was built in order to provide someone's wife with a suitable place to exercise her social graces and talents as a hostess!

The early twentieth century was a tumultuous time in Istanbul. The impact of western social ideas, very often spread in Turkey by the presses at the Bible House, had upset the old stagnant society of the Ottoman Empire and the political pot was boiling. In April 1909 the forces of the Young Turks arrived in Istanbul. A letter from (presumably) Mr. Bowen (dated April 28, 1909) gives the events as seen from the Bible House.

On Saturday morning, April 24, soon after 5.30, the fighting began, and apparently in all parts of the city at once. The

* mühendis: engineer tezkere: official receipt

reports for two or three days had indicated a pretty general submission on the part of the mutinous troops, and so we were rather surprised at the apparent strength of the resistance by the city garrison. The fighting on the Stamboul side was mainly at two points, the War Department about ten minutes walk to the west of the Bible House, and the Sublime Porte about ten minutes to the east of us. We were safely located half way between these two centers of disturbance. There were stray shots all around us, and one spent ball fell upon our skylight...

Though the Bible House was not in range of the fighting on Saturday and Sunday, yet our street presented many and interesting and exciting scenes. We heard the shouts of some of the Salonica guards hotly pursuing a man on the street, who had refused to obey their order to halt, and instead of that took to his heels, thereby creating a presumption against himself. He was brought to bay in the recess of our front door (the door was kept closed). The guards subjected him to an examination of his person with a lightning rapidity. Finding nothing objectionable, they let him go. Under the old regime they would have flogged him and sent him to prison. On many who are thus commanded to halt are found knives, revolvers, and incriminating papers. All such are treated with inexorable severity. Many Hodjas* and Softas* thus come to grief, are flogged and sent on to headquarters. At an early hour groups of prisoners begin to pass, 500, 300, 50, 10 at a time. Most of them are not bound, though all are deprived of their arms. Many are securely bound to one another. Occasionally we notice groups of officers, firmly bound to one another marching along under the Salonica guards, crestfallen, abject, and miserable. I saw one fine looking officer, erect, manly, soldier-like in his bearing, tied firmly to a spy and looking absolutely heart broken. The prisoners consist of mutinous officers and soldiers, spies, degraded police officers, and suspects generally...

Those events are also recorded in living memory. Mr. Fowle, ex-Treasurer of the American Board wrote me these memories on April 2nd of this year:

I recall watching the funeral procession of Von der Goltz Pasha from the Bible House as it crossed the Bridge: the occupation of the city by the Saloniki Army in 1909 from the roof of the Peet Apt. when we hit the tin in a hurry as a couple of bullets whizzed past us: the dangling bodies of some 20 persons hung at dawn at Eminonu, and similar groups at Beyazid and At Meydan: receiving a military group of officers sent by Enver Pasha to take over the Bible House on two occasions, and while we chatted and drank coffee before getting down to business, by pre-arranged signal got word to Herr Heitmann (Hans?), in charge of German Military Shipping and Transport who promptly arrived with his Yaver*, to explain to the Officers that this building was his

* yaver: aide-de-camp

residence, hence already occupied by the German military. He and his lively wife lived in the Bible House Apartment, with Dr. and Mrs. Charles F. Malbon, the American Dentist, his wife being a German lady whom he had married in Munich. Some may remember the beautiful Heitmann property very near the present Anatolia College on the Hill in Saloniki, where in pre-War years Heitmann was the civilian Agent of the German Shipping Lines.

Of course in those days the Treasury Office handled shipments for stations in North Persia (Urumia and Teheran): and our own Stations from Kortcha and Elbasan in Albania through Manastir, Samakov, Sofia, Philippopolis to Thessaloniki, and some 18 "Stations" in Anatolia. When I left, the names of most of these Stations were on the big closets in the "Packingroom".

I remember how some 150 Jewish Americans arrived from Palestine under gendarma guard, to be provided for and shipped by special train to Switzerland: then soon after some 57 from the Presbyterian Mission in Syria and the A.U.B. to be similarly provided for, etc. etc. All these centered in the Bible House, but they are not the kind of "amusing or significant anecdotes" that you seek. The Bible House was the locale of the "Dodge Relief Fund" which became the "Armenian and Syrian Relief" and still later the "Near East Relief" and finally became the largest philanthropic project in history that did not have Governmental support. But its part in restoring viable conditions in the Eastern Mediterranean and the similar service of Hoover Relief not only in the Low Countries but also on the Volga, were the background and source of inspiration of General Marshal's famous speech at Harvard Commencement, out of which grew the American Foreign Aid program as an agency to re-establish normal living conditions for friend and foe alike, after the tragedies of the First and Second World Wars. Foreign Aid is now an accepted part of the Governmental programs not only of the USA, but of Britain, France, Japan, and Italy. The first Million Dollars was spent through the Mission Treasury Office in the Bible House, through a Committee consisting of Dr. Gates, Mrs. Huntington (now Clarke), and Dr. Peet (in due time followed by his successor). When the breadth of the massacre and deportation crisis appeared, Ambassador Morgenthau and W.W. Peet wired Cleveland H. Dodge and James L. Barton for \$100,000, and got it: and in time that trickle grew to \$100,000,000. And during 1915, 1916, 1917, and 1918 only the Americans already within the Ottoman Empire carried it on: mostly members of the Prebyterian and American Mission Boards. And the financial records of that first Million Dollars are in the Bible House to this day.

With the fall of the Ottoman Empire the work directed from the Bible House shrank. The presses which had moved from the building to the back building were confiscated by the government in 1929 because their owner, Mr. Mateosian,

had fled the country. All the space which had been occupied by missionary activities serving such far scattered places as Bulgaria, Syria, Palestine and Iraq became superfluous as the area served shrank to the borders of present-day Turkey.

The empty rooms were rented out to commercial renters in order to bring in income. Unfortunately, as far back as 1939 laws freezing rents came into existence so that income was soon not enough adequately to maintain the buildings. When I arrived in 1953 the building was undergoing its first external painting in years. The old records speak of the cream colored stone of the facade, the black marble pillars at the front door. These had long since been discolored to a dismal dark grey by the action of the smoke from the ferries which covers the area, especially in the winter time. The chemicals in this smoke were causing damage to the stone work, and so the whole exterior was painted with oil paint to provide it with a protective coating.

When I arrived in 1953 this floor was occupied by Lyman MacCallum under an arrangement whereby it was used as a Hostel or pension under the administration of his wife. All the Mission and Bible Society people used to gather for lunch in this dining room. The conversations at that table became famous for sparkling intellect and wit under the strict tutelage of Mima or Mother MacCallum. A large dictionary had to be kept in the dining room to settle the controversies among the professional users of words which made up the company.

After Lyman MacCallum's death in 1955 this floor was not used except for lunches in the dining room and occasional big meetings and receptions. By putting it in its present condition the first floor has been released for commercial rental while much more elegant quarters have been provided for mission offices.

Today the Bible House property consists of the main building, the "Amerikan Han", the chapel building and apartments, and a small, triangular building adjacent to the west of the main building. The air rights above two shops to the east of the main building also belong to the Bible House. The entire property was valued recently at 15 million Turkish liras.

The buildings are currently occupied by the Near East Mission business offices and library on the top floor of the main building, the Redhouse Press on the next floor down, the Bible Society offices in three rooms of the second floor, the offices of the World Council of Churches Service to Refugees on the first floor, and the Redhouse Bookstore in two rooms on the ground level. In addition to these, Emmanuel Church meets in the chapel every Sunday morning. These along with a number of storerooms and parking space for three cars constitute the bulk of the space used by service organs in the Bible House. A man with a cart of fruit juices is the self-appointed gateman for the Bible House parking lot. He stops the pedestrians and the traffic for the cars squeezing in and out of the narrow green gate and smiles with relief each time his own cart remains intact.

The rest of the Bible House property is rented to various people and small concerns including shops selling curtain hardware, linoleum, wholesale

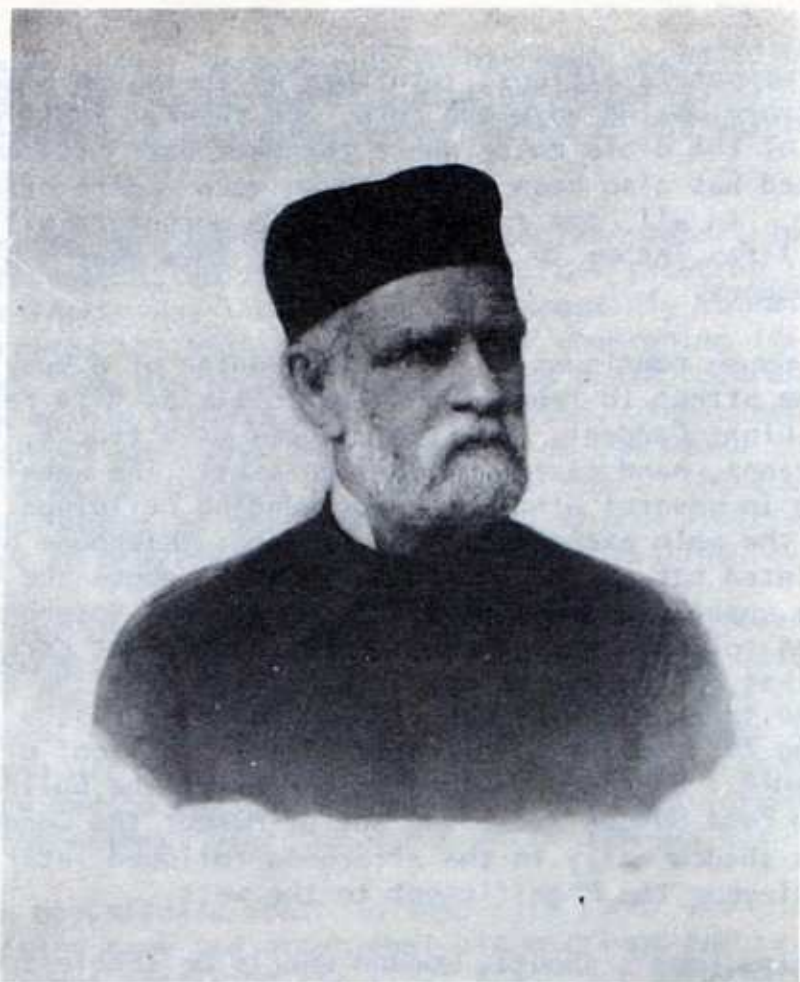
plastic, a drug company's offices, furniture builders, an electrical shop, importers, a factory making yarn and cord, and several families' apartments. The first floor of the Bible House where the Near East Mission offices were originally located has also been renovated to make modern offices for a commercial importer. In all, the rents from these occupants will total about 280,000 Turkish liras income to the Bible House this year - a welcome addition to the Mission budget.

The Bible House continues to be in the center of a busy commercial area of the city. The street in front, known variously as Riza Pasa Yokusu, Fincancilar, or Vasif Cinar Caddesi, is often clogged with trucks, taxis, horse carts, hamals*, pedestrians, hand carts and service cars. The wheels of looms can be seen spinning in several windows of surrounding buildings. Across the street to the north is the main exchange of the Istanbul telephone office. Over its roof the new pointed hat on the Galata Tower rises above the Galata Hill. From some of the upper windows the Asiatic hills, the Bosphorus and Topkapi Saray can be seen to the east between the buildings that stretch up each year. While the "Amerikan Han" obscures most of the view from the Bible House offices to the south, the truncated minarets of Nuro-Osmaniye Mosque are visible with their scaffolding for repairs. In front of it is the roof of the ancient Mahmut Pasa Hamami*. Near the south-west corner of the building the recently restored Ibrahim Pasa Mosque (honoring one of Mehmet the Conqueror's grand veziers) casts its shadow early in the afternoon followed later by the shadow of the Mosque of Suleyman the Magnificent to the west.

Horns honking, men's shouts, wooden wheels on cobblestones, the whine of an emergency vehicle, metal being worked, the muezzin's call are all common noises; and the smells of roasting coffee, exhaust fumes, sawdust, fish turning over a charcoal fire, and hot plastic mingle in the air around the Bible House. Although Riza Pasa and the old Turkish woman with her claim on the upper corner have moved into past history, more of the flavor of those days can be found in the peddlers' cries, the pungent smells and the basic attitudes in the area around the Bible House than in most other sections of the city. In like manner, the foundations of the Bible House hark back to another century while the ongoing building with its changes and its offices reflect the current trends in the world.

Anna G. Edmonds, Editor

* hamal: porter
hamam: public bath



No. 599

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
13 October 1969

Dear Friends:

ARRIVALS

New teachers from many countries have joined the faculties of the schools this fall, representing both Board appointees and locally employed personnel:

In Beirut Dr. and Mrs. Verne Fletcher are at the Near East School of Theology. The Fletchers have seen several years of Board service in France, India, and Indonesia.

The Redhouse Press now has a production coordinator: Mr. Robert Arndt was formerly chief of the printing and repro department at the national headquarters of McCarthy for President in 1968.

There are six new teachers in Üsküdar. Mr. and Mrs. Martin Brinn taught at Zonguldak Koleji before coming to Üsküdar. Mr. Brinn is from Wales; Mrs. Brinn is a native of Jamaica. Miss Mary Ingle of England has been in the Near East under the Board since 1936. During the Second World War she taught at Üsküdar, but except for that from 1936 to 1965 she was at Anatolia College in Thessaloniki, Greece. Since then she has been principal of the Girls' High School in Baghdad. Mr. and Mrs. Richard Kroeker and son and Miss Jill Van Cleve are from the United States.

Thirteen of the seventeen new teachers in Izmir are from the United States: Miss Marian Cast, Miss Cynthia Cuthbertson, Miss Dianne Grace, Mr. and Mrs. James Kirk, Mrs. Catherine McCormick, Miss Kathleen O'Connell, Miss Leslie Schriber, Miss Cheryl Shark, Miss Elaine Skirvin, Mr. and Mrs. Kingsley Sullivan, and Miss Carol Todd. Of these, Miss Cast was with the Peace Corps in Morocco, Mr. and Mrs. Sullivan and Miss Todd were with the Peace Corps in Turkey,

and Mrs. Kirk was a Fulbright professor of English at the Maarif Koleji in Kadiköy. Besides those, Miss Margaretha De Hoop is from the Netherlands, Mr. and Mrs. Ian Speedie are from Australia, and Miss Ann Sutherland is from Scotland.

Mr. James Boal, Mr. and Mrs. Donald Hornish, Mrs. Anne Lee and Mr. and Mrs. David Smit, all from the United States, are new at Tarsus. Also new are Mr. and Mrs. Tonny Jansen from the Netherlands, and Mr. and Mrs. Frank Schumacher from Australia.

Several people have returned to Turkey after furlough in the United States. Dr. and Mrs. Frank Stone and their four children are in Ankara where Dr. Stone will be visiting professor at Hacettepe University. Their home address is Turgutreis Cad. 24/7, Tandoğan Meydani, Ankara. Miss Martha Millett is back in Üsküdar after a year at San Francisco State University where she was studying English. Mr. and Mrs. Robert Avery and two of their children have returned to the Redhouse Press. Mr. Avery spent some time this past spring on the editorial staff of the United Church Herald. Mr. and Mrs. William Edmonds and their four children and Miss Fernie Scovel have returned after three-month summer furloughs, the Edmondses to the Redhouse Press and Miss Scovel to Izmir.

DEPARTURES

Four people are now in the United States on furlough: Dr. Virginia Canfield is at Goucher College in Towson, Maryland. Mr. and Mrs. John Scott are in Minneapolis; and Mrs. Ruby Birge, on pre-retirement furlough, is located in Ann Arbor, Michigan with her family, the Kellers.

The Mission honored Ruby Birge with a banquet at the Pera Palas Hotel prior to her leaving the field. It was noted then that together with her husband, John Kingsley Birge, they had served the Board eighty years. Ruby was first an associate missionary in the Marathi Mission and taught at Ahmednagar Girls' High School. She was Associate Candidate Secretary of the Women's Board in Boston following that until she married Dr. Birge and came to Turkey. Except for one year

when she helped out in an emergency in Talas, she spent her time in Istanbul. In addition to her teaching and administrative duties at Üsküdar, Ruby was very active in many community groups. The Dutch Chapel, the USO, and the Girls' Service Center profited from her knowledge and skills.

Others who have left the Mission to return to the United States include Mr. and Mrs. George Behr and their two sons, Miss Janell Haynes, Miss Sandra Sterns, Miss Pamela Cordts, Miss Ann Louise Jeffries, and Miss Sandra Whiteley from Izmir; Mr. and Mrs. Pursell Graham and Miss Fanny Pemberton from Üsküdar; and Mr. and Mrs. Robert Tucker and their three children, Mr. and Mrs. Thomas McNair and their three children, Mr. John Snyder and Mrs. Viola Richardson from Tarsus. Bob Tucker is studying and on the faculty of the University of Minnesota; Maggie is deep in music as organist and choir director of a church in Owatonna.

Miss Isabel Hemingway is currently in the United States helping take care of her mother who fractured her hip.

ENGAGEMENTS -- MARRIAGES

The marriage of Miss Marianne Glass to Mr. James Fitzgibbon took place in Izmir on June 28. Marianne's mother and Jim's parents were present for the wedding which was officiated at by the Reverend E.C. Blake and the Rev. Ann Schoup. The newly-weds are now both teaching in Izmir.

Miss Donna Cooper (Izmir 1966-68) was married to Mr. Ronald Wolfgram in her home near Philadelphia on August 9. They are living in Niagra, North Dakota where Donna is teaching chemistry and other science.

William L. Nute, Jr. (Ankara, Tarsus, Gaziantep 1948-1965) sends the news of the wedding of his daughter, Christie, to Robert Miller on September 21. He also announces his own forthcoming marriage to Betty Richardson, an executive in the Quaker United Nations Office, on December 27.

BIRTHS

Mr. and Mrs. Richardson Fowle are the parents of a second adopted boy born in Beirut, Lebanon.

DEATHS

Dr. Zaruhi Kavalcyan died in Istanbul on June 30 at the age of 92. Trained in medicine in the United States, Dr. Kaval returned to Turkey to teach biology first at the girls' school in Adapazarı with her sister and brother-in-law, Mr. and Mrs. Onnig Alexanyan, and then from 1922 to 1951 at Üsküdar.

Dr. Theodore Greene, distinguished philosopher and theologian died in a fire in Maine on August 13. Dr. Greene was the son of Dr. and Mrs. Joseph K. Greene, missionaries in Turkey from 1859 to 1911.

The death of Mrs. Ernest Pye (Merzifon, Istanbul, Athens 1911-1929) occurred on September 30. Dr. and Mrs. Pye served at Anatolia College and then at the School of Religion first in Istanbul and later in Athens. Dr. Pye was president of the School until 1932. Dr. Pye's death was in 1959. At that time Mrs. Pye established a Memorial Scholarship Fund in his memory for needy students at NEST.

GENERAL NEWS

Twenty-five people, of them 18 newcomers, took part in the Mission language school and orientation program in Istanbul this summer. Language study was held at the Berlitz school five days a week from August 4 to August 30. The orientation program included trips around the city and talks on various aspects of Turkish life, among them history, politics, economics, education, Islam and the customs and courtesies of the country. This was the first time that a month of orientation in Turkey has been tried for new teachers.

Dr. and Mrs. Donovan Johnson are visiting the three schools in Turkey this fall. Dr. Johnson, a consultant for the Mission,

is professor of mathematics education at the University of Minnesota.

Miss Harriet Yarrow (Istanbul, Tarsus, Ankara, Izmir 1929-39; 1945-68) sends greetings to her friends. She is settled now at 144 Hancock Street, Auburndale, Massachusetts 02166.

The Konyali Restaurant has opened a branch in the Topkapi Museum in Istanbul. It is occupying a stone building known as the Eleventh Section. (See "Dear Friends" No. 576, 1 April 1967 for previous history.)

Ruth, Gwen and David Updegraff are attending the American Community School in Beirut while Suzanne and Jonathan Ehly and Lorin Shepard are at the Community School in Tehran.

Dr. and Mrs. William L. Nute, Sr. (Tarsus, Adana, Mardin, Talas, Gaziantep 1881-1959-almost continuously) and son, Cyril, were in Turkey during July and August. They spent some time at their summer home in Namrun, and also visited in Talas, Tarsus, Gaziantep and Izmir.

A fire in the early morning of October 11 gutted the Bible Society book store in the shop below the Manse on Istiklâl Caddesi in Istanbul. The German book store was burned out in the same fire.

ACCIDENTS

Miss Miriam Hagopian fell in her apartment on August 21, fracturing her leg. She is recovering in the Surp Agop Hospital in Istanbul, and hopes to be out in one week.

Since August Mrs. Harriet Nilson (Adana, Tarsus, Talas, Diyarbakir 1913-57 with interruptions) has been living in Ankara. Unfortunately she was struck by a car the evening of October 1, breaking her pelvis in several places and incurring head injuries. She has been flown to Wiesbaden, Germany for treatment, and is making good progress.

ANNOUNCEMENTS

The resignation of Dr. and Mrs. Perry D. Avery from the Dutch Chapel has been accepted with regret by the church. The resignation will take effect on May 31, 1970 by which time they will have served four years.

The Spiritual Life Council is holding its annual retreat in Talas December 12 and 13. Dr. John Markarian, Director of Development of NEST, will be the leader. Some of the discussion may center around the uses of protest.

PROGRESS REPORT

The American Consul General in Istanbul, Mr. Douglas Heck, reports some success in working constructively with young American tourists experimenting with drugs in the city this summer: "...Noting that the Swedish Consulate General had hired a social worker last summer to work among Swedish hippies with considerable success, we decided to try a similar program this summer. A group of interested American and Turkish citizens got together to recruit a young American. They were fortunate to find a Peace Corps volunteer who had just completed his assignment and was interested in spending a last summer in Turkey before returning to the U.S. He knew Turkish as well as his way around Istanbul. His mission was to live in the area frequented by hippies to counsel them and to be of assistance as they ran into trouble. He carried out this mission successfully. Of course there can be no measure of how many people he kept out of trouble or out of jail by his advice and counsel but he did help a number of hippies and this in itself I believe is justification for the project. It also suggests a repeat performance next summer if we can raise the funds.

"Whatever role this person played, we do know this summer was far quieter than last and no American hippies who visited Istanbul this summer are now in jail for violation of Turkey's narcotics laws, and the personal tragedies caused by arrests of young Americans acting unaware of the consequences of their acts has been significantly alleviated."

Anna G. Edmonds, editor

No. 600

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
3 November 1969

Dear Friends:

THE MEVLIDI SHERIF

The most famous poem in all of Turkish literature is the Mevlidi Sherif by Süleyman Chelebi. It is sung, publicly and privately, hundreds of times a year in mosques and in homes throughout the country. No observance of the Night of Power omits it; few families would let their dead rest beyond the forty days without its being read. The poem was composed before the conquest of Constantinople, yet its language continues to be meaningful today. While for only a few English readers The Canterbury Tales by Chaucer written at about the same time provokes an emotional response, this mevlit¹ still speaks powerfully to the people of Turkey. Its effect is similar to that of the first chapters of Matthew and Luke or some Christmas carols for Christians; but the Mevlidi Sherif is a poem for all seasons.

The observance of the birthday of the Prophet as a holy day started about three hundred fifty years after he was born -- after the early Qur'anic restrictions on the reverence of his personality began to break down. The original celebrations seem to have consisted of a mere visit to the house where he was born on the day of his birth, the 12th of the month of Rebi-ül-evel. Records of the events in Arbela, Iraq in 1207, the time from which the mevlit observance is dated, speak of music, shadow plays and jugglers as part of the festivities which lasted for several days. On the eve of the birthday there was a torchlight procession (probably borrowed from contemporary Christian customs). The next morning the populace was addressed by the vaiz (preacher) following which the distinguished guests were given robes of honor by the local prince and the people were fed in the main square -- also by the prince. Addresses by the vaiz, lavish entertainment and the distribution of candy were typical of mevlits throughout Islamic countries from early times. The religious addresses led to panegyric poems on the birth and life of Muhammed, a number of which exist in Arabic and Turkish, the earliest Arabic one pre-dating the Turkish by several hundred years. According to an account of a nine-day celebration in Cairo in 1834

witnessed by Edward William Lane,² one of the poems read there ended with these lines which have a curious resemblance, as he points out, to the Song of Solomon:

The beloved of my heart visited me in the darkness of night:
I stood to show him honour, until he sat down.
I said, "O thou my petition, and all my desire!
Hast thou come at midnight, and not feared the watchmen?"

Vesilatü'n-Necat (The Means of Deliverance), as Süleyman Chelebi's Mevlidi Sherif was known originally, was written in Bursa in 1409, four hundred sixty years ago. Tradition has it that the poem was inspired as a response to a certain priest of Ulu Cami there who asserted that the Prophet Muhammed was no more to be regarded than were other true prophets, including Jesus. Süleyman Chelebi began his poem in refutation of this doctrine and in a desire to answer him in an enduring work. There may also have been pressure on him at the same time from the Sultan or some of his friends to compose a poem to equal those already in Arabic.

Beyond the writing of the poem, not much is known for certain about the life of Süleyman. His grandfather, Sheyh Mahmud, is supposed to have been a learned theologian; his father, Ahmed Pasha, was Grand Vizier under Sultan Murad I. He himself was possibly a chaplain in the court of Sultan Beyazid the Thunderbolt. When Beyazid was overthrown by Tamerlane, Süleyman became the chief imam (priest) at Ulu Cami in Bursa, then the capital of the Ottoman Empire. He died and was buried there in 1421.

In Turkey today the Mevlidi Sherif is chanted in mosques and in homes on religious occasions, at a time of rejoicing and at a time of mourning. Among the religious occasions are the Night of Power and the Muslim feast nights. The most frequent recital of the mevlit is on the fortieth day after death or as an annual observance after death; announcements of such recitals in the mosques are common in the newspapers along with the name of the mevlüdhan (chanter). In the mosques it is always chanted by men (sometimes several taking turns at one performance); in homes if it is a gathering of women it might be a woman chanter. During the mevlit rose water is sprinkled on the hands of the congregation in the first part of the service, and candy is passed out towards the end. The service is concluded with a prayer and the congregation's

"amin's". Sometimes hymns sung by a chorus are interspersed between the sections. F. Lyman MacCallum's introduction to his translation of the Mevlidi Sherif³ includes a colorful description of a service in the Blue Mosque in the eighteenth century attended with all the pomp and ceremony of the Sultan and his court. For high and low alike, this poem is the source of people's emotional understanding of the birth of Muhammed.

Writing about the style of the poem, E. J. W. Gibb says it "is very simple, without art of any kind. All the same, the work has, in great measure on account of this, a picturesque directness; while there is an artless charm in the naive and childlike fashion in which the poet presents his marvels that is absent from the more laboured and pretentious productions of later imitators."⁴ Süleyman Chelebi's sentences are short, his images are lively and concrete, and he has adapted the Turkish language remarkably well to the rigid demands of the classical Arabic-Persian form -- a difficult feat.

The work is a long, metrical, rhymed poem written in the mesnevi meter: that is, couplets with the rhythm of "fâ-i-lâ-tün, fâ-i-lâ-tün, fâ-i-lün". Some of the earliest extant manuscripts contain six hundred couplets, but most of the printed copies have under three hundred. The poem consists of a number of sections describing the birth of the Prophet, his miracles and his teachings. The sections are usually separated by a refrain couplet and its response. The climax is the description of his birth. The poem begins by calling upon Allah:⁵

Allah âdın zikredelim evvelâ
Vacip oldur cümle işte her kula.

Allah! This name invoke we in the beginning,
For this is ever due from us, his servants.

After the couplets of caution and their response:

If from Hell's flame you hope to find salvation,
With grief and love repeat the Salutation.

Response:

Blessing and greeting upon thee, O Apostle of Allah!
Blessing and greeting upon thee, O Beloved of Allah!

there is a short request to remember the author of the poem in prayer and with the Fatiha. Then follows a short list of the proph-

ets before Muhammed. The birth of Muhammed is told as if by his mother:

To me they [three shining houris] said: "Not since
the world's creation]
Hath mother had such cause for exultation.

No son like thine, such strength and grace possessing,
Hath God to earth sent down, for its redressing.

Great favor hast thou found, thou lovely mother,
To bear a son surpassing every other.

Sultan is he, all hidden truth possessing,
Full knowledge of the Unity professing"

A bit later the congregation stands in welcome to the birth of the Prophet and joins the chanter in these lines:

Geldi ol saatte ol sultanı din
Nura garkoldu semavatü zemin.

The Sultan of the Faith that hour was given
And drowned in glory lay both earth and heaven.

This is followed by a paean of welcome:

Merhaba ey âli sultan merhaba,
Welcome, O matchless Sultan, thou art welcome,

as various epithets are given to the Prophet: "Source of Knowledge", "Secret of the Qur'an", "Nightingale of Beauty's Garden", "the humble soul's Illuminator", "the sinner's Intercessor", "Beloved of God" among them.

Still as if in the words of his mother, the Prophet is represented as praying even at his birth for his followers:

Freely submitting all his will to Allah,
He murmured low: 'My people, oh, my people!'

For you he prayed, though he was but an infant,
Yet you, full-grown, forsake his path of virtue.

Some of his miracles are related, including the way

he split the moon in half with a gesture of his finger. The next section of the poem is a long description of Muhammed's journey to Jerusalem and Paradise on Berat Kandili⁶ on the heavenly beast Burak. His welcome and what he sees there are given in some detail. Then there is a petition for mercy and intercession for the author, the congregation and the particular person for whom the mevlit is being held. The original version of the poem also includes the account of Muhammed's last illness and his death, but this is almost always omitted in recitals today.

From the time it was written until now the poem has enjoyed enthusiastic praise. It was the first one in Turkish; none since has equalled it in popularity. Ashik Chelebi (poet, writer 1520-72) comments that "although these many eloquent poets have written Mevlids, not one of them has surpassed this blessed poem or spoiled the market in its bazaar".⁷ The Mevlidi Sherif appeals now not only because of its hallowed history but also because of its satisfying recounting of popular traditions in a work of artistic beauty.

Footnotes

1. The correct meaning of the word mevlit is the time, the place and the celebration of the birth of anyone; in Islam it usually refers to the birth of a religious person, particularly the Prophet Muhammed. In like manner, mevlud is the person born; however in common Turkish usage it refers to the poem by Süleyman Chelebi and to the religious celebration when the poem is read. Because this second meaning is a corruption, mevlit is used in this article to mean the poem and the celebration.
2. The Manners and Customs of the Modern Egyptians by E. W. Lane. p. 454
3. The Mevlidi Sherif by Süleyman Chelebi, translated by F. Lyman MacCallum, pp. 9-14
4. A History of Ottoman Poetry by E. J. W. Gibb. vol. 1, p.236
5. The Turkish quotations are from a pamphlet entitled Mevlidi

Sherif by Süleyman Dede Merhum; those in English are from F. Lyman MacCallum's translation.

6. Berat Kandili is the evening of the 14th of the month of Shaban; it is the night when sins are pardoned and when the document of the divine commands for a person for the ensuing year is written and sealed. The other Muslim feasts are Mevlût Kandili (the birth of the Prophet) on the evening of the 11th of Rebi-ül-evvel; Regaip Kandili (the conception of the Prophet) on the first Thursday evening in Recep; and Miraç Kandili (the ascension of the Prophet) on the evening of the 26th of Recep.

7. Gibb. op. cit., p. 238

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No. 601

Near East Mission
United Church Board for World Ministeries
Posta Kutusu 142
Istanbul, Turkey
24 November 1969

Dear Friends:

A number of official visitors have come through Istanbul since the last news letter. Dr. and Mrs. A. Dale Fiers were here visiting family. Dr. Fiers is General Minister and President of the Christian Church (Disciples of Christ) with headquarters in Indianapolis, Indiana. Miss Marion Van Horne, Secretary for Literature in the Committee on World Literacy and Christian Literature of the Division of Overseas Missions, New York City, was here for consultations with the Redhouse Press. Mr. Ray Freeman met with the principals of Tarsus, Izmir and Uskudar Schools October 30 to November 3. Mr. Freeman is concerned with teacher recruitment in the Overseas Personnel Recruitment Office in New York. Dr. and Mrs. Everett C. Parker and Dr. Martin Bailey have been in Istanbul and Izmir the week of November 23. Dr. Parker, Director of the Office of Communication of the United Church has just led a study tour of the Arab-Israel world in which twelve editors of leading American religious periodicals took part. Dr. Bailey is editor of the United Church Herald. Miss Margaret Purchase, Acting Secretary for Christian Education of the Near East Council of Churches in Beirut has been in Istanbul in November.

Mr. and Mrs. James Blackinton of Izmir announce the marriage of their daughter, Marybeth, to Randall W. Wessman on August 2 in Denver, Colorado. The Wessmans are now living at 103 Lincoln Way, Auburn, California 95603. We wish them many years of happiness together.

Mrs. Harriet Nilson has returned to Ankara following her serious accident and manages to get around her apartment in a wheel chair. Her address is Bestekâr Sok. 17/1, Kavaklıdere, Ankara.

Miss Isabel Hemingway is back in Talas from the United States. She reports that her mother is recovering satisfactorily.

Dr. Rallou Rhasis, teacher of biology at the Gedik Paşa school from 1926 to 1933, died in Istanbul November 22. Dr. Rhasis taught also at the Girls' College in Arnavutköy until 1952 and at Robert College until the present.

Mr. Chester F. Deaver (Tarsus 1965-67) has been honored by having a flower named for him. Penstemon deaveri, or Beard Tongue, a bright purple-blue flower native to Arizona, has recently been identified as a new species and therefore named for its first collector, Mr. Deaver.

The national elections in Turkey on October 12 resulted in 260 Adalet (Justice) Party members, 142 Cumhuriyet Halk (Republican Peoples') Party members, 13 Güven (Security) Party members, 8 Birlik (Unity) Party members, 5 Yeni Türkiye (New Turkey) Party members, 3 Türkiye İşçi (Workers) Party members, 2 Milliyetçi Hareket (Nationalist Movement) Party members and 11 independents taking office in Congress.

Five new members-at-large have been elected to the Turkey Schools Council: Dr. Mithat Enç is a member of several university faculties in Ankara. Mr. Selahattin Erentürk is a business man who has retired from Mobil Oil. Mr. Doğan Güvenc is staff development manager of British Petroleum. Professor Ahmet Koç is Chairman of the Department of Business Administration at Robert College. Professor Beylan Toğrol is Chairman of the Department of Experimental Psychology at Istanbul University. They join Mrs. Nebahat Karaorman, formerly principal of Çapa Teachers' College in Istanbul and two Mission members who have served as members-at-large on the Council several years.

Miss Sandra Whiteley (Izmir 1967-69) is currently studying library science at Columbia University in New York City. She sends greetings to her friends. The Charles Macleals send seasons' greetings from Hightstown, New Jersey.

Dr. David M. Stowe has recently become Executive Vice President elect of the United Church Board for World Ministries. He will take office next year on the retirement of Dr. Alford Carleton. Dr. Stowe has been Associate General Secretary of the National Council of Churches and as such was the executive officer of the Division of Overseas Ministries. Previously he was the General Secretary for Interpretation in the United Church Board for World Ministries and taught at NEST in 1962-63. The new president of the United Church Board for World Ministries is Dr. Loring Chase, Minister of the Westmoreland Church in Washington, D.C. He succeeds Dr. Elmer Severinghaus.

Istanbul University opened November 14 without ceremony, Ankara University began on November 8 with a program and some student protest; other universities in the country have also begun their winter schedules. The new president of Istanbul University is Dr. Professor Nazim Terzioğlu, of Ankara University is Dr. Professor Tahsin Özgüç, of Istanbul Technical University is Dr. Professor Kâzım Ergin; the acting president of Middle East Technical University is Dr. Professor Erdal İnönü.

For some months now the city of Istanbul has been giving a unique daily weather report. Each evening lights on the Beyazıt Fire Tower and on a high point on Camlıca show the forecast for the next day. A green light promises rain, a blue one clear skies, a yellow one fog, and a red one snow. The colors have been chosen mnemonically: yeşil for yağmur, mavi for açık, sarı for sis, and kırmızı for kar.

Anna G. Edmonds

No. 602

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
Istanbul, Turkey
15 December, 1969

Dear Friends:

THE NEOLITHIC REVOLUTION IN TURKEY

The Neolithic Period in the Near East was one of the two most important times so far in the whole history of mankind. Archeologists working in the last two decades have brought to light scraps of the tangible remains of this, the first and perhaps most difficult of men's basic revolutions. Bits of polished stone, sherds, mud bricks, carbonized grain and bones of sheep and goats found in southern Anatolia are crude evidence of the transformation in men's established patterns. This turning point in their lives occurred some ten thousand years ago, and is valued as the critical division between men, the mere food-gatherers, at the mercy of the elements, and men the food-producers, gaining increasing control over their environment. To quote Will Durant, "In one sense all human history hinges upon two revolutions: the neolithic passage from hunting to agriculture, and the modern passage from agriculture to industry; no other revolutions have been quite as real or basic as these." (1) The Neolithic Period is important because it was the start of our civilization. It is particularly interesting now because archeologists are beginning to trace its influence through other times and places down to our own. The full story of that lies outside the scope of this paper and will only be mentioned. But why it happened remains a puzzle.

The period, variously known as Neolithic, New Stone Age or Food Producing Stage, began in the Near East about 8500 BC and lasted until about 5600 BC. Probably the same events happened in other undiscovered parts of the world; those unearthed elsewhere so far either point to a later date, have little connection with western civilization or show some reference to the Near East for their inspiration. This does not mean that there is evidence to support the thesis that one tribe or one race was more advanced than another, but rather that the work of the archeologists is incomplete.

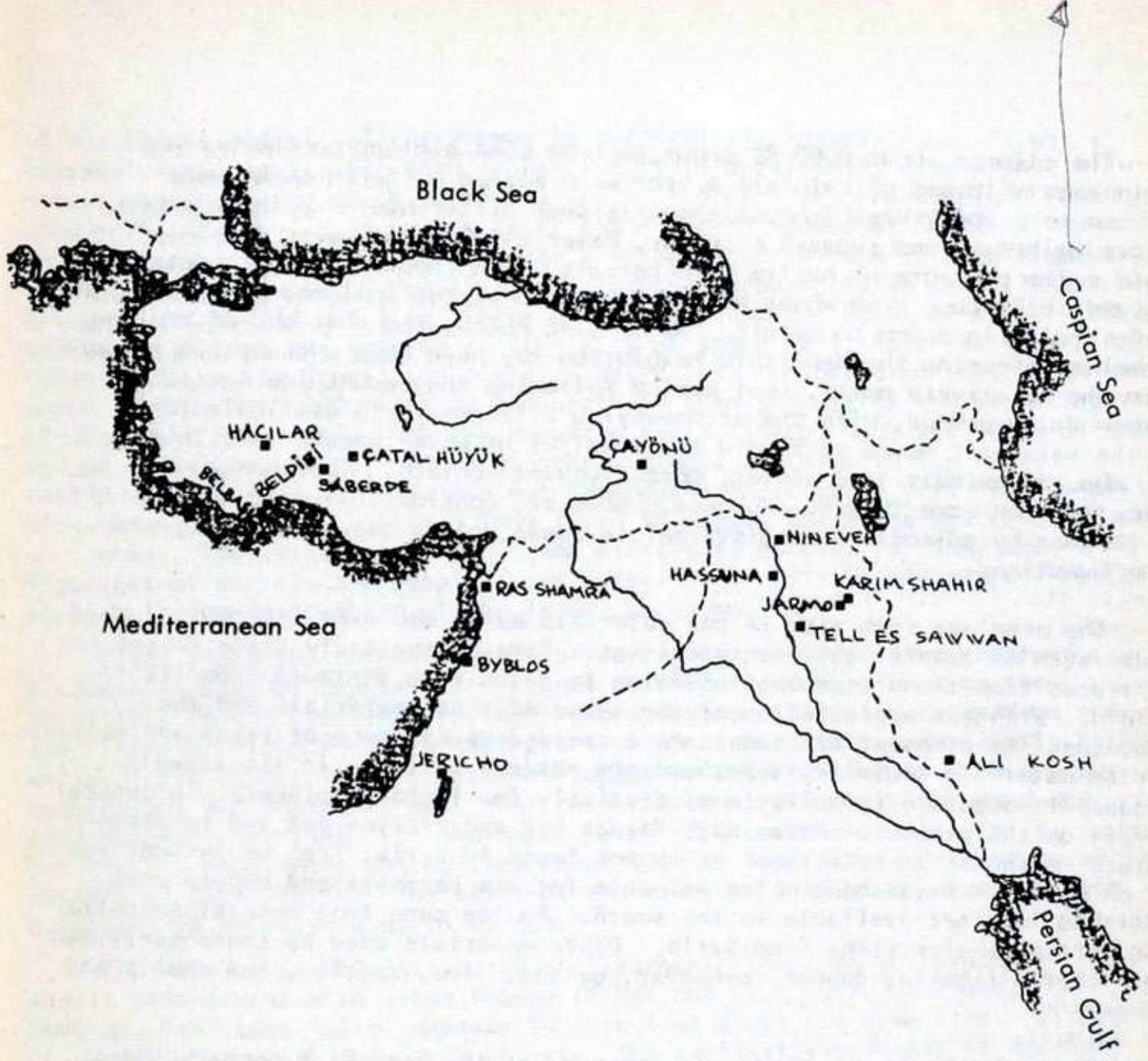
This was a major revolutionary period because of the fundamental changes which took place in men's lives in a relatively short time. Previous to this, men for millions of years had been at the mercy of their environment just as animals are. The existing food and weather dictated the conditions of their lives. For some reason, fairly soon after the end of the most recent Ice Age (14,000BC) men discovered that they themselves might be able to modify that environment. It was as though instead of being chased by a wild horse they had mounted and begun to tame him. From being merely hunters and gatherers of food they became herdsmen and cultivators, domesticating both wild animals

and wild grains. It was a radical change from savage subsistence to the beginnings of thoughtful direction of their lives. As men became more skilled in controlling their sources and supplies of food they were able to settle in larger, more complex and relatively permanent communities that could support an increasing population. Along with this skill developed the wealths of leisure: the freedom to experiment and the time to learn and use crafts (tools, pottery) and to train priests as a separate profession in the tribal mysteries and rituals. This permitted a specialization in work - not everyone had to do everything - and an accompanying conservation of energy that led to additional freedoms.

The change from hunting and gathering food to organized agriculture, however, involved something beyond men's conscious desire: it required the existence of a plentiful supply of wild animals and wild plants that could be domesticated, living together in the same general area. It also required a climate that favored cultivation, an abundance of natural materials for tools, a knowledge of the uses and control of fire and the necessity for exerting an extra effort. Particularly the last because the other conditions had been present for thousands of years. But it is that necessity that is one of the biggest unanswered questions: just what was it? If living conditions are ideal, if food is abundant year round and if everyone is enjoying about the same degree of development, the impetus to change those conditions does not exist. So some lack must have been felt to have helped push men out of their routine.

In the foothills of the Taurus, the Zagros and the Lebanese Mountains bordering the Fertile Crescent the geographical requirements for this revolution were met. Between the elevations of 1000 and 5000 feet around the drainage basins of the Tigris and Euphrates Rivers in Iran, Iraq, Turkey and Syria, and further south in Lebanon, Israel and Jordan there were enough native plants and animals, enough rain and enough seasonal temperature variation to help the change once men began to appreciate its raw possibilities. Probably in the beginning centuries of the Neolithic Period the experiments were bungling and ill-contrived, and depended upon chance for their success. However by 4000 BC men had mastered the skills of growing grain crops where there was not much rain, herding animals, living in built homes in towns and worshipping in temples. And certainly the same quality of genius that has inspired the giant leaps of mankind in modern times must have been present in making these masteries possible.

As perhaps no place else in the world, on the hilly flanks of the Fertile Crescent were to be found concentrated and in juxtaposition a good variety of potential resources: native wild wheats (emmer and einkorn) and barley, wild sheep, goats, pigs and cattle. The first animals domesticated for food seem to have been sheep. The only remains, however, are fragmentary bones from which positive identification of one piece as wild sheep and the next as tamed is difficult. The evidence suggests, however, that they were herded before grain was harvested. From our own limited perspective today we can imagine that early men - and their children - found baby wild animals irresistible,



and in keeping them as pets began their domestication. (Plants as pets are somewhat less responsive.) Einkorn (one-grained wheat), while never a major agricultural product, is important as one of the clues in tracing the geographical movement of early farmers. It seems to have been harvested first in quantities at Ali Kosh in Iran about 7000 BC, then at Jarmo in Iraq about 6750 BC, and several hundred years later at Çatal Hüyük and Hacilar in Turkey. It was taken up the Danube into western Europe along with other cereals about 4000 BC. In Turkey it is still used for fodder. Archeologists experimenting today have concluded that small primitive family groups could have harvested in a month's time more than enough of the available wild grains to sustain them for the year. In other words, they would have had enough even to barter for game or materials for tools. But at the same time they would have been restricted to rather permanent camps by the bulk and weight of so much grain. Wheat can not be moved as readily as sheep.

The climate about 8000 BC seems to have been similar to the present: about twenty inches of rainfall a year with marked differences between winter and summer temperatures (though there is some difference of opinion among archeologists: some suggest a colder, dryer climate and fewer trees in the area). The presence of native wild cereals is an important key to determining this climate. Wild wheat must have a cold winter followed by rain in the early spring in order to mature. It is also postulated that one of the many elements affecting the Neolithic revolution may have been a change in climate from the relatively moist, cool period following the recent Ice Age to a warmer drier period, with the accompanying differences in available foods. As the rain belt moved northward the supplies of water became less thus forcing men and animals into closer, more frequent contact. The chances for domestication were thereby improved. However, considerably more work needs to be done by paleoclimatologists before these points can be anything more than questions.

The area was rich also in the materials early men used for tools: hard rocks such as quartz, obsidian and flint. Some of the early trade routes can be traced from the presence of obsidian in sites some distance from its origin. With the appreciation of the value of these materials and the subsequent development of trade came a speeded-up exchange of ideas and cultures. Of the materials obsidian is perhaps the easiest to trace in its travels because it occurs originally in a relatively few isolated places: in central Turkey on the slopes of Hasan Dağ, Karaca Dağ and Erciyes Dağ and in eastern Turkey northwest of Lake Van. It is not found in Syria, Iraq or farther south, or on Cyprus. Greenstone, also valuable for its hardness and beauty when polished, was not available in the south. Pumice came from central Anatolia, and a fine tabular flint from Syria. Other materials used by these early men were chert, lignite, copper, cinnabar, galena, lime, apatite, sea shells and ochres.

How much the larger physical geography of the Near East contributed to the revolution is harder to determine. Because of written records we know that the history of Asia Minor of the last 4000 years has reflected the fact that it is a land bridge between Asia and Europe carrying a steady flow of traffic. (Is it possible that the Bosphorus is no busier today in relation to the world population than it was six thousand years ago?) It seems fair to assume a similar cross-traffic much earlier than that with its educational and revolutionary influences. Similarities in cultures in sites around the area and a little later on in Europe strongly suggest that they are the result of the migrations of peoples, spurred by hunger, perhaps, or curiosity, or ambition, or fear of invaders behind them or any of the other stimuli we today experience. What knowledge they had was adapted and changed, of course, by the people they came in contact with.

The oldest Neolithic sites so far excavated are not in Turkey. They include Karim Shahir, Jarmo, Tell es-Sawwan, Ali Kosh, Jericho and Byblos in addition to many others. Karim Shahir is probably one of the earliest, about 9000 BC, and represents the tentative early stages of agriculture. The pottery

of Ras Shamra and of Tell es-Sawwan is particularly interesting. It was a seasonal settlement. Ali Kosh probably fits in development some place between it and Jarmo which seem to date, by radioactive carbon tests, from about 6750 BC. While Jarmo was never big - twenty houses at most - it is important as an example of a very early established village-farming community in which a continuity of Neolithic development through twelve layers can be traced. The people who lived there grew barley and two kinds of wheat. They had flint sickles for reaping it (the bits of stone still have the sheen that comes from cutting grass) and ovens to parch it. The obsidian they used probably came from 300 miles to the north of them suggesting the beginnings of trade and commerce. They had domestic goats, sheep, dogs and, towards the end of their time, pigs. Bones of other animals are also in the ruins - cattle and horses - but they may not have been domesticated yet. The people also ate lots of land snails. They lived in small, sun-dried mud cottages set on stones. They must have enjoyed the plasticity of clay for they made figurines of animals and people, some certainly of cult significance. Pottery appears in the upper third of the layers at Jarmo.

Caves along the southern coast of Turkey near Antalya have produced evidence of some of the earliest stages in the transformation from the Mesolithic to the Neolithic Period. Engravings on the walls at Belbaşı and the fine microliths found in them are typical of the earlier Mesolithic Period, while sickle blades found at Beldibi suggest the harvesting of wild grass - reaping but not sowing as yet. But then the country around is rugged and more suited to hunting. In the upper level of excavation at Beldibi a pottery has been found dating from about 6500 or 6400 BC and related to early pottery at Çatal Hüyük. The walls of the caves at Beldibi are covered with paintings of animals in earth colors.

The site of Çayönü just north of Diyarbakir seems to correspond in time and in development with Jarmo though it has not been fully excavated. Suberde, near Lake Suğla, appears to date from about the same time. It also is a small site with mud brick houses. The earliest settlement at Hacılar, west of Lake Burdur, dates from about 7000 BC. From this time little remains except the mud brick walls with plaster painted red and some grain. After a lapse of 1200 years or so the site was occupied again. Some pottery, statuettes, stone vessels and grain have been found dating from the later occupation.

Of all the Neolithic sites so far excavated, the richest is Çatal Hüyük which lies about thirty miles south east of Konya. In time it extends from about 6800 to 5700 BC and it covers 32 acres of a low hill. It is particularly valuable because it shows an unbroken development during those thousand years and because it is remarkably full and well-preserved. Some of the reasons for the richness of the material found appears to be a big fire that occurred about 5780 BC and both destroyed, covered up and carbonized - thus preserving - objects caught beneath it.

Food for the people of Çatal Hüyük came from their herds of sheep and maybe cattle and from their harvest of a number of grains: emmer, einkorn, barley, pea and vetch. They ate some fish, birds and eggs and other wild animals. They got vegetable oil from nuts and shepherd's purse. There are

enough hackberry seeds left to suggest they may have enjoyed its wine, and they probably knew beer. They traded obsidian which they got from the nearby active volcanos, Karaca Dağ and Hasan Dağ for flint from Syria and sea shells from the Mediterranean. They had and used convenient sources of copper and lead. Polished obsidian made mirrors for them, and they had trinkets of metal and stone. There is lots of evidence of weaving from fragments of woven cloth, rush mats and imprints of baskets.

The houses and shrines are one-story mud-brick rectangles that were probably entered from the roof. The dead were buried beneath them. Women and children had jewelry, spoons and hoes included in their graves. Some women also had small baskets of rouge buried with them. Men's graves included flint daggers, obsidian spears, bone hooks and eyes and mace heads. Were the men the hunters while the women tended the fields? The presence of these objects in the graves suggests that the people had some concern for a life after death.

The main diety was a goddess; the male image may have been represented by the bull heads and horns. Leopards were also shown. The shrines are decorated with wall paintings, reliefs and rows of bulls' horns. (Some of these have been duplicated in the Ankara museum.) Fertility or the assurance of the continuity and abundance of life seems to have been the main emphasis of the religion. This importance given to fertility would appear logical in view of the necessity of a dependable food supply to support the recently established community life. It is this phase of the life at Çatal Hüyük that most clearly shows the cultural link with areas outside Anatolia.

From all of these details it becomes obvious that the people living in Çatal Hüyük in 5650 BC had progressed to a comparatively advanced degree of civilization. Already the geometric acceleration of increasing complexities and control over the environment of men's lives begins to be apparent. Arts, crafts, metals, trade, animal husbandry and agriculture - which can be traced from the physical remnants of this place - indicate skill in technology and economics. The existence of permanent houses in one site for over a thousand years suggests stability and its accompanying traditions.

But the music and the stories of the people, their social customs and taboos, their language, their enemies and their friends and - more fascinating - the reasons for the changes in their lives that these people were making remain hidden from our knowledge.

This much is becoming more certain, however, that there was a connection between Anatolia and other areas. From Anatolia, according to the fragmentary evidence now available, it seems that ideas, particularly those of village farming, spread through the Mediterranean to Crete and then Spain and up the Danube into Europe by 4000 BC. The site of Lepenski Vir on the Danube in Yugoslavia shows a definite link with earlier communities in the Near East. This does not mean that the only men to develop this kind of life came from the Near East. In fact it looks as though similar although perhaps a little later developments were taking place elsewhere. But the men whose ideas

became important in Europe seem to have gotten their first inspiration here. As Bahadır Alkım points out, "The cult of the mother goddess, the Mistress of the Animals, the belief in a god represented in the person of a young man, and - even more markedly - the worship of the bull are all features common to Çatal Hüyük and Hacılar on the one hand, and to the Minoan religion on the other, which prove the existence of a religious bond between Anatolia and Crete... We can also recognize the sport of 'bull-leaping' - one of the favorite themes of Cretan painting - in a wall painting at Çatal Hüyük." (2)

It is not the province of archeology to suggest all of the accomplishments of early men, partly because so much of what they did and said can never be known. But from the bits of polished stones, the sherds with imprints of grain or fingernails or painted designs, the mud walls and the fragments of animal bones we can learn enough to respect the quality of mind they brought to the problems facing them. The interest and the importance we today attach to this first revolution is heightened by our awareness of the basic changes and problems we are facing in our own environment. Before these men were hundreds of thousands of years of men living in savagery. After them have come with overwhelming rapidity the wheel, writing, industry, control of the atom and now exploration of space. What next, and how soon, and with what inspiration?

Footnotes

1. The Story of Civilization: Part I, Our Cultural Heritage. p. 99
2. Anatolia I, p. 68

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Thanks are also due to Dr. Robert S. Hardy and Dr. U. Bahadır Alkım who have read and made helpful suggestions on this paper.

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