

Near East Mission
United Church Board for
World Ministries
P.K. 142, Istanbul, Turkey
12 January 1982

No. 706

Dear Friends:

The Amerikan Bord Heyeti Schools in Turkey
by William A. Edmonds

For over a hundred years the Amerikan Bord Heyeti Schools in Turkey have been a part of the educational milieu of the country. More especially, since the founding of the Republic by Mustafa Kemal Atatürk, they have been growing both in their own life as schools and in the wider life of the total Turkish scene.

The Schools Board of Governors

The Board of Governors, officially formed between 1974 and 1976, was delegated the authority by the founder (The Amerikan Bord Heyeti) to operate and set policies for these three schools. In May 1981 this Board took a new step forward. With new structural changes in its constitution it transferred expanded areas of responsibility to the Local Executive Councils of each school. Each Council now focuses on the continuing operation and development of the local school.

The Board of Governors with its broader and more comprehensive responsibilities, strives to

1. maintain a creative and objective pursuit of what a good education is within the framework of foreign, private education in Turkey;
2. set overall policies for the schools;
3. coordinate the financial operations (budgets, income and expense statements, business, and legal practices); and
4. assure that the founder's interests, aims, and goals are being carried out.

The continuing success of these schools is dependent on our vision of a cooperative enterprise that builds on the loyalty and creative potential of all groups which in common call these "our schools".

The Schools' Aims

In a recent open letter, Frederick D. Shepard, Executive Secretary for these three schools, stated the aims of an educational philosophy shared by them:

"Since the founding of the modern Turkish Republic in 1923 these schools and their parent organization have worked in harmony with Turkey's vigorous program of western-oriented modern education with its strong non-sectarian emphasis.

"The long-term American administrators and teachers in the schools have consistently worked in partnership with Turkish colleagues to help their students acquire academic excellence through effective command of communication skills related to two languages. In addition, a number of broader intellectual and social assets which these bicultural schools provide are:

- "1. Knowledge and experience in using resources beyond classroom learning. Library reference work, preparation of research papers, practice in interviewing techniques, group cooperation and student initiative in activities and student government are special traits of these schools.
- "2. Direct experience in community social service programs and social problems. The schools have a tradition, through student organizations, of offering assistance to children's hospitals, orphanages, homes for the elderly, and to other community social service establishments.
- "3. A variety of experiences in dramatic productions, musical and folklore performances, student-conducted observances of Turkish national holidays and other cultural-historical occasions.
- "4. Broadly balanced physical education and sports programs.

"From all the above-mentioned programs and through the teaching techniques employed in the schools, students acquire

- "1. Competent language ability in both Turkish and English;
- "2. Successful preparation for higher education;

- "3. The achievement of self-reliance, poise, and resourcefulness in solving different kinds of problems;
- "4. A well-developed understanding of Turkey's national culture and values; and
- "5. A world-perspective as a foundation for the understanding of global issues."

Highlights and Trends in the Schools

As Martha Millett, the principal of the Uskudar School wrote in her January 1981 report to the Schools Board of Governors, "With the change of government in early September (1980), the school calendar stabilized, and more security established, we were off to a good start." This optimism, echoed by each of the other principals at the beginning of the school year, proved to be true. Judith Welles, then principal of the Izmir School, at the end of the school year confirmed it this way: "No year has too many difficulties or delights." After enumerating some of these, she concluded, "One thing stays constant: the degree of harmony, concern, patience and affection with which all work with each other and with the students. It is a wonderful school with a great history and a fine future."

Leadership with this kind of enthusiasm and vision is what education is all about in our schools. We will miss Judith Welles as she retired in June of this year. But finding staff and teachers of her quality is the highest priority task of each school and the Board of Governors. In the case of the Izmir School we were most fortunate to have Douglas and Lois Hill return again to take up this role.

Celebration of Ataturk's 100th Anniversary

During this special year of celebration the schools have joined all of Turkey in various expressions of honor to the memory of Atatürk. For example, Wallace Robeson reported from Tarsus that they "had quiz contests, a poetry contest, a book display, concerts, a science show and contest, an art show, a sports day, a series of five lectures on Atatürk and his aims for Turkey, a total of 16 events." Izmir reported that the "Orta and Lise Kultur Kolu presented fine programs on Atatürk, Poets and Heroes days. A Lise tribute was pre-

SCHOOL STATISTICS * 1980-81, 1981-82

	IZMIR		TARSUS		USKUDAR		TOTALS	
	1980-81	1981-82	1980-81	1981-82	1980-81	1981-82	1980-81	1981-82
Students and class sections								
Prep: beginners		121	59			60		
repeaters		7	1			24		
total	120	128	60	20 girls, 69 boys	81	84	261	301
Orta I	100	116	73	32 " 37 "	77	76		
Orta II	108	101	77	25 " 48 "	84	79		
Orta III	110	110	76	- " 79 "	77	85		
total	318	327	226	221	238	240	782	786
Lise I	104	108	77	- 64 "	59	70		
Lise II	100	98	68	11 girls 68 "	77	54		
Lise III	105	104	89	- 62 "	69	78		
total	309	310	234	205	205	202	748	717
Total enrollment	747	765	520	515	524	526	1,791	1,806
Turkish citizens	743	759	520	515	522	525		
Day students	747	765	306	328	382	380		
Boarders			214 (boys)	166 (boys)	142	120		
Scholarship students	43	39	46	29	24	26		
Faculty and staff								
Turkish faculty	35	31	19	16	26	21		
Foreign faculty	19	24	19	19	18	18		
Foreign app'ts.: UCBWM	8	12	6	6	6	8		
Mission Associate	8	4	4	4	2	4		
Overseas Contract	6	9	9	7	7	5		
Volunteers	1	3		2	2	1		
Office personnel	14	13	8	6	14	14		
Maintenance staff	18	20	21	20	25	21		
Turkish university entrance examination ranking in competition with 1,745 secondary schools								
science	10	12	11	11	15	(7 of foreign schools)		
social studies	8	11	11	20	12	2 " "		
foreign language	7	6	14	16	9	3 " "		
overall	8	12	10	15	14	13 (of total)		

* Please see explanatory note on page 8.

sented on three separate occasions, the last one at a meeting of the Izmir Teachers. The Turkish Chorus gave an Atatürk Evening of songs loved by him." Uskudar spoke of "the anniversary as the 'theme' of the year. The library has new books on Atatürk and ten large display pictures. The Alumnae sponsored an exhibit of original photographs of Atatürk by Cemal Işiksel. Assemblies, programs and contests were part of an attempt to help students, faculty and community become alive to the man and his spirit." It was a year of focused celebration in all the schools.

Finances

The reality of continuing private education in Turkey lies in the critical area of finances. Staff and Councils throughout the year struggled in all three schools with fees, budgets, balance sheets and fund drives. Increased inflation, though slower than last year, played havoc with budget predictions and expenses. The year ended with losses in the Tarsus and Uskudar schools and a slight gain in the Izmir school.

All groups affiliated with these institutions have become aware of the need for their involvement in the financial support necessary for the schools to maintain their high standards and reputation.

It has long been a policy of the Amerikan Bord Schools to offer the opportunity for education in our schools to deserving and talented students regardless of their background. This emphasis continues and gains importance as tuition costs increase. Scholarship program efforts have increased but are not up to the level desired by the Schools Board of Governors.

Academic Excellence

Our schools during 1981 looked at the area of academic achievement from many angles. Among the questions which staff, councils, the Board and support groups are asking themselves the following:

1. Is it enough merely to hold firm to the basic curriculum set by the Ministry of Education? When these requirements are reached what more can we offer to meet the potential of our students and the demands being set

for them by their immediate environment and that of the world?

2. Is the testing of our students' achievement and level of proficiency sufficient or in fact possible with the present tools we use or have available? Or, a parallel question, how does one test for this level of achievement of performance? One indicator is success in the Turkish university examinations (see pages 4-5). In addition, a consistent use of a wider range program of aptitude tests, proficiency tools, texts, and tests is under consideration.

3. Is the level of foreign language teaching and proficiency at the standard we desire? What standard measurement for performance should be used? Observations by teachers and graduates stimulate us to further research in this area.

4. For two years we have taken new students into our schools on the basis of Ministry of Education Entrance Tests. It is too early to evaluate the students who are products of this new system. What ways can we plan to be sure that we are up to date on the academic quality of the student constituency?

These questions are only a sample of some of the pressing concerns that keep all of the schools' responsible bodies alert to our main goal of each teacher meeting the individual student where he or she is and encouraging him or her to stretch intellectually, socially, and spiritually.

(This is part of a longer report prepared for the Schools Board of Governors.)

Anna G. Edmonds, editor

* Explanatory notes on School Statistics Table

Some of these statistics do not tally because of confusions in categories. For instance, there are "volunteers" who are also under UCBWM appointment. In Izmir there are two guest students in Orta III. The breakdown of figures for boys and girls in the Tarsus school is not available for 1980-81.

In Izmir the foreign nationalities represented in the student body include Austrian, Dutch, French, British, US, and Polish citizens; there is one Italian girl in Uskudar this year. The foreign faculty members for Izmir include 16 US, 1 Turkish Cypriot, 2 Finnish, and 2 British citizens; for Tarsus 14 US, 2 Turkish Cypriot, and 3 British; and for Uskudar 15 US, 1 Canadian, 1 German, and 1 Turkish Cypriot citizens. It is hoped that the statistical reporting will be revised by this time next year so that the discrepancies will be fewer and the clarity greater.

No. 707

Near East Mission
United Church Board for
World Ministries
P.K. 142
Istanbul, Turkey
15 January 1982

Dear Friends,

Happy New Year!

Daniel Bartholomew was born on November 26 in Mersin to Mary and Alan Bartholomew. Both parents, brother Robert and new son are reported doing well. Mary's mother, Mrs. Wesley Shope, was visiting them at the time, and Grandfather Bartholomew dropped in for a quick visit in early December.

Richard Avery has also been visiting his mother, Betty, in Tarsus recently. Helene Meyer was with her family for the New Year's break and returned to the Helene Schwesterheim in Hagen, Germany. Elizabeth Mason, daughter of Margaret Mason (Uskudar 1948-51, Izmir 1980-81) was here during the Christmas season.

Fernie Scovel left on furlough just after Christmas. She is presently in Rochester, Minnesota.

Forrest Norris was recognized as the teacher of the student winning first prize in three subjects in the Türkiye Bilimsel ve Teknik Araştırma Kurumu (TÜBİTAK) competitions. Ayşegül Hasegeli, a student at the Izmir school, was awarded the prize in physics, chemistry, and mathematics. Their picture appeared in the Nov. 8 issue of Günaydın with another teacher.

Barth Winkler, son of Dr. and Mrs. Warren Winkler (Talas 1959-66), won the race in honor of Atatürk which was run in Istanbul on Dec. 27. Barth, who was here visiting his parents during the holidays, is pictured running in front of the Taksim statue on the sports pages of Milliyet the next day.

Three former Mission people have joined the Robert College staff: Sally Henderson, librarian (Izmir 1979-81), Carol Pogirsky, librarian (Talas 1960-64, Izmir 1964-65), and A. Donn Kesselheim, principal.

Chel Kesselheim is expected to be arriving from India in mid-February to join her husband. Their daughter, Ann Noel, will also be coming at the same time.

The deaths have occurred recently of two long-time friends. Helen Haight Orhan died in Izmir on Dec. 20. A memorial service was held for her at the cathedral in Izmir the next day with Chaplain Captain David Bena and Rev. Wallace Robeson officiating. Mrs. Orhan had come to Turkey first as a nurse for the Talas hospital in 1932. After also serving the American Board in its hospital in Manepay, Ceylon, for a couple of years, she returned to Turkey to marry Cevat Orhan. He preceded her in death in 1963. Almost until her death, Mrs. Orhan was a familiar volunteer at the Izmir School where she helped in the lunch line at noon.

Another nurse, Bayan Leyla Sevinçli, died in Istanbul on January 1. Leyla Hanım was a nurse at the American hospital in Gaziantep for forty-one years. In Dr. Albert Dewey's will there was a small legacy for medical assistance in Turkey in Leyla Hanım's name which will perpetuate her service and thoughtfulness.

Students and teachers at Izmir have been active in a number of social service projects: Ferzan İzmirli and Nancy Hendrickson take the Bookmobile to a nearby village; Angie Doane, Alison Stendahl, and David Buckle go every other week with twenty girls to the Buca Orphanage; and Oya Dinçsoy and Mari Rasmussen take a group, likewise every other week, to the Old Folks Home.

December was a month of concerts in Istanbul. William Edmonds directed the Dutch Chapel Cantata Choir and Orchestra in Charpentier's Midnight Mass for Christmas, Bach's Overture No. 3, and Buxtehude's Good Christian Men Rejoice. The group performed on Dec. 13 at the German Protestant Church and on Dec. 16 at the Church of St. Louis. Soloists were Yeşua Aroyo, Anna Edmonds, Hrant Güzelyan, Çiçek Kurra, and Nancy Wittler. On Dec. 6 the Beethoven Mass in C and the Bruckner Te Deum were performed in Haghia Eirene by a choir and orchestra directed by Wolfgang Scheidt. A number of Mission members were in the choir; several others were in the audience of over 2,000 people for that historic occasion.

The Galata Bridge has figured in this news sheet over the years for a number of reasons, some political, some financial. On June 3, 1930 Charles T. Riggs reported, "After having paid toll on the Galata Bridge for 87 years, the populace of Constantinople is now, since June 1st, enjoying the removal of this tax. Until the War, a pedestrian paid ten paras, or one cent; recently it has been one piaster, or half a cent, in the depreciated currency." We think the tax should long since have been reinstated at a rate more commensurate with its value. On Dec. 14 we were 100 meters from it in Karaköy at 10 a.m. It took us 45 minutes to get to Eminönü by way of the Atatürk Bridge. The problem was that a strong Lodos that morning had caused some of the couplings of the pontoons to break and an electricity pole to collapse when the sections of the Bridge threatened to float away. Motor traffic was tied up all over the city while people tried to find alternate routes without knowing what or where the problem was. Cost studies of time and money lost that day aren't available, but the amount must be in the billions of liras.¹¹ Enough, one would think, to build a new bridge.

Istanbul experienced a second traffic snarl caused, in part, by the weather on Jan. 7. A high velocity Lodos coming from Çanakkale, was predicted to hit the city about the time when most businesses would be closing for the day. Schools were let out early and office buildings, particularly some of the newer ones with outside surfaces mostly of glass, were evacuated. By 5:30 the traffic was completely tied up in the center of town. The next morning people woke up safe and sound under a blanket of snow. However, in comparison with what northern Europe has been experiencing, Istanbul's weather is gentle and mild.

A different air problem has been troubling Ankara this week. On Monday the city announced that the level of pollution was so high that children under the age of 12 and adults over the age of 50 should remain inside with the windows tightly closed. Except for hospitals and bakeries, all places having stoves or furnaces that produced smoke were told to stop heating. Sports events were cancelled, vehicles were limited to those with even numbers on even days, odd numbers on odd days,

and people were told to use the fumes of ammonia to counter some of the poisonous gases in the air. A rain on Wednesday cleared the air somewhat, but the basic problem there remains.

We recommend a new book, Environmental Profile of Turkey published by the Environmental Problems Foundation of Turkey in Dec. 1981 to people wanting more details on conditions here.

We also recommend the new Redhouse book, Anatolian Knitting Designs by Betsy Harrell, price 600 TL or \$7.00 post paid.

Anna G. Edmonds, editor

No. 708

Near East Mission
United Church Board for
World Ministries
P.K. 142, Istanbul, Turkey
1 March 1982

Dear Friends:

The Rock-Carved Queen

Puduhepa was a busy mother, a faithful wife, an active international diplomat, and by our standards rather ugly. She had at least five children who married well; she was a religious leader and, with her son, a cultic reformer. She supported her husband's politics and prayed for his health. She conducted her own correspondence with both the Queen and the King of Egypt. She was the judge in at least one international trial. Probably she attracted as much attention when she appeared in public as queens do now. Perhaps she walked with regal dignity.

If she were alive today, Puduhepa would have already celebrated her 3,300th birthday. She began her career as a priestess of the Sun-goddess, Hapat, and as a princess of Kizzuwatna or Comana. Shortly after her marriage she became the Great Queen of the Land of the Hittites. With Ramses II and her husband, Hattusilis III, she sealed the treaty between Egypt and the Hittites which can still be read on the walls of the temple in Karnak.

For centuries the Hittites were known to the Western world only through a few glancing references to them in the Bible. Esau married two Hittite women (Gen.26:34); later (II Kings 7:6) there is the story of a Syrian army so frightened by the Hittites' reputation that it was routed merely by their imagined sound. But it was not until about a hundred years ago



profile from seal

that the importance of the Hittite Empire in the history of the Middle East was recognized.

First as Egyptian records began to be deciphered a people called "Kheta" appeared in the description of the Battle of Qadesh and in the subsequent treaty with them. With increasing numbers of inscriptions found in Syria and Anatolia their long history has begun to emerge. The sources of our information include the ruins of the Hittite cities like the capital Hattusas (Boğazkale), the rock sculptures at the nearby Yazılıkaya, similar sculptures in Samuha (Malatya) and Fıraktin (on a spur of the Sarus River south of Kayseri), the cuneiform annals of several of the kings, clay tablets of letters and seals, and many, many other objects such as commercial records and jewelry.

The Hittites appeared in Anatolia about 2000 B.C. They were an Indo-European people and spoke a language related to Greek and Latin. The height of their power came during the time of King Suppiluliumas I who reigned from about 1380 to 1345 B.C. Before him the Hurrian kingdom (also known as Mitanni), located between the Tigris and Euphrates Rivers, had been the dominant power in the area. In a series of battles Suppiluliumas defeated the Hurrians and extended his empire east towards the Tigris, south towards Damascus, and west towards the Aegean. Thus the Hittites supplanted the Hurrians and shared the power of the Middle East with the Babylonians and the Egyptians until they in turn were supplanted by the Phrygians about 1100 B.C.

Puduhepa was a Hurrian, a subject of the Hittites. She was born in about 1320 B.C. in Lavazantiya, a religious center whose exact location is not known. Perhaps it was in the foothills of the Taurus or Amanus Mountains where the stifling summer heat of the plain was tempered by cool, dry breezes. Her father, Pentipsarri, was the head priest of a temple to Ishtar.

As a child, Puduhepa could have been in and out of her father's temple grounds often. Perhaps her family lived near the temple and she saw the workings of the cult, the scurrying about of the priests, the confusion and excitement of the pilgrims. She would have watched her father painting himself with red ocher and she probably dabbled in the yellow ocher which the women used on ceremonial occasions. She would have heard the scolding if her father's shoes had been misplaced or his high hat put on crooked. She might have shared in the whispering gossip if one of the priests had gotten ahead of his rightful place in the procession. The performance of the long ceremonies must have become second nature to her even before she became a priestess herself.

Among his duties as high priest, Pentipsarri may have been expected to accompany his king on the yearly attendance at the Hittite court. This was a required performance during which the vassal kings not only paid their homage to the Hittite ruler and promised support for the next year, but also brought their tributes. These taxes from Kizzuwatna included silver, lead, and probably iron which were being mined in the Taurus Mountains. Perhaps the high priest himself was the one to present the tributes and call for the blessings of the gods in their use.

The Hurrians had fallen subject to the Hittites several times in their history. Most recently King Suppiluliumas I had conquered them in 1345, about thirty-five years before Puduhepa's birth. If she was one of the younger children in her family, it is quite conceivable that her father was old enough to have seen Suppiluliumas at that time. Then as now the family traditions of maintaining a profession were strong; perhaps Pentipsarri's father and grandfather had been priests. If so, he may have been present at some of the religious formalities marking the ascendance of the Hittites. Probably he had taken part in ceremonies presided over

by Suppiluliumas' sons and successors, Arnuwandas II (who had died soon after his father) and Mursilis II. In Mursilis' account of his reign he spoke about religious duties which took him to Comana; perhaps he visited Pentipsarri and the temple to Ishtar at that time.

During Puduhepa's time the qualities expected of a girl were her industry in managing the family's food and water supplies and her intuitive art of knowing the future. Puduhepa was probably a quick, clever provider, but her domestic qualities were not recorded. Her psychic ability enabled her to help her husband at least once; perhaps this gift of hers had made her the high priestess of Hepat before she was married.

As a child she must have learned the folk lore about the gluttonous Dragon Illuyankas who was defeated by the Weather-god. She would have heard the story about the god Telipinu who went off in a storm one day so hastily that he put his boots on the wrong feet and who returned to save the crops only after he had been stung by a bee. One of her favorites might have been the Ugarit legend of King Kret whose eighth child was a daughter born to him in old age and who, having been nursed by the gods, became the greatest of his children.

Lessons of obedience to cult practices were probably vivid. Disease, crop failure, or natural disaster were often associated with a human failure. A destructive wind or a killing freeze might be traced to the anger of a god because a feast had been neglected. So strong were the taboos on negligence that priests who were away from their temples all night were punished with death.

Family stories and those about the neighbors must have made up another body of lore which Puduhepa would have learned. If Pentipsarri had been part of the entourage paying homage to the Hittite kings in Hattusas, he would most likely have brought home tales of that court to entertain and edify his family. Whether Puduhepa heard them then or later,

she certainly knew about the scandal concerning one of the wives of Suppiluliumas. Tavananna III gave her son, King Musilis II, so much trouble that he expelled her from the palace and thus caused her death. That drama was still echoing loudly enough for her grandson, Hattusilis III, to note it in his autobiography fifty years later.

The religious affairs at which Pentipsarri, and later Puduhepa, officiated must have been long, complicated services. For us, they probably would have seemed boring repetitions of chants, libations, sacrifices, and vows by each of the priests and each of the worshippers. Several thousand people might have been in the procession to the altar during the major festivals. Some of the ceremonies were designed to keep the rulers from any form of pollution and to enhance their apparently super-human powers. The images of the king and the queen usually showed them as priest and priestess -- the occasions when they were the most imposing.

Three of the main deities worshipped by the Hittites and the Hurrians were Ishtar, Teshub, and Hepat. Ishtar was represented as a winged goddess standing on a lion. She was sometimes called Shaushka by the Hurrians. The Weather-god, Teshub, and his consort, Hepat, were the most characteristic gods of Anatolia. Sometimes Teshub was shown wielding an axe in one hand and a bolt of lightning in the other. Sometimes he was pictured with a bull -- his sacred animal. Among the Hurrians, Hepat seems to have been as important as Teshub. She appeared as a matronly figure. Although she sometimes was shown standing on a lion, she was not primarily a goddess of war. West and north of the Hurrian country these deities had other names; and there were many others, though the influence of the lesser cults was quite localized. Many minor gods and goddesses clustered around the high deities at each of the temples.

The religious capital of the Hittites seems to have been at Arinna, a place close to Hattusas but still unlocated. There the supreme deity was the Sun-

goddess. In one of Puduhepa's prayers this Sun-goddess was identified with the Hurrian Hapat. She became the one to whom the Hittite kings turned for help when the state was in extreme trouble. Puduhepa and her son, Tuthaliya IV, are the ones credited with making the worship of her and of other Hurrian deities the official Hittite religion. When the rocks at Yazılıkaya were carved, probably during or just after Tuthaliya IV's time, Hapat was the leading goddess. The Weather-god, Teshub, stands opposite her; even the minor gods and goddesses by that time were Hurrian, as was the language of the inscription. (The language of the official records was either Hittite or Akkadian.)

The Battle of Qadesh in 1300 was one of the numerous fights between the Hittites and the Egyptians over control of the land lying between them. Pentaur, the Egyptian poet, recorded the story of the battle with the intent of glorifying his countrymen's prowess. In spite of his bias, the superiority of the Hittites is apparent from his account. The Hittite commander was Muwatallis; his brother, Hattusilis, was one of the generals.

Returning home from this success, Hattusilis stopped to make a thank offering for saving his life to the goddess Ishtar at the temple in Lavazantiya where Pentipsarri was in charge. In one account of this particular service Ishtar appeared to Hattusilis in a dream; in another the dream appears to have been Pentipsarri's daughter, Puduhepa. Hattusilis was going on forty according to his autobiography; Puduhepa must have been at least twenty years younger. Ishtar blessed the couple's marriage with happiness, and they had both sons and daughters.

When they were married, Hattusilis' brother, Muwatallis, was still the king. Hattusilis was governor of one of the northeastern provinces of the empire. When Muwatallis died in about 1296 he had no legitimate sons. The authority was passed

on to Urhi-Teshub (Mursilis III), a son of one of his concubines, who ruled for seven years. During those years a power struggle built up between Urhi-Teshub who wanted to get back full, direct control of all his land which he felt was his right, and Hattusilis who thought Urhi-Teshub was a poor manager and who resented the younger person's interference in his power. Hattusilis probably nursed a smouldering resentment that he had not become king on his brother's death. In his autobiography he argues that his protecting goddess Ishtar had promised it to him.

Hattusilis says in this autobiography that he had suffered the insults from the jealous Urhi-Teshub patiently; that he had refrained from mutiny out of respect for his brother until he had no choice except to give up all his power or to fight. It was at that time that Puduhepa's gift of clairvoyance came into play. Although Puduhepa's protectoress was Hapat, the goddess Ishtar visited her in a dream and told her that she was still on the side of Hattusilis. Ishtar went on to predict that all of the Hittites would desert Urhi-Teshub and go over to Hattusilis. Perhaps this was the final stimulus that her husband needed in order to act.

Hattusilis openly declared war on Urhi-Teshub, and apparently overthrew him easily. Urhi-Teshub was made a prisoner in one of Ishtar's own cities (undoubtedly considered a sign of Ishtar's intervention on behalf of Hattusilis) and was "shut up like a pig in a sty" according to Hattusilis. The lack of much support for Urhi-Teshub and the permanent effects of the coup d'etat give credence to Hattusilis' criticisms of him as a weak leader.

For Puduhepa the overthrow of Urhi-Teshub meant several things. First, the family moved to the capital, Hattusas. Then, as queen, she had greater responsibilities in the state religious ceremonies. She probably accompanied her husband during some of his winter visits to the different religious centers. The

bas-relief at Firaktin could have been made to celebrate one of those visits. Third, the change meant that one of her children was in line to become the next ruler.

Five of Puduhepa's and Hattusilis' children are known from various records: three daughters, Gassulaviya, Manefure, and a third whose name has been lost; and two sons, Tuthaliya and Narikkaili. Perhaps the daughters were born before the sons. These five are known because they carried on the role of the Hittites in Middle Eastern politics. Gassulaviya and Narikkaili married Amorite royalty; Tuthaliya, as has been mentioned, followed his father as king. Manefure and the third sister both married the Egyptian King Ramses II.

A number of letters about the wedding arrangements for Manefure (called Ur-maa Hoferu-Ra in Egyptian records) were exchanged between the Hittite and Egyptian royal families; fifteen of these were from Ramses II to Puduhepa. Those between Ramses and Hattusilis were almost the same word for word as those sent to Puduhepa. The letters followed a set, formal style. In one particular letter Ramses greeted Puduhepa calling himself "her brother", and her "my sister". He reported that his house, his sons, his army, his horses, and his chariots were in good shape, and said that he hoped the same was true for hers. Then he said,

I have seen the letter which my sister wrote me and I have heard the subjects about which my sister the Great Queen of the Hittites has written so well.

Tell my sister, "My brother the Great King of the Hittites wrote this to me: 'Send someone to annoint my daughter's head with sweet-smelling oil. Let them take her to the Great King of Egypt's house!'" "

See, my brother wrote this to me. This decision which my brother has told me of is very, very good.

The gods of Egypt and of the Hittites have in this decision caused us to bring these two countries together eternally.

About the same time Puduhepa got a friendly letter from the Egyptian Queen Naptera and from the Queen Mother Tuya.

According to both Egyptian and Hittite sources, Manefure was accompanied by a military guard from Canaan and Uda (Sardis?). Probably Puduhepa went with her also, but there is some doubt that her father did although he is pictured in the stele at Abu-Simbel in his full regalia. The wedding Party crossed the Orontes River at present-day Damascus and arrived in Egypt during the winter of the thirty-fourth year of Ramses II's reign, about 1267 B.C. With them were slaves from Gasga (south of Samsun) and large herds of cattle and sheep as part of Manefure's dowry. In the inscription on the "Wedding Stele" the Egyptian scribes spoke about the great rejoicing throughout the land because the marriage would mean that the people could look forward to a time of peace. They also reported that Manefure was fair and beautiful.

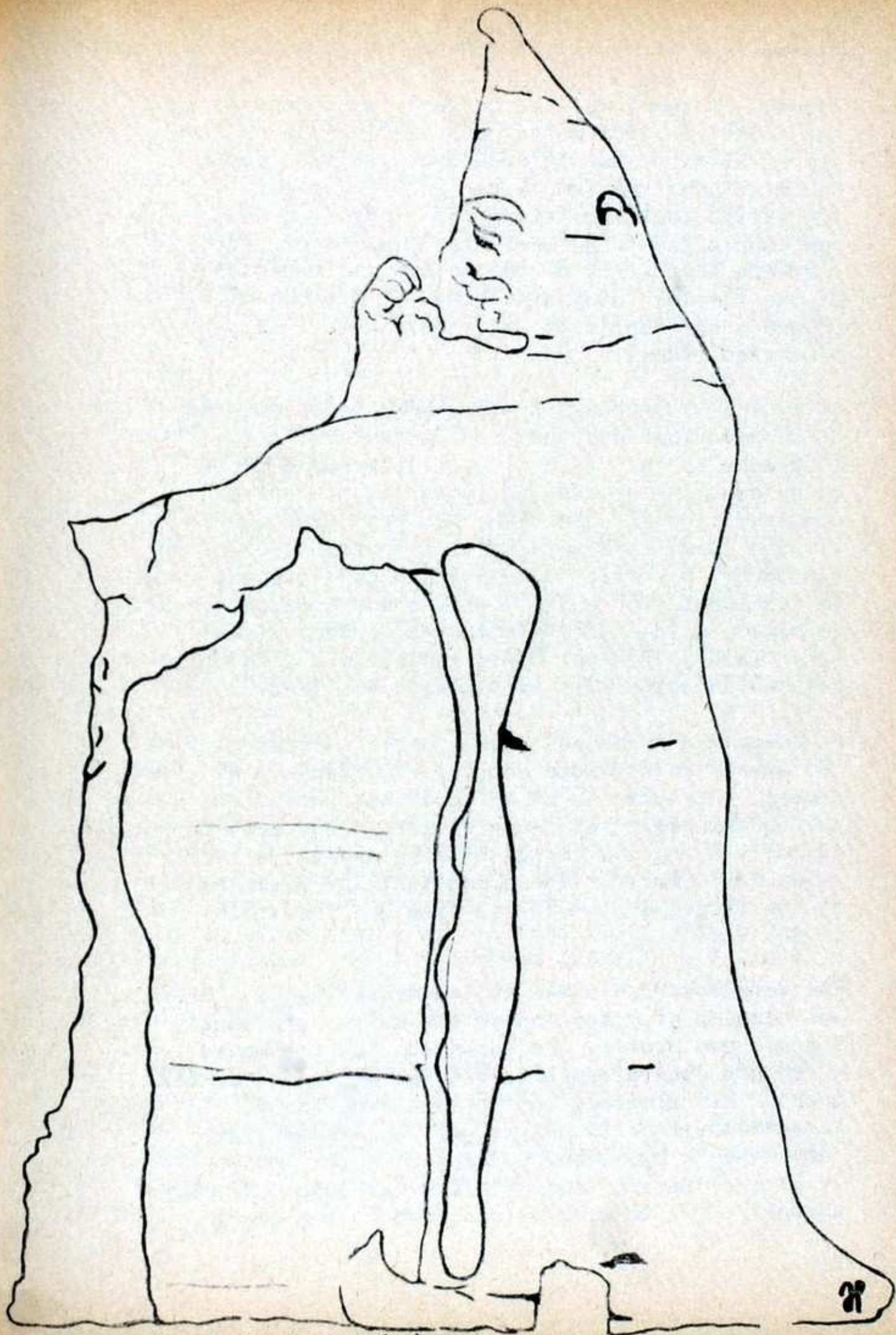
Perhaps Puduhepa and Hattusilis had other children; these five appear to have done well, not only for themselves but also in furthering their country's interests. While the Battle of Qadesh was a military victory for the Hittites, Manefure's marriage to Ramses II has been considered a social and a political victory for her court. No Hittite before her had been part of the Egyptian court, and in fact one of Suppiluliumas sons had been killed, probably because of court intrigue, when he appeared in Egypt claiming the hand of the queen. Manefure must have conducted herself well enough that her sister was also a desirable wife for Ramses soon after. (The account of that wedding has been lost.) Thus, in spite of all the fighting between the two countries, the politics had changed enough between the time of Suppiluliumas and that of Hattusilis

that the correspondence with Egypt was cordial and the marriages were celebrated. One might speculate that the girls' skills had been learned in part from their mother.

From the profile of Puduhepa on the stone relief and from her seals found in Tarsus and Ugarit, she appears to have been of average stature, but perhaps a bit on the thin side. Her nose was straight and sharp and her ears large (and adorned with hoop earrings). In contrast to her prominent, pointed nose, her mouth and chin seem to have been receding. Perhaps her voice was thin and squeaky, but her large eyes could have compensated for that weakness by flashing imperiously when she was crossed. Her formal, peaked headdress was similar to the steeple headdress worn in the fifteenth century by ladies in France, with the exception that it was shorter and that it flaired out a bit in the back. It was not designed to conceal her features. She is identified with a circular crown that appears to float above her more like a halo than a piece of gold that would have rested securely on her head.

In the religious ceremonies Puduhepa's responsibilities were equal to those of the king's and the chief priest's. On the stone relief at Firaktin Hattusilis is shown seated in front of the altar, and Puduhepa is standing facing him. If anything, Puduhepa is larger than the king. Both are dressed in special ceremonial robes. Puduhepa's costume has full, long sleeves and hangs straight to the floor with a slight train. They both wear pointed head-dresses and shoes with turned-up toes. Puduhepa is pouring a libation to the Sun-goddess Hepat.

Several of Puduhepa's prayers have been found. One of them begins, "O Sun-goddess of Arinna, Queen of every country! You are known in the city of Arinna in the Hittite country as the Sun-goddess.



bas relief, Firakhtin

Always from of old, I, Puduhepa have been your servant."

Records of the temple to Lelvani (a goddess of the earth and the underworld) over a five-year period still exist because of Puduhepa's written vows. She mentioned the temple personnel by name, identified their positions, and indicated when new people had to be appointed because of death. Puduhepa kept track of the income and expenses of the temple, found a husband for a young girl, placed orphan children with their relatives, and protected widows.

Several of Puduhepa's prayers were because of her concern for her husband. In Hattusilis' autobiography he said that as a child he came close to dying until he adopted Ishtar as his patron goddess; the autobiography was dedicated to her. Illness seems to have continued to trouble him throughout his life because Puduhepa's prayers talked about his health. In one she promised to make a golden votive offering studded with lapis lazuli if Hepat would relieve the burning pain which Hattusilis suffered in his feet.

Puduhepa may have been given legal responsibilities for events in her home country. A fragment of a case, the location of which is not known, concerned discrepancies in an inventory and mentioned her. Among the things missing were a pair of mules and a horse. The queen sent the litigants to the temple of Lelvani to find out the truth of the case.

The defendant was a man called Ura-Tarhunda. He was accused of disposing of the mules, presumably for his own profit. He answered that the mules which had been given away had not belonged to the queen. His accuser, the "golden page" named Yarrazalmās, continued the charges saying that the horse in question had been sold for money by a third person, to which Ura-Tarhunda retorted abruptly, "He told me it was dead." The court

records go no farther.

In a later case Puduhepa herself was the judge. The letter referring to the case carried Puduhepa's seal on the front face. A shipowner from the port of Ugarit had lost a vessel captained by Sukku, a Hittite. The shipowner charged that Sukku deliberately wrecked the ship and so he demanded damages. Puduhepa brought the judgment that, upon the oath of the shipowner, Sukku was to pay for the ship and all its contents. It is interesting that this was a trial which involved a claim of a citizen of Ugarit against a foreigner, that the foreigner's queen was the judge, and that she decided against her countryman.

Puduhepa appears to have outlived her husband. Their son, Tuthaliya IV, became the King of the Hittites in about 1265. There is some evidence to suggest that Puduhepa was the Queen Regent briefly. On her orders King Niqmadu II of Ugarit made a peace treaty with Egypt. Sahurunuva, King of Carchemish, was given large land holdings and privileges by her. She was mentioned as co-ruler with Tuthaliya in a treaty with the King of Aleppo. One reason suggested for her continued activity is that Tuthaliya may have been under age when Hattusilis died. Another is that he may have been outside the country; speculation at this point links the Hittites with the Trojans. Whatever the case, Puduhepa's public role stopped then as far as we know. She perhaps felt that he had been brought up well, and was content to let him use his own judgment rather than to meddle in his affairs.

Through all the years that Hattusilis was the king there must have been a sharing of state information between this husband and wife, a give-and-take responsibility. The records show Puduhepa's equality with Hattusilis in their political,

legal, and religious authority. One wonders if in her training as a priestess Puduhepa was given (or got for herself) an education beyond what was customary. Perhaps as a child she had had an uncanny ability to heal sick people, a "sixth sense" about interpersonal relations, a decisiveness and energy that marked her above her peers and continued throughout her life.

As a judge Puduhepa was unprejudiced by national loyalties; as a diplomat she held her own place with dignity in relation to the world-powerful Egyptians; as a mother she helped bring up five successful children; as a social worker she cared for the needy; as a wife she supported her husband right or wrong. All she performed without fuss and fanfare.

History has dealt kindly with Puduhepa. What records of her that are left -- the bas-relief, the few seals, and copies of some official documents -- when put together create a remarkably full picture of an impressive person. Long live the Queen!

References:

- Darga, A. Muhibbe, Eski Anadolu Kadın, Istanbul Üniversitesi Edebiyat Fakültesi Yayınları, No. 2033, Istanbul, 1976.
- Garstang, John, The Land of the Hittites, Constable and Company, Ltd., London, 1910.
- Gordon, Cyrus H., The Ancient Near East, W.W. Norton and Company, Inc., New York, 1965.
- Gurney, O.R., The Hittites, Penguin Books, Middlesex, 1969.
- Sayce, A.H., The Hittites, The Story of a Forgotten Empire, The Religious Tract Society, London, 1903.

MAP OF ASIA MINOR

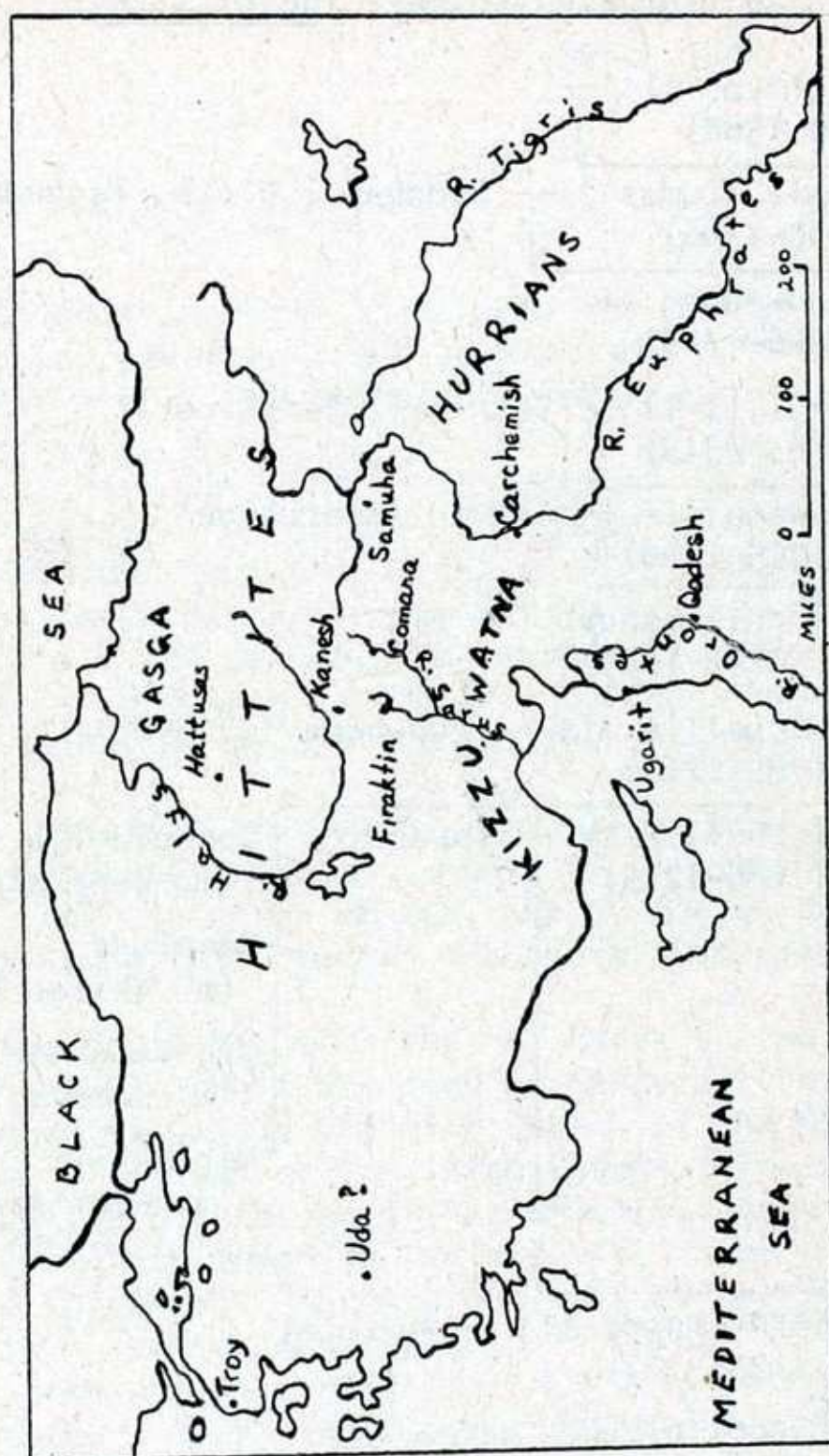
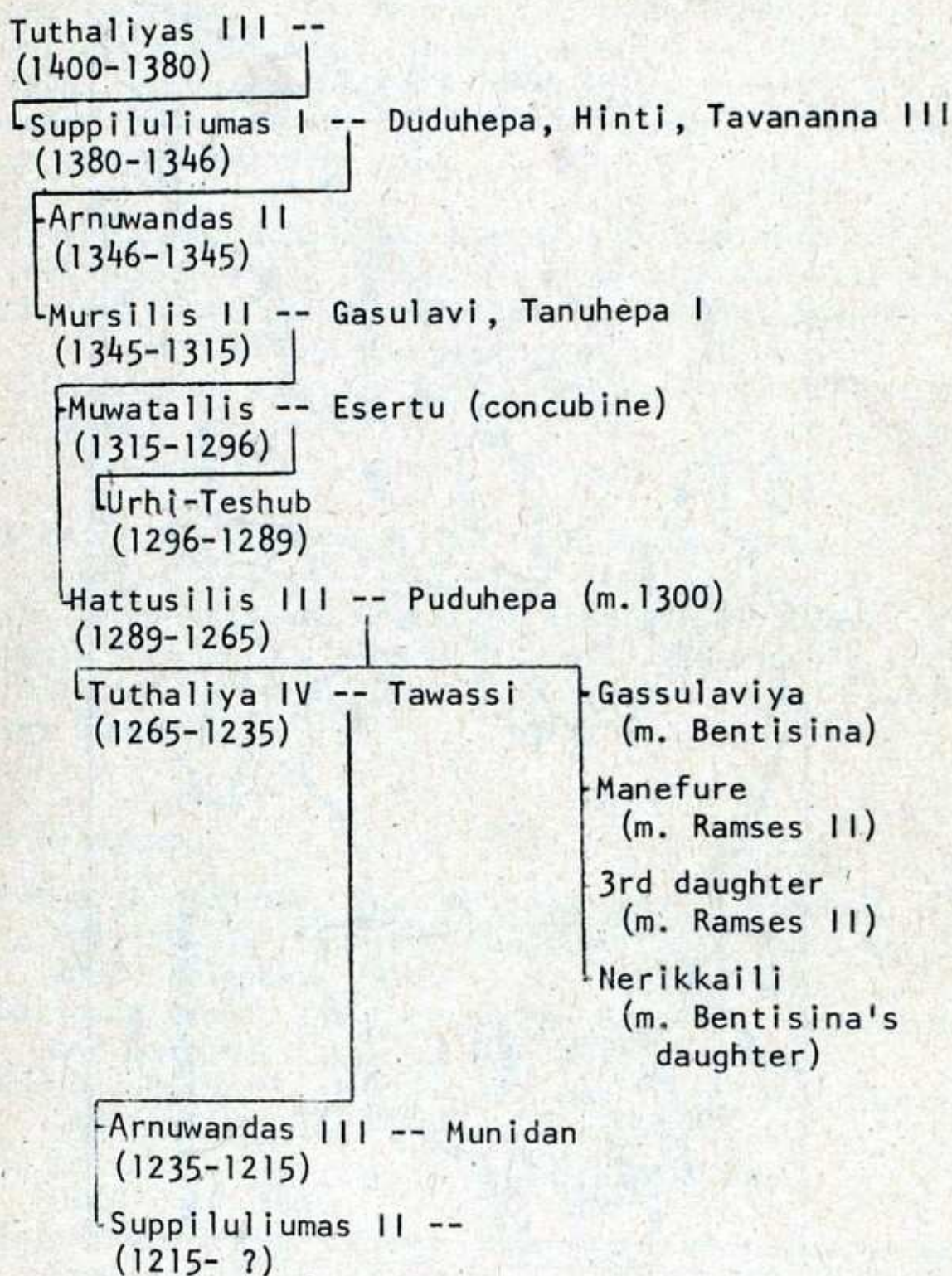


Table of 14th and 13th Cent. B.C. Hittite Kings
(adapted from O.R. Gurney, The Hittites)



Anna G. Edmonds, editor

No. 709

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
15 March 1982

Dear Friends:

Ecumenical Events

Three events in which members of many of the Christian communities in Istanbul participated have occurred since the first of the year. On January 23 the annual Week of Prayer for Christian Unity was observed by an ecumenical service in the Cathedral of St. Esprit. The theme was "Let's Get Together in God's House." Those leading the service included clergymen from Catholic, Orthodox and Protestant churches in the city. The main speech was given by Father Şnork Kasperian, chancellor of the Armenian Patriarchate. While the language of worship was mainly Turkish, the final prayers were also in French, Italian, English, German, Armenian, and Syriac in recognition of the groups present.

A less formal but still ecumenical service of music took place in the Church of St. Antoine on January 17. A brass choir performed and musicians from the Union Church, the Bulgarian church, and the Austrian school sang. An Armenian orchestra also played.

Services for the World Day of Prayer on March 5th were marked by music from a handbell choir directed by Nancy Wittler. They took place in the morning at the Catholic Church of the Assumption in Moda and in the afternoon at the Dutch Chapel.* These services, in Turkish translation, followed that which had been prepared this year by Christian women in Ireland. The theme was "God's People, United for Worship, Scattered for Service." On Sunday, March 7, the same service was repeated in German at the German Evangelical Church and in English for the Union Church. Sylvia Meyer has prepared a short report on the World Day of Prayer and its background:

For nearly a hundred years, women all over the world have been uniting once a year in a service of worship and prayer centering around some theme of contemporary concern. In 1887 the President of the Presbyterian Women's Board for Home Missions, Mrs. Darwin R. James, conceived the idea of a day of prayer. She developed a

service which was followed in churches throughout the United States.

Three years later in 1890 two Baptist women, Mrs. Helen Barrett Montgomery and Mrs. Henry Peabody, saw the need for the education of women and for Christian literature on their visit to the Orient. They returned home to establish a day of united prayer for foreign missions. In the early 1900's they raised three million dollars to start and to strengthen Christian colleges for women in the Orient. These colleges have had the continued support of offerings from the World Day of Prayer. Mrs. Montgomery and Mrs. Peabody inspired the founding of a Committee on Christian Literature for Women and Children which still is largely financed by World Day of Prayer funds. From their visit also stems the first interdenominational mission study book out of which has come the Commission on Missionary Education and the Friendship Press.

In 1941, with the forming of the United Council of Church Women, the World Day of Prayer became its responsibility. Representatives of what developed into the Division of Home Missions and the Division of Foreign Missions of the National Council of the Churches of Christ in the USA worked with the United Council.

Meanwhile, churches around the world were creating organizations for adapting and using the material that was sent to them for each year's World Day of Prayer. In 1968 these groups sent representatives to Sweden -- the first International Committee meeting -- to plan the themes and services for the next four years. International Committees have met in different places every four years since then. Nancy Wittler went in 1974 to Mexico to represent the Istanbul committee, and Mary Ingle in 1978 to Zambia. In May this year Anahit Aksay, the Union Church secretary, will be the representative at the meeting in Germany.

Members of the Union Church have been prominent in Istanbul in encouraging the observance of the Women's World Day of Prayer. The first such observance was held in the Dutch Chapel with members of the several Protestant groups in the city attending. That year of 1960 Nancy Wittler and Ruby Birge were among the leaders. Participation grew to include representatives from Catholic, Greek, Syrian and Armenian Orthodox churches. Selma Yeşil, a graduate of the American Academy for Girls in Üsküdar and for some years the main translator, was a Seventh Day Adventist.

For eight years Mary Ingle headed the group. The problem of language was one of the most difficult she had to cope with. The women who were meeting together came from five or six different language backgrounds. They did not feel they could worship without hearing the familiar words of their own language. But spoken translation into so many languages during the service was time-consuming and interrupted the flow of worship. Another awkwardness occurred because the women of some of the local churches had long been passive recipients of blessing in their traditional worship rather than active in worship. The World Day of Prayer services expect much congregational response which they were not accustomed to. A third difficulty was the lack of hymns known to all groups. Nevertheless, an acceptance of Turkish as the main language and a familiarity with easily sung responses have grown.

Mary Ingle left for the United States on her retirement in 1979. Since then Anahit Aksay and Sylvia Meyer, who were already working together in the translating, have shared the leadership of the Istanbul committee.

They feel that the first problem has been resolved: Turkish is well-established as the language of the service, and worshippers now participate in both the spoken and the sung responses. Thus the services are meaningful to all.

At present, diminishing attendance is causing the committee some concern. Perhaps the reason for this is because of the exclusive use of Turkish in the services. Undoubtedly the emigration of Christians from Turkey has decreased the numbers of people in the city who would attend. It is also possible that people are still not comfortable participating in church activities outside of conventional church times.

A stimulating challenge, however, is the new interest which the group has in working on a theme and a worship service to offer to the International Committee for world use. Their hope is that a World Day of Prayer service prepared by the women of Istanbul may be accepted by it in the near future.

Anna G. Edmonds, editor

* The congregation of the Union Church of Istanbul meets for worship in the Dutch Chapel on the grounds of the Netherlands consulate.

Redhouse Press News: The second edition of Biblical Sites in Turkey by Everett C. Blake and Anna G. Edmonds has just been published. The book has been revised and somewhat enlarged, particularly in the chapters concerning Old Testament references. Those wishing to buy it in the United States should write to Mr. and Mrs. James Blackinton (Redhouse Distribution), 7347 South Spruce Street, Englewood, CO 80110. The price is \$6.50.

No. 710

Dear Friends:

Near East Mission
United Church Board for
World Ministries
P.K. 142, Istanbul, Turkey
30 July 1982

"The Nearest of Them in Love to the Believers"

During the Meeting of the Near East Mission (June 17-20) two men from the Yüksek İslam Enstitüsü (Higher Islamic Institute) in Izmir spoke to the Mission. Both Adil Özdemir and Ahmet Yılmaz are instructors at the Institute. In addition to their brief remarks, Ahmet Yılmaz shared a paper which he had written in May of this year about his thoughts on Christian-Muslim Dialogue. Adil Özdemir's remarks follow in his own words. Ahmet Yılmaz's paper has been translated from Turkish and edited some.

Remarks by Adil Özdemir

Please let me express my sincere feelings that I am pleased and happy to be among believers and to share with you this atmosphere of love and affection and sacrifice. I pray, my God, that this atmosphere be also shared by all the believers all over the world. I also pray, my God, that all the believers come together and listen to each other and learn from each other in order to establish the Kingdom of God in our hearts. Cure the diseases and illnesses of the suffering generations. I hope that God, who created us all, will be very much pleased by such cooperation among His believing people.

We have tried to give a very small example of such cooperation within our own limited possibilities based mainly on our friendship in God. Ms. Florence Lerrigo, Ms. Alison Stendahl, Mr. David Buckle and we two friends have tried to find out and learn what is hidden within each other's worlds.

We realized that we had lots of similar values to share as well as similar problems to solve together. Our friendship proved that if enough importance and attention is given, we can benefit greatly from such dialogues and so can others who also need help.

I believe that Jesus and Mohammed, peace be upon them, will also be pleased by such dialogues and sharing. Efforts should be made to increase this sharing; in particular scholarships must be given for research on our common values.

Before ending, I am eager to quote a few pertinent sentences from the Qur'an.

God speaks to Mohammed,
"And thou wilt find the nearest of Mankind in affection to those who believe are those who say: Lo! We are Christians. That is because there are among them priests and monks and because they are not proud."
(Sura 5, The Table; 32)

"And we gave Jesus, son of Mary, clear proof of Allah's sovereignty and we supported him with the Holy Spirit..."
(Sura 2, The Cow; 87)

"O Mary! Lo! Allah gives thee glad tidings of a word from Him.. Whose name is Messiah, Jesus, Son of Mary, illustrious in the world and the Hereafter and one of those brought near unto Allah..." (Sura 3, The House of Imran; 45)

"...Say, O Mohammed: We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Isaiiah and Isaac and Jacob and the tribes, and that which was revealed vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered." (Sura 2, The Cow; 136)

He has made me blessed wheresoever I may be...Peace on me the day I was born, and the day I die, and the day I shall be raised alive... (Sura 19, Mary; 31)

"...Say: O people of the Scripture! Come to an agreement between us and you, that we shall worship none but Allah, and that we shall ascribe no partner unto him and that none of us shall take others for lords beside Allah..." (Sura 3, The House of Imran; 64)

Views on Christian-Muslim Dialogues

by Ahmet Yılmaz

A person is rightly identified with the language, faith, culture and social values of his particular community. It is not right, however, that those who carry influence in the world hold these to be the only genuine values. Such leaders, disregarding those outside their communities, are the ones to start wars and destroy people. I believe that this narrow-minded, fanatic understanding underlies all disagreements, past and present. I am sure it will be the basis of problems yet to come.

Although rare, there are those people who have studied carefully their entire milieu and play an integrating, uniting, and--most importantly--a decision-making role. In their maturity they have always been the most helpful people. Like God, as the rain falls on all sorts of ground and the sun shines on everyone, they too love and open their arms to everyone regardless of race, color, sex, language, faith, or nationality. These are the heroes the world badly needs.

It is true that there are those who are not "God's people"; those who do not benefit humankind--those who left God's path to plot mischief and stain the world with blood, those who have deified themselves, those who have preferred cruelty to justice, those who for their own profit have made our beautiful world a hell. It is to counteract them that "God's people" have performed deeds of kindness and humaneness.

My gratitude to God is always insufficient. God created in me a heart and ideals so that I can work for peace and can love all people irrespective of language, religion, race, color, nationality, or sex; this is the multiplicity of my being. I want to dedicate these lines to friends who share the same thoughts. My hope is that we some day may turn this world into a heaven. We must give hope to those who wish to join us; we must call them to work with us.

I am convinced that there are a number of "God's people" in the world. Whatever their religion they must work together. It is these chosen ones who must teach us that we are all brothers and sisters born of the same mother and father and that God created us to live as a family in His presence. Our sacred duty, above and beyond that of all those in authority and power, is to help all people as equals return to God.

Up to this point I have seen that even my family, my teachers and my colleagues have thought narrowly that,

"The only true faith in the world is mine; all others are false.

Only my fellow religionists may be forgiven their sins and attain the peace of heaven. All others will be destroyed."

Of course, being brought up with these thoughts it is impossible for young people to acknowledge each other's rights, to understand each other and to dialogue. Those who are not "God's people" use these intolerant ones for their own profit.

More than half the people of the world are Christians and Muslims. Most of the nations have been founded by followers of these two religions. Thus if these two groups can come together a large percent of the world will be at peace. On the other hand, if they continue their enmity they both will lose their ties to their faiths. Both groups who believe in God and in the hereafter must draw a line around God and Jesus and Peace and live together in harmony as their faiths demand of them. Without this, God will know that they are not sincere.

In this short article I am expressing my personal judgement that Christian-Muslim dialogue is not only possible, it is also inescapable. It is a document demonstrating that Christians and Muslims can come to a mutual understanding and share their culture and their views without having to sacrifice anything of their principles or their faith.

Our Dialogues and Views

I began to dialogue with Christians in October, 1979 through the English language courses at the Izmir Turkish-American Association. Our teachers were from countries such as Scotland, the United States, England, and Canada. I was then an assistant in the History of Religious Sects Department of the Islamic Institute. My department and my thesis on "The Emergence and Results of Religious Sects and Sect Bigotry in Islamic History" were both attracting considerable interest. Unfortunately my English was not sufficient for me to speak fluently, so my colleague and friend, Adil Özdemir who did know English, joined me in all these dialogues. Now I am able to manage with the aid of a dictionary.

I have continued attending the meetings of the Conversation Club of the Turkish-American Association since 1980, though not always regularly. These meetings are for two hours once a week. I've met a number of clergy there whom I respect. Among them were several Mormons. However, those conversations did not develop into discussions outside of the Club meetings.

Because the Islamic Institute and the American Academy are not far from each other and because of our openness with each other and the strength of our beliefs, the conversations between Florence Lerrigo, Alison Stendahl, David Buckle and us have gone on for some time. We used to meet every week for three to five hours; we are still meeting a couple of hours a week. In addition, when we can, we get together socially with our families.

I would like to summarize our conversations below.

1.- Our dialogues have shown that both Christians and Muslims are receiving a one-sided education and have very wrong impressions of one another. However, when they get to know each other, they realize the mistakes.

2.- Both Muslims and Christians have some negative beliefs and prejudices about each other that go back many, many years. This was obvious when we first met. After I got to know Christians personally and after I studied Christianity, I saw that what Muslims have written about Christians is often wrong. I also saw that the Christians were not very objective, either.

During face to face dialogues, when everybody stated openly the fundamental principles of his faith, misunderstandings were cleared up and we realized that there were many ways to cooperate.

3.- The Muslim-Christian antagonism still exists today because of the mistakes of history and education. Though some want this antagonism to continue, we see that when Christian and Muslim meet, they prefer talking rather than attacking each other. We see that those who are not fanatics do exchange ideas, share the same feelings on various subjects, sit at the same table, pray to the same God, eat and drink and talk happily together.

4.- Our conversations have shown that clergy of both religions have forced the misunderstanding to grow by dwelling on the controversial subjects.

We have witnessed that, when the starting point is agreement rather than controversy, people of both faiths are able to get along and converse for a long time peacefully. We took God as the center from which we started and saw that we were servants of the same deity, people of the same God. Admittedly there are some formal and technical reservations. But we were able to form a circle of love, respect and understanding that is stronger even than that among our fellow religionists.

5.- I have seen that hatred is still being instilled in both sides, as if it was a fundamental principle of the faiths. Neither is less guilty than the other in that respect.

We have come to the conclusion that faithful people can never be vindictive; that those who are vindictive will lose their identification with their religion. This land of God is wide enough for everybody. Our conversations continue to bring out the fact that hatred is needless and out of place. The leaders of the people should be especially aware of this.

6.- Because of the intolerance by each side towards the other's errors and mistakes, the gaps in understanding could not be closed.

Through our discussions we have learned that the essence

of both faiths is quite different from their followers' interpretation and their styles of living. Inevitably we identify the faiths with their followers. Instead, we must respect the followers of each faith according to the faith itself. Only then some misunderstandings, if not all, may be solved.

7.- Without doubt there are basic differences between Islam and Christianity which will always be there. Syncretism is not the solution to the problem of the two faiths being reconciled. Instead, the leaders of the religions and their followers need to be at peace with each other.

8.- Neither side understands the other's language. There is an inescapable need to found a Christian-Muslim Languages and Resources Institute.

We have had long discussions with German ministers which have convinced us that Christians and Muslims have to learn one another's languages, cultures and values. Without this mutual knowledge it will never be possible to come to an understanding. Most of the problems of the Muslims living in Europe and the Christians living in the East originate from misunderstandings due to a lack of language.

My own problems in understanding came basically from my lack of language. We must try to understand each other's languages by establishing friendships, exchanging staff, visiting, and studying in one another's countries. I myself am ready to prepare the way for dialogues, understanding and peace by studying the principles of Christian faith in a Christian country and by comparing it with the principles of Muslim faith. I am sure that there are thousands of Muslims who think the same way.

9.- Some cases of anarchy that cannot be attributed to true Christians or true Muslims have led to a coldness between the two sides. These do not represent the general standard of behavior. The basic principles of both faiths are peace and moral integrity. Our dialogues have shown that these cases are political and have nothing to do with religion.

10.- We must bring into being the shared beliefs, views, professions, social responsibilities, ideas, friendship, confidence, entertainments, excursions, and dialogues

possible between the two faiths.

CONCLUSION

In a permanently changing and developing world, it is the most important and sacred task of religious personages who represent God in this world to gather all people happily around the God of us all. We must carry out this vital task. If we are reluctant, we must remember that this will mean betraying ourselves, disobeying our God, and, most importantly, perpetuating cruelty.

I would like to emphasize that those who do not serve this ideal, should be considered unfaithful, no matter from which religion they are. I would even consider such the enemy of all faiths.

Love, respect and success be on those whose hope and ideal is to be united on the path to God.

Anna G. Edmonds, editor

Near East Mission
United Church Board for
World Ministries
P.K. 142
Istanbul, Turkey
3 August 1982

No. 711

Dear Friends,

The first item of news every morning for over a month has been the situation in Beirut where the Near East Mission has been involved in the Near East School of Theology since its beginning. The NEM is also a participant in the Middle East Council of Churches whose director, Gabriel Habib, is located in Beirut. According to the 25-27 July Ecumenical Press Service bulletin, Ninan Koshy, World Council of Churches international affairs director, called for inter-church aid officials to redouble support to the Middle East Council of Churches for humanitarian programs of relief and rehabilitation. In a Dateline: Lebanon published in July by Church World Service, J. Richard Butler, a CWS executive, reported that, "Beirut, a cultural capital that has long played host to displaced people, is now a refugee camp itself... There are 300,000 Lebanese citizens trapped in the besieged western part of Beirut along with an estimated 200,000 Palestinians who have moved up from heavily damaged, embattled and uninhabitable refugee camps in the south of the city." The MECC has helped with funds to set up some temporary hospitals, the largest of which is at the Near East School of Theology.

Two people who have taught in schools in Turkey have died since the last news issue of Dear Friends: Mrs. Frances Severinghaus was a teacher of physics and math at the Uskudar Academy for Girls for two years, 1961-1963. She had previously taught at Hunter College in New York City. When she left Uskudar she helped staff the visitor's desk at Riverside Church. At the time of her death, ^{August 5,} ~~April 20,~~ ^{1982,} Frances was ^{eight} ~~three and a half~~ months short of her ^{90th} ~~100th~~ birthday. Jim Johnson died in Brattleboro, VT on April 14. He and his wife, Mary Lou, were teachers of English in Talas from 1956 to 1961. For ten years following that they were at Robert College in Istanbul.

In addition to his teaching, Jim was active in many social service projects. He is survived by his wife and their three children, Carl, Melissa, and John Jim. The mother of Alison Stendahl, teacher of Izmir, died in the United States at Eastertime. To the families and friends of all we say, "Başınız sağ olsun" and extend our sympathy in their loss.

The Dutch Chapel Cantata Choir and Orchestra gave its Easter Concerts on April 2 and 4. Directed by William Edmonds, the group performed Mozart's Kyrie in D, Haydn's La Passione Symphony, No. 49, and Mozart's Solemn Vespers. Soloists were Karin Görgün, Çiçek Kurra, Yeşua Aroyo, and Hrant Güzelyan.

The tenth annual Istanbul Festival June 20 to July 22 presented such attractions as the London Festival Ballet with Nureyev dancing in Giselle, the Berlin Philharmonic Chamber Orchestra, the Frankfurt Choir and the Istanbul State Symphony Orchestra performing the Brahms Requiem, the Bartok Quartet, Marion Williams singing Negro Spirituals and Gospel songs, and the USSR Azarbaijan Folk Dance Ensemble.

The meeting of the Near East Mission took place in Izmir this year from June 18 to 20. It was preceded by a one-day retreat which had been organized by Mari Rasmussen and the Spiritual Life Committee. Fifty-two members, visitors and children took part in the meeting which considered, according to David Buckle, how "to prepare for the October consultation with members of the Middle East Committee of the UCB/M". Mission chairperson Wally Robeson reminded the Mission that the purpose of the meeting was "to suggest ways the UCB/M can help us in our Mission and missions." David Buckle's report continues, "There was the excitement of emerging opportunities. Some of these mentioned included new flexibility within the Turkish Ministry of Education, the chance to forge closer relationships and perhaps partnerships with local churches, and new opportunities for dialogue between devout Christian and devout Muslims" (see Dear Friends No. 710).

People who have left the Mission institutions so far this summer include Barbara Kacena and Lois King from Üsküdar; Ken and Marion Ziebell from Ayia Napa, Cyprus; Barbara Howell, Nancy Hendrickson, and Martha Neavor from Izmir; and Doris Houser from Tarsus. Several others expect to be leaving by the end of the summer. In addition to the departures there has been some shifting around. Fred and Mary Alice Shepard have moved to Cyprus to become the directors of the Ayia Napa Conference Center replacing the Ziebells. Betty Avery has returned to Istanbul from Tarsus.

Hans and Sylvia Meyer and Forrest and Blanche Norris have been in the United States this summer on furlough. The Meyers attended the June meeting of the UCBVM Board of Directors in Toledo, Ohio. Verne and Alice Fletcher are currently in Cyprus.

CONGRATULATIONS - CONGRATULATIONS - CONGRATULATIONS

Betty Jo Swayze, the director of the Girls' Service Center in Istanbul since Sept. 1968 - left on July 1st to become the executive of the World Relations Unit of the YWCA National Board with her new office in New York City.

Kent Wittler graduated with honors from Williston Northampton School in June. His parents, Mel and Nancy Wittler were present at the ceremonies. He expects to attend the University of Pittsburg this fall, majoring in theater arts. Susie Edmonds received her B.S. in psychology from the University of Washington in March. Ruth Robeson celebrated her mother, Mrs. John Sowter's, 90th birthday with her this summer in Durham, N.C.

Fay Linder, Esin Hoyi, and the Üsküdar School each received letters of commendation from the Ministry of Education. Bayan Belkıs Aktoluğ has retired from her position as Turkish first vice principal of the Izmir School. In her place Bay Alpaslan Özbay has been appointed.

A successful seminar entitled "Bioaesthetics, a new approach to the appreciation of nature and to self-awareness" was held at Ayia Napa June 27 to July 4, led

by Dr. Frederick D. Shepard. Fifteen people attended, some coming from as far away as Norway. A second study seminar on "Men and Women in the New Testament" was conducted by Dr. Kenneth Bailey of the Near East School of Theology. Its dates were July 12 to 19.

Gregory Seeber, William and Anna Edmonds attended the annual meeting of the Association of International Churches of Europe and the Middle East in Vienna April 21 to 28. Gregory Seeber was elected president of the Association for the current year.

Sylvia Meyer and Anahit Aksay, Union Church secretary, went to Munich, Germany to attend the International meeting of the planning committees for the Women's World Day of Prayer meeting. Anahit was elected to the International Executive Committee. (See Dear Friends No. 709).

VISITORS

Several visitors have come to Turkey since the last report: Dr. Dale L. Bishop, UCBWM Middle East Secretary was here February 7 to 11. J. Martin Bailey and his wife, the Rev. Elizabeth Bailey were here July 14 to 20. Martin is the editor of the magazine A.D.; Betty is the Minister of Christian Education of Union Congregational Church, Upper Montclair, NJ. The Rev. and Mrs. Oliver K. Black were in Turkey most of the month May. The Richard Blakneys entertained several family members in March and May: Mrs. Jean Ankeney, Mrs. Helen Pease, and the Rev. and Mrs. Charles Blakney. Lilie Sargent's parents, the Rev. Martin and Barbara Sargent, toured Turkey and the Near East the end of June. Mary Ingle (Greece, Iraq and Turkey 1936-1975) stopped by for a brief visit May 13-14. James Edmonds was with his parents from February to the end of May when he and his bicycle returned to Stanford. James and Verna Metzger who had been with USAID in Izmir from about 1955 to 1960 were here in March. Geoff and Kathleen Tansey (Izmir 1979-81) returned during the summer while Geoff was writing a report for the Development Foundation of Turkey. James and Lou Ann Griswold came through enroute home to Ft. Collins, CO from their year of teaching in

Kuwait. Jim is the son of William and Jean Griswold (Talas 1953-1957). The Drs. Frank and Ruth (McClintock - Izmir 1947-50) Henderson visited Izmir during the Mission Meeting before touring Cappadocia and Istanbul. The Rev. Al Bartholomew was in Tarsus with his family May 2 to 5. Dr. Howard Reed came to Istanbul the end of July to arrange for a Turkish-American conference in June, 1983 on "The University in a Growth Economy." The Syrian Orthodox Patriarch Moran Mor Ignatius Zebbe Ivaz I was in Turkey for about three weeks in May. The Archbishop of Canterbury Robert Runcie spoke about increasing ecumenical cooperation during his visit to Istanbul July 28 to Aug. 3.

A news item from the Ecumenical Press Service (WCC) of 25-27 July: reports that, "The superiors of the Eastern Orthodox monastic communities on Mount Athos, Greece, have told (Eastern Orthodox) Ecumenical Patriarch Dimitrios that they don't like the idea of a 'common celebration of Easter with heretics of all denominations'. They were replying to his Easter message which, among other things, expressed a hope that it would soon be possible for all Christians to observe Easter on the same day."

Mrs. Denise Skambraks, the new Director of the Admiral Bristol Nursing School, has arrived to take up her duties. She came from Los Angeles, CA. Ms. Marilyn Lenick is also at the hospital for six months as a consultant setting up a training course for operating room nurses.

Carol Pogirski (Talas 1960-64, Izmir 1964-65) and Theodore Carzon were married July 11 in Istanbul. They will be living in Addison, Michigan where Dr. Carzon practices dentistry. A colorful article about Carol appeared in the March 20 issue of Milliyet under the title of "We Also Put Foreign Workers to Work". At the time Carol was in charge of the lycée library at Robert College.

Two Board School students were among the top ten in the Turkish university entrance examinations. Billur Barshan, an Izmir senior came first in the preliminary exam in May. She was competing with 408,000 other candidates.

In the second exam in July first place went to Bülent Baygün, an Ankara Fen Lisesi student. However both Billur Barshan and a Tarsus senior, Ahmet Hoke, were among the top ten both in points on the science part of the exam and in overall points.

Notice: Those wishing to buy Redhouse Press books in the United States should know that the zip code for the Blackintons has been changed. Their address is:

James and Lucia Blackinton
7347 South Spruce Street
Englewood, CO 80112.

As of May first, traffic in the Bosphorus has been following the new regulations which require ships to pass each other on the left. The change may cause fewer collisions with the shores. However, no longer would one feel one could grab the sheet that Lily used to flap at the Black Sea adventurers from the Birges' study!

On May 16th Celal Bayar, third president of Turkey, celebrated his 100th birthday. Shortly thereafter he was photographed enjoying a horse race, and a few days later he visited the village in which he was born.

The fifth president of Turkey, Cevdet Sunay, died in Istanbul on May 22.

The contract for the new Galata Bridge has been let to a combined Turkish and English firm. The bridge is to be built one hundred meters upstream from the present bridge and will carry twice as much traffic. It is hoped that it will be completed in four years.

On June 9 Milliyet had a short article about Cevher Özden in which he was quoted as saying that the last book he'd sat down and read was Kelebek (a French novel by J. Charier about prison life in Guam) in about 1975-76. The same newspaper reported on June 21 that he had fled the country to Geneva because he had written 150 bad checks. His investment firm known as Kastelli had been considered to be reliable, but the ensuing bankruptcy and scandal have affected hundreds of thousands of people who

had been hoping to get up to eighty percent back on their investments with him. An international warrant for his arrest was published on July 27.

Turgut Özal, assistant to the Prime Minister and Minister of State, resigned from his position on July 15 after thirty-one months in office. Sermet Refik Pasin replaces him as Minister of State.

Several changes have occurred in the Turkish universities this summer. Eight new universities have been established, three of them in Istanbul (Marmara, Yıldız, and Mimar Sinan), and one each in Ankara (Gazi), Izmir (Dokuz Eylül), Edirne (Trakya), Antalya (Akdeniz), and Van (Yüzüncü Yıl). The names of four universities have been changed: Bursa University becomes Uludağ University, Kayseri University is Erciyes University, Diyarbakır is Dicle University, and Karadeniz Teknik University is Karadeniz University. The appointment by President General Kenan Evren of new university presidents was announced on July 26. Their terms are for five years. Among them Professor Ergün Toğrol replaces Professor Semih Tezcan at Boğaziçi University. Professor Toğrol's wife, Beylan Toğrol, was a member of the Board of Managers of the American Board Schools from 1969 to 1974 and is a graduate of Üsküdar.

The draft of the new Turkish constitution was published on July 18. It will be the business of the Consultative Assembly to refine its articles for ratification by the National Security Council and approval in a national referendum in November.

For a number of years the Black Sea coast city of Zonguldak has been in danger of collapsing because of the kilometers of coal mines beneath it. In an article written for Milliyet, Mete Akyol (Talas student, late 1940's) says that from the lycée, the jail, the mosque and the houses to the gardens no place is safe. The prisoners are having to be moved because the jail is in danger of collapsing as its courtyard already has.

The problem is so major that in Zonguldak they have coined a special word, tasman, for the cracks and collapse of walls.

Greetings to friends have come from a number of our readers, among them Mrs. Sarah MacNeal, Dr. Alfred Carleton, Dorothea Franck (from Beirut), Mildred Nute, Robin MacCallum, Phoebe Clary, Margaret Steward, Sasie (Hibbard) Pratt, and Fern Meyering. Cornelia M. Roberts (teacher of English at the American College for Girls in Arnavutköy 1944-50) reports that she has retired this year from her work as librarian at Grayslake High School, Illinois, and before that as Latin editor for Scott, Foresman and Co.

Dr. Frank Stone (Tarsus 1953-1966) has sent the eleventh annual report of the I.N. Thut World Education Center based at the University of Connecticut. He is the director of this Center which sponsors courses and seminars, publishes materials, encourages high schools, university and post university students in multicultural fields and collects artifacts and audio-visual materials related to global studies.

Anna G. Edmonds, editor

Near East Mission
United Church Board for World
Ministries
P.O. 142, Istanbul, Turkey
9 September 1982

No. 712

Dear Friends:

By happy coincidence a sermon preached this summer in the United States by the Reverend Charles P. Blakney reflects in an American idiom some of the same thoughts expressed at the same time by Ahmet Yilmaz and Adil Ozdemir (Dear Friends 710). The search for reconciliation among all members of God's family is the repeated theme. In Ahmet Yilmaz's words, "Without doubt there are basic differences between Islam and Christianity which will always be there ... (but,) this land of God is wide enough for everybody." Mr. Blakney says, "It is at once a contemporary insight we share, and an ancient theological tradition we own, to understand each other as a family." Mr. Yilmaz repeats this: "... we are all brothers and sisters born of the same mother and father and ... God created us to live as a family in His presence." Adil Ozdemir shares the same thoughts: "I also pray, my God, that all the believers come together and listen to each other and learn from each other in order to establish the Kingdom of God in our hearts."

Rev. Blakney is minister of the First Congregational Church (UCC) in South Hadley, MA. He has formerly been European Regional Secretary and a member of the Board of Directors of the United Church Board for World Ministries.

A MIRROR TO THE SOUL
Rev. Charles P. Blakney

In a Glass Darkly

In the library of the house in Bebek in which we were guests this spring, there hangs a mirror. It is poor: it does not tell the truth about the room it reflects nor the people who look in it. Where its surface is convex it exaggerates and where it is concave it understates. After a few days of reflection I decided that the mirror had a message.

It says something about missionary life. The furnishings of the house are mostly inherited or borrowed, and those, like the mirror, reveal modest origins. Americans who choose, or who are chosen, to share their days with Turks, though

hardly impoverished by Turkish standards, must learn to reflect without the high fidelity mirrors of the States.

The mirror offers some advice, too. It reminds us that we who gaze too briefly on unfamiliar lands and peoples are liable to provide misshapen reflections. So I must pass on the warning about what you read from this point on. My eyes traced surfaces made convex and concave by the slopes of my experience. The odors that reminded me of home I inhaled trustingly. Odd smells that seeped from unseen crevices wrinkled my nose with suspicion. Turkish color schemes did not match my biases, nor did traditional designs communicate their meanings to my history. Turkish spices, by May's end, had surfeited my palate and by June I yearned for such gourmet delights as peanut butter sandwiches. So I will tell you more about myself than about Turkey. But that is not without consequence.

Properly translated, the message I get from the humble glass in that library is a glimmer of the wisdom of Paul: the unbent truth about us affluent Americans and our ambitious Turkish neighbors will become crystal clear only when we have come into God's presence together. How we come into God's presence together is what this essay is about. So with that caution duly noted, I yield to the compulsion to sermonize around Turkish themes. Out of the colors and textures spread across three thousand miles of Turkish spring, we gathered new images of them and us and you, brought into relief by the surprising settings of Anatolia.

And, because our journey was made with family, we looked and listened with something more than touristic curiosity. They embody for us relationships informed not only by parental affection but by our shared Christian calling. Ours was not a detached curiosity directed along the back roads of Turkey, but curiosity craning to discern the main routes to trust, curiosity bent on discovering in unfamiliar passages the mind of Christ calling his children to be a whole family.

A Mirror to Our Past

It may well be that no nation on earth reflects more of our history than Turkey. She is a fragmented mirror, for history has not always been kind to her -- a million bits and pieces

of the past are strewn across her landscape. But because so much of our past is there, there is much to see of ourselves almost everywhere in glittering, multiple, jumbled images that recede in infinite repetitions, until details are too far and too small to discern.

Consider lofty Ararat looking down on Russia and Iran. There the literal-minded go to find relics of Noah's ark. They will not find them, of course, for they have missed the significance of the narrative in Genesis. Described in the imagery of a ship full of creatures in sevens and pairs is a historical fact: out of the snow-melts of the mountains around Ararat the modern world was born. Agriculture and animal husbandry were invented there. The neolithic skills of those highlanders did attract hunter folk from Eurasia and Africa. The watersheds of Ararat are the wellsprings of settled community life with all that implies about the development of specialized civilizations. In the vocabularies of our century, archeologists agree with the Genesis author that Noah's sons procreated the modern world and that Ham (the African father), may, indeed, have sired some of his children in Anatolia.

I also discovered that the place where Hebrew history began was in what is now modern Turkey. The fathers of Abraham made their homes in and around Haran, about fifteen miles across the border from Syria on a branch of the Euphrates. From the spring thaws of Anatolia, the Euphrates and her sister, the Tigris, bore the water and the intercourse that spawned the first great city states where, among the gardens of Sumer and Babylon, temple scholars crafted the insights and images that the Old Testament cites for its literary authority. So began the Semitic tradition which led finally to Bethlehem and Nazareth.

On the central plateau, the walls and the shrines of Hittites record the arrival of our Indoeuropean forbears. They forsook the nomadic life of Asia to settle in the (African?) agricultural city of Hattusas at the beginning of the second millennium before the birth of Christ. There they developed techniques for melting and shaping iron which, eighteen hundred years later, became the metal of choice for tools and, eighteen hundred years after that,

the basic material for the industrial revolution.

Everywhere, too, are the remains of Roman aqueducts and roads, reminders of another empire that survived longer in Turkey than in its native land. Caesar, of course, bequeathed us the language and law that shaped the enduring institutions of church and state.

Amidst all these are the ruins of churches. Paul expended much of his missionary energy in Turkey. The amphitheater in Ephesus, where twenty four thousand listeners gathered, still echoes a whisper to the back row as clearly as when Paul preached in that place. There and in the neighboring congregations of Asia Minor, gentile Christianity was hammered out in the tumultuous councils of bishops. Byzantium, Nicaea, Myra (the home town of Santa Claus) -- the names and places are too numerous to list where the saints of Eastern Christendom kept the faith for us. Carved into the grotesque candles of volcanic rock that stretch for miles among the buttes and ravines of Cappadocia, are houses and churches to remind us that the survival of our belief was won at great personal price. The frescos on the walls of those refugee caves trace the growing arts and liturgies of Orthodox Christianity. Turkey is as rich a land for Christian pilgrims as Palestine itself.

A Family Mirror

That almost every church in Turkey is a ruin has long been a sore point for Christians. Minarets rise above every village and urban neighborhood. There are few church bells. Five times each day the call to prayer sings out from the minarets. The shape and sound of the mosques that dominate every orange-tiled settlement strike the novice New England eye as the most exotic element in the landscape. It is easy to remember in their shadows how much blood was spilled in the Seljuk invasions that converted Turkey from Greek-speaking Christianity to Turkish Islam. How easy it is to be preoccupied with the foreignness of the Turks and perpetuate the sense of loss that comes from rehearsing how much of our tradition was usurped by people with an alien past. But that is wrong -- neither fact nor faith argues for such an understanding of each other.

In the village of Urgup, I met a fellow bird enthusiast, a seller of rugs who grew up in a nearby village. "You know," he remarked, "it is probably only once a year that I see a real Turk. You can tell a real Turk because he looks Chinese. Most of us are not Turks. We are Arabs or Greeks or Armenians who have learned to speak Turkish because our conquerors were Turkish." I wondered that he said this with no bitterness -- in fact, there was a ring of national pride in his voice.

He went on to explain. "Some of our ancestors, of course, had to leave this land because they would not accept the Islamic establishment that replaced Christian hierarchies. But for many, Islam revived a justice that had been forgotten by a feudal church, decadent in wealth and power."

Then he spoke to me of the Dervish prophet, Jelal ed-Din Rumi, whose shrine we had visited in Konya a few days before. And I reached into a pocket for my field guide where I had copied the poem displayed by the door of the Mevlevi Dervish mosque.

Come,
come again, whatever you may be,
come non-believer, fire-worshipper, idol-worshipper,
come.

Come,
Come even if you broke your penitence a hundred times,
come, ours is not the portal of despair and misery,
come.

Rehearsing those sentiments, I could sympathize when he went on to tell me how many of his ancestors turned from a corrupted Christianity to the refreshing Islam of this mystic and his followers. Theirs was not a conversion of the sword, but of desire. In a way few foreigners can understand, thoughtful Turks know how much of the past they share with the Christian West and many are more eager to share the future with us than we bruised Christians had thought.

Both Christians and Muslims, people who protest faith in and submission to one God, have in Turkey a shared history. Our remotest ancestors were neighbors on the

steppes of Asia, nomads with a religious practice somewhere between magic and insanity, restless lovers of plunder and bloodshed. Our ancestors and theirs moved westward in different millennia and were converted to religions with common roots in the Middle East. The Turks, in fact, are closer in years and miles to those roots than we. What could it mean to us, at this moment in time, that they have with us not only familiarity of shared history and geography but also the scriptural language of family?

The Language of Family

Ancient Middle Eastern theology as we have it in scripture was expressed in a narrative style that described human relationships in metaphors and family life. In spite of the invective directed at Christians by the Koran, the Old Testament expression of that theology is shared by both traditions.

Muslims derive from the story of Adam's fall in Eden the same lesson we do. By it they, like us, teach their children that self-centeredness is the cause of disobedience to God that flaws the whole family of man. That is why they stress "Islam", which means "submission" (to God): a posture to be desired for all humanity. If you cannot integrate that conviction with what is happening in the Middle East these days, ask what they can tell of us from our fracasas in Latin America, Ireland, or the Falklands. In Turkey, to be sure, there is only occasional evidence of active piety, and that quite personal. By the same token there is little religious arrogance to obscure an obvious fact: in our frailty, at least, we are one family. I observe that this assessment illumines Turkish government policy and enforcement as it does our own.

They know what it means to say that we are one family in loam, too, who share the technologies of agriculture and iron-working developed in the dim past of their land. As the world came to Anatolia to own those discoveries, so Anatolians want, now, to share twentieth century technologies, to be members of a family whose past they feel part of but to whose future they do not feel entirely welcome.

They are family through Abraham, too. The Judean tradition that gave birth to the faith of Jesus gave birth also to the faith of the Koran. In addition, Greece and Rome influenced their tradition as profoundly as it did our own and they, too, have suffered through barbarian incursions and denominational strife -- all the bloody squalbles prompted by adolescent nationalism and family pride. So, in spite of differences exaggerated by language and parochial biases, there is a basis for reconciliation in our shared roots.

It is at once a contemporary insight we share, and an ancient theological tradition we own, to understand each other as family. The instant hospitality of the Turks we met suggested to me that they remember this more clearly than we think. As the shape of mosque and minaret became more familiar to me, I began to see similarities to New England where spires of faith punctuate every neighborhood scene in village and city. Only a slight change of shape would turn minarets into steeples. I would not, for a moment, minimize the substantial differences that distinguish our habits of thought and the teachings of Jesus from Mohammed. But I will, from now on, remember that both our traditions teach us we are family. We are not contesting for possession of the territory of our shared past. We are exploring to share a future under God. It is a future that most Turks earnestly desire and which they express in many ways.

The Mirror Again

Which brings us back to the mirror. I found myself looking freshly at Christian life in the curves and fragments of our shared history in Turkey. Why is it so difficult for us to have a family feel for our Turkish kin? Is it because we see, through the tele-lenses of the evening news, that they sometimes trip in their efforts to achieve a democracy like our own? As I walked through our past in an alien land, I could recall bits and pieces of my school history that argued that Turks were not my family. But my Christian intuition after a month in their midst tells me that I was misled. What is alien is fascinating, to be sure, but it is also precisely what matters least. What ought to matter is: we are God's family. Such an assertion does not make the future simple. It is hard enough to be God's family in our living rooms. It is harder still in embassies.

Hard, true. But we worshippers have a spirit from Jesus that translates the meaning of the word, hard, from onerous

to challenging -- joyful hard! He calls us to be God's family in South Hadley living rooms, in Istanbul living rooms, in all the economic and social interactions between the people who go home to those living rooms. So what missionaries are doing on our behalf to make us one family in God deserves our most persistent support. As they stumble after Jesus to new adventures of faith they need our reinforcing conversation as well as our material aid.

Meanwhile, what we Christians proclaim to Muslims is all for naught if we in the shade of our steeples fail to be God's family in the most intimate connections between us and those we love day by day. So if I go on at some length on Turkish themes, it is not to avoid the immediate realities of life among us in our American living rooms, but rather to give them a fresh perspective if a little uneven like the view of self and world granted by the looking glass in the far-away library. There is a profound and necessary connection between what I, one convex American, do and say and what happens to Western relations with the nations of the Middle East. There is a connection between what I do and say in the life of this church and what the future holds for relationships between Muslims and Christians. We have been betrayed in history not so much by inept or corrupt administrations, which some of our romantic critics from the left would like us to believe, as by the lack of obedience among us ordinary members of God's family who forget in the exuberance of our affluent days whose family we are and how we ought to feel about each other, far and near.

The experiences of May, 1982 have impressed on me that there is an eagerness among the Turkish people to share more fully the family to which our common spiritual language points us. Such readiness defines a calling that requires of us not simple-minded missionary zeal, but fervent devotion to the skills of Jesus: love and compassion among our near and distant kin. Only those skills can equip us and authorize us to be bearers of good news to all the world.

Anna G. Edmonds, editor

Near East Mission
United Church Board for
World Ministries
P.K. 142
Istanbul, Turkey
20 September 1982

No. 713

Dear Friends:

The schools today begin their second week of the 1982-83 academic year. Fourteen people have joined the teaching staffs this summer, a number of them being welcomed back as old friends. The new teachers for Izmir and their subjects include : Christopher Bridge from Cumbria, England, teaching physics; Elizabeth Cakir from Oliver, MI, English; Betty and Ken Frank from Garden Grove, CA (with experience as teachers in Zambia with the UCBVM 1970-78), Betty a librarian, Ken teaching math and science; Lyle Konkel from Edina, MN, English; Marianne Miller from Yorkshire, England (having taught in Izmir 1975-79), English; and Paige Payne from Seattle, WA, English. There are two new people in Tarsus: Dan Adams from Montana and Washington, son of Faith Adams (Izmir 1976-79), English; and Carolyn Barlow from Yorkshire, England, teaching German. Fernie Scovel, having previously taught in Uskudar and Izmir, will teach math in Tarsus this year; Peter Smith returns to Tarsus after a year of studying in England to teach science; and Laura Webber (Uskudar 1978-81) is again teaching physical education. In Uskudar, Noel Debbage (1975-78) has come back from Norwich, England with his wife Kathy and two daughters Martha and Anne, to teach math. Chelsea Kesselheim (Tarsus 1952-57, also Woodstock School in Mussoorie 1979-81) is teaching English and is academic dean. Carol Garn from Boulder, CO (with 15 years experience as a teacher and acting principal in Inanda Seminary, Natal, South Africa, 1965-1980) is teaching math.

A new family has joined Redhouse Press : James and Hulya Sowerwine from Madison, WI and their children Leyla and Jon arrived in August. James has editorial responsibilities; Hulya's training is in economics and she will help with Mission finances.

The summer orientation program began with an introductory supper at the Uskudarschool on Sunday evening, August 8. In addition to morning Turkish language classes at TAUA for four weeks, those attending the program also enjoyed boat trips up the Bosphorus and to the Princes' Islands and a tour of the city. A number of people spoke to them on topics related to Turkey and the Mission: "Historical Perspective on Aims and Purposes of the Near East Mission" by Richard Blakney; "Istanbul -- an Interchange of Cultures" by William Edmonds; "Turkey, An Historical Perspective" by Louis Kahn; "The Current Scene in Turkey" by Sami Kohen; "Izmir Village Project" by Dorothy Steward; "A Look at Our (Bogazici) Students" by G. Stodolsky; and "The Development Foundation of Turkey" by Altan Unver.

Five missionaries have returned from furloughs : Fernie Scovel, after a detour to Cyprus, is getting settled in Tarsus. Blanche and Forrest Norris are back in Izmir. Hans and Sylvia Meyer are at Uskudar. Armin came back with them to be in lycee III at the Alman Lisesi; Helene and Markus are currently visiting their parents.

Since August several friends have left: Uskudar said goodbye to Laura Hill, Carol Geren, and Kathleen, Naif and Shadi Muhsin. (We congratulate the Muhsins on Shadi's arrival August 9 and wish them all long and happy lives together.) Izmir bid farewell to Dotty Steward, Angie Doane, and Marjatta, Torsti Lammela.

Iain C. Gordon-Campbell requests the insert of the following item : Anyone who has served in the Near East Mission at any time is asked to remember that the Congregational Christian Historical Society is always a safe and willing repository for all papers, letters, diaries, and journals relating in any way to service with the Mission institutions, however brief that service may have been. Correspondance with people in Turkey in any language is particularly valued, as is material relating to any of the work. Such materials

may be sent directly to Dr. H.F.Worthley, CCHS, 14 Beacon Street, Boston, MA 02108.

Glays Perry Campbell (Merzifon, Uskudar, Izmir 1931-47) celebrated her 80th birthday on Sept.6. Iain Campbell retired this summer as historian/archivist of the UCC and as an executive board member of the E. and R. Historical Society. They send greetings to all who remember them.

Kathy O'Dea (Izmir, Tarsus 1976-81) was in Turkey for several weeks in August as part of Jim's and her assignment with the Middle East Council of Churches to study the feasibility of tourism between the Middle East and the West.

The Rev. Al Bartholomew and Richard Butler were in Ankara September 10-12 for a consortium meeting of the Development Foundation of Turkey. Mrs. Joyce Bartholomew accompanied her husband, for a glimpse of her grandsons Robert and Daniel, and incidentally ~~also if~~ also of their parents.

Members of the ASALA terrorist organization attacked travellers in the Ankara Esenboğa airport on August 7. Six people were killed there, three of them Turkish police. One terrorist, Levan Ekmekciyan, was captured and is currently in jail.

A destructive fire broke out in the Çarşili Han next to Kapalı Çarşı in Istanbul on August 18. An estimated 1.5 billion liras worth of damage was started by a cigarette butt. Four days later the Hilton Hotel staged a fire drill and reported that everyone got out of the building within 11 minutes.

Disk-concerting computers : Recent tips tempt us to be flip about friends in a flap over floppy disks.

Ruth Hulburt arrived in Istanbul on September 9 to take

the place of Betty Jo Swayze as the director of the Girls' Service Center.

James Irwin, an American astronaut of 1971, and a group of 15 people attempted to climb Mt. Ararat in August in search of Noah's Ark. The second night on the mountain he lost some climbing gear because a candle dropped and started a fire. A few days later, before he reached the top, he fell and was found the next morning in time to be taken to the hospital where he recovered from exposure and multiple bruises. Three members of the group did succeed in reaching the peak from the hitherto unscaled north side. Today in the papers there is the news that he now hopes to get to the top by airplane.

We echo the grief of Pope John II concerning the diabolical acts in the Chatilla and Sabra refugee camps last week : "I cannot find a words strong enough to express my condemnation of this massacre."

Anna G. Edmonds,
editor

No. 702 R-3

(not distributed)

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
22 October 1982

Dear Friends:

SOCIAL CUSTOMS IN TURKEY

This pamphlet is intended as a brief introduction for foreigners to a few of the manners and customs in Turkey. It is hoped that in the description people new to the country will find clues for their own behavior. Perhaps they may even be stimulated to make their own fuller study.

This only touches the surface of the subject. Inevitably it is incomplete, and of course there are variations from one region to another and even one family to another. Customs tend to be more Western in the big cities and more conservative in rural and eastern Turkey. The foreigner perhaps should err on the side of being conservative when in doubt. As in any culture, people in Turkey appreciate courtesy and consideration of others, and will usually understand the genuineness of the effort to be polite even when Turkish customs dictate behavior different from that expected in Western countries.

"Social Customs in Turkey" was first published as a short guide in 1970. It has been reprinted with a few minor changes since. Bn. Şenel Tüzün Aksu helped prepare the original article. However, customs have a way of not only lasting for centuries but also changing unexpectedly. Thus, in the hopes of continuing to be helpful, several people including Bn. Suna Asımgil, Bn. Mehlika Yaylalı and Bay Fatih Erdoğan have gone over the material with us to up-date it and make additions.

Customs of Greeting:

1. Kissing on both cheeks was originally a French custom. In Turkey, men kiss men and women kiss women on both cheeks; men and women don't kiss each other on the

cheeks unless they are close relatives, close friends or there is an age difference. This is changing in the big cities.

2. Children kiss the hand of an older person and touch it to their forehead as a sign of respect.
3. Hand-shaking is very common. You shake hands on meeting and on parting; when visiting someone at home, you shake hands with the host and hostess when you enter the house and when you leave.
4. Merhaba (Hi, Hello) is a common greeting to the people you know well. Selâminaleyküm is an Arabic word of greeting meaning hello (literally "Peace be with you"). This is used only among men, and usually only among older Moslems. The response is aleykümesselâm.
5. The first polite question in greeting is Nasılsınız? (How are you?) A formal, polite greeting to older people is Hürmetler ederim (I present my respects). In newer Turkish the same phrase is Saygılarımı sunarım. Either of these two phrases is used on occasion as closing phrases in letters.
6. Aileniz nasıl? (How is your family - meaning the wife) is another form of greeting among men, if the families know each other well. Or one might ask Hanımla çocuklar nasıl? (How are your wife and the children?) Çocuk çocuk nasıl? (How are all the children?) is another possibility.
7. Among close friends one may say, Gözlerinizden öperim (I kiss your eyes) to someone one's own age or position, or to someone younger than oneself. For someone older one says, Ellerinizden öperim (I kiss your hands). These salutations are usually used in letters or on the phone. They are not used when speaking directly with the person.
8. In Anatolia older people will expect their hand to be kissed. The younger person bends over to kiss the hand and then places it on his own forehead.

Customs on Home Visits:

1. When you first arrive as a guest, you make an attempt to take off your shoes. If the hostess tells you not to (in more westernized homes this will be the case), you go on into the living room. If the hostess brings you slippers, you put them on and then enter the living room. You should greet everyone present individually by shaking hands. After you are seated, you ask the hostess and other guests how they are: Nasılsınız? (How are you?) Then you may ask them how their children are, saying Cocuklarınız nasıl? The hostess sits closest to the door. The most prestigious seat is the one farthest from the door and the most comfortable.
2. The hostess may offer candy, cologne, tea or Turkish coffee. If she is serving coffee, she will ask you how you take it. You can answer either sade (black-without sugar), az şekerli (with little sugar), orta (medium) or şekerli (heavily sugared). No cream is used in Turkish coffee.
3. If the visit is a long one, fruit, nuts or some dessert may be served at teatime.
4. When leaving a home or a party, good-bye is said to everyone individually, and you shake the hand of everyone present, even though you may not know all the other guests.
5. Most visits are made at night after 8:30, unless you are invited for dinner. During Ramazan the visit would be after iftar (the fast-breaking evening meal).
6. Some ladies have a kabul günü (visiting day or "at home") when their women friends visit them once a month on a set date. This time is usually from 3:30 to 5:30.

Gifts are not usually taken on these days, unless it is the first time you go, or some other special occasion. Otherwise a gift is often taken if one is invited to a meal.

Eating Customs:

1. People of the old-Turkish background make it a point not to disturb their table-mates while eating; therefore

they reach for the water, bread, salt, pepper and so on, rather than asking their neighbors to pass them. People with a western education do not do this.

2. What is customary for breakfast? Most Turks will have white (goats' milk) cheese, bread, black olives, jam, butter, and tea for breakfast. Milk and eggs are sometimes eaten with salty rolls. Fruit, fruit juices, sweet rolls and cereal are not eaten for breakfast as they are in the U.S.
3. Lunch time is usually between 12:30 and 2:00. The main meal is eaten at night because most people are at work and are too far away to come home at noon. This changes in some homes.
4. Supper time is usually between 8:00 and 9:00. The main meal is sometimes preceded by *hor d'oeuvres* accompanied by rakı (a Turkish alcoholic drink). This is a long and leisurely meal.
5. Some people may have a tea time at 5:00. We eat cake and other sweets with tea. Some people in Istanbul go to teashops, have tea and visit with each other.
6. If you invited to a person's home at 5:00, you are invited to tea; if for a later hour, the invitation is probably for supper.
7. Toothpicks are widely used at table. You must cover your mouth with the free hand while using a toothpick.
8. Many restaurants in the city do not have fixed-menu prices. A few that do, and the gazinos (café, night club) may also have an evening program.
9. If you are invited to a dinner party, you may find many courses served. The hostess will offer and even insist on serving the same course many times; it is quite all right to refuse it. Just say Hayır, tesekkür ederim (No, thank you). If, however, you have been served under protest more than you can possibly eat you may leave some. But if you have accepted it you must finish it.
10. As a rule, Turks do not mix sweet and sour flavors together as Americans often do. Sweet sauces such as a raisin sauce or applesauce are not eaten with

meats. Butter is used only at breakfast; bread and rolls are eaten without butter at other meals. Bread and water are served at all meals.

11. The hostess may inquire if you wish to wash your hands before the meal.
12. Turkish coffee or tea is served five or ten minutes after the meal is eaten. Coffee or tea are not drunk during the meal, but you may be served water, colas, beer, wine or ayran (a yogurt drink similar to buttermilk). In a home, your hostess will serve the coffee or tea in the living room after the meal, and if she knows how to read your fortune from the coffee grounds, she may offer to turn your cup upside down in the saucer.

Tipping Customs:

In general, both the employee and his employer expect you to tip, and salaries are set low accordingly.

1. The theater usher at a play is tipped. If you want a program, you will have to pay extra for it.
2. When you enter a movie theater, the usher will show you to your numbered seat. It is customary to tip him, putting the money into his hand as he returns the ticket stubs. (Tickets are bought for, and are valid for, only a specific showing of the movie.)
3. You should tip beauty operators or barbers depending on the hair style and the location of the shop. You should also tip the children helpers who give rollers and pins to the operators, shampoo your hair, brush you off and help you on with your coat. The amount is up to you, but the total amount should be about 10% of the bill. If you have had a manicure, the manicurist is also tipped. If these people are wearing an apron with a pocket, put the tip in the pockets; otherwise simply hand it to them.
4. Porters who carry your suitcases should be tipped according to the weight and the distance. There may be a posted fee at the train station or airport.
5. Tip the postman if he delivers a special delivery letter or telegram to you personally.

6. During bayrams (religious holidays) and at New Year's, the bekçi (night watchman), the postacı (postman), and the gönçü (garbage collector) ring your doorbell and wish you a happy bayram; you should tip them at least 50.- TL each.
7. When parking your car, you should pay the kâhya (parking attendant) usually as you leave, though some may ask you to pay them when you first park the car. In city parking lots there is a posted list of fees.
8. The traffic policeman is sometimes tipped during bayram. This should be done discreetly.
9. You should tip the boy who carries groceries out to your car.
10. If he has done a lot of errands for you, the runner or a messenger in a public office is sometimes tipped.
11. Tip a restaurant waiter 15% of the bill if this charge is not included in the total. If it is, you should still leave 10% additional for the waiter.
12. It is not customary to tip taxi drivers.
13. Doctors' and dentists' receptionists expect a tip if you have been there several times.

Bringing and Sending Flowers:

1. When you are invited to dinner, take or send flowers to the hostess -- an uneven number is considered easier to arrange, and five or seven are the most common numbers.

This custom is repeated most times you accept a formal invitation. For families with children you can take candy. In Anatolia it's better to take food than flowers.

2. Flower baskets are sent to weddings and engagement parties by the florist, with your card attached. Wraths are sent to funerals, again by the florist. You can order flowers by phone, giving your name so that the florist can attach a card, and of course

giving the name and address of the recipient. If you are not a regular customer you may have to go to the shop to place your order personally.

3. For a funeral, there may be a newspaper notice requesting that instead of flowers a contribution be made to some social service or philanthropy; this is becoming more common in Istanbul.
4. Flowers, plants or cologne are taken to a sick person in the hospital or at home. If you take the flowers to the hospital, give them to the nurse to put in a vase and bring to the room.

Customs of Dress:

1. Customs of dress differ from one region to another. In Anatolia dress in general is more conservative. Women who live in small towns or villages do not wear shorts, bermudas, short skirts or pants (though pants are acceptable in some localities). Sleeveless dresses are accepted in places frequented by tourists. Everywhere they are more acceptable on tourists and foreigners than on residents of the town.
2. The customs of dress are changing in the larger cities. At the summer resort areas you can wear slacks, jeans, shorts or even bathing suits from home to the beach, if it is close by.
3. In Istanbul and Ankara, the educated people are at least as conscious of style as Westerners.
4. Blue beads are often worn by children or adults to ward off evil. They are pinned on babies' right shoulders. Women may wear them on a watch band, on a bracelet or a necklace; men wear them on their key chains or hang them in the car.
5. Turkish women do not commonly wear hats; head-scarves are far more common.

The Use of Cologne:

1. Cologne is widely used throughout Turkey. Lemon cologne is especially refreshing. A bottle of cologne is often taken to a sick person as a gift; it is offered to passengers on a trip, and hostesses offer it to their guests.

2. When you are offered cologne, put out your hand, palm cupped. After the cologne is shaken into your hand, rub your hands together and inhale the scent. You may want to rub it on your wrists; some people stroke it onto their hair.
3. Cologne is used as a disinfectant to clean a cut or an insect bite. It is also used like smelling salts, as a stimulant, or rubbed on the forehead and temples to relieve headaches. It is widely used in place of rubbing alcohol which is hard to find.

Table Graces:

1. Table grace is said silently by the individual. A Moslem may start his meal with Bismillahirrahmanirrahim (In the name of God, the Compassionate, the Merciful). A Moslem starts any kind of work with this prayer.
2. The prayer after the meal is said aloud: Ya Rabbi çok şükür (I thank you God for this food), or Biz doyduk, Allah olmanlara versin (Now I am no longer hungry; may God give to those who are). This custom has about disappeared. However it is polite for the guest to say Allah sofranıza bereket versin or Allah sofranıza Halil İbrahim bereketi versin (May God bountifully bless your table) after the meal.
3. The hostess may be complimented at the end of the meal with Elinize sağlık. (Health to your hands.)

Bayrams (Religious Holidays):

1. The Gregorian calendar is in common usage in Turkey except for identifying religious holidays. The Moslem calendar is a lunar calendar of twelve months; its months and festivals move ahead in relation to the Gregorian calendar about ten days every year.
2. Ramazan is the ninth month of the Moslem calendar; it is the holy month of fasting. During it, those who are fasting may not eat or drink from dawn to sunset; children, those who are travelling, the sick and nursing mothers are exempted, but they must later make up the days missed (not children). Moslems celebrate the end of the fasting month with Seker Bayramı (The Candy Holiday), during which the young visit

the old and relatives, friends visit each other, and boxes of candy are taken as presents. People also visit the cemeteries.

3. Kadir Gecesi (The Night of Power) is the eve of the 26th of the month of Ramazan. This is the night on which Muhammed was given the power of prophesy, and it is celebrated in the mosques by prayers and a night-long service. Women go to the mosque for the Kadir Gecesi observance.
4. The breaking of the fast at sunset is a meal called iftar. The food is plentiful so that any unexpected visitor may be fed. The meal begins with a date or an olive and then water. Sahur is the meal early in the morning before the day's fast is begun. During Ramazan, smoking in public is considered impolite, because a person who is fasting does not smoke. Also, obviously, eating and drinking in public are impolite.
5. Kurban Bayramı (The Festival of Sacrifice) comes during the month of Muharrem and is about 2 1/2 months after Şeker Bayramı. If a Moslem makes a pilgrimage to Mecca, he must arrive there ten days before Kurban Bayramı. The Koran commands every Moslem who is able, to make the pilgrimage at least once in his lifetime; the pilgrimage ends with Kurban Bayramı when a sheep, a goat, a cow or a camel is sacrificed and the meat given to the poor. The sacrifice is performed whether the person goes to Mecca or stays home. The person who makes the sacrifice must have no outstanding debts. The belief is that the sheep you sacrifice is going to carry you across the Sırat Köprüsü (the bridge to heaven). People visit the cemetery, particularly the first day.
6. On both of these religious occasions, Moslems may send greeting cards to one another, exchange gifts, wear new clothes (especially children) and visit with each other. Those who have fallen out with each other try to make up during the bayrams.
7. Kandils: Other bayrams include Regain Kandili (the anniversary of the conception of the Prophet Muhammed on the night before the first Friday in the month of Rejeb), Miraç Gecesi the night of the Prophet Muhammed's miraculous journey to heaven on the horse Durak on the 16th of Rejeb), Berat Kandili (the night when sins are pardoned and the divine commands for a

person for the ensuing year are written and sealed, on the evening of the 14th of Shaban], and Mevlut Kandili (the birth of the Prophet Muhammed on the evening of the 11th of Rebi-ül-evvel). On each of these nights the serefe (balconies) of the minarets are lit up at sunset. Special simits (round, sesame seed rolls) are sold in the evening. Moslems don't drink alcohol on these days. People visit or telephone to congratulate each other.

Engagements and Weddings:

1. The boy's family first must pay a visit to the girl's family. They say Allahın emriyle, kızınızı oğlumuza istiyoruz. (With God's command, we want your daughter for our son.)
2. When a girl and boy are engaged with the parents' consent, an engagement party is given by the girl's parents. Simple gold or a diamond bands are placed on his and her right hands; the rings are changed to the left hands after the wedding ceremony. The boy's family brings chocolate in a special box to the girl's family, and presents are exchanged between the families.
3. A civil ceremony is held before the wedding party, which is given by the boy's parents. It is a custom to give the guests who attend the civil ceremony a small box of Jordan almonds. After the fifteen-minute ceremony, the bride, groom and their parents shake hands with all the guests. Usually a wedding party or a cocktail party follows in the evening. Many of the young couples in the big cities are beginning to prefer spending money on a honeymoon rather than throwing a big party.
4. If you are invited but cannot attend these occasions, it is in good taste to send a congratulatory telegram, using the telegram address that is usually given on the invitation. Sending flowers to the place of the wedding is also in good taste.
5. Gifts are taken to the wedding party, and usually not to the civil ceremony. The best way is to take the gift to the newly-weds' home on your first visit. Wedding showers for the bride-to-be are unknown;

gifts are given after the ceremony rather than before. The proper formal gift for a wedding might be silver. If you know the bride well, you can ask her what she needs.

6. Many newly-weds in Istanbul drive around the city and across the Bosphorus Bridge. It's considered good luck to go across a river shortly after one is married. The bridal car is decorated with flowers and ribbons. Sometimes a large doll is set on the front of the car. Small boys try to stop the car and beg for money from the groom.
7. The damat (groom) gives the gelin (bride) a jewel during the wedding. This is called the nüz görümlüğü (the value of seeing the face); the name came from the old custom that the groom couldn't see the bride's unveiled face until after they were married and he had given this gift.
8. In Anatolia the bride and groom are still separated through the formal ceremony in some places. The women guests and children stay with the bride; the men entertain each other.
9. Baslık parası (the money paid by the bridegroom to the bride's family): In Anatolia in some areas the wedding is sealed with the exchange of money (sometimes incredibly large sums) for the girl. Her father takes the money. The government is trying to change this custom.
10. In villages the girls are still usually married quite young. Sometimes the man later takes a kuma (a second woman) though this practice is illegal.
11. It's considered unlucky to have a wedding between Seker Bayramı and Kurban Bayramı.

Births:

1. For a new baby, a formal gift used to be something of gold. If you know the family well, you can ask what they would appreciate. Or, you can buy some clothes for the baby. Flowers for the mother at the hospital are welcomed.
2. Baby showers are not given in Turkey, either before or after the birth.

3. Among families with western ideas, boy babies may be circumcised shortly after birth, but this is common only among Jewish families.
4. Babies and their mothers used to stay close to home for forty days after birth. Now that time is shorter.
5. Loğusa şerbeti (a sweet red drink made of sugar, cinnamon and water) is served to friends when they come to visit the mother and her new-born baby at home.
6. The mevlud may be said for the new baby.

Circumcision Parties: Sünnet Düğünü

1. Little boys dress up in white sünnet (circumcision) suits, with blue or red sashes and hats with prayers written on them in silver. Often Masallah (Praise be to Allah) is written on the sash or hat. The costume announces that they will be circumcised; they wear the costume for about a week before the occasion.
2. Big parties are usually given the night of the circumcision, to which the invited guests bring gifts for the boy.
3. If a wealthy family is having their son circumcised, they often include poor boys of the neighborhood for their circumcision also.
4. The day of the circumcision the children are driven around town in a horse-drawn cart, or they ride on horseback. This is not common in Istanbul.
5. Circumcisions are most commonly performed in summer.
6. Immediately after the circumcision the chant is Oldu da bitti. Masallah. İyi olur, inşallah. (It is over. Praise God. It will be good, God willing.)
7. A mevlud is often said in connection with a sünnet.

Funerals:

1. You should either visit shortly after the death, send a telegram or attend the funeral. We usually say, Başınız sağ olsun (May you live long). Calling the

family on the phone or writing a letter to express condolences is also acceptable. We do not send "sympathy" cards.

2. Usually the relatives or the neighbors of the family prepare the meals. Visitors do not stay long nor do they expect to be served.
3. Wreaths are sent to the cemetery. In the big cities Turkish Moslem women may go to the cemetery. In some villages, even if an immediate relative has died, they won't go.
4. Women attend the service at the mosque, but do not enter the mosque or take part in the service. They stay in the courtyard to comfort the relatives.
5. The funeral service usually takes place at the öğle namazı (noon prayer time) or the ikindi namazı (afternoon prayer). The service is not postponed more than a day or two at the most after the death.
6. The body is not displayed at any time.
7. Among men, it is considered an honor to be permitted to carry the casket for a brief distance. It is also an honor to throw some earth on the grave.
8. If the casket is carried through the street on foot, all traffic stops until it has passed. Moslems will say the Fatiha for the dead as the casket passes. Allah rahmet eylesin (May God grant him peace) is said after the person is buried.
9. On the fortieth day after death or burial a mevlud is said by the hoca in the mosque or at home for the dead person. Public announcements of this sometimes appear in the newspaper. The mevlud is often repeated on the anniversary of the death. The widow does not accept social appointments for forty days after the death. (See Dear Friends, No. 600 "The Mevlidi Serif"). The mevlud is also given on Turkish television after the regular news on the days of the Kandils.
10. The evening of the funeral there is a hatim duası (recitation of the whole Koran) usually at the home between akşam (evening) and yatsı namazı (bedtime

prayers. The whole Koran is read by the hocas. Close friends are invited and irmik helvası (a sweet made of semolina and almonds) is served.

Custom of Building a Spring or Fountain:

Some wealthy Turks build fountains after a person's death so that whoever drinks water from that fountain may say a prayer for the deceased. On the fountain, built as a good deed, the Arabic saying is written "All life comes from water". The words water and rain are seen and heard many times in connection with something sacred. Such sayings as Su gibi aziz olasın (May you always be as precious as water), Su getirenlerin çok olsun (May those who bring water prosper), or Rahmet yağmuru (God's mercy of rain) show the traditional closeness of a people to the soil and to nature.

Superstition of Visiting Saints' Graves:

For good luck, some people visit the graves of local saints. They light candles there and tie rags near the grave or pick up a few stones. A rooster is sacrificed for the saint after your wish comes true, and the stones are replaced. In Istanbul, brides and grooms visit the grave of Telli Baba in Sarıyer, as do boys about to be circumcised.

Behavior in a Public Office:

1. One must be properly dressed (suits for men, dresses or suits -- not slacks -- for women) to go to a public office on business.
2. While you are having a conference, you may be interrupted by someone walking in and asking a question. This does not happen often, but when it does happen don't be bothered. Private discussion is not private when it is in a public office.
3. In the public office you should not cross your legs while sitting. Your jacket must have at least one button buttoned. You should not speak loudly.

Greetings for Christmas, Bayram and New Year's Cards:

1. Christmas: Noel Bayramınız kutlu olsun or Noel Bayramınızı kutlar, saugılarımı sunarım.
2. Bayrams: Ramazan bayramınızı kutlarım or Mübarek bayramınızı kutlarım; Kurban Bayramınız kutlu olsun or Kurban Bayramınızı kutlar, saadetler dilerim; Şeker Bayramınız kutlu olsun.
3. New Year: Yeni senenin saadet ve basarılar getirmesini dilerim or Yeni yılınızı kutlar, saugılarımı sunarım.

Visiting Mosques and Churches:

1. When visiting a mosque, one must be covered up: For women, short skirts, sleeveless dresses and open necklines are not permitted, though you need not cover your hair if you are a foreigner. At some mosques, robes are lent to visitors who are not properly dressed. You must remove your shoes before entering the mosque; and go in barefooted or in stocking feet. Usually there is a place beside the door where one leaves one's shoes.
2. One should be quiet once inside. There may be people praying, and one should be careful not to pass or stand in front of them.
3. A mosque may be visited any time there are not a lot of people praying inside. On Friday noons especially, mosques are full as Moslems attend their weekly service then. The Friday noon prayer consists of both the customary namaz and the sermon (hutbe) by the hoca. Women do not customarily attend prayers at the mosque.
4. The ezan (call to prayer) is given in Arabic from the minaret of every mosque five times a day.
5. The "first" prayer of the day is the evening prayer, akşam namazı, of the day before.
6. If you as a tourist find yourself in a mosque at prayer time, you should either leave quietly, or try to remain as inconspicuous as possible until the end of the service.
7. When you enter an Orthodox church, silence must be observed. Orthodox Christians light a candle when they enter the church; you are free to follow their

example, and leave a small amount of money for the church.

8. On Christmas eve, Orthodox Christians visit as many churches as they can, and thus make only a short visit at each one.

Photography:

1. Most village women don't like to have their pictures taken; they will hide their faces if you point a camera at them. Men are generally pleased to have their pictures taken, and will often pose for you, whether you like it or not.
2. Some mothers don't want their children's pictures taken by a stranger in the belief that it may bring bad luck.
3. It is always better to ask the permission of your subject before shooting.

Courtesies:

1. Gifts are sometimes not opened when given. They may be left on a table rather than handed directly to the recipient. Turks who have been exposed to western customs sometimes will open the gift immediately.
2. Coffee, tea or a soft drink may be offered you by the shopkeepers from whom you are buying. Don't try to pay for the drink, and don't feel obliged to buy something because you accepted it. The gesture is one of hospitality, and not of salesmanship.
3. As Turks, we place great importance on position and age. We give our seats to our elders, and get up when someone older or of higher position enters the room. We do not call such a person by his first name, but rather add some title of respect.
4. When guests arrive near dinner time, we ask them to eat with us. There is a saying for such occasions: Allah ne verdiyse beraber yeriz. (Whatever God has given us, let us eat together.)
5. The offering of cigarettes is a common courtesy; the hostess offers them to her guests, and it is considered rude to smoke one's own cigarettes without

having offered them to one's friends. Young people do not smoke in the presence of their elders, nor will they drink coffee or alcohol.

6. The behavior of men when seated is important. It is considered very rude if a man sits with his feet on the furniture or in some other similarly relaxed position in the presence of a woman.
7. Analogous considerations apply for women. Men will disturb a woman by their looks (and often with their hands) if she does not sit and dress properly. To minimize such difficulties, avoid crowded buses. Should you be disturbed; do not react to it verbally: inept verbal comment may act as encouragement. Don't make a big issue of it: in the long run you will be the more embarrassed. If the disturbance continues, you might say, Lütfen rahatsız etmeyiniz. (Please don't disturb me).
8. Blowing one's nose loudly in public is discourteous. If you must, excuse yourself.
9. In general, vegetable and fruit sellers in the markets don't like their food handled or picked over.

Some Turkish Gestures: (to be used with discretion)

1. Raising the eyebrows means "no".
2. Tossing the head up means "no".
3. Shrugging and turning your open hands palm-upwards means "I don't know".
4. Making a motion as though you were shaking something off the collar of your coat means that you are fed up with the person or thing being talked about.
5. A downward nod of the head means "yes".
6. Placing the right hand over the heart means "no, thank you".
7. Putting the hand over the stomach means "I am full, thank you."
8. Bringing hand and forearm to near-vertical and moving the hand toward and away from the forehead is the "good-bye" wave. It is similar to the American

"come" gesture.

9. Pulling an earlobe or a lock of hair several times, or knocking on wood, is meant to ward off evil.
10. Biting the lower lip means "shame on you".
11. Rubbing the back of the hand on the cheek means "I don't believe you".
12. A motion as if pushing one's upper teeth back into place with one's thumb expresses fear or great surprise after the incident.
13. To signal "come", extend your hand palm down and move the fingers from horizontal to vertical several times.
14. To signal "go away", the gesture is the same, except the upward movement of the fingers is emphasized, as if flipping something off the tips.
15. Dusting your hands off means "that's all" or "it's finished" or "I've had enough".
16. When giving directions, use your hands to emphasize the directions you mean.
17. When a joke has not seemed funny to a child, he may pantomime tickling himself and say gıdı, gıdı.
18. Knocking on the table with the joint of the middle finger and saying Maşallah or Nazar deşmesin (May bad luck not strike) is for good luck.
19. Holding your hand up next to your head and turning it several times indicates that you think the situation is foolish.

Turkish Standard Phrases:

Turkish has many expressions that are useful in formal or common social occasions.

1. Hayırlı olsun (May it bring blessings) is said to someone when they have something new. Hayırlısı olsun (May it turn out well) when someone attempts something new. Hayırlısı olsun (May it turn out well) when someone attempts something the outcome of which you are uncertain about.

2. Uzun ömürlü olsun (May he live long) is said to a new-born baby.
3. Analı babalı büyüsun (May he grow old with his parents) is also said to a new-born baby.
4. İyi günlerde kullanın (May you use it on happy occasions) is said when a newly bought item is shown to you.
5. Allah ne muradın varsa versin (May God make your wishes come true) is said to you when you help someone.
6. Allah mustahakını versin (May God give you what you deserve) is said in the negative sense, when you are not happy with someone's actions.
7. Cok yaşa (God bless you) is said when you sneeze. You answer Sen de gör (May you also see [my blessing]).
8. Allah razı olsun (May God be pleased with you) is said when a person does you a favor or a good deed.
9. Allahaısmarladık (Good bye; may you be in God's care) is said by the one leaving.
10. Güle güle (Go with laughter) is said by the person remaining as an answer to Allahaısmarladık (good-bye).
11. Aferin (Bravo; well done; good for you) is said when a person has behaved well.
12. Allah rahatlık versin (May God give you rest) is said when going to bed. So is İyi geceler (Good night); the response is Size de (To you also).
13. Efendim (Sir? or Yes?) is often used in Turkish when one doesn't understand or didn't hear what was said. It is a word showing respect. Evet, efendim is Yes, sir.
14. Allah rahmet eylesin (May God give peace to his soul) is said after a Moslem is buried. You also say this when you speak about someone who has been dead for some time.
15. Tonrağı bol olsun (May the soil he lies in be rich and plentiful) is used when a non-Moslem dies.
16. Geçmiş olsun (Get well soon; may it pass) is said after an illness, or when you visit a sick person, or when something unpleasant has happened.

17. Afiyet olsun (Bon appetit; may it be healthy) is said after meals or when one enters a room where a meal is being served. Elinize sağlık (Health to your hand) is a compliment to the cook.
18. Darısı başınıza (Rice on your head; I hope you get the same opportunity) is said after some happy occasion such as a wedding.
19. Allah bağışlasın (May God spare him) is said to babies and children.
20. Allah nazardan saklasın (May God keep the evil eye from him) is said to babies, children and grownups if they are pretty and well-liked.
21. Bunu saymayız, yine buyurun (We won't count this visit, come again) is said by the host and hostess to the guests as they leave.
22. Allah bir yastıkta kocatsın (May you grow old sharing the same pillow) is said to the bride and groom after the wedding.
23. Allaha emanet ol (May you be in God's protection) is said to someone who is leaving on a long trip.
24. Allah kavustursun (May God join you two again) is said to a friend or relative when a loved one has departed on a trip.
25. Bol şanslar (Good luck) is used when someone is starting a new job, or in any other circumstances where the phrase might be used in English.
26. Allah versin (May God give [you what you wish]) is said to beggars. When you see a beggar, you should give him a small amount if you think he cannot work. Do not give money to healthy young people who beg because this discourages them from working. There are some social service agencies that you can contribute to if you want to help improve conditions in the country.
27. Hayırlı işler (Good luck in your work) is said to a merchant or a taxi driver as you leave him. Hayırlı günler (Good luck today) is also used.
28. Bereket versin (May this bring you blessings) is said to the customer.

29. Kolay gelsin (May it be easy for you) is a greeting to someone working. Sağ ol (thank you) is the reply.
30. Sihhatler olsun (May it be healthy for you) and Güle güle kirleniniz (May you get dirty happily) are greetings after the bath or a haircut for men.
31. Affedersiniz (I beg your pardon for the offense) is more formal than the American equivalent. Özür dilerim may be used for I beg your pardon.
32. Kusura bakma (Excuse me) is said for a minor slip, a sneeze, and so on.
33. Pardon (I'm sorry) is said if you bump into someone, or if you want to get through a crowd. Müsaadenizle (With your permission) is a formal request to let you through.
34. Müteessirim (I'm sorry [to hear about your trouble]) is the old word used to sympathise. The new word is üzgünüm.
35. Günaydın (Good morning), Sabahlar hayırlı olsun (Good morning [May your mornings be fortunate]), and Akşamlar hayırlı olsun (Good evening) are greetings.
36. Eyvallah means good bye or thank you (used almost exclusively by men). Hoşça kal is also like good bye.
37. Teşekkür ederim (thank you) or teşekkürler are the common thanks. Sometimes sağ ol is used or mersi.
38. Masallah (the praise belongs to God) and insallah (if God wills) are frequent exclamations and carry a bit more recognition of God's power than the English "Thank heavens!"

Letters:

1. The formal salutation for someone you don't know is Sayın Bay Ahmet Sözen or Sayın Ahmet Sözen. If you don't know the names you can say Sayın Baylar. This is not commonly used. The formal closing salutation is almost always Saygılarımla or Saygılarımızla.
2. The informal salutation could be Sevgili Suzan and the ending Sevgilerimle.

3. An envelope could be addressed Bayan Suzan Sözen, Sayın Bayan Suzan Sözen or Sayın Suzan Sözen. If one is writing to a couple the letter may be addressed Bay ve Bayan Ahmet Sözen or (most polite) Sayın Bay ve Bayan Ahmet Sözen or (not commonly) Suzan ve Ahmet Sözen. (Note that in the last the woman is named first.) Other addresses on the envelope might be Sözen ailesi, Ahmet Sözen ailesi or Ahmet Sözen ve eşi.

4. For official letters often the equivalent of "Dear Sir" is omitted entirely.

Proverbs (Ask your Turkish friends for their interpretations):

1. Damla damla göl olur. Drop by drop a lake is made.
2. Ayının kırk hikâyesi varmış hepsi ahlat üstüne. The bear has forty stories, but they're all about wild pears.
3. Sütten ağzı yanan yoğurdu üfliyerek yer. He who got burned on milk will blow his yogurt.
4. Tilki tilkiliğini anlatıncaya kadar post elden gider. The fox will have lost his pelt before he can explain he's only a fox.
5. Tavşan dağa küsmüş de dağın habéri olmamış. The rabbit wasn't speaking to the mountain, but the mountain didn't know it.
6. Minareyi çalan kılıfını hazırlar. He who plans to steal a minaret will prepare a cover for it.
7. Ayağını yorganına göre uzat. Stretch your legs out according to the length of your comforter.
8. Ağlamıyan çocuğa meme vermezler. The baby who doesn't cry isn't fed.
9. Mart kapıdan baktırır, kazma kürek yaktırır. March makes one look outside again; it also makes one burn even the axe and shovel handles.
10. Sakalımı değirmende ağartmadım. I didn't get my beard white in the flour mill.

11. Su testisi su yolunda kırılır. The water jug gets broken on the way to the fountain.
12. Tencere yuvarlandı, kapağını buldu. The pot rolled around until it found its lid.
13. Yalancının mumu yatsıya kadar yanar. The liar's candle lasts only until evening prayers.
14. Asağı tükürsem sakalım, yukarı tükürsem bıyığım. If I spit downwards it's my beard; upwards it's my moustache.
15. Yanımdaki yanımda, karşımdaki canımda. The one next to me merely happens to be next; the one across from me is the one who is close.
16. Aş pişti bayram geçti. The meal is cooked; the feast is past.
17. İt ürür, kervan yürür. The dogs may bark but the caravan continues moving.
18. İşimiz üç nalla bir ata kaldı. All we need for the job is three horseshoes and a horse.
19. Ardında yüz köpek havlamıyan kurt kurt sayılmaz. A wolf isn't a real wolf unless there are a hundred dogs barking at him.
20. İn misin cin misin? Are you man or djinn?
21. Akılları pazara çıkarmışlar, herkes gene kendi aklını beğenin almış. Opinions were put on sale in the market; everyone liked his own and bought it.
22. Sakla samanı gelir zamanı. Save the straw: its time will come.
23. Anası soğan babası sarımsak, kendi gülbeşeker çıktı. His mother is an onion and his father garlic, but he's turned out like rose jam.
24. İnsan çiğ süt emmiştir. Mankind has been nursed on raw milk.
25. Bası bez olsun yaşı yüz olsun. The age can be a hundred as long as the person wears a headscarf.
26. Kestane kabuğundan çıkmış da kabuğunu beğenmemiş. The chestnut has come out of its shell and now dislikes its origins.

27. Ak akçe kara gün içindir. Silver money is for rainy days.
28. Çam sakızı çoban armağanı. Pine resin is all that a shepherd can give as a present.
29. Aşığa Bağdat ırak değildir. Even Baghdad isn't distant for one in love.
30. Bir fincan kahvenin kırk yıl hatırı var. A cup of coffee is remembered forty years.
31. Bakarsan bağ olur, bakmazsan dağ olur. If you look after it, it is a vineyard; if you don't, it becomes a heap of stones.
32. Tatlı dil yılanı deliğinden çıkarır. A pleasant tongue will coax a snake out of its hole.
33. Gülü seven dikenine katlanır. Those who like roses accept the thorns.

Saygılarımla,

Anna G. Edmonds
Editor

No. 714

Near East Mission
United Church Board for World
Ministries
Post Box 142, Istanbul, Turkey
20 December 1982

Dear Friends,

Eleven distinguished guests from the United States were visitors in Istanbul, Izmir and Tarsus for sixteen days the end of October. Led by Dr. Dale L. Bishop, they included Myles and Barbara Walburn, Beth Owens, Joan Shropshire, Ruth Duck, Carl Fisher, Virginia Laudadio, Lorraine Schock, and Hal and Ann Schoup. The Schoups are former members of the NEM having been in Iraq, Syria and Turkey from 1960 to 1973. The culmination of the visit was a two-day consultation in Tarsus with NEM members from the other centers also present for discussion on issues of finances, property use, NEM-UCBWM and NEM-US church relations, Redhouse Press's developments, and personnel.

Several wedding celebrations have taken place this fall: Gaylord Goehring (Tarsus 1979-1981) and Gail Ray Spruill were married on October 28 in St. Paul's Church, Moosoori, U.P., India. Suzanne Rawlings, currently teaching English at Üsküdar, and Vural Kalafat were married at the Kadiköy Evlendirme Dairesi on October 14. There is word that Dorothy Avery who is at present working on her Ph.D. in economics at the Univ. of Utah, is married; we hope to be able to report the lucky man's name shortly. On November 26 the Kaliher family gathered in Tillamook, Oregon, to congratulate Sherm and Howie (Gaziantep 1973-75) on their forty years of marriage. To all newly and old-ly weds we add our own best wishes for many years of happiness together.

CORRECTION; Margaret Blemker has called our attention to a mistake in the 3 August 1982 "Dear Friends." We reported Frances Severinghaus's age and date of death incorrectly. She died August 5, 1981 at the age of 89. Our apologies to the memory of a gracious woman.

A recent reprint from the Boğaziçi Üniversitesi Dergisi (vols. 8-9, 1980-1981) has come with an article by Dr. Frederick D. Shepard entitled "Bioaesthetics, a Fresh

Approach to Integrated Learning." In speaking to the problems of our exploitation of our natural resources, Dr. Shepard says, "... bioaesthetics can strengthen the resolution of the technological dilemma by helping to incorporate aesthetic appreciation of nature as a component of several fields of education. The objective is integration of intellectual, aesthetic and ethical learning."

The Eighteenth European Art Exhibition of the Council of Europe, "The Anatolian Civilizations of Turkey", will take place in Istanbul May 22 to October 30, 1983. The St. Irene Museum will be used for the exhibits from the Prehistoric and Byzantine Periods; Seljuk and Ottoman displays will be at Topkapi Palace, Ibrahim Paşa Palace, the Turkish and Islamic Art Museum, the Mevlevihane (in Galata) and the Military Museum. Items from museums throughout Turkey and the world will be shown.

James Sowerwine of Redhouse Press reports: "Since arriving in Turkey I have found the American Consulate General staff to be helpful in providing advice and useful information on a variety of topics. For example, I found that the Foreign Commercial Service provides upon request such printed materials as lists of American business concerns and educational and philanthropic institutions, investment climate statements and economic trends reports, all of which are periodically updated. USIS has also proved to be a valuable resource for books, periodicals and films. It also sponsors visits by distinguished authors, poets, musicians, educators, etc. and occasionally participates in organizing seminars and conferences on topics which may be of interest to mission personnel."

Dr. Alfred Carleton (Executive Vice President UCBWM 1954-1970) sends this comment on how the Near East became a Westward extension of the Middle East (as told to him by Gen. Sir Henry Maitland Wilson, Commander of the 8th Army):

"Both England and France had large military commitments in the area of the Eastern Mediterranean, and overlapping in geographic areas. Britain had a predominant interest in the Gibraltar-Malta-Suez route, and France

had heavy commitments on the Mediterranean built on the traffic between France and North Africa. On land, France had large forces in Syria-Lebanon, and the British had extensive military commitments in Palestine, Transjordan, Iraq, Egypt, Sudan and East Africa. About 1938, sensing that war was impending in Europe and all the East, a system of joint commands was worked out. England took command of the Mediterranean, under Admiral Cunningham. France was given the command of all land forces in the total area, with General Weygand being made 'Commandant en chef, Proche Orient',

"Meanwhile on the traditional division whereby the Near East and the Middle East divided along the line from the bottom of the Caspian Sea to the upper end of the Persian (Arabian) Gulf --- and the Middle East turned to Far East at the upper corner of the Gulf of Burma --- the next adjacent joint Allied command to the east of the Near East Command in Beirut was the Middle East Command in Karachi. That was a British assignment, including the whole Indian sub-continent.

"When France collapsed, most of the French troops opted for Vichy. (Many more would have opted Free French had Weygand, and not DeGaulle, been leader of the Free French Movement). The British assumed that the joint Command Proche Orient in Beirut no longer was operative, but DeGaulle vigorously insisted on French rights and named General Catroux to succeed Weygand in Beirut. This was unacceptable to the British, who faced sudden challenges in North Africa, so they moved an 'Advanced H.O.' of the Middle East Command into Cairo coming from Karachi.

"During the duration of the war, everything in English was 'Middle East' whether command, or supply center, or what not. At the end of the war, the British Universities immediately returned to Near East to describe what had become the westward extension of the Middle East, but Winston Churchill stepped in and insisted that a million or more British soldiers and sailors had served in what they were told was the 'Mid-East', and so Mid East it would remain!

"At one stage, strangely enough, North Africa also got incorporated into the Middle East, partly to make the British interest prevail over the French influence in portions of France then in revolt against France."

At its November 27th meeting, the Turkey Schools Board of Governors voted, "with thanks to Martha Millett for her services as principal of the Üsküdar School and in recognition of her own wishes not to continue in the position, to elect Sherry Lowe as principal of the school for a three-year term of the school years 1983-86."

The Christmas concerts of the Dutch Chapel Cantata Choir and Orchestra, directed by William Edmonds, took place December 10, 12 and 13. A 75-member group performed works by Palestrina, Handel, R. V. Williams and D. Pinkham.

Anna G. Edmonds, editor

No. 715

Near East Mission
United Church Board for World
Ministries
P.K. 142, Istanbul, Turkey
24 December 1982

Dear Friends,

Environmental Protection Activities

In 1971 Redhouse Press published the first photograph of a bald ibis in its book, Göçmen Kuşlar (Migratory Birds). At that time the bird was unknown outside of the people of Birecik and a few European ornithologists. The suggestion that such an animal even existed was met with incredulity: "Kel aynak? Never heard of it!" That attitude almost sealed its fate and Turkey was one animal the poorer.

However, with the publicity given the bald ibis as an endangered species, it has become a symbol of the growing concerns in Turkey to improve the ecological conditions of the country. A number of groups now are working for this change. Among them can be listed the Orman Bakanlığı (Ministry of Forestry), the World Wildlife Fund, the International Union for the Conservation of Nature and Natural Resources, the Türkiye Çevre Koruma ve Yeşillendirme Derneği (Environment and Woodlands Protection Society of Turkey), the Türkiye Tabiatını Koruma Derneği (Nature Conservation Society of Turkey), the Türkiye Çevre Sorunları Vakfı (Environmental Problems Foundation of Turkey), and the Doğal Hayatı Koruma Derneği (Society for the Protection of Wildlife, Turkey). Each group has its special areas which have developed and been modified over the years as the enormity of the problems has become apparent. Throughout this time some of the Redhouse Press and Amerikan Bord Heyeti staff members have been active in one or more of these groups.

The World Wildlife Fund (CH-1196 Gland, Switzerland) has sponsored projects on the status and conservation of the Mediterranean Monk Seal (*Monachus monachus*) and on an inventory of the Sultan Sazlığı wetlands (south of Kayseri) detailing the vegetation, fauna, chemical properties of

the water, and the effects on the wetland of reed-cutting, hunting and grazing. WWF publishes a Monthly Report of its projects as they come from the field.

Air pollution in Ankara has been a major concern of the Environmental Problems Foundation of Turkey (Kennedy Caddesi 33/7, Kavaklıdere, Ankara). In their December 1982 Newsletter they note approvingly that the principal of environment protection has been written into the new Turkish constitution (article 56). They go on to say, "this new development ... means ... that both the government as well as private citizens will henceforth have a solid legal support to which they can appeal in the face of environmental problems. At the same time, the new article also places new and important responsibilities on all of us." They point out that the problem of air pollution, felt not only in Ankara but also in Erzurum, Eskişehir, and İstanbul, needs an approach uniting money, technology and time in order to find a solution.

The daily threat in the Bosphorus of oil pollution was the subject of an entire recent issue of the Environment and Woodlands Protection Society of Turkey (Mühürdarbaşı Sokak 6, Kadıköy, İstanbul). Since 1960 there have been ten accidents involving ships in the Bosphorus, the most serious of which were the ones in December 1960 in which a Greek and a Yugoslav ship collided and then swung into a Turkish passenger ship in the Beykoz bay, and in November 1979 with the collision of a Greek freighter with a Romanian tanker anchored off Kadıköy. The seriousness of this last accident convinced the authorities that the shipping lanes in the Bosphorus should be changed. This went into effect May 1st this year.

The Ministry of Forestry General Directorate of National Parks and Wildlife (Orman Bakanlığı, Milli Parklar ve Avcılık Genel Müdürlüğü, Ankara) lists 175 forest recreation areas in Turkey in its English brochure. In addition there are sixteen national parks: Yozgat Çamlığı, Karatepe-Aslantaş, Soğuksu, Kuşçenneti, Uludağ,

Yedigöller, Dilek Yarımadası, Spildağ, Kızıladağ, Termessos, Kovada Gölü, Munzur Vadisi, Olimpos Beydağları, Gelibolu Yarımadası Tarihi, Köprülü Kanyon, and Ilgaz Dağı. The Ministry's activities in organizing forest recreation areas began in 1956; these were increased in 1976 with the foundation of the General Directorate of National Parks and Wildlife. The Ministry's intent is to balance the protection and the use of the recreation areas.

The organization which has received the most support from the Near East Mission has been the Doğal Hayatı Koruma Derneği (DHKD, Society for the Protection of Wildlife, P.K. 18, Bebek, Istanbul). Started in about 1972 with the enthusiasm and concern of a dozen or so people including the editors of the Redhouse Press Life Around Us series of books (Göçmen Kuşlar, Yabancı Bitkilerimiz, etc.), it has grown to a membership of over 300 people. Its activities this past year included audio-visual shows, exhibitions, and education programs. More than six thousand school children saw the Society's slide shows in Istanbul, Bolu and Çatalca. A number of these shows have been written and photographed by Redhouse staff; many of the showings were made possible because of the equipment and car given the Society by the European Committee for the Prevention of Mass Destruction of Migratory Birds.

DHKD organized the Fourth Child and Nature Week April 26 to 30 with daily slide shows and afterschool sessions in the zoo and the forest for children from the Günebakan Primary School in Istanbul. The Child and Nature week was also observed in Erzurum with a slide show and training session for 23 university biology students under the supervision of Dr. S. Kirimhan, Director of the Environmental Research Institute at Erzurum University. The students also went in groups of three to twenty-three primary schools in the area showing film and slide shows. Some of the materials for this program came also from the International Union for the Conservation of Nature, from the British Council in Istanbul and from Shell, Turkey.

DHKD has been active in preparing and distributing a wall newspaper, Doğa Haberleri (Nature News), which with the help at various times of the Ministry of

Education, the Yapi ve Kredi Bank and the European Committee for Prevention of Mass Destruction of Migratory Birds has been distributed to all of the lycees in Turkey. It sponsored a count of the white storks in Turkey in 1980; it has supported the program to protect the bald ibis in Birecik; it is currently working on an education program for the conservation of the monk seal in the Aegean coastal waters. One of its members appeared in a TV program broadcast nation-wide in which she outlined the importance of conservation. Other projects include a status survey of the leopard and tiger in southwestern Turkey (perhaps fewer than five leopards still survive there), and a population and conservation study of marine turtles along the Aegean and Mediterranean coasts.

Members of the Near East Mission will continue to be involved in the cause of conservation and environmental protection in Turkey with the intent of helping preserve the rich variety of natural resources present here. In this there is concurrence with Dr. Shepard's call to "establish and cultivate human aesthetics ties to the living world of nature" (see "Dear Friends" No. 714).

Anna G. Edmonds, editor

"Knowledge is not a loose-leaf notebook of facts. Above all it is a responsibility for the integrity of what we are, primarily of what we are as ethical creatures. The personal commitment of a man to his skill, the intellectual commitment and the emotional equipment working together as one, has made the Ascent of Man." - J. Bronowski, The Ascent of Man.