

Educational Values in Rodop Folk Tales

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Abstract: Tales have an important place and value in transferring and adopting national and universal values. Tales as a genre in folk literature are very rich in terms of language features and values. Tales deal with humans' common feelings and thoughts before nature and life. Individuals of a society and particularly children find and acquire an important part of experiences preparing them for future in fabulous tales. This feature of theirs makes them a very important resource for children and children's literature in addition to the education of society and transferring values. Tales have a very important role in developing children's imagination, their ability to perceive abstract concepts and language skills. The child finds an environment similar to which he/she lives in the literary work created for him/her. S/he catches the opportunity to make connections and comparisons between the written or the told and the lived. Tales not only perform all these educational functions and duties but also entertain. Tales through symbolic elements they bear open the doors of a very different world to their readers and listeners. When symbolic and imaginary elements are taken out of tales making this environment entertaining with a style specific to them, real life comes out. In the present study, the tales published with the title "Rodop Turkish Folk Tales" compiled by Emil Boev and Hayriye Memova from the Turks living in Bulgaria will be examined in terms of values they include.

Key Words: Tale, Rodop folk tales, education, educational values

Introduction

The tale, a literary text type, is one of the richest folk narrative types. From past to present various definitions have been made about the tale. The definition of Boratav is: "*Tale is a short narrative which is told in prose, independent from divine and supremacy beliefs and customs, completely fabulous, irrelevant to reality, and does not allege to make people believe in what it tells*" (Boratav, 1992; 75). Elçin's definition of tale is a bit more comprehensive: "*Tale, according to its prevailing characteristics, can be defined as the adventure or story of events pertaining to unknown persons or entities in an unknown place. In due course, adherent to rooted tradition, possessing collective character, "fictional-real", "abstract-concrete", or "earthly-spiritual," tales are told and written using a special style about some topics, adventures, events, problems, themes and elements in prose language starting from the thought of spending time, educating people while entertaining*" (Elçin, 1981; 369).

Human being have been in continuous development to show his language force and developed various means of expression. Kunos explains about the value of the tale, one of the folk narrative types, in terms of language and culture like this:

"....One of the first and most important of the artistic expression means brought by language is the tale. Tales as an oral literature type with which dreams and aspirations of humans are expressed in the course of time shed light on the past today like a diary. Tales tell about both the religions of old times and their natures and the literary judgements of those living in old times more than their written histories. The thing that we call tale is the period mirror of every nation. If we look at that mirror, we see both the worships of old people and the morality of our old times" (Kunos, 1978, s.113).

Tales grew out of the effort that human being has spent to reach his desires and dreams (Güney, 1971; 87). Observed in the social life of the old times and ordinary people's becoming a padishah or vizier by performing a task, in one sense, carries a meaning of ironizing the code that "royalty is closed to persons from the public." This new status of the tale hero is sometimes a result of his being fortunate or sometimes a result of his saving the country from the unrighteous and incompetent ruler. This case should be considered as the fact that the tale is a reflection of the call-for-right desire and dream of the human coming from the collective unconscious (Boratav, 1983; 277-278).

Tales have two important functions, namely amusing and educating. Tales treat the attitudes, intuitions and thoughts of the human toward life and nature. The extraordinary elements of the period when the human

started to struggle with the nature created tales. For this reason, we frequently come across motifs pertaining to the old cultures, religions and customs in tales. A tale told in any part of a country is told in other parts of that country with little variations. It is even observed that a tale belonging to a country is told in other countries with some motif and element variations. In this case, tales facilitate the transfer of national and universal values to young generations, enable educationalists to work easily and usefully during practice, and determine the reason for and the method of using them in educational environments (Karatay, 2007; 469). Besides the entertaining and instructive functions, tales, as mentioned above, are observed to have another function like being a source of history.

The most important element which is included in its structure and used while classifying tales is "type". Depending on their types, tales take different forms. Boratav classifies tales as "animal tales", "actual tales", "extraordinary tales", "realistic tales", "humorous stories", "epigrammatic anecdotes", "contradictions", "chained tales" (Boratav, 1992). Starting from types, Alptekin (Alptekin, 2002; 53) classifies tales as "Animal Tales", "Actual Folk Tales", "Anecdotes", "Chained Tales", "Tales not Included in These Groups".

Among tales, the most encountered in terms of type is "Actual Folk Tales" and "Animal Tales". "Actual Folk Tales" have such characteristics as the inclusion of rhymes in the introduction part, being very rich in terms of motifs and event patterns, selection of main heroes from humans and supportive heroes from extraordinary creatures such as animals, genies and fairies. Padishahs, viziers, beys and merchants are the mostly encountered heroes in Keloğlan tales. The main hero shows sometimes positive and sometimes negative personal characteristics. Different from the tales of other countries in the world, padishahs and other heroes in the Turkish tales are strongly criticized due to their not using the material and spiritual power in their hands fairly, not executing laws honestly and not hitting the right road. Moreover, in "Animal Tales", creatures other than animals are not regarded as heroes (Alptekin, 2002; 35).

In tales, the "motif", the smallest indivisible part of the story, is, too, a very important element. In place of the word "motif", Propp uses the concept "function" and Vesselovski uses the concept "tem". In Turkey, the works of motif on tales starts with Pertev Naili Boratav. Boratav in accompany with Wolfram Eberhard determined 378 tale types in the work entitled *Typen Türkischer Volksmärchen*, which they prepared together, and provided the motif order in these tales (Alptekin, 2002; 116). Included in the tales, such features as "a donkey's bringing out gold", "a snake's giving advice", "an animal's marrying a human", "animals' speaking like a human", "animal's giving help", "different events related to magic", "extraordinary creatures" etc. are of mostly observed motif examples.

In the book entitled *Rodop Turkish Folk Tales* (Boev-Memova, 1963), the source of our present study, fifty-nine tales are included.* The tales in the book were gathered under two categories, namely "animal tales" and "actual folk tales", and these tales were examined in terms of the educational values they include. It is appropriate to evaluate fifty-five of the totally fifty-nine tales included in the book under the title of "Actual Folk Tales" in terms of type characteristics. In the book, there are four tales with the titles of "Sheep without a Shepherd" (p.5), "Learned from the Wolf" (p. 6), "The Cunningness of the Fox" (p.33), "The Wolf and the Cat" (p. 35).

Educational Values in Tales

The use of literary works in education brings along many opportunities. The language, esthetical and moral-ethical values in the literary work realize an education to those reading it within the frame of these characteristics. The reader-audience seeing the life and many different life experiences in the literary works get benefited largely from this in knowing themselves and shaping their behaviors. Moreover, tales as literary texts will contribute a lot to the development and enrichment of individuals and especially children in terms of language, esthetics and ethics.

Tales, the rich treasures of nations, include the characters and ideals of nations. The character of a nation shaped since the past, the targets and ideals, which started to form since the old times, almost permeated in tales. It is partly possible to remove the old traces of civilizations from tales (Tezel, 1968; 455). These narratives have a very important place in mass education, formal education and especially in the education of children. Tales, very much liked especially by small children, are the sources from which they learn about the basic values such as "heroism", "sacrifice", and "importance of family" at the same time.

The presence of very rich hero types and a dream world in tales is of the most distinctive characteristics of this type. In the tale, one of the basic elements educating a society, some relationships can be set up between problems that tale heroes encounter and realities of life. On the other hand, in tales, it is possible to reach information and principles regarding how a society perceives life (Yavuz, 1999). Human being has told from his own perspective about the realities of life, solution proposals and expectations by attributing them to tale events

and heroes, and hence tried to warn and educate next generations and equip them with skills against difficulties of life.

The struggle of heroes in tales generally appears within the frame of such opposite concepts as “good-bad”, “right-wrong”, “fair-unfair”, “virtue-virtueless”, “justice-cruelty”, and “modesty-arrogance”. *“The struggles of the good and the bad, the beautiful and the ugly, the rich and the poor, in other words, the positive and the negative are told. Apart from some exceptions, tales end with happy endings; the winning of the good, the beautiful, the intelligent. In tales, mishaps and hitches, different from the real life, appear at a time or interdependently. After these are resolved, no new problems appear, and the crown and marriage symbolizing the power, success and happiness never get harmed”* (Günay, 1992; 326). Besides these values, such features as the willpower to reach goals, the testing of the power of hero are treated.

Furthermore, the characteristics of the language used in tales actualize various educational acquisitions. It is tales that teaches the child how to use his or her mother tongue, and shows the skills, neatness and richness of this language for the first time. Especially the ease and amusement in saying have a strong effect on the language development of the child. On the other hand, tale rhymes make the language teaching enjoyable and undertake an important role in the improvement of listening skills of children as well.

Tales, in terms of educational characteristics, carry values mostly for children. When it becomes a matter of using tales in education, firstly comes to mind the education of children. The characteristics expressing the importance and necessity of using tales in the education of children are these:

1. Fantastic elements they include,
2. Their realization of the education of emotions and thoughts due to their powerful esthetical aspect,
3. Elements of Humor,
4. The use of language differently and with their characteristics showing richness.

The evaluation of the tales included in the book entitled *Rodop Turkish Folk Tales* within the frame of their thematic characteristics will reveal the educational features included in these in concrete manner. It is possible to gather the tales that we examined under the themes expressed below. Other than these, there are also tales treating such themes as “love”, “laziness”, “dullness”, and “agedness”. The actual aim in these is to reveal some values pertaining to social life through events. Besides this, in these tales, humor is a powerful element. The tales that we examined within the scope of the present study were evaluated within the frame of the themes specified below:

1. Struggle between goodness and badness
2. Courage and heroism
3. Using mind-practical intelligence
4. Patience and perseverance

Struggle between goodness and badness

The matters mostly treated in tales are under this title. Struggle between goodness and badness takes place both among animals and among people with different social structures. This struggle in tales is shown to audience by using imaginary and fantastic elements. These tales include powerful educational messages by embodying such value judgements as good-bad, right-wrong.

Struggle between goodness and badness is included in tales, the heroes of which are animals, as well. In the tale entitled “Sheep without a Shepherd” (p. 5), the number of the sheep firing the shepherd in charge gradually decreases because of their being killed by dogs and wolves. At last they decide to find a shepherd again. The tales tell about that societies with no person to govern and protect themselves will easily be disintegrated and even destroyed by their enemies. In the tale entitled “The Wolf and the Cat” (p. 35), the wolf represents cruel and merciless people and the cat represents people under tyranny. The fact that badness will not go unnoticed, the bad will definitely pay for what they have done, and it’s no use crying over spilt milk is emphasized.

In the tales entitled “Greedy Obsession” and “Goat the Liar”, where the heroes are a goat, a similar subject is treated. The goat in the tale entitled “Greedy Obsession” (p. 36) is decided to be punished by cutting when its lies expose. It cannot be thrown out from the rabbit hole where it takes refuge by such animals as wolf and bear. A very small insect entering its ear throws this goat out the hole. In the tale, people considering themselves as intelligent and violating others’ rights and looking down on them are criticized. In the tale entitled “Goat the Liar” (p. 186), the goat, as a result of its telling lies, causes the girl shepherding it and itself to be kicked from the house. At the end of the tale, the goat comes to senses. The goat and the girl go to the house of the homeowner. The owner of the goat is delighted with their returning, too, and they live happily after.

In the tale entitled “The Vengeful Rooster” (p. 180), the theme of taking revenge from the bad is treated. The rooster takes revenge from the woman stealing the bells hanged by its owner on its neck by getting

help from the fountain together with such animals as fox, wolf and bee. Moreover, in the tale of “The Snake Fairy” (p. 29), at the end of the struggle between goodness and badness, goodness wins. The snake fairy marrying the daughter of a bey by taking shape of a human confines the girl to the cave it lives and oppresses her. Seven sons of an old woman with seven children save the daughter of Bey by killing the snake fairy. Bey gives her daughter to the eldest of these children. In the tale, that the struggle made against the tyranny with perseverance, determination and courage is always won is emphasized.

The tale of “The Finger Child” (p. 71) includes the struggle between the weak and the strong, between the poor and the rich. In the tale of “An Orphan Girl” (p. 45), an orphan girl’s adventure is told. The step mother and her daughter are the figures who do evils and are the source of evils. The orphan girl living with her step mother and sister is sent by the step mother to a grain mill where demons come over to be killed. Listening to the demons, the girl takes the gold hidden by the demons in the grain mill and returns home. With the hope of becoming rich, the step mother takes her daughter and goes to the grain mill. Unable to find the gold, the demons find the step mother and her daughter and kill them on the grounds that they stole the gold. Thus, both the orphan girl gets rid of the evil deeds of the step mother and the bad get their deserts. “The Step Daughter” (p. 112), as understood from the title of the tale, the events lived by a step daughter are treated. The bad behaviors exhibited by the malignant step mother and her children toward the step daughter of the home are the mostly-treated themes in tales. The step daughter banished from home to get lost or die manages to survive with the help of good fortune and her true-heartedness. Through the event taking place in the tale, the thought of the presence of divine justice to watch and protect the step children against injustice in a society is observed. In the tale of “The Squash Girl” (p. 61), attention is attracted to the fact that malignant people will suffer a pang of conscience in the world in reply to their bad behaviors. In these tales, such messages as “the necessity of helping people suffering wrong”, “every struggle made with patience, perseverance and courage against the bad is won” are given.

In “The Lame Goose” (p. 38), the lame goose gives the miller, a poor and old man, magic table and tells him not to tell anybody about the secret of the table. When the old man tells about the secret of the table to those coming to the grain mill, thieves steal the table. A magic mace that the lame goose has given the old man and his wife compassionately hits first the old people then the thieves on their heads. At the end, the oldsters feel happy to get the table back. The tale includes such thoughts as “a helpful hand is always available to give the poor” and “bad behaviors are certainly punished”. In the tale of “The Rich and the Poor” (p. 120), the symbol of badness is the elder one of the two brothers. He does not give his younger brother a share from the inheritance left by their father. The younger brother becomes rich when he finds the cave of the giants and their treasures. And when his elder brother goes to the cave with the hope of becoming rich, he is killed by the giants. In the tale, the badness of greediness and ambition to become rich is shown.

In the tale of “The Vizier and the Padishah’s Daughter” (p. 110), the girl runs away from the palace as a result of the vizier’s drawing a bead on the padishah’s daughter and marries the son of a villager. The girl meets with her father again at the end of the tale. And the Padishah learning about the inside story has the vizier killed. The villager and his family in the tale become rich through this marriage at the end of the tale. The conflict element in the tale entitled “The Outstanding Beauty” (p. 144) is the Padishah’s daughter’s being jealous of the vizier’s daughter’s beauty and her desire to get revenge on her. The vizier, who is kind-hearted and loves her daughter very much, under strong influence of the feeling of fatherhood, puts her in a chest and sells in the bazaar to save his daughter. A young man saying that the Vizier’s daughter is more beautiful than the Padishah’s daughter buys the Vizier’s daughter. These two youngsters get married and live a happy life. From the tale, the following message is derived “*Although the strong seems to beat the weak, the weak gets rid of this tyranny and gets happy thanks to the divine justice and kind-hearted people.*”

In the tale entitled “Sister Elçınar” (p. 173), the source of badness is the black-hearted and clumsy sisters and the witch accompanying them. Three sisters marry the son of the Padishah and dig in the palace. When the eldest and the middle sisters turn out to be clumsy, the youngest sister, as promised, gives birth to two babies, a girl and a boy, with a moon on the forehead of the one and a star on the forehead of the other, for the son of the Padishah. Being jealous of this, two sisters start to do evils to their youngest sister through the witch and cause her family to break up. In the tale, there are two entities helping the kind-hearted and honest people: Sister Elçınar and Deus Ex Machina (Hizir). Sister Elçınar is a half-fairy and half-human entity having heavenly powers. Provided they obey the rules, she helps the good. And she punishes the bad and the rule-less by gorgonising them. Deus Ex Machina (Hizir) is a guiding heavenly entity giving useful information to solve problems. At the end of the tale, Sister Elçınar tells the son of the Padishah about what has happened to the children makes him learn about the truth. The son of the Padishah takes his children and wife and comes to the palace. He punishes those who have done evils to himself and he and his family live a happy life. In the tale, the main idea that the kind-hearted and the right will definitely be watched and protected by an extraordinary power is treated.

The heroes and heroines of the tale entitled “Pearl-toothed and Dagger-toothed” (p. 146) are humans and animals. Some of the animals have exceptional powers. The hero of the tale is a shepherd living with his mother, poor but kind-hearted and merciful. Because of his these qualities, he is helped by the animals with extraordinary powers. When the shepherd feeds and raises the baby snake that he finds it wounded and saves, the Padishah of the snakes’ gives the shepherd a magic ring. When the shepherd kisses the ring one time, the appearing Arab realizes all his wishes. With this help, he marries the daughter of the Padishah. A man hearing about the ring cheats the shepherd’s wife and replaces this ring with normal rings. Using the power of the ring, he takes the shepherd’s palace and family to a far-away place. The shepherd, with the help of his dog, Dagger-toothed, and his cat, Pearl-toothed, continuously accompanying him, gets hold of the ring again. From the tale appear such messages as “*The bad and those doing evils in a society pay sooner or later for what they have done. The good should be rewarded and the bad should not be let get away with his badness*”.

In the tale of “Atoğlu” (p. 126), there is a padishah with three sons and a daughter. Before his death, the Padishah tells his sons his will that they will let their sister marry whom she likes. After the Padishah dies, a giant asks for the girl’s hand. On her rejection, the giant kidnaps the girl. Atoğlu, saving his elder brother and sister from the giants’ hands, is a person with heavenly qualities. For his mother did not give birth to him by falling pregnant from a father. He has such power, courage and knowledge to beat the giants easily. The message from the tale is: “*Disasters that human and societies experience are not permanent, and a kind of power will definitely help people to cope with these.*”

Courage and heroism

In the tales, courage and heroism, appearing depending on this, is a frequently observed and treated theme. The understanding and character of a society on this matter reveal themselves through heroes’ extraordinary powers and adventures they live with heroes in the tales. The theme of courage and heroism in the tale is seen in the struggles between heroes selected from among animals and people from different social classes and people and animals or between supernatural powers. Tale audience is given ethics training through heroes’ adventures, and it is aimed to introduce people with understandings and behaviors that they are supposed to possess in life and made to adopt.

Courage and heroism appear around the type of “Keloğlan”, which is frequently seen in Turkish folk tales, as it is in the tales entitled “Keloğlan and Kemer Tay” and “Bald Mehmet”. In the tale of “Keloğlan and Kemer Tay” (p. 11), Kemer Tay is a horse with extraordinary powers and intuitions. Keloğlan is a son of a bey; however, he leaves home as a result of his mother’s doing evils to him. Thanks to Kemer Tay, he beats every difficulty and finds remedies for cureless diseases. He gets the right to be bey as a result of heroisms he shows. In this tale finishing with a happy ending, the punishment of the bad is not seen. In the tale, the following message is given: “The people not leaving the true path and using their mind and willpower will never be beaten and become happy at the end even if they face difficulties.” In the tale of “Bald Mehmet” (p. 8), humor is the actual element, but courage and heroism appear depending on coincidences. The coincidences-dependent heroism of the clumsy and feckless Bald Mehmet causes him to have a lucky break. The Padishah asks him to watch for his property, and if he achieves this, he will give him his daughter. Depending on a coincidence and a funny event, Bald Mehmet kills the enemy giant and becomes the sultan of the country.

The thought that “it is necessary to resist injustice and tyranny” is treated as a theme in the tale of “Avcuoğlu Kara Mehmet” (p. 105). The tale hero is tested through various events. In the tale where such values as rebelling against the tyranny and removing tyranny are treated, the source of tyranny is the people and the Padishah pretending to be friends but continuously thinking of doing evils. For this reason, on returning the country, Kara Mehmet and his friends dethrone the Padishah and kill him. Kara Mehmet accesses to the throne and marries the Padishah’s daughter he brings with him and they live happily after.

In the tale, various events and behaviors which are likely to be encountered in social life and the behaviors to exhibit against these are shown. In life around very successful and brave people there will absolutely be malignant people desiring to do evils secretly. No matter how big their responsibilities are and how difficult their works are, the brave, capable and honest people certainly accomplish these. If people want to be successful and happy in life, they should show attention to the fact that there should be informed, capable and faithful people around them. If tyranny exists in a place and no matter wherever it comes, it is unlikely to continue forever. And to get rid of tyranny, intelligent and brave people should certainly take the plunge and call off tyranny.

In the tale of “Three Brothers and the Golden Apple” (p. 112), “disloyalty and punishment of disloyalty” is treated as a theme. The hero of the tale is the youngest of the Padishah’s three sons and superior to the others in terms of intelligence, honesty and courage. At the end of the tale, the youngest brother gets rid of the place where his elder brothers leaves him and comes to the land of his father. He kills his father and brothers and then marries the girl he loves and they live a happy life. In this tale, the source of badness is the padishah

and his sons. In the tale, such qualities as intelligence, courage and loyalty are glorified. In addition to this, such behaviors as disloyalty, promise-breaking, doing evil in return for goodness and discriminating between children are punished as well. The tale treats the main idea that *"Even the people near and dear to us may sometimes go through most unlikely evils for their own interest, but those doing these should keep in their minds that the evils they do may cause them to die."*

Using Mind-Practical Intelligence

This theme is most frequently treated in animal tales. Especially in animal tales that children like most, educational-instructive features with such aims as reinforcing a certain thought, providing an example, giving a warning lesson outweigh. Since children live the age of tales in terms of personality development, it is known that animal tales are necessary and amusing for them. A child never believes that a crow or fox can really speak. The child needs such extraordinariness in tales where motion element, diversion and extraordinariness are very intensive (Oğuzkan, 2001; 25). If children are not told tales, they will show the attitude of creating events and heroes similar to those in tales in their own world.

In animal tales, it is known that animals represent some behavior patterns. Fox represents "cunningness and practical intelligence", wolf represents "courage and heroism", and lion represents "authoritative power and law." In the tales entitled "Learned from the Wolf" (p. 6) and "Cunningness of the Fox" (p. 33), using its mind and producing practical solutions, the fox gets rid of the bad condition or danger it falls in. Seeing the death of the wolf with the lion-claw, the fox in the first tale saves its life by exhibiting obedient but practical solution-producing personality before the lion. Moreover, the fox in the second tale gives harm to the animals, not having accepted it among them, in the forest and tarnishes their interest. Thus, though forcefully, it gets itself through the society where it lives. Both tales include such ethical values as "using mind", "producing different solutions to problems", "using the ways of producing solutions in place of fighting", and "believing in the fact that people with different understandings and ideas can live together in the society by showing respect to one another's differences."

In some tales, too, the theme of getting rid of poverty and becoming rich by using mind is treated. In the tale of "The Miller and The Fox" (p. 135), the fox first shows an evil-doing character. However, just while it is being killed due to its this offense, it starts to play the role of a character deciding to become a kind-hearted one both to get rid of death and to make its offense forgiven. And the miller suffering from the fox at the beginning of the tale, while he is a poor person at the beginning of the tale, both marries a girl and owns a palace through the help of the fox at the end of the tale. In the tale showing the importance of social justice and fair sharing, the fox with its cunningness and ability to persuade people and wittiness represents justice.

In the tales entitled "Köse (Beardless)", "Cunning Gipsy", and "Lame Ismail", there is a similar plot. The heroes in these tales go into fight against the giants, and thanks to their wise behaviors, they both beat the giants and get rich and happy. The giant in these tales represents big events and disasters that people may face and become unable to overcome in real life.

In the tale of "Köse" (p. 67), Köse, thanks to his being wise and vigilance, both knows to protect him from the giants' evils and becomes rich with the help of the giants. Köse represents witty, cautious people knowing how to overcome fears and knowing to use difficult-but-useful possibilities. In the tale of "Cunning Gipsy" (p. 79), when the dragon comes to eat the last villager in the village, a gipsy saves the villager from the dragon by acting wisely and intelligently. Making the dragon believe that both she and her children are very strong, she makes the dragon flee and gets the fortune left by the dragon. In the tale, since the villagers do not fight against the enemy dragon killing them and wait for others to fight in place of them, this results in their disaster. In the tale of "Lame Ismail" (p. 96), it is shown that the people seeming to be thin and weak can achieve such big works that they are not expected to do with their courage and by acting wisely. Lame Ismail looks weaker compared to his friends. However, by acting wisely and cautiously, he jerks the giant around and saves his friends from death. This behavior tells us that it is wrong to judge about people just by looking at their appearance.

In the tale of "The Giant and the Padishah's Daughter" (p.17), a giant falls in love with the Padishah's daughter and they escape from the palace at night and play together in the giant's palace. Keleş, a wise and vigilant person, gets the magic power in the hands of the demons by acting wisely and intelligently and, with the help of this power, learns about the inside story of the giant's adventure. At the end of the tale, Keleş gets the right to marry the Bey's daughter and half of the regality. In the tale, the following main idea is treated: *"No matter how big difficulties you face in life, you can overcome everything with using your intelligence and perseverance."*

In the tale of "Blind Şaban" (p. 72), Blind Şaban, a person without father and brought up by his uncle and in fact very intelligent, cautious and fearless, at first commits thefts. This tale aims to make its audience believe that Blind Şaban has the intelligence and cunningness to do the heroic works which he will achieve in the

future. Although the thefts committed by the hero of the tale are regarded as unfavorable in terms of individual and social education, the actual message is hidden in the style of performing these behaviors. Blind Şaban can make a very cunning plan and weather the storm in order to manage to perform a task on which he sets eyes or to steal. In the tale, Blind Şaban is the symbol of the intelligence, courage and power that can even hold the enemy Padishah captive.

The tale conveys educationally rich messages. Raising children and the attitudes of parents in the education to be given to them are very important. Blind Şaban's becoming a thief is due to his uncle's encouraging him to become a thief. In the tale, to punish the theft and the thief, not Blind Şaban but his uncle is selected. For parents are responsible for the education of children and their behaviors. The second message in the tale appears with the event in which Blind Şaban takes the enemy Padishah captive to save his country from enemies. With this behavior, patriotism and heroism for the sake of a country are glorified. The attitude of the Padishah reveals the third message in the tale. The Padishah forgives Blind Şaban although he robs him and survives the traps he sets up to catch him. His forgiving him is not in return for nothing but in return for the heroism he will do for his country. The Padishah discovers the intelligence and ingenuity of Blind Şaban that he cannot capture in any way. With this behavior, a positive and successful administrator model selecting successful people to serve their country in a positive direction and using them in the administration of the country is exhibited.

In the tales of "The Padishah and His Vizier" (p. 82), "A Codger Boy" (p. 91), "The Youngest Daughter" (s. 89), "Gotten His Teacher into Trouble" (p. 94), there are heroes and heroines coming to the fore thanks to their intelligence despite their young ages. In these tales, the importance of knowledge and the fact that intelligence and knowledge are present not only in adults but also in children are told. The heroes and heroines behave wisely when tested and successfully solve their problems by acting wisely and intelligently before the events they encounter. Moreover, from time to time, the heroes and the heroines having these qualities are observed to possess extraordinary powers as well. In these tales, such understandings as "it is necessary to pay regard to children even if they are young and pay attention and show respect to their ideas; it is important that government executives should appoint intelligent and cautious people having the ability to produce practical solutions instead of those with different qualities, and the overindulgence with money brings badness" are emphasized.

In some tales, the intelligence appears in the form of a person's possessing the information that he or she is supposed to know about. In the tale entitled "The Padishah and His Two Viziers" (p. 84), the Padishah having the power, information and intuition and the viziers being unaware of these kinds of information are criticized. In the tale, persons holding offices in the government but weak in terms of information and understanding are criticized. Moreover, in the tale of "The Stupid Thieves" (p. 99), the message that those thinking that they are intelligent but others are stupid will be mistaken and fall on their swords is emphasized.

Patience and Perseverance

In tale plots, the struggle between one another occupies an important place. It is observed that, from time to time, extraordinary powers interfere in these struggles. In order for heroes or heroines to win the struggles they get into, they need to become patient and bear difficulties. A dimension of struggle appears in the form of heroes and heroines' earning their lives by working. The heroes and heroines showing patience against the events they live and not losing their perseverance become happy and rich at the end of tales.

In the tale entitled "Mustafa Çelebi" (s. 43), Mustafa Çelebi was given a cat, an animal not known in the world up to that time, in return for his work. Not liking this, the hero, when he arrives at a village, exchanges the cat for a sack of gold to hunt the mice and becomes a rich man. In the tale, the necessity of showing patience despite the unimportance of the things a person works and earns is emphasized. Mustafa Çelebi, who shows patience, becomes rich thanks to the cat. In the tale of "Misadventures" (p. 138), it is told that a family gets united and becomes happy as a result of showing patience to various troubles. The tale includes a message that *"It is not possible to escape evils and troubles. Despite this, one should never give up fighting. Gracious and honest people will eventually win."*

In the tale entitled "The Poor Girl and the Poor Bird" (p. 25), the young girl, the heroine of the tale, goes through the test of patience by waiting by a deceased young man for forty days. The young man awakening on the fortieth day makes a pilgrimage and marries the young girl and they become happy. The heroes of the tale entitled "A Rooster Tale" (p. 40) are a rooster and humans. The owner of the rooster tells the idle rooster to work and serve a purpose, or else, that he will cut it. The importance of being patient and in a struggle is treated.

In the tale of "Padishah's Daughter" (p. 49), the heroes are humans and fairies. Padishah's son falls in love with a padishah's daughter, but the son is kidnapped by the fairies and transformed into a pigeon. Padishah's daughter waits patiently for her lover to come back. "Bald Boy" tells padishah's daughter about the place of padishah's son falling into the hands of the fairies. He figures out the events that nobody can solve and

brings the two youngsters together. In the tale, such values as “*Being patient, not losing hope no matter how big difficulties are*” are treated. A similar event is present in the tale entitled “The Youngest Brother” (p. 142) as well. Thanks to his patience and perseverance, the hero, who is poor at the beginning of the tale, becomes happy and rich at the end of the tale with the help of non-human entities and fortune.

In the tale entitled “Iskender Padishah” (p. 23), the Padishah, the servant and the shepherd’s pipe constitute the central figures. The servant accidentally learning that the Padishah has horns cannot show the patience of keeping this secret. When the girl lies on the ground in the country and heaves a sigh, her secret passes to a bulrush sprouting on the ground. And when a shepherd’s pipe is made from this bulrush and blown, it tells that the Padishah has horns on his forehead. From the tale, the following message appears: “*No secrets remain hidden in the world, and a secret known by person is no longer a secret.*”

Conclusion

Knowledge, patterns of behavior and cultural values transferred from one generation to another and respected by everyone in a society are expressed by the concept of tradition. The tales having a part in the traditions of the Turkish society have been expressed by using not only the rich and fluent expressional characteristics of the language just with an understanding of giving advice, but also with a fantastic fiction. For centuries nations have accumulated the lessons they have extracted from their experiences, their philosophies of life, and their expectations about the future, their characters and senses of humor in tales. Thus, tales have become a type that not only a certain part of a society but all individuals like both to read and listen. This has made tales a source feeding informal educational activities in the society.

Besides holding the values coming from the past and transferring these to upcoming generations, tales are a source preparing individuals for the future at the same time. In the struggle between the good and the bad, the good’s winning at the end and reaching the happy end, at the same time, realizes a social educational activity drawing away individuals from badness and guiding them to goodness, fidelity and graciousness. Since tales benefit from humor intensively while transferring and teaching these values and give place to a fantastic fiction in terms of the selection of heroes and the organization of events, they have been adopted and learned not only by children but also all the individuals of a society. While fulfilling the duty of transferring the values that a society itself has produced through reshaping them and educating the society around these values, they have done an important service in creating a “national consciousness” in individuals.

References

Some of the tales included in this book have also been compiled by other source persons and examined comparatively with different variants of these tales in Anatolia. This study shows that there are great similarities between the tales living among the Bulgarian Turks and those told in Anatolia. (For further information on this issue, see Dr. Ahmet Öcal, “Bulgaristan Türk Masalları ile Yozgat (Karakuyu) Masallarının Karşılaştırılması”, *Erciyes University Social Sciences Institute Journal*, Volume : 13 Year : 2002, pp. 113-123.)

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