INTE 2014

The importance of family and kinship in Turkish literature: family and kinship tie in Sâmiha Ayverdi’s works

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Abstract

Family and kinship are one of the most important values of cultural heritage in our literature. Therefore; Sâmiha Ayverdi, who is one of the most important women writers from the Republican Period, gives an important place to the family and kinship tie in her works. Ayverdi, whose sufistic side outshines, tries to instill people to shapen in Islamic style in her books. Considered the importance family and kinship tie in Islam, the question that why she uses these terms so often is answered in that way.

In that research, we have focused on the use of these terms in her works such as; Human and Demon, Fire Tree, Meshihpasha Imam, The Last Range, the Sun Not Going Down in search of family and kinship tie in our society by detecting the frequency of the use of words and word – comparison.

Keywords: Kinship, Family, Literature, Sâmiha Ayverdi

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1. Introduction

Kinship ties is very important in Turkish society. It is one of the most delicate indicators of family, spirituality and culture. With Turk’s becoming Muslim, important changes have developed in our kinship system and also our traditional understanding has taken its shape in that way. Developing and shaping, our society has always kept kinship alive and impressed our human relations on a large scale. When compared with it, family union has protected its importance and the family has been cherished since the very early Turks.

1. Sâmiha Ayverdi

Sâmiha Ayverdi was born in Şehzadebaşı, in Istanbul, on 25th of November, in 1905. Having read sophisticated books such as Kısas-i Enbiya and Servet-i Funun even at a little age as ten or twelve, she took education from history, philosophy, spirituality, mysticism and literature. In addition to it, she was also into fine arts, took special courses from French and protected her love of education and self-development throughout her life.

The person who profoundly influenced her life and improved her world of thought and spiritual side was Ken’an Rif’ ai, who was the sheikh of Umm-i Ken’ an Dervish Convent. She was impressed by the great philosophers such as Mevlana, Hafiz-ı Şirazi, Sadi, Muhiddin-ı Arabi. In addition to it, she also kept breast of tough and literary movements of the West. Sâmiha Ayverdi, who devoted her all life to putting into practice the realities that she believed, educated people in syles of religious sciences, kept the Turkish Islamic culture on behalf of Allah; passed away on 22th of March, in 1993, then, she was burried into the South side of Ken’an Rif’ ai’s tomb in Merkez Efendi Haziresi and Ken’an Rif’ ai was Ayverdi’s teacher. Her zeal in the branches of religion, spirituality, history, literature and fine arts during her period of education joined with spiritual and mystic wealth after her religious affiliation to Ken’an Rif’ai Dervish Convent and this affiliation reflected to Ayverdi’s works. The writer, witnessing the periods of Abdulhamid II, Second Constitution Era, Committee of Union and Progress, Years of Truce and Republican Period in Istanbul in her life time period, she chose especially these synthesis in her novels. That’s why Sâmiha Ayverdi chose the themes of love of Istanbul, Ottoman lifestyle, westernizing, religion and spirituality in her masterpieces.

1.1. Familial And Kinship Nouns That Are Frequently Used In Sâmiha Ayverdi

As one of the most important women writers from the Republican Period in Turkish Literature, she was a philosopher, who was born in Istanbul, and she grew up in mansions with the influence of Ottoman Empire. Having preferred a lifestyle with her family and kins instead of having an individual life, she produced her works in that atmosphere.

Family and kinship ties has an important place in her works. This preference parallels with her point of view on Islam. Overweighing her spiritual side, Ayverdi tries to instill people to take shape in Islamic style. Considered the value of family and kinship ties in Islam, the question that why she frequently used these notions is clearly answered.

In this research, we have focused on the use of the nonuns related with family and kinship in her books: İnsan ve Şeytan, Ateş Ağacı, Meshpaha Imamı, Son Menzil and Batmayan Gün.

When these works which we will evaluate are carefully examined, it is easily noticed that the word which she used most is ‘father’. This word meaning ‘the person that who has a daughter or son, male parent, begetter of offspring’ in the dictionary of Turkish Language Association is used 528 times with inflectional suffixes in these books. The writer used this word ‘baba – father’ so many times as the symbol of ‘the leader of the family and protectionalism’.

‘There are some knowledge which are thought to people by their parents, traditions and books that we think that we already know them, however, the moment when we virtually learn them for sure we notice that we didn’t really know their meaning beforehand.’ (Ateş Ağacı, p. 115)

‘When Aliye saw the cries running down from her father’ cheeks without stop, she she flinged out of seating embraced him by budging up to him in her seat.’ (Batmayan Gün, p. 95)
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