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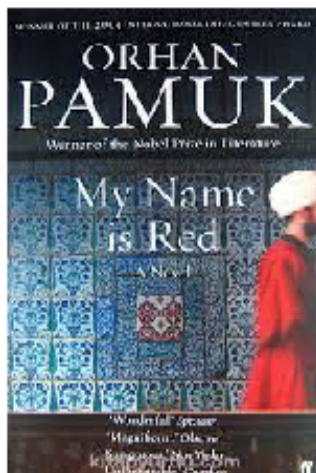


## *Orhan Pamuk ; the first Turkish novelist winning Nobel Prize in Literature*

Ferit Orhan Pamuk (born 7 June 1952) is a Turkish novelist, screenwriter, academic and recipient of the 2006 Nobel Prize in Literature. One of Turkey's most prominent novelists, his work has sold over thirteen million books in sixty-three languages, making him the country's best-selling writer.

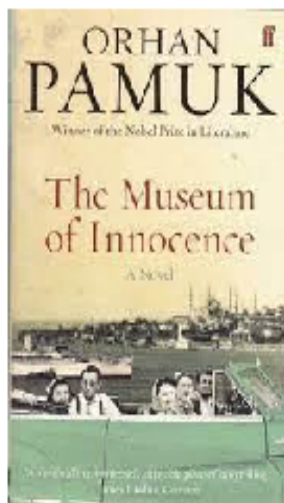
Pamuk is the author of novels including *Silent House*, *The White Castle*, *The Black Book*, *The New Life*, *My Name Is Red*, *Snow*, *The Museum of Innocence*, *A Strangeness in My Mind* and *The Red-Haired Woman*. He is the Robert Yik-Fong Tam Professor in the Humanities at Columbia University, where he teaches writing and comparative literature. He was elected to the American Philosophical Society in 2018.

Of partial Circassian descent and born in Istanbul, Pamuk is the first Turkish Nobel laureate. He is also the recipient of numerous other literary awards. *My Name Is Red* won the 2002 Prix du Meilleur Livre Étranger, 2002 Premio Grinzane Cavour and 2003 International Dublin Literary Award.



### **About the book 'My Name is Red':**

**Each chapter of the novel has a different narrator, and usually there are thematic and chronological connections between chapters. In addition, unexpected voices are used, such as the corpse of the murdered, a coin, Satan, two dervishes, and the color red. Each of these "unusual" narrators is contributed by specific characters, who detail the philosophical system of 16th century Istanbul. The novel blends mystery, romance, and philosophical puzzles, illustrating the reign of Ottoman Sultan Murat III during nine snowy winter days in 1591.**



### **Book review of Orhan Pamuk's mesmerizing**

meditation on love and loss in a bygone Istanbul opens with a quotation from Coleridge's notebooks: "If a man could pass thro' Paradise in a Dream, and have a flower presented to him as a pledge that his Soul had really been there, and found that flower in his hand when he awoke—Aye? and what then?" Pamuk adapts Coleridge's speculation to his story of objects which, like Coleridge's flower, become both reminders of a paradise forever lost and proof of its erstwhile existence.

<https://www.wordswithoutborders.org/book-review/orhan-pamuks-museum-of-innocence> ; you can visit the website for more



*Nasreddin Hodja ; Turkish philosopher whose name was proclaimed to the year 1996 by UNESCO*

Nasreddin Hoca was born in 1208 in Hortu village near town Sivrihisar (in Afyon province) in the west part of Central Anatolia. He moved to Aksehir town in 1237 to study under notably scholars of the time such as Seyid Mahmud Hayrani and Seyid Haci Ibrahim. He served as Kadi (Muslim judge) from time to time until his death in 1284.

Nasreddin Hoca was a philosopher, wise, witty man with a good sense of humor. His stories have been told almost everywhere in the world, spread among the tribes of Turkic World and into Persian, Arabian, African and along the Silk Road to China and India cultures, later also to Europe. Of course, all these stories currently attributed to the Hoca for about 800 years haven't originated from him. Most of them are the product of collective Humor of not only Turks but also other folks in the World.

Nasreddin Hodja, or Hoca which means "teacher" or "religious leader" in Turkish is known as with different names in the world. Some examples; Turks say "Nasreddin Hoca", Kazakhs "Koja Nasreddin", Greeks "Hoja Nasreddin", Azerbaijanis and Iranians "Molla or Mulla Nasreddin", Arabs "Juha", and Tajiks "Mushfiqi". And some spellings of Nasreddin are: Nasrudin, Nasr ed-din and Nasr al-din.



## ***SOME STORIES OF NASREDDIN HODJA***

### **Mortal's Way**

One day four boys approached Hodja and gave him a bagful of walnuts.

"Hodja, we can't divide these walnuts among us evenly. So would you help us, please?"

Hodja asked, "Do you want God's way of distribution or mortal's way?"

"God's way" the children answered.

Hodja opened the bag and gave two handfuls of walnuts to one child, one handful to the other, only two walnuts to the third child and none to the fourth.

"What kind of distribution is this?" the children asked baffled.

"Well, this is God's way," he answered. "He gives some people a lot, some people a little and nothing to others. If you had asked for mortal's way I would have given the same amount to everybody."

### **Why did Nasreddin Hodja ride on the donkey backwards?**

One day Nasreddin Hodja was travelling with some Mullahs who were walking to a mosque. He sat back-to-front on his donkey, leading the party, to the great surprise of all the others.

"Hodja," one Mullah asked. "Is this not an undignified way for an Imam to travel. Why are you sitting like that?"

Hodja explained that he had chosen the most logical way to sit: "If I sat facing forwards, you would be hidden behind me. And if you chose to walk in front of the donkey, I would be hidden behind you. Either way, it would not work so well."



*Karagöz and Hacivat ; who were registered in the UNESCO  
Representative List of Intangible Cultural Heritage of Humanity  
in 2009.*

Karagoz & Hacivat is a Turkish shadow play taking its name from its main character Karagöz. The origin of the shadow plays is accepted as southeastern part of Asia around Java. Turkish traveler Evliya Çelebi said that the play was first performed at the Ottoman palaces in the late 14th century. Some others say that this play came into Anatolia after Yavuz Sultan Selim, who had conquered Egypt in 1517, had brought the shadow play artists to his court.

According to a legend, they were working as construction workers in a mosque in Bursa. Although their satiric jokes entertained other workers it also held up the building of the mosque by their constant joking together. As a result it made the sultan very angry and anxious about whether Karagoz and Hacivat could encourage rebellion in others, so they were executed. The construction of the mosque was completed without them, but their comrades did not forget them and kept their jokes alive, telling them over and over. In time, the adventures of Karagoz and Hacivat gained a new dimension and the traditional Turkish shadow puppet theater was born. Their monumental tomb stands in Bursa city today.

The main characters of the play are of course Karagoz and Hacivat. Karagoz represents the public morals and common sense, the ordinary man in the street, and is straightforward and reliable. He is almost illiterate; usually unemployed and embarks on money earning projects that never work. He is often kind of rude. You can recognize him by his turban, his bald head and his black beard. His left arm is longer than the other one. His friend Hacivat instead is the opposite of him; he is educated in a theological school and uses poetical and literary language. He's very clever as well.

Today a limited number of artists continue the studies related to the art of Hacivat & Karagoz and they're conducted by the Presidency of Turkey National Center of International Puppet and Shadow Play Union (UNIMA) and the Ministry of Culture.

P.S : Whether these two characters actually lived, and if they did, how they lived is not known for sure. What is told is based on rumor. But it is supposed that they lived and died in Bursa in 14th century.

## *LET'S HAVE A LOOK TO THE CITY WHERE KARAGÖZ AND HACIVAT LIVED*

The shadow play characters Karagöz and Hacivat are based on historic personalities who lived and died in Bursa in the 14th century.

Bursa is a city in northwestern Turkey and the administrative center of Bursa Province. The fourth-most populous city in Turkey and second-most populous in the Marmara Region, Bursa is one of the industrial centers of the country. Most of Turkey's automotive production takes place in Bursa.

Bursa was the first major and second over all capital of the Ottoman State between 1335 and 1363. Its nickname is *Yeşil Bursa* ("Green Bursa") in reference to the parks and gardens located across its urban fabric, as well as to the vast and richly varied forests of the surrounding region. Mount Uludağ, the ancient Mysian Olympus, towers over it, and has a well-known ski resort. Bursa has rather orderly urban growth and borders a fertile plain. The mausoleums of the early Ottoman sultans are located in Bursa, and the city's main landmarks include numerous edifices built throughout the Ottoman period. Bursa also has the thermal baths, old Ottoman mansions, palaces, and several museums.

### *WHERE TO VISIT*



Bursa is famous for its natural beauties, historical places such as mosques, tombs, castles and bridges. These are some examples.

### *WHAT TO EAT*

Bursa is well known with its delicious dish called 'İskender' and its dessert made of chestnut, called 'Kestane şekeri'.





*MEVLANA CELALEDDIN RUMI ; the great Anatolian mystic, poet, and the father of the Mevlevi Order who influences many different nations, not limited to one national or ethnic identity.*

Mevlana Celaleddin Rumi was an Anatolian holy man who gave hope and inspiration to humanity. He was born in 1207 in the city of Balkh, Horasan, present day in Afghanistan (or in the village of Wakhsh, present day in Tajikistan) and died in 1273 in Konya. He took his first lessons from his father Bahaeddin Veled, who was known as "sultan of scholars". While he was studying Sufism he met Ahi Sems Tebrizi, and after this meeting his own ideas began to emerge. It is his poems about Sufism, however, for which he is chiefly remembered, respected and admired today.

The branch of love comes from ancient times, and its root from immortality.

That greatness is too much for this mind and morals,

Fade away, pass through your existence. Your existence is murder.

Love is nothing other than finding the truth.

According to Mevlana, love is the only thing necessary to attain God. A plant or an animal may also love, but it is only man who has the capacity to love with his body, mind, thoughts and memory. Mevlana exalts the state of being in love with a woman because if someone loves someone else, he also loves himself, humanity, the universe and God. The most beautiful love, "Love of Truth," begins when someone reaches this level of wisdom. Followers of Mevlana (Mevlevi) spin around and around in a ritual called "sema." This ritual symbolizes a world united in love and keeping step with the world's universal rotation. While one of their hands points to the sky, the other hand points to the ground meaning "Love from God spreads to the earth". The spirit bursts forth from God and is immortal. The sound of the nay (a reed flute) tells of man's longing to return to his initial source.

P.S. : The United Nations Educational, Scientific and Cultural Organization (UNESCO) has declared 2007, the 800th birthday of Mevlana as the 'Year of Remembrance of Mevlana', and decided to organize Mevlana's Commemoration activities in the countries of the United Nations.

## *LET'S HAVE A LOOK TO THE CITY WHERE MEVLANA LIVED*

Konya is a major city in south-central Turkey, on the south-western edge of the Central Anatolian Plateau and is the seventh most populous city in Turkey with a metropolitan population of over 2.2 million. Konya is a large and industrially developed city and the capital of Konya Province.

The Konya region has been inhabited since the 3rd millennium BC. Known as Iconium during classical antiquity, the city was ruled successively by the Phrygian, Persian, Hellenistic and Roman civilizations. In the 11th century the Seljuk Turks conquered the area from the Byzantines, and Konya then became the capital of the Sultanate of Rum. Under the Seljuks, the city reached the height of its wealth and influence. Following the demise of Rum, Konya came under the rule of the Karamanids, before being taken over by the Ottoman Empire in the 15th century. After the Turkish War of Independence the city became part of the modern Republic of Turkey.

### *WHERE TO VISIT*

As Konya has an important history, it has many historical places.



### *WHAT TO EAT*

Konya is famous for its 'Etlı ekmek', is a kind of pizza. It has also a rich cuisine.

