



ON THE MARRIAGE RITUALS OF TRANSITION PERIOD TRADITIONS IN ÇAN DISTRICT

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ABSTRACT

Çan is one of the most developed districts of Çanakkale province. The exact date of the district's foundation has not been determined. Ruins belonging to ancient age have been found in the district and around. Çan region was called Sergis in Roman period. This region was annexed to Ottoman in XIV century. At first, it was a sub-district center dependent to Biga sanjak, and then in 1945 it was separated from Biga and became a district center dependent to Çanakkale. The district land has a rugged terrain. 62% of district square is forest, 32% is agricultural land, and 3% is pasture land and settlement. The ground of Çan district is formed from volcanic and sedimentary. District has a very rich source of metal. Transition climate, between Mediterranean and Black-sea climates, usually dominates the district. It generally rains in fall, winter and spring (Briefing report of Çan administrative district within a province – Türker, 2010).

As a result of rapid population, growth depending on industrialization, migrations to the district center have been occurred especially from the neighbor villages and other settlements. As the traditional cultural structure dominates to the district, people have a life style shaped by the religion and social customs. Charity activity of village is carried out in the months of spring and summer in the region. Everybody in the village participates in this organization, which is also called farmers' holiday (Güleç and Türker 2012, 1334).

Native population is called as Manav in district center and villages. And also, the people who immigrated from the Balkans and settled there are called muhajir. Some ethnics groups such as Pomak and Kırçali also exists in the region. People living in mountains and high regions are known as Yoruk (Briefing report of Çan administrative district within a province – Türker, 2010).

Çan, the district of Çanakkale, is very rich and productive in Folklore. It has an important place in folk cultural morals. In the Çan villages, which are the farthest settlements of Çan, even today we can see that Folklore works keep their dynamism and survive. Each of the folklore and their elements that are saved today will build up cultural heritage of the future (Güleç and Türker 2002, 1334).

From folk songs to lullabies, public beliefs to death traditions, handicrafts to people's meteorology, folklore searches all the values that direct the folk's moral and material life. In the modern digital world, there has been a massive effect of electronics on our moral and material lives. Although there are some last remains, cultural elements should

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be gathered together, protected, and searched scientifically. Folkloric creations will survive today and tomorrow as they survived in the past and they will never die out.

In this study, the marriage rituals belonging to the region among the transition periods of Folklore creations in Çan district have been studied through evaluating them. It has been seen that the traditions and beliefs about marriage in Çan district have scarce sings of old Turkish beliefs, but they have been shaped by the affect of Islamic culture.

Key Words: Çanakkale, Çan district, transition period applications, marriage rituals.

ÇAN YÖRESİ GEÇİŞ DÖNEMİ UYGULAMALARINDAN OLAN EVLENME RİTÜELLERİ ÜZERİNE

ÖZET

Çan, Çanakkale'nin en gelişmiş ilçelerinden biridir. İlçenin kuruluş tarihi, kesin olarak tespit edilememiştir. Şehir ve çevresinde antik çağlara ait kalıntılara da rastlanılmıştır. Roma döneminde Çan yöresi Sergis olarak adlandırılıyordu. Çan yöresi XIV. Yüzyılda Osmanlı topraklarına katılmıştır. Önceleri Biga sancağına bağlı bir nahiye merkezi sonraları ise 1945 yılında Biga'dan ayrılarak Çanakkale'ye bağlı bir ilçe merkezi olmuştur. İlçe toprakları genellikle engebeli bir yapı gösterir. İlçe yüzölçümünün %62'si orman, % 32'si tarım arazisi, % 3'ü mera ve yerleşim alanlarıdır. Çan ilçesinin tabanı volkanik ve sedimanter oluşumundadır. İlçe, maden bakımından çok zengindir. İlçede genellikle Akdeniz iklimiyle Karadeniz iklimi arasında geçiş iklimi hakimdir. Yağışlar daha çok sonbahar, kış, ilkbahar mevsimlerinde görülür.

Sanayileşmeye bağlı olarak hızlı nüfus artışı sonucu özellikle çevre köy ve yerleşim birimlerinden ilçe merkezine göç hareketleri yaşanmıştır. İlçede geleneksel kültür yapısı hakim olduğundan, halk dini ve toplumsal geleneklere uygun bir hayat tarzını devam ettirmektedir. İlçede ilkbahar ve yaz aylarında köy hayırları çok yapılmaktadır. Çiftçi bayramı olarak da adlandırılan bu organizasyonlara köydeki herkes katılmaktadır.

İlçe merkezi ve köylerde yerli ahali manav olarak adlandırılmaktadır. Ayrıca Balkanlardan göç edip gelip yerleşenler de muhacir olarak bilinmektedir. Pomak ve Kırçali olarak adlandırılan etnik gruplar da vardır. Dağ ve yüksek yerlerde yaşayanlar ise Yörük olarak bilinmektedir.

Çanakkale'nin Çan ilçesi halk bilimi bakımından oldukça zengin ve verimli bir yöredir. Çan, halk kültürü değerleri bakımından önemli bir konuma sahiptir. Çan'ın en uzak yerleşim merkezleri olan Çan köylerinde bugün bile halk bilimi verimlerinin canlılığını koruduğu ve yaşadığını görmekteyiz. Günümüzde kurtarılabilen her halk bilimi unsurları geleceğin kültür mirasını oluşturmaktadır.

Turkish Studies

Halk bilimi türkülerden ninnilere, halk inanışlarından doğum ve ölüm geleneklerine, el sanatlarından halk meteorolojisine kadar; halkı kucaklayan geniş bir yelpaze gibi onun maddi ve manevi hayatına yön veren bütün değerleri incelemektedir. Modern çağın bir gereği olarak haberleşme ve iletişim araçlarının, kültürümüz üzerindeki olumsuz etkileri devam etmektedir. Halk arasında son kalıntılar olsa da bu kültür unsurlarını derlemeli, sahip çıkmalı ve bilimsel açılardan değerlendirmeliyiz. Bunlar yapıldığı takdirde, halk bilimi ürünleri geçmişte olduğu gibi bugün de yarın da yaşayacak ve yok olmayacaklardır.

Bu çalışmada Çan yöresi halk bilimi ürünleri geçiş dönemleri uygulamalarından; yöreye ait evlenme ritüellerinin değerlendirmesi yapılarak incelenmiştir. Evlenme ile ilgili gelenek ve inançlar, kısmen eski Türk inançlarının izlerini taşımakla birlikte, Çan yöresinde bu inanç ve geleneklerin çoğunlukla İslami kültürün etkisiyle şekillendiği anlaşılmaktadır.

Anahtar Kelimeler: Çanakale, Çan yöresi, geçiş dönemi uygulamaları, evlenme ritüelleri

Introduction

Çan district takes place inland of Çan province. It is located in valley and it is seventy-three meters high from the sea. The lands of Çan district are generally rough. Çan region is very rich in verbal Folkloric creations. It has an important place from the point of folkloric values. In the Çan villages, which are the farthest settlements of Çan, even today we can see that Folklore works keep their dynamism and survive. Each of the folklore and folklore culture elements that are saved today will build up cultural heritage of the future. As traditional cultural structure dominates the region, people maintain a life style in accordance with religious and social traditions.

In Turkey, a lot of information on ‘marriage and wedding’ as folk traditions have been gathered together. Wedding traditions and ceremonies are among the topics on which folklore has emphasized most. However, studies are not such as to specify the all characteristics in common of the tradition across Turkey, and the variations of the regions and smaller societies; and also these studies are not enough to show the elements peculiar to each of these variations comparatively (see Sedat Veyis Örnek, *Türk Halkbilimi*, Ankara, 1995). A complete research of Turkish marriage traditions has not been done yet.

Wedding custom of Turks has three forms such as “Eloping with a Girl, Booty and Marriage Contract”. Marriage contract has two types such as religious wedding ceremony and civil marriage. Mehr-i muaccel “weight given in the wedding ceremony” and mehr-i müeccel “money determined to be given in case of divorcement or death” have an important place in religious wedding ceremony (Gökalp 1974, 290).

“Ak Nikah”, which we have discovered in epics especially in Manas, is a wiving by visiting alliances. Although Manas has numerous wives, Kanıkey is his only wife for whom he has sent his father as an agent and he has asked for marriage (Türkmen – İnayet 1995, 144-145).

According to another research, marriage can be in nine different ways. These are under the titles of; 1- Betrothed in cradle (families agreement on the marriages of their children when they are children yet) 2- Getting and giving promise 3- Berdel (Bride exchange marriage) 4- “Taygeldi”

Turkish Studies

marriage 5- Getting married to wife's sister after the wife's death "Baldızlı Evlilik" 6- Getting married to husband's brother after the husband's death "Kayınbiladerle Evlilik" 7- Marriage of nephews and nieces 8- The marriage of some brothers with some sisters and 9- Oturakalma (Balaban 1982, 40-57; Tuna 2006, 150).

In betrothal, a sign showing the approval of the girl is to be given. This sign is a handkerchief in all the Turkish provinces from Anatolia to China. This type of Turkish custom can be seen as "çevre, yağlık, mendil" among the presents coming from Bride's house. In Anatolia, sorbet is drunk instead of "salt and bread" in Turkestan. And also, having a daughter is not a shame for old Turks contrary to Arabs. It has been stated in Dada Gorgud Tales that Oghuz Bey pray for having daughters (Ergin 1994, 117).

In old Turkish customs, mother is called "the stranger's girl" (el kızı). But after the marriage, she belongs to her husband's ancestry. Even the father of the bride transfers his parental rights to the groom in wedding. A woman who is widowed or gets angry with her husband cannot go back to his father's home. In this way, marriage has been well-founded (Ögel 1998, 266).

Marriage happens generally through two young people's getting married with each other. The first step for being a family has been taken (Altun 2004, 89). A family is founded with marriage. We see various types of marriage. In Turkey, dating directly and getting married has increased in the cities where cultural changes dominate, whereas arranged marriages occurs as the most efficient type of marriage in the regions where the traditions dominate. One of the types of marriage that is seen in Turkey is eloping with a girl; it is also a type of marriage which has an important place. In addition to a man's eloping with a girl, in Anatolia another type of marriage is "oturakalma". In this type of marriage, girl takes her bundle and moves to the man's house. Another type of marriage seen in Turkey is 'betrothed in the cradle'. 'Betrothed in the cradle' which is the engagement of people at a young age has obsolescenced today (Altun 2004, 228).

Bride exchange (Berdel) is a kind of marriage that eliminates the problem of bride price and occurs by means of marriages among the children of two families who have both sons and daughters (Altun 2004, 229).

Marriages in rural areas happen at younger ages than they happen in the cities. People attempt to get married before men go for army duty in some areas, but in some areas people attempt to get married after men complete their army duty. Marriage ages of man and woman are generally close. To attempt a marriage, the man and his family are active, the girl and her family are nonactive. In the marriage, the term of not being relative is requested. The young people who are old enough to get married do not tell their families that they want to get married. They express their wishes by applying for different ways. In tradition dominated areas, the task of marriage begins with looking for and searching a girl. Some features such as age, physical appearance, character, skill, educational status are requested. In Anatolia while looking for a girl, habits, tidiness, cleanness, assiduousness, and skill are the points that are given importance. These are the features that have been requested from past to present.

After betrothal and engagement, wedding date is determined. Wedding ceremony is among the ceremonies that express people's happiness in Turkish culture as it is in the culture of the whole world.

Wedding is the most evident feature of transition period called marriage. The aim in the wedding is to declare the marriage of a man and a woman, to validate the marriage in the society, to celebrate and bless the marriage. Wedding is a social event. Participation to the wedding ceremony is much more than it is in betrothal and engagement ceremonies. With the wedding ceremony, the family that the young couple will found and the relationships of the families are

Turkish Studies

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proved by the participations of the guests. Especially in the villages, all the people in the village are invited to participate in the wedding ceremony. In the villages, the villagers help the family who are holding the wedding ceremony. In Anatolia, the wedding ceremonies used to last from 3 days to a week. But, this duration is shortened today considerably.

The most common tradition in wedding ceremonies is “saçı saçmak” (sprinkling things such as money, sugar on the head of the bride and the groom). The origin of this tradition bases on Asian traditions before Islam. In the wedding ceremonies, saç is sprinkled on the heads of the bride and the groom. The aim of doing this is to pleasure the evil spirits, to prevent them from giving harm to the new marriage and to keep out the badness. The tradition of groomsman has been maintained today. One of the close friends of the groom who is already married is chosen as groomsman. Groomsman inform the groom about the nuptial night.

Important transition period of the human life which changes according to the society, language, beliefs, and manners which experience the applications is marriage. In marriages, the subject is that two people from different societies found a new family with some determinative factors. While forming this unity, there are some rules that fasten it to the laws, and also there are some behaviors and enforcements that are not written but occur in the applications, and can vary. In this study, it has been emphasized on Çan region marriage rituals.

1. Getting Married

Marriage is the coupling of a man and a woman legally. It is an important phase in socializing of the man and the woman. It determines and arranges the interfamily solidarity, social and economic relationships. Wedding ceremonies are carried out according to the specific rules and patterns required by the culture. Marriage is rich in terms of ceremonies, moral laws, customs, traditions, and beliefs (Örnek 1995, 185).

Marriage ceremonies also include a religious social event. Marriage ceremonies are perceived as feasts in the villages. They have a functional efficiency as they bring plenty of values and manners in the development of national form. The histories of the societies and economic structure, their locations, the ways of manufacturing and their traditions partly determines the styles of marriage (Balaman 1973, 135).

The second transition period in human life is getting married. Two people from different society will have a new family by means of marriage, they will keep alive the traditions and practices which they have experienced with their own families.

1.1. Asking for a Good Chance of Marriage for a Girl

“Young girls have a lucid sleep to see the man whom they will get married. To do that, a slipper is put under the pillow. When the pillow is put under the pillow, the girls don’t speak at all until they wake up” (R.P.1).

There are those who go to fortune tellers to learn their fortune. The people who believe the fortune tellers go to see them mainly. There are some women interested in fortune telling called “bakımcı” whose names are Ayşe from Çavuşköy, Kurt Emine, and Hayriye.

1.2. Visiting the Bride and Asking for the Girl in Marriage

The parents of the young men, who are old enough to get married and completed their military duty, start to search for a suitable prospective bride for their sons. They go to see the daughters of the beloved and respected families by keeping the advices of their friends in their minds. Firstly, mother-in-law and father-in-law with one of their relatives or neighbors near them

go to see the girl. If they approve the girl, they say “We will visit you again”. If the bride’s house wants to give their girl in marriage, they send a message to groom’s house and invite them as a father-in-law of their daughter. After the girl is asked for marriage and given in a marriage, it is agreed to betroth (Nahya 1987, 258).

In the region, there is no bride price custom; but some of the families want from the groom’s family to give various amount of jewelry as a capital for the new family. The amount of the jewelry that will be wanted from the groom’s family is determined on that night by the bride’s family. If the groom’s family can afford the determined amount, they accept it termless. If the amount of the jewelry is too much for the groom’s family, they can also bargain. The jewelry that will be wanted by the bride’s family can be the gold such as two-meter twisted gold chain, a set of necklace, a half gold coin, rigged, five pieces of gold, a ring.

The bride and groom’s families go shopping together on a certain day. The relatives of both sides join to this shopping. The gold is bought from the jewelry store; the clothes for bride, groom, their mothers and fathers, their brothers and sisters and also for their close relatives are bought from the shops. Finally, they go to a restaurant all together.

“They used to go to ask for the girl in marriage on Thursday or Monday evenings. They did not go on any other days. Clothes were bought for all relatives. The relatives were invited by a *çevre* (a kind of scarf) which was dressed on a foursquare wooden *gergefte*. The wedding ceremony used to last for three days in the past. Henna night, weeding and wive were realized. People used to shoot in the wedding, but as a young man killed his friend by mistake, people abandoned this tradition” (R.P.2).

Bride’s house is informed beforehand that groom’s family will come to see the bride. When it is time to visit the bride’s house, the groom’s families go to bride’s house with the gifts such as candy, chocolate, Turkish delights. The bride’s house welcomes the guests. They ask after themselves, and have a talk. They talk about the topics on agenda and about the things which the bride’s father likes to talk about. After they have a talk, the oldest member of the groom’s family broaches the subject: After he starts to talk by asking “Neighbor, what is the reason of our visit?” “Do you know?” the bride’s father generally says “Why have you visited us, neighbor? Do you have a want? Say it, please.” The old man says “We come to ask for your girl to marry with our son with God’s behest and Prophet’s advise.” If the bride’s family is agreeable to this marriage, they give answers such as “It can be possible if God willing and the creek don’t rise, if God lets.” If they don’t want their girl to get married, they show their real intent with the cavils such as “Our girl is very young, our girl still has education, and our girl has elder brothers and sisters to get married.”

If bride’s family approves the marriage, they do not accept at once when the groom’s family comes to ask for their daughter in marriage. They give answers such as “Let us think about it.” “Let us ask it to our daughter.” When the groom’s family leaves, they say “Neighbor, we will come again.” If the bride’s family approves the marriage, they say “Hope to see you again”. If they don’t approve the marriage, they give no answers or avoid from talking (Artun 1996, 25).

1.3. Affiance/ Wearing a Ring

If a positive answer is taken from the bride’s family, after a while the groom’s family goes to bride’s house again. When they go to bride’s house, presents for the bride’s and her mother, for her father, sisters, brothers, and for her grandmothers and relatives living in the bride’s house are prepared in bundles. The bride and the groom are worn their rings on that night in the bride’s house. This is called “changing ring”. Then, they have dinner. While the men are having a talk, the women have a good time by themselves (Altun 2004, 257-261).

According to the changing values and economic conditions, today in Çan region, the amount of the jewelry wanted by the bride's family is left it up to the discretion of the groom's family and they do not insist on any amount of jewelry (R.P.3).

A tradition which is called "Opening a door" is also actualized today. Various presents for the bride and her family are prepared in bundles. Some pieces are needled on the bundles to be given to the bride. Generally women go to perform "opening the door". They give presents, eat something, and they have a talk. Then, they enjoy themselves.

1.4. Engagement

The groom's family goes to the bride's house to determine the date of the engagement ceremony after the ceremony of "changing ring". They take some presents for the bride this time. They eat and have a good time. The date of engagement ceremony is determined.

In engagement ceremony the bride wears a dress called "tuvalet" (evening dress). Engagement ceremony is the rehearsal of the wedding ceremony which will be held later. This engagement ceremony can be held in the garden of the bride's house or in the wedding saloon. Engagement rings which are fastened to two sides of a ribbon are worn to the young couple by one of the beloved and respected elders. After this respected elder has a speech on the blessedness of the marriage, he cuts the ribbon and congratulates the bride and the groom. Bride and groom kiss the hands of their parents, all relative and their elders, and they are congratulated by them. The night finishes with the music performed by the groups of drum, clarinet, organ, etc. to have a good time.

When the ribbon which is fastened to the bride and groom's rings is cut, single girls and boys take a piece of this ribbon so that they will have a good change of marriage. The rings of the engaged couples are worn by their close friends, which is believed to bring good change of marriage. Single girls write their names under the bride's shoes to have a good change of marriage.

1.5 Delivering Okuntu (a kind of invitation)

The groom's mother buys head scarfs having the same design and gives her close relatives and neighbors these scarfs together with the invitation cards. It is a tradition that the edges of this scarf are needle pointed and worn in the henna night. The invitation to the wedding is also held by delivering some okuntu (a kind of invitation) as putting a handkerchief, candy, chocolate into the invitation cards of the groomsman

1.6. Taking the Wedding Chest

The groom's family goes to bride's house to take the wedding chest a week before the wedding ceremony. The brothers do not give the wedding chest before they get tip from the groom's father. And also, the close friends of the bride lock the door of the room where the wedding chest is put, and they try to get tip. While doing this, they sometimes bargain. The father-in-law tries to reduce the amount of the tip. The close friends of the bride manage to get their tip, they open the door of the room. This time, the brother or one of her male relatives sits on the wedding chest in which there are the bride's most valuable things, handicraft lace, and canvas. The wedding chest is again not given to the groom's family before getting tip. The bride's slippers are hidden by her close friends. The slippers are given when a certain amount of money is taken from the groom's parents-in the wedding that we have observed that the amount of the money is 250 liras (Başçetinçelik 1998, 168).

1.7. Henna Night

Henna night is held as a carnival for the women. But, the men also can watch the henna night which are held in the streets. Henna night can be held indoors, in the garden or street, or in a wedding saloon arbitrary. This night is the rehearsal of the wedding ceremony which will be held next day. And also, it has a function of making the bride's family to get accustomed to the idea that their girl will leave the house and have a new family. Moreover, the henna pattern is important as a folk ritual.



The henna taken from the groom's house to bride's house.

The bride is applied henna (County town of Çan)

On the henna night, first the bride who wears a traditional cloth called "dallı" or "üçetekli" comes to the dancing court with the groom. Meanwhile the mother and aunts-in law of the grooms scatter from over the bride and groom the nuts, candies, peanuts and the coins which are prepared before. The people try to take them. The people are believed not to have a toothache if he/she eats the candy that is scattered over the bride. The bride and groom dance for a while, then the other people come to the dancing court although the couple wears dallı. The people firstly dance with the couple by turns, and then they dance with each other and with their companions. The most performed dances are çiftetelli (a kind of solo folk dance), Çan sekmesi, Romani plays, and dances with popular music hits. If the henna night is held at home, sings are song by the band of chalice drum; if it is held in the streets sings are song by the bands of manual, drum, clarion, and violin.

In the middle of the henna night, there is a break for music. Meanwhile, the henna which is brought from the groom's house in a big tray is prepared. The henna tray is decorated with flowers. The women who carry the henna tray from the bride's house to the dancing court are accompanied with the drums and clarion. The henna tray is carried by the aunt-in-law, bride's close friends and sister-in-law. The women continue to dance although they still carry the henna basket in which there are presents brought to the bride for the henna night, and the henna tray on which there are some instruments to be used in applying henna such as inlaid cover, grep, etc. In the dance, people take a circular stroll for a few times, a chair is brought and the bride is made to sit on the chair. Meanwhile, some touching songs such as "Yüksek Yüksek Tepeler" are song to move the bride's mother and her relatives. While applying the henna, "one-note" kerchiefs which have the same patterns and are delivered to the relatives by the groom's mother before are used to cover the head or shoulders of the women there. And also the women who apply henna into their hands cover

¹ Special folkloric dress worn by the women at henna nights in Çan District.

both of their hand with the covers dressed up with bright pieces so that the henna will be kept and won't open.

Bride or groom's sisters-in-law apply the henna into the bride's hands. When the sisters-in-law try to apply the henna, the bride does not open her hands. When the bride's mother-in-law gives a golden coin for each of her hands to please her, she opens her hands and the henna is applied. After the henna is applied into the hands of the bride and the people who join in the henna night, the bride stands up and holds the henna tray. People take the henna to take to their home if they wish. It is believed that bride's henna is fortunate. The bride whose hands are covered starts to dance in a faster rhythm. People try to cheer the bride's family who are to give a girl. Thus, the women continue to dance to their heart's content. The groom can be wanted to dance again after the henna ceremony. After the women dance, the groom's and his friends come to the dance court and start to dance firstly in slow belly dance music such as slow çiftetelli (a kind of slow solo folk music), later they dance in faster music such as romani music. After the groom's and his friend finish dancing, fathers-in-law, other close relatives and despotic men come to the dance court. This time the drummer hits his drum with his hand and plays slow music. The musicians play by directing their instruments especially towards the groom's father and get their tips as all the dancing people are the owner of the wedding. The dances performed are generally slow plays such as Çan Karşılması, Çan Sekmesi. They also perform some dances such as Mevlana and Kasap dances.

After the fathers-in-law finish dancing, the entertainments do not finish. The musicians thank all the people who join to the henna night and finish the night by inviting everybody to the wedding ceremony which will be held the next day.

"In the past, sings used to be song by using drums made of clay, and people used to dance with this music. An Anatolian folk dance was performed at the beginning and end of the henna night in the past. Everybody used to join to this folk dance" (R.P. 4).

Henna night means the sadness of leaving home and the happiness of a new beginning. On the henna night, the head of the bride is covered by a grep. It is a sing of a tradition of avoiding from "al karısı"².

1.8. Praising, the Things Done After the Henna Night

After the entertainments of henna night finish, bride-groom, bride's close friends, close relatives and friends, neighbors set off towards the groom's house by amusing and playing the drum. This is called "Going to Praise". When they arrive at the groom's house, the groom tries to unfasten forty knots on the rope fastened to the bride's hands. If he can't unfasten the knots, his mother and father are asked for giving tip for each knot on the rope. When the mother and father-in-law give the tips, the rope is untied. Some gifts such as fried chicken, rice, baklava which are prepared by the mother-in-law before are given to the people who come to praising ceremony. The bride's family who accepts the gifts goes back to their home by playing the drum. Thus, the rites are completed at the henna night.

² "Al karısı", the horrible dream of the puerperant women, is a common tradition spread from Great Wall of China to Mediterranean shores, from Arctic Ocean to Indian Ocean. "Al karısı", which is known in all Turkic tribes, is also named as "al bastı", "al albis", "albis", "almış", "almış". The history of this belief system goes back a long way. In Shamanism - Turks' religion before İslam- there are plenty of beliefs related to "evil spirit" known as "alkarısı" or "al basması" (Şimşek 1990, 536). In Turkish mythology, "al karısı" is an evil spirit which is believed to pester the puerperant women and wait for an opportunity to kill them, and the males and young girls as well.

“Praising was not seen in Çan region in the past. It is tradition of the last three decades. The people in Çan have experienced this tradition in Umurbey and spread it in their region in time” (R.P. 5).

In weddings, the owners of the wedding go to praising after the henna night. The bride’s family goes to groom’s house and the groom’s family go to the bride’s house. When they go to praise, Turkish poems are told. When the people enter the wedding house, they dance with playing the drums. To amuse, people sell baklava and corn to the mother-in-law and she is wanted to pay for them. The entertainment is done among the women. The boys who are younger than 10 years old are allowed to participate in this entertainment. The boys older than 10 years old do not join to this entertainment (R.P. 4).

1.9. Taking the Bride and Wedding Ceremony

The guests from close villages and city center start to come to the wedding house from early morning. The wedding food prepared before is given to the guests. Mevrit is held in bride’s house before midday prayer and in groom’s house after midday prayer. Not only the hodjas whom the wedding owners agree with, but also the hodjas among the guests participate in Mevrit (Islamic memorial ceremony). The groom’s close friends or brothers give people Turkish delight and rose water while Mevrit is being performed. While the guests are listening to the Mevrit, they have a meal. After the Mevrit finishes, people pray for goodness for the couples’ new family. The guests who come after the Mevrit are welcomed by the mothers-in-law and fathers-in-law. The guests give their presents. These present can vary according to the degree of affinity and relationship. The present can be every kinds of glassware, dresses, souvenirs, golden ornaments or money put in an envelope. The wedding owners take note of the given presents; because, the presents will be given back later. The presents are written so that the owners of the wedding won’t be overwhelmed with the present given and they won’t feel embarrassment later. The guests generally write their names on the presents which they give. While they are giving their presents, they say “Good luck with your fellowship and wedding, May you have a happy life together”. If the owner of the wedding have given them present before, the guest have a congratulation or reminding speech such as “We bring your charge back.”.



Photo one: Wedding Keşkek (a dish of mutton or chicken and coarsely ground meat) is being prepared. Photo two: While the mother-in-law tries to open the door of bride’s room. (Villages near to county town)

The groom wakes up early in the morning, has a breakfast with the guests who stay there at that night. After the breakfast, the groom and his friend go to decorate the bridal car. The car is firstly washed and cleaned, then they go to the florist and the car is decorated. They go to the bride’s house by the decorated bridal car. The bride takes her bridal dress and other things, and then she is taken to the hairdresser for the other preparations. The bride spends four or five hours in

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 7/3, Summer, 2012

the hairdresser at least. Bride's close friends, groom's sisters and close relatives beautify in the hairdresser. After the bride beautifies, the groom takes her back to the house. This is the last time that she goes to her family house as a single.



During bride's father is bidding farewell. The women cook delivering wedding food. (Villages near to county town)

Wiving has been perceived as a migration of a girl among the Turks. The girl wears a dress called "analık" sewed by her mother before she leaves her father's home in Anatolia. Then, bridal hair-style has been arranged and she has made to wear wedding dress (Ögel 1998, 267). Wiving, which is also called as "Bride's migration or Taking a bride", is the process of bride's being taken from her father's home to her husband's home (Ataman 1992, 43). In mid-Anatolia, bride's father and elder brother fasten a red waistcloth around her waist accompanied by "Salavat and Tekbir" before she gets on a horse. This waistcloth is called "gayret kuşağı". The aim of fastening this waistcloth is to avoid the bride from being lazy and swinging the lead, and to encourage her to be hardworking (Altunel, 1995).

The groom goes to take the girl in the time that they have agreed before. Red ribbon processed towels are fastened to the cars which will join to the convoy to take the bride. The meaning of these red ribbon processes towels is not only to distinguish the cars going to take the bride, but also to thank to them by giving a small present. After all the preparations are completed, the convoy sets off. A pickup in which a cameraman, a photographer or if available an instrumentalist sits goes at the beginning of the convoy to record and amuse the convoy. The bridal car is just behind that pickup.



The convoy goes to take the bride.

(County town of Çan)

Turkish Studies

Other cars follow the bridal car. The groom's father, mother and aunt-in-law go to take the bride in the bridal car. Some families go to take the bride with the groom; the families following the old traditions do not go to take the bride with the groom. When the convoy arrives at the bride's house, her relatives lock the doors. If the house has garden, the garden gate, the entrance gate and the door of the bride's room is locked. The groom's father and mother have to give tip to the people who are waiting at the doors of the bride's house. The doors are not opened before getting the tips. Firstly, the garden gate is opened. Especially in the villages, the garden gate opening is done. The bride's relatives and friends stand at this gate and do not open it until they get tip. Generally the amount of the money which they want to open the gate is too much for the groom's father and they bargain and reduce the amount. When they have a deal and take the money, they say "Good luck with it." And they open the gate. In the city centers as there aren't any garden gates, this ceremony is not held there. Secondly, it is turn to open the door of the flat and bride's room. Generally, bride's brother stands on these doors. After they say to the father-in-law and groom's relatives "The door is locked, it is not opened.", the groom's family asks "What do you want to open the door?". After the bride's brother says the amount of money that he wants, the bargain begins. He determines the amount of the money according to the economic condition of the groom's family. In the wedding ceremony that we have observed, the bride's brother wanted 500 lira but he accepted 200 lira after the bargain. Bride's brother gets the highest amount of tip. This is called "tip to open the door". Thirdly, it is time to open the door of bride's room. The bride's close friends have knocked the door. They bargain as it is done before and the tips are got, then the door is opened. Then, the bride is brought near the bridal car by holding her father's hand. The groom greets the bride in the bridal car. The bride gets on the car. Meanwhile, a tray of baklava and fried chicken to eat after the wedding ceremony are put into the car. The Holy Scripture -the Koran- which is put in a cover made of lace is given to the bride who is bid farewell from family house to her husband's house so that it will be lifetime guide for the bride. While the bride is getting on the car, candy and wheat kernel are sprinkled. Candy is sprinkled so that the bride will get on with the groom; and wheat kernel is sprinkled so that the bride will bring blessing to her house. A religious man who is ready there starts pray by saying "Amen". Meanwhile, the bride's mother, father, brothers and sisters, her relatives and the bride herself in the car cry. Especially the bride and her mother sob. The bride who does not cry is disdained as it is said to her "She is already willing to get married."

"The groom and his relatives are happy that they have a bride and a new member for their family. After the pray, the people in the cars in the convoy blow the horns and set off happily. The bride's family pours water after the bridal car so that she will come back to her family house. People mirror toward the convoy, try to stop the convoy with a rope and want tip" (R.P. 6).

Water in a pot is poured after her when she goes out from her family house so that she will get on with her husband and be happy in her husband house. After the water finishes in the pot, the pot is broken. Bride's father or brother fastens to the bride's waist a red ribbon called "gayret kuşağı" as a symbol of virginity. When the bride goes from her family house, wet wheat kernel is sprinkled so that she will bring wealth and richness. Some people eat the wheat which is sprinkled over the bride as they believe that the sprinkled wheat is good for some diseases.

The convoy does not go to groom's house instantly. Wiving is celebrated by driving in the city. They drive slowly, blow the horns and tour around the city center. They live the happiness of taking the bride by touring around. When they arrive at the groom's house, the convoy stops in front of the house. But, the bride does not get off the car. The doors of the car are locked. Bride's mother-in-law and father-in-law come to help the bride get off the car. When the bride's mother-in-

Turkish Studies

International Periodical For the Languages, Literature and History of Turkish or Turkic
Volume 7/3, Summer, 2012

law says “My daughter, my bride welcome, let me take you to our home”, the bride does not say anything or does not want to get off the car by saying the doors are locked. Hereupon, the groom’s father and mother ask the bride what she wants. The bride wants presents such as bracelet, half gold coin, jewelry, or very valuable presents such as a house, land. If the family can afford to these presents, they accept. Unless they can afford, they try to make the bride accept the presents that they can afford to buy so that the bride will get off the car. When the bride gets off, something such as candy, peanuts, money are sprinkled. They pray that she will bring fortune to her husband’s house. After the pray, she is taken to house with congratulations (Türker, 2010).

1.10. Beliefs about Wedding and Marriage

It is believed that when the people hit the back of a single girl, if it clinks much, she will go far; if it clinks little, she will go somewhere close when she gets married. The singles are not allowed to taste the meal with a ladle. It is said that the girl who tastes the meal with a ladle will have a fiancé who is flap-eared and has a big mouth. The young people who make the groom enter the bridal chamber are given some presents such as chicken or baklava (Türker, 2010).

Although the first dance performed by the bride and the groom shows variety, it is *pas de deux* and generally accompanied with slow music. Then, lively dances are performed. While they are dancing, candies, nuts and coins are sprinkled over them so that this marriage will be blessed and bring good fortune. The groom gives tip to the people who serve and deliver meal in the wedding ceremony. Young people living in the neighborhood of the bride demand “youth money” (*gençlik parası*) from the groom. They buy drinks or snack with the money and have a good time, or they buy the things that the neighbourhood or the village needs (Türker, 2010).

The girl who is going to get married should be “*çuval geçiren*” (able bodied). The young who are marriageable are not allowed to rub out the bottom of the cooker or fryer. If they do this, it is believed that it will snow in their wedding ceremony (Türker, 2010).

In the past, the people who wanted to get married used to say it to their aunts-in-law, and aunts-in-law told it to the family members. Thus, the marriages were stronger. Today, it is seen that people divorce in a short time after the marriage as the young decide to get married themselves (Türker, 2010).

When the convoy sets off, a flag is raised. The owners of the wedding give tip to the people who are carrying the flag. After the convoy takes bride from the bride’s house, anyone who has the chance of taking the bride’s shoes and brings them to the groom’s house. He gets tip from the groom’s family waiting in the house (Türker, 2010).

After the taking the bride ceremony, it is believed that if a boy is made to sit on the bride’s lap, bride’s first baby will be male; if a girl is made to sit on her lap, she will have a girl. A glass is broken, and bad luck is kept away. Her husband is given a nail in his hand so that he will be healthy and brisk.

The bride and groom are met with candles and confetti when they enter the wedding saloon. If the marriage ceremony is not held, it is held in the same saloon. After the marriage ceremony, the bride and groom firstly kiss their mother and fathers’ hands and then they kiss hands of all family members and relatives.

Young girls are not worn wedding dress before they get married. It is said that she will have no chance of marriage or elope.

Wedding foodstuff brought from the groom’s house to bride’s house is called *pusat* (equipment) in some villages.

Turkish Studies

Marriages by eloping a girl with marriage or the girl and boy's running away to get married are not seen in the region and approved. The bride who gets married in this way can be insulted by her mother-in-law later on.

The bride who cannot hold the hot glass is believed to be afraid of her mother-in-law.

Just married couples go to various resorts for honeymoon if they can afford.

1.11. Religious Marriage Ceremony

After the civil marriage and wedding ceremony, religious marriage ceremony is held before just married couples go their home. Religious marriage ceremony is a tradition which is not a statutory obligation and is held by the requestors.

Religious marriage ceremony is held by the leadership of a religious official or a person experienced in holding religious marriage ceremony. Bride's family does not participate in this ceremony. Only the groom's family joins to this ceremony. Both women and men participate in this ceremony.



Just-married couple in the religious marriage ceremony

The bride and groom perform ablution before they come to the religious marriage ceremony. The ceremony is held in the large room of the house such as sitting room. Religious official makes the couple swears off and begins the ceremony. It is believed that the sins of the just-married couples will be forgiven when their religious marriage ceremony is held. Then, Tecdid-i İmam and Nikah prays are said. After then, the bride or her representative if the bride is not there is asked whether she accepts to get married with the groom who is the son of so-and-so in exchange for the dowry determined before. After the bride accepts the offer, this time the groom is asked whether he accepts the bride who is the daughter of so-and-so as a wife in exchange for this amount of dowry. After the groom accepts too, marriage contract is finished with the pray for the happiness of the family and their children's being beneficial for their family, society and country in future. After the marriage ceremony finishes, people are offered sweet and the bride and groom go their home.

1.12. The Next Day of the Wedding

In the morning following the wedding, if the groom lives in the same village, he carries a manav bag and goes to his mother-in-law's house. This bag is one-sided and is called "manav bag" (manav torbası). As it is not manufactured in muhajir villages, it is brought from manav villages. As the Manavs are carpet makers, they also weave bags. Bridegroom does not talk to his mother-in-

law and father-in-law at all. Bride's family prepares a joke for him. The people in the village go in the morning following the wedding; if the bridegroom is in other village, they go after a week. Bride's family invites the bridegroom to have meal and also they invite their ten or fifteen relatives.

The closest relatives of the girl's family try to back the groom to play trick and make him a joke. And, the groom's own relatives look after him and try not to let them to back the groom. The bride's family give some presents to the people from groom's family such as bee bag, rosary made of kobak, thirsty filled with foddors, which aims at making them a joke. All of these are actualized when the bridegroom and his family come to the bride's house. After all these are made, they go to house happily and cheerfully. The bridegroom does not talk at home even if he is said some biting words. The people at home say that they have given a girl, and have become relative; and ask why the bridegroom does not talk to them. They say that he was not a dumb, and ask what has happened to him when he goes there. They say that if they make him a sheepherder, he can't even look after the sheep, and he can't do anything properly. They make some jokes trying the groom's patient by saying that the groom is bummer and stupid. Hereupon, the groom starts to baa like a sheep and yell like a calf. It is said that if we give a present, our groom may speak. Then, father-in-law gives the groom a sheep, ram or a heifer. One of the girl's relatives says we have given him a heifer indicating the bride. Then, the groom starts to talk and kisses his father-in-law and they have a meal.

Then the groom is taken to his mother-in-law in other room. The groom does not talk to her in a similar way. People say that he was talking just a few minutes ago, what has happened to him, why he does not talk. His mother-in-law gives him a printed fabric as a present to talk to her. Then, he kisses his mother-in-law and starts to talk. The people from the bridegroom's family steal things from the bride's house such as fork spoon and put them into the bridegroom's bag. While doing that, they avoid from being seen by the watchmen. The things put into the bridegroom's bag are not given back. As all of these are made as jokes, everything except the animals which are given by bride's family is given to bride, and she brings them back to her family house (Türker, 2010).

The family who sets up a home is helped by their relatives. There is a belief that the wealth and richness of the bride's house will be kept with the belongings taken from there.

The source man said that this tradition was intrinsic to Muhajir villages (R.P. 7).

1.13. The First Week Visit

The bride and the groom as a new family go to visit the bride's parents. This is called "haftalığa gitme" (the first week visit). When the bride and groom go to the first week visit, the groom can take his uncles and other relatives with him if he lives in the same settlement with bride's family. If bride's family lives in far settlements, the groom does not take his relatives with him because they will stay overnight at the bride's house (Türker, 2010).

1.14. Old Çan Weddings

In the past, weddings ceremonies were held more strictly depending on the traditions which give shape the traditions today in Çan region.

1.14.1. Taking Meat-Bread Ceremony (Et - Ekmek Götürme)

Plenty of flatbread used to be baked a week ago before the wedding ceremony. Halva was prepared in a big, copper tray. Money used to be fastened to the handles of the copper tray. An aunt-in-law from the bride's family who opened the bundle of the copper first used to take the money. All the food stuff used to be put in a keleter (a big basket with two handles) and it was

Turkish Studies

covered with a carpet. Keleter (big baskets) were loaded onto camels. Bells called zilgor (a set of small bells lined on a chain which was used to decorate the camels) were attached to the camels. A sacrificial ram was taken from the groom's house to be added into the wedding meal. Meat was also taken. This was called "taking meat-bread ceremony" (Türker, 2010).

Cookies were sent from the bride's house. Small pieces of sugar were put on these cookies. When the cookies were given to the groom's house, they were delivered to children and villagers as an okuntu and instead of invitation cards.

1.14.2. Preparation for the Wedding

Wheat was ground in the large stone mortars to cook keşkek (a dish of mutton or chicken and coarsely ground meat) a week before the wedding as a preparation to the wedding ceremony. Wedding keşkek is more delicious than it is cooked in other times. The reason of this is that the wheat is ground for a long time by the groom's friends. It is cooked from raw wheat. It is kneaded after adding meat. But today rice is cooked in the weddings as it is easier to cook. Towels are given to the young who grind the wheat. They use the towels to mop their brow. An also there is a helper to clean the young's sweat when they sweat. In the past the towels which were given to the young who were grinding wheat were processed needlework, and they were prepared years ago and put into the marriage portion. Later on, needles called canvas were used. Today, ready-made towels are used.

1.14.3. Pinning Jeweler

Pinning jewelry was a tradition which was seen in old Çan weddings. When the people went to take the bride, the guests from close or far places used to bring presents and these presents used to be displayed on a rope in the garden of the wedding house. When everybody gathered together and the wedding became crowded, the presents were gathered on a carpet in the middle of the garden. The woman called takı atıcı (jewelry announcer) announced loudly who brought what. This was a kind of show off for both the owners of the wedding and the guests who brought presents. The presents were laid onto the ropes or carpets. The young girls who admired the presents which were brought by the guests used to want to get married.

"After Dalli (henna) night, the presents were laid on the ropes and the people who brought the presents were announced by the woman called "takı atıcı". Today the presents which are brought by the guests are given to hands; "throwing jewelry" is not held" (R.P. 8).

"You keep up with the times; but when you keep up with the times, the traditions dries up, and we retrogress" (R.P. 8).

In the wedding, "takı atma" (throwing jewelry) tradition is not applied because of the changing values and customs.

1.14.4. Wiver

When the wiving was being held, feathered stakes of the oxcart, doorposts used to be decorated. Mats were used to decorate between the doorposts. Carpets were put on the mats. The upper surface of the doorposts was united by curling the wet sticks. Thus, the bridal car was decorated. The upper surface of the oxcart was ornamented with the carpets called Sisana (a carpet middle of which is plain and red, the edges of which are carved). The places to get on the oxcart were ornamented with bundles. When the bridal car arrived at the bride's house the doors used to be beaten (Propping: To close a handle, a prop, or a gate leaf which are used to knock the doors instead of a lock.) Bride's close friends, friends, sisters and brothers wanted money from the groom. They opened the door after they got the money.

When they got the bride, they made her to get on the car. When they went to take the bride, they used to ride horses. The rider who first gave the news from the wiver that the bride was taken, he was given a cover as a present called circle, circuit. The ones who had no horses among the bridal procession used to perform imitation as if they were riding a horse by using sticks and tried to get a present.

“A week after the wedding, the bride and groom were taken to the first week visit to the bride’s house. In this visit, the groom’s uncles also appeared there. The groom’s parents didn’t use to go there. In this first visit after the wedding, the groom’s father-in-law gave presents such as a sheep, goat or any other animal so that it would be a capital for the groom.”(R.P. 9)

“In the old weddings, an ornament called “gambak” was put on the bride’s head. A bowl was turned down and put on the bride’s head. And, the bowl was ornamented with the red and white grep (R.P. 10).

“When the bride was taken to the groom’s house, she didn’t use to get off the car. She didn’t use to get off the car until her father-in-law gave her present called “söyletmelik” to please her. After the “söyletmelik” was given, bride’s father-in-law used to carry her in his lap or back direct-to-home. This was done to show the importance of the bride. This tradition has not been applied anymore because of that a father-in-law caused to fall of a bride after he gave “söyletmelik” (R.P. 7)

In Terzialan, the wedding were performed for three days and nights: Mazı night, henna night and wedding night. In the mazi night, the neighbors and the close relatives of the bride’s house gathered together, they used to apply henna to the head, hands and feet of the bride while they were performing hymn and telling Turkish poems. A hymn that was performed in old Terzialan mazi night is:

Uzun kavak, selvi yaprak, / High poplar, cypress leaf

Söyleyin kızın halasına, / Tell the bride’s aunt

Gelsin vursun kınasını, / To come and apply her henna

Ağla gelin ağla, bugün ağlarsın, / Cry, bride, cry, you cry today

Ellerin kapısına, mekân bağlarsın. / You accept the strangers’ house as home (Türker, 2010).

“Henna night was the second night of the wedding. Neighbors, relatives, villagers and guests gathered together and had a good time. The bride and her close friend used to wear dallı.”

“Wiving was held in mid-afternoon. If the bride was in the village, groom’s family sets off by a bridal car; if she was out of the village, they set off by a few buses., all the villagers used to participate in wiving if the bride was in the same village. Boy used to walk in front of the bridal car by carrying flags” (R.P 11).

“The bride was prepared at home and the wivers were waited. The bride’s relatives locked the tokat kapı (outer door), when the wiver came, he paid and made the door open. The groom didn’t use to come to wive. The relatives of the groom’s family were kept pillow or mirror. The person who was kept pillow or mirror would give money. Sweetened fruit juice was prepared in a copper boiler and it was delivered to the groom’s family. The people who drank the sweetened fruit juice, used to throw money into the copper boiler. Then, the bride’s aunt-in-law threw handkerchief onto the notables of the groom’s family, the notables who took the handkerchief used to put money in it and give it back. While all of these were happening, the bride used to wait in her

Turkish Studies

room. After the traditions finished, one person from the bride's family came and told "wife (take your bride)". A group of people from the groom's family used to take the bride, but this time the door of the bride's room was locked by the bride's close friends. After the bride's close friends were given money, the bride was taken to the garden. Bride's veil was opened and money was put into the veil. The villagers used to turn their present and say what the presents were. And, the presents were collected. The bride's father made the bride get on the car and a hodja used to pray. In the groom's house, the bride was got off the car and given to the groom by the bride's father-in-law. And, the relatives used to throw candies. At home the groom used to open the bride's veil and give a price for seeing the bride's face. When it was midnight, the groom used to go to mosque to perform night pray with his close friends. One of the close friends of the groom used to hide the groom's shoes and get tip. Then, the hodja and the community of the mosques took the groom to home, and when they arrived home, religious marriage ceremony was held. After the religious marriage ceremony, the groom's family gave the groom's friends some offers such as chicken and baklava which were prepared before" (R.P.11).

1.15 Types of Marriage

It is known that various types of marriage have been applied through the human history. It is possible to classify types of marriage according to the couples' being from close or far society or the number of the wives. Marriage according to the couple's degree can be seen in two ways: marriage from out of group and in-group. Marriage according to the number of the wives can be classified into two groups: monogamy and polygamy. Apart from these classifications, some different types of marriage were seen in the past; and it is possible to say that some different types of marriage have still been applied such as group marriage, marriage with the brother of the house, exchange marriage, marriage in return for a service, temporary marriage (Ünal 1998, 3; for the *Types of Marriage* see Sedat Veyis Örnek, Türk Halkbilimi, Ank., 1995).

Marriage (in Turkish "evlenme"), from the word of house (in Turkish "ev"), means having a household (ev). As a term "marriage" means coupling of a man and a woman in accordance with the traditions and laws to create a unique and permanent body under the very condition of the life (Ünal 1998, 1).

Marriages in Turkish society have been as followings time out of mind: a) arranged married (generally by favour of a acquaintance or mediator), b) betrothed in cradle c) berdel (it is a kind of marriage that is held by means of giving girls in marriage between two families at the same time) ç) cross-cousin marriage (It is a kind of marriage that the close relatives give their girls in marriage to their other relatives.) d) marriage through eloping (It is a kind of marriage that a man elopes with a girl because of that girl's family doesn't let her get married or because of economic problems; sometimes the girl elope willing but sometimes by force.) e) concurring marriage (Yılmaz 2004, 117). In the region of Çan, arranged marriage, eloping and concurring marriage are seen. As child marriage (betrothed in cradle), berdel, and cross-cousin marriage are thought as rude, these types of marriage are not seen in Çan district.

1.15.1. Arranged Marriage

It is a type of marriage that the parents of the male who is old enough to get married is advised a girl by generally one of their relative-especially one of their female relatives-, and they visit the young girl's house, and if it is approved, the man participates in this process later on. This is a marriage type which can be still seen in rural (Yılmaz 2004, 117).

In the past, while performing arranged marriage, the boy's family used to choose the bride and the boy used to accept the bride who was approved by his parents in Çan region. But

today, in arranged type of marriage, acquaintances advice a girl and the boy's parents see and approve the bride, and finally the boy and the girl meet and spend some time together.

1.15.2. Eloping

Eloping is a type of marriage that is generally seen in the country because of bad economic conditions or because of the fact that the girl's parents do not let her get married or the girl does not want to get married and the boy drives her to get married. In this type of marriage, moral and material conditions are very poor for both sides (Yılmaz 2004, 118).

Eloping is done when the girl's family do not approve that marriage, when the families cannot afford this marriage or because of other reasons. When the male elopes with the girl, he takes her somewhere far away, and somewhere especially the girl's family doesn't know. This place which is not known by a bride can be house of one of the groom's relatives or friends. After a short time, the young couples call their parents not to make them worried and to inform them that they have got married and they are all right. In this type of marriage, the boy's family is already informed. After the situation is understood, the first place where the couple live is the boy's family house, then they live in their own house. Sometimes the girl's family accepts this marriage, but sometimes they think that their girl has got married unwillingly and try to separate them through legal channels (Türker, 2010).

Although eloping is not approved and is not a desired type of marriage by the people of Çan region, after the families cool down, they say "child is our child, he/she can't be thrown or sold", and approve the marriage.

1.15.3. Concurringly Marriage

This type of marriage is occurred in the cities today. Woman makes her presence felt more in the society, she participates in social life as an individual, which relatively proves the woman with the atmosphere for which she is looking in point of woman and man relationship. As the structure of the society has been changing gradually, young prefer getting married after they meet and know each other, and this type of marriage has increased (Yılmaz 2004, 118).

In Çan region, people perceive this type of marriage as a modern type of marriage, and the marriages are actualized according to this method. A type of marriage which we can call as a special type of concurringly marriage is the marriage of the widow or unmarried men's getting married with the women who come from other cities or other countries such as Azerbaijan. This type of marriage is rarely seen (Türker, 2010).

1.15.4. Cross-Cousin Marriage

It is a type of marriage that occurs through getting married of close relatives. Cross-cousin marriage is hardly seen in Çan region today. This type of marriage is condemned, but in some marriages over a certain age, the marriages with aunt's daughter can rarely be seen.

The types of marriage such as polygamy, marriage with the brother of the house, exchange marriage, marriage in return for a service, temporary marriage, trial marriage are not seen in Çan region.

1.16 Divorcement

Four systems are seen in the society about divorcing. These are: divorcing is not allowable under any condition, divorcing is unrestricted, only the man has the right to divorce, divorcing is possible and allowable because of the reasons determined in laws with command of the judge (Ünal 1998, 208).

Turkish Studies

Divorcing is one of the actions of transition period which has an important role in human life as marriage. Disputes can be result ns divorcing although it is not approved as marriage. In the region of Çan, the number of divorcements is very low in proportion to the number of marriage. According to the Secretary of Çan Civil Court of First Instance, in divorcement suits, in 1999 24, in 2000 45, in 2001 26, in 2002 34, in 2003 37, in 2004 37, in 2005 31 marriages ended up with divorcement. These statistical data indicates that the people in Çan region see the marriage as a holly and indestructible fellowship whether the couple are happy or not. This can be also understood from the approaches of the families who say “You leave the house with a white bride, and you can come back again only with a white cerement” when the girl leaves her father’ house in the wedding (Türker, 2010).

Conclusion

Living collectively, motivation of living in a society is among the values that makes a person a human being. Human being has founded civilizations thanks to coexistence. The willing of perceiving, orienting and dominating the life, the humanistic morals, the human being and his relations with the society, and the abiotic environment has brought out various civilizations. The morals and summations that people have gained from the beginning of their existence are material and moral summations. These summations have brought out various behavioral patterns with the attitudes of people against the other people and the nature, with the people’s attitude and perceptions in different events and situations. As the time went by, people have started to transform these behavioral patterns brought by themselves to the manner of developing the same behaviors in the same situations. This, in time, has moved the social norms, traditions to the laws which are not written but are had to be followed (Güleç and Türker 2012, 1349).

In this study, the transition periods of marriage applications meaning a passing from a situation to another one, to new environment and habits have been studied with its before, during and after.

In the marriage which is an important transition period of human life, we have studied on the types of marriages and how the marriages are performed in Çan region. We have assessed that compromisingly marriage is very common among the marriages; and also eloping and arranged marriage can be seen in the region. In addition to these, we have assessed that cross-cousin marriages have disappeared today although they can rarely be seen. We have witnessed that young people are let choose their couple, but relatives and close neighbors inspire them; however the young people make the final decision themselves. We have assessed that people’s traditions and customs and their beliefs dominate every ceremony which is hold after it is decided to get married. The marriages resulting in divorcement are rarely seen in Çan region. We have seen that the marriages ending in divorcement is between 1-5% of the all marriages in Çan region according to formal records of the Secretary of Çan Civil Court of First Instance.

It has been seen that the traditions and beliefs about marriage in Çan region have rare sings of old Turkish beliefs, and also they have been shaped by the affect of Islamic culture.

As a conclusion, although Çan region old cultural values and customs have begun to be forgotten, it is not wrong to say that these values also remain standing and survive in high and mountainous regions. Marriage rituals keep and remain their traditionality. We are of opinion that the people of Çan will transmit these values to the next generations. We are in the opinion of that the researchers will make use of the last and deficient folklore works ideally and they will make important contributions to Folklore. The future of Çan will be bright with its industry, powerhouse and other development means.

RESOURCE PERSON

The information of resource person includes their dates of birth, occupations, educations, their settlements and the appointment dates. But some of the resource person hasn't answered all the questions about themselves. That is because, they are shy, or they are afraid of their husbands or community. Resource person is benefited in the way of questionnaire, interview, editing, illustration, area guidance. Resource person is abbreviated as "R.P.", numbered and given below.

R.P. 1: Kadriye ERSOY / Born 1962, primary school graduate, housewife, Çan, January 2006.

R.P. 2: Hilmi ÇETİN / Born in 1949 Okçular village, August 2006.

R.P. 3: Hasibe KIRLI / Çakılıköy, August 2008.

R.P.4: Resmiye ALBAY / Born in 1968, primary school graduate, housewife, Küçükpaşa village, July 2001.

R.P. 5: Fethi KARAÖNDER / Born in 1954, retired, Bahadırılı village, July 2006.

R.P. 6: Şükriye TOPÇU/ Born in 1945, housewife, illiterate, Terzihan village, January 2006.

R.P. 7: Mehmet YANBIÇAK / Okçular village, August 1996.

R.P. 8 Zeliha ÖZEL / Born in 1938, primary school graduate, housewife, Altıkulaç village, July 2008.

R.P. 9: Zehra TÜRKER / Born in 1940, housewife, Çan, July 2008.

R.P. 10: Sabiha ELİTAŞ / Born in 1947, primary school graduate, housewife, Çakılıköy, July 2008.

R.P. 11: Ümmehan ERDEM / Terzialan district (Terzialan İ.Ö.O. Çev. İnc. Rap.)

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Turkish Studies

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