

No. 698

Near East Mission
United Church Board for
World Ministries
Post Box 142
Istanbul, Turkey
19 March 1981

Dear Friends:

THE ATATÜRK YEARS

Since July 26, 1924 this news sheet of items interesting to people in the Near East Mission has been distributed from this office. The very first issue mentioned both the arrival of Professor John Dewey of Columbia University as Educational Expert and Advisor to the Turkish Government, and the close relations that Rear Admiral Bristol had with the government. Neither man was a member of the Mission, but they illustrate the sensitivity that our predecessors had to events around them.

This year Turkey is celebrating the centennial of Mustafa Kemal Atatürk's birth in Thessaloniki. We have reviewed the back issues of "Dear Friends" and find that many of the important events of his presidency were recorded in them. The editors (Charles T. Riggs, Luther R. Fowle, F. Lyman MacCallum, H.H. Kreider, E.T. Leslie) kept a sympathetic eye on his comings and goings. There is no evidence in "Dear Friends" that Atatürk and members of the Mission ever met formally, but the references to him and to the news of the day give some picture of the excitement of that period.

We are presenting a selection of quotations from this news sheet during that time, interspersed with an outline of some of the main events of Atatürk's life (in italics).

- 1881: *Mustafa was born in Thessaloniki to Ali Riza and Zübeyde.*
- 1893: *Mustafa entered the Military Secondary School in Thessaloniki and was given the second name of Kemal.*
- 1899: *Mustafa Kemal entered the War College in Istanbul.*

- 1915: Colonel Mustafa Kemal, as commander of the 19th Division, was successful in the Battle of Gallipoli.
- 1919: May 19: Mustafa Kemal landed in Samsun.
Sept. 4-13: Nationalist Congress took place in Sivas.
- 1920: April 23: The First Grand National Assembly met in Ankara.
- 1921: Aug. 5: Mustafa Kemal was made Commander in Chief by the Grand National Assembly.
Aug. 23-Sept. 13: Battle of Sakarya
- 1922: Nov. 1: Mustafa Kemal proclaimed the abolition of the Sultanate.
- 1923: Oct. 9: Ankara became capital of Turkey.
Oct. 29: Turkish Republic was proclaimed with Mustafa Kemal as president.
- 1924: March 3: The caliphate, the Ministry of Religious Affairs and the religious schools were abolished.
April 8: Religious courts were abolished.

September 15, 1924. Last week Friday President Moustafa Kemal Pasha passed through the Bosphorus on the cruiser 'Hamidie' on his way from Moudania to Trebizond. It is expected that after three weeks in Trebizond he will return and it is hoped that he may land in this city at that time.

1925

March 26, 1925. According to the New School Laws published at Angora, each school is allowed to carry on work in two languages of instruction, one of which must be Turkish... The European languages, English, French, German and Italian, may also be taught as languages, but not Armenian or Greek in foreign schools.

Aug. 30-Sept. 2: Mustafa Kemal toured the Province of Kastamonu announcing the abolition of the fez, the suppression of religious brotherhoods, and the closing of sacred tombs as places of worship.

1926: Feb. 17: A new civil code was adopted by the Grand National Assembly.

June 15, 1926. The Turkish steamer 'Kara Deniz' with the floating exposition of Turkish goods, left Constantinople at last June 13th for Moudania where the exposition was

to be reviewed by the President; and thence she sailed the next day for Barcelona, her first stop. She carries about four hundred persons on board, connected with the expedition, and it is expected she will be several months visiting various European harbors.

1927. Feb. 17 Regular diplomatic ties were established between Turkey and the United States.

Feb. 28, 1927 The American Board Circle, in common with all other friends of normal relationships between the United States and Turkey, will be deeply gratified at the news of the signature on February 17th of an Agreement between the Government of the Turkish Republic, represented by its Foreign Minister, Tefvik Rushdi Bey, and the United States Government, represented by Admiral Bristol.

March 9, 1927 The Mission Treasurer returned to Constantinople on March 5th. During his stay at the Capital he happily had the opportunity to speak with the Premier, the Minister of Foreign Affairs, the Minister of Health, the leading Editorial writer, and half a dozen Deputies. All these officials frankly indicated their good-will toward the Americans in Turkey and commented on the correct and friendly efforts of these Americans in making known to the people at home the facts concerning the new political and social currents that are now governing this land. A step of great significance is the discontinuance of the special Court of Independence and a return to the normal procedures of civil law. The Treasurer was so fortunate as to be present in the Great National Assembly when İsmet Pasha addressed that body on this question and won their vote of approval.

July 5, 1927 This week Constantinople has been celebrating the return of Mustapha Kemal Pasha, President of the Republic. Numerous arches were erected in many parts of the city, those on the Galata Bridge, in front of the American Express in Taksim and the one erected by the Armenian Community near Tokatlian being the most remarkable. The Ghazi came to the city by sea from Ismid accompanied by the Turkish navy, on the afternoon of July 1st. An extraordinary welcome was given him and the illuminations were very beautiful. During the eight years of the President's absence from Constantinople extraordinary changes have taken place in the social and political organization of this country, and the return of the man

in whose name this revolution was conducted marked a truly historic occasion.

Oct. 15-20 Mustafa Kemal made his historic five-day speech to the Congress of the Republican People's Party.

1928

May 8, 1928 A bill has been elaborated and will shortly be put before the Grand National Assembly at Angora, for the adoption of the system of numerical figures used in the rest of the world. Apparently this will be adopted before the change to the Latin alphabet, which is also in the air but has not yet been sanctioned officially.

Aug. 14, 1928 A fine new monument of the Republic was inaugurated last Wednesday at the Taksim, in Pera, this city. It consists of a rectangular canopy of brown and green stone, with two bronze groups designed by P. Canonica, an Italian sculptor, on two sides, and a bronze standard bearer on each of the other two sides. In one group the Ghazi Pasha appears as a military leader in the struggle for liberty; in the other he is in the foreground, flanked by Ismet Pasha, the Prime Minister, and Fevzi Pasha, the Chief of Staff, and behind them a group symbolic of the present peaceful progress of the Republic.

Aug. 21, 1928 The new Turkish alphabet is being adopted quite rapidly, through the personal influence of the Ghazi himself and the energetic members of the Department of Public Instruction. It is announced that the primary schools of Constantinople will not reopen till the middle of October, to give the teachers a chance to learn the new system, so as to teach it in all the schools. Many Turkish daily papers have begun printing sample paragraphs in the Latin characters, so as to familiarize their readers with the Latin characters; and fliers are being sold in the streets giving the new system as now officially taught.

Sept. 18, 1928 All over the country government employees and other adults are making heroic efforts to grasp and master the new system (Latin alphabet). When did any other nation undertake so gigantic a reform in its method of writing?

After spending a delightful summer in the Dolma Baghtche Palace on the Bosphorus, President Ghazi Mustafa Kemal left Constantinople Friday afternoon on the S.S. "Izmir" for Samsoun, stopping a few hours at Sinope on the way. Both at Sinope and at Samsoun he was enthusiastically received by the populace. Everywhere he goes, one of his first questions is how the new alphabet is being introduced and applied. The President is leaving Samsoun today for Sivas, Caesarea, and Angora.

Oct. 2, 1928 This is too good to be true! A newspaper ordinarily so accurate as the Paris edition of the NY Herald gives us the following:

'On November 1st, 1929, everyone in Turkey must stop talking and writing Turkish and start writing and talking the new language of the country, - Hungarian Latin.... The Turks under the modernizing hand of Mustafa Kemal, adopted a new language because their mother tongue is useless for telegraphing and too slow for commercial transactions. It was decided to adopt a modern script, and the country was given until November 1st, 1929, to learn the new symbols. The newspapers, after teaching the land the new language, are expected to abandon their left-hand openers for the American right-hand opening newspapers.' A diligent search of the Encyclopedia Britannica fails to divulge what the "Hungarian Latin" language is.

1929

August 6, 1929 Constantinople city is gaily decorated with flags today, as His Excellency the President, Ghazi Mustafa Kemal Pasha, is arriving from the Capital. It is believed that he will remain here about a month. Angora was getting too warm for comfort with the mercury reported at 96 degrees Farenheit. The summer in our city has proved quite bearable, even with a high degree of humidity.

Dec. 10, 1929 President Ghazi Mustafa Kemal has gone for a short stay at Yalova on the Marmora, where the famous baths are being put in good shape once more at his instigation. It is expected that they will attract large numbers of health-seekers next season.

1930

April 15, 1930 The right to vote in municipal elections has been granted to women in Turkey; and they seem to be astonished, for they had hardly begun agitating for any

such privilege. In celebration of this great step, a monster meeting was arranged for last Friday at the Taksim. The women were to gather in the Sultan Ahmed square in Istamboul and march over in joyous procession to Pera. A squad of some fifty police were the advance guard, and as many more marched on either side of the women to protect them from the incursions of the great crowd of onlookers. There were many thousands to watch the parade; but only about a hundred women took part. Apparently feminism is not yet much of a cult here.

An indication of the better state of feeling as between Greeks and Turks today was seen in the celebration at Athens of the centennial of Greek independence (from Turkish rule), when President Ghazi Mustafa Kemal sent a congratulatory message, and Turkey was officially represented by her Ambassador at the celebration.

Nov. 18, 1930 The Liberal Republican Party, organized three months ago, was dissolved this week. In communicating this fact to the President of the Republic, Fathi Bey, its head, stated that it was because of the fact that President Mustafa Kemal is the President of the People's Party, and that it was not right to oppose him personally. The country thus goes back to the one-party system, and the time does not seem ripe for a second.

1931

May 5, 1931 The opening session of the fourth Grand National Assembly at Angora was held yesterday afternoon. After the election of Kazim Pasha of Balikesir as President of the Assembly, the Ghazi Mustafa Kemal Pasha was re-elected President of the Republic by the unanimous vote of the 289 deputies present. This election is for the duration of the legislative term, presumably four years.

1932

Jan. 26, 1932 Last Friday was a memorable date in Turkish Moslem annals, for the Koran was read for the first time in a mosque service in the Turkish language; followed by a prayer also in Turkish, in place of the sacred Arabic tongue.

Sept. 27, 1932 Yesterday afternoon there was opened a Linguistic Congress of Turkish scholars at Dolma Baghtche

Palace, in the presence of the President of the Republic. Its purpose is to take steps for the purifying of the language from foreign elements, and the adoption of words of purely Turkish origin in their place. The sittings are open only by tickets. Quite a number of Americans were present as observers. The Congress is sitting again this afternoon.

Nov. 1, 1932 Quite an agitation is going on in the local press in favor of a change from the compulsory Friday holiday. Two alternatives are mentioned: - either a shift of the compulsory closing from Friday to Sunday, or else the suspension of the compulsory feature of the holiday, making it optional except for Government offices.

The Grand National Assembly opens its sessions this afternoon at two o'clock; and it is expected that the Ghazi will make an important address regarding foreign relations and the economic situation. The diplomatic corps are to be present; also the Persian Minister of Foreign Affairs, Firoughi Khan.

1933

Oct. 31, 1933 The Tenth Anniversary of the Turkish Republic is being celebrated with great eclat all over the country...

When one considers the strides accomplished in the realm of social life, marriage and divorce reform laws of all kinds, literature, education, public security, literacy, rail, steamer, motor and air transportation, music, the drama, and many other departments of life, as well as the many new treaties of friendship with surrounding countries, strengthening foreign relations, it is clear the Republic of Turkey is to be sincerely felicitated on the forward steps she has taken.

1934

Feb. 27, 1934 The edict has gone forth that the law passed some time since forbidding the use of the old lattices, or 'kafes', at the windows of houses, - a sign of the harem of old, - is to be enforced, and that transgressors will be punished. A similar law forbids also the placing of Arabic letters on the outside of houses, to ensure good luck; but while the former provision is on the ground of health, the latter is on the ground of abolishing vain superstitions.

Aug. 28, 1934 A second linguistic conference, or Kurultay, was held last week at Dolma Baghtche Palace, under the honorary presidency of the Ghazi President Mustafa Kemal. The former one was held about two years ago. At this one, some three hundred delegates were present from all parts of the country. Many learned papers were read, and much progress was noted in getting a purely Turkish vocabulary for ordinary use. Sessions were held six days in succession, closing on Saturday.

November 6, 1934 By an order of the Minister of the Interior, following the desire of President Mustafa Kemal, beginning last Thursday the broadcasting stations at Angora and Constantinople will no longer broadcast music 'a la Turque'. The radio programs have therefore been altered to conform to this new regulation. The next task of the Turkish Conservatory will be to set to harmony some of the Turkish folksongs, etc., according to Western methods. To this there seems to be no objection.

Nov. 27, 1934 The custom of assuming purely Turkish family names is being pushed rapidly. The President of the Republic has adopted the name of Ata Türk; and will be known henceforth as Ghazi Kemal Ata Türk. American youth are cautioned to remember that there is but one T between the two a's; and the meaning seems to be, Forefather of the Turks. Each a is pronounced as the a in father.

The Grand National Assembly has passed a law abolishing all titles that indicate class distinctions, such as Pasha, efendi, hazretleri, agha, molla, hodja, hadji; also the wearing of foreign or national medals of honor except the war medal; also substituting the titles of Marshal and General in place of Müşir and Pasha in the army, and introducing that of Admiral in the navy.

A bill has been introduced into the Grand National Assembly, making illegal the wearing of turban or cassock, by anyone, religious leader or otherwise, except inside a place of worship. This is intended to apply to Moslem, Christian and Jew irrespectively. How fortunate the evangelical clergyman, in not having any such thing to discard.

Dec. 4, 1934 Further particulars of the new law about proper names and titles have been announced. The reading public is gradually getting accustomed to the use of Bay, and Bayan, for Mr. and Mrs., these being put in front of the name. Thus, instead of the old İbrahim Bey, we must now say Bay İbrahim; and for Aliye Esat Hanım, we must now say Bayan Aliye Esat. And the Prime Minister, who was İsmet Paşa, is now General İsmet İnönü. The title of Ghazi, however, is still to be used for the President.

Dec. 11, 1934 Another forward step has been taken by the Turkish Government, in the vote of the Grand National Assembly on Dec. 5th, granting to women not only the right to vote in legislative elections, but also the right to be candidates for election as deputies in the Assembly. Thus Turkey takes its place among the foremost in granting women's rights.

1935

Feb. 12, 1935 The elections to the Kurultay or National Assembly, last week resulted in the success of seventeen women candidates, among them Madame Mihri Husseyin Pektash, of Robert College, as Deputy for Malatya, also Madame Mebure Remzi, another graduate of the American College for Girls; also fifteen independent candidates, among them Mr. Kerestedjian, Dr. Taptas, and Dr. Abravaya. Among the deputies for Angora is a certain woman who performed heroic deeds during the struggle for independence, Sati Kadın. We are informed that after being elected she returned to her village with a professor who is to teach her to read and write. The new Chamber begins its sessions March 1st or 2nd.

1936

Aug. 25, 1936 After a two-year interval in which the country has had time to assimilate the progress already made, the Third Linguistic Congress was opened yesterday at the Dolma Baghtche Palace in the presence of Atatürk and a distinguished gathering of Turks and foreigners. The main discussion will center around the theory that the first object to which man gave a name was the sun, and that all the words of any language can be traced back to that primordial symbol. It is expected that by this theory Turkish can be shown to be the primitive speech of mankind.

1937

June 15, 1937 President Atatürk returned on Sunday afternoon from his trip to Trebizond, and was welcomed by the first licenced woman air-pilot, Sabiha Gökchen, who is one of his adopted daughters; she flew to Kavak to meet the steamer, and performed some daring tail-spins and other stunts on the way back down the Bosphorus.

Nov. 2, 1937 The third session of the Fifth Grand National Assembly, or Kamutay, at Angora, was officially opened yesterday with a masterly address by President Atatürk. The first regular business session will take place on Friday. In this address Atatürk referred to the approaching opening of a new University at Angora, and expressed the belief that eventually a university would also be started at Van for the Eastern Provinces.

1938

June 22, 1938 The King of Rumania reached the Bosphorus in his private yacht, the 'Luceafarul', on Saturday last, since when the King has been visiting various points of interest in the city. On Sunday he dined with President Atatürk, very informally, as two yachtsmen together, on board the President's new yacht, 'Savarona', and later had a long personal interview with him in the Dolma Baghtche Palace.

Nov. 12, 1938 On Thursday, November 10th, at 9:05 a.m., President Atatürk passed away at Dolma Baghtche Palace, where he has been ill for a long time of cirrhosis of the liver. European specialists were called in to see him as early as February; but his condition has been growing worse gradually, and the wonder is he had lived so long. As soon as the bulletin announcing his death was issued, flags were half-masted throughout the city, and there was genuine mourning at the event throughout the city and the whole country. The body has been embalmed, and is to be lying in state in the palace for a few days, and then taken to Angora for internment, probably at his residence at Chankaya.

Mustafa Kemal, as he was known in childhood, was born in 1881 at Salonika, and his early schooling was in a hodja's care, for he was intended by his mother for a religious leader. But his own bent was rather for a military life, and he soon went to another school and made rapid progress along military lines; so that at 30

he had become an officer in the General Staff, despite a disagreement with Abdul Hamid which sent him for a time to Damascus into political exile. He took part in 1911 in the Italian war in Libya, and during the World War he rose rapidly in the Dardanelles campaign and later in Syria.

His life may be divided into two sections, the military and the political; and the transition stage was from 1919 to 1923, when he led the Turkish Independence movement in so remarkable a drama. Landing at Samsun May 19, 1919, he secured an enthusiastic following, and placed the army on a new and inspired footing for resisting the foreign powers. The Congresses of Erzroum and Sivas, of which he was a chairman, led to his going to Angora in December, 1919, at the head of his Forces. Here in April, 1920 the Grand National Assembly was opened and he was elected its President. It is unnecessary to outline the progress of the campaign against the Greek army in Anatolia; but the world was astonished at the success with which, under his inspiration and leadership, by early September 1922, the remnants of the Greek troops were driven out of the Smyrna region. The title of Gazi, or Conqueror, was given him by the Grand National Assembly on Sept. 19, 1921; and on October 13, 1923 Angora became the capital.

On Oct. 29, 1923 Kemal was elected President of the Turkish Republic, and the statesman period of his service formally began. It is noteworthy that, while he has often been called a dictator by foreigners, the difference between him and the present dictators of Europe is that he has shown how to accomplish things in a perfectly legal manner through official action by the Grand National Assembly instead of resorting to force or personal dictation. His leadership has thus been parliamentary. And the world acknowledges with wonder the long list of his accomplishments during these fifteen years. He rescued the country from domination by the reactionary Moslem forces, by separating religion and State; the Caliphate the Sheikh-ul-Islam, the religious courts, the medresses, and the dervish orders were all abolished, and the secular power was firmly established. Time and space forbid a complete catalogue of the beneficial reforms he has carried through: -- of the calendar, the alphabet, the metric system, universal education, the purification of the

language, the adoption of family names, as well as the reorganization of the legal system, the extension and reform of the railroad system, the starting of the University at Angora and the modernization of the one at Stamboul. But perhaps the greatest contribution of all has been in his steady cultivation of friendly relations with all the neighbors of Turkey, the establishment of the Balkan Entente, the four-power pact toward the East, and a sturdy policy of friendship with the European countries. The development of industries also has contributed largely toward economic stability. The title of Atatürk was conferred on him November 26, 1934. This corresponds very nearly to "Father of his Country". -- Charles T. Riggs

A hundred years after his birth Turkey and the world still gratefully acknowledge his contributions.

Anna G. Edmonds, editor

No. 699

Near East Mission
United Church Board for
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Post Box 142
Istanbul, Turkey
20 March 1981

Dear Friends,

Lilie Sargent arrived in Istanbul on March 12 enroute to Ankara where she will be working as a Mission Associate for the Turkey Development Foundation with Altan Ünver. Lilie is from Bangor, Maine; she received her A.B. degree from McGill University.

Melvin and Nancy Wittler returned to Istanbul on January 9 after a seven-month furlough in the United States where they did quite a bit of speaking, saw many friends, and enjoyed being with their family.

The Reverend and Mrs. Joseph Cleveland and Mrs. Beverlie Maynard visited in Istanbul from February 13 to 18. Mr. Cleveland was a supply minister for the Dutch Chapel in the fall of 1972.

Jacqui Starkey, a marketing consultant, is in Turkey presently, helping the Community Crafts project in Rumelihisar. She also has brought samples of wooden toys as a possible activity for the Turkey Development Foundation.

Rev. Alfred C. Bartholomew, General Secretary of the UCC Division of World Service, was the leader of the NEM winter retreat which was held this year in Hierapolis (see below).

Alfred and Gail Wilder and their daughters Susan and Lauri have been visiting in Istanbul and Izmir. Their home is in Denver, Colorado.

Two people have had to leave Turkey for health reasons: Rev. Martha Butkofsky was the administrative secretary in the Mission Office. Her address is N-102 Lancaster

Theological Seminary, Lancaster, PA 17603. Mrs. Karen Kehoe has been teaching English in Tarsus since the fall of 1979. She returned to the States January 9.

Margaret Shepard (Izmir 1976-79) and Stephen Mahoney (Tarsus 1975-76, Izmir 1976-79) are engaged to be married. They are planning the wedding for June 27 in Portland, Oregon. Steve this year has been teaching at Pinewoods School in Thessaloniki, Greece.

Mrs. Edith Wiley celebrated her 90th birthday with her children and their families in Claremont, CA at Christmas time. She and her husband were in Merzifon, Marash and Gaziantep between 1924 and 1934, and in Istanbul and Diyarbakir between 1947 and 1963.

Mrs. Harriet Nilson also celebrated her 90th birthday on February 27. With some amusement she wrote that she was elected to the Ninety-plus Club several days before the actual event. She and her husband were in Adana, Tarsus, Talas and Diyarbakir between 1913 and 1957. She is presently living in Pleasant Hill, TN.

Dr. Albert W. Dewey, for many years the medical director of the American hospital in Gaziantep, died in Claremont, CA on December 28 at the age of 89. Much of his life's work is recorded in the article on the Mission medical work in Gaziantep in No. 680R of this news sheet. After retiring, Dr. Dewey, with his wife Dora, was one of the leaders of the Pilgrim Place community in Claremont. Mrs. Dewey died on June 2 last year.

Dr. Dewey was also preceded in death by his daughter, Frances Dewey McGill, who died on December 1st. Her son, Paul Lawrence McGill, was with her at the time. According to the letter which he wrote, gifts in her memory may be made to the Elma Lewis School of Fine Arts, 122 Elm Hill Avenue, Roxbury, MA 02121 or to the Boston Chapter of the National Amyotrophic Lateral Sclerosis Foundation, Inc., c/o Sandra Noymer,

45 Andrew Street, Newton Highlands, MA 02161. No one who has read any of Frances McGill's letters which she dictated can ever forget her courage and insight. Some of those have just been published under the title of Go Not Gently by Arno Press, Inc. in New York.

Gwen Volsted Davis (Üsküdar 1948-1951) died in Evanston, IL on January 16. She was born in India of American Board missionary parents. She is survived by her husband Merrill and their four children.

We are also sorry to report the serious illness of Jack Howe in Denver, Colorado. Jack and Del were in Gaziantep in 1976 to 1977 when Jack was business manager of the hospital. Their new address is 500 Vance St., #12, Lakewood, CO 80226.

Greetings come to the Mission from Mrs. Lelia Matthews Humphrey (Üsküdar 1965-68) who is living in El Paso, TX. She speaks of enjoying a trip to China in December-January a year ago.

The Louis Lehmans (İzmir 1964-67) send greetings and the news that Louis has been licensed as Associate Pastor at Trinity Mennonite Church in Glendale, AZ.

Barry Barsoumian has informed us that the first graduate pharmacist at the American hospital in Gaziantep (referred to on page 8 of No. 680R) was his father, Balthazar Barsoumian.

The Ecumenical Patriarch Dimitrios I has proclaimed 1981 as the Year of the Second Ecumenical Council. This is the 1,600 anniversary of the Council of Constantinople which met in the church of St. Irene (next to St. Sophia) and adopted the creed known as the Nicene-Constantinopolitan Creed. "This year will give the divided Christian Church the occasion to proclaim together, once again, the Credo of the One Holy Catholic and Apostolic Church, as formulated by the Fathers of the undivided Church of Christ," he said. As one of the events in recognition of this,

there was a service at the Üç Horan Church in Istanbul on February 28 conducted by the Armenian Patriarch Chnork Kalustyan. Two other ecumenical services during the Week of Prayer for Christian Unity were held at St. Antoine and at St. Dimitrios.

Hierapolis, the home of the Apostle Philip, was the setting for this winter's NEM retreat. The theme, "God, Why Are We Here?" served as the outline for the thoughtful presentations by Rev. Al Bartholomew, the leader of the retreat. Thirty-six people attended the three-day meeting in February.

The Near East School of Theology in November sponsored an extension program in Aleppo on the subject of "The Life and Teachings of Jesus." The classes were conducted by Dr. John McCullough, Dean and Associate Professor of New Testament studies. That same month Bishop Kenneth Cragg visited NEST and gave some public lectures on the task and challenges facing the theologian today.

Frederick Shepard has been conducting a series of seminars this winter at the University of the Bosphorus in the field of bioaesthetics. The topics include Sciences, Arts and Technology, Nature as Object and Nature as Artist, Bio-aesthetic Perspectives and Human Nature, Bioaesthetics and Verbal Arts, the Nature of Music and the Music of Nature, and Bioaesthetics and Education.

Three performances of Gian-Carlo Menotti's Amahl and the Night Visitors were given at Robert College Dec. 14, 15 and 17. The parts were played and sung by Michael Maggart as Amahl, Anna Edmonds as the Mother, Hrant Güzelyan as King Melchior, William Edmonds as King Kaspar (Eh?), Murat Çizakça as King Balthazar, and Jon Fonger as the Page. Carol Fonger directed it, Don Rice played the piano, and Adair Mill, from backstage, played the recorder. All the cast have at one time been associated with the Dutch Chapel Cantata Choir and Orchestra.

Anna G. Edmonds, editor

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
1 May 1981

No. 700

Dear Friends,

1981 - The Year of the Second Ecumenical Council

This past Christmas, His All Holiness, Dimitrios I, the Ecumenical Patriarch of Constantinople, proclaimed 1981 as the Year of the Second Ecumenical Council. In this encyclical he called on the whole Christian world to declare anew and unanimously our belief in the one, holy, catholic and apostolic Church. It will be an occasion, he said, to re-emphasize Christian unity by going back to the symbol of faith common to all Christians, the Nicene-Constantinopolitan Creed.

The First Ecumenical Council was called in 325 A.D. by the first Roman Emperor to become a Christian. Constantine the Great was determined that Christianity should be the one, universal faith. Almost from the beginning of Christianity various differing beliefs about the Trinity had troubled people who wanted to keep the original faith pure and strong. During Constantine's reign the major challenge to the commonly accepted doctrine came from a scholar living in Alexandria, a man by the name of Arius. Arius taught that Christ was one of God's creations and that since his birth occurred in time, there was a time when he did not exist. Therefore Christ and God were not the same. Orthodoxy holds that Christ and God and the Holy Spirit are without beginning and without end.

Constantine saw the best way of restoring unity to be in a meeting of all of the bishops who would settle the problem of what Christians should believe. Thus he called the church leaders to come to Nicaea for the First Ecumenical Council. Three hundred eighteen bishops gathered in the palace there as Constantine opened the meeting. It was a brilliant and stately

spectacle. Out of their deliberations the Nicene Creed developed, a statement intended to preserve the unity of the Church and to protect the faith against error. The word homoousion (consubstantial) was used in the creed to describe the relationship between Christ and God, and to answer the Arian heresy.

One of the contemporary accounts of the Council was written by a young man who accompanied the bishop of Alexandria and who helped defend the Orthodox position. His name was Athanasius and he was one of the proponents of the term homoousion. Something of the intensity of the debate on the essence of the Trinity is reflected in his career after he himself became the bishop: five times the Roman Emperors exiled him because of his orthodox beliefs. Several times there was a price on his head, and once he escaped only by doubling back on his pursuers. But it was his thinking and that of three of his contemporaries (Basil the Great, Gregory of Nyssa and Gregory of Nazianzus) that led to the deepened understanding and more profound statement of faith that came from the next Council.

The Second Ecumenical Council met at the call of the Emperor Theodosius I in the capital, Constantinople. One hundred fifty bishops gathered there in the Church of St. Irene. The year was 381 A.D., one thousand six hundred years ago this May. Athanasius had died in Egypt eight years earlier, but he was there in spirit: the question again was the meaning of the Trinity.

It is hard for us today to imagine how excited everyone in Constantinople was about religion. Gregory of Nyssa who was present at this Council described the popular interest in theology saying that all the people of Constantinople, from the money changers to the rag men, were involved in theological arguments: "If you ask the price of a loaf of bread," he wrote, "you are told that the Father is greater than the Son. If you ask if the bath water has been heated, the answer is that the Son was made out of nothing."

The Council set out to consolidate the faith expressed in the first Nicene Creed. This resulted in what is known

now as either the Nicene-Constantinopolitan or the Nicene Creed. It may have been this creed that was used in the baptism of the third president of this Council, Nectarius, who was not a member of the Church at the time of his election. According to scholars, it was the well-phrased language of this creed and its appropriateness for general use that helped it replace the original Nicene Creed, and in fact take over its name. Along with accepting the Creed the bishops anathematized the several heresies current at the time, among them still that of Arianism. At the end of the Council, the bishops reported to the Emperor that they had achieved agreement, that the Church was united in its beliefs.

One other major change is recorded in the third canon of this Council. Previously three important political centers for the Church had been recognized: Rome, Alexandria, and Antioch. This Council included Constantinople (New Rome) next in primacy of honor to Rome. In this the canon recognized an accomplished fact: Constantine had moved his capital to Constantinople in 330 A.D. and Theodosius had established his permanent residence there in 380. The combination of Church and State began with Constantine, but the division between the Eastern and Western Church, not foreseen then, without doubt was affected by this Council.

The decisions of the early Councils varied in subject and importance because some were related to local and temporary situations. The bishops gathered for each were very human; they had their prejudices and they played their politics. In that they were not much different from church leaders today. Gregory of Nazianzus, who was president of the Second Council briefly, went so far as to remark that he found the meetings a troublesome gathering of cranes and geese. He had good reason to complain since it was the game of politics that caused his short tenure. But he and all his peers struggled in the main with the same fundamental questions of how to understand and respond to the good news of Jesus Christ. Their issues then were how the integrity of faith and belief, intellectual searching, continuing revelation, and the truth of the

gospel can be made meaningful for each new generation.

The developments in the twentieth century of the World Council of Churches (formed in 1948) and the Second Vatican Council (1962-65) point to a renewed, deep desire on the part of Christians of many backgrounds for full communion to be restored among them. Even more recently in November 1979 the Pope travelled to Istanbul to meet with the Ecumenical Patriarch. To a congregation of people representing the wide variety of Christian communities in Istanbul, the Pope expressed his desire for the reconciliation of all Christians in one Church.

The call by the Ecumenical Patriarch to celebrate 1981 as the Year of the 1,600 anniversary of the Second Ecumenical Council is in the same spirit, and recognizes the fact that the Second Council was held at a time when the Christian Church was still one. The creed which is identified with it has been a symbol for all Christians of both the Eastern and Western churches. Thus the observance this year gives an opportunity to renew and study again our common Christian sources.

Among the events for the year was the service on March 15th at the Ecumenical Patriarchate in Istanbul. This was the first Sunday in Lent for the Greek Orthodox, the Sunday celebrated as the Day of Orthodoxy when the Nicene-Constantinopolitan Creed is read in Orthodox churches. At that service an encyclical, signed by the Patriarch, was read. This encyclical will be published and studied as part of the continuing celebrations this year.

Two further observances are scheduled to take place in Istanbul in June, both of them church services. On June 6th the Ecumenical Patriarch will officiate at a Vesper Service at the Church of the Theotokos. The sermon that evening will be given by the Metropolitan of Myra, Chrysostom. Special hymns will be sung, including the Nicene Creed in Byzantine form.

The next day, June 7th, a church service at the Patriarchate will commemorate both the three hundred eighteen bishops who met in Nicaea in June, 325, for the First Ecumenical Council and the second Ecumenical Council. Among those who are expected to attend are Dr. Philip Potter, General Secretary of the World Council of Churches, and Rev. André Appel, President of the European Council of Churches. Dignitaries from the Vatican and from the Church of England are also expected.

Between April 29 and July 5 a colloquium on the subject of "The Importance and Present-Day Meaning of the Second Ecumenical Council for the Christian World of Today" is being held at the Orthodox Center in Chambésy, Switzerland. Roman Catholic, Orthodox, and Protestant scholars will be discussing historical and Dogmatic Presuppositions, the Symbol of Faith (The Nicene-Constantinopolitan Creed), Pneumatological Problematics, Canonical Problematics, and Modern Problematics.

Later the Patriarchal Institute for Patristic Studies in Thessaloniki will host a conference August 25 to 27 on "The Second Ecumenical Council of Constantinople: Persons, Theology and Canons."

The first ecumenical councils were called because church leaders were actively concerned about salvation. They tried to define what the accepted doctrines of the Church were, particularly those of the Trinity and the Incarnation. But for them, as for theologians, money changers and rag men ever since, these things have remained acknowledged "mysteries", outside our human ability fully to understand or to express.

Unity should not be beyond our ability. From the beginning, Paul's letter to the Galatians has set the standard for all Christians: "For through faith you are all sons of God in union with Jesus Christ. Baptised into union with him, you have

all put on Christ as a garment. There is no such thing as Jew and Greek, slave and freeman, male or female, for you are all one person in Christ Jesus."

This unity has already been amicably expressed in diversity. Even before these Councils, Pope Anicetus met with the Bishop of Smyrna, Polycarp, in about 154 A.D. to discuss their differences over the date of Easter. The outcome of the meeting was that they agreed to disagree, and separated from each other in peace. Now it may be time for us to move beyond this passive acceptance to active commitment in searching for ecumenicity. The search is not without its cost. It involves losing something from all of our traditions, things that we are proud of. It involves the risk of losing more than we gain. But the Christian message is that after loss, after death, there is resurrection.

Anna G. Edmonds, editor

Nicene-Constantinopolitan Creed

I believe in one God, the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God;
begotten, not made,
being of one substance with the Father
by whom all things were made,
who for us men and for our salvation
came down from heaven,
and was made incarnate
by the Holy Ghost of the Virgin Mary,
and was made man,
and was crucified also for us under Pontius Pilate.
He suffered and was buried,
and the third day he rose again
according to the Scriptures
and ascended into heaven
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead.
His kingdom shall have no end.

And I believe in the Holy Ghost,
the Lord, and Giver of Life,
who proceedeth from the Father,
who with the Father and the Son
together is worshipped and glorified,
who spake by the prophets.
And I believe in one holy, catholic
and apostolic Church.
I acknowledge one baptism for the remission of sins,
And I look for the resurrection of the dead,
and the life of the world to come. Amen.

No. 701

Near East Mission
United Church Board for World
Ministries
Posta Kutusu 142
Istanbul, Turkey
22 May 1981

Dear Friends,

The school year is beginning to draw to a close in Turkey. However, this year classes continue in the orta and lycee schools until June 19th. Not only has the year been lengthened from the 123 class days last year to 165 this year, but a number of holidays have been dropped. Only the primary schools observed April 23rd. May 1st and May 27th are no longer national holidays. May 19th was kept as the Sports Holiday and as Atatürk's birthday. Teachers are expected to stay at their schools until after the exam period and the final teachers' meeting the middle of July. The new school year is scheduled to begin the middle of September. This regularizing of the school schedule is one of the many welcome changes made in the country since last September by the military government.

Laura Hill is the new administrative assistant to the principal, Martha Millett, at Uskudar. She has arrived to take Lillie Keen's place since Lillie is retiring at the end of this year. With her parents, Doug and Lois Hill (Izmir 1976-1979) she lived in Aleppo, Beirut and Tehran. Her knowledge of Arabic from that time was useful to her when she was working for the Hilton Hotel in Bahrein.

Fred and Mary Alice Shepard left Istanbul April 12 to fly around the world during their furlough. They first visited the Donn Kesselheims (Tarsus 1952-57, 1978-79) in Mussoorie, India. More recently they have sent greetings from Japan where they are visiting their brother and sister, Otis and Alice Cary.

With Dale and Susan Bishop we rejoice in the birth of their daughter, Laura Rath, on May 12, and wish them many years of health and happiness together.

The Rev. Terry A. Schmitt from Pipersville, PA was in Tarsus, Izmir and Istanbul in April and May photographing people and their work for publicity about the Mission in the United States.

Noel Debbage (Uskudar 1975-1978), his wife and daughter visited friends in Istanbul during his spring holiday.

Later the Rev. John Collins and his wife Mary Elizabeth were in Istanbul briefly. Jack Collins is the coordinator of international churches for the National Council of Churches. They had been attending the annual pastors' and spouses' conference of the Association of International Churches of Europe and the Middle East which met this year in Geneva. (This same group met last spring in Istanbul). Rev. Gregory Seeber, William (as lay delegate) and Ann Edmonds also attended this conference. Ann was elected secretary-treasurer of the Association.

Easter Sunday was rung in joyfully at the Dutch Chapel by the new bell choir directed by Nancy Wittler. Nancy brought back a set of Malmark English hand bells from the United States when she returned from furlough, and now has an appealing group of tintanabulators chiming in on anthems.

We are sorry to announce the deaths of several good friends. Gertrude G. Drury (died March 17, 1981 in Dorset, Vermont) was the librarian in Izmir from 1956 to 1960. Mehmet Reşit Tuzun (died May 6 in Istanbul) was the business manager of the Gaziantep Hospital in the 1940's and 1950's. His wife, Nesrin Tuzun, was a nurse at that hospital and at the Admiral Bristol Hospital before her death in the States in 1960. He is survived by his daughters, Şenel Aksu and Emel Singer, both graduates of Uskudar. U. Bahadır Alkım (died May 6 in Istanbul) was professor of archeology at Bogaziçi University and the University of Istanbul. Dr. Alkım was one of the editors of the Redhouse Turkish-English Dictionary.

Virginia Canfield (Uskudar 1965-79) writes that she "taught a course in the continuing education program during Spring term at Goucher College, in Baltimore. She had intended to use her slide collection from countries in the Middle East, and to keep the tone light, while at the same time trying to present a Middle Eastern point of view. It didn't quite work out that way, for she was astonished at American lack of information on the area -- many had never heard of Atatürk, for example -- and spent all day every day between classes buried in books and statistics. It was a great educational experience for the instructor, and she can now

recite statistics on life expectancy, population density, per capita income, and the like, deal with the various Arab caliphates, list successive ancient dynasties, and indicate on a map the major caravan routes. She found Jewish students (except one) quite willing to listen to the arguments on the Arab side, though that one class session was almost as tense as trying to maintain discipline in a Lise III A class at Uskudar."

Virginia also sends the following news: Wanda Brunkow (Uskudar volunteer 1967-70) is now living in the Washington area in an apartment adjoining her daughter's home: 12106 Ruffin Drive, Fairfax, VA 22030. Linda Anderson (Izmir and Uskudar 1968-78) is directing a YWCA program in Moline, IL. Caroline Lovejoy (Uskudar 1963-68), usually in retirement residence at Saratoga Springs, NY, goes back into volunteer service this summer at a school and home for disadvantaged children in North Carolina.

Several people have taken advantage of the opportunities to go to China recently. Helen Morgan (Uskudar 1952-77), Margaret Blemker (former Near East Regional Secretary) and Milly Ballard (Uskudar 1976-77) joined David Stowe (UCBIM Executive Vice President) with a large group of people leaving the States April 20. Izzy Hemingway (Talas and Gaziantep 1952-73) looks forward to going in July with an Oberlin College group.

The appointment of Alfred Wilder as principal of the Izmir school for a three-year term has been announced by the Schools Board of Governors. The Wilders expect to be in Turkey by the middle of the summer.

Dr. Ihsan Dogramaci was awarded the Leon Bernard prize by the World Health Organization on May 12 for his work in medicine and for having founded Hacettepe University. Dr. Dogramaci is the first person from the Balkans or the Near East to receive this award.

Early in May the Turkish Government announced a financial policy of allowing the value of the Turkish lira to float. Each night the new value is announced for the following day. (We are grateful to computer technology) On May fifth the dollar was worth 100.45 TL. On the 7th it was 102.87; on the 12th it was 101.40.

Along with the rest of the world we were shocked and saddened by the attack on Pope John Paul II in Rome on May 13th. The would-be assassin, Mehmet Ali Ağca, was wanted in Turkey. He had been sentenced to death here for having shot and killed the Milliyet newspaper editor, Abdi İpekçi, in February 1979. Commenting on the frustration the Turkish government had felt in trying to get him extradited, General Evren said, "If some of our European friends open their arms to terrorists, calling them political refugees, this will be the outcome. This is an example of the extent to which terrorism is an international phenomenon."

Among the messages to the Pope was one from Bayan Sibel İpekçi, widow of Abdi İpekçi: "Throughout mankind there are those of us who face similar sorrows. Our deepest hope is that through your sorrow this evil game may be defeated and that your work for peace and freedom may begin again. From Turkey best wishes for your lasting good health." We concur in her hopes and wishes.

Anna G. Edmonds, editor

No. 702

Near East Mission
United Church Board for
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Dear Friends:

SOCIAL CUSTOMS IN TURKEY

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

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

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

Customs of Greeting:

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

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

2. Children kiss the hand of an older person and touch it to their forehead as a sign of respect.
3. Hand-shaking is very common. You shake hands on meeting and on parting; when visiting someone at home, you shake hands with the host and hostess when you enter the house and as you leave.
4. Merhaba (Hi, Hello) is a common greeting to the people you know well. Selâmünaleyküm is an Arabic word of greeting meaning hello (literally "Peace be with you"). This is used only among men, and usually only among Muslims. The response is aleykümesselâm.
5. The first polite question in greeting is Nasılsınız? (How are you?) A formal, polite greeting to older people is Hürmetler ederim (I present my respects). In newer Turkish the same phrase is Saygılarımı sunarım. Either of these two phrases is used on occasion as closing phrases in letters.
6. Aileniz nasıl? (How is your family - meaning the wife) is another form of greeting among men, if the families know each other well. Or one might ask Hanımla çocuklar nasıl? (How are your wife and the children?)
7. Among close friends one may say, Gözlerinizden öperim (I kiss your eyes) to someone one's own age or position, or to someone younger than oneself. For someone older one says, Ellerinizden öperim (I kiss your hands).
8. In Anatolia older people will expect their hand to be kissed. The younger person bends over to kiss the hand and then places it on his own forehead.

Customs on Home Visits:

1. When you first arrive as a guest, you make an attempt to take off your shoes. If the hostess tells you not to (in more westernized homes, this will be the case),

you go on into the living room. If the hostess brings you slippers, you put them on and then enter the living room. You should greet everyone present individually by shaking hands. After you are seated, you ask the hostess and other guests how they are: Nasılsınız? (How are you?) Then you may ask them how their children are, saying Çocuklarınız nasıl? The hostess sits closest to the door.

2. The hostess may offer candy, cologne, tea or Turkish coffee. If she is serving coffee, she will ask you how you take it. You can answer either sade (black-without sugar), az şekerli (with little sugar), orta (medium) or şekerli (heavily sugared). No cream is used in Turkish coffee.
3. If the visit is a long one, fruit, nuts or some dessert is usually served with tea.
4. When leaving a home or a party, good-bye is said to everyone individually, and you shake the hand of everyone present, even though you may not know all the other guests.
5. Most visits are made at night after 8:30, unless you are invited for dinner. During Ramazan the visit would be after iftar (the fast-breaking evening meal).
6. Some ladies have a kabul günü (visiting day or "at home") when their women friends visit them once a month on a set date. This time is usually from 3:30 to 5:30.

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

Eating Customs:

1. People of the old-Turkish background make it a point not to disturb their table-mates while eating; therefore they reach for the water, bread, salt, pepper and so on, rather than asking their neighbors to pass them. People with a western education do not do this.
2. What is customary for breakfast? Most Turks will have white (goats' milk) cheese, bread, black olives, jam,

butter, and tea for breakfast. Milk and eggs are sometimes eaten with salty rolls. Fruit, fruit juices, sweet rolls and cereal are not eaten for breakfast as they are in the U.S.

3. Lunch time is usually between 12:30 and 2:00. The main meal is eaten at night because most people are at work and are too far away to come home at noon. This changes in some homes.
4. Supper time is usually between 8:00 and 9:00. The main meal is sometimes preceded by hor d'oeuvres accompanied by rakı (a Turkish alcoholic drink). This is a long and leisurely meal.
5. Some people may have a tea time at 5:00. We eat cake and other sweets with tea. Some people in Istanbul go to teashops, have tea and visit with each other.
6. If you invited to a person's home at 5:00, you are invited to tea; if for a later hour, the invitation is probably for supper.
7. Toothpicks are widely used at table. You must cover your mouth with the free hand while using a toothpick.
8. Many restaurants in the city do not have fixed-menu prices. A few that do, and the gazinós (café, night club) may also have an evening program.
9. If you are invited to a dinner party, you may find many courses served. The hostess will offer and even insist on serving the same course many times; it is quite all right to refuse it. Just say Hayır, teşekkür ederim (No, thank you).
10. As a rule, Turks do not mix sweet and sour flavors together as Americans often do. Sweet sauces such as a raisin sauce or applesauce are not eaten with meats. Butter is used only at breakfast; bread and rolls are eaten without butter at other meals. Bread and water are served at all meals.
11. The hostess may inquire if you wish to wash your hands before the meal.

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

Tipping customs:

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

1. The theater usher at a play is tipped 10 TL. If you want a program, you will have to pay extra for it.
2. When you enter a movie theater, ushers will show you to your numbered seat. It is customary to tip the usher 10 TL, putting the money into his hand as he returns the ticket stubs. (Tickets are bought for, and are valid for, only a specific showing of the movie.)
3. You should tip beauty operators or barbers depending on the hair style and the location of the shop. You should also tip the children helpers who give rollers and pins to the operators, shampoo your hair, brush you off and help you on with your coat. The amount is up to you, but the total amount should be about 10 % of the bill. If you have had a manicure, the manicurist is also tipped. If these people are wearing an apron with a pocket, put the tip in the pockets; otherwise simply hand it to them.
4. Porters who carry your suitcases should be tipped according to the weight and the distance. There may be a posted fee at the train station or airport.
5. Tip the postman if he delivers a special delivery letter or telegram to you personally.
6. During bayrams (religious holidays) and at New Year's, the bekçi (night watchman) and the çöpçü (garbage collector) ring your doorbell and wish you a happy bayram; you should tip them at least 50 TL. each.

7. When parking your car, you should pay the kâhya (parking attendant) usually as you leave, though some may ask you to pay them when you first park the car. In city parking lots there is a posted list of fees.
8. The traffic policeman is sometimes tipped during bayram. This should be done discreetly.
9. You should tip the boy who carries groceries out to your car.
10. If he has done a lot of errands for you, the runner or messenger in a public office is sometimes tipped.
11. Tip a restaurant waiter 15% of the bill, if this charge is not included in the total. If it is, you should still leave 10% additional for the waiter.
12. It is not customary to tip taxi drivers.
13. Doctors' and dentists' receptionists expect a tip if you have been there several times.

Bringing and Sending Flowers:

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

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

2. Flower baskets are sent to weddings and engagement parties by the florist, with your card attached. Wreaths are sent to funerals, again by the florist. You can order flowers by phone, giving your name so that the florist can attach a card, and of course giving the name and address of the recipient. If you are not a regular customer you may have to go to the shop to place your order personally.

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

Customs of Dress:

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

The Use of Cologne:

1. Cologne is widely used throughout Turkey. Lemon cologne is especially refreshing. A bottle of cologne is often taken to a sick person as a gift; it is offered to passengers on a trip, and hostesses offer it to their guests.
2. When you are offered cologne, put out your hand, palm

cupped. After the cologne is shaken into your hand, rub your hands together and inhale the scent. You may want to rub it on your wrists; some people stroke it onto their hair.

3. Cologne is used as a disinfectant to clean a cut or an insect bite. It is also used like smelling salts, as a stimulant, or rubbed on the forehead and temples to relieve headaches.

Table Graces:

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

Bayrams (Religious Holidays):

1. Ramazan is the ninth month of the Moslem calendar; it is the holy month of fasting. During it, those who are fasting may not eat or drink from dawn to sunset; children, those who are travelling, the sick and nursing mothers are exempted, but they must later make up the days missed (not children). Moslems celebrate the end of the fasting month with Şeker Bayramı (The Candy Holiday), during which the young visit the old and relatives, friends visit each other, and boxes of candy are taken as presents. People also visit the cemeteries.
2. Kadir Gecesi (The Night of Power) is the eve of the 26th of the month of Ramazan. This is the night on which Muhammed was given the power of prophesy, and it is celebrated in the mosques by prayers and a night-long service.
3. The breaking of the fast at sunset is a meal called

iftar. The food is plentiful so that any unexpected visitor may be fed. The meal begins with a date or an olive and then water. Sahur is the meal early in the morning before the day's fast is begun. During Ramazan, smoking in public is considered impolite, because a person who is fasting does not smoke. Also, obviously, eating and drinking in public are impolite.

4. Kurban Bayramı (The Festival of Sacrifice) comes during the month of Muharrem. If a Moslem makes a pilgrimage to Mecca, he must arrive there ten days before Kurban Bayramı. The Koran commands every Moslem who is able, to make the pilgrimage at least once in his lifetime; the pilgrimage ends with Kurban Bayramı when a sheep, a goat or a camel is sacrificed and the meat given to the poor. The sacrifice is performed whether the person goes to Mecca or stays home. The person who makes the sacrifice must have no outstanding debts. The belief is that the sheep you sacrifice is going to carry you across the Sırrat Köprüsü (the bridge to heaven).
5. On both of these religious occasions, Moslems may send greeting cards to one another, exchange gifts, wear new clothes (especially children) and visit with each other. Those who have fallen out with each other try to make up during the bayrams.
6. Kandils: Other bayrams include Regaib Kandili (the anniversary of the conception of the Prophet Muhammed on the night before the first Friday in the month of Rejeb), Miraç Gecesi (the night of the Prophet Muhammed's miraculous journey to heaven on the horse Burak on the 16th of Rejeb), Berat Kandili (the night when sins are pardoned and the divine commands for a person for the ensuing year are written and sealed, on the evening of the 14th of Shaban), and Mevlut Kandili (the birth of the Prophet Muhammed on the evening of the 11th of Rebi-ül-evvel). On each of these nights the şerefe (balconies) of the minarets are lit up at sunset. Special simits (round, sesame seed rolls) are sold in the evening. Muslims don't

drink alcohol on these days. People visit or telephone to congratulate each other.

Engagements and Weddings:

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

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

Births:

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

circumcised shortly after birth, but this is common only among Jewish families.

4. Babies and their mothers used to stay close to home for forty days after birth. Now that time is shorter.
5. Loğusa şerbeti (a sweet red drink made of sugar, cinnamon and water) is served to friends when they come to visit the mother and her new-born baby at home.
6. The mevlut may be said for the new baby.

Circumcision Parties:

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

Funerals:

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

condolences is also acceptable. We do not send "sympathy" cards.

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

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

Custom of Building a Spring or Fountain:

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

Superstition of Visiting Saints' Graves:

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

Behavior in a Public Office:

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

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

1. Christmas: Noel Bayramınız kutlu olsun or Noel Bayramınızı kutlar, saygılarımı sunarım.

2. Bayrams: Ramazan Bayramınızı kutlarım or Mübarek bayramınızı kutlarım; Kurban Bayramınız kutlu olsun or Kurban Bayramınızı kutlar, saadetler dilerim; Şeker Bayramınız kutlu olsun.
3. New Year: Yeni Senenin Saadet ve Başarılar Getirmesini Dilerim or Yeni Yilinizi Kutlar, Saygılarımı Sunarım.

Visiting Mosques and Churches:

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

churches as they can, and thus make only a short visit at each one.

Photography:

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

Courtesies:

1. Gifts are usually not opened when given. They are left on a table rather than handed directly to the recipient. Turks who have been exposed to western customs sometimes follow them, however.
2. Coffee, tea or a soft drink may be offered you by the shopkeepers from whom you are buying. Don't try to pay for the drink, and don't feel obliged to buy something because you accepted it. The gesture is one of hospitality, and not of salesmanship.
3. As Turks, we place great importance on position and age. We give our seats to our elders, and get up when someone older or of higher position enters the room. We do not call such a person by his first name, but rather add some title of respect.
4. When guests arrive near dinner time, we ask them to eat with us. There is a saying for such occasions: Allah ne verdiyse beraber yeriz (Whatever God has given us, let us eat together.)
5. The offering of cigarettes is a common courtesy; the hostess offers them to her guests, and it is considered rude to smoke one's own cigarettes with-

out having offered them to one's friends.

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

Some Turkish Gestures: (to be used with discretion)

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

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

Turkish Standard Phrases:

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

1. Hayırlı olsun (May it bring blessings) is said to someone when they have something new. Hayırlısı olsun (May it turn out well) when someone attempts

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

15. Toprağı bol olsun (May the soil he lies in be rich and plentiful) is used when a non-Muslim dies.
16. Geçmiş olsun (Get well soon; may it pass) is said after an illness, or when you visit a sick person, or when something unpleasant has happened.
17. Afiyet olsun (*Bon appetit*; may it be healthy) is said after meals or when one enters a room where a meal is being served. Elinize sağlık (Health to your hand) is a compliment to the cook.
18. Darısı başınıza (Rice on your head; I hope you get the same opportunity) is said after some happy occasion such as a wedding.
19. Allah bağışlasın (May God spare him) is said to babies and children.
20. Allah nazardan saklasın (May God keep the evil eye from him) is said to babies, children and grownups if they are pretty and well-liked.
21. Bunu saymayız, yine buyurun (We won't count this [visit], come again) is said by the host and hostess to the guests as they leave.
22. Allah bir yastıkta kocatsın (May you grow old sharing the same pillow) is said to the bride and groom after the wedding.
23. Allaha emanet ol (May you be in God's protection) is said to someone who is leaving on a long trip.
24. Allah kavuştursun (May God join you two again) is said to a friend or relative when a loved one has departed on a trip.
25. Bol şanslar (Good luck) is used when someone is starting a new job, or in any other circumstances where the phrase might be used in English.
26. Allah versin (May God give [you what you wish]) is said to beggars. When you see a beggar, you should give him a small amount, if you think he cannot work. Do not give money to healthy young people who beg because this discourages them from working. There are some social service agencies

that you can contribute to if you want to help improve conditions in the country.

27. Hayırlı işler (Good luck in your work) is said to a merchant or a taxi driver as you leave him.
28. Bereket versin (May this bring you blessings) is said to the customer.
29. Kolay gelsin (May it be easy for you) is a greeting to someone working. Sağ ol (thank you) is the reply.
30. Sıhhatler olsun (May it be healthy for you) and Güle güle kirleniniz (May you get dirty happily) are greetings after the bath or a haircut for men.
31. Affedersiniz (I beg your pardon for the offense) is more formal than the American equivalent.
32. Kusura bakma (Excuse me) is said for a minor slip, a sneeze, and so on.
33. Pardon (I'm sorry) is said if you bump into someone, or if you want to get through a crowd. Müsaadenizle (With your permission) is a formal request to let you through.
34. Müteessirim (I'm sorry [to hear about your trouble]) is the old word used to sympathise. The new word is üzgünüm.
35. Günaydın (Good morning), Sabahlar hayırlı olsun (Good morning [May your mornings be fortunate]), and Akşamlar hayırlı olsun (Good evening) are greetings.
36. Eyvallah means good bye or thank you (used almost exclusively by men).

Letters:

1. The formal salutation for someone you don't know is Sayın Bay Ahmet Sözen or Sayın Ahmet Sözen. If you don't know the names you can say Sayın Baylar. This is not commonly used. The formal closing

- salutation is almost always Saygılarımla or Saygılarımızla.
2. The informal salutation could be Sevgili Suzan and the ending Sevgilerimle.
 3. An envelope could be addressed Bayan Suzan Sözen, Sayın Bayan Suzan Sözen or Sayın Suzan Sözen. If one is writing to a couple the letter may be addressed Bay ve Bayan Ahmet Sözen or (most polite) Sayın Bay ve Bayan Ahmet Sözen or (not commonly) Suzan ve Ahmet Sözen. (Note that in the last the woman is named first). Other addresses on the envelope might be Sözen ailesi, Ahmet Sözen ailesi or Ahmet Sözen ve eşi.
 4. For official letters often the equivalent of "Dear Sir" is omitted entirely.

Saygılarımla,

Anna G. Edmonds
Editor

No. 703

Near East Mission
United Church Board for
World Ministries
P.K. 142
Istanbul, Turkey
27 July 1981

Dear Friends:

At the end of the 1980-1981 school year we have said good-bye to a number of friends. Those who have left, and their addresses as we know them, are: TARSUS: Gaylord Goehring, The Woodstock School, Moosoori, U.P. 248197, India; Theresa Gorenz, R.R.1, Sycamore, IL 60178; Andrew and Katherine Hatt, c/o Ruth Holle, 22 Waterside Terrace Westport, CT; James and Kathleen O'Dea, 4949 Jefferson Drive, Bookhaven, PA 19015; DeAnna Teel, 16218 Cavendish Dr. Houston, TX 77058. IZMIR: Mabel Buckenmeyer (no address); Helen Harper, 2508 Las Casas Way, Rancho Cordova, CA 95670; Susan Hosmer (no address); Ruth Jones, 19 Hillside Circle, Storrs, CT 06268; Paul and Elizabeth Lane, R.R. Box 181, Blairsburg, IA 50034; Florence Lerrigo, 625 Mayflower Rd., Claremont, CA 91711; USKUDAR: Lucy Johnson, RFD 3, Fort Dodge IA 50501; Christine Karacaoglu, (no address); Lillie Keen, 41 Preston Drive, Somerville, NJ 08876; Karen Leonard, 305 W. Fourth St., Logan, IA 51546; Shirley Libeck, R.D. 2, Box 508, Northumberland, PA 17857; Laura Webber (no address).

Also in the States on furlough are Betty Avery, Fred and Mary Alice Shepard, Doug Wallace and Fay Linder. All are expected back by the end of the summer.

Mindy Vasayas Blakney, daughter of Richard and Cerina Blakney, was born in Istanbul on June 23. Uzun ömürlü olsun; analı babalı büyüsün.

Margaret Shepard (Izmir 1976-79) and Stephen Mahoney (Tarsus 1975-76, Izmir 1976-79) were married in Portland, Oregon on June 27. Steve's mother was there from Yorkshire for the wedding; Margaret's whole family was able to attend. The couple plan to be at the Pine Woods School in Thessaloniki,

Greece this coming year. Our best wishes for many years of happiness go with them.

We congratulate Dorothy Avery on her graduation from Earlham College in June, and on her election to Phi Beta Kappa. We understand that Fawz Schoup (parents Hal and Anne Schoup left Istanbul in 1973) earned the same honor this spring.

The meeting of the Near East Mission was held in Tarsus this summer. 31 adults and 3 children gathered there from July 3 to 5 for discussions chaired by Wally Robeson.

Among those remembered in the memorial tributes during the meeting were Harold Murray, Jack Howe and William Sage Woolworth, Jr. Harold Murray came as a teacher to Tarsus in 1951; he was so well liked that he was asked to continue a fourth year. One of his last acts in Turkey was to be best man at the wedding of Wally Robeson and Ruth Sowter in June 1955. Harold returned to the States and continued teaching math. He eventually married and settled in Chicago. Harold died there sometime last September, but we have just recently received word of it. John W. Howe was the business manager of the Gaziantep hospital in 1976 and 1977. He and his wife Del had been with the Board in Mexico and Ghana before that. After the Howes returned to Denver, Jack continued his connection with the NEM as the first Redhouse Press agent in the United States. Jack died on May 29. William Sage Woolworth, Jr. died in Loma Linda, California on June 14. The UCBWM notice about him begins, "Wm. Sage Woolworth and his wife, Pauline, were missionaries of the Board from 1919 and 1920 respectively, and during those years they happily combined church, educational and administrative work in their service in Marash, Kayseri, Tarsus and Istanbul." They retired in 1963 after 44 years in Turkey. Each of these people has contributed richly to the Near East Mission; we miss them, but

celebrate their lives and their Christian witness.

Summer is the time for visitors, and although the tourists in Turkey are not many, the Mission is having its share. Helen Morgan (Uskudar 1952-77) has been here since June (having also visited China this spring). She was joined by her friend Velma Lerner, from Claremont, on July 19. They plan to return to California together the end of August. A. Donn Kesselheim (Tarsus 1952-57, 78-79) was in Istanbul in early June. It has since been announced that he is to be the new headmaster of Robert College following the departure of James Maggart. Mary Kirk (Izmir 1969-71) was here about a month in June. Prof. Howard Reed of the University of Connecticut is also spending time in Turkey this summer. Sons of two former Izmir teachers have visited Turkey on their own: Craig Olson (mother Audrey Monsen Olson, 1958-61) and Peder Larsen (mother Pat Rosenkranz Larsen, 1959-62). Gustav H. Kuether, St. Louis representative of the Service Division of the UCBWM, visited in Istanbul, Ankara and Tarsus. The Browns - Dr. Jack, Judy, Ross, Craig and Marcie (Gaziantep 1957-62, 70-71) were in Turkey (Istanbul, Gaziantep and points in between) as they traveled to work for a year in New Zealand and Australia. Likewise the Mathews -- Dr. William, Midge, David and Robert (Talas 1952-55, 1968-74) -- have been visiting familiar places and friends.

The 9th Istanbul International Festival was held between June 20 and July 15 this summer. It included concerts, recitals, vocal music, opera, ballet, theater, Turkish traditional arts, exhibitions and films. Among the performances considered unusually good were the following: two organ concerts by Ivan Sokol at the Church of St. Antoine, the Moscow State Symphony Orchestra, the Boshoy Ballet, the Berlin Trio, and the Bodra Smyana Children's Chorus from Sofia. In addition to these there were groups from Hungary, Albania, Romania, Yugoslavia, Poland, the United States, and Spain along with several Turkish artists who performed.

The new Redhouse Press agents in the United States

are Jim and Lucia Blackinton. Their address is 7347 South Spruce Street, Englewood, CO 80110. They have the price list in dollars for the books they stock (mostly English). Among the new English books is Mural Ceramics in Turkey by Marie de Carcaradec. It is a 134-page short guide to the tiles, their patterns, their composition, and their history. Included are sixteen pages of colored illustrations and a chart listing all of the monuments in Turkey containing ceramics today.

Anna G. Edmonds
editor

No. 704

Near East Mission
United Church Board for
World Ministries
Posta Kutusu 142
Istanbul, Turkey
13 November 1981

Dear Friends:

The God-given Pharmacy
by Harald and Elizabeth Unger

When illness strikes, there are several alternatives open to us. Great sums of money and vast amounts of time can be spent in consulting specialists and consuming pills, syrups and the like. Or we can turn to Nature which has provided us with herbs, trees and shrubs known throughout the years for their healing powers. God, the Creator, has endowed this earth with an abundance of healing substances, many of which are available in our own backyards. Taking this last phrase quite literally we present a sampling of herbs, flowers, and trees most of them growing within a radius of 100 meters of our house in Rumeli Hisar, Istanbul.

Referring to the many species of plants used as herbal remedies, Oleg Polunin, in his book, Flowers of Europe, states, "Knowledge of their healing powers has been handed down from century to century, from pre-historic and classical times to the present day, with the result that it is difficult to distinguish the real from the imaginary effects. As so much of the treatment is linked with ancient folklore and beliefs, the healing powers of many plants may well be more a matter of faith than of real efficacy."

Keeping this in mind, we are including here only those plants with which we have first-hand experience or whose results we have seen in others. Please note that the word "tea" as it appears below is really an infusion of leaves, etc. into hot or boiling water which is then taken off the fire and left to steep before use, but never cooked or boiled, unless specifically noted.

NETTLES (*Urtica dioica*) are perennials with many leafy erect stems growing to a height of 1 1/2 meters and with rather dull green saw-toothed leaves covered with painfully stinging hairs. A tea of fresh leaves (gathered

carefully!) added to boiling water and left to steep is an effective remedy for disorders of the kidney and urinary tract as well as for cleansing and building up the blood. The pleasantly mild-tasting tea is also useful against constipation. If your hair is brittle, wash it in a solution made by placing the Nettle roots in cold water that has been brought to a boil and left to sit for 3 minutes. Bathing in a tea of Nettle root relieves constriction of blood vessels.

RIBWORT PLANTAIN (*Plantago lanceolata*) is distinguished by its narrow, lance-shaped, strongly three-to-seven veined leaves, usually 10-15 cm. long which gradually narrow into a stalk, usually about half as long as the blade. The leaves can be dried for future use, though the fresh leaves are more effective in healing wounds. Fresh leaves should be pressed on bee or wasp stings as well as on poisonous insect bites. They are a well-known healer of minor cuts and abrasions. A tea brewed from fresh or dried leaves has a mild, pleasant taste and helps against coughs of all sorts including whooping cough. A stronger tasting tea, and a more effective one against the coughs resulting from bronchitis, is brewed from equal amounts of ribwort plantain and dried thyme. Ribwort plantain tea is a respected tonic for building up children who are continually getting colds.

POT-MARIGOLD (*Calendula officinalis*), is a perennial with flower heads 4-5 cm. across, usually orange yellow. Probably a native of the Mediterranean region, it is a fast spreading ornamental garden flower. When found growing wild, the flowers are considerably smaller than the domestic variety though medicinally just as effective. In the past it was used to color butter and cheese. The fresh juice of the stems is used to treat warts. A tea of either fresh or dried flowers and leaves is good for stomach and intestinal cramps including those resulting from colitis and ulcers. Mild-tasting, this tea is improved by brewing with fresh or dried peppermint. When gathering the flowers for drying, be sure to cut them on a sunny day when the blossoms are fully open.

Marigolds have long been recognized as an herbal remedy for sprains and bruises. A tincture is made by letting the fresh flowers sit in pure alcohol for 4-5 weeks. When needed, it

is thinned with boiled water for use in the treatment of wounds, bruises, pulled muscles or sprains. Bandages are soaked in this solution before being applied to the affected area.

The leaves and stems of *Taraxacum officinale* - the common Dandelion - can both be used several ways. The leaves, collected in May before the flowers bloom, are eaten as salad. When gathered while the plant is in flower, the stems are used alone. They are eaten raw in cases of chronic liver infection and as an aid to loosening gall stones. A 2-week cure of eating fresh stems appears in several books as a cure for hepatitis and gout, primarily because the Dandelion effectively cleans the blood.

MALLOW (*Malva silvestris*) is a very variable annual, biennial or perennial, 45-120 cm. with rather large rosy-purple flowers with darker purple veins borne on stalks of unequal length. The flowers are 2 1/2 - 4 cm. across. It is often found growing on the edges of fields. For the treatment of bronchial cough and inflamed tonsils a fine tasting tea is brewed of the dried flowers. Use 1 spoonful of chopped dried flowers to 1 cup of water. An especially soothing remedy for swollen hands and feet is bathing them in a Mallow solution. Put whole plants in cold water, heat to nearly boiling and let cool.

Decorating with sprigs and berries of MISTLETOE (*Viscum album*) has long been a Yuletide tradition, but Mistletoe is used as an herbal remedy as well. While we haven't found this in Ilisar, it is common in orchards around the city. An evergreen shrub growing parasitically on apple, oak, poplar and, less frequently, pine trees, its numerous greenish-yellow branches form a rounded, bushy growth up to 1 meter in diameter. Its berries are white with a sticky flesh. The berries are sometimes used in herbal medicine; however, as they are somewhat poisonous we will limit our discussion to the use of the leaves and stems. These must be gathered either in Nov.-Dec. or March-April, since they are quite useless when collected in other months. Cooking kills the effectiveness of Mistletoe so the cold tea is prepared by putting chopped leaves in cold water and leaving them overnight. The drink is considered one of the very best drugs for strengthening the heart, improving circulation, and retarding hardening of the arteries.

SAGE (*Salvia officinalis*) is a very aromatic undershrub, 20-70 cm. in height, with thick, greyish, wrinkled leaves and large violet-blue flowers. It grows wild or can be cultivated in your garden as a useful culinary herb as well as for Sage tea. (The dried leaves can also be bought quite readily.) Sage tea (the leaves boiled in water) is effective against night sweats and as a cleanser of the respiratory organs. It aids in breaking up phlegm. For wounds of the mouth and gums, use sage tea as a mouthwash and gargle.

The delicious ripe fruit of the BLACKBERRY (*Rubus fruticosus*) is used, of course, for jams, preserves and wine; however, the leaves can be an herbal remedy. A tea made of the dried leaves works well against diarrhea, especially in young children.

Another shrub or small tree with berries found in our neighborhood is ELDER (*Sambucus nigra*). It has greyish-brown, often arched branches and broad flat-topped clusters of numerous, creamy-white flowers. The dried flowers are used in an infusion against colds, throat infections, gout and rheumatism. When mixed equally with dried thyme and linden blossoms its flowers bring excellent relief from cold symptoms.

The dried flowers of the LINDEN tree (*Tilia grandifolia*) make a delicate medicinal tea to combat stuffiness in colds, to work as a diuretic and to give relief from cramps.

We finish our garden survey with CAMOMILE and PEPPERMINT. Though the last, they are certainly not the least, being two of the "basics" of the herbal pharmacy.

CAMOMILE (*Matricaria chamomilla*) is a sweetly aromatic, erect annual, 15-60 cm. high whose flowers (diameter 1 - 2 1/2 cm) resemble miniature daisies. Many flowers of this sort are similar and therefore easily confused. The real camomile has a characteristic odor when the stem is broken. One must be familiar with this odor, otherwise gathering the proper tiny flowers is nearly impossible. Four to five grams of dried flowers added to 1 liter of boiling water makes a light, pleasant-tasting tea that can be used as a remedy for all cold symptoms, upset stomach, flatulence,

stomach and menstrual cramps. The same tea, cooled, can prevent sores becoming inflamed. It is especially useful as a mouthwash and gargle for sores in the mouth and throat and as an eyewash in the treatment of pink-eye and sties. In all these cases, camomile acts as a healer and as an effective painkiller.

PEPPERMINT (*Mentha piperita*) leaves, either fresh or dried, make an excellent-tasting tea which strengthens the stomach and digestive system. Like camomile, it is a sovereign remedy for upset stomach pain, flatulence and cramps of all sorts.

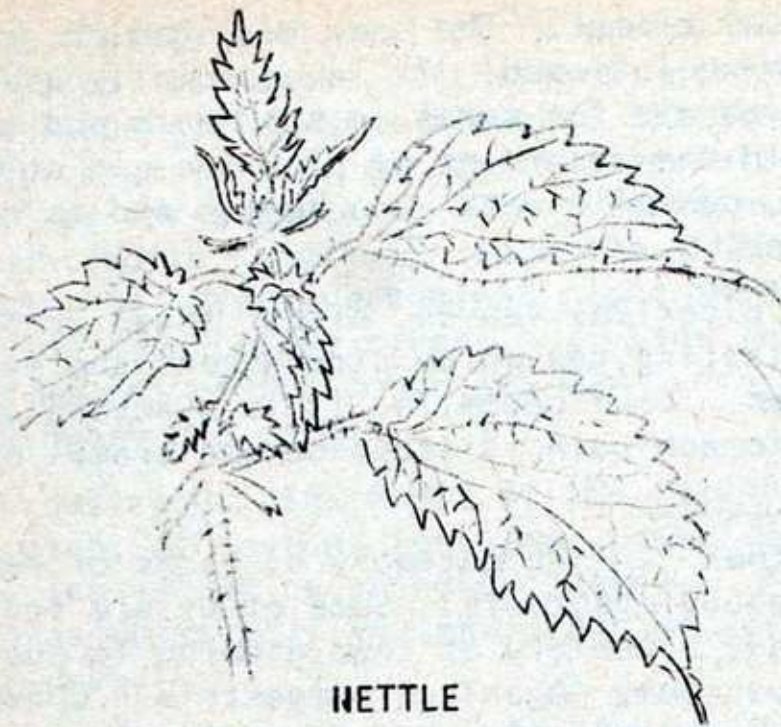
While they are neither in the category of herbs or remedies we include a word about mushrooms. Some of us are fortunate enough to have a variety of them growing in our backyards: Field Mushrooms (*Agaricus campestris* - Champignon) Chantarelle or Egg Mushrooms (*Cantharellus cibarius*), and Common Puff-ball (*Lycoperdon perlatum*). Residents of Istanbul have a gold mine for mushroom-seeking in the Belgrade Forest. The most common (and most delicious!) varieties found there include the Emperor Mushroom (*Amanita caesarea*), the Brown Birch Boletus (*Leccinum scabrum*), Penny Bun Boletus (*Boletus edulis*) - said to contain more protein than any vegetable - and the Parasol Mushrooms (*Macrolepiota procera*).

Make sure, of course, that a mushroom you pick is among the edible species because many are very poisonous. At the beginning it's best to have any species identified by an expert - before sampling!

In closing, we hope that you will be daring enough to experiment with natural remedies. The seeking and gathering of the above mentioned leaves, stems, roots and flowers will give you many wonderful opportunities for exploring Nature - even though you can find most of them described here "in your own backyard."

Anna G. Edmonds, editor

Note: line drawings of the above-mentioned plants, etc. are on the following pages, done by Harald Unger.



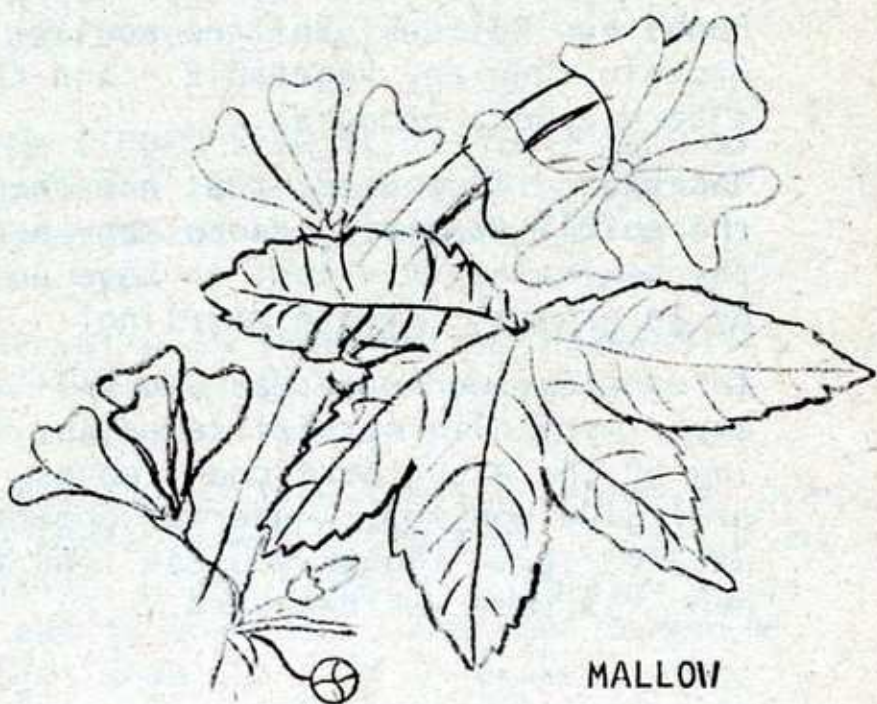
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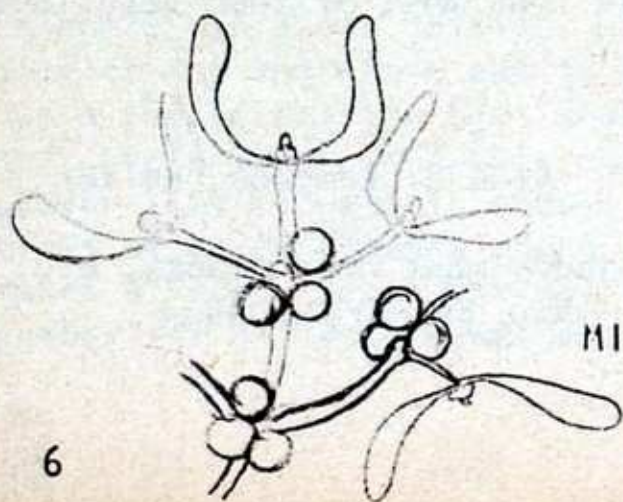
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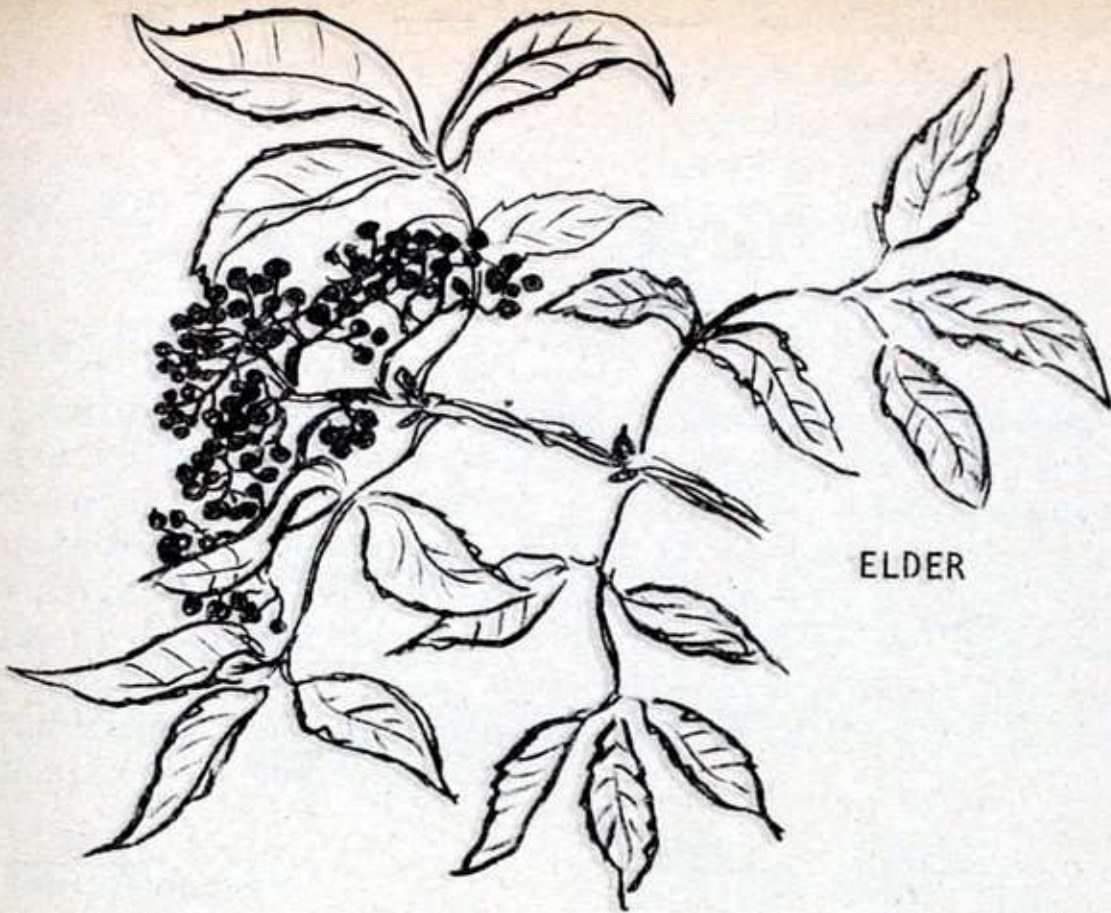
POT-MARIGOLD



MALLOW

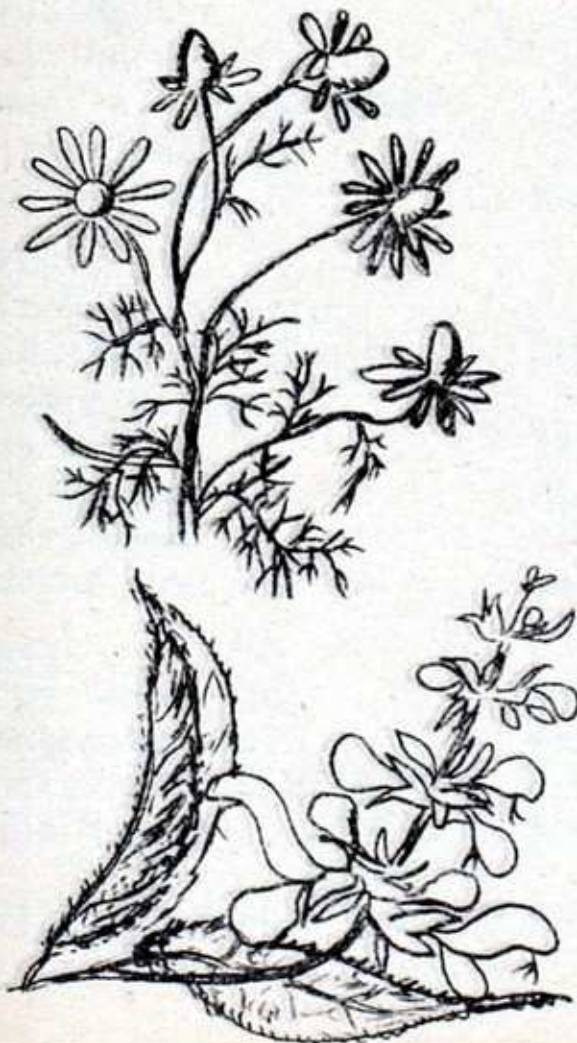


MISTLETOE

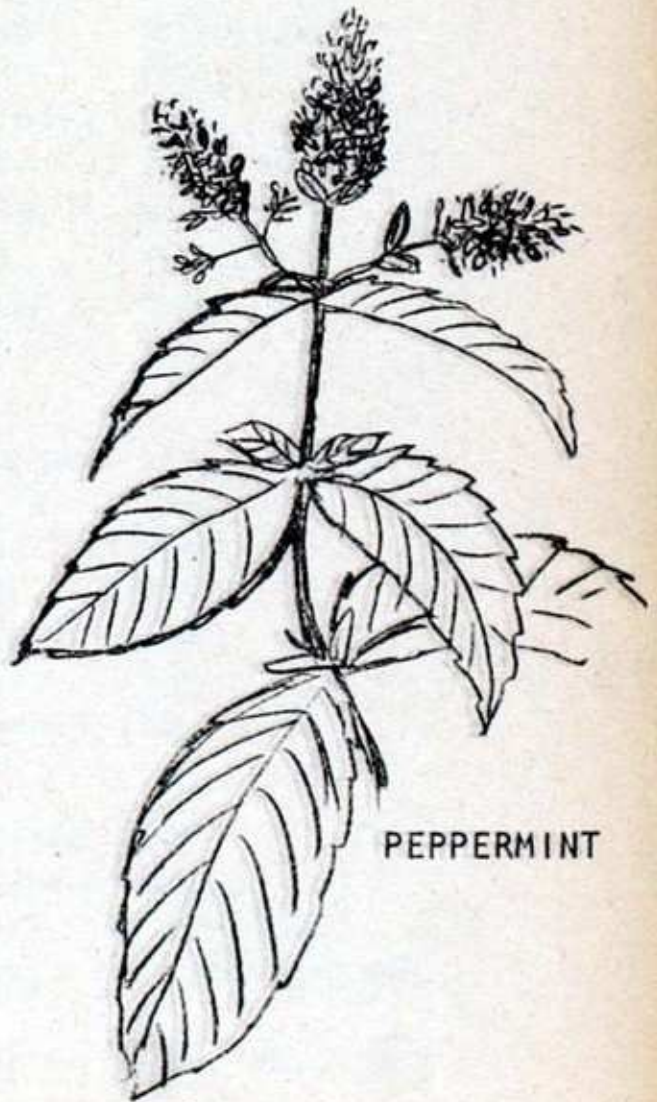


ELDER

CAMOMILE



SAGE



PEPPERMINT

Near East Mission
 United Church Board for
 World Ministries
 Posta Kutusu 142,
 Istanbul, Turkey
 November 15, 1981

No. 705

Dear Friends:

Twenty-five new (by now well-used) foreign teachers and volunteers have joined the staffs of the Tarsus, Uskudar, and Izmir schools this fall. Among these we welcome back Doug and Lois Hill to Izmir where Doug has become the principal again upon Judith Welles' retirement, Barbara Kacena to Uskudar after her two-year hiatus in the States, and Betty Avery after her year's furlough. Whitman Shepard follows a 99-year family history in the Near East.

Tarsus:

	<u>home</u>	<u>subject</u>
Paul Andrews	Michigan	math, v.p.
Betty Avery	Turkey	volunteer
Frances Melling	U.K.	Eng.
David Mallory	Kentucky	Eng.
Doris Houser	California	volunteer
Kevin Morrin	Missouri	Eng.
Ernest & Elnora Nebola	Iowa	volunteer/art
Whitman Shepard	Turkey	math
Todd Tischer	Wisconsin	Eng.

Uskudar:

Elizabeth Anderson	Minnesota	phys. ed.
Gwendolyn Colegrove	New York	Eng.
Barbara Kacena	Iowa	chem.
Lois King	Ottawa	math
Eric Larson	Minnesota	art
Sherry Lowe	Ohio	Eng.
Suzanne Rawlings	California	Eng.

Izmir:

Claus Cadorette	Connecticut	math
Rebecca Çelikel	California	music
Douglas & Lois Hill	New York	principal
Barbara Howell, Mark & Dane	Kentucky	science, psych
Marjatta & Torsti Lammela Elenoora	Finland	Eng./physics

Mari Rasmussen	North Dakota	Eng., art
Nichele Rundle	Michigan	phys.ed.
Barbara Ann Schur	South Dakota	Eng.
Fusun Uluğ	England	Eng., art

Most of these people joined Blanche and Forrest Morris, David and Linda Buckle, Dorothy Steward, Angie Doane, Alison Stendahl, Sally Carson, Louise Fricke, Scott Anderson, Pat Blake, Laura Hill, and Armin Meyer in the Mission summer language and orientation program in Istanbul that ran from August 10 to September 4.

Fay Linder and Doug Wallace returned to Uskudar after their summer furloughs in the United States. Betty Avery's furlough was climaxed by the birth of her granddaughter, Lia Alexandra, on August 16 to her parents Frances and Eric Olsborg. Betty returns as Mission Pastor/Counsellor. Fred and Mary Alice Shepard completed their round-the-world furlough trip returning to the Near East August 31. They had been preceded by son Whitman, and daughter and son-in-law Margaret and Stephen Mahoney whom they were able to visit in Thessaloniki over Cumhuriyet Bayrami. Mary Alice is now Publicity Coordinator for the Mission; Fred is Associate Mission Secretary and Executive Secretary of the Schools Board of Governors.

A number of visitors have been here since the last issue of "Dear Friends": Robb Lyre, Susan and James Edmonds, Ruth Van Meter (director of the Girls' Service Center in Istanbul 1957-1962), Phyllis Overton, Rev. and Mrs. Eldon Cummings (Grand Rapids, Michigan), A. Donn Kesselheim (here to help Robert College begin the school year), Dr. and Mrs. Charles Forman (Yale Divinity School), enroute to the Evangelical Theological Seminary, and David Troup (nephew of Margaret Dlemker). Drs. Howard Reed, Max Kortepeter, Donald Webster, Paul Stirling, and Roderic and Louise Davison have taken part in various activities in Turkey in connection with the observances of the Ataturk Centennial Year.

Visitors to the Mission Office in Istanbul on October 22 were His Excellency the United States Ambassador Robert Strausz-Hupe and Consul General Dan Howberry.

Three of the staff of the Mission Office and Redhouse Press retired the end of October. Mine Beylerian was accountant, Hubar Simonyan was bookstore manager, and Yusuf Kiling was

general messenger. Among them they had worked 60 years for the office.

The marriage of Tilly Wolff (Gaziantep 1973-75) to Teus Rooxendaal took place on October 16th in Utrecht. Their address is: Leidseveertunnel 10, 5321 AJ Utrecht, The Netherlands. We wish them many years of happiness together.

Helene Meyer left in August to go to Hagen, Germany where she is doing training and practical work as a nurse's aide (Schwesterhelferin) at the Helene Schwesterheim. Markus and Christoph Meyer were both in Istanbul at different times in the summer, making possible two days when the whole Meyer family were together. Returning to Germany, Christoph passed his last exam and got his "Diplom" -- the equivalent of a M.S. in solid state physics. Congratulations! Markus is back in Berlin continuing his studies of a combination of music and electronics.

The new Turkish Danışma Kurulu (Consultative Assembly) was opened formally on October 23. Sadi Irmak, a former prime minister, is its chairman. Among its members is Mustafa Aysan, formerly chairman of the Schools Board of Governors. The business of the Danışma Kurulu is to prepare the new constitution, to make the laws establishing and regulating political parties (all previous political parties were abolished before the Danışma Kurulu began meeting), and to make laws subject to the approval of the National Security Council.

Dr. Verne Fletcher reports in the July 1981 Near East School of Theology Newsletter that the spring was "a difficult and discouraging three months.....: During this period activities at the seminary had to be cut back to the bare minimum, that is, to the holding of classes and examinations... But the annual Commencement Service did take place on June 21st as planned and with a good-sized and appreciative audience. This year saw a very small graduating class: three students had completed the B.A. in Christian Education, a fourth the Bachelor of Theology course, and the 5th graduate was the first to complete the Diploma in Theological Studies, a new 30-credit programme designed to cater to lay-persons with a serious interest in theology. A very special moment in the proceedings was when the diploma for the Doctor of Ministry was handed to the present chairman of the Board, the Rev. Dr. Salim Sahiouny, on behalf of the McCormick

Theological Seminary. Our Honorary President, the Rev. Hovannes Aharonian, was with us on the platform and took part in the service. The commencement address was delivered by the President of Beirut University College, Dr. Albert Badre.

"... Professor Bailey taught a course on the New Testament Parables with 35 registered participants... in Aleppo. At the invitation of the Aleppo committee we plan to continue the Extension programme at the rate of one 2-week course per semester during the coming year."

Bessie Hardy Lyman died on October 25 in Concord, New Hampshire. She came to Turkey first in 1913 when she organized the music department in the Marash Girls' College. In 1922 she married James K. Lyman. Together they were in Marash and then in Istanbul until 1939. After the Second World War they returned to Istanbul where Mr. Lyman died in 1950. Mrs. Lyman was in Talas for a year in 1950-51 substituting as a teacher and business manager. Upon her retirement from the Mission in 1953 she became the church organist in her home in Nelson, New Hampshire. Mrs. Lyman was six months short of her 100th birthday on her death.

The Ministry of Tourism has announced just in time for Christmas that they intend to build a statue of Santa Claus in his home town of Demre.

On September 5th, Elizabeth (Uskudar 1968-71) and Harald Unger welcomed Stefanie Sibel, a sister for Beno, aged 3.

The Spring-Fall 1981 issue of Science Learning Exchange, a newsletter for teachers is ready now. Frederick Shepard is the editor. This third issue includes articles by him and by a number of other past and present American Board teachers: Johannes Meyer, A. Donn Kesselheim, Ripley Tracy, Kingsley Sullivan, Peter Smith, Andrew Dean, Ahmet Bakkaloğlu and James Fitzgibbon. Copies may be had by writing to Dr. Shepard.

Anna G. Edmonds, editor