

# Çölde Sabah Oluyor (1951)

Şükûfe Nihal Başar

## OVERVIEW

*Author* Şükûfe Nihal Başar, one of the most important women writers of the early Republican period, also she was the first woman graduate from the geography department of the Darülfünûn. In her works, she especially focused on women's problems, the issue of individual identity and patriotism. She, who wrote novels and poetry books, also traveled to Anatolia and wrote two travel books. Şükûfe Nihal wrote her works in a plain and realistic language. She states that in order for national consciousness and patriotism to be formed strongly, everyone should work and labor without discrimination between men and women. In this sense, she adopts an approach that criticizes the patriarchal order in her works. She defends the equality of men and women and she also draws attention to the fact that intellectuals like herself in her works should develop the homeland. Some of her idealized concepts such as the ideal individual, ideal love and ideal marriage frequently appear in her novels.

*Novel* In her latest novel, *Çölde Sabah Oluyor*, Şükûfe Nihal tells the story of Anatolia, which was neglected and turned into a 'desert' before the Republic, turning into a bright and prosperous land after the Republic. In this work, especially the situation of Kiğı and Erzurum, to which it is connected, during World War I, the War of Independence and the period of reforms after the proclamation of the Republic is approached comparatively. It focuses on the changes in the political, economic and social structure of these places before and after the proclamation of the Republic. The most important point she underlines in her work is that after the War of Independence, it was time for the social war fought behind the front. Because it is emphasized from the beginning to the end of the work that the people of Kiğı and Erzurum, whose population has decreased, who have struggled with poverty, struggled with ihtikar, fought against enemy occupation and had to endure the losses of their family members, need the support, attention and guidance of the central administration and intellectuals, just like other parts of the country.

*Background* While the 1920s and 1930s was a period in which reforms such as the civil code, the abolition of the sultanate, the abolition of the caliphate were rapidly implemented, it was also a difficult period in which a number of negative events such as the economic depression of 1929, the Şeyh Sait Rebellion and the Izmir Assassination took place. At the same time, the country was trying to compensate for the losses of World War I and the War of Independence. Especially in Anatolia, the devastation of the wars is felt more. One of the most fundamental problems faced by the society in Anatolia in the war environment is the necessity to migrate.

## SYNOPSIS

Fahri Manas, who writes articles for various newspapers and magazines, and Osman Hocagil and his son Adnan, whose sad stories of migration he listens to during a trip to Anatolia, are the main characters of this novel. The author Fahri Manas decides to go on a trip to see for himself the state of Eastern Anatolia, which has survived World War I and the War of Independence. He especially prefers to go to Bingöl Kiğı, which closely witnessed the occupation and migration during World War I and the War of Independence. This novel focuses on the extraordinary struggle of the people of Kiğı and Erzurum from World War I to the beginning of World War II. In those years, the people of Kiğı and Erzurum witnessed enemy occupation, the War of Independence, the Revolutions, the economic depression of 1929 and various rebellions. Even though the people of Kiğı and Erzurum had difficulty finding bread to eat, had to migrate, and lost family members, they never gave up the struggle to save their homeland. Fahri Manas, who encountered a beautiful nature and regretted that he was not a painter, could not hide his sadness when he learned that many families in Kiğı had to migrate due to the Russian occupation during World War I; because he had heard that some of the members of the families who had to migrate had died or

disappeared during the migration. In particular, he hears the sad story of Osman Hocagil, a teacher, and his son Adnan, whom he lost during the migration, from witnesses in the village. The sad story of the father and son who were separated from each other due to war and migration affected Fahri Manas very much. These two people became a symbol of the hard times and other losses in Anatolia. Fahri Manas traces the troubled life of Adnan and his family from World War I to the beginning of World War II. Adnan, in particular, is a young man who lost his family during these years, could not marry the girl he loved, experienced economic difficulties and mental depressions. His father Osman Hocagil, unable to bear the loss of his son Adnan, passed away.

## CHARACTERS

*Fahri Manas:* He publishes articles in newspapers for the betterment of his homeland and travels around the country to identify the deficiencies.

*Osman Hocagil:* A teacher who came to Kiğı during World War I and worked to instill the ideology of nationalism among the youth.

*Adnan:* A young man who is seen by his father Osman Hocagil as his successor and is raised to be patriotic, moral and hardworking.

## CHARACTERS ANALYSIS

### **Adnan**

When the World War I started, he was sent to Erzincan by his father to save his life. He will also get a good education there. When he arrived in Erzincan, he admired what he saw. According to him, this place was magnificent both with its natural beauties and buildings. When news of the Russian invasion of Kiğı came, Adnan returned home and Adnan's family and the people of Kiğı had to embark on a migration journey. During this migration, Adnan fell asleep on the way to Elaziz (Elazığ) because of the cold and the caravan left without realizing that they had left him behind. From then on, Adnan's life would be spent searching for his family and struggling against difficulties.

*Hardworking:* Adnan set out on a migration journey with his family in the face of the occupation of Kiğı by Russian soldiers. He was separated from his family during this migration. He had to search for his family for years. During this time he had to make a living. He worked as a waiter, teacher, muezzin, accountant and even shepherd to survive. He traveled to many villages and cities, sometimes on foot and sometimes by train, to find his family. Whatever work he did, he tried to fulfill it properly. But some people were jealous of his hard work and complained about him for this reason Adnan had to quit some of his jobs.

*Patriotic:* Adnan was raised by his father Osman Hocagil as a patriotic young man with a national consciousness. While traveling to various villages to find his family, he heard about the Kuva-yi Milliye movement and joined this movement without hesitation. Because his love for his homeland was more precious to him than anything else. He stops looking for his family and wants to join the war. But since he was too young, he did not want to be enlisted in the army. So Adnan lies and says "I am a blacksmith". Then he is accepted into the army and has the opportunity to fight to save his homeland.

*Hopeful:* He lost his mother at a young age. When his father sends his half-sister Samiye, who shows motherly affection to Adnan, to her distant uncle, Adnan is left motherless for the second time. Later, Adnan gets lost on the road as they have to migrate and is separated from his family. All this happens when Adnan is a young child. Adnan immediately goes in search of his family. He spends about four years looking for his family. During this time he lives in difficult conditions. He even works as a shepherd to earn money, he is not allowed to marry the girl he is in love with, he is expelled from the village of the girl he is in love with, he receives the news of his father's death and he has to resign from the jobs he is working despite doing his job properly. Despite all these adversities, Adnan never loses hope. He gets married, has children and continues to work hard for them.

## **Osman Hocagil**

In Kiğı, he often meets with learned men like himself to talk about education, nationalism and the state of the homeland. His religious knowledge is also very good. He gained the respect of everyone in his hometown. He wanted to instill nationalism in the young people in his region and worked for this purpose. He tried to raise his young son Adnan in the same way as himself. Adnan, the youngest of his four children, disappeared during the migration and when he could not be found, Osman Hocagil could not bear the pain of his son and died.

*Selfish:* Although he has four children, Osman Hocagil discriminates between his children and loves Adnan the most. He thinks only about the future of her son Adnan and makes plans for his future. Osman Hocagil strives only for Adnan to get the best education. His other children realize that their father loves Adnan more and discriminates between them. During the migration, Adnan is cold, so he takes off his sandals (çarık) and gives them to Adnan. Adnan gets lost during this migration and although Osman Hocagil searches for him a lot, he cannot find him and dies of grief. On the other hand, Osman Hocagil marries Rabia, who is younger than him, while he is officially married. He acts without thinking or caring about his two children and his wife's feelings. And when his wife dies, he sends his daughter Şemsa to her elderly uncle and aunt without asking her. Osman Hocagil always acts according to his own feelings and opinions when making decisions concerning family members.

*Ideologue:* Osman Hocagil wanted to raise young people with national consciousness like himself. for this reason, despite his old age, he went to teacher's training school (Muallim Mektebi) and graduated. as soon as he graduated, he immediately started teaching. The first thing he taught young people was the phrase "long live the Turkish nation". He hears about the achievements of a patriotic commander named Mustafa Kemal and becomes hopeful. He also mentions that the Armenians were nationalist with the societies they established among themselves. therefore, he suggests that Turkish youth should also have national consciousness and love for their homeland.

*Biased:* Osman Hocagil was doing his best to raise awareness among the youth, but on the other hand he was prejudiced against Armenians, Kızılbaş and Kurds. According to Osman Hocagil, Armenians, Kurds and Kızılbaş are all evil and always do evil for the homeland and Islam. There is no good among them. Therefore, they should not be trusted. Especially, Kızılbaş must be brought to the right path because they harm the religion of Islam. They are heretics according to Osman Hocagil. All in all, they are all those who harm Islam and the homeland and so they are defined by Osman Hocagil as the enemies of the Muslim Turkish nation from within.

## **Fahri Manas**

Fahri Manas is a writer and a representative of the intellectual class. He wants to visit Anatolia, which he has written about and one of the places he visited was Kiğı. He was shocked when he got there. Because he saw that Kiğı had been neglected during a long period of many political, military and social events. However, the people here fought against the Russian soldiers with their national feelings and courage. Fahri Manas is in a sense the representative of the writer Şükûfe Nihal in the novel because Şükûfe Nihal states that intellectuals should play a leading role in the development of the country.

*Sad:* Fahri Manas wants to see the Anatolian land and its people who have survived World War I, the War of Independence, reforms and rebellions. He wants to understand both the geography and the feelings of the people living in that geography. For this, he embarks on a journey. This trip lasts 15 days in total. During this trip, he meets many people. Listening to the sad memories of migration from these people makes him sad. In particular, it was not easy for Fahri Manas to listen to the difficult struggle of Adnan and his father to find each other and their failure to reunite in the end. After listening to this sad memory, Fahri Manas states that he understood much better how hard people in Anatolia suffered during the wars.

**Brave:** Fahri Manas, during his 15-day trip to Anatolia, both looks at the geography and talks one-on-one with the people living there. He realized that before the proclamation of the Republic, this geography, especially Kiğı and Erzurum, was very neglected by the central administration. This is why it has turned into a desert. After the proclamation of the Republic, schools were opened, libraries were established and railroads were built. All these are important developments. However, according to Fahri Manas, there are still things missing in this geography. Most importantly, the people living there were not consulted about their feelings and expectations. For this reason, the people there are sad, resentful and frustrated.

**Dedicated:** Fahri Manas's trip to Anatolia, which he set out to enjoy out of curiosity, takes on a different meaning with what he sees afterwards. Because Fahri Manas did not encounter the Anatolian geography and people he envisioned in his mind. Therefore, as a writer, he wants to bring to light the troubles of Kiğı and Erzurum. In this way, the attention of the central administration would be focused on that region and its people, and difficult situations could be avoided.

## THEMES

**Ideology:** In this novel, Osman Hocagil is a character who has a national consciousness and more importantly, he is a pioneer in raising individuals with national consciousness among young people. In this context, when he sees that Armenians are united around the idea of nationalism through schools, he realizes that education should be given importance to instill Turkish nationalism. Therefore, he enrolled in a teacher training school at a late age and graduated. Immediately afterwards, he started teaching. In order to shape the minds of children and young people, he first tries to teach them the concept of the Ottoman homeland. He constantly repeats that they must protect the Ottoman homeland and act together. He explains to the Ottoman youth who/who the enemy is. He states that victory against the enemy can be achieved through the idea of nationalist and patriotic unity. In this sense, he takes it as his duty to engrave the idea of national unity and love for the homeland into the minds of the young people he encounters.

**Migration:** The homeland was under occupation by the enemy, but food and clothing supplies could not be sent to the soldiers in sufficient quantities. Especially the people in Eastern Anatolia were trying to fight the Russian occupation. This situation both saddened and worried many people in Anatolia. Because they would have to leave the region they lived in. No one living in Kiğı wanted to leave their hometown. As a matter of fact, the people of Kiğı and Erzurum were forced to leave their hometowns in the face of the invasion of Russian troops. It was a forced migration. They had to leave their homes, cemeteries, schools, friends, in short, their past. Even worse, some families lost family members during the migration. For instance, Osman Hocagil lost his favorite child Adnan during this migration and the rest of his life was spent searching for Adnan.

**Sacrifice:** People living in Kiğı and Erzurum ran to the front for their homeland at the cost of their lives during World War I and the War of Independence. Men left their wives and children behind when they went to war, they risked sacrificing both their families and their lives. On the other hand, individual sacrifices are also noteworthy. For example, Osman Hocagil sends his son Adnan to Erzincan to get a good education so that he can become a student at the high school (idadi) there. Even though he is sad to be separated from his son, he does this for his son's future. Another example of sacrifice is that when Adnan gets married and has children, he becomes unemployed and needs money. First his daughter gives him the money she has saved and then his sister Şemsa gives Adnan her gold necklace. Thanks to these sacrifices, Adnan and his family are able to make a living so that Adnan and his family could survive.

**Prejudice:** There is a prejudiced view of Armenians, Kızılbaş and Kurds in this work. This prejudiced view is present in Osman Hocagil and it is transmitted to his son Adnan, because Adnan was first educated by his father and cares a lot about his ideas. Osman Hocagil enrolled in teacher's school (Muallim Mektebi) after his wife died, even though he was an old man. When he finished school became a teacher. Where he first went as a teacher was the village of Holhol, where the Kızılbaş lived. According to Osman Hocagil, they were heretics and they had to be Sunnized. One day he deliberately cut down a tree that Kızılbaş considered sacred. They were going to kill him over this incident. As a result, he had to

leave. Moreover, according to him, Armenians and Kurds as well were all enemies of Muslim Turks. All Armenians and Kurds were cruel and killed some Turks and Muslims they came across. This is what he always told his son Adnan. But Adnan was surprised when he met Armenians and Kurds in the places he went in search of his father, because there were Kurdish families who were very nice to Adnan, who opened their homes to him, and Armenian youth who said they wanted to help him search for his family.

**Idealism:** One of the main messages of this novel is that individuals should be idealistic and hardworking. Adnan's father Osman Hocagil was the epitome of idealism. In accordance with his father's ideal, Adnan was sent to Erzincan to get a good education. It was hard for Adnan to leave his family and village, but he realizes that this is the way it has to be for his future. Because he is an idealist like his father. He will get a good education and be useful for his country like his father. In addition to completing his education successfully, Adnan was also going to Trkocađı for his homeland issues, sharing the ideas he had gained from the books he read with the people there, and he felt useful and good there. When Adnan was a teacher in the villages where he went in search of his family, the first two important concepts he taught to his students were homeland and patriotism. Since like his father, Adnan felt it was his duty to raise idealistic individuals and only in this way could the homeland be fully liberated.

**Perseverance:** In this novel, people are advised to be active both in saving the homeland and in their own individual struggle for liberation. Adnan did everything he could to find his family. Sometimes he was caught in snowstorms, sometimes he had to reach distant lands on foot, sometimes he was deceived by the people he met on the way; but no matter what, Adnan did not give up. Neither bandits nor fear of death could stop Adnan. Although he could not find his father alive, he tried to live by his teachings. And also Osman Hocagil searched tirelessly for his son until his death, but his life was not enough to find his son. As a patriotic, brave and educated man, Osman Hocagil and Adnan did his best to raise young people with national consciousness and love for their homeland. Adnan's individual struggle for his wife, children and himself continued unabated. Three years after the 1929 The Great Depression, the country's financial situation was not good. Adnan decided to go to Ankara to find a job. He found out that the music school in Ankara was looking for an accountant and applied. Adnan took the exam and although he won the exam, he found out that someone else was hired instead of him. He was upset to learn that Adnan was not hired for this job because of nepotism, but he did not give up and he continued his job search. Thus, Adnan was able to find a job as a customs officer and immediately brought his family to Ankara.

## SCENES

### 1. Forced migration and broken families

With the Russian occupation, many families in Kiđı were forced to leave their hometown. Adnan and his family were one of them. During this migration, people could barely walk and were about to freeze. It was winter. In this difficult time, there was always news of those who gave birth among the migration caravans and those who drowned while crossing the river. Some of the newborns died from insufficient supplies. Adnan's father Osman Hocagil was a wealthy elderly man in good health, but the Russian occupation had left his family as miserable as other families. On the one hand, his family could not even find bread to eat, and on the other hand, his favorite son, Adnan, was lost during the migration.

### 2. Adnan's realization that his prejudice against Kurds was wrong

When Adnan got lost during the migration, he went in search of his family. In the meantime, he traveled to many places such as Adana, Adiyaman, Urfa, Kilis and Aleppo. When Adnan went to Yedikuyu village in search of his family, the village notables offered him to teach young people because he was educated. So, at the age of sixteen, Adnan started teaching in his village and also girls were taking lessons from him. The village he lived in was a Kurdish village and the Kurds took care of him. Adnan realized that Kurds were actually moral people. They took care of him. They treated him like a son, and finally Adnan realized that he was wrong because his father had prejudicially told him that Kurds were bad people.

### **3. Tribal tradition prevents Adnan and Meryem's love**

Adnan traveled to many villages and cities to find his family, sometimes staying in the house of the village's landlord (ağa) because he had no money. He fell in love with Meryem, a girl two years younger than him, who was also in love with him, but according to tribal tradition, her family did not give her to Adnan. They gave Meryem to the son of a tribal leader and sent Adnan, who taught at the school and taught Koran, away from the village. Unable to meet his beloved, Adnan went to Adana, where he would work as a muezzin and a school teacher, earn money, try to forget Meryem and continue his search for his family.

### **4. Patriotic Adnan joins the Kuva-yi Milliye movement**

Since his childhood, Adnan had listened to his father about the love of country. He was raised as a patriot by his father. In fact, Adnan had seen with his own eyes the occupation of his homeland by Russian soldiers. During the occupation of Kiğı, enemies stole women's gold and women were killed in the mosques where they took shelter with their children. According to what he heard from his father, the power of the state was insufficient at that time and a hero named Mustafa Kemal was going to convene a congress in Erzurum to save the country. Adnan participated in the Kuva-yi Milliye movement and fought against the Russian army in the War of Independence and he was wounded. When Adnan recovered, he received the news that the War of Independence had ended.

### **5. Adnan, who shines a light around him and strives to raise conscious individuals like himself**

Adnan worked as a teacher in some of the villages he visited in search of his family. He endeavored to raise young people as individuals with national consciousness and love for the country like himself. In this sense, Adnan shone as an ideal young man. Thanks to him, many young people had the chance to grow up with national consciousness. Adnan did not only work as a teacher. He also worked as a waiter, shepherd, müezzın, accountant as he had to move constantly. Adnan did all these jobs with morality and using his full capacity. Therefore, Adnan was recognized by those around him as a moral and hardworking person. Appreciated by those who knew his worth, Adnan was envied and tried to be removed from his position by people with bad intentions.

### **6. A son who admires his father Adnan**

Osman Hocagil's son Adnan admires him because Osman Hocagil was a father with knowledge of literature, physics and religious sciences and also he is a father who recites poems and teaches him about the stars. He wants to be a good example for his son Adnan. He gets together with knowledgeable men around him and chats with them. He always talks about literature, history and politics with his friends. Therefore, Adnan looks up to his father from an early age.

### **7. Osman Hocagil who had a second marriage while legally married makes decisions on his own**

He married Mrs. Rabia while his other wife was still alive. With the permission of his previous wife, whose name is unknown. His last wife Rabia is the mother of Şemsa and Adnan. His last wife Rabia was considerably younger than Osman Hocagil. First Şemsa and Adnan were born in the second year of their marriage, and Rabia died while giving birth to her third child after Adnan. After the death of his wife Rabia, Osman Hocagil sent his daughter Şemsa to live with her elderly uncle and aunt in another village, without asking his daughter and Adnan.

### **8. Adnan's friend Selim, who, like him, admires his father and was orphaned during the migration**

Selim is Adnan's close friend and lost his mother at a young age like Adnan. His father is a friend of Osman Hocagil and like him he is enlightened and open-minded. Their fathers always get together and talk about education, nationalism and the state of the homeland. Selim and Adnan listen to their fathers while they talk. Selim admires his father because, like Adnan's father, Selim's father is knowledgeable and admired by those around him. His father dies on the road during the migration and Selim is left completely orphaned.

### **9. The reaction of Hasan Efendi, Osman Hocagil's son from his first marriage, whom he loved less than Adnan, to the news of his migration**

He is the eldest son of Osman Hocagil. When he hears the news that the enemy Russian army is coming to the village, he decides to become an emigrant by talking with his father Osman Hocagil. While the

women of the house were preparing many things, he got angry with them. He advises the women not to buy any belongings since they will leave without a horse and carriage. He declares that their only concern is to save their lives.

#### **10. Osman Hocagil's daughter Samiye, who admired her father and mothered her half-brother Adnan**

Samiye is Adnan's half-sister. Under the influence of her father, she is especially interested in literature. She knows Fuzuli and İbrahim Hakki and reads poems by them and treats her brother Adnan well. She shows compassion to her orphaned brother. She admires his intelligence as an older sister. She used to cook for him and wash his clothes, but she dies at a young age. For this reason, Adnan is left motherless for the second time.

#### **11. Adnan lies to join the army in order to fight the enemy**

Although Adnan lost his family during the migration, he wanted to do the most basic thing he could do to save his homeland: enlist in the army. Because his father had raised him with nationalist and patriotic feelings. But since Adnan was too young, they didn't want to enlist him in the army. So, in order to become a volunteer soldier, Adnan said "I am a blacksmith" and only then he was accepted into the army. Adnan was sad that he had lied but he was also happy that he was going to fight for his homeland.

#### **12. Like Vatan, Adnan was also miserable**

As a result of the (Mondros) Armistice, the whole empire was in a difficult situation and the nation was poor. In the meantime, while Adnan was trying to reach his family, he learned that his father had died and finally he was able to reach his father's grave and he would often go there and cry. However, Adnan could not even find his mother's grave in that desperate situation. Thus, Adnan was overwhelmed by both the state of the homeland and his own helplessness.

#### **13. Osman Hocagil, a father who discriminates between his children**

When his last wife, the young Rabia dies, Osman Hocagil does not want to live and resents life; but he tries to live for his son Adnan. During the migration, he takes off his own sandals (çarık) and puts them on Adnan's feet so that they don't get cold. In fact, he wants to raise Adnan as a well-educated person just like himself. However, she has another son and two daughters. Osman Hocagil has no dreams for the future of these children. His ideal son is Adnan. When he is convinced that he will not find Adnan, he gives up on living and dies of grief.

#### **14. Adnan and his close friend Selim's evaluations about Kiğı after the end of World War I**

When they met, Selim told Adnan about the persecution of the Russians in Kiğı. They talked until the morning. Selim's 40-room house had been destroyed by the enemy. Now he was trying to make a living by farming. Many people died of starvation. Even those who ate weeds were poisoned. In fact, according to the people, this misery was not all that was left of the Russians. There was a monster called "Kaftar". This monster would dig up graves and eat the dead. Because of this rumor, people nailed their dead to the graves. Selim says that "living was a disaster" at that time.

#### **15. Selim lost his leg while fighting with enemy Russian soldiers and he expresses sorrow according to patriarchal discourse**

At the age of 13, he volunteered for the war against the Russians. However, his father opposed his volunteering because he was too young. Selim runs away from home without informing his father and becomes a volunteer soldier. At the end of the war, he returns to Kiğı as a veteran who lost a leg. That is why he limps when he walks. He is proud to be a veteran but he expresses his sadness by saying "I would sit at home like the women" because he now considers himself useless.

#### **16. Socio-economic change in Kiğı before World War I**

Armenians and Turks had been living together in Kiğı for years. In the past, the Turks had a better economic and social life than them. Turks had big mansions with libraries. They were mainly engaged in animal husbandry and agriculture. Armenians were engaged in jewelry, trade and crafts. Gradually, "in this land with the Turkish flag flying in the sky", the life of Armenians started to get better. In Kiğı, Armenians now have more magnificent houses, whereas Turks' houses are getting smaller. Because

Armenians had the advantage. Turks went to war and suffered losses, whereas the Armenians did not go to war. The author does not have a character say these sentences. She injects his own thoughts into the novel.

#### **17. Increased deaths in Kiğı due to typhus disease brought by soldiers**

In the war environment, typhus disease came to Kiğı due to the soldiers, so 50-60 funerals were held in Kiğı every day. With so many deaths, there was no time to dig graves. On the other hand, famine had started. Under these difficult conditions, sick or hungry soldiers were attacking the fields because not enough food was being sent to the soldiers. All this exhausted, saddened and panicked the people of Kiğı, whose population was dwindling. Both soldiers and civilians were at a loss and help was expected from the central government.

#### **18. The hat revolution and those who opposed it and the declaration of martial law**

As soon as the War of Independence ended, reforms were implemented one after the other. The hat reform in 1925 was one of them. Civil servants were obliged to wear hats. Adnan was a civil servant at the Ziraat Bank at the time, so he immediately bought himself a hat. But there were those in Kiğı and Erzurum who opposed the hat reform and there were voices of rebellion. The next day martial law was declared and 40 people who rebelled against the hat were to be executed, and the people of Kiğı and Erzurum were saddened, just like Adnan. However, people of Erzurum and Kiğı, who had fought the Russians, had willingly and bravely participated in the war of Independence. This rebellion had been instigated by a "few fanatical hocas"

#### **19. Immorality and vice between World War I and World War II**

During these years, some officials in Kiğı and Erzurum had amassed great wealth because the central authority was not strong. In short, he had become rich through black marketeering. One of these officials was Nizami Bey, who had been governor of Erzurum. Now Nizami Bey was enjoying his wealth. He understood the period of reforms and civilized life as just having fun. "Sycophants gathered" around him. They complained about corruption in the governorship. Because those who did their jobs with morals, especially Adnan, were dangerous for them. For this reason, they wanted to get rid of Adnan first. Adnan had to resign from his job as an accountant in the governorship because of the pressure of the governor.

#### **20. A Prosecutor's observations about future of Turkey and Adnan's hearing these observations**

When Adnan went to work at the train station in Horasan, he met a prosecutor. The prosecutor states a problem he encountered during the reforms after the War of Independence: The theft of money from the state treasury by some officials. He says that this is a big problem. According to him, these people who try to harm both the state and the citizens are more harmful than the enemy outside. He states that many lives were sacrificed to save the homeland. He emphasizes that those who steal money from the state treasury should be tried by death. On the other hand, he says that it is necessary to continue to make sacrifices in order to keep widows and orphans alive in good conditions. He almost shouts that there is a need for civil servants who will work with honor. Adnan feels goosebumps when he hears these words.

#### **21. Author Fahri Manas' encounter with Anatolia neglected by the Central Administration**

Fahri Manas came to Kiğı by train and when he saw this geography, he lamented that "we have followed a very bad policy, we have neglected these places". With the Republic, schools were opened and reforms were carried out rapidly, but according to Fahri Manas, the results were not as good as desired. Because "while it was necessary to prepare the society psychologically this was not done" Fahri Manas laments. At there, Fahri Manas meets Adnan, a close witness of World War I, the War of Independence and the period of reforms. He asks Adnan to tell his memories. Thus, through Adnan's personal story, all difficulties that the people of Kiğı experienced at that time can be seen and understood.

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