

AN INVESTIGATION ON NAMINGS AROUND BOLU AND DUZCE TOMBS

HAKTAN KAPLAN

Turkish Language Department, Faculty of Letters, Selcuk University
Akademi Mah. Yeni İstanbul str., 42130 Konya, Turkey

E-mail address: haktan.kaplan@gmail.com

ORCID: <https://orcid.org/0000-0001-6693-6766>

SELÇUK PEKER

Department of Social Sciences and Turkish Language Teaching,
Eregli Faculty of Education, Necmettin Erbakan University
Toros Mah. Üniversite str., 42310 Eregli, Turkey

E-mail address: speker@erbakan.edu.tr

ORCID: <https://orcid.org/0000-0003-4841-3640>

ABSTRACT

Aim. The purpose of conducting a self-contained study on the naming of visiting places was the main motivation for this study. It is aimed to examine the historical background, visiting times, pre- and post-visit practices of mausoleum and grave visits seen in Turkish culture based on the regions of Bolu and Duzce, and to create a classification related to the ways in which the visiting places are named.

Methods. This study covers the places of visit in Bolu and Duzce provinces in general, and visits to mausoleums in particular. Research: traditions, customs, rites, ceremonies have been revealed based on folk beliefs by using the discipline and methods of folklore. The data were collected through interview, participatory observation, and unattended observation methods.

Results. As a result of this study, in Bolu 50, in Duzce 17 the tomb and the grave were examined and it was determined how and according to what these sacred places received their names.

Conclusions. In almost every study conducted on sacred places of visit, various researches have been carried out by different disciplines on the naming of sacred places, and a new naming study was being conducted each time according to the characteristics of the region. This has led to the emergence of independent classifications. In this regard, there has been a need to conduct a comprehensive study of the naming and including the characteristics of the person buried in the grave. Based on this need, it was both the first in this field of study and a classification was put forward.

Keywords: Bolu, Duzce, tomb, entombed saint, folk beliefs



INTRODUCTION

Bolu and Duzce are two ancient cities of culture and civilisation. Bolu and Duzce regions have hosted important civilisations throughout history. Every civilisation change has brought various cultures with it and added cultural richness to the region.

It is necessary to look for the foundation of Anatolian Turkishness and sainthood in the saints that Hoca Ahmed Yesevi sent from Central Asia to the Anatolian geography. These saints: are the Turks who gather around love and brotherhood, not war. Sometimes they perform rituals and practices as a requirement of their customs, beliefs, and beliefs in the shadow of a convent.

The Turkish people have formed a deep affection towards the great ones. This love and condolence towards them continued after their deaths. The places where they were buried were designed differently from ordinary graves. These tombs are given special names such as mausoleum (shrine), entombed saint (yatır), maqam. Several beliefs and practices have arisen around these sacred places. The public's affection for these people has not been limited to the life of the saints. The folk beliefs that formed and developed around the mausoleums are an indication that the love that exists in the mausoleums for the great people buried in the mausoleums continues after their death.

Cities are just like people. Some elements are more prominent in the formation or promotion of their identities. One of the elements that have an important place in the shaping of the religious socio-cultural life of Bolu and Duzce are the mausoleums of the religious elders in the city centre, districts and towns and the pilgrimage sites, which are called holy places (Yeğin, 2015). There are hundreds of entombed saints (yatır), mausoleum and pilgrimage sites in Bolu and Duzce. People refer to these buried people with titles such as Efendi, Dede, Celebi, Baba, Sheikh, Veli, Evliya, Sultan. These people are not only related to the history and culture of the region they are in, but also closely related to the Turkish-Islamic history and culture (Kaplan, 2022).

Anatolian people respect the graves of saints, entombed saints (yatır), mausoleum, and all the places they believe are sacred. People frequently visit the guardians, whom they consider as friends of Allah, in order to befriend them, to make them intermediaries and to benefit from them for various purposes. People who want their wishes to be fulfilled and their prayers to be accepted visits these places on various occasions. One of the reasons why people prefer these holy places is the miracles attributed to the person believed to be sleeping in that place.

Although there are many variants of visits to mausoleums and graves in the Turkish belief and in the system of thought, and these variants have different religious and ritualistic backgrounds, the basis of visits in general is based on the cult of ancestors. Mausoleum, graves, and entombed saints

(yatır), which are formed in the centre of the cult of ancestors based on the sanctification of ancestors, are quite numerous in the centre and districts of Bolu and Duzce, as well as in every city in Anatolia. Many studies have been conducted on the phenomenon of visiting the Turkish belief and mentality site. However, these studies were about the determination of the rituals performed in the places of visit and their origin. In this study, it has been tried to evaluate the naming of these places in the centre, districts, towns, and villages of Bolu and Duzce and how they got these names, based on the thesis that there is no settlement in Anatolia without Mausoleum and entombed saints (yatır).

In the Anatolian geography, holy pilgrimage sites attract visitors according to their qualifications and the degree of sanctity that emerges because of these qualifications. The true identity of some of the people buried or believed to be buried here is unknown. There are many reasons for this condition. Incidentally, when the places where the graves were located ceased to be inhabited, the graves became deserted and decimated, sometimes as a result of unplanned and wild urbanisation, the graves were left between the buildings and disappeared. Even if they stood upright or became desolate and disappeared into cities, these mausoleums and entombed saints (yatır) are named in different ways by the people (sometimes according to their profession, sometimes according to their miracles, sometimes according to the place they are located, sometimes according to their physical characteristics and sometimes with their real names).

The study falls within the boundaries of onomastics in general, and the naming of mausoleum, graves and entombed saints (yatır) in Bolu and Duzce in particular. Since the mausoleums and entombed saints of Bolu and Duzce are the subject of an independent book study (Kaplan, 2022) produced from a thesis inspired by the same subject (Kaplan, 2021). Our information about the tombs and tombs in these two cities is quite extensive. In our country, many studies have been carried out on onomastics and its sub-branches. *Turkish onomastics I (Introduction)*, written by Saim Sakaoğlu, is one of the first references for those who will study on onomastic and its sub-branches, as it is prepared as a bibliography with a holistic approach. According to the aforementioned work, onomastics can be divided into „branch dealing with personal names“, „branch dealing with names of the place“, „branch dealing with names of the mountain“, „lake, stream, river, etc.“ It has been divided into four separate sub-branches as „the branch dealing with water names“ (Sakaoğlu, 2001).

Scientific studies on personal names are called anthroponymies (Ashley, 1996). Anthroponomy, is the branch of the science of names that deals with the names of people that covers the whole range of names of people. The study in which we examine the reasons for taking names based on what lies in the mausoleums and tombs includes topics included in the field of anthroponomy. A total of 67 mausoleums, graves and entombed saints were identified from two provinces. In the study, the naming or naming storeys

of these 67 named maqams will be discussed. The distribution of these 67 maqams on the basis of provinces and districts is as follows: 50 in Bolu (10 in the city centre, 4 in Dortdivan, 7 in Gerece, 6 in Goynuk, 1 in Kibriscik, 2 in Mengen, 12 in Mudurnu, 5 in Seben and 3 in Yenicaga). In Duzce 17 (3 in the city centre, 4 in Akcakoca, 3 in Cilimli, 1 in Golkaya, 1 in Gumuşoava, 2 in Kaynaslı and 3 in Yigilca).

The naming of mausoleums, graves and entombed saints (yatr) in Bolu and Duzce is based on different events. The classification study, which includes the issues used in obtaining names related to the names of these visiting maqams, which we have carefully studied in full, is as follows:

- naming the person buried in the tomb/grave with their real/own name,
- naming associated with narratives about the person buried in the tomb/grave,
- nomenclature associated with the occupation of the person buried in the tomb/grave,
- naming the person buried in the tomb/grave the name of the settlement,
- giving the settlement the name of the buried person in the grave,
- the name of the tomb/grave to be according to the fraternity, kinship, friendship relationship,
- the naming of the tomb/grave related to the beliefs of threes, sevens, and forties,
- nomenclature related to the gender of the person buried in the tomb/grave,
- the name of the structures to the tomb/grave,
- Anonymous guardian,
- the changing of the words being the source of names for the tomb/grave.

NAMING THE PERSON BURIED IN THE TOMB/GRAVE WITH THEIR REAL/OWN NAME

Since some of the tombs in Bolu and Duzce belong to war martyrs or veterans whose historical personality is known, these tombs are called with the real names of the people buried inside (Kaplan, 2022): Sheikh Aslahaddin Tomb (Bolu/Centre), Secamehmet Dede Tomb (Bolu/Dörtdivan), Aksemseddin Tomb (Bolu/Goynuk), Abdurrahim Tırsi Tomb (Bolu/Mudurnu), Samsa Sergeant Tomb (Bolu/Mudurnu), Şeyh-ül İmran Tomb (Bolu/Mudurnu), Sheikh Muslahaddin Kokabeli Tomb (Duzce/Cilimli), Ali Hamza Tomb (Duzce/Centre), Konuralp Ahmet Bey Tomb (Duzce/Centre), Sheikh Kamil Efendi Tomb (Bolu/Centre), Sheikh Fahreddin Tomb (Bolu/Mudurnu), Saban Dede Tomb (Bolu/Gerece), Ramazan Dede Tomb (Bolu/Gerece), Sheikh Huseyin Efendi Tomb (Bolu/Gerece), Gazi Dede Tomb (Bolu/Gerece). Some of the people in the mentioned mausoleums,

such as some of the dignitaries of the state, are also known as the elders of religion. The word „emeti”, which means abundance and fertility, which is also used in our country as an Arabic female name, has also become the name of Emeti Nine’s Tomb (Emeti Nine Tomb/Goynuk).

NAMING ASSOCIATED WITH NARRATIVES ABOUT THE PERSON BURIED IN THE TOMB/GRAVE

Guardians were sometimes called by the names of the region where they lived, sometimes by their profession, sometimes depending on a legend, sometimes by their true identity and sometimes as a result of the deeds they have shown. As a result of this, the real name of the guardians is forgotten, and he/she begins to be remembered with his/her honour. In the Anatolian geography, there are many tomb and entombed saints (yatır) that are known for their miracles. This ensures that the mausoleums or entombed saints (yatır) is visited more often. We come across with examples of this situation in our study area. Somuncu Baba Tomb in the centre of Bolu is one of the best examples of this situation. It was given this name as a result of the bread that he obtained by making flour during famine. Himmət Dede Tomb, located in Dortdivan district, also sets an example for the guardian named from his miracles.

Some shrines were named as a result of the legends talked about the people, they took their names from. The real names of these people are sometimes forgotten and sometimes not known at all. Yabalı Dede Tomb, located in Cilimli district of Duzce, is one of the tombs named depending on the narrative. According to the legend; The person who saved the Turkish soldiers from a difficult situation with his pitchfork during the Battle of Canakkale is „Yabalı Dede (yaba means fork)” and his tomb is also known as Yabalı Dede Tomb (Yabalı Dede Tomb/Cilimli).

Geyikli (deer) Baba Tomb is one of the tombs named after the legend about a person. The area where the tomb was located in Goynuk in ancient times there was a forested area covered with trees and an old man lived there. Like many animals, deer lived in this region and the old man was milking these deers and could meet his nutritional needs. This situation continued for a very long time; The villagers, who saw the man, concluded that only a person with miracles would do this, so they named this man Geyikli Baba. Geyikli Baba’s tomb is also known as Geyikli Baba’s Tomb (Geyikli Baba Tomb/Goynuk).

For the tombs that we examined in our study area, the guardians showed various miracles on vicious or wild animals while they were alive, and as a result of this situation, the name of the animal that he showed miracle with is now identified with the guardian. Many deer lived in Goynuk in ancient times. A person believed to be guardian milked these deer. Later, the villagers named this person, whom they believed to be a guardian, as Geyikli Baba (Geyikli Baba Tomb/Goynuk)

According to the legend told about Kaplan Dede, whose grave is believed to be found in Akcakoca's Dede Mountain; Kaplan Dede (Kaplan-tiger) was feeding tiger cubs with milk. The people also named him Kaplan Dede because of this miracle (Kaplan Dede Tomb/Akçakoca).

Another tomb that animals are the source of names is Koç Baba Tomb (koç-male sheep). It is stated that Koç Baba had a connection with Koçar Village. The issue that interests us here is that Koç Baba is said to have taken the name Koç Baba because he was a native of this village and domesticated sheep (Koç Baba Tomb/Akçakoca).

Sapanlı Dede Tomb (sapan-slingshot) in Gerece takes its name from Sapanlı Dede, who is known to use slingshots very well. Sapanlı Dede, before he died, he threw a stone from Esentepe with his slingshot and showed the place where the stone fell, and he requested that his tomb be built there, when he die, and his tomb was built there upon his will (Sapanlı Dede Tomb/Gerece).

Saints are generally known for their docile temperaments, the number of those with a hard temperament is small. The Tomb of the Tavşan Dede's tomb (tavşan-rabbit) in Akcakoca district also takes its name from the Tavşan Dede, who we assume is of a meek temperament and whose historical personality we have not been able to access any information about (Tavşan Dede Tomb/Akçakoca).

NOMENCLATURE ASSOCIATED WITH THE OCCUPATION OF THE PERSON BURIED IN THE TOMB/GRAVE

The guardians, whose historical personality is not very well known, were sometimes named according to their professions. Omer Sikkin is a person who lived in Goynuk and was buried there. His tomb was built there. Omer Sikkin, a Sufi master, was a knifemaker when he was alive. The word "sikkin" means knife in Arabic (Omer Sikkin Tomb/Goynuk).

Another tomb named according to the profession Tabak Dede Tomb (tabak- leather). There is no significant information about the historical identity of the parent. The reason for giving this name to the tomb is that the grandfather buried in the tomb made a living by tanning leather while he was alive (Tabak Dede Tomb/Goynuk).

Eskici Ahmet Dede Tomb (eskici-ragman) in Akcakoca is among the tombs named depending on the profession of the person buried in the tomb. According to a belief, grandfather Ahmet was engaged in the profession of making and repairing shoes (Eskici Ahmet Dede Tomb/Akçakoca).

Yagci Hoca Hill in the Yığılca district of Duzce is important for the local people and is seen as a sacred place. Local people use this hill for rain prayers, and in dry seasons, this hill is climbed to pray for rain. Although there are no buildings around the places, we do not have any information about

the identity of Yagci Hoca, who named the hill, which is called Yagci Hoca Hill by the local people, for now (Yağcı Hoca Hill/Yığılca).

NAMING THE PERSON BURIED IN THE TOMB/GRAVE THE NAME OF THE SETTLEMENT

Various legends are told about the many places where the Turks who came to Anatolia settled. Among these legends, the heroic legends told depending on the individuals constitute an important place in terms of our subject. Khorasan saints sent by Ahmet Yesevi opened their hearts in Anatolia and made great contributions to Islam and the Turkification of Anatolia. The legends talked about these saints who contributed to Turkishness, and Turkification were highly respected among the people. The guardians also drew attention as professionals who develop the regions they go to in every sense. Some of them established dervish lodges to educate the people in their region. The local people gave the names of these guardians to the regions where they lived as an example of loyalty in the face of this favour done to them.

Konuralp Neighbourhood in Duzce was named after Konuralp Ahmet Bey Tomb in the district. Samsa Sergeant Tomb in Mudurnu also gave its name to this region and the village where the tomb is located was named as Samsaçavuş village. Ramazan Dede Hill, located in the Gumusova district of Duzce, was named after grandfather Ramazan, who fought in Manzikert and settled here after the war. Köse (köse-beardless) İsmail Tomb, located in the Yigilca district of Duzce, also gave its name to the village where the tomb is located. The Hacıhalimler village of Mudurnu was also named after a tomb believed to be buried in the village. The person who is buried in the city centre of Bolu and is said to have been martyred during the conquest of Bolu coming from Samarkand and was named Samarkand-ül Buhara (now called Samarkand district) giving its name to the neighbourhood where it is located.

GIVING THE SETTLEMENT THE NAME OF THE BURIED PERSON IN THE TOMB/GRAVE

The village, neighbourhood, etc., where there are sacred places such as mausoleum/graves took their names from places, or their original names changed over time and were named with the place where they were found. Although the historical identity of the person buried in the tomb is different, the tomb is not named with the name of the guardian, but with the place where it is located. We encounter this situation mostly in tombs that serve as dervish lodge and in saints whose historical identity is unknown.

The Asagi Tekke Tomb in Gerede was named after the lower neighbourhood where it was located. We see the same situation in the Yukari Tekke Tomb in Gerede. Golyuzu Tomb, located in Golyuzu District of Bolu, is one of the tombs named after its location. Kuzuoren Tomb, which is in the Kuzuoren Village of Mudurnu and there is no information about its true identity. It is among the tombs named Guneyce Tomb, Kozyaka Tomb, Gokhaliller Tomb, Degirmenkaya Tomb in the Seben district. Another tomb, named after its location, is Hacialiler Village's entombed saints (yatr), which is located in the Hacialiler Village of Duzce and is called by the same name. Grove grandfather's tomb (Koru Dede Tomb), located in Gumusova, another district of Duzce, is among the tombs named according to the place it is located. Small, wooded forests that are taken under protection are called „plantation". The local people also gave this name to the Koru Dede Tomb because it is located in this wooded area. Our last tomb, named after its location, is Saricokek Tomb located in Saricokek Village of Kaynaslı district. Doruk is a word used in the sense of peak, peak, high place. Doruk Tomb, located in Mudurnu, is called by this name because it is located on the highest hill of Mudurnu (Doruk Tomb/Mudurnu).

THE NAME OF THE TOMB/GRAVE TO BE ACCORDING TO THE FRATERNITY, KINSHIP, FRIENDSHIP RELATIONSHIP

We can see many dervish tombs in Anatolia, Cyprus, Rumelia, and the Balkans. They conquered the hearts of the local people in Asia, Anatolia, and the Balkans, who were responsible for maintaining the fire of the Ahmet Yesevi hearth, and by this way, they warmed the people to Islam and Turkishness (Kaplan, 2022). In this way, dervishes have contributed significantly to the Turkification and Islamisation of the geographies they went to (Kartal, 2017). These dervishes, known as Anatolian Abdals, Anatolian Veterans, Anatolian brothers and sisters migrated to the same geography, to the same region, sometimes as friends and sometimes as brothers (Kaya, 2014). In Turkish thought, the kinship of the parents was established even over the mountains, thus an understanding that the mountains are also related to each other emerged. This perspective, which blends the cults of the mountain, ancestors, and guardians, has led to the emergence of strong ties of kinship and friendship. For example, Hasan and Ekecik Mountains, two mountains named after father Hasan Baba and Ekecik Baba in Central Anatolia, became friends. Likewise, there are other guardians that Hasan Baba and Ekecik Baba are siblings or friend with (Peker, 2015). Relationships or friendships come to the fore in many narratives around tombs and endowments.

There are various beliefs that Koç Baba, Kaplan Dede and Eskici Ahmet Dede in Akcakoca were brothers. The source that is people we interviewed

stated that these three parents were siblings. Ramazan Dede, Sapanlı Dede, Saban Dede and Gazi Dede, who live in Gereede, are among our other guardians who are said to be brothers and comes from Horasan. It is also stated by the local people that Şih Şehirban in Dortdivan and Ümmî Kemal in Tekke Isıklar Village in the centre of Bolu were brothers.

THE NAMING OF THE TOMB/GRAVE RELATED TO THE BELIEFS OF THREES, SEVENS, AND FORTIES

The belief of „threes, sevens, forties”, which is said among the people, expresses the hierarchical order among the guardians. Saints are subjected to a hierarchical order within themselves in return for their power. This functioning in the order reveals the community of guardians. All of these are also called „ehl-i hal ve'l-akd”. At the lowest level, there is the „ahyar” group consisting of three hundred saints. Then, „ebdâl” consisting of 40 people, „ebrâr” consisting of 7 people, „evtâd” consisting of 4 guardians and „nucebâ” consisting of 3 guardians are followed by a master guide called „gavs” or „kutup” at the top (Öztürk, 2013).

There is a relationship similar to the master-apprentice relationship between (minstrel) in Sufi culture. A master cannot act as a sheikh without obtaining permission from his sheikh, just as an apprentice who grows up with master minstrel cannot steal from his master without obtaining a licence. For this reason, guardians are people who have somehow passed through education. The sheikh of those who are believed to be saints and to show miracles is Khidr. It is stated that the three, seven, and forties took their hand from Khidr in the science of ledun, that he taught them miracles, and that their sheikhs and teachers were Khidr (Uludağ, 1998).

In many parts of our country, it is possible to encounter tangible cultural heritage belonging to the guardians known as threes, sevens, and forties. Because there are strong codes for this trio in the genes of our nation. For example, the name of the big cemetery opposite the Mevlana Museum in Konya is Üçler cemetery (name of the cemetery). Various practises have developed over time around these tangible cultural heritages of our people.

Threes, sevens, and forties tombs, which we encountered with in our study area, attracted more attention than ordinary tombs. Graves belonging to two of these three were identified in our research area. These tombs are Kırklar Tomb in Dortdivan district and Üçlü Yatır in Mudurnu district. Although they do not have „forties” in their names, the Erenler Tombs in Goyruk and in the Saricalar Village of Bolu, and the Şihlar Tombs in Yigilca and Seben can also be considered as forties tombs.

NOMENCLATURE RELATED TO THE GENDER OF THE PERSON BURIED IN THE TOMB/GRAVE

Another naming method by the public for parents whose historical identity is not known is naming according to their gender. We found a tomb named according to gender in our study area. The fact that the guardian in this tomb is a woman and there is no information about his real identity suggests that such a naming could be present. The name „Sarıkızlar” (Blonde Girls) is used in the narratives about the person buried in the tomb, and the tomb is also known by this name today (Sarıkızlar Tomb/Mengen).

THE NAME OF THE STRUCTURES TO THE TOMB/GRAVE

The Turkification of Anatolia was not limited to the settlement of Turkish communities here. While the settlement activities on these lands continued, the Turkish stamp began to be stamped on these lands in various ways. Especially mosques, madrasahs, dervish lodges, tombs, inns, palaces, etc., built in Anatolia. Structures are at the forefront of these studies (Gönen, 2004). These structures, that were built by the Turks, have more religious characteristics.

In some parts of Anatolia, mausoleums and tombs took some names because of their appearance. Incidentally it was named after its colour, sometimes from the covers on the coffin, and sometimes from the plants in its gardens. The real name of the mausoleums has been forgotten, and the name they took has now become the name of the tomb rather than a feature.

The tomb called Kasım Dede Tomb or Ak Tomb in Bolu exemplifies the situation described above. Local people gave the name of the tomb as Ak tomb as a second name. In the old Turkish belief, colours were used to determine directions. At first, it can be thought that the tomb took this name because it was located in the west of the settlement. However, we did not find such a narrative in the interviews we conducted with the local people. Therefore, it is certain that the tomb got this name because of its external appearance, mainly its colour (Kasım Dede Tomb/Bolu-Centre).

Another tomb that we have discussed under this title is the Red Tomb. The tomb takes its name from the five girls buried in it. From the interview we made with the local people, it is said that these deceased were sisters. There are five coffins inside the tomb, and on the heads of these coffins, there are pushides. This situation is very effective in the fact that the tomb is referred to as „red”. However, the fact that the deceased were girls and they have never been married can be shown as a reason for taking this title (Red Tomb/Bolu-Centre).

ANONYMOUS GUARDIAN

In almost every part of the Turkish geography, there are anonymous guardians who do not have documents and information about their real identity. These guardians are only people who continue to live in the oral culture. Various doubts may come to our minds about whether these parents are alive or not. However, in the imagination of the public, these questions and the answers given to these questions do not change the result. Today, as in the past, the sanctity attributed to the place and the deceased is not a determining factor for the people. Miracles of deceased, the stories told about him, the purpose of his visit, etc. it causes the place or the buried person to be sanctified regardless of its name.

In many mausoleums and graves, we examined during our field research, regardless of the name of the mausoleum or the deposit, when we asked who the buried person was; „Friend of Allah, he was from the forties, he was a blessed saint!“ answers such as these are indications that the place and the buried person are sanctified.

It is an indisputable fact that the feeling of being in a holy place increases the diversity of rituals in these places (Köse & Ayten, 2010). In our research area, among the rituals performed by the visitors to the mausoleums and tombs where the names of the deceased are unknown, there were practises such as praying, reading the Qur'an, rubbing hands, tying a rag, burning candles, leaving clothes, and distributing food.

In our research area, we can list the tombs and mausoleums whose names are unknown, as follows: The Tomb in the Calkoy Village of the Dortdivan district, the Tomb in the Cokeler Village of the Kibriscik district, the Tomb in Yenicaga, which is believed to have been built in the time of Yildirim Beyazıt, can be displayed as examples of the anonymous guardians.

There is no information about the real identities of the tombs in the mausoleums we have listed above, and the public is not aware of any information about these tombs. When we asked who they were we got answers like: „Friends of Allah are venerable people who have miracles.“ The above-mentioned tombs are generally referred to as „Tombs“. There is no information about the real identities of the burials found in places called „Yatır“ (entombed Saint) or „Tomb“ in any corner of Anatolia.

THE CHANGING OF THE WORDS BEING THE SOURCE OF NAMES FOR THE TOMB/GRAVE

The names of holy pilgrimage sites such as mausoleums and tombs sometimes appear in distorted form. Some events that the experienced while he was alive caused the naming of the shrines, then the actual word group changed over time and became the current state (Kaplan, 2022). The tombs that will set an example for this situation are examined below.

Legend has it that the mausoleum was built as a mosque. The person who built this mosque was Babahızır or his son, who was buried in the tomb. During the construction of the mosque, the timber got finished and when the father asked his son to bring timber, the son said: „Daddy, it’s ready!” (Turkish meaning: „Baba hazır!”). This name was changed over time and turned into today’s „Babahızır” (Babahızır Türbesi/Mengen).

Another tomb that we will discuss under this title is the Tomb of Koç Baba. According to the legend, Koç Baba’s real name is „Father Run” (Turkish meaning: „Koş Baba”). The origin of this name is that Koç Baba used to call people to religion, saying „Run, come and enter the way of Allah.” This name has changed over time and has come to today’s situation.

DISCUSSION AND CONCLUSION

The traces of the cult of ancestors can be seen among the reasons for visiting the Bolu and Duzce tombs. The concepts of „grandfather” (dede) and „father” (baba), which are used instead of „descendent” in many tombs in the research area, are the current usage of the ancestors cult of the old Turkish belief. The fact that 18 of the people who were buried in the tombs and entombed saints (yatır) we identified in our study area were called grandfather (dede) is related to the cult of ancestors and the cult of the veli, which is its Islamic form. The concept of father, which is used as a saint in Bolu and Duzce tombs, is the second most used title after grandfather (dede). There are four guardians with the title of father in the holy places of visit in Bolu and Duzce. These are Babahızır, Eskici Baba, Somuncu Baba, Ali Baba and Geyikli Baba. The aforementioned father/grandfather naming recalls the Alevi-Bektashi culture. Alevi citizens lived in the regions where these tombs are located. However, as a result of our determinations, taking these names appears as a way of expressing the respect for the deceased rather than the Alevi-Bektashi culture. Moreover, many of the Alevi citizens we identified and compiled later migrated to the regions where the tombs/entombed saints (yatır) are located. Other denominations we have identified are as follows: „Grandma, master, bey (mr), pilgrim, hafiz, hoca, seyh, sheikh, etc.”

It is believed that the saints, who are generally accepted as the beloved servants of Allah, lie in the tombs and in the graves. However, in the examinations we made, it was determined that some statesmen and professional people were also buried in the tombs. This position was not taken into account among the people, and all the mausoleums and tombs were considered sacred. As a result of this sanctity, the real role of the statesman or professional person lying in the tomb was forgotten, and the place evolved into a place where various wishes are expressed. Burials in the tombs of Samsa Sergeant in Mudurnu and Konuralp Ahmet Bey in the centre of Duzce have been stripped of their real identities and turned into

sacred places visited by those who have assumed the identity of parents and have no children.

In almost every study on holy places of visit, various studies have been made by different disciplines on the naming of the holy place, and a new naming study was being carried out each time according to the characteristics of the region. This has led to the emergence of independent classifications. In this respect, there is a need to conduct a comprehensive naming study that includes the characteristics of the guardian. Based on the emerging need, we think that this naming study we have done in our study is quite original.

To put it in conclusion; The holy places of visit in Bolu and Duzce were named after the meaning that the local people attributed to the tomb. The local people have reflected their cultural accumulation from the past on the names of the tombs and the tombs, enabling them to come to life again. When we look at the naming of the tombs, it is seen that the old Turkish belief system coexisted with the religion of Islam. This study, which covers the name of the Bolu and Duzce tombs, which we have revealed as a sample, constitutes a beginning in terms of method, content, and results. It is thought that our study will shed light and contribute to studies on other similar issues.

REFERENCES

- [1] Ashley, L. R. N. (1996). *What's in a name? Everything you wanted to know*. Baltimore.
- [2] Gönen, S. (2004). *Research on the legends emanating from the settlement names in Anatolia* (Publication No. 147477) [Master dissertation, Selcuk University]. Council of Higher Education Thesis Center.
- [3] Kaplan, H. (2021). *Tombs and visiting places in Bolu and Duzce folk culture* (Publication No. 668560) [Doctorate dissertation, Necmettin Erbakan University]. Council of Higher Education Thesis Center.
- [4] Kaplan, H. (2022). *Visiting phenomenon in Turkish culture - the example of Bolu and Duzce*. Palet Publications.
- [5] Kartal, A. (2017). *Beliefs and practises around tombs in Konya folk culture*. Lap Lambert Academic Publishing.
- [6] Kaya, D. (2014). *Turkish world encyclopedic dictionary of Turkish folk concepts and terms*. Akçağ Publications.
- [7] Köse, A., & Ayten, A. (2010). *Shrines are stops of popular piety*. Timaş Publications.
- [8] Öztürk, E. (2013). *Between parenthood and insanity*. Kitabevi Publications.
- [9] Peker, S. (2015). *A cult-centred view on tombs and tombs (Aksaray example)*. Kömen Publications.
- [10] Sakaoglu, S. (2001). *Türk ad bilimi I (Giriş)* [Turkish onomastics I (Introduction)]. Türk Dil Kurumu Yayınları.
- [11] Tekin, M. (2012). *Prayer and social problems within the framework of the visiting phenomenon*. Rağbet Publications.
- [12] Uludag, S. (Ed). (1998). Sufism and folk faith. In *Turkish religious foundation encyclopaedia of Islam*. TDV Publications.
- [13] Yegin, H. İ. (2015). Psycho-social reasons for visiting shrines: Hayrettin Tokâdi shrine. *Abant İzzet Baysal University Journal of Social Sciences Institute*, 15(1), 277-302.

