

A Folklorist Extraordinaire: Pertev Naili Boratav, a Pioneer in Turkish Folklore Studies

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ABSTRACT

Born in 1907 in Istanbul, Boratav's journey into the realm of folklore studies began at an early age, as he was deeply fascinated by the cultural narratives, customs, and beliefs that permeated Turkish society. After completing his education in Turkey, he went on to pursue further studies in France, where he earned his doctorate in Slavic linguistics from the Sorbonne University in 1933. Pertev Naili Boratav was a renowned Turkish folklorist, anthropologist, and linguist who made significant contributions to the study of Turkish culture, traditions, and oral literature. His extensive research, publications, and efforts to preserve and analyze Turkish folklore have had a profound impact on the academic landscape of Turkey and beyond. Boratav's work spanned a wide range of topics, from the collection and analysis of folktales, proverbs, and myths to the examination of cultural practices and belief systems. He played a crucial role in the establishment of the Department of Folklore at Ankara University and mentored countless students, inspiring them to continue the legacy of preserving and disseminating Turkey's rich cultural heritage. Given Boratav's significant contributions to the study of Turkish anthropology and folklore, is he recognized as a pioneering anthropologist in Turkey?

1. Early Life and Education

Boratav's academic career was marked by a multifaceted approach, as he not only focused on the study of Turkish folklore but also delved into the realms of anthropology, linguistics, and the broader cultural landscape of the region. His groundbreaking work, "Turkish Folk Literature," published in 1943, is widely regarded as a seminal text that has become a cornerstone of Turkish folklore studies.

In this seminal work, Boratav meticulously examined the various genres of Turkish oral literature, including folktales, epics, legends, and proverbs, providing a comprehensive analysis of their origins, structures, and cultural significance. His deep understanding of the intricate web of Turkish folklore allowed him to uncover the nuances and complexities that had previously been overlooked or misinterpreted by scholars.

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Boratav's contributions to the field of Turkish anthropology are equally noteworthy, as he played a pivotal role in the establishment of the Department of Folklore at Ankara University in 1963. This institution, which he led for many years, became a hub for the study and preservation of Turkish cultural heritage, attracting scholars from around the world and fostering a vibrant academic community.

Through his extensive fieldwork, Boratav collected and documented a vast array of folk narratives, rituals, and traditions, which he meticulously analyzed and interpreted, shedding light on the intricate tapestry of Turkish culture. His tireless efforts in this regard have not only enriched our understanding of Turkish folklore but have also served as a valuable resource for future researchers and practitioners in the field.

Boratav's impact on the academic landscape extends beyond his own work, as he was instrumental in promoting and nurturing the next generation of folklorists and anthropologists in Turkey. He mentored countless students, inspiring them to delve deeper into the study of Turkish culture and to continue the legacy of preserving and disseminating this rich heritage.

Perteve Naili Boratav's trial stemmed from accusations made by Reşad Şemsettin Sirer, who replaced Hasan Ali Yücel as the minister of national education. Sirer was less sympathetic to the DTCF professors, including Boratav. (Öztürkmen, 2005) Despite the challenges he faced, Boratav remained steadfast in his commitment to his academic pursuits, continuing to produce groundbreaking research and mentoring the next generation of scholars.

Specifically, Boratav was brought to trial for two allegations related to Turkish nationalism: Being against Turkism and Criticizing the Turkish nationalist writer and poet Namık Kemal. (Öztürkmen, 2005) These charges were ultimately deemed unfounded, and Boratav's acquittal highlighted the strength of his academic integrity and the enduring impact of his scholarly contributions.

These accusations arose amidst a larger context of student protests, political maneuvering, and accusations of leftist propaganda against DTCF professors. (Öztürkmen, 2005) The trial began in June 1948 and concluded in February 1950.

It wasn't until 1993 that the Turkish state formally recognized his contributions to Turkish folklore by awarding him a special prize. Overall, Perteve Naili Boratav's life and work exemplify the challenges and complexities facing Turkish intellectuals navigating political tensions and ideological divides.

2. Method

This article can be considered a comparative historical method and detailed case study. For example, in his article comparing Biruni and Bronisław Malinowski as anthropologists, the author proceeds through the historical method (Salman, 2025). Another case study on "Ziya Gökalp as an anthropologist" used the same historical method (Hayırlı, 2024). The sole purpose of this study is to draw attention to these important figures in Turkish anthropology by conducting extensive document and source research, which allows for a comprehensive examination of their contributions and impact on the field and questioning if he accepted as an anthropologist.

This approach elaborates on and answers why Boratav is accepted as an anthropologist. By conducting extensive document and source research, the study provides a comprehensive examination of Boratav's contributions and impact on the field of Turkish anthropology.

The study primarily relies on primary sources, including Boratav's own published works, archival materials, and historical accounts, as well as secondary sources such as scholarly articles, books, and institutional records. The analysis focuses on Boratav's academic career, his pioneering research in Turkish folklore, his role in the establishment of the Department of Folklore at Ankara University, and the recognition (or lack thereof) of his contributions to Turkish anthropology. Additionally, the paper explores the political and social context in which Boratav lived and worked, including the challenges he faced during the trial.

3. Is He Recognized as A Pioneering Anthropologist in Turkey?

Perteve Naili Boratav was a renowned Turkish folklorist whose contributions to the field of Turkish anthropology and sciences were truly remarkable. Born in 1907 in Istanbul, Boratav's passion for folklore and ethnography began at an early age, and his impact on the study of Turkish culture and traditions would have a lasting influence.

As a prolific scholar and writer, Boratav's work spanned a wide range of topics, from the collection and analysis of Turkish folktales, proverbs, and myths to the examination of cultural practices and belief systems. His seminal work, "Folklor ve Edebiyat", published in 1969, is widely regarded as a cornerstone of Turkish folklore studies, providing a comprehensive framework for the study of the intricate relationship between folklore and literature.

Boratav's contributions extended beyond the academic realm, as he played a crucial role in the preservation and promotion of Turkey's rich cultural heritage. He worked tirelessly to document the oral traditions and customs of various regions, ensuring that these valuable aspects of Turkish identity were not lost to the ravages of time. Moreover, Boratav's influence extended to the realm of anthropology, where his work on the sociocultural dynamics of Turkish communities has been widely acclaimed.

One of the hallmarks of Boratav's scholarship was his ability to synthesize diverse sources of information, weaving together historical accounts, literary references, and ethnographic observations to paint a holistic picture of Turkish folklore. His interdisciplinary approach, which drew from fields such as linguistics, sociology, and psychology, allowed him to uncover the complex layers of meaning and symbolism inherent in Turkish cultural expressions.

Boratav's impact on the field of Turkish folklore studies cannot be overstated. His tireless efforts to document, analyze, and disseminate the rich tapestry of Turkish folklore have ensured that this vital aspect of the nation's cultural heritage remains a vibrant and integral part of its collective identity. Boratav's legacy continues to inspire and guide scholars and enthusiasts alike, as they strive to deepen our understanding of the diverse cultural traditions that have shaped the Turkish experience.

One of Boratav's most significant achievements was his work in establishing the field of Turkish ethnography as a respected academic discipline. Through his tireless efforts, he helped to legitimize the study of folklore and anthropology in Turkey, paving the way for future generations of scholars to explore the country's cultural diversity. Boratav's work also had a profound impact on the way that Turkish cultural heritage was perceived both within the country and on the international stage.

Boratav's influence extended beyond the confines of the academy, as he worked to engage with the broader public through his writing and public lectures. By making his research accessible to a wider audience, Boratav helped to foster a greater appreciation for Turkey's rich cultural tapestry, inspiring a renewed sense of pride and identity among the Turkish people.

In the annals of Turkish academia, Pertev Naili Boratav stands as a towering figure, a pioneer whose work has left an indelible mark on the study of Turkish folklore and anthropology. Through his tireless efforts to document, analyze, and disseminate the rich cultural traditions of Turkey, Boratav has ensured that this vital aspect of the nation's heritage will continue to be celebrated and explored by scholars and enthusiasts for generations to come.

Boratav's impact on Turkish anthropology and sciences is undeniable. As a pioneer in the field of Turkish folklore studies, his contributions have enriched our understanding of the country's rich cultural heritage and continue to inspire researchers and scholars around the world (Ben-Amos, 2023) (Celik, 2018).

Pertev Naili Boratav was a renowned Turkish folklorist whose contributions to the field of Turkish anthropology and sciences were truly remarkable. Born in 1907 in Istanbul, Boratav's passion for folklore and ethnography began at an early age, and his impact on the study of Turkish culture and traditions would have a lasting influence. As a prolific scholar and writer, Boratav's work spanned a wide range of topics, from the collection and analysis of Turkish folktales, proverbs, and myths to the examination of cultural practices and belief systems. His seminal work, "Folklor ve Edebiyat", published in 1969, is widely regarded as a cornerstone of Turkish folklore studies, providing a comprehensive framework for the study of the intricate relationship between folklore and literature. Boratav's contributions extended beyond the academic realm, as he played a crucial role in the preservation and promotion of Turkey's rich cultural heritage. He worked tirelessly to document the oral traditions and customs of various regions, ensuring that these valuable aspects of Turkish identity were not lost to the ravages of time. One of Boratav's most significant achievements was his work in establishing the field of Turkish ethnography as a respected academic discipline. Through his tireless efforts, he helped to legitimize the study of folklore and anthropology in Turkey, paving the way for future generations of scholars to explore the country's cultural diversity. Pertev Naili Boratav was a true pioneer in the field of Turkish folklore studies.

The main argument in (Boratav, 1931) by Pertev Boratav is that the Köroğlu epic extends beyond the Anatolian and Turkmen regions, encompassing a wider area of influence. The author supports this by presenting various pieces of evidence, including published and unpublished poems related to Köroğlu, and analyzes their significance in understanding the spread and evolution of the epic. The author also discusses different versions and interpretations of the Köroğlu story, highlighting its importance in representing heroic ideals and cultural values. Boratav's work on the Köroğlu epic has been instrumental in expanding our understanding of the diffusion and transformation of this significant Turkish folklore tradition.

Dervishes in Turkish folktales are often depicted as pious, wise, and itinerant figures. They are usually portrayed as helpful guides or mentors to the protagonists, offering advice and assistance in times of need. They may possess supernatural powers or have a close relationship with the divine, often intervening in the narrative to resolve conflicts or provide crucial guidance. Günay (1983) describes them as having a strong connection to Islamic faith, often depicted as having long white beards and wearing white clothes. While generally benevolent, some regional variations portray dervishes in a more negative light, even as antagonists. He mentions that in some tales from Erzurum, dervishes are depicted as evil figures who consume human meat. However, these depictions are exceptions rather than the norm. Günay, clarifies that these negative portrayals are typically found in regional variations and are not representative of the broader tradition. The dervish figure in Turkish folklore is complex and multifaceted, embodying both the spiritual and the worldly, and serving as a powerful symbol of guidance, wisdom, and sometimes, even danger.

Traditional and mythical creatures in Turkish folktales are categorized based on their function within the narratives. The first group, Helpers, consistently aids the hero/heroine. Helpers can be further classified as religious figures (like dervishes or Khidr), magical beings (such as fairies or talking animals), or ordinary humans who offer support. The second group, Obstacles/Villains, opposes the hero/heroine, creating challenges and conflict. Examples include giants, dragons, or witches, who test the protagonist's abilities. Lastly, Neutral Figures are neither inherently helpful nor harmful. Driven by curiosity, mischief, or self-preservation, they may interact with the hero/heroine in various ways, sometimes helping, sometimes hindering. Examples include trickster figures like djinn or peri. It's important to remember that these categories are not rigid, and some creatures may shift between roles depending on the specific story (Günay, 1983). These mythical beings in Turkish folktales not only add narrative complexity but also reflect the rich cultural heritage and symbolic meaning embedded within the oral tradition. Even today, we do not have a comprehensive description of those mythological creatures. So, Pertev Naili Boratav's contributions to the study of Turkish folklore and anthropology are truly profound.

Political tensions in Turkey significantly impacted the study of mythology and folklore, particularly during the 1940s. A notable example is the case of Pertev Naili Boratav, a prominent folklorist who established Turkey's first Department of Folk Literature in 1946 (Boratav, 2023). Accused of promoting socialism and undermining nationalism in 1947, Boratav was put on trial in 1948. Although acquitted, his department was closed, and he was forced into exile in Paris in 1952 (Boratav, 2023). This political persecution exemplified the challenges faced by scholars working in sensitive cultural domains during a turbulent period in Turkish history. Despite these obstacles, Boratav's contributions to the field of Turkish folklore studies remained influential, and his work continued to inspire future generations of researchers.

The broader context of this event involves the complex interplay between political ideologies and academic pursuits in post-Ottoman Turkey. The early Republican period saw a surge of interest in Turkish mythology and folklore, with scholars seeking to establish a national identity rooted in cultural heritage (Oguz, 2010). However, this endeavor became entangled in political disputes, as exemplified by the conflict between Hüseyin Nihal Atsız and Pertev Naili Boratav, both students of the same professor, who became adversaries due to differing political views (Oguz, 2010). This atmosphere of discord had a detrimental effect on research in these fields, leading to a decline in the importance of Turkish mythology and folklore studies (Oguz, 2010). Pertev Naili Boratav's life and work exemplify the complex relationship between academia and politics in Turkey. In my experience as an academic in Turkey, the political dynamics that have influenced the field continue to persist even in the present day.

The shift in focus from Turkish mythology to Greek mythology and from Anatolian folktales to Grimm's fairy tales further illustrates the influence of political and ideological factors on academic discourse. This "homogenization" of cultural narratives, as described in (Oguz, 2010), reflects the broader challenges faced by cultural preservation efforts in a rapidly changing political landscape. The Grimm brothers, Jacob and Wilhelm, are significant in the context of Oguz, (2010) as symbolic figures in the study of myth and folktales, particularly in relation to their German counterparts. The article draws a parallel between the Grimms and two Turkish intellectuals, Atsız and Boratav, highlighting their shared academic lineage (same faculty, department, and even teacher) while contrasting their eventual relationship. While the Grimms are lauded as the "Grimm Brothers," Atsız and Boratav became known as the "Enemy Brothers" despite their similar scholarly pursuits. This comparison serves to illustrate the article's broader point about the complexities and potential pitfalls of myth and folktale studies

in Turkey. The Grimms' work, particularly their collection of folktales *Kinder und Hausmärchen* and Jacob's *Deutsche Mythologie*, are presented as emblematic of a broader European trend of seeking national cultural origins in folklore. The article uses the Grimms as a benchmark against which to examine the trajectory of Turkish folklore studies.

The article (Çevik, 2015), "Pertev Naili Boratav-Oğuz Tansel Mektuplaşması," discusses the changing nature of communication by focusing on the decline of letter writing in the face of new technologies. It points out how technologies like the telephone and the internet have made communication faster and easier but have also shifted it away from face-to-face interaction and physical mediums like paper. The article highlights how this shift has diminished the importance of letters as a primary communication tool, although their historical significance as written records remains, especially for understanding past social, cultural, and intellectual contexts. There is an examination of the correspondence between Pertev Naili Boratav and Oğuz Tansel. The author (Çevik, 2015) analyzes the content of their letters, discussing the various subjects they addressed. These range from everyday life matters to broader reflections on the social and political climate of Turkey and Europe. This finding can also be considered a significant sociological or social anthropological discovery.

The research trip to Çukurova in (Boratav, 1947) had a multi-pronged purpose. The author, Pertev Naili Boratav, aimed to investigate the folklore of the region, which was relatively unstudied at the time. His colleagues, René Giraud and Louis Bazin, were linguists interested in studying the dialects of the region's nomadic and settled populations, including the Yörüks, Türkmens, and Tahtacıs. Giraud specifically wanted to collect materials on the Yörük language, while Bazin sought to gather information on these dialects to inform his comparative study of Turkic grammar. The trip combined folklore studies with linguistic investigation, demonstrating the potential for interdisciplinary research to yield more comprehensive and meaningful results. The researchers aimed to study the folklore of the Turkmen, Yörük, and Tahtacı communities in the Çukurova region. The trip consisted of two main study locations: İmren village and Pozantı. In İmren, the focus was on the Yörüks and Türkmens, while in Pozantı, the focus shifted to the Tahtacı community (Boratav, 1947). The researchers collected data on the language, particularly the dialects of the Yörüks, noting differences with the dialects of Çukurova locals, settled Türkmens, and Tahtacı despite their geographical proximity (Boratav, 1947). The researchers also collected ethnological and ethnographic data, though the specific findings on these topics are not detailed in this excerpt (Boratav, 1947). As a social anthropologist, I could say, the significance of this research lies in its methodological approach. The core methods employed here, such as case studies and participant observation conducted among the native communities, are fundamental to the field of cultural or social anthropology.

The trial of Pertev Naili Boratav, along with two other professors, had a significant impact on Turkish folklore studies. Boratav was instrumental in establishing Turkey's first Department of Folk Literature in 1946 (Pertev Naili Boratav, 2023). However, the trial, which stemmed from accusations of promoting socialism and undermining nationalism (Pertev Naili Boratav, 2023), resulted in the closure of the department (Pertev Naili Boratav, 2023). This effectively stifled the nascent field of folklore studies in Turkey, particularly the type of scholarship Boratav championed. Öztürkmen, (2005) details the trial and its surrounding political context, offering valuable insights into its impact. The accusations against Boratav centered on his approach to folklore, which challenged the prevailing nationalist narratives. (Öztürkmen, 2005) highlights how the trial became a proxy for larger political tensions, further complicating the situation and ultimately hindering the development of folklore studies in Turkey.

Pertev Naili Boratav is a cornerstone figure in Turkish folklore studies. He is credited with establishing the field's academic rigor by founding the first Department of Folk Literature at

Ankara University in 1946 (Pertev Naili Boratav, 2023), transitioning it from an amateur pursuit to a professional discipline. Boratav introduced rigorous methodologies, drawing on international scholarship and applying theoretical frameworks to analyze various genres of Turkish oral traditions (Boratav, 1998). His extensive fieldwork across Anatolia resulted in a rich archive, now housed at the University of Nanterre, containing diverse materials like narratives, songs, and rituals (Öztürkmen, 2005). This archive is an invaluable resource for researchers. Boratav's commitment to disseminating knowledge is evident in his numerous publications, which made Turkish folklore accessible to wider audiences (Öztürkmen, 2005). While his editing practices, sometimes combining different texts for broader appeal, have been noted, they also underscore his dedication to sharing these traditions. Finally, Boratav's influence extends through his mentorship and enduring legacy, shaping generations of Turkish folklorists and inspiring prominent scholars like Prof. Dr. İlhan Başgöz (Boratav, 1998). As a social anthropologist, I view Boratav's engagement with French academia as fortunate, as the visibility and recognition of anthropological scholarship tend to be more prominent in that context.

Pertev Naili Boratav's trial centered around accusations related to his views on Turkish nationalism and folklore. Specifically, he was accused of downplaying the connection between the folk minstrel Karacaoğlu and Turkishness, criticizing nationalist figure Namık Kemal, and expressing interest in Anatolian rebellions (Öztürkmen, 2005) (Öztürkmen, 2005) (Öztürkmen, 2005). These accusations stemmed from a petition by a former assistant and tapped into the rising Turkist movement of the time. The official charges revolved around Boratav's alleged violation of university law, which required professors to cultivate students' national character and loyalty to the Turkish Revolution (Öztürkmen, 2005). The trial, which lasted from June 1948 to February 1950, involved Boratav defending his interpretation of Kemalism and his academic work on folklore against these charges (Öztürkmen, 2005). That times nationalist policies and measures can have unintended negative consequences for the country.

The paper delves into Boratav's extensive research on Turkish folktales, proverbs, and myths, which have been instrumental in shaping the field of Turkish folklore studies. Boratav's work in establishing the field of Turkish ethnography as a respected academic discipline is also explored, underscoring his pivotal role in legitimizing the study of folklore and anthropology in Turkey.

The article, "Turkish Folklore: An Introduction" (Jansen, 1961) is to provide a broad overview of Turkish folklore, encompassing various genres like folk narratives, folk music, folk dance, and folk drama. It also delves into the historical and cultural contexts that have shaped these traditions. The two general bibliographies mentioned in (Jansen, 1961) are: *A Guide to Turkish Area Study* by John Kingsley Birge and; *Turkey: A Selected List of References* by Grace Hadley Fuller.

The article also mentions the 1928 Turkish alphabet reform, a cornerstone of Turkey's modernization, replaced the Arabic-based Ottoman script with a modified Latin alphabet (Turkish Alphabet Reform, 2024), impacting the nation culturally, socially, and politically. The reform significantly improved literacy rates as the new script were easier to learn than the complex Ottoman script (Atatürk & Akşit, 2006), allowing wider access to education and contributing to increased national literacy (Jansen, 1961). It symbolized a break from the Ottoman past and an embrace of Western ideals, fostering a distinct Turkish national identity (Atatürk & Akşit, 2006) and facilitating the adoption of new technologies and ideas. The reform also simplified the written language, aligning it more closely with spoken Turkish and resolving ambiguities caused by the Ottoman script's inadequacy in representing Turkish phonetics. Driven by Atatürk's vision of a modern Turkey (2024), the reform demonstrated the

state's authority and commitment to change, consolidating national unity through a common language and script. However, it also faced criticism for its perceived cultural rupture and the challenges in transitioning to the new script. Despite these challenges, the reform is considered a transformative success, modernizing Turkish society, promoting literacy, and shaping national identity.

The Saltukname, written in 1480, is the earliest known document mentioning Nasreddin Hoca (Boratav, 1963). In it, Nasreddin Hoca is identified as a dervish of Seyyid Mahmud Hayrani (who died in Akşehir in 1268 or 1269). The significance of this mention lies in its establishment of a connection between Nasreddin Hoca and a specific Sufi lineage, linking him to a historical figure and placing him within a particular time frame and religious context. The Saltukname also describes an encounter between Nasreddin Hoca and Saru Saltuk, a disciple of Hayrani, in Akşehir, where Nasreddin Hoca serves Saltuk a meal on gold and silver plates. This depiction of apparent wealth raises questions about Nasreddin Hoca's social standing and the potential symbolism within the narrative. The Acikgoz collection of Nasreddin Hoca's tales, published in 1985, is considered the most comprehensive and authoritative compilation of the jokester's stories. Acikgoz's work has been instrumental in preserving and disseminating the rich corpus of Nasreddin Hoca's tales, ensuring their continued relevance and impact in Turkish culture and beyond. Nasreddin Hoca's enduring popularity and iconic status within Turkish folklore can be attributed to several factors: the universal appeal of his humor and wisdom, which resonates with audiences across cultures and time periods; the adaptability of his tales, which can be easily transmitted, translated, and reinterpreted, ensuring their continued relevance and widespread dissemination; the embodiment of Turkish cultural values in his character and tales, making him a representative figure for Turkish identity and values; and the flexibility of interpretation of many Nasreddin Hoca tales, which encourages ongoing engagement and discussion among scholars and the general public. These folktales and stories remain highly relevant and compelling as both humorous anecdotes and as representations of actual interactions among people today.

Both the Kizil Elma and the "Christian King" legends appear to share a common origin (Boratav, 1964). They are thought to have emerged among populations conquered by Muslims, possibly originating with the Byzantines. The legends then seem to have been adopted and adapted by the Turks, undergoing ideological shifts to become a symbol of victory and the permanence of conquest (Boratav, 1964). Specifically, the Kizil Elma sometimes represents Rome, and is linked to Rim Papa (the Pope), who features in stories where he confronts and is wounded by Caliph Ali. The legend says he remains in a magical sleep, awakening annually to inquire about the Muslims and their Padishah (ruler). Upon hearing the answers, he returns to sleep, stating that "the time has not yet come" (Boratav, 1964). This narrative connects to the "Christian King" legend, where this figure, sometimes reduced to the size of a wasp, awaits the opportune moment to reclaim his lands from Turkish control.

The article (Magnerella & Türkdoğan, 1977) mentions Pertev Naili Boratav's translation of Dede Korkut Kitabı and notes the work of his pupil, İlhan Başgöz, who published a large collection of Turkish riddles and studied Turkish min prayers. It highlights their contributions to Turkish folklore studies. This is also strongly recommended article for Turkish anthropology students because of the names and their works.

The next paragraph is exact translate of the Selçuk'(Selçuk, 1998)s newspaper column and reason I write this here is for the record;

In 1948, the Ankara Faculty of Language, History and Geography closed the books of four academicians: Pertev Naili Boratav, Niyazi Berkes, Behice Boran, Muzaffer Şerif. Except for

one, these names will not be erased from Turkey's agenda and will be a constant subject of debate. What is the interesting aspect of the incident? All four of these people were civil servants; Pertev Naili had worked in various positions in the state for 18 years, was sent to Germany by the state, and became a professor in 1938. There was no court decision regarding Boratav; he was suspended directly by a decision of the Parliament; the reactionary deputies of the time removed Pertev Naili from the faculty with a temporary article they added to the Budget Law. Is this decision solely political? No, class-based! Pertev Naili Boratav is the scientist who founded the Department of Folklore at the Faculty of Language, History and Geography of Ankara University in 1946. What do you mean by folklore?..Folklore!. A branch of science that emerged in the 19th century! There are valuable people who have been interested in folklore, which often develops together with "ethnology or ethnography", in Turkey at the beginning of the 20th century; however, the state's direct interest in folklore dates to the 1923 Enlightenment Revolution. In 1924, the 'Turkish Institute' was founded under the presidency of Fuat Köprülü, in 1927, the 'Turkish Folklore Association' was established, in 1930, the 'Ethnography Museum' was opened in Ankara, and in 1932, the community centers, the foundations of which were laid, conducted folklore research all over the country. There is nothing surprising about this development!..Because one of the fundamental principles of the secular Republic revolution is populism. The opening to the multi-party regime in 1946 did not bring democracy, a wind blew in the opposite direction; the most reactionary classes and layers were born. The alliance of the 'eshreph-agma-mover' and the 'comprador bourgeoisie', which was dominant in agricultural society, put its weight on political power. The Village Institutes were destroyed. Hasan Ali Yucel's time has been closed. The events at the Ankara Faculty of Language, History and Geography are the product of this agenda; they are the manifestation of class conflict in politics. That class conflict continues today, but the American shawl that has been draped over it darkens the consciousness. The 1923 Enlightenment Revolution had adopted the 'principle of populism'; Fazıl Hüsni, Cahit Kulebi, Orhan Veli, Aziz Nesin, Rifat Ilgaz, Yasar Kemal, Orhan Kemal, Talip Apaydin, Basaran and countless others were raised in this crucible. The campaign to translate world classics was spreading the culture of the state's basic ideology to the people; community centers were the source of folklore; but, during the transition to the multi-party regime, the monster had also opened its mouth at the Faculty of Language, History and Geography; Pertev Naili Boratav would not be able to escape. He was suspended. Pertev Naili worked as a 'suspended civil servant' until he retired. The laboratory of the folklore demon is the people. Pertev Naili Boratav was condemned to live away from his people for the rest of his life. Nevertheless, he became the founder, master and leader of folklore in Turkey. He lived like the hero of a tragedy that has no equal in the world; he became more and more glorious as the years passed. Boratav's meaning is so great and striking that it gives one shivers; his body was buried in France; his heart, his self, his identity, his works lie at the root of the most beautiful tree in Turkey. That tree will sprout branches and sprout, it will blossom leaf by leaf...

The Folklore Archive, the work done (Boratav, 1942), serves as a repository for collected folkloric materials. These materials, gathered by students and researchers, are used for research, analysis, and the creation of scholarly works, such as the book "Halk hikâyeleri ve halk hikâyeciliği" cited in the document. Other archives, like the one at UC Berkeley (Berkeley Folklore, 2019), have similar aims, focusing on the preservation, analysis, and educational use of folklore from various cultures and genres. Similarly, the Folklore Archives at Indiana University (Folklore Archives, 2006) centers on traditional artistic expression and belief systems, primarily from the U.S. Midwest. These archives provide valuable resources for understanding cultural traditions and expressions.

In a book Boratav and Eberhard examining 2500 tales, an attempt was made to determine the Turkish tale type. Its 506 pages huge work (Boratav & Eberhard, 1953). The Department of Folk Literature founded by Boratav at Ankara University that produced invaluable archival work on Turkish folklore that is an instrumental resource for researchers (Öztürkmen, 2005). Similarly, Boratav's mentorship and impact on other scholars, such as İlhan Başgöz, demonstrates his lasting influence on the field of Turkish folklore studies. (Öztürkmen, 2005).

Boratav center around the widespread influence and variations of the Köroğlu epic. Discussed collected notes and narratives that expand the understanding of the epic's reach and themes. Specifically, the article highlights unpublished poems related to Köroğlu, examining their content and significance to the broader narrative. It explores the portrayal of Köroğlu among the Turkmen people, emphasizing his importance as a cultural figure through an analysis of their songs and stories. Addresses existing publications on the epic, referencing specific works and their contributions to the study of Köroğlu. (BORATAV, 1931)"*Anadoluda ve Türkmenler arasında Köroğlu Destanının izlerine dair yeni notlar*" is the analysis of the Köroğlu epic, a prominent work of Turkic oral literature. The article delves into the historical and geographical context of the epic, exploring its variations and influences across different regions and periods. Pertev Naili Boratav, a significant figure in Turkish folklore studies, emphasized a scientific approach to the field, advocating for rigorous analysis of oral literature beyond simple collection. He proposed a classification of Turkish oral literature encompassing various genres like epics, tales, proverbs, and folk theatre, highlighting the importance of *aşık* literature as a distinct category. Boratav viewed these diverse forms as interconnected parts of a holistic Turkish culture, recognizing the contributions of various linguistic and cultural influences, including pre-Islamic traditions and Persian literary figures like Rumi. His work, exemplified by Köroğlu Destanı, reflects his commitment to studying oral literature within its broader cultural and historical context.

Pertev Naili Boratav's pioneering contributions to Turkish folkloristics, anthropology, and the study of oral literature are widely recognized (Öztürkmen, 2005) (Boratav, 1998). His work on the Köroğlu epic (Alçioğlu, 2012) and his classification of Turkish oral literature genres have had a lasting impact on the field.

Pertev Naili Boratav's 1948 trial holds significance in the international history of folkloristics for several reasons:

- **Politicization of Folklore:** The trial highlighted how folklore could be politicized and used to support different ideological agendas. Both right-wing and left-wing groups in Turkey drew on folklore to bolster their claims, demonstrating how cultural material could become a battleground for political struggles (Öztürkmen, 2005). This dynamic is relevant to the broader study of folkloristics, as it underscores the potential for folklore to be manipulated and instrumentalized for political purposes.
- **Impact on Academic Freedom:** The trial and subsequent closure of Boratav's department at Ankara University had a chilling effect on academic freedom in Turkey. This event serves as a cautionary tale about the vulnerability of academic disciplines to political pressures and the importance of protecting intellectual independence within the field of folkloristics.
- **Shift in Turkish Folklore Studies:** The trial marked a turning point in the development of Turkish folklore studies. With the closure of Boratav's department, the field became increasingly dominated by state-sponsored enterprises, influencing the direction and focus of research (Öztürkmen, 2005). This shift had long-term consequences for the study of folklore in Turkey.

- **Personal and Professional Impact:** The trial had a profound impact on Boratav's personal and professional life. He experienced the betrayal of colleagues and students, and his career was significantly disrupted (Öztürkmen, 2005). This personal dimension adds another layer of complexity to the trial's significance, reminding us of the human cost of political and ideological conflicts.

What makes him that much is important? Boratav's emphasis on a scientific approach to folklore, his engagement with international scholars and theories, and his efforts to preserve and analyze Turkish cultural traditions have cemented his legacy as a trailblazer in Turkish folkloristics (Öztürkmen, 2005) (Alçioğlu, 2012) (Boratav, 1998). Through his extensive research, archival work, and mentorship of younger scholars, Boratav played a crucial role in establishing Turkish folklore studies as a rigorous academic discipline, while also advocating for its cultural and political significance.

"Doğu Anadolu'da Folklor Derlemeleri"(Boratav, 1946), is the collection and study of folklore in Eastern Anatolia. It discusses the process of gathering these materials, the individuals involved, and the importance of preserving these cultural narratives. The text also touches upon the challenges of accessing and utilizing folklore collections for research purposes. He encountered several challenges during his folklore research in Eastern Anatolia. Originally, the research was planned for a team of three people over three to three and a half months, covering Sivas, Erzurum, Sarıkamış, Kars, and Artvin. However, due to limited financial resources, the trip had to be shortened. This likely impacted the scope of the research and potentially limited the regions and types of folklore that could be collected. Similar to that research in 1947, aimed to study the folklore, dialects, ethnology, and ethnography of Turkmen, Yörük, and Tahtacı communities in the Çukurova region. The trip, lasting 15 days, focused on two primary locations: İmren village (8 days) for studying Yörüks and Turkmens, and Pozantı (4 days). While the authors don't present detailed findings in this excerpt, they emphasize the importance of interdisciplinary collaboration between folklore and linguistics, noting the positive impact on their research. The linguists on the team focused on the Yörük dialect, examining its vocabulary, phonetics, morphology, and syntax, and comparing it with the dialects of Çukurova natives, settled Turkmens, and Tahtacıs. The author also mentions the scarcity of existing research on Çukurova's folklore, highlighting the exploratory nature of their work. For more specific findings, you may wish to consult other sections of (Boratav, 1947).

4. Conclusion

Is he recognized as a pioneering anthropologist in Turkey? Undoubtedly, Pertev Naili Boratav's contributions to the field of Turkish folklore studies and anthropology have been widely recognized and celebrated within Turkey and beyond.

Pertev Naili Boratav's groundbreaking research, pioneering publications, and tireless efforts have had a profound and lasting impact on the academic understanding, preservation, and dissemination of Turkish culture, traditions, and oral literature, firmly establishing him as a towering figure in the field of Turkish folklore studies. His meticulous exploration of the various genres of Turkish folklore, such as folktales, epics, legends, and proverbs, has provided scholars and the public with a deeper appreciation for the richness and complexity of this cultural heritage.

Boratav's establishment of the Department of Folklore at Ankara University further solidified his legacy, as it became a hub for the study and preservation of Turkish cultural heritage, attracting scholars from around the world and fostering a vibrant academic community. His mentorship of countless students and his unwavering dedication to nurturing the next

generation of folklorists and anthropologists in Turkey have ensured the continuity of his work and the ongoing exploration of Turkish culture. The extensive fieldwork conducted by Boratav, which was a widely employed methodology among cultural anthropologists, was considered a novel approach for the time. In Turkey, Boratav's pioneering efforts to establish folklore studies as an academic discipline, his extensive fieldwork documenting cultural traditions, his leadership in founding the Department of Folk Literature at Ankara University, and his mentorship of students who went on to become influential scholars, solidify his status as a towering figure in the development of Turkish anthropology and the study of folklore.

In conclusion, Pertev Naili Boratav's immense contributions to the field of Turkish folklore studies and anthropology have solidified his status as a true pioneer and a towering figure in the academic landscape. His work has not only enriched our understanding of Turkish culture but has also paved the way for future generations of scholars to build upon his legacy and continue the exploration of this rich and diverse heritage.

5. Limitations of the Work

This study will not be sufficient to describe the works of Boratav, because for example, 15 of his works (Gökoğlu Epic, 1931, 2003, Köroğlu Epic, 1931, 1984, Folklore and Literature I, 1939, 1991, Texts of the Bey Böyrek Story, 1939, Folk Literature Lessons, 1943, 2000, Anthology of Annotated Folk Poetry, 1946, 2000, Folklore and Literature II, 1954, 1991, Folk Stories and Folk Storytelling, 1946, 2002, Typen Türkischer Volksmärchen, 1953, Zaman Zaman İçinde, 1958, 1992, Le Tekerleme, 1963, 2000, Az Gittik, Uz Gittik, 1969, 1992, 100 Questions of Turkish Folklore, 1973, 2003, Nasreddin Hodja, 1996, Pertev Naili Boratav, only one of the studies exceeds 500 pages. Therefore, the study was written both to increase interest in the relevant scientific world and to be a reference for future research.

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