

A Land Like No Other

Folk Song Stories



International collaborations, which are an important part of the modern education approach, offer students the opportunity to understand cultural differences, think creatively and develop foreign language skills. For this purpose, we are successfully running the international eTwinning project called "A Land Like No Other".



The Folk Song Story

Bursa'nın Ufak Tefek Taşları

There was a young man living in the stony lands of Bursa. His name was Ahmet and he would wake up early every morning and admire the beauties of Bursa.

While his eyes were following the small stones of Bursa one by one, his imagination was turning them into musical instruments.

These stones were like violin strings for him, because the eyebrows of the girl he loved created the most beautiful melody for him.

He met a young girl at the exit of the bathhouse. The beauty of the girl dazzled Ahmet. Ahmet's love was as much for the beauty of nature around him as for the beauty of the young girl.

He would watch the mountains, oak trees and flowers every day. Especially the mountains were like musical stages for him. He took himself on a journey into his inner world, at the foothills of the oaky mountains.

These natural beauties excited his love even more.

This story focuses on Ahmet's love's journey in touch with nature and his admiration for different aspects of beauty. For him, the brunette beauty was not just a person, but Bursa itself.

And this love would always take him to the beauties of Bursa and play like a melody that would excite his heart.

YUSUF İÇEN

FSM İHO İBRAHİM

EFE

YBO SERAP

ŞZB BERKAY YUNUS

ŞOMC TUANA

MG AİHL AHMET

OSME Lejla.5

15TŞİHO MAYA

FSM O.O İlayda

FSM İHO SÜMEYYE

PIHO Belinay

The Folk Song Story

Allı Turnam

This story tells about the friendship of a young man from Memik, who lives in a village on Manyas Lake in Balıkesir, and a crane named Allı Turnam. Memik is a young man who makes his living by farming and animal husbandry in the village. While taking his sheep to the plateau every morning, he would enjoy the beauties of nature and sing folk songs.

One day, when he arrived at the plateau, he saw a beautiful crane by Lake Pınarbaşı and named it "Allı Crane". A beautiful friendship begins between the two and he starts his day happily with the visit of Allı Turnam every morning. However, one day, a hunter who has just arrived in their village wants to hunt the Red Crane. Memik is obtained to protect its friend, but it cannot prevent the hunter.

One morning, the hunter sets out for the plateau and sets a trap for Allı Turnam. Allı Turnam does not run away from Avcı, thinking that he will not harm her because of the friendship she has established with Memik. When the hunter sees that the crane does not run away from him, he takes out his gun and shoots the crane. When Memik reaches the plateau, it is too late and his friend Allı Turnam's lifeless body is lying on the ground. As Memik, holding his friend Allı Turnam in his arms, returns, a lament arises from his heart, and at that moment, the sky seems to be filled with cranes, and the sky laments with Memik's song.

Rumor has it that whenever someone passes by Lake Manyas, they see a crane floating in the sky and the story of the friendship of Memik and Allı Turnam comes to people's minds and they hum the folk song Allı Turnam.

Lokman AYDIN

FSM İHO ŞEYDA
YBO HABİL
ŞZB ECRİN
ŞOMC UMUT
MG AİHL YASİR
OSME Samed.9
15TŞİHO FATMA
FSM O.O Yasin
FSM İHO MUSA
PİHO Nurulhak

The Folk Song Story

Kızılırmak Seni Seni

In 1927, an old shepherd and his son İbrahim; It all started when he came to a village in Sivas to drive the sheep.

The shepherd was a popular person. He was doing his job as usual, but this time it was different.

When his son İbrahim returned from picking rose hips, he saw his daughter and fell in love. It was such a love that over time, there was no one in the village who did not hear about İbrahim's love. He couldn't get it out of his mind, he begged his father and persuaded the agha to ask for his daughter.

Shepherd Agha Wants His Daughter!

The shepherd cannot hurt his son, so he goes to the village chief and explains the situation; He tells about his son's love and what he said to him, one by one.

But it doesn't make the agha proud. When the shepherd returned for the second time with the village people, the people asked the lord, 'Is it a crime to be a shepherd? Will you find someone better than Abraham?' He puts pressure on everyone and says 'ok' in unison.

From that day onwards, it is a festival for the village and most of all for İbrahim; Cauldrons boil, meals are prepared and fed. People help the shepherd with the wedding expenses as much as they can because he cannot afford it. It rains all night and the enthusiastic Red River becomes even more enthusiastic.

And the Big Day Comes...

Today is the day of receiving the bride. The longing will end and the lovers will be reunited. They go to pick up the bride, and some villagers stay in the village and wait for the bride to arrive.

They go and pick up the bride, the bride and her family are put on horses, it is time to cross the Kızılırmak River, which connects the two villages. While the bride's family, the groom's family and people pass by, the bridge cannot support it and collapses.

A message is sent to the villagers waiting behind, people come to save them, but they are all dead.

EMRAH ORK

FSM İHO MUSTAFA
YBO ERGÜN
ŞZB BAHAR
ŞOMC YİĞİT
MG AİHL ERDEM
OSME Ajla.1
15TŞİHO İLEF
FSM O.O Sümeyye
FSM İHO AYAZ
PİHO Seyid

The Folk Song Story

Yüksek Yüksek Tepelere

Rumor has it that long ago there is a very beautiful girl named Zeynep in one of the villages.

When she just turned eighteen a young man named Ali, who comes from foreign villages, sees Zeynep at a wedding in their village. And he likes her very much.

When he returns to his village, he immediately sends a seer to the girl's father. They give Zeynep to Ali. They will get married soon. Ali takes Zeynep and takes her to his distant village.

Because she is far away, Zeynep cannot see her mother, father and siblings for seven years. This

The longing grows in Zeynep's heart every day and becomes unbearable.

She would go to the garden of his house, which was located on a high hill in the village, turn towards his own village, hum the folk song and try to satisfy his longing.

However, her husband does not pay much attention to Zeynep's longing. Also, he even begins to snore and torment.

In the end, this longing and her husband's snoring makes Zeynep fall into bed.

His illness increases day by day.

For Zeynep's recovery people recommend calling his mother and father.

Ali realizes that there is no more solution. He goes to inform his parents. Lasting six days and six nights. One evening after the journey, Zeynep's mother and father come to the village.

They found their daughter in bed miserable.

They find it. Zeynep is still humming her folk song.

Zeynep sings the folk song with her mother and father.

All the village women around him get emotional and cry.

His mother falls ill and faints where she is.

Zeynep satisfies her longing; He fixes it, but it's too late now.

Since that day, this song has been sung as the song of separation.

Ahmet DURAKCI

FSM İHO TUĞBA
YBO ABDULSAMET
ŞZB HÜSEYİN AYAZ
ŞOMC ALİN
MG AİHL
ABDURRAHMAN
OSME Edna.6
15TŞİHO LEYLA
FSM O.O Esmâ
FSM İHO MİRAY
PİHO Berat

The Folk Song Story

Maden Dağı Dumandır {1}

In a village, two young people, Ali and Gülsüm, love each other. The man's father made a promise to marry the girl while he was still alive. Thereupon, a large bride price was required for Ali to marry Gulsum. Unable to find a job in the village, Ali makes his decision and goes to work in Istanbul to save the bride price, but he cannot find what he expected and returns empty-handed. Things were not going well in Istanbul and he could not save enough money for the title.

The amount requested from Ali is very high. Gülsüm's father actually wants to give his daughter to the son of a rich Agha, not to Ali. When the girl's father asked for bride price, Ali had dark thoughts. He needs to equalize the bride price. Ali also knows that saving this money is a very difficult task. Now Ali's night blends into his day. He is thinking darkly about how he will save this money.

In the village, they call Ali "Çakır Ali" because of his title. Gülsüm's mother is determined to give her daughter to Çakır Ali. His mother appreciates Ali's honesty, gentleness and loving heart. Ali's mother goes to ask for Gulsum, but the girl's father, as everyone predicted, insists on paying a large bride price and insists, "I will not give my daughter to anyone who does not bring this money, even if both worlds come together." Ali says, "I can't wait for this money to be equalized by working for years." and takes a nap. Among the village people, Ali is also very good friends with Gülsüm's older brother Mehmet. Mehmet is also in favor of his sister marrying a good person like Ali. From time to time, these two sincere friends sit and think. They try to find a solution to this bride price. Finally they find a way out. The girl's brother and Ali think that a solution to this situation is to work as workers in the quarries on Maden Mountain. Without wasting any time, they immediately make their preparations and go to work in the quarry. But Gulsum's father is upset and wants to give the girl to someone else.

RAMAZAN KAHRAMAN

FSM İHO HÜSEYİN
YBO SUDENAZ
ŞZB ZEYNEP
ŞOMC ÖZGÜN
MG AİHL YUSUF
OSME Lamija.2
15TŞİHO ŞEYMA
FSM O.O Ahmet Efe
FSM İHO EMİNE
ŞEYMA
PİHO Ramazan

The Folk Song Story

Maden Dağı Dumandır {2}

In spite of this, he continues to communicate with Ali Glsm. Thanks to these communications, he becomes aware of this idea of the girl's father in time.

One day, Ali sits and talks with the girl's brother, Mehmet; He explains the situation to his brother and they decide to kidnap Gulsum girl together. The girl's brother will also help Ali. Ali wants to get permission from the authorized person at the quarry to put this decision into practice; However, the owner tells him to work one more day and leave the next day. Ali says okay and continues working that day. Ali is very thoughtful while working that day; His thoughts are with Gulsum.

While he was working in a state of absent-mindedness, the dynamite he had ignited suddenly exploded in his hand. As a result of the dynamite explosion, Ali's body is shattered into pieces. Before Ali could reunite with Gulsum; He passes through this world without achieving his goal...

When Ali's body wrapped in a blanket is brought to the village, a deep atmosphere of mourning descends on the village. Gulsum, who was devastated as a result of this tragic

RAMAZAN KAHRAMAN

FSM İHO HSEYİN
YBO SUDENAZ
ŞZB ZEYNEP
ŞOMC ÖZGN
MG AİHL YUSUF
OSME Lamija.2
15TŞİHO ŞEYMA
FSM O.O Ahmet Efe
FSM İHO EMİNE
ŞEYMA
PİHO Ramazan

The Folk Song Story

Arda Boyları {1}

Recep and Halime; they are two young lovers seeking nothing but happiness. This love story, which is the subject of folk songs, is a well-known tale in the Thrace and Rumelia regions, and many artists have brought it to life with their unique interpretations.

Recep is a poor village youth. One day, without caring about the three pennies in his pocket, he listens only to the voice of his heart and opens his heart to Halime, whom he loves like crazy. How fortunate that Halime also loves Recep, and on that day, the seeds of a love that will become legendary are sown.

Halime and Recep, whose love is reciprocated, explain the situation to their families, but unfortunately, Halime's mother is firmly against giving her daughter to a poor boy. Her mother constantly pressures Halime, but unable to deal with Halime's stubbornness, she reluctantly agrees only to the engagement. And the two lovers get engaged.

But the mother is not the only obstacle to this love. Recep and Halime, now engaged to each other, and who have pledged never to part, find their peace disturbed by the son of the village leader, Ismail.

Ismail has also fallen in love with Halime and resorts to various means to possess her. With the courage given by his wealth, Ismail reveals his intentions to Halime's mother, who, being deceived by Ismail's wealth, agrees to cooperate.

MELİH SERDAR ALTUN

FSM İHO AZRA
YBO ELİF
ŞZB ÖZGÜR EMRE
ŞOMC KADİR BİLAL
MG AİHL RIDVAN
OSME Amina.10
15TŞİHO ERYAM
FSM O.O Zelan
FSM İHO ALİ
PİHO Fatmanur

The Folk Song Story

Arda Boyları {2}

They spread the news throughout the village that the engagement is broken and that Ismail and Halime will marry. Unable to bear the thought of another suitor for his beloved, Recep angrily confronts the leader. But the leader is powerful, and he severely punishes Recep for opposing him. Unable to bear this situation any longer, Recep flees to the mountains. In Recep's absence, who fled to the mountains due to the injustice he suffered, Halime's mother and the son of the leader try to persuade Halime for marriage. They tell her that Recep has another lover and spread rumors throughout the village that he ran away. Thus, under her mother's pressure, wedding preparations begin.

But poor Halime's mind is still with Recep. Halime cannot get any news from Recep, spending her days crying through the nights. She waits by the window every day. She hopes that one day Recep will come and take her away from here.

But days go by and Recep still does not come. She becomes inwardly angry with him. How could a man who promised so much for his love leave her halfway? Especially for another woman. Poor Halime, how could she know the truth? While hiding in the mountains, Recep plans to rescue Halime. And that day comes.

On the night when Halime and Ismail's henna ceremony will be held, Recep and his friend raid the village. They clash with the leader's men. They are not successful and cannot rescue their beloved. They withdraw to the mountains again. This time, the leader's son spreads another lie, saying that Recep was shot and killed during the clash when he raided the village. Halime cries all night long. Early in the morning, she goes to the Arda river with her wedding dress. Along with her wedding dress, she throws herself into the cold waters of the Arda river.

MELİH SERDAR ALTUN

FSM İHO AZRA
YBO ELİF
ŞZB ÖZGÜR EMRE
ŞOMC KADİR BİLAL
MG AİHL RIDVAN
OSME Amina.10
15TŞİHO ERYAM
FSM O.O Zelan
FSM İHO ALİ
PİHO Fatmanur

The Folk Song Story

Yemen Türküsü

Yemen Ballad is a lament for the Ottoman soldiers who died in the conflict in Yemen. After the Ottoman Empire annexed the Yemeni lands, it suffered many martyrs to maintain its rule there.

Ottoman forces, fighting on five fronts, dispatched soldiers from Anatolia. The clashes were so intense that families knew that their children who went to the front in Yemen would not return. Many families never heard from the children they sent to the front.

Even after the war ended, some soldiers could not return from these lands, and those who survived continued their lives there. The Yemeni Folk Song, which is on the people's lips due to this pain, has carried its effects and traces to this day.

There are debates about the Yemeni folk song whether it is Muş, Huş or Hish. Both the province of Muş and Elazığ embrace the folk song. Those who say "This is Muş, the road is uphill" and the author of the folk song, Düriye Keskin, live in Muş, say that the folk song belongs to Muş. Another speech reads, "This is the Birch road, a hill."

It has been said in many different ways. However, as a result of the research, it was claimed that the Muş speech was correct. Folk songs that never go unnoticed and are one of the most beautiful gifts of our culture.

SÜLEYMAN BALIKÇI

FSM İHO ESRA
YBO ÖMER
ŞZB İREM
ŞOMC ELA
MG AIHL MUSAB
OSME Nejla.8
15TŞİHO ELA
FSM O.O Evin
FSM İHO MİRAYY
PIHO Saki

The Folk Song Story

Hekimoğlu{1}

In the Korgan plateau, the doctor has a son, his name is Ibrahim. This young man, who will become a public hero in the future and be known as 'Hekimoğlu', is blond, tall, handsome and brave. He is smart enough to dazzle his enemies during clashes thanks to the mirror he attaches to his 'Martini' rifle.

In those years, the Georgian influx continued around Ordu. A Georgian Bey named Sefer Agha rules in the Korgan plateau. As they say, don't look at the father and take the girl away, if we don't look at this father, Gürcü Bey has a very beautiful 'delicate' daughter, her name is Fadime. Our hero saw this girl on the way to the mill one day, and of course the girl must have seen him too, so she secretly met with Hekimoğlu. But our daughter's bride price has already been given and promised to a cousin.

Of course, back then, the nation did not have the luxury of being proud of each other. However, even tradition could not prevent this love. After the story: The girl's fiancée sees these and causes our delicate girl to be interrogated and the secret love is revealed. Gürcü Sefer Ağa gets mad and calls Hekimoğlu to a place where they will have a one-on-one showdown.

Gürcü Bey does not keep his promise and ambushes Hekimoğlu with his men. However, the brave man with his Mauser rifle breaks free and kills one of the treacherous master's most important men. This event marked the beginning of our hero being called 'Hekimoğlu' and becoming a hero in the eyes of the public.

DŽENITA MUHAREMOVIĆ

FSM İHO ECE NUR
YBO HALİME
ŞZB ŞÜKRÜ ENES
ŞOMC METE
MG AİHL TALHA
OSME Benjamin.4
15TŞİHO CENE
FSM O.O Bayer
FSM İHO SUDE
PİHO Ömer FARUK

The Folk Song Story

Hekimođlu{2}

Hekimođlu, like Korođlu who rebelled against the Bolu Bey, cannot find any other solution other than going to the mountains. Then the people embrace him and he embraces the people and he becomes the inspiration for 'Robin Hood'. Hekimođlu, who became stronger with those who joined him during this rebellion against the tyrannical government, taking from the rich to give to the poor in the green Black Sea forests; It would be Georgian Bey's nightmare.

Thereupon, Sefer Agha travels to neighboring Ünye and Fatsa regions and provokes them against Hekimođlu. Even the commander of the police station established by volunteers in Fatsa goes after Hekimođlu.

Through intelligence received by Gürcü Bey, he learns that Hekimođlu is staying at a baker's house. He marches to the village in Kumru, taking the military forces in Fatsa and his own men. The house is surrounded and another fierce battle begins. Another important man of the Agha is shot and Hekimođlu finds a place to escape by drilling the back of the bakery at the end of the house. There is another mourning for Georgians.

One day, Hekimođlu's two nephews go to the village of 'Çitlice', to the house of the headman whom they consider to be their friend. However, the 'pussy' Çitlice Headman has already sold Hekimođlu's nephews. Two young people are showered with bullets.

Hekimođlu, mad with pain, immediately goes down to the village and surrounds the headman's house; But this is a trap and all the guards, including the master's men, are lying in wait. The war begins. Although Hekimođlu manages to break the ambush this time, he is seriously injured; The 'mirror martin' rifle, which was as famous as him, falls out of his hand. He is strangled to death while taking his last breath under a tree.

DŽENİTA MUHAREMOVIĆ

FSM İHO ECE NUR
YBO HALİME
ŞZB ŞÜKRÜ ENES
ŞOMC METE
MG AİHL TALHA
OSME Benjamin.4
15TŞİHO CENE
FSM O.O Bayer
FSM İHO SUDE
PİHO Ömer FARUK

The Folk Song Story

Haşıl{1}

First of all, let us point out that this folk song was compiled by musician Ömer Lök, who is also a weaver. Inspired by this folk song, a group called Gaziantep Haşıl Group was established.

Those who contributed to the story of folk song, sizing and sizing are Faruk Lök and Mehmet Akif Toprak, a musician from Gaziantep.

What is Sizing?

Everyone knows it as a delicious dish. It is a dish known and made from almost every part of Anatolia, especially Kars, Sivas and Erzurum, all the way to Khorasan. It is a fast food made with wheat, water, salt, flour and butter. Its preparation and ingredients vary depending on what is available and the region.

However, the word Haşıl mentioned in our folk song has nothing to do with this edible hasil.

Haşıl in Gaziantep; It's a weaving term! More precisely, it is the first step, the mother of weaving...

Sizing refers to natural substances such as flour-fine mixture, apricot tree gum or lentil glue used to harden the weaving thread.

Sizing is the preparation of the yarn used in weaving looms for weaving all kinds of fabrics such as carpets, rugs, fabrics and kutnu. This process is quite difficult and laborious.

The hasil maker would knead the yarn and dough in a basin with a dough such as a previously prepared mixture of flour and gin or apricot tree gum, so that the yarn would harden well.

The sized yarns were dipped into dye boilers, dyed and dried. The dried threads were sent to the sizing women or picked up by the women.

In Gaziantep, sizing ended with mechanization. After the 1970s, sizing was done by machinery rather than human power.

MUHARREM TANARSLAN

FSM İHO EYÜP CAN
YBO ZEYNEP
ŞZB ALİ EMRE
ŞOMC MUHANNED
MG AİHL ÖMER
FARUK
OSME Lamija.3
15TŞİHO SIMA
FSM O.O M. Seyit
FSM İHO ÜMEYRA
PIHO Şeyma

The Folk Song Story

Haşıl {2}

Sizing women used to wind this sizing yarn, which they bought in bald form, onto the bobbins using a spinning wheel. When the winding work was completed, they would take it to the master and deliver it.

Women and girls from Gaziantep; They used to do sizing to contribute to the family budget. Haşılmakers used to start work early in the morning at daylight. Women's hands would also be cut and bleed while working. In other words, sizing is a very laborious job done for little money. Sizing women and girls would process the raw yarn, make it ready for weaving, and deliver it to the master.

This is where the point that makes our artists sing folk songs begins. As the saying goes, it's a place where all the bells and whistles go!.. Some masters couldn't give the money when it was the beginning of the week. He was soft-spoken and sweet-spoken, making lots of excuses to delay the payment and pay the weekly wages very late or not at all.

Ladies who complain about this situation are almost reproaching the weaving masters with the pain and distress caused by this already painful and difficult job. They would even curse. These complaints and reproaches became folk songs over time. It was this carelessness and labor theft of the masters that made our women so angry that they danced "köçek" at the master's grave. So that:

"May your eyes become blind and you die, master.

Let him die, let him die, master.

He made the folk poets say, "May you enter the void before you die, master."

MUHARREM TANARSLAN

FSM İHO EYÜP CAN
YBO ZEYNEP
ŞZB ALİ EMRE
ŞOMC MUHANNED
MG AİHL ÖMER
FARUK
OSME Lamija.3
15TŞİHO SIMA
FSM O.O M. Seyit
FSM İHO ÜMEYRA
PIHO Şeyma

The Folk Song Story

Mağusa Limanı {1}

"WAKE UP SCIENTIST, WAKE UP" THE STORY OF AN EPIC TURKISH:
"MAGUSA PORT"

Years after the end of the First World War... Arap Mahmut lives in the Arnavut District of Famagusta, Cyprus...

Mahmut's younger son Arap Ali is an unruly young man. When Arap Ali walks the streets of Leymosun (Limassol), everyone approaches him with caution. Arap Ali, whose heart is full of love for humanity, always stands on the side of what is right.

One day, Arap Ali goes to Poli village, and while walking around, he catches his eye on a girl playing "stone with her feet". This girl's green and brown hair brings light to Arap Ali's heart. At that moment, with his heart pounding with excitement, he runs to his mother to make the very young Seniha his wife, and Seniha is immediately asked for, and then they get married with a beautiful wedding.

Arnavut Mahallesi is a well-known neighborhood among neighborhoods... . Arap Ali is known as the bully not only of this neighborhood but of the whole Leymos. When he walks on the road, no one can even look at him sideways, he looks like a person who is always looking for trouble. However, since he is always on the side of what is right, anyone who has a problem comes to Arap Ali.

Ali, who stands up against injustice, is sensitive towards women.

Because, if any woman were to be beaten by her husband, she would go to Arab Ali and be saved from being beaten.

Like his father and uncle, Ali works as a porter at the port. The young man, who does his job well with his strong arms and agile body, becomes a head porter like his father.

Ali, who is friendly and always on the side of those who are right, one day queues up like everyone else to get his daily wage. The boss, who sets up a table at the pier, distributes money to the workers. Ali and the other workers also get their money.

While walking with the workers, he hears a few young people complaining about not receiving their money. Arap Ali, who learned about the issue from the young people, tells them to wait.

He immediately goes to the boss who distributed the money and asks the reason for this and says, "Didn't you get your money in full, Ali?" He reacts by saying. Ali insistently said, "They worked from morning to evening, just like me. "You have to give them your rights," he scolds.

The man who knows who and what Arap Ali is, with the power of money; When he replies, "Your bullying will not work here, Ali, get away from me," Ali punches the employer so hard in the face that the money and documents, along with the table, spill from the pier into the sea. As the incident was reported to the police, a case was filed against him and he was sentenced to prison.

CANSU SÖNMEZ

FSM İHO NİSANUR
YBO SİNEM
ŞZB BETÜL ZEYNEP
ŞOMC HİRANUR
MG AIHL BURAK
OSME Nadja.7
15TŞİHO LENA
FSM O.O Emine
FSM İHO SÜLEYMAN
PİHO Hacer

The Folk Song Story

Mağusa Limanı {2}

Ali is released after serving a few months and returns home, but Arap Ali waits for time to question the boss. On a stormy night in Leymos, Ali goes to the port wearing his raincoat and boots, and sinks the boat late at night by pulling the cork under a boat and releasing the anchor to which it is attached.

A new day has begun, when the storm is over and the sun is shining. Ali goes to work.

But everyone is in a rush and running around on the pier. The boss is very angry, swears left and right and asks who did this.

Everyone guesses that no one other than Arap Ali can do this job. In fact, Arap Ali did not deny it and approached the employer and whispered into his ear:

"I did. But if you can prove it, let's see. "Call the police if you want," he whispers.

Realizing that he cannot deal with Arap Ali, the boss gives up on messing with Ali, thinking that he could damage all the boats.

As the calendar shows 1943, the German war has begun, the British are on the alert, armed British soldiers are walking everywhere...

British soldiers are in every corner of Cyprus, step by step, Arap Ali goes from port to port as part of his job, and stops at taverns in every port he goes to.

Another such night, British soldiers were eating and drinking in one of the taverns where Arap Ali went after finishing his work. . However, for the first time, the British soldiers stare at Arab Ali, whom no one even dares to look at, but Ali, who cannot stand it, attacks the soldiers and devastates them with his fists.

As the night progresses, Ali leaves to go home. However, British soldiers ambushed Ali outside the tavern and are waiting for him, and as soon as he comes out, British soldiers attack Ali. Seeing this, Arap Ali tries to recover and starts fighting. At that moment, a bayonet suddenly pierces his back. They all start to bayonet Ali, one after the other. With the seventh bayonet blow, Arab Ali falls to the ground and remains there.

The sad news immediately reached Arnavut Mahallesi Mescit Street. No one can believe Arap Ali's death. The death of Arap Ali, who left behind his three children and the woman he loved, saddens everyone. His mother, Hatice, could not stand it and passed away a short time later.

His father Arap Mahmut could not bear this great pain and passed away, followed by his wife Hatice. Arap Ali's death saddens everyone, not only in Leymos (Limassol), but on the whole island. His bravery and his actions on behalf of the poor and the just are always talked about.

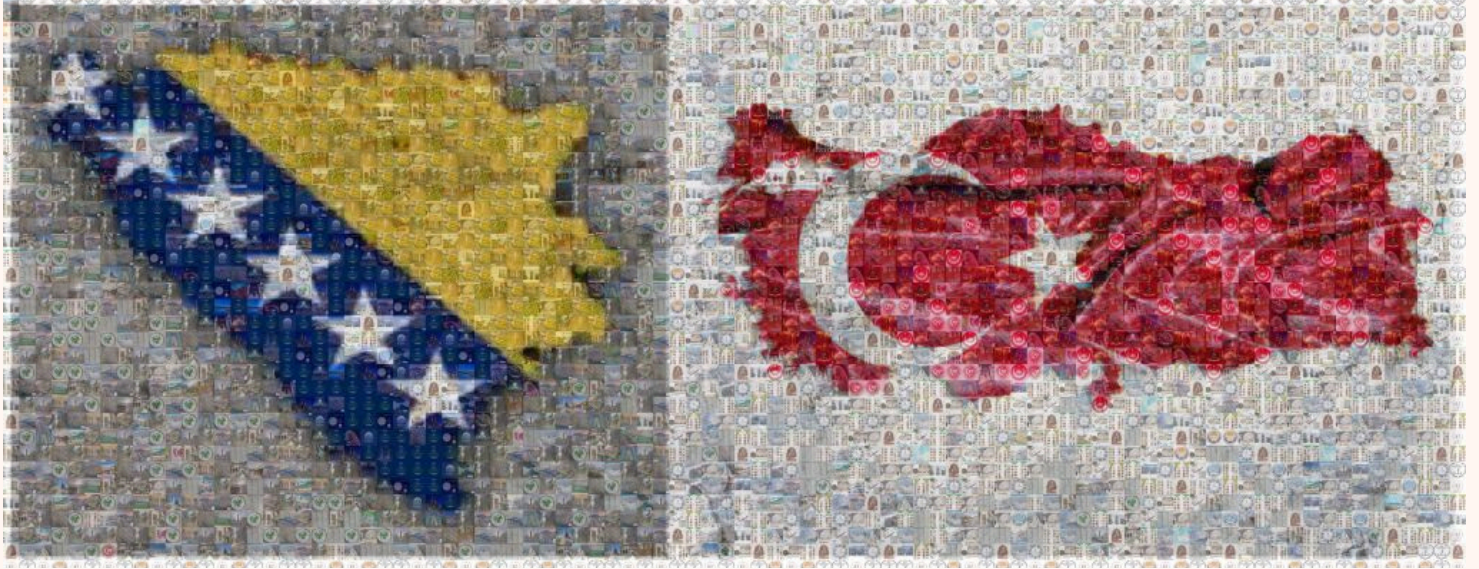
The flowing blood of Arap Ali, whose body was riddled with British bayonets, turns into a folk song of resistance, and the famous folk song "MAGUSA PORT", which includes the lines "WAKE UP ALIM, WAKE UP", turned into a dirge and has been on the tongues since that day, and will be sung forever...

CANSU SÖNMEZ

FSM İHO NİSANUR
YBO SİNEM
ŞZB BETÜL ZEYNEP
ŞOMC HİRANUR
MG AIHL BURAK
OSME Nadja.7
15TŞİHO LENA
FSM O.O Emine
FSM İHO SÜLEYMAN
PİHO Hacer



eTwinning



Schools in our project

A land like no other



Bursa Şehit Zeki Burak Okay
Secondary School



Fatih Sultan Mehmet İmam
Hatip Secondary School



"Mustafa Ejubovic-Sejh
Jujo" Secondary School



Tortum Şehit Murat Karataş
Regional Boarding Seco
School



Payas İmam-Hatip
Secondary School



Prof. Dr. Mehmet
Görmez AİHL



15 July Martyrs İmam
Hatip Secondary School



Martyr Teacher Mahmut
Çatalkaya Secondary
School



Fatih Sultan Mehmet
Secondary School



A LAND LIKE NO OTHER - THE FOLK SONG STORIES e-BOOK