



COLLECTIVE COMPETITION GAME PLAYED AGAINST EACH OTHER IN SOME BARAK VILLAGES IN GAZIANTEP, TURKEYⁱ

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Abstract:

The game has a dynamic structure that constitutes the bases of the national culture and changes over time according to living conditions and geography. The Turks has transferred many game to ear from the ear, to generation from the generation and they could not prevent many of the games from disappearing during their civilization. The Höl game is a competition game that is faced with disappearance with the change the living conditions in Turkmens that the last exit point; it is in the appearance of a variation of deep-rooted Turkish sports due to the changes of natural environment and conditions in which the game was played. It is the most important purpose of this research that the game is compiled and rules and bases are formed to gain traditional sports and the determination that the game is a game belonging to Turkmen based on Oghuz in the geography where it is spread.

Keywords: Gaziantep, Höl, competition, sport

Introduction

The need to educate of the human body is born as a result of life conditions. This necessity of geography can be described as an attempt to live in nature and to live in better conditions, and as a feature distinguished people from other people living things. In fact the thought of training the body has emerged as phenomenon that has begun to become evident throughout the history, as a result of human struggle with humans,

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natural beings and him. This phenomenon has become a game culture shaped by social structure, with thought of to be ready for war, to be strong and always ready. Therefore, the game is mostly collective activities, which started with the socialization of people from the primitive period, mostly emerged with imitations, sometimes preparation for war, sometimes hunting and sometimes has ritual motifs.

The “Höl” game played in two teams “Barak Village” in Gaziantep, has come out as a competition game that carries the traces of the “çöğen” game from Central Asia Equestrian Sports. In general, the similarities to “Çevgen” are attracting attention as it is played by hitting the ball made of tree. Çevgen is the original of Polo, known as “The king of the games, the game of the kings” played by the British today. As stated in Kamil Ocak, it is probably that the British who colonized India often the Turks, who spread to South Asia, take this game and make it into the Royal Game. Beckmann wrote that the origin of this game is the “Çögen” in his book “Sports Leyikan”. When you throw the horse and give the curved wand in polo game, it is a grass hockey, it is a skating hockey when played by skating, it is an ice hockey when played on a ice and it is the fact that all of these variants based on the root of the English. In this case, the game of “höl” can be shown as a prize of grass hockey. It is known that equestrian sports have been held in Asia sine time the time of Proto Turks.

During the 6th and 7th centuries when the Central Asian steppes were trampled by Turkish Athenians; “Göktürkler” has made into a horse hockey game, by developing the previous “Gökbörü” horse game (Ongel, 2001, d.297). The origin of the Oghuzs is based on “On Oklar” from the “West Göktürk”. For the Oghuzs; Islam that we know that starting spread between each other from the X. Century, it can be seen that became the religion of the overwhelming majority. As a result of this, Turkmen name was given to Oghuzs in the 19th century. It is said that the Oghuzs name have lived everywhere as name of the ancestor have memories and epics after about two centuries (Sümer, 1999, s.2). In addition, some Islamic scholar has called the Oghuz that accepted Islam as Turkmen. Also, Biruni mentions that the Oghuz who accepted Islam and fused with Muslims communities, took the Turkmen name (Agacanov, 2004, s.120). They have been called “Barak Turkmen” in Gaziantep, Anatolia. One of the regions they settled is called “Oğuzeli”. Already, the place they came from was the Oghuz’s homeland, the Mangshik region in the northern part of the Caspian Sea. Therefore, this region was also called “Oguzeli”. Now, it can be indicated that Barak Turkmens continued their lives within the same name in Barak Plain which covering a large region in the Nizip, Oğuzeli and Karkamış boundaries. Also, there are few Barak Turkmens in Kilis and northern Syrian lands and Reyhanlı and Amik plains, the settlements have found 120 villages and mausoleums (Gaziantep Governorship, 2002, s.11)

Method

In this study, the universe should compose of the east of the Caspian Sea where the Oghuzs lived; and consist of India, Syria, Iranian and Anatolian where the Turkmens settled in the South. But it can be said that the researches we have done in Gökçeli Village in Nizip, Dokuz Yol Village in Oğuzeli, Büyük Çeşme, Küçük Çeşme, Çiftlik and Alacalı in Karkamış have helped us to obtain a broad knowledge about the “Höl”. The research was mostly carried out using the field survey method. By evaluating the data obtained from the field, it was determined where the interviewees and villagers belonged and migration routes were emerged by exploiting source scan. The game was mainly seen in the Barak Village in Gaziantep. There was almost no evidence knowledge person outside of Barak Villages. But in some villages, it was common to see the game played not the players. The root of these is based on Barak Villages. Interviews were made in the form one on one interviewer and the interviews recorded with camera. Though it is not possible to find a source that directly related to the subject, the research has been supported by scanning many articles and books about Turk’s game culture, nomadic culture and sport culture. Thirteen source person used for obtaining information.

Findings

As a source of emergence the “Höl” which is considered as variant of Central Asian Equestrian Sports, comes out as a competition game, played without horse but trace of Turkish culture in terms of other characteristic. For about seventy years in which horse breeding has not done before, it can be concluded that subcultures of horse and horses have declined due to loss of nomadic culture and geographic condition. Those who played the game in the past are alive but the game is hidden only in minds like “Aba Güreşi” because they could not teach this game because of prohibition and sin at that time. This pressure that was shown as a necessity of the Islam, against the games that played with ball is still felt in the villages. Therefore, the “Höl” game has suffered spreading from ear to ear and from generation to generation. Eventually the knowledge about the game remained hidden in some people because young people had moved to city center for job and school.

The “Höl” was playing in the threshing places in these villages until forty years ago. Everything has a meaning in itself as the nature of the game. This game is not played in the summer because there is a lot of work to do in the villages. It is an indispensable competition game in winter mostly. “Derde Tiryaki” said that the game

was mostly played in the rain. Mehmet İşbilir from “Gedro’s”, talk about played in winter and even on snow. As you can see, the villagers had spent their time playing the game because the villagers had not deal with soil and crops when snow fell. It is understood that höl was played on the snow or r on the threshing place. The threshing place is the first place where the labor and sweat is turned to bread. Weddings are organized on these places. “Aba Güreşi” which is unique to Gaziantep, is held in these places of the villages. The “Höl” game is played on this place which empty and flat.

There are long and deep grooves on either side of the threshing place. These grooves are called “Karım”. Karım is large ditches that prevent the sheep moving to threshing place. The Karım on both sides of the threshing places is used as a goal line. Nedim Ozer from the ‘Koyunbad Village’ said that the ditches called “Karım” are about one meter wide and the Höl should pass the Karım. Matching teams at the threshing place, try to pass through the Karım that is behind the opponent by driving or hitting the ball with wand. The team that passes through the ball the behind of the Karım is to be winner. Later, According to Cemil Cahit Güzelbey the line was used instead of the Karım. On both sides, they hit the ball with wand and try to pass it on the other side of the line called “Merre” which the other side defends (Guzelbey, 1959, s.79). But according to Musa Akgun and Hikmet Göğebakan from the “Çiftlik Village”, it is understand that he is both a goalkeeper and good scorer. Because Musa Akgün was a fast player, he had quickly turned back and become a goalkeeper after scoring. In that case, it is necessary to talk about the goal and goalkeeper. The goalkeeper plays with the curved wand which used other players. The goal is not exactly described. In both sides of the area, there is equal size of goals but there is not height of the goals. The height which forming the goal is called mound. Sometimes the mounds were formed by stacking stones or making a mound of soil. Mehmet Duran Tiryaki from the Çiftlik Village, say that there are two stones for the goal. The goalkeeper replies the ball with a wand by standing between these stones.

The game tool is made of any tree (oak, mulberry) in the environment. It is stated that Zindian tree is mostly used because it is known as most durable tree in region. Each player makes the wand himself or carpenter made it. In addition to the wands made skew, some of them are naturally obtained by tearing off the tree in desired thickness. The answer of the question why the wand particularly skewed has not found. If the wand broken from the tree is paddy, the region of the tree is the strongest region. When the region is thicker than the other side, it can provide an effective hit. Because of this feature, we can guess that wand made by carpenter was made especially thick and paddy. The length of the Höl wand varies according to player’s playing styles and length. For a good hit, each player provides his own game wand. The thickness of the

wand has been expressed by Derde Tiryaki from Küçük Çeşme Village, as slightly thinner than the wrist. It is said that the technique of single hit, double hand hit and on the hand hit were used in höl wand. The höl wand is generally played and held with one hand. The on the hand hit is used when it is foul. Musa Akgün and Hikmet Göğebakan from the Çiftlik Village said that when one of the players makes a wrong action, one of the other team players starts the game with one the hand hit. In the on the hand hit technique the Höl is held on one hand and the Höl wand is held on the other hand, the Höl released from the air and hitting is made without falling down.

Hitting that made by hitting the Höl and touching the opponent's foot is called "*aşıklama*". "*Tölünegeç*" expression is used to mean get on the side of your own. "*Yenişmek*" is to means the matching.

Is is stated that the main purpose of the game is to evaluate the leisure time and get enjoy. In addition, there are no fights but the ambition and win is important. It is mentioned that no players was left the game though the players were subjected heavy collisions and were bleeding. Hakkı Göğebakan said that the Höl crush the forehead and blew it during the game, but he did not leave the game. In addition, Nedim Özer mention that the Höl crush to his forehead in a match, he carried the playing. Many villagers talk about that during the game their feet are injury result of the drop the Höl but they continued to play.

The game only ends when the air is too dark to play or player is fed up with the game. The villagers talk about that the matches were quite ambitious and even were went to neighboring villages for a match. Mehmet İşbilir from the "*Gedro's*" says that the Höl game was played in "*DokuzYol, Gökçeli, Tisavet and Sergili Villages*" and Mustafa Alev, Hacı Alev, İsmail Yılmaz and Mehmet Yılmaz from the DokuzYol Village were hard players. Mehmet İşbilir also mentions that they made the Höl match between their village "*Koyunbad and Yazır Village*". This shows that how widespread the game is in the region.

It is obvious that many games like the Höl and others are disappearing due to the change of living condition and natural environments of the players. Thanks to technological advances, the transition from collective games to individual-played game is the most important moment when people can survive without the help and support of other. Because the now people in their work time, they often create environments where they can have fun on their own alone. This change has been a great obstacle to the spread from the generation to generation a forgetting of many traditional games. The fact that the Höl which has not been played for almost forty years. This situation is a sign of disappearance. It can be seen as a great chance that those who played in the past are still alive. They can show the game by playing individually.

Conclusion

As a result, the competition game named the Höl played by two teams was played until recently in Barak Villages in Gaziantep. In the Höl game the ball made of wood, a curved wand length of about one meter is used. Each player has one wand. In general, though it can be used with one hand, it also can be used with two hands in hard hits. The game area can be different in every village. It is described on the average as a football field size. This traditional game collectively played, must be compiled in order to promote as a traditional game. This development is very important for the enrichment of our traditional game culture.

Another dimension of the survey will be find value by following the migration routes between the Barak region where Turkmens were located and the northern of the Caspian Sea, the first exit point. As expected, a long time and appropriate condition are required for this survey. In this research was aimed to correcting in the technical terms of this game and show how it was played.

Word Explanations:

Aşılık	: The area of tarsal/ankle bone (Aksoy, 1946, s.54);
Aşıklama	: Throw the Höl to opponent's foot (Mehmet Duran Tiryaki);
Cıllık	: Score a goal (Musa Akgün, Hikmet Göğebakan);
Höl	: humidity in the ground (Aksoy, 1946, s.413; T.D.K., 1983, s.108);
Karım	: Holes or pits on the threshing floor. I order to making an obstacle for sheep (Mehmet İşbilir, Nedim Özer)
Külcüne	: Round the edge like a hood.
Mera	: Empty/free field (Murteza Tiryaki, Mehmet Duran Tiryaki)
Nacar	: Carpenter (Musa Akgün, Hikmet Göğebakan, Hakkı Göğebakan)
Rabıt	: Goalkeeper (Musa Akgün, Hikmet Göğebakan)
Ütmek	: Win (Mehmet İşbilir, Nedim Özer)
Tölüne geç	: Move your own field (Murteza Tiryaki, Mehmet Duran Tiryaki)
Yenişmek	: Making a competition (Mehmet İşbilir, Nedim Özer)

Source Persons

1. Derde TİRYAKİ; Date of birth: 1920, Küçük Eşme Village, Played the Höl.
2. Fahri AKGÜN; Date of birth: 1952, Çiftlik Village, Spectator of the Höl.
3. Hakkı GÖĞEBAKAN; Date of birth: 1938, Çiftlik Village, Played the Höl.
4. Halef KARAOĞLU; Date of birth: 1921, Dokuzyol Village, Played the Höl.
5. Hikmet GÖĞEBAKAN; Date of birth: 1945, Çiftlik Village, Played the Höl.

6. Hüseyin YILMAZ; Date of birth: 1910, Dokuzyol Village, Played the Höl.
7. Mehmet İŞBİLİR; Date of birth: 1938, Dokuzyol Village, Played the Höl.
8. Mehmet Duran TİRYAKİ; Date of birth: 1942, Çiftlik Village, Played the Höl.
9. Murteza TİRYAKİ; Date of birth: 1932, Çiftlik Village, Played the Höl.
10. Musa AKGÜN; Date of birth: 1935, Çiftlik Village, Played the Höl.
11. Nedim ÖZER; Date of birth: 1935, Koyunbad Village, Played the Höl.
12. Niyazi GÖĞEBAKAN; Date of birth: 1950, Çiftlik Village, Spectator of the Höl.
13. Resul ÇALIŞKAN; Date of birth: 1932, Dokuzyol Village, Played the Höl.

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