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GYPSIES IN TURKISH LITERATURE

*Alparslan OYMAK**

ABSTRACT

Gypsies' homeland is India. They are given names like Roma, Çigan, Çingen, Kıpti, Karaçı, Poşa in Turkey. When Gypsies first come to Europe, they arouse curiosity and do not face any discrimination. However, they are soon accused of being cheating, bad and useless. One of the three routes they spread to the world is the route they crossed to Europe via Anatolia. According to the official records of the 16th century, they have settled in many regions of Anatolia. One of the first works to mention them is Evliya Çelebi's Seyahatname (Travel Book). In this work, Evliya Çelebi describes Balat Gypsies as thieves and famous waylayers. It is seen that prejudices about Gypsies have not changed in Turkish literature since Çelebi. Gypsies are not accepted as they are in many works, such as Ahmet Midhat Efendi's Gypsy, one of the first works dealing with Gypsies. The most important condition for them to get rid of being the other is to comply with the society in which they live. For example, in some works, being a Muslim is emphasized as a basic condition. In some works, it is stated that they should work in regular jobs or they should dress like everyone else as well. In this context, writers who deal with Gypsies and seem to approach them from a positive perspective use them to impose their view of life. The aim is not to defend the way Gypsies live. As a result, in Turkish literature, some writers try to understand them and try to look at the Gypsies from the inside, as well as those who evaluate them with hundreds of years of myths and what they see from the outside. However, it is understood that the Gypsies cannot be fully understood due to the thick defense walls they build around them.

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STRUCTURED ABSTRACT

Gypsies' homeland is India. It is accepted that they came from the people called Çangar or Zingar who live on the beaches of Indus and they bear their names. They are given names like Roma, Çigan, Çingen, Kıpti, Karaçı, Poşa in Turkey. Gypsies are called Zigeuner in German, Tsiganes in French, Çığan in Egypt, Çigan in Chuvash and Çingane in Persian.

There are different approaches to the origin of the word Gypsy. The first of these is originated from a gnostic sect called "Atsigani" or "Athinganoi" which was active in Western Anatolia in the 9th century. According to the New Testament, Gypsies were interested in witchcraft by establishing a relationship with this sect. Bloch expresses that "gypsy" in English in and "gitano" in Spanish come from "egyptien, egyptano" meaning Egyptian.

When Gypsies first come to Europe, they arouse curiosity and do not face any discrimination. However, they are soon accused of being cheating, bad and useless. In addition, Gypsy women are accused of immorality because of their unusually comfortable attitude. It is not known whether there is any truth, but perhaps they have been accused of espionage because of prejudice. For example, they were seen as a Turkish spy by the Austrians and as a Vienna spy by the Ottomans. Since the church is prohibited by the fortune-telling profession, it should be noted that they arouse both a reservation and respect in society. However, due to pressure, they begin to do fortune telling together with begging.

The first stop of Gypsies after leaving India is Iran. From here, one of the three routes they spread to the world is the route they crossed to Europe via Anatolia. They lived in the Gypsy starboard in the Thrace region of the Ottoman Empire. From time to time they worked in the army and reconstruction work. According to the official records of the 16th century, they have settled in many regions of Anatolia. Although Gypsies were shown to live in Edirnekapı in Istanbul, they settled in the city center in the middle of the 18th century. However, it is known that they were sent back to their former places because they were known as criminals.

One of the first works to mention them is Evliya Çelebi's *Seyahatname* (Travel Book). In this work, Evliya Çelebi describes Balat Gypsies as thieves and famous waylayers. In the explanatory document presented in 1891 by Sadi Efendi who is Ottoman and Persian teacher of the secondary school of Siroz, It is said that Gypsies are Copts who are envy of dogs' food.

The examples above spread to a significant part of society over time. These are prejudices stemming from ignorance that are not closely related to reality. It is surprising to see similar evaluations in our researchers who have written review books about Gypsies.

İsmail Haşim Altınöz said in his article "Gypsies in the Ottoman Society" that Gypsies are not ashamed of begging, pickpocketing, when they have the opportunity, stealing horses and donkeys, kidnapping children. In addition, and again by making generalizations, he states that these incidents also occur in every country. It is possible to come across similar judgments in many encyclopedia articles.

In addition to all these negativities, it is seen that there are different approaches towards Gypsies. Many writers, with or without Gypsy background, begin to re-describe the Gypsies against this marginalization.

When it comes to the representation of Gypsies in Turkish literature it is seen that all prejudices about them from the past are found in the works. Gypsies are not accepted as they are in many works, such as Ahmet Midhat Efendi's *Gypsy*, one of the first works dealing with Gypsies. The most important condition for them to get rid of being the other is to comply with the society in which they live. For example, in some works, being a Muslim is emphasized as a basic condition. In some works, it is stated that they should work in regular jobs or they should dress like everyone else as well. In this context, writers who deal with Gypsies and seem to approach them from a positive perspective actually use them to impose their own view of life. Gypsies are handled within the framework of their own ideology by writers advocating Islamic or socialist views. The aim is not to defend the way Gypsies live. Gypsies must be articulated to society to be accepted. In other words, they must be Muslims in the first place, dress and talk and live like others. This means that they give up being Gypsies and their own culture and disappear in a sense. However, even if they change and resemble non-Gypsies, they are not fully accepted. Even their miserable lives are in fact a struggle for existence.

The ironic conclusion is that Gypsies will be accepted unless they act like Gypsies.

Another interesting point is that Gypsies also despise each other in terms of nomadic or settled. It is clear that this situation, which can be attributed to the influence of the caste system in India, where they migrate, harms Gypsies. Another interesting point is that many Gypsies deny their own races and accuse others of being Gypsies. So what the gadjes (non-gypsy) did to them, they do to their own people. It is understood that the research books focused on the problems of Gypsies emphasize these situations and seek solutions.

As a result, in Turkish literature, there are writers who try to understand them and try to look at the Gypsies from the inside, as well as those who evaluate them with hundreds of years of myths and what they see from the outside. However, it is understood that the Gypsies cannot be fully understood due to the thick defense walls they build around them. The question is: will the Gypsies adapt to the worlds of others or will the non-Gypsies accept them as they are? If we consider the works we have examined, we will not be able to talk about Gypsy culture when we assimilate them to others. Hundreds of years of experience have already shown that it is not possible for Gypsies to change the way they are mentioned. In the last analysis, the most conceivable way seems to be to avoid touching the Gypsy environments where Gypsies can live or to create the necessary conditions for them to maintain their traditions.

Keywords: Gypsies, Turkish literature, discrimination, viewpoint

TÜRK EDEBİYATINDA ÇİNGENELER

ÖZ

Çingenelerin anavatanı Hindistan'dır. Türkiye'de kendilerine Roman, Çigan, Çingen, Kıpti, Karaçı, Poşa gibi adlar verilmiştir. Avrupa'ya ilk geldiklerinde merak uyandırdıkları için herhangi bir ayrımcılıkla karşılaşmamışlar ancak çok geçmeden hilebaz, kötü, işe yaramaz olmakla suçlanmışlardır. İran üzerinden Türkiye'ye geçen Çingenelerin, 16. Yüzyıldaki resmi kayıtlara göre Anadolu'nun birçok bölgesine yerleşmiş oldukları görülür. Onlardan bahseden ilk eserlerden biri, Evliya Çelebi'nin Seyahatname'sidir. Evliya Çelebi bu eserde Balat Çingenelerini hırsız ve meşhur harami olarak anlatır. Türk edebiyatında Çingenelerle ilgili eserler incelendiğinde Çingenelerin bugün dahi benzer önyargılarla işlendikleri görülür. Çingeneleri ele alan ilk eserlerden Ahmet Midhat Efendi'nin Çingene'sinde olduğu gibi birçok eserde Çingeneler oldukları gibi kabul edilmezler. Öteki olmaktan kurtulmalarının en önemli şartı ise içinde yaşadıkları topluma uymalarıdır. Çingeneleri konu edinip, onlara olumlu bir bakış açısıyla yaklaşıyor gibi görünen birçok yazar da aslında kendi hayat görüşlerini dayatmak için onları kullanırlar. Sonuç olarak Türk edebiyatında onları anlamaya çalışıp Çingenelere içeriden bakmaya çalışan yazarlar olduğu gibi, onları yüzlerce yıllık söylencelerle ve dışarıdan gördükleri kadarıyla değerlendiren yazarlar da vardır. Ancak görece biraz daha içeriden bakabilmeyi başaran eserlerden anlaşıldığına göre Çingeneleri tamamen anlamak, çevrelerine ördükleri kalın savunma duvarları nedeniyle mümkün olmayacaktır. Yine aynı şekilde önyargılardan arınmış bir bakış açısı yakalanamazsa Çingene kültürünün zenginliği tam olarak anlaşılacaktır.

Anahtar Kelimeler: Çingeneler, Türk edebiyatı, ayrımcılık, bakış açısı.

The first challenge I faced when looking for a title to this work was, by what name do I have to name the community I was researching on. The known reason for this is that the word "Gypsy" was used in daily use with parsers and negative sentences. These people, who were once called "darker citizens" instead of "Gypsy" an insulting expression, began to be called "Roman". Those who were sick of being a Gypsy, or who denied that they were Gypsies, adopted the name Roman. The opening that the government has already launched in recent years has been deemed appropriate for the title of "Roman Initiative". It is possible to resort to a way that is not practicable by two separate words, as in the title "Gypsies in Turkish Literature" when putting the title of working in this situation.

The person who helped me get rid of this dilemma was Ali Mezarcıoğlu who expressed himself as Gypsy and that other Gypsies should use the same rhetoric. Mezarcıoğlu believes that in his book, Çingenelerin Kitabı, it is necessary to find a name to cover all Gypsy communities (Mezarcıoğlu, 2010). The Gypsy name has been given by "Gajo" (non-gypsy), but it has become a universal expression over race and language. It is also argued that using a different name will prevent these people from being humiliated. The important thing is to clean the Gypsy name. So, I decided to go out on this path and use the name Gypsy in this work without regard to any derogatory intentions.

The Origin of Gypsy's Name

India is the homeland of the Gypsies. This result was reached when the Gypsies and the Indians were compared, and the Indian origins were first proved in 1809 by the language work of August Friedrich Pott (Asseo, 2004). According to this, it is accepted that they came from the so-called Çangar or Zingar living in Indus and they bear their names.

In Turkey, they are called “Roman, Çigan, Çingen, Kıpti (Copt), Karaci, Posha”, in German “Zigeuner”, in French “Tsiganes”, in Egypt “Çıgan”, in Chuvash “Çıgan”, In Persian “Çingane”. Bloch says that he developed from the words "egyptian, egyptano" which means "Egyptian".

The Gypsy word is first used by the Turks in this form. It has been suggested that the "çengi", which comes to the meaning of the belly dancer, may be derived from the word "çengi-gan" by combining the "gan / gen" in Persian (Özkan, 2000).

There are different approaches to the root of the word “Gypsy”. One of these is related a gnostic sect named "Atsigani" or "Athinganoi" the most active in Western Anatolia in the 9th century. According to the New Testament, the Gypsies were interested in witchcraft by linking this sect. It is also in the form of Adsinkani in the book St. George's Life in a monastery on Mount Athos in 1068.

Besides, it is thought that the name of Gypsy is born of a mixture of two words by establishing the connection with the Athinganoi sect mentioned above with the word Ahen-ger which means iron. According to this idea, they are associated with blacksmithing, witchcraft, snake play, ventriloquism.

Apart from these, it is claimed that Gypsies are meant by "çigany" which means many poor old, miserable meanings in many old Turkish texts including Orkhon Inscriptions. (Yıldız, 2007)

Gypsies in Europe

The gypsies are called Europe, at the end of the 15th century, the Coptic, the Çigan, the Zigeuner or the Bohemians. When they first came to Europe they did not encounter any discrimination other than the curiosity they woke up. According to a legend that sprang at that time, they were sentenced by the Pope to go around the world without sleeping in bed because they had been returned from Christianity for a while. However, over time, when the story of traveling around the world to pay the penance begins to lose its validity, it is ordered that they do not steal, commit murders and comply with the order. Soon they will be exposed to criminal charges as cheaters, bad, useless. Although the profession of fortune-telling has been banned by the church, it is both a pleasure and respect for the society, but because of the pressures, it has begun to do with begging. A warning in a German engraving,

"Falcons and Gypsies are as bad as monkeys, they throw sand into the eyes. Do not forget this warning, look at your packsack" (Asseo, 2004, s. 34) shows that things going badly for the Gypsies.

Now prejudices have begun to enter the circuit. For example, when they are compared to animals because they are outdoors in France, they are thought to be terrible because of the length of their hair and their beards and their dark flesh:

"Their looks can be compared to a predator. Both the arrogance and the shyness are read on their faces and in this respect, the eyes hit their nations' characteristics in great measure." (Asseo, 2004, s. 1)

In these Mérimée's cues, Gypsies are likened to animals again because of their unusual appearance. It is also based on this prejudice that they are described as ten, eleven fingers, four legs in the minutes of a memorial writer.

Apart from these, Gypsy women are accused of immorality because of their comfortable state and attitude. For this reason, the American islands are planned to be expelled or sold as slaves. Along with the monarchy, the present situation becomes even more troubled. In the time of the Louis XV. men

were condemned to the paddle while women were closed to dormitories. Also in some places, Gypsies were punished even by execution.

While the gypsies were sometimes accused of cannibalism, there was also news that a gang leader alone ate two women. In Spain, the situation is worse. In 1749 more than ten thousand Gypsies were closed warehouses.

Maybe it's because they are often accused of espionage because of their prejudices. For example, Gypsies were seen by the Ottomans as Vienna spy and by the Austrians as Turkish spy. Similarly, during the 1870 war, the French Gypsies were accused of being German spies. (Asseo, 2004)

Gypsies in Domestic and Foreign Sources and Prejudices Related to Gypsies

The first stop after the gypsies left India is Iran. From here, one of the three cadets that they have spread to the world has passed through Europe through Anatolia. They lived in the Thrace region (Gypsy Sanjak / Liva-i Chingane) in the Ottoman Empire, and they occasionally worked in the army and zoning.

According to official recordings of the 16th century, it is seen that they are located in many regions of Anatolia. Although the gypsies were located in Edirnekapı in Istanbul, they entered the city in the middle of the 18th century. However, they are known to be returned to their former places because they are known as "criminal offenses". According to Gökbilgin, there are also strict provisions to prevent different corruption. Prohibition of horse riding and horse feeds is one of these provisions, arguing that they have ridden in the city and took out mischief. (Gökbilgin, MEB İslam Ansiklopedisi, 1977)

In his book *Seyahatname*, Evliya Çelebi, who shows Gypsy's homeland as Egypt, adds that when Rumeli Gypsies swore among themselves, they said: "For the right of Egypt and the right of Komotini" (Çelebi, 2011). According to him, the old provinces of Anatolian Gypsies are Balat city in Menteşe. When Sultan Mehmet the Conqueror sent them to exile from Balat to Istanbul, they called Ballat district where they located. Evliya Çelebi explains the duties assigned to the gypsies in the palace and the army related to their professions and states that the Rumeli Gypsies observes religious festivals both of Christians, Jews and Muslims, and thus imams do not make their funeral prayers. Even a different graveyard has been assigned for their funerals.

Çelebi shows Balat Gypsies as thieves and famous robbers. According to him, as every nation has a language, there is a Gypsy community like a commandment. Pharaoh, who fought with Hz. Moses lost the war and was unable to stay in Egypt, hungry and miserable. They stood in the mountains and steal in the cities. Although Evliya Çelebi's reason for Gypsies' homelessness is not so correct, it is more authentic than the myth that the Pope punished them. However, there are also accusatory and insulting sayings about the Gypsies. According to one of these, while Prophet Abraham was thrown into the fire by Nimrod, the guardian angels get away from there because of two siblings Jin and Gan who committed adultery. It is believed that the Gypsy's roots come from here with this curse. Similarly, according to the shepherds living in the Nile valley, it is thought that the person who marries a Gypsy woman will lose his mind. (Mezarcıoğlu, 2010)

According to Siroz Civil Highschool's Ottoman and Persian teacher Sadi Efendi's report about Gypsies which was presented Abdulhamid 2nd in 1891, the Copts are envying dogs' food gained. He thinks that even adverting their names brings bad luck and he also believes that only religious education can make them forget their race. In addition to this, Abdulhamid 2nd did not allow the Gypsies to be sent to fairs abroad not to tarnish the image of the Turkish women. (Tünaydın, 2013)

Ahmet Vefik Pasha's "Gypsy" article in the *Lehçe-i Osmâni* is like this: "It is a pagan tribe that has emerged from India. A number of them travel from Iran to Iraq and Damascus and Egypt, and they are called Gacr, Karachi, and Copt. From there they spread Andalusia and Europe. A number of them

called Gypsy and Çinger. From Kipchak road they reach up to Rumelia - that is to the province of Czech - Bohemia and everywhere. At the moment, most of them live a nomadic life and they call themselves Rumakula. Their residence Ulah Bogdan is called Romania.” (Yıldız, 2007)

When Larousse's "Gypsy" article is examined, Gypsy notion described as the quality of a person who is cheeky, uncouth or overly stingy. Behaving like a Gypsy is used in the same way to mean greedy, cheeky, or stingy.

Apart from these, it is also useful to look at a few definitions that have become available in certain situations related to Gypsies. For example:

Gypsy debt: Consistently small and insignificant, small, scattered debts.

Gypsy plays Kurdish dances: It is said to emphasize that a place or meeting is irregular, loud.

Gypsy soup: The situation that different people make confused with different thoughts.

Gypsy wedding: Noisy, irregular meeting.

Gypsy tong: Disparaged, dark and weak, ugly. (Meydan Larousse, 1990)

In Dünden Bugüne İstanbul Ansiklopedisi, the most prominent features of the Gypsies are summarized as being independent and free, not carrying anxiety for the future, and enjoying the day. Pushing out of the community also connected to this kind of lifestyle. (Dünden Bugüne İslam Ansiklopedisi, 1994)

According to another curse about Christianity, a Gypsy makes the nails that are used to crucifix Jesus. Because he couldn't cool the fourth nail, he is constantly wandering to escape from the light of it. (Kolukırık, 2005)

Perhaps one of the most absurd examples is that the result of forgetting the gypsies of God, who distributes the earth and wheat to all races, is the result of their constant pursuit of circulation.

The examples above are unfortunately prejudices which spread to the important part of the society, which are not closely related to reality and especially originate from ignorance. It is surprising to see similar evaluations in our researchers writing review books about Gypsies.

İsmail Haşim Altınöz states in his article "Osmanlı Toplumunda Çingeneler" that the Gypsies are not ashamed of begging, they use every opportunity for pickpocketing, rustle horses and donkeys, kidnap children, and even generalized these events in every country. After they emphasized that they are thieves as typical, they affected social life in the 16th century negatively. According to the author, they spread the robbery, theft, and murder by encouraging prostitution, and they also made prostitution women in men's disguise in Anatolia. (Altınöz, 1995)

Mustafa Akdağ, who quoted from Altınöz himself, also stated that in his book called Türk Halkının Dirlik Düzenlik Kavgası, the Gypsies made lose singles' wealth by tricking into fun. (Akdağ, 1975)

Sermet Muhtar Alus's "Eski İstanbul'da Çingeneler" indicates that the author reflects prejudiced thoughts similar to others in describing women and men. His description for the Gypsy women:

"A motley scarf because of dirt which has full of holes. Since it does not see cleansing, coal-black curls, bangs are messy... Eyes are moving incessantly". Besides: "The edges of the men's fez are greasy, dull, wrinkled. Their faces are swollen, pockmarked mustaches, perfunctory shaved".

Again, as a reason for the generalization, the following expressions belong to the writer:

"They are all importunate. If they come down on you, not easy to go".

Beside all these:

"This nation is always fun-loving and fond of playing music and dance all over the world. Not to worry about the concerns of the world" (Alus, 1995) saying that the writer has reduced the gypsies to people who have no problems.

Reşat Ekrem Koçu also evaluates in the Istanbul Ansiklopedisi that,

"They are low-down people. Recklessness, aggravation, impertunity in a way of profit, even blatancy, swearing and profanity are the portents of the Gypsies". (Koçu, 1963)

He also adds that they do not have too much irritation about honor and chastity. Stating that the girls are married 13-14 years old and the men are married 15-16, Koçu says they accept all kinds of offers for the benefit after marriage.

Apart from these, according to a tradition heard by Nabey Önder in "Çingeneler ve Bir Travay", Hidirellez time in Edirne tells that the Gypsies roll over the avalanched grass stripped naked. A teacher friend of the writer in Manisa Demirci also tells a similar story. It is said that the girls wear the most transparent clothes and roll in the same way as men. They like each other and make the first step towards marriage. The author seems to tend to believe the rumors he heard in such a conservative place and he attributes to Hidirellez that the people do not react to these events. (Önder, 1975)

Different Perspectives on Gypsies

It is seen so far that either the encyclopedias or the articles and research books have parallel prejudices with the important part of the society against the Gypsies. Of course, not every review is based on similar negative prejudices. Aside from the debate over whether the Roman Expansion in 2010 has reached its goal, it is a fact that the awareness of the Gypsies and their problems has increased since that date. In this context, it would be useful to consider the works of the Gypsy writers about Gypsies, or of the "Gacos", who take sides with the Gypsies, or at least with a different perspective.

Ali Mezarciöğlü, who shared the idea of "Peace will not come to the world until the people learn to act Doms like other people" (Mezarciöğlü, 2010) adds that Gypsies made important contributions to the Indus civilization. The metal products produced at that time cannot be done without Gypsies. Taking the history of the gypsies as far as 5000 years ago, the author states that 3000 km of roads are made in the South China Sea shows the level of peaceful civilization of universal Gypsies. Again, belongings to the Etruscans of 2800 years ago were found to have animal figures who make the bear dance. According to the author, this shows the antiquity of the Gypsy profession.

Based on male-female associations, the author states that the position of women and men in the Gypsies is different from Gajo's, adding that women are involved in the life and they work. A man does not see a woman like his property. There is no distinction between men and women. Besides, women are at the forefront of society.

In this context, Pelin Tünaydın also said that in the following article on sexual discrimination, the use of sexuality as a means of marginalization is natural in the East and the West. Gypsy women were easily differentiated by stereotypes in the context of brownness - exoticism - and promiscuity. Whether in Europe or in Turkey, this way, undesirable groups have been pushed out of society. Probably due to similar generalized prejudices are occasionally exposed to violence. For example, in Manisa Selendi, the houses of the Gypsies are attacked collectively and people are expelled from the province. (Alpman, 2014)

Nazım Alpman, who is tasked with making interviews with the Gypsies, is asked to discriminate them positively, that is, to avoid photographs, words, and opinions that would humiliate the Gypsies. At the end of the interviews he made with them, the point is that the Gypsies are warm-hearted and they do

not know what hate is. It also states that their most important feature is freedom. They are also uncomfortable with the prejudice that they never work and do nothing. However, this is not true. For example, those who florists go to the auction at the earliest hours of the morning. Another feature of them is always being cheerful. According to them, the money that remains for the next day is stale. This is important, to show how easily they spend money.

In the section entitled "Our Borrower for the Gypsies", the Gypsies, which are beautiful in movies, books, games, he rightly asks why they should be ugly in real life. If interest is shown, he thinks that corruption caused by exclusion can also be avoided. Because of this work, he says that they are not different from the novels, movies. If they believe that they would not be cheated by the other people, they also are charitable. (Alpman, 2014)

In another example, Hıfzı Topuz, who sees Gypsies as friends, says that their friendship with them started at around nine years old. The fields around their summer house in Kartal, he says that the Gypsies who came to work did not lose their joy despite all their poverty. According to him, the greatest feature of them is freedom. They do not like discipline, they collect their tents when they get bored and migrate to other places. They do not save money and live from day to day. They did not participate in wars, they are not aggressive. Contrary to popular opinion, they are fond of honesty. Topuz thinks that even though they have been living in the same places after their job opportunities have narrowed down, their faces do not laugh like the old ones and that they are not having fun while they entertain others.

Similarly, in Dolapdere Kürt Kediler Çingene Kelebekler (Söğüt, 2010) Mine Söğüt feels close to Gypsies and even thinks that they are milk sibling, does not directly address the Gypsies. The book shows the author's view of Dolapdere and people's life there. It narrates Dolapdere as the space of people excluded on the axis of Kurds and Gypsies.

A neighborhood resident Kadife complains that everyone used to live in solidarity in the past and now it is the opposite. According to the writer, Kadife does not know what does time means like other Gypsies. They live in a parallel time and world. The place of the Gypsies is uncertain, they are fired everywhere.

Although their living place is called garbage dump, this is not the Gypsies' care. They love garbage all the time. The children of Kadife are seated in different desks in the school because they are Gypsies, infested with lice and seem to steal something at any time. (Söğüt, 2010)

An interesting assessment of Gypsies' garbage collection from the book:

"In another gravity-free world, they are hunting garbage in their own mood. They take something that somebody throws into their palms like catching a butterfly and stuff them in their bags. Because of that, the bags on his back are constantly moving like their skirts and cuffs. They are like angels resurrecting the dead again and again by kissing them." (Söğüt, 2010)

After all the negative reviews, it's important that a job filthy like garbage collection liken to catch butterflies shows us that the prejudices about Gypsies can be changed according to point of perspective.

The question that needs to be answered is whether the Gypsies regard clean or dirty what they do. It may be possible to find the answer to this question in the following novels and stories.

Gypsies in Our Novels and Stories

Although all sources were not addressed to overcome the limitations of this declaration, a specific framework was drawn on how non-Gypsies take a stand against the Gypsies and approached them with prejudices. In this light of the frame, it will be possible to evaluate how the Gypsies are reflected in Turkish literature and how Gypsies are perceived by society or the writers.

The work that handled the Gypsies as a problem during the Tanzimat period is the story of Ahmet Midhat Efendi, the same name as "Çingene" (Midhat, 2001). A group that goes to Kağıthane to profligacy, comes to a young and beautiful Gypsy girl Ziba. Both Ziba and Mehtap, who the author introduced her as "aged Gypsy", want to mulct Şems Hikmet and his friends. The words of the songs the Gypsy women say are "big disgrace" according to the author. Also, the writer expresses for all three of the women as "quite ugly wild ones".

Ziba is very beautiful, and her skin is not swarthy like in other Gypsies. This is why she is tolerated by the robberies and even the small thefts she has caused. Ziba is very smart in addition to her beautiful voice.

"This is gypsyism! Such rudeness should be tolerated." (Midhat, 2001)

The acceptance of Ziba depends on his beauty and not being as swarthy as the others. Otherwise, it is understood that it is not possible to be welcomed.

Şems Hikmet wants to take Ziba home as a servant. Mehtap reminds him that the Gypsy's hand touches are meant to be unclean. Young men are not in the same opinion. According to him, Gypsy is also a human being. What is interesting is that the Gypsies are not seen as Muslims. With Selimcan - Selimcan is an Indian - Şems Hikmet's mentions on Gypsy, it is emphasized that this community is of Hint origin. Although people think they are immoral, Gypsies are said to be conservative in preserving their chastity. Their religious beliefs are secret, they never reveal it to anyone. Each country's Gypsies are similar in language, moral and appearance. Şems Hikmet wishes to disculpate the Gypsies who are not regarded as human. For this, he argues that they should be regarded as Muslim, or at least it could be possible if they are educated when they are still young. In other words, they are not only considered Gypsies.

Şems Hikmet's first request from Ziba is to leave the "gypsy pertness". The writer argues that if Ziba was an Armenian girl, he would not offend the eye so much of the music teacher, Davut. While young man saying that he was aware of the humiliation of both nations at the same time.

The brother-in-law Rakım does not approve of the situation of Ziba and Şems Hikmet. According to him, the Gypsies are the wildest of people and cannot be tamed. If this is the writer's own opinion, Hikmet is right if you have a lover or Rakım is right if you are a considerate person.

Unable to gain acceptance from her mother to marry with Ziba, Shams has a nervous breakdown and throws himself into a well. A few weeks later, he loses his mind. Ziba lives with the young man's mother and never gets married.

As you can see, the author did not finish his story with a happy ending and could not marry his character with a Gypsy. Probably Ahmed Midhat thinks as a considerate person like Rakım and decides this marriage is impossible. The only way for the Gypsies to be considered normal is to "rehabilitate". This can only be possible with religious education. As it can be remembered, the attitude that refuses to Gypsies accept as is was shown by Sadi Efendi who presented a lecture to Abdülhamit 2nd, and he suggested that they would only forget their race by religious education. The only positive thought of the author about them is, unlike the general opinion, they are fond of their chastity. Looking at these examples, it seems that Ahmet Midhat Efendi cannot accept them as they are, even though he prefers somewhat golden mean.

When Ahmet Haşim's viewpoint is mentioned, perhaps it is not wrong to say that he has created the most beautiful sentiments about the Gypsies in our literature, because of his mood or his artist's spirit. On the spring festival Kağıthane Stream is seen as he descends:

"Gypsy is the closest kind to commune with mother nature... It is supposed to be that the residents of the bronze-faced and chinaware-teeth countryside are a group of cheerful green trees that

have made a human shape. The Gypsy is the spring itself. A young Gypsy, in singing and hand-scrabbling a young group who dressed in green, red, yellow baggy trousers, reminiscent wild laughter playing a wooden shrill pipe is the dream that I remember today from the spring I saw in my childhood." (Haşim, 2014)

It cannot be known whether the writer knows Gypsies or he is just an outsider looking in. However, by likening them spring and cheerful trees take the form of people, it is understood clearly that they have a very beautiful place in his memory. Positivity on the point of view is also reflected in word choices. For example, Haşim sees these people who are called "dark-skinned" as "bronze-faced, chinaware-teeth".

Like Haşim, Yahya Kemal is the one who accepts them as they are. It is the wedding of one of the wealthy Gypsies that has been rich by horse trade in Bulgaria. He tells that the wealthy Gypsies in the Balkans dressed and like the old Ottomans. It feels that those who watch them are both humiliating and looking cute. He finds interesting a very well-dressed gypsy chief and a ragamuffin with a dirty shirt walk side by side and chats together. The landscape reminds him of a poem by poet Albert Glatigny, whom he loved in his youth:

"O glory, Gypsies that have the same daydreams! In the rain and pour of, which of the more compassionate country are you going to?" (Kemal, 1973)

According to Glatigny, only the Gypsies remain who still understand nature. The main point the poet is interested in that the Gypsies continue the Ottoman traditions in this wedding and maintain the values that the Turks left. The writer, who defines the Gypsies as an epicure, appreciates his naturalized indifference towards those who see themselves as down. According to the writer, they indeed are disdainful of others. They are also happy with this separation. Finally, Yahya Kemal emphasizes the meaninglessness of the contempt of such an unjealous and indifferent mass and demands that the people be to let them alone in a sense. (Kemal, 1973)

Of course, not all of our writers have the same opinion. For example, Hüseyin Rahmi Gürpınar's "Kıpti Düğünü" (Gürpınar, Gulyabani/Gönül Ticareti, 2014) tents on the side of the Dereboyu is likened to a hatch and it is stated that the Gypsies breed under those tents. Children grow up like "baby animals". The narrator's view of the Gypsies is prejudiced. The writer, already invited to the wedding, summons the groom and dressing him in his old clothes. Gypsy does not wear underwear. His head is also shaved against the lice. His feet are dirty. Naturally, the young man is very happy with his new outfit. On the one hand, the writer treats him both as a favorable host and on the other, and he regards him as a funny eccentric playing snob.

Again, in Hüseyin Rahmi Gürpınar's novel İffet, children breakaway "like a bird cluster from Gypsy huts". "A sinless gypsyism, childish joy" flows through all of their faces. The narrator, who seems to approach them with more pity, describes naked children with their dirty clothes. Saying "The fate hit them has not killed the poor ones, but as if they were inoculated up by burning their bodies in black to give an endurance against all kinds of misery" he explains why their skins are black. Thus, they are immune to heat, cold, disease. This comparison comes to his mind because the author's children become sick while they are protected well. He joins Jan Jacques Rousseau's thesis that children should be handed over to nature. (Gürpınar, İffet, 2015)

The narrator likens children's smell to the plain smell of wildflowers, contrary to the perception that they are filthy. It appears that the narrator has escaped from his negative ideas, is influenced by the naturalness of the Gypsies. The character of the story, who sees the natural form of life in their movements, likes the games of the Gypsies to the fun of the night-clubs in Beyoğlu because it is not fake. When he goes to Edirnekapı, he expresses that he has respect for old women whom he depicts with derogatory words like "crumpled stout leather colored face, with burned face, ugly face".

The other prejudiced assessment is also seen in the following sentences: "with dark shiny eyes, young, vigorous, nimble, burned gypsies who have seen moral lessons make monkeys play and find a sense of poetry by collecting broomsticks". According to the author, the place where the Gypsies live is life trash at the end. (Gürpınar, İffet, 2015)

In Omer Seyfettin's novel *Efruz Bey* (Seyfettin, 2005), there is an ironic situation. Efruz Bey believes that the villagers are very hospitable, but they experienced, a coffee house in Alibeyköy that they enter, both rude and overcharged. The only one who helps them is a little boy. When Efruz Bey accuses the villagers with corruption, he shows the child as a real peasant. Everyone laughs because the child is a Gypsy. The imposter is the keeper of a coffeehouse but they still laugh showing off the child as a good example.

Osman Cemal Kaygılı begins by referring to his famous novel *Gypsies* (Kaygılı, 1972), the writing of Haşim about the Gypsies, and mentions to the lack of knowledge of the author about them. Kaygılı, begins his work by telling Gypsies who are primarily nomadic and probably tries to correct for this lack of knowledge.

While the storyteller of the novel tours with his friend İrfan, Carmen is playing in the garden in Tepebaşı. They find sighing a Gypsy woman (Nazlı) nearby strange. His friend thinks that there is no capacity for "those" to understand Carmen. The lullaby that the same woman said attracts attention. After all, İrfan falls in love with the woman and starts looking for her everywhere. Then he brings her home, but he does not tell her mother that she is a Gypsy. However, İrfan, who has met Sulukule's entertainment life, moves away from nomadic Gypsies and Nazlı.

The interpretation of İrfan's for two musicians from Sulukule is also very stylish and clean, so for them, it is necessary to have witnesses to say Gypsy. According to İrfan, they are now gentlemen. This example also mentions the difference in lifestyles between the Sulukule and the nomadic people. This distinction also expresses the contention between the nomadic and the resident. Gypsy Ethem adds that their real names are Rom, that the Gypsy name is later conceived, they are nomadic, they are Muslims and they speak Rom language. Famous musicians from Sulukule are now towners and the Rom language has forgotten. Ethem denigrates Sulukule girls. They are not as pure as the others. They are from İstanbul. The issue here is actually about being "resident". Reha Bey, who is fond of Gypsy entertainments, relies on the fact that they are not seen in the nomadic of the famous Sulukule quarrels because of their open-air life. If they are closed to the house, they will be fighting. The extreme example given by Reha Bey in the novel is that a nomadic Gypsy who has closed the house for a week starts to "growl" even the chickens and the cats in the house. (Kaygılı, 1972)

Gypsy love brings disaster to the character in Kaygılı's novel same as in the novels discussed earlier. At the end of the novel, İrfan gets himself into the fun of Sulukule, he loses his money and imprisoned for murder. Finally, he becomes the subject of a sarcastic tongue twister.

The novel, which gives the lifestyle, customs and beliefs of both Gypsy communities with a documentary richness, stands in an important place in our literature. Gypsies are narrated what they are in their habitat. There are no common prejudgments about them in the novel. Only Ethem, which the other Gypsies do not even like, is drawn as hypocritical, liar, intriguing but so clever. A Gypsy chief met İrfan responses prejudices about themselves and praises the hospitality of the Gypsies. There is also no assertion that they are dirty or that their food will not be eaten. Again, Gypsy chief says that the name of the Gypsy that is attached to them is cheeky and that the person who knows himself cannot accept such a thing. Although the narrator has a degrading attitude for Ethem by describing him as "lean face" and "black, ignorant Gypsy", it can be considered that these ascriptions are mostly related to Ethem's character. Although İrfan, represents the general view that the Gypsies are unreliable, acknowledges that the blood of the Gypsies, they are warm people. Of course, there is also the same requirement, and that is the discipline of the Gypsies.

In another novel, Melih Cevdet Anday's *Raziye*, there is the failure of an old man who tries a Gypsy girl to adapt to city life. The narrator of the novel goes to his uncle who lives in the village. She falls in love with the young girl thinks his uncle daughter, whose name is Vedia. However, he cannot make any sense of the strange behavior of both Vedia and his uncle. His uncle always expresses his trouble with nomadic Gypsies. The man who accused them of theft claims that the nomads must be exterminated. "To the ground, we need people connected to a job. Production, education, morality are all connected to it. Situated much later than thought, these people have settled into the land. A community that cannot settle into the ground cannot be called the nation. Old man's determination about Gypsies is interesting: "Gypsy means disappearing the questions. Gypsy does not ask questions, he does not respond when asked questions. For the gypsy, life and the world are without question.

"Yes, but does not ask questions cause irresponsibility?" (Anday, 1980)

The main problem of his uncle is not really about being gypsy. The old man took the young girl from the Gypsies when she was still a child, and he was very attached to her over time. The only fear is that someday the gypsies will come and take her away. It happens to him that he is already afraid and *Raziye* returns to her Gypsy relatives.

The outlandish movements of *Raziye* also become meaningful when revealing the truth. The young girl has never used to settled in, has acted according to her instincts, which seem strange by other people. Neither she conforms to the rules of common propriety or morality, nor can she understand why it must be obeyed. It just acts impulsively, she tells the first thing that comes to her mind. This creates confusion for those who are trying to put mold on it according to certain values. This is true of all Gypsies. As stated in novels, they do not ask questions, they accept them. The irresponsibility that old man said, can be explained both with this acceptance and with the notion of freedom. What they cannot do with the rules is about their independent lifestyle originating from nature.

Bir Çingenenin Romanı (Dinçer, 2014) is an autobiographical novel and an important source for representing a sincere look to the nomadic Gypsies. It reveals the troubles that the nomadic Gypsies have in their daily lives. The novel progresses with flashbacks of Yaşar Usta's life.

The family of Thessaloniki is forced to settle in Keşan after the Ottoman-Russian war. With Yaşar Usta's grandfather Rüstem, settled in Siğilli Village with his wife Memnune, his father Mestan and his uncle Dursun in 1929. An important part of the novel namely the family's adventure in Turkey is storied by Yaşar's father. According to Mestan, the Gypsies were accused of being Ottoman spies in Greece, and they also with the call of Mustafa Kemal.

Gypsies in this novel are very clean as opposed to general opinion. They are Muslims and theft have nothing to do with it. The family has to migrate again because of their livelihood. Mestan is demoralized as aluminum vessels come out because he is a tinner. To earn money, they usually go to the paddy fields where the Gypsies work. While saying that,

"It was not our tent that was going to rot, it was our life" (Dinçer, 2014)

Mestan Usta reflects the fate of the nations.

It is emphasized that the family is Muslim and Mestan prays. Atatürk's love and commitment to the state is also the front plan. Emphasis on these values also gives the impression that they are not different from other citizens. Despite being Muslim, they are not indifferent to their old beliefs. In the festivities of *Kakava*, they turn to the sun, they bless themselves by washing their faces and praying. At the beginning of the paper, it is possible to see that the Gypsies are opposite to the knowledge that they roll from the ridge naked.

In spite of all the efforts of orientating, Yaşar leaves the school when he realizes that they are separated in Gypsy at school and enters a barber as an apprentice.

Following the general view in the novel, it is emphasized that the gypsies are free souls, so they do not work for long periods and do not carry anything. Another important emphasis is the use of Gypsies' poverty as a defensive object. In this way, they prepare for a safe environment by giving the other people the message that "we can live together without harming you". It is also emphasized in this context that Gypsies and Gajos need each other in terms of business relations.

Apart from these, another factor that makes it difficult for Gypsies to find a job. Because of the migrant Kurdish workers, their daily wages are reduced. Furthermore, due to the use of machinery, the disparity balance between the Gypsies and Gajos is degraded against the Gypsies. The only thing left on their hands is the musicianship. Yaşar reacts Kurdish people by saying that they have taken Gypsies jobs first, and now they have begun to take their daughters. However, even though the conflict is ahead of time, they overtake and start to marry each other.

Along with migration, there are few cases of burglary in the neighborhood. Some young girls prefer to prostitute. The matter is economic. When Yaşar accuses Recebiye, doing this job, she reverses Yaşar, arguing that she has no other chance to survive. Conditions do not allow the gypsies to live their way anymore.

As can be understood, the author would like to clarify what the Gypsies do and why by choosing to display a realistic perspective. Trying to touch the hands of the teenage girls in the fairway - they are not allowed to go any further – Gajos are not restrained. This is completely related to the economy. This is commerce for the benefit of Gypsies. For them, it is only the idiocy of the Gajos, and there is no danger in "ripping off" them. As a result, moderately, it is the main axiom of the novel to be able to carry out the relations based on mutual interests with Gajos and survive.

Yet another autobiographical novel that reveals the life struggle of the Gypsies is Çeribaşı Rüstem Ağa. (Akmaca, 2015) The novel, which started in Erzurum and ended in Istanbul, is also the story of the Yahyakemal Neighborhood, which has been alienated and decreased every time. The neighborhood has now been completely removed. The book reveals all kinds of struggle to prevent the neighborhood from being removed. He belongs to one of the last three houses in the neighborhood.

Cafer, who had been lost his leg after an accident with Cılız Mehmet, took shelter in Gypsies for fear of his stepfather Halil. The neighbors who gave the idea of taking shelter to the Gypsies to Mehmet is Nazlı. Mehmet is afraid first. He thinks that the Gypsies will blind him, cut his hand, then make him panhandle. However, it is also them who took Nazlı by chance who raped after her mother and father were killed, to their tents. He married a Gypsy, and no one tries to exploit her. She understands that they are honest.

Gypsies treat children very well. The interesting thing is changing the roles. Gypsy children think Mehmet and Cafer are thieves. One day city police expel the Gypsies because of robbery. However, the robber who stole the sheep is the city police himself. When the gypsy chief bored of pressures, he decides to settle in somewhere. He is tired of Nomadic life. He wants his children to start school. He added that he always saw love from the people of Erzurum, he decided to immigrate to Istanbul because of the gendarmerie and the city police.

When they look for Kağthane in Istanbul they meet with other Gypsy groups. There is a sharing struggle, but when Rüstem proves that he is a Gypsy chief, the problem is resolved. Rüstem also introduces himself as a Muslim. Humiliation and discrimination are ongoing. Rüstem beat two people who humiliate themselves in a minibus. Besides, when entering the officer's room in the police station, the shoes are removed because the places have been cleaned. A taxi driver does not want to take them to the Gypsy neighborhood again. Another derogatory attitude is exhibited against Rüstem's daughter Cevriye. When pediculosis has seen in the class, her teacher chooses the easiest way and assigns the guilt to Cevriye. On top of that, she cuts her hair in the glare of publicity. There is no louse in Cevriye,

but this event has cooled him out of school. Mehmet goes to jail for the revenge as he cuts the teacher's hair. Rüstem, who bought a gold earring for his wife, is supposed to take a letter from the jeweler saying that he bought the earrings to avoid being accused of robbery.

The wife of Rüstem, who is tied to her traditions, is angry at her husband who makes Mehmet the representative of children and wears a crown in his head for holding the biggest fish. A Gajo is not suitable for crown installation. In the same way, she gets angry when her daughter serves the meal to Mehmet. This opposite to their morality. Rüstem respects his wife and is afraid of him. The woman has the right to speak and is a dominant character.

Gypsy chief gets into trouble because of a young communist called Muhtar. The newspapers he gives to them for their use are communist publications. Thus, Rüstem's name comes to the communist. Both branded the Gypsy and the communist, Rüstem resists to destroy the neighborhood. In return his house is stoned. Finally, he is taken into custody on charges of theft. He's paralyzed because he's tortured. Thus, a novel describing the Gypsies cannot come close to a happy ending.

The most different view to the Gypsies is in the novel of the Ağlayan Dağ Susan Nehir (Devecioğlu, 2015), which has spent a great deal of time trying to understand and tell them. The narrator has grown up with a nanny named Naciye, refusing her Gypsy. The novel is pursuits both the life of Naciye's and her fabulation.

The mother of Naciye called the harridan tells between the lines what the Gypsy is. Yet at the beginning of the novel, the land of the Gypsies is questioned.

"Gypsies' land is one-day wealth; one table feast, a bendy boot, a chain watch ... The Gypsies land is poverty; with red, pink, green-colored... Their land is also, "joy" expressed as madness, like illness, which is not known where it comes from." (Devecioğlu, 2015)

The harridan says at the end that Gypsy does not belong anywhere. Gypsies are free because they are not the slaughter of the land that they have like the others, but the guests.

This definition explains has already given how they are free and why they have not tied to one another place.

The first part of the work is entered with the title "Liar". Both Naciye and the other Gypsies lie as if keeping one's word long ago. But they don't lie to deceive people contrary to popular belief in society. Here, parallelism can be established with the thought of the uncle of the young man in the novel Raziye. According to him, the Gypsy does not ask questions, and if asked, he will not answer or lie as is seen here.

These people, who just want to live as a Gyp don not care superstitions about themselves. Something gets the narrator angry that gypsies do not have compassion even in the face of the worst events. But it is also one of the biggest weapons that Gypsies use to survive. It is a behavior that can be expected from people who do not ask questions, do not bewail and only accept. They are drawn in a frame that adapts to nature and does not react anything well or badly.

"The helplessness they lived was not much different from the mountain or stream. But what is the point of saying that the mountain and the river are desperate?" (Devecioğlu, 2015).

This quotation supports the same idea. The natural one has no chance of being "helpless". They also have no parts for the day. For example, lunch or dinner can be eaten at any time of the day. For Naciye there is only summer and winter. It can be said that the notion of time is not something that the Gypsies have much thought about.

Naciye Abla, the main axis of the novel, denies her gypsy but fails to hide the characteristics of her race. Despite whitening creams or urban clothes, his bright big eyes, lying the strange roots that gave

her, her walk-in silent steps as flying, and the plastic structure that curls his body outside her will inform on her. Naciye Abila could not be a Gypsy nor Gajo because of this non-acceptance. What is certain is that when she tries to look like them, she becomes a prisoner. When she accuses the Gypsies in the neighborhood of stealing and destroying the house, she is now completely a foreigner.

Contrary to the general opinion, the existence of moral and honorable connotations and unfamiliar customs of Gypsies are mentioned in the novel. For example, women and children do not use the same table while eating. First men eat. Older women are outside these rules. Moreover, a relative of Naciye is opposed to adding his brother a storey to his house. According to the tale, it is unacceptable for his brother's wife to stay at upstairs. (Devecioğlu, 2015)

Those who subjugate in the community are always women and every Gypsy woman is loyal to her husband. But when they are old, that is, when their faces and bodies look like men, they can find a place at the head of the fire. However, old customs have disappeared and young people have begun not to respect old age. So, there are no old manners. Again, contrary to prejudices, virginity is important for them. In the Gypsies, there is a tradition of early marriage not to children relapse. For example, When Naciye's uncle's daughter consorts with a young, she has been closeted to the barn for three days hungry. Of course, it is necessary to add that negative opinions in the Istanbul Ansiklopedisi of the Reşat Ekrem Koçu, which was mentioned earlier, are contrary to the situation in this novel.

As regards animals, for example, they are dirty according to them because they carry their furs to their internal organs. Gypsies believe that snakes are also dirty like cats because they slough and eat the other animals with dirty skins. These examples are important because they contradict the prejudice that the Gypsies are unclean. Anyway, it appears that somewhere in the novel, they seem to be dirty, are the ways of subsistence and protection. Tattered clothes are bathed in water that is carried away for miles.

So contrary to what is thought, the Gypsies have strict rules. It is seen that in the novels mentioned above, although the nomads are reflected more positive and clean than the residents, they call them "living Gypsies" and staying away from nomads is not contrary to the traditions. They do not even married to each other. This is attributed to the different lifestyles of the different tribes performing different professions.

Some novels are not worrying about literariness or mentioning the Gypsies because of their thesis though they are subject to direct or partly Gypsies. Emine Şenlikoğlu's *Çingene* (Şenlikoğlu, 2008), Hüseyin Kartal's *Deli Gömleği* (Kartal, 2009), Ömer Lütfi Turan's *Beyaz Çingene* (Turan, 1997), Sedat Erdoğan's *Romanika* (Erdoğan, 2016) are this kind of novels. *Çingene*, *Beyaz Çingene*, and *Deli Gömleği* focus on the necessity of Islamic life rather than Gypsy. In other words, in these novels, the Gypsies are the figures that authors use to prove their dissertations. As seen in many other novels, they are not accepted by their naturalness. As mentioned in the previous examples, they have received approval when they change. Although emphasized that all people are equal and Gypsies are not inferior to other societies based on Islam, primarily the Gypsies must fulfill their religious duties as a condition of being equal.

However, it is necessary to exclude *Romanika* that as it does not bring into the foreground these examples. The novel goes on the axis of a Gypsy girl's struggle to exist in society and not being accepted by the family of her beloved man. The impasse in this novel is that the writer is destroying the idea that he defended until the end of the book with a cliché. It is understood at last that Altınay's father is not Gypsy. Kürşat's response to his girlfriend is like this:

"There was no doubt from your nobility. The golden is golden even falls mud." (Erdoğan, 2016)

In a sense, the nobility of the young girl is connected to the fact that her father is not a Gypsy. In other words, while the writer praises the girl, the Gypsies are humiliated and the roof that has built for them is destroyed the same time.

Conclusion

It is not possible to present all of the sources of Gypsies in Turkish literature within the physical boundaries of this paper. For this reason, this presentation, which is a preliminary study, will be expanded into a book. However, it should be noted that all of the resources mentioned here have a wide variety to show how the Gypsies take place in Turkish literature and society-based.

It is understood that from the Ottoman period until today the lack of information about Gypsies diversifies the negative opinions when looking at the works based on perspective and prejudice in general. It is necessary to add on the ignorance that can be put in the first place the suspicion against the foreigner besides. As it is seen in the history of the Gypsies, it does not take long for giving place suspicion to exclude/alienate them. One of the reasons for this is that these people have never thought of leaving their own culture. That is, they did not try to unite and harmonize with the environment they migrated to, only to appear like adapted their certain customs for the continuation of their lives. Although they say that they are Christian or Muslim in order not to be disturbed, it has not brought a solution.

Another reason for their exclusions is not conforming to order or not understanding why they need to live in the same way as others are. Even their joy, being careless about money, and not paying attention dressing, can cause hate speech. When the works are examined, it is understood that the claim that they are insensitive, emotionless, purposeless is not completely true. Joy and anxiety are the defense mechanisms that make it easier to hold on to the life that they have experienced in all kinds of difficulties. It is also a fact that these people who seem happy despite they have got nothing, are envied by others.

When books on Gypsies are taken as basically, it is possible to talk about both the correctness and the wrongness of negative evaluations about them. Do gypsies steal? Do they have unethical behavior? Are they unclean? Yes, some of them are robbers, some are corrupted and others are unclean. Just as clean, honest and hardworking Gypsies. Therefore, they're not all good or bad just like the non-Gypsies. It is generally seen here that a hypocritical attitude to them has been exhibited.

When it comes to entertainment, music or serving, Gypsies are applauded and not a complaint but in the rest of life, they can easily be despised. Sexual discrimination directed at Gypsy women since Gypsy Carmen shows itself in many works. The brownness, which is described as a stout leather face become the symbol of exotic charm conditionally. It is similar to the Orientalist look at the Gypsies, or the image that created the idea in minds is similar.

Another thing that appears in the light of the works is that the Gypsies must comply with the society for acceptance. In other words, they must be Muslim in the beginning. Then they must dress and talk like others and so on. This means that they are forced to give up their culture and to disappear in a sense.

What is interesting is that the Gypsies underestimates and disagrees with each other concerning nomadism or settled life. It is clear that this situation, which can be influenced by the caste system in India where they migrate, has harmed the Gypsies. The other interesting point is that many Gypsies deny their race and accuse others of being Gypsy. So, they do what Gajos do their people. It is understood that the research books focused on the problems of the Gypsies also emphasize these situations and seek solutions.

As a result, some writers try to understand them in Turkish literature and try to look Gypsies from inside, and some writers evaluate them as hundreds of years of myths and as far as they see from

the outside. However, it is understood from the works that have been able to look inside from Gypsies, express that they will not be able to fully understand, due to the thick defense walls they encircle. The question to ask is whether the Gypsies will adapt to the worlds of the others or the non-gypsies will accept them as they are? If we consider the works we have studied, it will not be possible to talk about Gypsy culture when we assimilate them. Hundreds of years of experience already show that it is not possible to change the Gypsies. In other words, the most logical way of thinking at the end is to not touch the environments where the Gypsies can live in or create the necessary conditions for them.

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