



## Evaluation of the Elements of Advice in Kirkuk Hoyrat Chants

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**Abstract:** This study aimed to examine and evaluate the elements of advice in Hoyrat chants, which are the products of oral literature of Kirkuk. In this context, information on the effect of cultural and historical values on society and literary review on the subject was presented in the first section. Information on the language and history of Iraqi Turkomen people was provided in the second section. In the third section, information was given about hoyrat chants of Kirkuk Turkomen oral literature, which are types of verses consisting of stanzas that reflect the view of life and philosophy of the society, and narrate the emotions and reflections in a literary style, and the types of hoyrat chants in terms of format and structure. In addition to this, information was provided on the types of hoyrat chants, which are essential literary elements to sustain the traditions and customs, culture, language, and history of Kirkuk Turkomen and pass them from generation to generation. Information on the qualitative method used in the study and the population and sampling of the study was given in the fourth section. The fifth section presented information in the findings and interpretations section on hoyrat chants, which express advice and interpreted forty-seven hoyrat chants compiled in this context. In the sixth section, as a result, the hoyrat chants, which reflect the Turkomen spirit, their national feelings, and cultures, are at every stage of the Turkomen lives with their educational, instructive, and informative aspects. At the same time, hoyrat chants are an important form of historical oral literature that especially ensure preservation of national unity and solidarity, sharing of feeling and thoughts, sustaining traditions and customs and raising awareness of the society through advice. In this context, the evaluation of the reflections of hoyrat chants with themes of advice on the society was made by emphasizing the place and importance of hoyrat chants in the lives of the Turkomen society. This study aimed to contribute to the transfer of values and features of hoyrat chants that are a cultural heritage to future generations.

**Keywords:** Language; Hoyrat; Kirkuk; Culture; Advice; Oral Literature.

### Introduction

In the name of the unity, solidarity, continuity, and success of a nation, while the history repeats itself from time to time, the approaches gained with experiences and values in the past make the nations stronger. For this reason, the societies that managed to keep their histories and culture alive became both healthy and more successful. Literature enriched with history and culture is a written or oral national value that carries the cultural, historical, sociological, psychological, and spiritual elements of society from the past to the future. It has been shaped and diversified by past events, events, and cultural traditions. At the same time, the shared history and culture of society has always been the subject of

literature, and societies have used literature as an essential method to transfer their shared history and culture to future generations. Literature and history are the cultural codes of a nation extending from the past to the future, and nations have been able to survive with these codes. In particular, Kirkuk Turkomen shared their problems, sufferings, struggles for existence, solutions, expectations, feelings, and thoughts that they experienced nationally through written and verbal literature types to transmit them to every part of the society and future generations (Yilmaz, 2020).

The first arrival of the Turks in Iraq dates back to 674 A.D. and 54 Hijri. As a result of the conquests of Khurasan and Bukhara by the Umayyads, a group of

Turkish soldiers came together with the Umayyads and settled in the city of Basra in Iraq by making peace (Dakuklu, 1970). Here, Turkish soldiers, who joined the Islamic army during the Umayyad period, undertook essential duties in the army because of their abilities. The arrival of Turks to Iraq increased more during the Abbasid period (Saatci, 2003). In this period, they were placed in the southern, central, and northern regions of Iraq to protect the Caliphate center in the Hassa army of the Caliphate. At the same time, a city called Samarra was built for Turcomen. The number of Turks increased in the region with the accession of Iraq by the Seljuk Sultan Tuğrul Bey in 1055. After the Seljuks, the Turkish population rose during the Atabeys period. However, Begitigins Erbil Atabeylik in Erbil (1144-1232), Mosul Atabeylik in Mosul, Turcomen Iyvaki Principality around Hamrin-Hanekin, Kipchak Principality in Kirkuk prevailed. These principalities, which later came under the domination of the Ottoman Empire, as Iraqi Turks, remained under Ottoman rule for 400 years (Dakuklu, 1970). After the First World War, the Ottoman had to retreat until Mosul with the Mudros Armistice Treaty, but it was the beginning of a dark period for the Iraqi Turcomen with the invasion of Mosul by the British who violated the terms of the treaty and the Turks, who resisted the occupation in unison, suffered heavy losses. The Republic of Turkey, founded in 1923, fought tenaciously against the British who did not back down from occupation not to leave Mosul and Kirkuk but was forced to give up these regions in 1926 with the Ankara Agreement (Bayatl', 2009).

The years of slaughter, migration, and assimilation began for Iraqi Turcomen with Turkey's withdrawal from the region. In 1918, the British mandate administration was established in Iraq, a minister from

Kirkuk was in this administration, and it was decided to revise education in mother tongue and not to discriminate ethnic differences among the people in the constitution prepared in 1925. Although the medium of education was decided to be in Turkish in the regions where Turks live with the law enacted in 1931, this decision was canceled in 1936 with the change of government. In 1958, a republic regime was established instead of the royal regime in Iraq, but Kirkuk Turcomen suffered significant injuries in the massacre against Kirkuk Turcomen in 1959. During these periods, the revolutionary government distinguished the concepts of "Turk" and "Turcomen" and named the people of the region as Turcomen to deny the Turkishness of the region and to cut off the historical and cultural ties of this society with Turkey. Today, Iraqi Turks continue to use the Turcomen title. The assimilation efforts attempted through this ethnic title have been fruitless (Saatci, 2014). In the 1970s, the Turkish identity was tried to be assimilated in the Ba'ath period, and, in this direction, the policy of Arabizing the Turcomen was applied (Eroglu, 2009). As a result of this, the Arabic language was started to be used in schools, and the Turcomen were forced to migrate from Kirkuk, and especially people of Arab and Kurdish ethnicity were placed in Kirkuk. In the 1980s, the policy of assimilation continued during the Saddam period, and the migration of the Arap people to Kirkuk was supported. Experiencing major exile and persecution during these periods, Turcomen participated in the popular uprising with Shiites and Kurds during the Gulf War in 1991, but the most of Turcomen was forced to migrate to Turkey and Iran as a result of the bloody suppression of the uprising. The Turcomans, who were taken under protection by the U.S., were liberated at the end of the Gulf War. They opened schools that provided education in Turkish,

especially in Kirkuk and started a newspaper, radio, and television broadcasts (Pamukcu, 2012). However, recently, Turcomen had to abandon their lands and migrate to the southern parts of Iraq due to attacks by ISIS (Saatci, 2015).

Despite the racist and assimilation policies they experienced, Kirkuk Turcomen have tried to transfer and sustain their language, literature, and traditions from generation to generation to preserve their culture and civilization (Saatci, 2003).

Although Turcomen are the third largest ethnic group in Iraqi geography, their language was not accepted as an official language but was included in the class of regional language. Iraqi Turcomen Turkish falls within the southern wing of the Eastern Oghuz group and retains many ancient Turkish elements along with the features of its unique sound and form. The Iraqi variants of Oghuz Turkish are spoken scattered throughout the area from Talafar to the Bedre region in the southeast of Baghdad, in the northeast and central regions of the country and especially in Kirkuk (Eker, 2008).

Although the people's use of the Latin alphabet after the Ottoman Empire was tried to be prevented by the Iraqi governments, the public used Turkish as the written language in the Latin alphabet and Azerbaijani Turkish dialects as the spoken language (Saatci, 2014). Language is one of the most essential elements for the permanence of a society's history, culture, civilization, national unity, and solidarity. For this reason, education in Turkish is an essential achievement for the Iraqi Turcomen community in the name of the unity of language.

Kirkuk, the most important and largest city of Iraqi Turkmens in this geography, is the symbol city of written and oral literature. Due to this status of Kirkuk, the provincial borders of the city were changed by the Iraqi government, civil servants were frequently exiled from the city, and people of Arab and Kurdish ethnicity settled in Kirkuk as a result of racist policies. The tragic events and the struggle for the national unity of Kirkuk Turcomen were also reflected in their cultural and literary works. In particular, they kept the people's lifestyle, the love of Kirkuk, their suffering, national consciousness, love, troubles, grief, beliefs, friendship, advice, misfortunes, sadness, and happiness in oral literary works like hoyrat chants and ditties (Terzibası, 1975:22-23).

The tradition of uttering ditties from the past to the present is quite common among Iraqi Turcomen as in Anatolia. In particular, Iraqi Turcomen have rendered hoyrat chants (cut off ditty) the most important means of literary expression for their inner worlds, daily and social lives, and worldviews in the last one century (Terzibası, 1975; Tuzlu, 2014; Pasayev, 1998)

Abdulkim Mustafa Rejioglu of Kirkuk expresses hoyrat chant as follows: "This is the voice of Kirkuk. It is the testament of our soul. This sound is the healing of our hearts" (Rejioglu, 1963:38).

Hoyrat verse form, which is the crucial element of Turcomen oral literature, constituted the basic structure of poetry (Saatci, 2012). It is developed primarily in Kirkuk and its surroundings over time and enriched with subjects such as love, expatriate, longing, love of homeland, wisdom, humor, and satire (Terzibası, 1975; Pasayev 1998; Saatci, 1996).

Ata Terzibaşı, renowned for his research on Turcomen literature, defined the hoyrat chants as follows: “Punned stanzas, called Hoyrat, Horyat, Khoirat and Khoryat and whose writers are anonymous, are a kind of flat tunes that constitute the finest and beautiful example of folk literature and music” (Terzibaşı, 1973:22-23).

Hoyrat chants, which have an essential place in every sphere of Turcome lives, are among the most essential products of the oral tradition. The poet turned to hoyrat chants to guide both themselves and their people and instill hope and expressed the story of the fate of the nation in short verses. The fundamental right of a nation or an individual is life and to live. Iraqi Turcomen have tried to keep this anxiety alive with hoyrat chants that are their linguistic and cultural heritage (Saatci, 1996).

Hoyrat chants emotionally express the tragedies, grief and suffering, reproach, expectations, joys, sorrows, aspirations, religious, national, and spiritual feelings and advice that the community experiences, in short, all kinds of feelings and thoughts about life. In this way, history and emotions experienced can be passed from generation to generation (Terzibaşı, 1973).

The Kirkuk Hoyrat chants consist of punned, concise verses that deal with the experiences, sadness, joys, and troubles of Iraqi Turcomen throughout history. Individual subjects such as love, passion, pain, longing, especially beliefs, values, national struggles, and culture of the Turcomen society have been covered in hoyrat chants. Besides, topics such as a complaint about fate, friendship, wisdom, and advice were handled by kneading them with a great depth of meaning and national cultural colors. The fact that

hoyrat chants do not lose their importance even today lies in their verses fed with naturalness and richness of thought and that the people find their reality, life, and culture in them and address all these under various topics (Pasayev, 1998).

Mahdi (2010), in his work entitled “Kerkük Hoyratları ve İcrası [Kirkuk Hoyrats and Their Performance],” stated that he identified 18 topics as a result of his examination of anonymous punned hoyrats in the three-volume book called “Kerkük Hoyratları ve Manileri [Hoyrats and Ditties of Kirkuk] of Ata Terzibaşı. These are National Hoyrats, Religious (faith-related) Hoyrats, Hikemian Hoyrats, Reproach, and Complaint Hoyrats, Hoyrats of Complaint about Time and Fate, Hoyrats of Complaints about Beloved and Love, Hoyrats Expressing Love of Homeland, Bravery and Heroism Hoyrats, Hoyrats expressing Misfortune and Despair, Hoyrats expressing Grief and Sadness, Love and Affection Hoyrats, Hoyrats expressing Pleading, Advice Hoyrats, Hoyrats expressing Longing and Separation, Hoyrats expressing Wishes and Requests, Prayer Hoyrats, Hoyrats expressing Curse, Hoyrats expressing Regrets, Hoyrats expressing Friendship and Hoyrats expressing Disloyalty.

## Methodology

### Research Method

In this study, the data were compiled by a document scanning method within the scope of qualitative research. The findings were obtained by subjecting the data collected to content analysis in terms of content.

### Population and Sampling of Study

The population of the study consisted of the advice-themed hoyrats chants from literary works of Kirkuk

Turcomen that transmit history, culture, emotions, and thoughts from generation to generation. In addition to this, the sampling of the study composed of forty-seven hoyrat chants with the theme of advice.

### Data Collection and Analysis

In this study, a comprehensive literature review was conducted on hoyrat chants that are the cultural values of Kirkuk Turcomen. First of all, Dakuklu (1970), in his work "Irak Türkmenleri Dilleri, Tarihleri ve Edebiyatları [Languages, History, and Literature of Iraqi Turcomen]," examined the chronological history, pressures and sanctions on written and spoken language and oral and written literary genres of Turcomen who arrived from Central Asia and settled in Iraqi territories. Terzibaşı, the famous literary figure in Kirkuk, in his work called "Kerkük Hoyratları ve Manileri [Hoyrats and Ditties of Kirkuk]," made a comprehensive compilation of hoyrat chants and ditties and examined this compilation (Terzibaşı, 1975). Saatci (2003), in his work entitled "Tarihten Günümüze Irak Türkmenleri [Iraqi Turcomen From History to Present]," shed light on the history of Turcomen living in Iraq and especially their recent history which is full of tragedies. Mahdi (2010), in his work called "Kerkük Hoyratları ve İcrası [Kirkuk Hoyrats and Their Performance]," analyzed the types of hoyrats according to their form and subjects in terms of literature and their relationship with other literary genres, their environment of performance, musical structures, functions and their stories based on events. Saatci (2012;2014), in his study called "Irak Türkleri Dil Bibliyografisi [Language Bibliography of Iraqi Turks]," presented the origin, structure, and

bibliography of the Turcomen language. Besides, in a study called "Kerkük Hoyrat ve Manilerinde "Yurt Sevgisi ['Love of Homeland' in Kirkuk Hoyrats and Ditties]," analyzed by compiling hoyrats and ditties that contained love of homeland and national feelings in terms of subject. Tuzlu (2014), in his work called "Irak Türkmen Sözlü Halk Edebiyatında Horyatın Edebi ve Musiki Yapısı [Literary and Musical Structure of Hoyrat in Iraqi Turcomen Oral Folk Literature]," analyzed scientific studies conducted on hoyrat chants, musical and literary definitions and etymology of hoyrats. In this context, the hoyrat chants, compiled Sarıkahya (2006), that express advice and their meanings were examined upon evaluation.

### Findings and Interpretations

Hoyrat chants contain different topics in terms of content. These topics include either general feelings and thoughts about society or the world of individual emotions and feelings. In particular, the hoyrat chants that contain advice appealing to all segments of the society have been an essential method in teaching universal values sometimes after being enriched with proverbs and idioms based on the experience of those who uttered them. Some hoyrat chants provide advice directly, while others emphasize the phenomenon of advice through metaphorical expression. At the same time, while all kinds of events that might happen to human beings were narrated, the ways and methods in order not to fall into wrong and challenging situations, or to get rid of them if they already befell were narrated in such kinds of hoyrats (Mahdi, 2010).

Table 1.

*Hoyrat Chants Expressing Advice and their Explanations*

Hoyrat	Explanation
1. Haddini bil sözleşme Kim üst olsa güleşme Bir el polat olursa Ham elden pençeleşme. (Hicri Dede)	This hoyrat, which belonged to Hijri Dede, suggests “to know one’s limit and not to fight with people above his/her level or power.”
2. Göğde yıldız mizan var Yerde lali mercan var Yerisen dikkat eyle Ayağ altta çok can var. (Hicri Dede)	This hoyrat that belonged to Hijri Dede advises “respect for ancestors, elderly, the souls that lie underground and martyrs.”
3. Sağ kimse can yâridir Cevher hazne varıdır Kötülüğe karşı eyliğ Mert yiğidin karıdır. (Hicri Dede)	This hoyrat advises “the brave person to do good against an evil deed.”
4. Her merde hüner gerek Saya salsın er gere Güvenme evladıvdan Zatıvda, cevher gerek. (Hicri Dede)	In this hoyrat, it is advised: “to find the essence and ability within oneself so as not to trust anyone even to one’s son, and not to lean on someone else.”
5. Ayağa bak, başa bak Oynayan göz kaşa bak Nakşa bakma gözlerim Nakş eden nakkaşa bak. (Hicri Dede)	In this hoyrat, it is advised: “to look at the artist who created the work, not the work itself, to notice the true owner of everything.”
6. Bilmirem benim nemdi Gözüm dolu nem nemdi Yoldaşın na ehl olsa Cennet de cehennemdi. (Hicri Dede)	This hoyrat advises that “the person needs to choose good friends. If your friend or comrade is not good, he will turn heaven into hell for you. Therefore, a person should choose friends, and be in the company of good friends.”
7. Civanım gül ağlama Aç gözleriv bağlama Gün gelir bu da geçer Zamana bel bağlama. (Nazim Refik)	This hoyrat “dwells upon the temporality of time by stating ‘don’t depend on time.’ Like everything else, time is also mortal, and, for this reason, it should not be relied upon.”
8. İyi sat harap alma Her geldi söze kanma Biryiden açız olsan Aybın üzüne çalma. (Mustafa Gokkaya)	In this hoyrat, it is advised: “to be a good person, not to tell people’s mistakes in their faces even if they are seen as evil.”

9.	İyi çalış bişesen Ne semiz ol şişesen Eyliğiv başa kakma Neki mahcup düşesen. (Mustafa Gokkaya)	In this hoyrat, the poet advises “to forget about the good deeds, not to rub somebody’s nose in it and, for this reason, not to feel embarrassed against people.”
10.	Demir tavunda gerek Sıcağ değerek Tuz ekersev ne çıkar İgüd ol sen şakar ek. (Mustafa Gokkaya)	The poet, in this hoyrat, advises “to perform everything on time by stating ‘what you can reap if you plant salt, be smart and plant crop,’ and to act wisely according to the situation and environment.”
11.	Baş mennen Kılıç sennen baş mennen Yurda hizmetten kaçmam Gitse de bu baş mennen. (Resit Ali Dakuklu)	In this hoyrat, the poet advises the importance of the service to the country by stating that “you should not abstain from serving your country even if you know that you will be beheaded.”
12.	Su alı Yürek coşar su alı Hal ehli haldan bili Hiç sormadan sualı. (Resit Ali Dakuklu)	In this hoyrat, the poet advises “to become an expert of situation, to understand the state and situation of the person without asking him/her” (URL,1).
13.	Seher fecri sadıktır Bülbül güle aşıktır Hep kapılar bağlansa Tövbe kapısı açıktır. (Osman Mazlum)	The poet, in this hoyrat, advice by stating, “don’t forget to repent no matter how sinful you are. Even though all the doors are closed to your face, you should know that the door of repentance is always open all the way.”
14.	Vefalı ara Gördü vefalı ara Evvel özüv vefi ol Sonra vefalı ara. (Osman Mazlum)	In this hoyrat, the poet states that “You must be loyal yourself first, then you must seek loyalty in someone else.” Because humankind always tends to see mistakes in someone else. He/she usually does not want to see any mistakes in himself/herself. As the poet is aware of this, he advises becoming loyal by saying that “you must be loyal first” if you are expecting loyalty from someone else.
15.	Ey köylü, köyünü değışme şehre Başını elinle sokma gam kahre Yerinde malumsun olma bî behre Memleket hayatı beladır horuz Masrafı teklifi kabadır horuz. (Osman Mazlum)	The poet advises the villagers not to abandon their homes by stating that “Stay in your village, don’t migrate to the city, because the city costs a lot. Everyone knows you in your place. However, you will be forgotten and will not be able to get yourself accepted when you go to the city.”

<p>16. Ölürsün Çalış alim olsun Ahiretçin böyle koş Sanki yarın ölürsün. (Osman Mazlum)</p>	<p>In this hoyrat, it is advised that “you should work hard for the world, but you should also work the hereafter as if you will do tomorrow.”</p>
<p>17. Sevabı Sev toprağı sev abı Miskin yetim okşayan Kazanır hac sevabı. (Osman Mazlum)</p>	<p>In this hoyrat, the poet emphasizes the importance of helping each other in social life by stating that “You should look after the wretched, i.e., the poor and the orphan so that you will be rewarded with the good deed of the pilgrimage.” It is imperative to protect the orphans and the poor because the poor and orphans who are not looked after can fall into error, commit crimes, become corrupt individuals by acquiring bad habits in the hands of malicious people. The solution is to take care of such people.</p>
<p>18. Yaya gönül Oktan dön yaya gönül Hak yolu varken malın Satma dünyaya gönül. (Osman Mazlum)</p>	<p>The poet, in this hoyrat, advises by saying, “You must spend your property on the right path, do not covet this world and must not sell your hereafter to the world.”</p>
<p>19. Seher oldu gülüm sen Hayatım sevgilim sen Hayr huvah ol gönül yap Sakın etme zulüm sen. (Osman Mazlum)</p>	<p>In this hoyrat, the poet advises thus: “Do not persecute anyone. Do not destroy anyone’s heart. You must be benevolent. You should provide good, favorable, and accurate advice. You should be one of those who make hearts.”</p>
<p>20. Seherin serabı var Süzülmüş şarabı var Dünyada gafil olma Ahiret hesabı var. (Osman Mazlum)</p>	<p>In this hoyrat, the poet advises by saying: “You shouldn’t live in this world as a careless person and should pay attention to what you do and say. You should not forget about the hereafter where everything will be accounted for.”</p>
<p>21. Ev kazan Kış yaz ister ev kazan Burda salih amel yap Cennete git ev kazan. (Osman Mazlum)</p>	<p>This hoyrat makes such a piece of advice: “O humanity! The way of making Paradise an abode is to commit righteous deeds in this world. However, you can go to heaven only if you commit righteous deeds in this world.”</p>
<p>22. Kerkük’ün altı kule Al kitap git okula Hakkın yüzü gülümser Emrini tutan kula. (Osman Mazlum)</p>	<p>In this hoyrat, the poet advises by saying: “If you want to be one of the servants that Almighty Allah loves, you should read and carry out His orders.”</p>



<p>23. Ver meze gönül İçtim ver meze gönül Sen de merhaba deme Selam vermeze gönül. (Osman Mazlum)</p>	<p>The most essential thing in life for a human being is to have excellent moral characteristics and traits. Smiling at people and greeting them are some of them. In this hoyrat, the poet emphasized the importance of exchanging greetings by saying: “Don’t greet those who don’t say hello.”</p>
<p>24. Dama girme Karanlık dama girme Uyma eller sözüne Aldanma dama girme. (Osman Mazlum)</p>	<p>In this hoyrat, the poet gives such a piece of advice: “You should not carry out wrong deeds by believing in every word of others and by being deceived. You may encounter unfavorable results.”</p>
<p>25. Üz ağ gider Yar bizden uzağ gider Namerde baş eğmeyen Ölse de düz ağ gider. (C. I. Mehmet Sait)</p>	<p>In this hoyrat, the poet advises by saying: “You should not bow down to cowardly people. You should not divert from the right path. Even if you are killed for this cause, you will go clean with your head held high.”</p>
<p>26. Zafer eyler Çalışan zafer eyler Yuhudaki aslana Karınca zafer eyler. (C. I. Mehmet Sait)</p>	<p>The poet, who recommends hard-work in this hoyrat, gives such advice: “You must work, the one who works always wins. Because a hard-working tiny ant can defeat a lion that is asleep.”</p>
<p>27. Bir de var Yolu keser bir davar Mala, hüsne güvenme Ölüm kapsı bir de var. (S. S. Demirci Erbilli)</p>	<p>In this hoyrat, the poet advises by saying: “O humankind! Do not trust your property and beauty! Because these are mortal, transitory, and up the entrance of the grave. In old age and death, neither property nor possessions remain.”</p>
<p>28. Men sana inan dedim Her ne dediv can dedim Demedim git ya da yan Dost uğrunda yan dedim. (M. I. Hat. Kerkuklu)</p>	<p>The poet, in this hoyrat, advises such “Friend is understood not on good days but bad days. The person who rushes for the assistance of his/her friend in the difficult times is a true friend. The loyalty to a friend and looking after him/her can become evident these days. Therefore, you should be loyal to your friend and always be with him/her.”</p>
<p>29. Budu yardım Bıçaktan budu yardım Düşen dostu kaldırağ Doğrudan budu yardım. (Kemal Latif Erbilli)</p>	<p>In this hoyrat, the poet advises as such “You must lift your friend who fell and help him/her.”</p>
<p>30. Bu ter gider Alnıman bu ter gider Güvenme bu dünyaya Gün gelir biter gider. (Kemal Latif Erbilli)</p>	<p>In this hoyrat, it is advised as such: “This world is transitory. Therefore, you should not trust it and give yourself to it.”</p>

<p>31. Derde çar Doktor da var derde çar Kınama meni dostum Çünkü derdi dert açar. (Ekrem Sabir Kerkuklu)</p>	<p>In this hoyrat, the poet advises by saying: “You should not condemn anyone. The one you condemned will befall upon you one day. One problem can lead to another problem.”</p>
<p>32. Kazanı Koy ocağa kazanı Bağına bağvan olan Ne ekerse kazanı. (Musa Baktas Sehitzade)</p>	<p>In this hoyrat, the poet advises thus: “What you sow is what you will reap! The hard-worker wins. You have to work hard so you can also win.”</p>
<p>33. Yara yara İğit ol yara yara Yurda hain çıkanın Ez başın yara yara. (Adnan Suleyman Koc)</p>	<p>The poet advises by saying: “Don’t be a traitor! You must be a courageous, loyal, and devoted individual. You should take care of your homeland and nation.”</p>
<p>34. Bakışiva Yar kurban bakışiva Yurdu cennet istersev Erken kalk bak işive. (Adnan Suleyman Koc)</p>	<p>The poet, in this hoyrat, advises by saying: “If you want to turn your home and country into the gardens of paradise as stated in the proverbs, Keep your shop and your shop will keep you, and the early bird catches the worm, you should get up early, concentrate on your work and work hard.”</p>
<p>35. Yara dağın Gösterin yara dağın Elini ver elime Bir şadlığ yaradağın. (Recep Hasan Ali)</p>	<p>In this hoyrat, the poet advises thus: “As stated in the proverbs, united we stand united we are stronger, and many hands make light work, we will have to join hands and act together.”</p>
<p>36. Kalan narı Kupartma kalan narı Sürüden geri kalma Kurtlar yer kalannarı. (Cebbar Ali Tazeli)</p>	<p>In this hoyrat, the poet advises as such: “You should not be separated in society and will have to be with the people together with the public so that you can be protected from evil.”</p>
<p>37. Var günü Her gecenin var günü Deme devran benimdi Düşkünün de var günü. (Cebbar Ali Tazeli)</p>	<p>In this hoyrat, it is advised as thus: “As stated in the proverb, what goes around comes around, you should not brag that I am rich, I am strong and wealthy, you should not oppress and persecute the poor. Everything can be reversed one day.”</p>
<p>38. Kanamaz Vaht çattı kıl namaz Çoban çoban olursa Sürüye can olursa Kuzu burunu kanamaz. (Kevser Saki Bagvan)</p>	<p>In this hoyrat, the poet advises by saying: “You must protect what was entrusted to you, and you must perform your job well.”</p>

<p>39. Ara yerde Kav olma ara yerde Gökten aş çörek yağmaz Rızkını ara yerde. (Riza Colakoglu)</p>	<p>In this hoyrat, the poet advises thus: “You have to work and earn instead of waiting for help from others. You must try to earn your sustenance and must not lean on anyone.”</p>
<p>40. Soy ara Akıl ara soy ara Aca ekmek ver yara Susuz ver su yara. (Riza Colakoglu)</p>	<p>The poet, in this hoyrat, advises by saying: “You must help the poor, hungry and thirsty people. You must cure their grievances and dress their wounds.”</p>
<p>41. Suç alını Kuyudan su çalını Sevap baş yüksek eder Lekeler suç alını. (Adnan Kasapoglu)</p>	<p>In this hoyrat, the poet advises by saying: “Perform good deeds and do good so that your head will be held high and you will be blameless. Do not do any evil. Do not commit a crime so that you will not be besmirched. Because the stains from garments can be removed, but the stain from the forehead can not be removed.”</p>
<p>42. Yad ayağ Ya senet ol ya dayağ Uğrunda tök kanıvı Kurban eyle canıvı Lekeler vatanıvı Koyma basın yad ayağ. (Adnan Kasapoglu)</p>	<p>In this hoyrat, the poet advises by saying: “Sacrifice your life to your homeland, shed your blood for its sake, and do not let the enemy set foot in a single span of its land so that it does not stain the land of your homeland.”</p>
<p>43. Pir çağırır hudasın Zalim çeke cezasın Her kim yuva dağıtsa Hak dağıdır yuvasın. (Mehmet Bayramoglu)</p>	<p>The poet, in this hoyrat, advises as such: “As it is emphasized in the saying that the one who destroys a home will not have a home of his/her own, do not destroy anybody’s home so that Almighty Allah does not destroy your own.”</p>
<p>44. Gün ahtı Gece vaydı gün ahtı Kırma yetim gevlini Gevil kırmak günahı. (K. Mehmet Dervisoglu)</p>	<p>In this hoyrat, the poet advises by saying: “You should not break the heart of the orphan, because breaking an orphan’s heart is a sin.”</p>
<p>45. İman iste Allah’tan iman iste Bu canım sana kurban Bes özü iman iste. (S. Behlül Ali Karaaltun)</p>	<p>In this hoyrat, the poet advises as such: “First of all, you must have faith and demand true faith from Almighty Allah.”</p>
<p>46. Aranmaz cevher sütte Atır yoktu nergiste Öz yerin tanımayan Küçük düşer mecliste. (Ali Marufoglu)</p>	<p>The poet, in this hoyrat, advises thus: “You must be accurate and temperate in your discourse and behavior in crowded assemblies. Otherwise, you will be humiliated.”</p>

<p>47. Arka çıkmaz Alçak su arka çıkmaz Bir fakir dögülürse Hiç kimse arka çıkmaz. (M. Faz'î Yunus Kene)</p>	<p>In this hoyrat, the poet advises by saying: “You must look after and protect the poor and lonely people in the society because the cohorts of the poor will be less in number.”</p>
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The hoyrat chants, which reflect the Turcomen literature and folklore in a literary style, are essential literary and social works in the upbringing of generations, their recognition, and the adoption of their core values with their advice-giving characteristics in terms of content. “Hoyrat and ditties are the histories of live poetry. They reflect the yesterday, today, and tomorrow of those who created and sustained the Iraqi-Turcomen folklore” (Pasayev,1998). Kirkuk hoyrats transmit the experiences and ordeals of the society from time to time with the art of citation and proverbs and idioms. Especially the aphorisms, similar to idioms and proverbs, that provide advice are frequently encountered in hoyrat chants (Yilmaz, 2020).

The hoyrat chants that contain advice are similar to hikemian hoyrats in terms of content. However, while the purpose of giving advice is solely intended in hoyrats with advice, issues related to the secrets of the realm created are treated in the hikemian hoyrats. Information on the good/bad situations that may happen to people is given, and people are warned in hoyrats with advice. In fact, we are guests on earth, interact with our natural environment, and our perception of social life is directly related to our personal life (Yildiz, 2019). Hoyrat chants can be used for not falling on the wrong track or to get out of it if already fallen into it.

Iraqi Turcomen have been under the pressures of massacres, exiles, and assimilation, especially in the

last century, and, in this atmosphere, they narrated their national struggles and love for their homeland in hoyrat chants and transferred them to future generations. At the same time, apart from these hoyrats that narrate their history and love for the country, they described their spiritual feelings, beliefs, prayers, love, affection, troubles, grief, joys, and advice in all segments of society through hoyrats in all kinds of social phenomena. The ability of a poet in the Turcomen society is measured by hoyrats reflecting the rich mosaic of emotions and thoughts. Resul Rıza, the writer of Azerbaijani origin, expressed Kirkuk hoyrats as “Kirkuk hoyrats and ditties are such monuments of art that the sensitive ear hears a great deal in them that are friendly to our hearts, and the tender heart beats with a deep feeling of respect for the genius of the public who created these rare pearls” (Dakuklu 1968).

As a result of the society’s act of learning, living and sustaining its cultural values and transferring them to future generations, cultural values will not disappear, but continue to live on despite all kinds of pressure. Literary figures express their culture and values, problems and solutions, dreams, and aspirations through literary works, and both lead and guide the development of a new generation according to the cultural, genetic codes of the nation.

### Conclusion and Recommendations

Hoyrat chants, one of the most important carriers of the heritage of the Turcomen culture, also include

educational, the impeller of good, reminding, and instructive advice for everyone, no matter, big or small, in the community. We attempted to demonstrate through examples that hoyrat chants can be benefited from in teaching, maintaining, and transferring universal values from generation to generation. Hoyrats, with the theme of advice that are intertwined with the society in every field and stage of life, are instrumental methods in the acquisition of good traits.

Because the hoyrat chants bring together the word and advice with its audience and the addressee directly through live performance. As educational institutions can not be considered as a place where only a diploma is obtained, but also platforms where we learn to become good citizens and better human beings, they are places where hoyrats can be used actively (Khan & Yildiz, 2020). In this respect, significant duties fall on poets, teachers, and parents in training the community, teaching, and transferring values through hoyrat chants. Besides, the education of society is critical for all members of the society of all ages to display useful,

correct, honest, excellent and favorable behavior. It is an essential task for every educator with a particular responsibility to help the society to acquire its value judgments. This task can be performed with appropriate methods from religious, psychological, sociological, and literary perspectives.

In this study, some hoyrats were examined in terms of advice. Hoyrat chants, with their universal language and reformist approaches that educate the society, play an essential role in the development of the value judgments of every individual in society. In this context, it was concluded that hoyrats are undeniable culture literary value with their impressive, instructive, and guiding social power. Comprehensive and consistent studies should be carried out to transfer and conserve hoyrats, which are a mosaic of culture and possess an educational and instructive role in every period with their universal approach. It is crucial to keep in mind that the hoyrat chants that link yesterday, today, and tomorrow are social and cultural wealth.

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