

THE LITERATURE EXILES AND THE PEOPLE WHO WERE SENT TO EXILE FROM THE TANZIMAT REFORMS IN 1839 UP TO NOW

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Abstract:

In this work, the term banishment and banishment incident from the 3rd November, 1939 the announcement date of reforms which are accepted as an important turning point for Turkish Literature. The vocabulary meaning of banishment and some other meanings used in that times how had, in what conditions the people banished subject is studied. While studying the subject banishment, it is studied that the maximum banishment event was in the time of Abdülhamit the 2nd and Union and Progress Party, going on the banishment event after the announcement of Republic. Although the arts side of banishment event is studied and some examples of poetry, novel and films are given. moving from the memories of the people sent into exile, it is studied that how the banished, where the banished, how long they stay in exile and how they got the chance for coming back, even if there was the attempts of escaping, distresses, they and their families had in the exile places, what kinds of the things was the banishment deprived of the people.

Key words: Exile, literature exile, banishment, exiled to live in a castle.

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Introduction

Banishment means that to send somebody to another place, for a while or forever to stay from a date of banishment. Mehmet Şeref Aykut who lived banishment twice says” Banishment is a warning board of decay policy of Sultan Hamit management to the people who were thought as they were dangerous far away and in a lonely place” (Kutay, 1985: 5)¹.

Instead of banishment exile obliged to live such as menfa²kalebent, detained, have been used³. “Official residence” was used in 1940 but general

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¹ “Banishment means to be far away from the water , for him ant the water means Yıldız Palaca was as wide as Sweden Kanton (Kutay,1985: 76)

² means exile place.

³ “Don’t bother as I always used the word of exile. Our name is adjective and our title was in distance. Government always uses this meaning. The person between the mütebaid can write discharge papers and also can the forgives, transportations.Which write found this word? We don’t know. Mütebaid means to be in distance but this verbs means with his wills. not other obligations as if we weren’t sent by the government, we stayed we loved or it was better to do, we got on a bad

safe banishment was replaced in 1950. But whatever it means, it's been always thought as banishment (Uçar, 2001: 237). In our articles we will take charge of the people who were sent to exile and who have educated⁴.

From 1836, Tanzimat Declaration up to that time if we could travel, we could see that many educated people were sent to exile. The reasons were thought separation (Namık Kemal) tip off (Ali Kemal, Abdülhalim Memduh), different relationship between the people who had equal occupation (Mehmet Akif Paşa) the people, living in a country which was occupied (Malta banishments). The first educated people that came to mind immediately were Ahmet Mithat Efendi, Namık Kemal, Ali Suavi, Refik Halit, Aziz Nesin, Bereketzade İsmail Hakkı Menapirzade Nuri, Abdülhalim Memduh. It's been seen that not only popular people were sent but also the unpopular people, the name may be first heard, were sent to exile.

Generally the banished person's place comparing his first living place, not only the living condition but also other circumstances, are very limited or has many problems. That means sending place is a place where there are different cultures. In Ottoman period or after Ottoman period there were certain places for exile. The most popular place was Sinop where educated people were sent⁵. After Sinop the obligation place or exile place were Kütahya, Adana, Bursa, Çorum, Edirne, Trablusgarb, Bağdad, Cyprus, Rodos, Akka, Malta. Sending somebody to these laces are not by chance. Every place where somebody was sent or the abode that decided the exile place has meaning for him⁶. In Ottoman Public the only special feature for choosing the sending place was they were far away from İstanbul. The distance was different from someone to someone. When the exile period was over, or the Sultan was changed, the person who was sent to exile could turn back to his first place, approximately it could be İstanbul, but sometimes he

ship, we filled Makadonya soldiers in a captain room, we warned them to turn us their guns and added pick pocket, misarable and vagabond friends between us and went a holiday all together.

⁴ The expanding manner of our articles will be published as a book soon. Besides, only the people who were sent to exile by the administration personally were explained. As the educated people were found out who were opposite of the administration or for other reasons, they went abroad, weren't explained.

⁵ Anatolia was used as an exile place and has been used. Even we can read it in newspaper; the punishment to somebody for some years to sentence or for some years in other city or town to observe punishment was given it was famous to sent Sinop during constitutional government period. that means Sinop which will be a touristical place with its two harbour in Black Sea ([Cevdet Kudret, Yurt Toprağı], Borak, 1982: 194) "It was an exile place for authers or poets who were wished to throw away from the society. Refik Halit Koray, Mustafa Suphi, Ahmet Bedevi Kuran, Hüseyin Hilmi, Burhan Felek, Refik Cevart, Osman Cemal Kaygılı, Kerim Korcan, Sabahattin Ali, Celal ZühtüBenneci, Osman Deniz and Zekeriya Sertel were some of the famous people who were sentenced here (Akagündüz, 2002: 16).

⁶ "Rodos is a stroll island which is known by the world with its beautiful air. Lefkoşe is a good area of Cyprus. Akka with its famous bad air, as it is an exile place for the people who are far away from the government, was chosen and decided by the big government as our homes with it's seen and unseen reasons. We were very busy to make an investigation in very short time; we thought a lot by ourselves for this chose (Bereketzade, 1997: 24).

could never turn back to İstanbul for all his life⁷ Because of some reasons, health problem was the first manner, the exile place could be changed but sometimes it could never be changed whatever the manner was. Some exile people escaped to abroad for their exiled place⁸. Exile evidence was a subject in some novels,⁹ poems¹⁰, even in films¹¹.

Another way of exile was banishment was to be Kalebent¹². Kalebent can walk around in a castle freely where he has to live but it's forbidden to go out from the castle. But probably prisoners¹³ whose banishment is kalebent is given a special fair to go out of the castle. It's not only used in normal times but also used in special manners such as regime, the changing of the management. For example when Reform and Progress captured the government, they sent some of the intellectuals to Malta¹⁴. When we look at the period from Reform, the exile evidence can be easily seen most of the times but it's a little bit more in Abdülhamit the II. with a Progress and Reform period¹⁵. With the help of report team which was built by

⁷ Namık Kemal turned back from the exile as Murat the V. succeeds to the throne but although Süleyman Hüsnü Paşa had finished his exile in Bagdad, he couldn't turn back, his place wasn't changed and he died.

⁸ While Ali Suavi was exiled in Kastamonu, he escaped to abroad. If Ali Kemal wanted, he could escape as the controlling of the exile isn't hard. If Ali Kemal wanted he wouldn't go to Halep, he could jump in any ship in İzmir and could escape to Europe. Changing the exile place isn't a problem for the exiles if the sending place could support their lives. The forbidden thing is to go to İstanbul. But forgiven to visit İstanbul couldn't stop Ali Kemal while he was going to Paris (Ali Kemal, 1985: 163).

⁹ Stefan Zweing, Bitmeyen Sürgün, Evrensel Publisher; Justin Mc Carty, Ölüm ve Sürgün, Trans: Bilge Umar, İnkılap Publication, Juan Goytisolo; Yeyüzünde Bir Sürgün, Trans: Nuriye Gül Işık, Metis Publication; Behzat Ay, Sürgün, Tekin Publication.

¹⁰ Afşar Timuçin and Metin Altıok's poems can be examples.

¹¹ As a film; Sürgün, Director: Mehmet Tanrısever; Mavi Sürgün, Director: Erden Kıral; Sürgünden Geliyorum, Director, Director, Fikret Hakan.

¹² The best example for this is Cevat Şakir Kabaağaçlı who is known as Halikarnas Fisherman. Because of the articles of Zekeriya Sertel who published Resimli Hafta on 13th April 1925 called "Hapishanede İdama Mahkum Olanlar Bile Bile Asılmaya Nasıl Giderler?", he exiled to Bodrum as a Kalebent.

¹³ Like Cevat Şakir (Halikarnas Fisherman), Bereketzade İsmail Hakkı, Menapiszade Nuri, Namık Kemal, Ebuziya Tefik and Ahmet Mithat Efendi. Even if the people who had a kalebent punishment, had taken a chance to live out of the castle. Ahmet Mithat Efendi Who stayed in Rodos as an exile, was given a chances to hire a house and to take his family near him.

¹⁴ Whith a gun struggle and the movements that captured government the people against them, they also accepted to send somebody out of the country as te'dib vasıtası. This punishment way has an old history. Shorty called exile as teb'id (Kutay, 1955: 5).

¹⁵ "go to waste" expression is forgotten slowly. As this word means to be exiled or to be sent to exile in Abdülhamit period and everybody had an anxiety to be sent to exile. It's mentioned in secret dialogues. I don't know what the real sort of it is. It is a big Empire Just suitable exile punishment with government administration, can't be found its first and last place, can't be seen by anybody. Then they sent us to Sinop, Çorum, Bilecik like a heaven that means constitutional government management closed the worst cities for banishment. But the exile banishment broke its record in this management period, and left Sultan's back. Think that people from İttihat were only sent by a ship that was filled by exile people once, they thought it, this wasn't enough then they decided to sent a few people in every transportations. Even if it gets in their hand, they are ready to cause to collapse this tiny island. Total of them more than thought of Sultans, management that was going on for three years (Karay, 1990: 52). "It's difficult for Abdülhamit to send somebody to exile. If

Abdülhamit the II , many people were sent to exile place that belongs to Ottoman as a result of the news that came from spies.

“Sultan Hamit ent many people to exile for informig to other cities from Istanbul. The people who were exiled, were exiled, were given no duty, were given a salary for his residence officer. Even if these who were sent by undertaking any duty or officers, had an ability to work better, nobody can have courage to write it on. Anybody who has been exiled to stay othet city means that this person will stay there for a long time” (Paşa, 1999: 200).

This event of sending someone to exileof Abdülhamit The II. Has had a part in novels¹⁶. Demir Özlü has tried to pay attention for exile activities during Abdülhamit The II.

“He was searching the exiles of Sultan Hamit by giving him official post. The last years of 19th century was filled y Jön Turks who were sent exiles or were going exiles. Although one amassador who was sent by Sultan, conviced some Jön Turks for turning to Istanbul, immediately second big exile waves came after it” (Özlü, 2001: 128).

Second term that was the dense of the exile events, was existing in front of us, for İttihat ve terakki to be in power¹⁷. Demir Özlü said that the

somebody rebelled him a little, he convinced him with Money. If it is impossible, he sent hi to town or village as a postman, head official, governor. If it is not, he exiled him immediately. Exile continues like this in Union and Progress Party period. Person in exile was given a salary. At that time I counted for this Money during the exile period about what he can buy? I couldn't remember exactly. But one man in exile can buy approximately two kilos of meat, a kilo of rice, a kilo of sugar, two loaves of bread with the Money from the government and he had money to buy a cigarette in his pocket. In those times the power of buying something of any person who was in exile is more powerful than our power of buying sth even we are not in exile. In that times as the exile people could live comfortable without touching the money that was given by the government, they could also save money. The public where the person exiled, hosted him in their house for months, they respected him. The public of this area didn't know why he was sent. But it is better for them to help sb when he was in difficulty. Even if the exile person is intellectual, they respect him a lot. The carry him on their head, in our times the exile is very bad when we looked for a job, they didn't give or offer, they were afraid of talking. Does it mean that everybody looked government so that they behaved badly if you weren't opposite of the government, ,if you were in exile. That's not true. When they speak they are more likely us (Nesin, 1997: 79).

¹⁶ “Halit Ziya Uşaklıgil, in Nesl-i Ahir (Son kuşak) novel explained the revolutions youth established and gathered in one secret organization. One of the first and anxiety of them was, being sent to Anatolia.” (Cevdet Kudret, Akdeniz'i Yeniden Yaratın], Borak, 1982: 193). Ahmet Kerim who was the hero of Yakup Kadri in Hüküm Gecesi novel was sent to exile, found the place and the people so strange teat he began to drink and bacgommon and he turned mouldy in sensibility by and by, after a while when he deprived of drinking, his head was turning as a oil-lamp that finished its oil ([Cevdet Kudret, Yurt Toprağı], Borak, 1982: 194).

¹⁷ Refi Cevat Ulunay explained his exile in Union and Progress period “Exile was very cruelty than beating bullet, execution but Union and Progress wasn't sending mass exile. For example he arrested many people or hang some of them by pretexting the killinf of Mahmut Şevkeyt Paşa. By getting 850 people on a ship called Bahr-ı Cedid in the early morning from Sirkeci, he exiled them to Sinop. Many bad people in Union and Progress had a dutyto exile the people. When thr morning came 850 people's children, relatives surrounded the ship with their boats. The screams of “mummy, daddy my son” were coming up to the sky. The surface of the sea seems as if a rush was

exile was going on after the declaration of Republic and 150s and others were pointed by him as an example for the exile.

“After the declaration of Independence, another birg exile wave was hapenning. they were the people who related withe the palace and 150s (Özlü, 2001: 128). Big Ottoman Liberal Prince Sabahhattin will choose exile with his father and brother but will turn bact to Istanbul after the declaration of Independence in 1908, then again he will go to exile. He will turn back to his country in 1918 but he will have to leave again in 1924 and will stay , in a village in Switzerland up to his death in 1948” (Özlü, 2001: 7).

According to Şeref Aykut, the people who were sent to exile are the people who are educated and could save the country.

“Fizan, Trablus and Bingazi are almost filled. We heard that some caravans began to arrive to Maan where was very far away and deprived of everything and Yemen. Where will this event stop? Exiles are the educated staffs who lean on thousands of deprivation to educate this poor public. Doctors, lawyers, accountants, managers even the militaries. Soem duities were given to them. This group of educated staff who miss their country with its efforts, will reach and civilisation won’t they?” (Kutay, 1985: 67).

Sending people from one place to another place even sending forever, has really effected to anyone. Aziz Nesin explained the the psychology of a person about what he lived, what he felt like this;

In 1948 Istanbul Martial Law Court punished me 10 months in prison and 4 months exiled in Bursa according to the paragraph of 161. Then this pharagraph was found anti-democratic and was removed in validity. But I was punished 10 months in prison and 4 months exiled in Bursa by this anti-

being spread. There are pashas, sirs, members of the poarliment and reporters inside us. The officers of us were laughing by saying that:

- the dogs were howling like this they were going to the islands.

Kicking events were happening in the ship. Muhlis Sebahattin said against to the swearwords of Arnavut guards.

- “Sir a little bit politeness.”

When he said it, Arnavut guatds firstly cought him with his shoulders by saying

- “take this politness, take this politness”

he shocked him as if he was swinging mulberry tree then he kicked him and broke his only one glasses, there were 1500 people in Sinop exile. It continued up to when Union and Progress entered I. World War. After entering the war, the xile people were delivered into the inside of the regions. Witout spring cars, the exiles were sent another exile places. On the proad some of the gendarmes were whipping for some little pretext. We slept in dirty caravenserais, sometimes in police stations or sometimes in prisons. There was no cahance not only sleeping but also sitting. We were exposing the attack of insects. All of their heads were covered by louse.they didn’t give us any bread so when we stopped in some towns, people gave us cheese and bread by sayig:

“poor people came” (Yücebaş, 1969: 4). Union and Progress regained governmentby using force, Hürriyet and İhtilaf answered this behaviour by killing Mahmut Şevket Pasha (Karay, 1992: 297).

“In 1908 by declaration of Indipendencve, the exile people were turning back, but this time, as the aim of İttihat ve terakki Party to the dictatorship, escaping the country were beganing again, some of the writers were exiling inside the country (Özlü, 2001: 128).

democratic paragraph which was removed later. But my wife who was 24 at that time and my children who were 5-6 felt the pain more than the pain I felt. They had no income and livelihood guarantee (Nesin, 1997: 11). Even the worst painful years, no matter how many years passed, tasted more delicious like a fruit on a tree that stayed on its branch. Now, I'm laughing when I remember my painful days in exile. When I talk about it anyone, he began to laugh. The people whom I didn't talk about it are more than the people whom I talked about it. I didn't want to say "Look! What I lived in exile.!" It's a shame both saying or thinking. In fact there were so many people that lived many painful things. My livings can be a kind of tourist travel beside the pain the others lived (Nesin, 1997: 16). There were the best teachers in Bursa Lycee at that times. They knew us, wanted to talk us but they are afraid of the police, afraid of the spilling their register shortly they couldn't talk with us. When we met they behaved as if they didn't see us or they left there as quickly as they could. One of the teachers whom I really couldn't forget his name was really important for me. He was Haşim Nazihi Okay. I really gave worth a lot to him. He was the man who greeted us in a lonely place and who similedus (Nesin, 1997: 53). In Sultan period, the government exiled the people that weren't given any importances but they were in a fair at these times. They gave a duty to a person in a small village who was exiled, even they gave money for a day. In the end, I pulled out my two gold covered teeth pretexting they were paining, sold them and as I had already spent their cost. I had nothing to sell. I was starving for two days. I read books in Bursa library and got hot but I couldn't eat anything. I had looked for any work to do. The people who knew I was exiled, were afraid of the police and their registration so they didn't give me any work (Nesin, 1997: 55).

When the people whom I talked about, were searched. The most difficult side of it was the pain of separations. In the work of Bereketzade İsmail Hakkı, called *Yad-ı Mazı*, while he was leaving Ahmet Mithat and Ebuzziya Tevfik in Rodos Islands, Namık Kemal in Cyprus, he explained the pain of leaving his friends, going to Akka Tower like this;

"In hopeless and longing feelings, we went on our way by leaving Cyprus to Akka¹⁸. If it is enough to explain the words of feelings of two friends separating from three friends by and by, it will be enough to explain the verse of second line below for the explanation of existing of the pains like this;

Bulunca arz-ı hale ol şebidadi bir yerde
Beni bir yerde bulmuşlar dil-i naşadi bir yerde
(Bereketzade, 1997: 81).

¹⁸ After leaving Namık Kemal.

Like Refik Halit who lived the exiling both in the country (Çorum, Ankara, Bilecik) and abroad (Halep, Beyrut)¹⁹ has had difficulties in his exiling days.

“Yaer was 1923 and the month was probably April. I had just been 35 years old. I had been in a house near the sea side in Beyrut near Cünye town. It was April in Lübnan but as if it was July in Istanbul. As I did it in my childhood, I woke up early as it was habit of mine. I cooked my coffee, I had breakfast with bread and oil, mixed with thyme, I went out of the garden. Although rose, jasmine weren't watered with the affect of the sea, hoarfrost and the climate, as they grew very well, everywhere were colorful and in bees. Okay, but how can a time pass? (Karay, 1992: 7).

The given example above, we tried to explain the psychology of a person who was exiled. The psychology of a woman, as a wife and had to go to the exile place wasn't more different than a man. As an example for it, Güzin Dino who was exiled together with her husband Abidin Dino to Adana;

“Winter was very wet and rainy in Çukurova that was spread on the white Toros wall. Adana was really an exile and absence place from home with its jackal's howling, the darkness because of the war, the voices of the trains at nights that were so high-pitched and so painful whistle, civil police were standing in front of the house whose footsteps were heard” (Dino, 1991: 95).

It's incredible saying that there was some advantages for being exiled. Although some officers couldn't get their salaries in time and full, exiled people could get their salaries both in time and full.

However they were sentenced and judged, exiled people were come together and were sent out of the center from the government. Sometimes the relatives of some of them in military court or high court could give news and the goods they wanted. It could be impossible to believe but it was real. If the exiled person is an government officer or if he was worked in any work, his salary was given in time. But the others who weren't punished could take their salaries in three or four months (Kutay, 1985: 65).

We can understand from the explanation of Refik Halit about the effects of taking the exile punishment will always follow to anybody up to the existing of him. As he was exiled that means as he was punished to exile, he had never been recruited.

“Firstly by obeying the rules of the life, I paid fifty gold for practising three months. I had been a soldier. After I had spent seven years in exile, I

¹⁹ Ahmet Atlan, explained that he was exiled firstly because of his writings about the first exile of Refik Halit as a writer, secondly he was exiled as a politician (Atlan, 2006: 11).

turned back to Istanbul by the permission of Ziya Gökalp. Because of the exile, I had been deprived from the army.

Why wasn't I called for the army?

Because there had been a war. We were the people who were really dangerous to enter the war and who were the doubtful people except the people who were forgiven. As a sentence that was "he is deferred from the army" in the card whose number isn't remembered, there was no clear meaning. It was a mysterious number" (Karay, 1985: 9).

Naturally to be sent to exile, to live the exile affected deeply to a person who played a role for the person whose habits were left that were the reason of the exile. Ahmet Mithat Efendi both left some of his habits after turning back from Rodos and he was in agreement with the government that means he turned back by coming to his senses.

"Although he was once interested in Genç Ottomans especially by drawing different line to his future after the exile in Rodos, by leaving the regime fights in one side, he didn't do anything as possible as he could, he passed modern Western period by taking no pain" (Çeri, 2000: 254).

The most important thing is; although the people liked Ahmet Mithat Efendi who were in agreement with the government after turning back from the exile, the people liked Refik Halit, Ebuzziya Tevfik, Namık Kemal (as they behaved opposite of Ahmet Mithat Efendi) he had to live exile life twice or three times again. Although the exile was very bad thing, there had been some who gained something from it, who got profits from it. For example Refik Halit Karay is the person who arose "Memleket Hikayeleri" while he was in exile.

"My exile in Anatolia was indeed a school holiday for 4, 5 years. It passed as long weekend for me but gained me like the proud of "Memleket Hikayeleri" (Karay, 1990: 18). Some of them couldn't stand to be in the exile, some were forgiven in a short time or didn't leave any work of art, or turned back from the exile and left the world or if he didn't die he had been lived as a dead unfruitful person. I turned back with "Memleket Hikayeleri" in my first exile in Anatolia. In my second exile before turning back with "Sürgün Romanı" I gained a special level as being called as a guest of Atatürk, but I waited official forgiven" (Karay, 1990: 108).

The people who wrote sth in the exile and gained a lot were Cevat Şakir Kabaağaç, known as Halikarnas Fisherman.

"By living for 30 years, Halikarnas Fisherman was successful after living all the reality of this suburb and wrote all of them. He lived the life of Fisherman with fishermantion, sailor with shipping, by facing with the earth,

sun, air, water whatever a man could give his product of mind and a tongue” (Erhat, 1980: 228).

Up to this time we told about the bad sides of the exile. But it had hardly good sides. Cevat Şakir was firstly sent to Bodrum for exile. In his first days he gave formal request by saying that he wanted to spend his exile times in Bodrum but the formal request he had given before, was answered and he was sent to Istanbul for the rest of his exile times²⁰. But he forced himself to go to Istanbul from Bodrum. After completing his exile days, he turned back to Bodrum immediately and he began to live in Bodrum, up to the time of his children’s education came.

The exiles in the first period were both more unlucky because of the communication, living standards, the living place than the exiles in the last period. Demir Özlü explained the differences of the exiles of nowadays and the exiles in the past like;

“Where was the communication of today and the communication of Abdülhamit the II. Period related with his country and abroad by the postoffices that went on for a long time? Furthermore, there is a vehicle called telephone in our times. Going from one place to another place if it’s needed was very fast. Otherwise, the economic lives were developed a lot. But there was sth called being in exile. Its place, balance, inside weight, sad grief weren’t famous in Turkish history date (Özlü, 2001: 130). The exile conditions in 19th century and the early of the 20th century was more difficult than being in exile in Europe today. There were some people who died in Fizan, Trablusgarb and inside of Anatolia (Özlü, 2001: 128).

Although the exile wasn’t a thing that gave proud and honour; the ship that carried the people to exile was called Honour Victims. I learned it later. Then Dr. Abdullah who was my close friend later, said that if you were with us, your name Şeref wasn’t proper for this terrible ship, would be real as my name’s meaning is honour (Kutay, 1985: 64).

Up to that time we told about the exile that the people were forced, or leaving a person as an officer, leaving wives, relatives, friends. But Demir Özlü mentioned willingly exile person to the literature as it wasn’t getting used to, he mentioned the willingly exile like this;

“there were writers who were willingly exile. Henry Miller walked around Europe and France for years after he hadn’t found anybody for publishing his books in America. James Joyce was exiled himself from France, lived in Switzerland and died in Switzerland. His coffin was in Zürich. Mme de Staël, a female writer, was sent to exile before the centuries,

²⁰ He didn’t want to turn back to Istanbul for the rest of his exile. As he came to Bodrum for the first time, he felt stranger himself and gave a formal request and it was answered positively and a permission of living 1,5 years in Istanbul was given to him.

she wrote “Sürgünün On Yılı (Dix annes d’exile)” that was testimony of her exile. The willingly exile tradition that was began by American writer Henry James, lost American writers’ generation- Hemingway, Scott Fitzgerald before them Gertrude Stein, Edith Wharton continued it. There was a willingly exile of Ezra Pound and T. S. Eliot’s years. Scott Fitzgerald, Das Passos, E. E. Cummings escaped from I. World War and went to exile, Joyce Trieste was walking around to Zürich, Paris and Roma in the same period. Like Lawrence Durrell, Henry Miller was also in exile in that period. Malcolm Lowley also wrote a book called Malcolm Lawley, Exile’s Return.

There were obligatory exiles from the first ages known by all mankind. Antique Age symbolized the exile person who suffered and was far away from his country in the personality of Odysseus Ovidius, Latin poet in 8 AC was sent to Kostence in Blacksea coast by August, one of the leader of Roma. Ovidius created two great works of art. They were Pontiques and Triestes. Triestes was about the first four years of his exile. The subject was about the travel, settling down there, the description of Kostence, the people on the west coast of Blacksea. Then, during the centuries, especially in Development Age’s Writers, sometimes had to escape to exile. By destroying the Weimar Republic in Germany Reich the III. developed and he caused the exiles of many wide writers from Vicki Baum to Thomas Mann, Heinrich Mann to Welly Sachs, to Anna Sequer, to Peter Weis who lived in Switzerland. Alfred Döblin would go to exile in those times. The exile people resisted to Hitler’s regime. But today first of all Aleksander Soljenitsin, Andre Siniavski and many other Russian nostalgia could be told. One of the first person who felt it, lived in Europe but couldn’t find his dreams was Herzen (Özlü, 2001: 163). Hivren Demir from the movement of Edgard Said told about the exile and the exile literature like this;

“21st century that was the most important steps by settling literature critics on theoretical base was a scene for two world wars in international area, the radical changes of these wars in international system, destroying of socialism and rise of the nationalism. The changes in international area affected the works in literature area. One of the effects of this was Critic Theory after colonization in 1970. Critics after the colonization, occurred according to the relation of modernist expression with cultural life reflections of colonialism, extremely, was given a shape by the works of Edward Said, a child of Palestine Christian family. Said who began orientalism works, were given works about culture and imperialism. Said occurred the exile literature concept by making a definition of ideal intellectual. Said didn’t define the exile as a living apart from the country, he also said that the exile was both actual and metaphoric condition. According to Said, the most important thing in actual exile wasn’t only living apart from the country, the main difficulty was forcing to live in exile by reminding with a lot of things of his country. For this reason Said

believed that he made modern life's exile by getting touch from all around the world him felt. Said approved this disagreement feelings. Because he approached with an intellectual point of views that were disagreement feelings. In another words, he had to occur and produce things to the people who said "no" against to the people who said "yes". That is to say, the exile literature writers were producers first of all. Said defined Theodor Wieserdrund Adorno as an intellectual exile person. Said emphasised the necessity of the usage of destroying styles in literature work. According to Said; destroyed style represents the mind that is always ready against to the damaging of the success. In another word, in exile literature the aim is not the explanation of everything in a clear mental series, or in a system for affecting the people on Earth, but the exile intellectual hopes that one day one can understand his writings.

Said says that *Minima Moralia* by Adorno in 1953 doesn't follow the mental series and doesn't explain the thought of writers about his world side but Said sees it is an example about the broken pieces styles. Another example about the broken pieces style, used in literature works that were told by Said is "Babalar ve Oğullar" by Turgenyev. Said says that the hero of the novel, Bazarov, appears in a short time and then he disappears. That means Bazarov isn't contained by the novel, he puts himself out of the novel with his obstination and his rebellion and can't be domesticated. With this style of Bazarov, while giving the intellectual exile, seen by Said, Bazarov created by Turgenyev with his broken into pieces style can be seen as a kind of Exile novelist by Said.

Said explains that an exile novelist must use another language apart from his mother tongue by disagreeing all kinds of exploitation that helps to disappear his exile directly, so that means he accepts the exploitation. The exile intellectual knows how difficult his work is, but the thing that makes him to be in the exile is his preference of choosing the easy choice. The personal diagnosis that is told about by Said and the language sensation that affects literature articles aren't things that can be understood by everybody easily. It's a language that exceeds people and very difficult to be understood. Said thought that getting into agreement with this, could rescue the person in exile and give a place to him. But according to Said the only home for exile edebiyatçı is the writings.

According to Said, an exile novelist who couldn't find any room in the society, has some differences. Firstly the sense that gives the exile novelist for living in difficulty, to be questioned, to be able to stand on his foot against to the irregularity. Secondly, as a result of exile person puts face to face, all the society's perspectives where he lives, he can produce new ideas and look the events very differently from the others. By using all the advantages, the exile is as free as a producer in a literature as he used to be.

All the responsibilities such as his behaviours and the works of art he produced belong to the exile person because he protects not only his worths against to the person who has power but also his worths that are stressed. According to Said, an exile person gains the ability of expressing his ideas freely without giving any compensation by resisting the authority. Being European that is the main supporting thought of exile literature of Said, is the reason of giving no permission for protecting his identity and his culture. For that reason, the exile literature, gives worth to the local cultural identity and accepts that the real representation of different identities means the main criterion of literature works of art with a criticism after the exploitation. It has an important place (Demir, 1999: 5).

That is to say while the exile people are living the exile life where they are sent, the people who are exiled or are punished to exile write one or more than one works of art.

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