



# 5th ALEVI FESTIVAL UK



Festival Reception  
**at**  
**Sheldonian Theatre**

Broad Street, Oxford OX1 3AZ



UNIVERSITY OF  
**OXFORD**

## **ALEVISM & SEMAH**

Time: 13.00 pm

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Free Admission



**Note; Translators**

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## Semah

*Semah is one of the main twelve services of the cem rituals which are considered as religious practices by Alevi-Bektaşî-Kızılbaş adherents.*

*It can be described as a set of mystical and aesthetic movements in rhythmic harmony performed by semahcis (semah dancers), accompanied by zakirs playing the saz (musical performers in cem rituals).*

Semahs can be described as a set of mystical and aesthetic body movements in rhythmic harmony. They constitute one of the twelve main services found in Cem rituals, religious practices performed by adherents of Alevi-Bektaşî-Kızılbaş, a belief system nourished by a variety of beliefs and cultural sources. Alevism reached its maturity in Anatolia, Alevi Order has distinguished itself from mainstream Alevi belief system, with respect to its roots, formation processes and current cultural background. The Alevi belief system has been enhanced and cultivated by a great variety of beliefs and cultures in the history of Anatolia.

Semah performers are known as semahcis and they are accompanied by devout musicians playing the saz, a long-necked lute. Various forms of Semah exist in Alevi communities across the world, each with distinct musical characteristics and rhythmic structures. One consistent characteristic is the performance of the ritual by both men and women, side by side. Semah rituals are founded upon the concept of unity with Hakk (God) as part of a natural cycle: people come from Hakk and return to Hakk.

There are two forms of Semah: İçeri Semahs (internal semahs) are performed in Cems only among adherents as part of the twelve services; Dışarı Semahs are performed independent of services to promote Semah culture to younger generations. Semahs are the most crucial means for the transmission of the Alevi tradition. All practices, traditional motifs and teachings are passed on orally, and distinct genres of art and literature associated with the tradition continue to thrive. In this way, Semahs play a crucial role in fostering and enriching the traditional music culture of Alevs.

As bearers and practitioners of the semah tradition, Alevi communities are existent all across the world.

UNESCO accepts Semah as a vessel for the expression and manifestation of cultural heritage. In this way Semah uses:

**Oral traditions and expressions**, including language as a vehicle of intangible cultural heritage.

**Performing arts** in the transmission of rhetoric skills through songs recited by zakirs and prayers uttered by the Dede (spiritual leader).

**Social practices, rituals and festive events** with regular semah performances in cem rituals.

## THE IDENTIFICATION AND DEFINITION OF THE ELEMENT OF SEMAH

**Semah;** originated from Ancient Mesopotamian word sema meaning heavens, fortune and hearing. Semahs are the most effective instruments for the transmission of Alevi traditions. Semah is one of the main twelve services of the cem rituals which are considered as religious practices by Alevi adherents.

It is possible to encounter various kinds of semahs within Alevism, with different musical characteristics and rhythmic structures. The fact that there are variations in melodic and lyrical structure of semahs with the same name is an evident sign of the richness in semah culture. Centuries of oral transmission of semahs from generation to generation has enabled a rich diversity within semah culture.

One of the main principles on which semahs are conceptualized is the unity with Hakk which happens through a natural cycle. In this cycle, man comes from Hakk and goes back to Hakk a cycle which resembles the circulation of celestial bodies in the universe. However, man is the centre point of this circulation. Hakk is omnipresent and semah is the way to reach Hakk.

Hand and body motions in semahs have symbolical meanings. For instance, the motion in which one palm faces the sky while the other faces the earth is meant to say "You are Hakk, we are the people, I come from You and hold your essence in me, I am not separate from You" and "To take from Hakk and give to the community, to share". The motion in which palms first face the sky and then turned to the earth is meant to represent this same thought.

When semahcis face each other it presents the presence of Hakk within man and each semahci witnesses the divine beauty of Hakk within the image of the person in front of them.

The motion in which semahci turns the palm of his hand to his face represents man seeing his own beauty in the mirror and therefore he also witnesses the divine beauty of Hakk. When both palms facing the sky are pulled towards the heart it represents the proverb "Hakk I am Man, so Hakk is in me" or "Hakk is in Man".

### **Semahs are categorized into two groups:**

1- İçeri (private) semahs / Order semahs

2- Dışarı (public) semahs / Avare semahs

İçeri Semahs (Order semahs): They are performed in Cems (considered as religious practices by Alevi adherents) where 12 services are carried out. It is not desirable to perform içeri semahs in front of those outside the faith. There are three aspects that make up the performance:

- Ağırlama: The prelude containing slow movements.
- Yürütme: The phase in which the semah gets faster and livelier.
- Çark: The movement of moving around oneself and others. The final phase when the semah is the fastest and hardest to perform.



While this three-phase composition of semahs is customary, it is possible to see other kinds of performances as well. In some semahs it is very difficult to distinguish these phases from each other.

Dışarı Semahs (Avare semah, Yoz Semah or Mengis): They are performed independent of the 12 services for the purpose of teaching the semah culture to younger generations. Nevertheless, they are still loyal to semah principles. Dışarı semahs are mostly comprised of two phases; 'ağırlama' and 'yürütme' or 'ağırlama' and 'çark'.

**Although semah performances vary according to the region, the main characteristics are common:**

- Semahs are performed together by both men and women,
- While semahcis in içeri semahs are limited in number; there is no such restriction for dışarı semahs.
- Semahcis start the semahs by greeting and inviting each other.
- While performing semah, semahcis are positioned in a circular order or facing each other, without touching or holding.
- Bağlama is usually the accompanying instrument to semahs; but there are some regions where other rhythm instruments are also played during semahs.
- While there is no specific attire to be worn in semahs it is not uncommon to wear traditional clothes in rural cems (considered as religious practices by Alevi adherents).
- On completion of semahs, the dede will (spiritual leaders) usually say a prayer. The semah is never applauded because it is a religious practice rather than a means of entertainment.
- Semah is passed on to further generations through the performance of the tradition.

**The basic characteristics and universal values reflecting the understanding of tradition bearers of**

Semah are as follows:

- In Alevi belief, every human being has a divine essence and they see man in unity with Hakk known as "En-el Hak" meaning "I am one with God". Thus, during the worship they prostrate towards one another.
- Seeing man in unity with Hakk, they internalize a humanist philosophy.
- In Alevi belief, sharing is of great importance in social life. "Musahiplik" (a kind of fellowship as regards to Alevi belief) in which two individuals choose one another as spiritual brothers or sisters committing to care for the spiritual, emotional, physical and financial needs of the other, for the purpose of creating a type of sincere unity.
- Alevis object to gender discrimination, therefore they pray side by side.
- Alevis view offending human beings as on an equal level to offending Hakk; hence, through establishing a form of judging mechanism called "düşkünlük", they use a sanction power over the members to prevent them from committing misdeeds. If one commits any of those, s/he is declared as "düşkün" (shunned) and temporarily or permanently excommunicated from the community or society.
- The practices, traditional motifs and teachings are orally transmitted rather than written sources and, therefore, distinct genres of art and literature particular to the tradition, have been created.
- They practice their authentic worship and convey their culture through the use of lyrics, music and semah.

## **ENSURING VISIBILITY AND AWARENESS AND ENCOURAGING THE CONTINUATION OF SEMAH**

Semah is the most crucial element in terms of the portrayal of the Alevi tradition. The aesthetics of semah performances have inspired various forms of visual arts (painting, sculpture, theatre, etc.) and related artistic products contribute to the visibility of this aesthetic aspect of semah (See: Photo below).

Semah play a crucial role in fostering and enriching the traditional music culture of Alevi as well as being an important instrument for raising awareness.

The authentic aspect of its oral structure and expression not only contributes to the overall visibility of traditional folk literature, but also raises awareness as an example of local literature. The musical and dancing characteristics of semahs constitute a common language for humanity as artistic creations in which faith and art are harmoniously integrated to raise awareness in national and international platform. Moreover it enables a better platform for inter-societal discussion.

The human-centred perception of the world and the universe and humanist philosophy of semah are values which can contribute to the intercultural discussion

### **Different types of Semah:**

1. Kırklar Semah: takes its name from Kırklar Cems, represents the mystical gathering of the 40's council. It has three aspects; ağırlama (slow movements), yürütme (performing), and çark (turning around oneself and each other).
2. Turnalar Semah: The crane bird has an important place in Alevi belief. The Turna semah is based on the movements of the crane, which are slow and established
3. Kırat Semah: This semah has many different symbolisations, including the planets turning around the sun.
4. Urfa Semah: This Semah represents the life of humanity, from birth to death. Whilst also being the story of the migration of the crane.
5. Ladik Semah: This is a ritual Semah performed in the Cems in Samsun, taking its name from Ladik, a city in the Samsun Province.
6. Hacı Bektaş Semah: Performed in order to respect of Hacı Bektaş Veli. The right hand is fixed on the chest at the start of this semah.
7. Hubyar Semah: It is performed with 5 women, 4 men as cans (souls). Arms are relaxed, and body is slightly bent at the start of this semah. During this semah they spin around while at the same time spinning in a circle.

### **Zakir**

The Zakir sits next to the Dede during the Cem. With prompts from the dede he/she invites the 12 services with his words and the rhythms of the baglama with Voices, Phrases, Breath, Duvaz, Semah and Mersiyes. The Breaths mention Hakk, Muhammed and Ali. Duvaz's mentions the 12 imams. Mersiyes are the mournful songs for the Imam Huseyin.

## ELA GÖZLÜ PİRİM GELDİ

"HÜ"

Ela gözlü pirim geldi

"ŞAH" Duyan geldi işte meydan

Dört kapıyı kırk makamı "HAK"

Bilen gelsin işte meydan

Hüdey hüdey canlar hüdey "HÜ"

Hüdey hüdey canlar hüdey "PİR"

"HÜ"

Ben pirimi hakk bilirim "ŞAH"

Yoluna kurban olurum

Dün doğdum bugün ölürüm "HAK"

Ölen gelsin işte meydan

"HÜ"

Şah Hatayim der varını "ŞAH"

Meydana koymuş serini

Nesimi gibi derisin "HAK"

Yüzen gelsin işte meydan

*Summary: My Hazel eyed Pir has come, this is the arena to meet up*

*for those of you who heard about him, those who know the four doors and 40 levels should come to this arena. I know my Pir as the God, I sacrifice myself at his feet, I was born yesterday will die today, those who want to die must com*

## ERENLER CEMİ

Erenler cemine gireyim dersin

Kin ile kibiri at da öyle gel

Gerçekler sırrına ereyim dersin

Ulu bir müşide yet de öyle gel

Bülbülün güledir feryadı ünü

Zaya verme geçen saati günü

Okumak istersen ilmi ledünü

Bir gerçekten destin tut da öyle gel

Kolay mı Divani gerçeğe ermek

Hasbahçe bağının gülünü dermek

Nene lazım elin kusurun görmek

Sen kendi aynana bak

## MY HAZLED EYE PİR HAS ARRIVED

"HÜ"

My Hazel eyed Pir has arrived

"ŞAH"

Those that hear it, here is the arena.

The four gates and the 40 stations "HAK"

Those who know them should come, here is the arena

Say 'hü', say 'hü', souls say 'hü' "HÜ"

Say 'hü', say 'hü', souls say 'hü' "PİR"

"HÜ"

I know my Pir as Hakk (God) "ŞAH"

Sacrifice myself in his path

I was born yesterday will die today "HAK"

Those who die should come, here is the arena

"HÜ"

I'm Şah Hatayi, to have a say "ŞAH"

Has put thy serine in the arena

Those like Nesimi who are skinned "HAK"

come, here is the arena

*\*(Hü) here representing that which came from the Source has re-entered the Source, or some use it to mean HAKK/GOD*

## THE CEM OF THE WISE (ERENS)

Wanting to enter the Cem of the Wise

Rid yourself of hatred and arrogance then come

Wanting to reach reality's secret

Then reach a great Teacher and then come

The nightingales' cry is to the rose

Don't waste each passing moment

If you want to read the \*sacred language

Come after you have held this reality

Is it easy to reach Devine reality

To collect together the roses of this pure garden

Why need you see the imperfection of others

Look at your own mirror and then come

*\*sacred language: education, science, holly scientific, understanding of creation*

## OL BENİM ŞAHIMI

Ol benim şahımı  
Görmeye kim gelir  
Zevk ile sefasın  
Sürmeye kim gelir

İncidir dişleri  
Kalemdir kaşları  
Can ile başları  
Vermeye kim gelir

Asası elinde  
Kemerini belinde  
Pirimin yolunda  
Ölmeye kim gelir

Pir Sultan illeri  
Uzaktır yolları  
Bahçede gülleri  
Dermeye kim gelir

## BE MY CREATOR

Who will come to see  
My Sah  
Who will come  
To enjoy themselves

Teeth of pearls  
Eyebrows thin and straight  
Who will come to give  
Their soul and the head

With staff in hand  
Belt on the waist  
Who will come to die  
On the path of me Pir\*

Pir Sultan Regions  
Are far away  
Who will come to collect  
Roses from the garden

\*Şah, Pir: Patriarch



## AMASYA SEMAHI

nasip olur amasya'ya varırsan  
var git turnam haber getir pirimden  
hublar şahı hamdullah'ı görürsen  
var git turnam haber getir pirimden

ak gülüm gülüm canım canım canım  
elifin hecesinden  
gündüzün gecesinden  
bir deste gül alayım  
ali'nin bahçasından

hayali gönlümde kılarım ahı  
acep görür müyüm gül yüzlü şahı  
cümle aşkların sırrı penahı  
var git turnam haber getir pirimden

ak gülüm gülüm canım canım canım  
elifin hecesinden  
gündüzün gecesinden  
bir deste gül alayım  
ali'nin bahçasından

Velim eydur hak yoluna canımız  
Balım Sultan olun size kılavuz  
Amasya'da pirim kaldı yalnız  
Var git turnam haber getir pirimden

Ak gülüm gülüm canım canım canım  
elifin hecesinden  
Gündüzün gecesinden  
Bir deste gül alayım  
Ali'nin bahçasından

## Semah Of Amasya

Should you manage to go to Amasya  
Dear crane bring me news from my Pir  
Should you Hamdullah, Shah of the Hublar  
Dear crane bring me news from my Pir

My white rose, my dear, my dear,  
In Elif's name  
from the night of the day  
Let me take a bunch of roses  
from the garden of Ali

I lament from the depths of my heart  
Will I see my beautiful faced Şah (Shah)  
Dear crane bring me news from my Pir  
Of the secrets of all

My white rose, my dear, my dear,  
In Elif's name  
from the night of the day  
Let me take a bunch of roses  
from the garden of Ali

Our soul is for the path of Hakk  
And Balım Sultan your guide  
Our Pir is left alone in Amasya  
Dear crane bring me news from my Pir

My white rose, my dear, my dear,  
In Elif's name  
from the night of the day  
Let me take a bunch of roses  
from the garden of Ali

## Ladik Semahı

Illallah illallah  
Aşk ile diyelim allah  
Illallah illallah  
Sıtkınan diyelim allah

Ah dedim şah dedim  
Aşkınan allah dedim  
Ah dedim şah dedim  
Sıtkınan allah dedim

Eyildim su içmeye  
Kanatlandım uçmaya  
Bu yol erenlerindir  
Doğru gidenlerindir  
Bu yola eğri girmez  
Doğru gelenlerindir

Salını sallanı cananım, gelen efendim  
Gel böyle sallanma vebalim göz değer sana  
Gel böyle sallanma vebalim göz değer sana  
Hadi canım canım yürü bakalım  
Haydi canım cananım sallan bakalım

Al yeşil giyinmiş sultanım durma karşımda  
Al yeşil giyinmiş sultanım durma karşımda  
Sonra rakiplerden vebalim söz değer sana  
Sonra rakiplerden vebalim söz değer sana  
Haydi canım cananım yürü bakalım  
Haydi canım cananım sallan bakalım  
Sonra rakiplerden göz değer sana  
Gel ha gel

## Ladik Semah

Oh God Oh God  
With love, lets say God  
Oh God Oh God  
With a pure heart, let's say God

I said ah, I said Şah  
With love, I said God  
Oh God Oh God  
With a pure heart, I said God

I knelt to drink water  
I developed wings to fly  
This is the path of the wise ones  
The one of the righteous  
You can't entre this road untrue  
It is for the righteous

Swaying comes my lord  
Don't sway like this, my sins will  
Come here, don't sway, or you will may  
have to deal with the consequences of  
the evil eye  
Come here, don't sway, or you will may  
have to deal with the consequences of  
the evil eye  
Come on my life my soul walk let's see  
Come on my life my soul let me see you  
go on your way

Don't stand opposite me my sultan in green  
Don't stand opposite me my sultan in green  
You may get the evil eye from your opponent  
You may get the evil eye from your opponent  
Come on my life my soul walk lets see  
Come on my life my soul let me  
see you go on your way  
You may get the evil eye from your opponent  
Come make sure you come

*Summary: This Semah underlines the admiration for the Pir and asks him to protect himself from everyone who might harm him, as he is described beautifully dressed in colourful clothes.*

## Kirat Semahı

Yine kırcalandı dağların başı  
Ömrüm ömrüm ömrüm ömrüm  
ömrüm ömrüm  
Durmadan akıyor gözümün yaşı  
Ne yaman firgarlı Kiratın işi

Kirat bu dağlarda aşmalı bugün  
Nennide nenni dost nenni nenni  
Nennide nenni has nenni nenni  
Kıratta gidiyor estiği zaman

Ömrüm ömrüm ömrüm ömrüm  
ömrüm ömrüm  
Dizgini boynuna astığı zaman  
Köpüğü sağrında seçmeli bugün  
Nennide nenni dost nenni nenni  
Nennide nenni has nenni nenni

Derviş Muhammed'im pirim pir ise  
O yar ile ahtı aman bir rise  
Kirat sende küheylanlık var ise  
Pirim dergahına düşmeli bugün  
Hay hay hay hay hay hay hay  
Hey dost  
Kirat sende küheylanlık var ise  
Pirim dergahınada düşmeli bugün  
Hele nenni nenni de  
Dost nenni nenni

## Kirat Semah

The top of the mountains are green again  
My Life, my life, my life, my life, my life, my life  
The tears of my eyes flow constantly  
How wild it is the work of Kirat

Kirat must today overcome these mountains  
Lullaby lullaby friend lullaby lullaby  
Lullaby lullaby my special lullaby lullaby  
Kırat goes well when there is a wlow

My Life, my life, my life, my life, my life, my life  
When the bridle halts thy neck  
The rumps salivation is special today  
Lullaby lullaby friend lullaby lullaby  
Lullaby lullaby my special lullaby lullaby

If Dervish is my Muhammed and my Pir is 'the Pir'  
The way it rises you should see  
Kirat if you have pedigree in you  
My pir should drop into your shrine today  
Hay hay hay hay hay hay hay  
Hey Friend  
Kirat if you have pedigree in you  
My pir should drop into your shrine today  
Lullaby lullaby I say lullaby  
friend lullaby lullaby

*Summary: This Semah describes the Kirat (horse) and its journey to the valley of the Pir.*

## Ali Nur Semahı

Ali nurdur Ali nur  
Muhammed nurdur, Ali nur  
Ali gazaya giderken  
Fatma ana açar eli nur

Ali gazadan gelirken  
Fatma ana çıkar salınır  
Yoldan çıkma Hatayım  
Yoldan çıkan alınır.

Ha canım canım ha gülüm gülüm  
Pirimin boyu dallara benzer  
Şahıma giden yollara benzer  
Muhammed Ali'yi candan seversen  
Varınca bir tel ver Ali'ye turnam  
Ali ye turnam Haydar'a turnam Hüüü  
Hasan Hüseyin'den medet umarsan  
Varınca bir tel ver Ali ye turnam  
Ali ye turnam Haydar'a turnam Hüüü

Sabah'tan bahçeye vardım  
Bir giderek sır deyi  
Sandımki har tükemiş  
Güle de har noksan deyi  
Has nenni nenni nenni dost nenni nenni nenni  
Sar nenni nenni nenni dost nenni nenni nenni

Hey Nesimi can Nesimi verme hublara meyil  
Hublara meyil verisen güle de har noksan deyi  
Has nenni nenni nenni dost nenni nenni nenni  
Sar nenni nenni nenni dost nenni nenni nenni  
Dur nenni nenni nenni dur nenni nenni  
Hey dost hey dost  
Abdal olsam şallar giysem eynime  
Olsam abdallara eş deli gönül

Sen sözünü erenler ayırma  
Zamane halkına sırrın duyurma  
Alem sele gitse yanıp kayırma  
Kendi dalgan ile coş deli gönül

Kul Himmet üstadım bu nasıl hallar  
Şaha doğru gider bu açık yollar  
Muhammed Mehdi'ye gelecek derler  
Mehdi dalgasıyla coş deli gönül

## Ali Nur Semahı

Ali is the heavenly light, Ali is the light  
Muhammed is the heavenly light, Ali light  
Ali when going to Gaza  
Mother Fatma opens her palm of light

When Ali comes from war  
Mother Fatma goes on her way,  
Don't stray from the path my Hatayi  
Those who stray from the path are taken.

Yes my dear my dear, yes my rose my rose  
My Pir's height resembles branches  
Like the path that leads to my Şah  
If you wholeheartedly love Muhammed Ali  
My crane, when you arrive give note to Ali  
To Ali my crane, to Haydar my crane 'Hüüü'  
If you seek justice from Hasan Hüseyin  
When you arrive give note to Ali my crane  
To Ali my crane, to Haydar my crane 'Hüüü'

I arrived at the garden in the morning  
As it went it told its secrets  
I thought the fire had died out  
It says, the fire is missing from the rose  
My lullaby, lullaby, lullaby. Friend lullaby lullaby lullaby  
Delight lullaby lullaby lullaby. Friend lullaby lullaby lullaby

Nesimi the soul don't give your heart to the  
hublars  
If you do, it says, the fire is missing from the rose  
My lullaby, lullaby, lullaby. Friend lullaby lullaby  
lullaby  
Delight lullaby lullaby lullaby friend lullaby lulla-  
by lullaby  
Stop lullaby lullaby lullaby. Stop lullaby lullaby  
lullaby  
Hey friend hey friend  
If I was to become an Abdal and wear scarves  
With wild hearts we should become partners  
to Abdals

Don't separate your words the wise ones  
Don't leak your secrets to the peoples of today  
If the other people go with the floods, don't  
burn yourself  
Rejoice with your own wave oh wild heart

Kul Himmet my teacher, what state is this  
These open paths go to the Şah  
They say that Muhammed Mahdi is coming  
Rejoice with the wave of Mahdi oh wild heart

*Summary: This Semah describes the admiration for Ali and refers to him as glory.*

## Koç Baba Semahı

İndim koç baba ya dost dost tavaf eyledim  
Bugün yaylımdadır hey dost geliyor koçlar  
Mübarek cemalin hey yar seyran eyledim  
Bugün yaylımdadır hey dost geliyor koçlar  
Ali haydar ali ali geliyor koçlar

Kaşlarının üstü yazılı kuran yazılı kuran  
Ya mahrum mu kalır Ali'm Ali'm Ali'm Ali'm  
Ali'm Ali'm Ali'm onları gören  
Yarın mahşer günü hey dost şefaata kılan  
Bugün yaylımdadır hey dost geliyor koçlar

Ben bugün yaylıdan şaha giderim  
Pirden dolu içtim içtim dosta giderim  
Şahtan bir elma elma  
Elma ne güzel elma  
İçi pirinç dışı turunç  
Elma ne güzel elma  
Eğlenin turnalar şaha gidelim eylen  
Dosta gidelim eylen pire gidelim

Ağalar Hasan dağından ağalar  
Hasan dağından  
Yaylamadan şimdiden yer yer  
Ömrüm toygut nenni nenni  
Garip bülbül vatanından ağlar ağlar  
Şimdiden yer yer yer  
Sarhoş yer yer yer  
Bir hoş yer yer sallan dur  
Hey dost hey dost hey dost hey dost  
Allah illallah  
La ilahe illallah  
Ali mürşit güzel Şah  
Şahim eyvallah eyvallah

## Koc Baba (Father Ram) Semah

I went to Koc Baba, friend, and walked around  
Today it has been radiated, friend,  
the rams are coming,  
Auspicious cemaal, beloved, I walked around  
Today it has been radiated, friend,  
the rams are coming,  
Ali Haydar, Ali, Ali, the rams are coming.

Your brow is a written with the Quran, the Quran  
No deprivation will be left,  
My Ali, my Ali, my Ali, my Ali  
My Ali, my Ali, my Ali with  
the ones that see them  
Tomorrow is the day of reckoning,  
friend, the intervention is made  
Today it has been radiated, friend,  
the rams are coming

Today I will go through the meadows to the Şah  
I have drunk fully from the Pir and  
now go to my friends,  
An apple from the Şah  
An apple, what a lovely apple  
The inside, white like rice, the outside orange  
Slow down crane, slow down let's go to our Şah  
Let go to our friend, slow down let's go to  
our friend.

The aghas are on Hasan mountain, the  
aghas are on Hasan mountain  
Without spending time in the mountains  
My life is not full,  
The nightingale cries from its homeland  
Henceforth this place,  
Drunk this place, Gracious place, go on your way  
Friends, friends, friends, friends,  
Oh God Oh God  
Ali is our guide, our lovely Şah  
Goodbye, goodbye my Şah

*Summary: This semah describes the beauty of the valley of the Sah and the route to reaching his glory.*



## EY SAHİN BAKIŞLIM BÜLBÜL AVAZLIM

Ey şahin bakışım, bülbül avazım  
Bir eli kadehlim, bir eli sazım  
İste ben gidiyorum kal ahu gözlüm  
Ne sen beni unut, nede ben seni  
Hudey hudey hudey, dem dem dem dem

Yolda harami çok, engel arada  
Unutma sevdiğim, beni de sılada  
Kalkıp gider ama, gönül burada  
Ne sen beni unut, nede ben seni  
Hudey hudey hudey,  
dem dem dem dem

Ne sen beni unut, nede ben seni  
Hudey hudey hudey, dem dem dem dem  
dem

Ezeli ezelden seven sevene  
Şu iki cihanda devri mekanda  
Ne sen beni unut ne de ben seni  
Hudey hudey hudey, dem dem dem dem  
dem

Çekilsin Gülbanklar sürülsün devran  
Carımıza gelsin o Şah'ı Merdan  
Yüzümüzü açsın ulu yaradan  
Ne sen beni unut ne de ben seni  
Hudey hudey hudey,  
dem dem dem dem

## MY FALCON EYED NIGHTINGALE SOUNDTH

Hey my falconed eyed,  
my nightingale soundth  
One hand with chalice the other with saz  
I'm going now you stay my gazelle eyed  
You don't forget me, nor I you  
Hudey hudey hudey, dem dem dem dem

Many thieves on the way,  
barriers in the middle  
Don't forget my love, nor me at home  
Feelings may leave from here  
You don't forget me, nor I you  
Hudey hudey hudey, dem dem dem dem

You don't forget me, nor I you  
Hudey hudey hudey, dem dem dem dem

Like immemorial eternal lovers'  
In two universes cycle of space  
You don't forget me, nor I you  
Hudey hudey hudey, dem dem dem dem

Let the prayers be said, let the world turn  
Let Şah'ı Merdan cometh  
And brighten our face oh great one  
You don't forget me, nor I you  
Hudey hudey hudey, dem dem dem dem

*Summary: The look of the loved one is described as similar to a Falcon and sound like a Nightingale, there is a statement of goodbye to the loved one here.*

## Hz Şah'ın Avazı

Hız Şah'ın Avazı  
Turna derler bir kuştadır  
Asası nil deryasında  
Hırkası bir derviştedir

Nil deryası umman oldu  
Sarardı gül benzim soldu  
Bakışı aslanda kaldı  
Dövüşü dahi koçtadır

Nerde Pir Sultanım nerede  
Özümüz asılı dar da  
Yemen'den öte bir yerde  
Daha düldül savaştadır

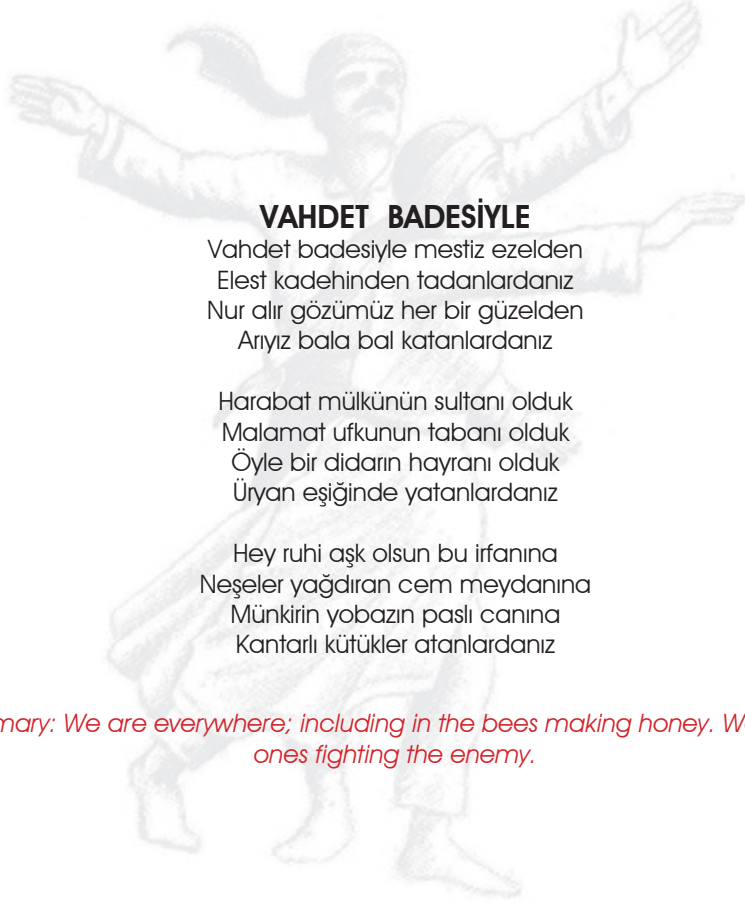
## The sound of St Şah

The sound of St Şah  
Is from the bird known as the crane  
Whose staff is at the River Nile  
Whose cardigan is with a Dervish

River Nile has become an Ocean  
My skin has waned and gone pale  
The looks remain in the lion and strength  
in the ram

Where is my Pir Sultan, where  
Our essence is at submission  
In a place further away than Yemen  
Where düldül is at war

*Summary: The sound of the Shah is in the crane bird, his staff is in the River Nile, his jacket is with a Dervish, the Nile has turned into an Ocean, my colour has faded, the looks have remained in the lion, and the fight is in the Ram. Where are you, we are awaiting you. This is a call for the Shah to join us.*



## VAHDET BADESİYLE

Vahdet badesiyle mestiz ezelden  
Elest kadehinden tadanlardanız  
Nur alır gözümüz her bir güzelden  
Arıyız bala bal katanlardanız

Harabat mülkünün sultanı olduk  
Malamat ufkunun tabanı olduk  
Öyle bir didarın hayranı olduk  
Üryan eşiğinde yatanlardanız

Hey ruhi aşk olsun bu irfanına  
Neşeler yağdıran cem meydanına  
Münkirin yobazın paslı canına  
Kantarlı kütükler atanlardanız

*Summary: We are everywhere; including in the bees making honey. We are the ones fighting the enemy.*

## PIRLERE NİYAZ EDERİZ

Allah bir Muhammed Ali  
Nazar eyle bari bana  
izz-ü celalin aşkına  
Çektirme şol zarı bana

Pirlere niyaz ederiz  
Yalan dünya nideriz  
Ölürüz hasret gideriz  
Göster şol didarı bana

Kalender açğlar yerinir  
Aşk hayaliyle sürünür  
Cenneti rıdvan görünür  
Şol güzelin katli bana

Pirlere niyaz ederiz  
Yalan dünya nideriz  
Ölürüz hasret gideriz  
Göster şol didarı bana

## WE APPEAL TO OUR PIRS

Allah is Muhammed Ali  
At least Curse me  
For the love of izz-ü jalal  
Dont let me suffer from the light

We appeal to our Pirs  
It's a lying world, what can we do  
We'll die and yearn  
Show me this face

Kalender cries in the place  
Lives in misery for the dream of love  
Heavens gates are pleasing from here  
Let your beauty remain with me

We appeal to our Pirs  
It's a lying world, what can we do  
We'll die and yearn  
Show me this face

*Summary: We pray for our Pirs, we do not care about the fake world,  
we miss him a lot, show his face to us.*

## Urfa Kısas Semahı

Başım açık yalın ayak yürüttüm  
Sen merhamet eyle lebbi balım yar  
Yüreğimi ceviz gibi çürüttün  
senin aşkın büyüktür kaddidalım yar

çektirme cefalar yandıırma nare  
yitirdim aklımı oldum divane  
köşheyi vahttede koyma avere  
darıtman gel cemal ettim velim yar

sıtkı yakma ömrüm kıvlı kal ile  
hazine bulunmaz hurafa ile  
yırtık gömleğiyle eski şal ile  
daha böyle nasıl olur halım yar

kerbela çölünden sakin mi geldin  
ne yaman fırgatlı ötersin turnam  
imam ali katarına uyuban  
kırkların semahın tutarsın turnam

kırklar senin ile bilebilir bile  
yediler hizmetin ol mail ola  
ol hızır nebide yardımcın ola  
güruh-ü naciye yetersin turnam

ewel bahar yaz ayları doğanda  
semah tutup çarkı göğe ayanda  
yavru şahin tellerine değende  
alim dost dost diye ötersin turnam

ali ´nin avazı sende bulundu  
ne yaman ötersin bağırim delindi  
ol pirden bir haber alda gel şimdi  
gönlümün gamını atarsın turnam

dedemoğlu durmuş haddini yazar  
oturmuş ahdevin bendini çözer  
mecnun leyla için çöllerde gezer  
can verki canana yetersin turna

*Summary: I am walking my head uncovered, my feet bare. I am coming from the Kerbela dessert. You are singing very emotionally Crane, are you turning in the 40's semah Crane, Ali's voice is within you, your voice pierces my heart, bring me news from my Pir in order to calm me down.*



## Fethiye Semahı

iki turnam gelirde dost ellerinde  
evrilir çevrilir döner göllerde  
ali yar ali yar ali yar ali yar  
döner göllerde  
muhabbet getirir dost illerinden  
korkmaz ki avci var deyi yollarda  
ser çeşmeden gelirde cananım  
gülün gurusu  
nasibimiz verir de dost pirin birisi  
pir sultan abdalımda benzin sarısı

nedir çektiklerim de dost dost  
can pire kurban  
sakinin turnalar onun kişidir  
poyraz vurur cilgalari üşüdüür  
ali yar ali yar ali yar ali yar  
can pire kurban  
konup göçmek evliyalar işidir  
konup göç ki söylenesin dillerde  
can pire kurban

*Summary: Two cranes are coming bringing news from friends. They fly circling the lakes, bringing news from friends. They are not scared of the hunters on the way.*

## Bozok Semahı

ha canım canım tele bas turnam  
boyuna hayran sallan ha sallan  
ha canım canım boyuna kurban

muhammed aliye (ikrar vermeyen)  
gündüzü karanlık gece sayılır  
ikrar verip ikrarında durmayan  
kırk yıl emek çekse hiçe sayılır.

Muhammed Ali den (tutmazsa derman)  
onlardan yok idi din ile iman,  
kim ali evladına ederse güman  
cümlesi münafık hiçe sayılır

yüceden yüce ( başımın tacı )  
kabe ye ulaşır zülfünün ucu  
el ele tutuşsak güruh-u naci,  
cümle katarlardan yüce sayılır

velim eydur bu sevdaya erdiysen,  
ey can erdiysen  
devrin kutbil alem dava kıldıysan  
hüseyin e veli ye pirim dediysen,  
hey can dediysen  
onun niyazi da hacı sayılır

çıkıtm yüceleri seyran eyledim  
sallanır karşımda durur ikisi  
birisi sağımda biri solumda  
uzatır badeyi verir birisi  
hay hay hay hay yürü yürü sende yürü

gitti kervan dönmez geri  
erilik midir eri de yormak  
uzak yoldan haber almak  
cennetteki o şol ırmak  
çoşkun akan sel bizdedir  
eylen dur sallan dur yerinde dur

bir ulu kervandır ali, ali, ali, ali, ali, ali,  
ali, ali, ali, ali  
çıkıtk musuldan gitti kervanımız aliye  
doğru  
hünkar hacı beктаş veli ye doğru  
hay, hay, hay, hay yürü yürü yalan dünya  
değil misin,  
hasanla hüseyini alan dünya değilmisin

kuldur hasan dedem kuldur  
manayı söyleyen dildir  
elif hakka doğru yoldur  
cim ararsan dil bizdedir medet.

*Summary: You are the head cranes. Those who do not believe Muhammed Ali day time is like night, 40 years' service will mean nothing. Watched them both from the heights, one on my left, one on my right.*

## İKİ TURNAM GELİR BAŞI ÇIRALI

İki turnam gelir başı çıralı  
Birisi Muhammed birisi Ali  
Eylen turnam eylen Alimisin sen  
Yoksa Hacı Bektaş Velimisin sen  
İki turnam gelir rengi yeşil  
Biri İmam Hasan ol pak-i nesil  
Biri imam Hüseyin cennette bir gül  
Eylen turnam eylen Alimisin sen  
Yoksa Hacı Bektaş Velimisin sen  
İki turnam gelir rengi kırmızı  
Biri İmam Zeynel sürelim yüzü  
Birisi İmam Bakır edem niyazi  
Eylen turnam eylen Alimisin sen  
Yoksa Hacı Bektaş Velimisin sen

İki turnam gelir rengi caferi  
Birisi imam Kazım ol yol rehberi  
Biri İmam Rıza Horasan piri  
Eylen turnam eylen Alimisin sen  
Yoksa Hacı Bektaş Velimisin sen

İki turnam gelir rengi beyazdır  
Biri Taki/Naki zikri niyazdır  
Biri de Asker-i Mehdi hicazdır  
Eylen turnam eylen Alimisin sen  
Yoksa Hacı Bektaş Velimisin sen

Turnalar hicazdan sökün eyledi  
Muhammed Mehdiyi yakın eyledi  
Hakikat ehlini memnun eyledi  
Eylen turnam eylen Alimisin sen  
Yoksa Hacı Bektaş Velimisin sen  
Turnalar geldiler verdiler selam  
Aldım selamını eyledim kelimam  
İlhami şüpesiz gördüm vesselam  
Eylen turnam eylen Alimisin sen  
Yoksa Hacı Bektaş Velimisin sen

## MY TWO CRANES ARE COMING THEIR HEADS ILLUMINATED

Two cranes are coming their heads illuminated  
One is Muhammed, the other is Ali  
Slow down crane slow down are you Ali  
Or are you Hacı Bektaş Veli  
My two cranes come their colour greener  
than green  
One is Imam Hasan purer than pure  
One is Imam Hüseyin a rose from heaven  
Slow down crane slow down are you Ali  
Or are you Hacı Bektaş Veli  
Two cranes come, red in colour  
One is Imam Zeynel touch him  
one be İmam Bakır appeal to him  
Slow down crane slow down are you Ali  
Or are you Hacı Bektaş Veli  
My two cranes come, caferi in colour  
One is Imam Kazım guide to our path  
One is Imam Rıza, Pir of Horasan  
Slow down crane slow down are you Ali  
Or are you Hacı Bektaş Veli  
Two cranes come, white in colour  
One is Taki/Naki request his chant  
One is Asker-i Mehdi the holy place  
Slow down crane slow down are you Ali  
Or are you Hacı Bektaş Veli

Cranes are lifted from the holy place  
Muhammed Mehdi he slowed and brought close  
Acted for the People of the Truth  
Slow down crane slow down are you Ali  
Or are you Hacı Bektaş Veli  
Cranes come and gave their greeting  
Received your salute and put to word  
The secret without a doubt I have seen  
Slow down crane slow down are you Ali  
Or are you Hacı Bektaş Veli

*Summary: Two Cranes are coming with light on their head, one is Ali the other Muhammed. Stop here crane are you Ali or may be Hacı Bektaş Veli. Two cranes are coming the colour is green, one is Imam Hasan, the innocent, the other Imam Hüseyin, the rose from Heaven. Stop here crane are you Ali or may be Hacı Bektaş Veli. Two cranes are coming red in colour, one is Imam Zeynel, we must touch his face, other is Imam Bakır must be respected, Stop here crane are you Ali or may be Hacı Bektaş Veli.... The cranes came and greet me, I return their greeting. Stop here crane are you Ali or may be Hacı Bektaş Veli.*

## YARADAN AŞKINA (SEMAH)

Yaradan aşkına bir semah eyle  
Özünü ol Hakka verde öyle gel  
Şahın himmetiyle bir avaz eyle  
Yüzünü turaba sürde öyle gel

Benim sevdiceğim ol Şahı merdan  
Nasibimiz senden ola yaradan  
Süreriz bu yolu bin yıl aradan  
Serini meydana verde öyle gel

Turnam kaldır kollarını  
Coşa gelde öyle yürü  
Kırkların hoş sohbetini  
Dile alda öyle yürü

Allah desen zikreylesen  
Hak aşkına niyaz etsen  
Çarkı pervaz semah tutsan  
Şadıman ol öyle yürü

Hü Allah eyvallah  
Çek katarı İllallah  
Şahimerdan himmet eyle  
Ayırma bu yoldan Allah  
Muhammed Ali aşkına  
Hasan Hüseyin aşkına  
Pir aşkına şah aşkına  
Ayırma bu yoldan Allah

Hü Allah eyvallah  
Çek katarı İllallah  
Şahimerdan himmet eyle  
Ayırma bu yoldan Allah

Ali'yi seversen eylen dur turnam  
Gönlünde kibiri silde öyle gel  
Bu aşkın narına yanmak dilersen  
Rehberin eteğin tutta öyle gel

Hızır ile yoldaş olayım dersen  
Dertlerine derman bulayım dersen  
Hak ile Hak olup gelmek istersen  
Coşa gelde çarka girde öyle gel

Turnam sen dön çarkı pervaz  
Mümin olsun sana yoldaş  
Ali carımıza yetiş  
Duanı al öyle yürü

*Summary: Perform a semah in the name of the creator. Raise your arms crane. Perform your semah for the love of Muhammed Ali, Hasan Huseyin, and our Pir, do not divert us from this route.*

## Gitme Durnam Gitme (Kırklar Semahı)

(Ağırlama)

Gitme Durnam Gitme Nerden Gelirsin  
Sen Nazlı Canana Benzersin Durnam  
Her Bakışta Beni Mecnun Edersin  
Gönüldə Mihmana Benzersin Durnam

Has Nenni Nenni  
Dost Nenni Nenni

Kaşlarına Mim Duvası Yazılır  
Cemaline Türlü Benler Dizilir  
Seni Sevmeyenler Haktan Üzülür  
Pir Balım Sultana Benzersin Durnam

Has Nenni Nenni  
Dost Nenni Nenni

(Pervaz)  
Pir Balım Sultana Benzersin Durnam  
Yörüde Dilber Yörü Canana Yörü  
Durnam Gökyüzünde Pervane Döner  
Dertli Aşıklara Badeler Sunar  
Aşıkların Senden İnciyet Umar  
Tabibe Lokmana Benzersin Durnam  
Pir Balım Sultana Benzersin Durnam

(Yürütme)  
Allah Allah Allah Allah  
Hüdey Hüdey Hüdey Hüdey  
Bugün Ben Pirimi Gördüm  
Gelir Salını Salını  
Selamina Karşı Durdum  
Bağım Delini Delini (Hüdey)

Gel Dedim Yanıma Geldi  
Gımzesi Sinemi Deldi  
Bir İzzetli Selam Verdi  
Aldım Sevini Sevini (Hüdey)

Gaynadı Garıştı Ganım  
Ezelden Severdi Canım  
Sen Benimsin Bende Senin  
Dedim Sevini Sevini (Allah)  
(Dedim Sevini Sevini (Hüdey)

Dedem Oğlu Der Ağlatma  
Yüreğim O De Dağlatma  
Varıp Yadlara Bağlatma  
Zülfün Telini Telini (Allah)  
(Zülfün Telini Telini ) (Hüdey)

*Summary: Do not leave crane, where are you coming from? You remind me of my Pir crane. I saw my Pir today, he greeted me, I greeted him back, and my chest hurts. With happiness, I said you are mine and I am yours.*

## Tevhit

Hak bizi mahrum eyleme  
Kurulsun ulu divanlar  
Canımızı serimizi  
Vermeye gelmiş canlar

Hak Lâ ilâhe İllallah  
İllallah şah İllalah  
Ali mürşit güzel şah  
Şahım eyvallah eyvallah  
Cemallullah Feyzullah  
Eyvallah şah eyvallah

Esti Muhabbet yelleri  
Kokusu sarmış illeri  
Cennet bağının gülleri  
Dermeye gelmiş canlar

Muhammet Ali Pirimiz  
Kimseye çıkmaz sırrımız  
Gönüllerdir yerimiz  
Kalmaya gelmiş canlar

Pir Sultan'ım El'aman  
Şah'tan gele bize ferman  
Güzel Pir'den derde derman  
Almaya gelmiş canlar

*Summary: We came to give our lives in the holy assembly. The winds of friendship blow. We came to collect heaven's roses, that the scent covers all the cities. Ali is our Pir, we will not share our secret with anyone else, our place is in the hearts, and we came to stay friends. The orders must come from the Shah, we came to find solution to our problems.*

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26 May 2015