

The Negative Turkish Identity in the Münchhausen Stories and the Resulting Hazards Concerning Child Literature

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Abstract: It is known facts that in German Literature Turks are very often characterized. Turks are usually conveyed negatively in those writings. One of the main reasons for this ground is the wars experienced in the 15th and 16th centuries between the two communities. And these wars determined the identity of Turks and how they are regarded by the Europeans in a significant way. Because of the wars waged between the Turks and Germans, propaganda against the Turks has been carried out. The expressions including negative context written and told in that era against Turks have unfortunately come up to date. In the book is written in the 17th century, Turks are demonstrated to be “liar”, “untrustworthy” and “barbarian” and especially the wives of the Sultans are depicted as “unfaithful”. For some reason or other a writing of such content was given to the students of Bodenwerder Secondary School as project in the 2009-2010 year. The due project was also supported by the ministry of culture of the State. In a global world of ours and in an era where everybody has knowledge about everything, taking such dusty writing into the actuality of today and imposing them under the name of project is not a correct thing considering “child education.” It is obvious that these kinds of writings including Xenophobia will damage the Turkish- German Friendship.

Key word: Baron Münchhausen, Turks, Barbarian.

INTRODUCTION

“Child Literature” and especially stories are able to have a great impact and effect on children. Stories, like fairy tales, take the children away from everyday life and get them into a dream world, entertain them and let them have a good time. Due to the fact that stories are very affective they are also used within the context of educational purposes. When information is introduced to the perception of children by writing story, it can have a much longer storage time in the minds of children and will be able to have a much longer effect.

Therefore, the choice of child stories and their relativity concerning children has a great significance. When the means and modes of storytelling are considered, what is being conveyed to children in stories is really very important.

In German literature and in writings especially aimed at children, Turks generally take place as a negative figure. The main reason of this are the wars waged in the past. In Europe, especially in the 15th and 16th centuries, the wars waged between the Turks and Germans played unfortunately a significant role in determining the identity of Turks in Europe. One of the most important reasons of the Turks taking place in German Literature and even in child literature is the historical background of the public image of Turks in Europe living under “Turkish Threat” for a certain while history. Especially the conquest of Istanbul was a real disaster concerning Europe. It can be said that they haven’t been able to overcome and accept this effect even today as they are still continuing to regard and introduce Istanbul as Constantinople. While the Europeans hadn’t been able to forget the conquest of Istanbul until that time, the fact that Turks forced the borders of Vienna reinforced the enmity that had already been present to a greater degree. Because of this and many other wars thus alike and connected with various other reasons, the propaganda and publications leveled against the Turks had become more intense.

By the means of this propaganda like “What did the Turks have to do in Europe?” and “Why did they follow an expansionist policy?” the Mid European Folks are accusing the Turks. Yet they are turning a blind eye to their own Crusades, trying to justify themselves via these publications; and are dealing with the subject regarding their own benefits.

The fear of the Europeans aroused from being threatened by the Turks has been transformed into the phobia “The Turkish Fear”. In order to being able to deal with this fear, being able to fight against the fear

formed against the Turks and being able to build a resistance to the “Turkish Threat”, the oral and written works became widespread in this era. Resulting after all this negative propaganda after the 15th century the Turks were accepted virtually to be the symbol of evil. It is made clear that, apart from the depiction of Turks as being the symbol of evil the conquest of Istanbul, the religious difference, the historical victories of the Turks and the differences originated from the Turkish culture were the factors behind the character relation of Turks in Europe’s imagination. In that era, it had been gone so far with propaganda that as a result Turks had been accepted as “Devil” by the churches. Another reason of the negative propaganda carried out against the Turks had its source in the indifference of the public towards the Turkish attacks during all the Crusades. However the insensitivity of the Western World had put the church into a difficult situation, concerning the provision of human power and financial means. In order to change this fact into their benefit they demanded military support from the lower class and financial support from the aristocrats by saying that Turks were slaughtering everybody without discriminating children and women, and that they had no mercy towards anybody. For this aim, this kind of negative propaganda was carried out and most of these writings were written against the Turks. In fact, these kinds of propaganda made in order to motivate their own folks within the atmosphere of war can be accepted as a military strategy method. But, in the circumstances of today, both the presence of these kinds of writings and also the fact of their being brought up to date, has become meaningless. It can also be accepted to a certain degree if the writings had been written on those dates and have come to light today. However, today the situation of bringing new commendation to these writings of negative content belonging to the 18th and 19th centuries and thus trying to agitate the Turkish enmity is a fact that can’t be accepted. Especially giving children project duties including subjects that were once used as propaganda material and thus bringing them up to date and supporting this as the Government of Germany is not a correct thing to do. The information being told to children in stories them in their minds settles down and can’t be erased very easily. For a child that has been grown up in this way it is inevitable for him to show racist behavior or support Xenophobia within the passing time.

The Negative Turkish Identity In The Adventures Of The Baron Münchhausen:

In the internet site “<http://www.geschichtsatlas.de/~gi3/index.html>” the writing “The Extraordinary Journeys and Amusing Adventures of the Baron Münchhausen that He Experienced On Land, In the Seas and in the Wars” by Gottfried August Bürger was published and prepared by the students of the Bodenwerter Secondary School in the 2009-2010 education year as a research project for “the Niedersachsen History Atlas”. The project was supported and processed by the Niedersachsen Ministry of Culture of State. An uncountable number of state institutions gave great support to the mentioned project. Amongst these were societies, institutions and museums.

In the writing, in which children between 11-14 years were employed with as a research project, there are 61 adventures under altogether 17 main titles. In the 61 adventures taking place in the writing the Turks are referred to in 18 of them. While 5 of the 18 titles are named as “The Adventures in The Wars Waged against The Turks”, 4 of them are named as thus: “Under Turkish Captivity”. If we should only pay attention to the story titles, even so it can be immediately understood that this writing was written against the Turks.

Within the adventures where Turks were referred to, they were depicted as always “cruel”, “untrustworthy”, “bad”, “having multi-wives” and being “illiterate”, the wives of the Sultans as “disloyal” and the Sultans and the clergymen as “alcohol addicted”. There are even indecent expressions concerning our Prophet. Giving this publication, which includes enmity in itself, to students of secondary schools as a research project, making students read it and in addition to all these the support given to the project by the Ministry of Culture is quite worth of consideration and equally perplexing.

In the writing, the Adventures where the Turks are taking place are thus:

The Turkish Identity in the Extraordinary Journeys and Amusing Adventures that the Baron Münchhausen Experienced on Land, in the Seas and in the Wars.:

In the “Saint General” story the Baron Münchhausen enters an inn during his journey, while they are entertaining themselves amongst friends a general comes and takes a seat at their table. The general is a very kind man and apologizes from everybody for not having taken off his hat by sitting down, because the half of his skull had been cut off by a Turk in a battle. This event is emphasized just in the middle of the story even it has nothing to do with the topic. In fact through such typology it is stressed that the Turks are capable of handling such a kind and holy man in such a rude and brutal way. In another story titled “Dance with the Horse at the Tea Table” there is a spoilt horse. Nobody is able to ride on it. The Baron mounts the horse with a quick jump and achieves to soothe and control the beast owing to his great riding method. Upon this event

the Kont gives the horse to the Baron as a present, wants him to go to war and fight against the Turks and he also wants him to lead his army. Actually it is a story that has nothing to do with the Turks concerning its subject. But nevertheless this part is given under the title of “The War with the Turks” and the plot is somehow turned upon the Turks.

The 4th chapter of the writing is completely about Turks concerning the titles. The first of the stories set under the main title “The Adventures in the wars waged against the Turks” is titled as “Going to War against the Enemy” and in it the Baron goes to the battlefield in order to save the honor of the Russians as an officer. And at the end of the war, he says, with his own words-“Finally we have achieved this completely.” Even though the Turks aren’t mentioned throughout the story, it can be understood from the title that there is a war against the Turks. Against whom they are fighting we can only understand from the title. Well then if they had gained “honor”, who had lost it? Of course the Turks!

Again in the second story titled “The Half Horse” taking place under the heading of “The Adventures in the Wars Waged against the Turks”, the Turks are obviously depicted as “tyrannical”. The story is beginning as such: “As we pushed the Turks away from Oczakaw there was a great disaster amongst the pioneering troops.” In the continuing parts of the chapter it is being narrated how they chased the Turks and how the Turks started to run away, by the very words of the Baron using an obvious and degrading language. He says: “My passionate horse was almost taking me to the kitchen of the Satan” (by which he means the Turks) and starts to tell the fight with them. - “I saw the enemy coming towards me, raising a big cloud of dust. It was not possible to estimate the number of the enemy because of this cloud of dust. That’s why I scattered my soldiers in the same manner and wanted them to make a cloud of dust as big as possible. And I myself went very near to the enemy in order to have an eye contact with my rival. And this was realized. The enemy could fight with me until my soldiers pushed their soldiers back, disarranged them and then the soldiers of the enemy started to run away. It was just the right time to start an attack over them in a courageous way. We routed them completely and they suffered a very bitter defeat. We sent back not only him (the Sultan) but also all his soldiers into the hole they took shelter in” continuing the depiction as cited. At the end of the story the Turks were banned and while the Baron was drinking water at a fountain in a victorious manner it happened that he turned back and saw that the whole back part of his magnificent horse was cut off with a straight cut made by the Turks. This is being demonstrated (picture 1) in all its bareness. The story ends with the emphasis made on how cruel the Turks are. Today there are attempts to keep this story alive with the statue placed in the garden of the Baron Münchhausen Mansion. In Bodenwerter, the statue of the horse with its back part being cut off has been exhibited since 1963. Nevertheless next to this horse another statue (picture 2) of a horse was made so that its offal could be seen and was placed at the same location. In this statue the back part of the horse is carried on the shoulders of somebody (a Turk) wearing a fez (a cap worn during the Ottomans). In placing the statues thus, the negative view which is desired to be given against the Turks is wished to be continued. To everybody that meets this statue the due story is being somehow reminded and told and the wars that had been waged against the Turks and the memories of the so called cruelties are tried to be kept still warm. But the question; “What had the Baron to do on the Anatolian Soil?” is the one nobody takes into consideration.



Fig. 1:



Fig. 2:

Another story which takes place under the same title of “The Adventures in the wars waged against the Turks” is “The Journey on the Cannon Ball.” In this story the Turks aren’t referred to in an obvious manner. But from its title it can be understood that the events takes place on the Turkish Soil. The story is being told by the sheer words of the Baron in the form of memory: “We besieged a city during a war. But we couldn’t

see what was beyond the city walls, I approached a big cannon ball, when the ball was fired I immediately jumped onto it. On the cannon ball I could easily see what was beyond the walls; however in the case I landed on the enemy soil with these clothes on me, and the situation of my being an enemy was immediately understood, they would hang me at the first opportunity, I thought and jumped onto the first cannon ball coming from the opposite direction and landed back at our own shelter.” The scene being emphasized in the story is the situation of his being immediately hanged in case of capture. This scene was approached in a very innocent manner and within this innocent manner and innocent expression it had been emphasized how cruel the Turks were in an obvious style.

The cannon ball mentioned in this story (picture 3) was placed as a statue near Bodenwerter Weserpromenade in 1987. Another statue (picture 4) telling the same story was placed onto the city centre in 1994. The placement of these statues realized in the near future draws our attention. What was the motivation beyond this behavior?



Fig. 3:



Fig. 4:

Another story being recounted under the heading “The Adventures in the Wars Waged against the Turks” is the story “Jumping from the Carriage.” In the story the Baron is passing by a carriage in which two beautiful ladies are seated. On his horse, during the passing time, he is greeting one of the women by taking off his hat. Although the Turks aren’t mentioned within the story the situation of its taking place in “The Adventures in the wars waged against the Turks” is really drawing our attention.

And the last story given under the main title “The Adventures in the Wars Waged against the Turks” is “On the Horse in the Swamp.” In this story it isn’t mentioned from the Turks either. But it is given under the title “War with The Turks” (picture 5). The interesting thing is why the story takes place under this heading having in fact no relation of content to this. The writer still seeks a way to keep the enmity towards the Turks alive via using this title. The statue representing this story which has been tried to keep alive was also situated, and this happened even with the cooperation of “Intercultural dialogue-Common World and the Museum of Munchhausen, the statue was placed on 11th May, 2008 in Moscow and in Bodenwerter at the same time.



Fig. 5:

The stories given under the main title “The Adventures in the Wars Waged against the Turks” come to an end with this adventure. Under another title following this main title “The Adventures of the Times I Was Captured by the Turks” there are four stories related with Turks. The first of them is the story “The Bees of the Sultan”. The Baron starts the story as such: - “Despite the skills of my horse, my great bravery and the

abilities I have, in the war against the Turks things didn't go on as I wanted them to. Unfortunately I had to experience the misfortune of being captured by the Turks. Even worse than this there was a probability of being sold by the Turks as a slave, which was a common tradition always carried out by the Turks (the word "always" is stressed in the story). He continues as: "This situation was discreditable and the daily duty given to me under capture was not difficult but weird and boring, it hurt my pride."

And the daily duty the Baron mentions in the story which hurts his pride is driving the bees to pasture and bring them back as it is likely done by the sheep, goats and cows.

The Sultan gave him this duty. At the end the story a bear attacks the bee hive and the Baron blows his axe about only to frighten it, (not to kill). By this sentence he tries to emphasize how humane and good willed he is. There are some other items that are especially stressed in the story. One of them is, the flying of the blown axe until the moon in the sky and the Sultan's armorial bearings being drawn on the axe. As it is known the new moon is symbolizing the Ottomans. And his throwing the axe to the moon and not towards the bear is another fact worth being thought about.

Another fact being emphasized is the discreditable situation to be captured by the Turks. The Baron found it very ignominy by heart. Two facts are especially narrated to the reader, that the Turks are marketing slaves and that the given duty is a very strange one. And the conclusion that is aimed to be derived from here is, that Turks are very strange beings, that people are sold and bought as slaves by the Turks and that everybody and everything belongs to the Sultan.

Another story given under the title "The Adventures of The Times I Was Captured by the Turks" is "The Journey to the Moon on the Turkish Bean". The Baron starts the story as such: "...I just remembered that the Turkish bean grows very rapidly and reaches an unbelievable height". In the continuing parts of the story he plants the bean and the bean grows so fast that it entwines itself round one of the horns (the one end of the new moon) of the moon. After a very tiring rise I found my axe and wanted to go down again. However with the effect of the sun my bean became dry and made my going down impossible. I made a rope using the dry grass I found here and went down again to the Sultan's land "he says.

In the story, the items given special emphasis on, can be listed as such: the Turkish bean, the horns of the new moon and the land of the Sultan. When the story is read there is in fact nothing to be misunderstood. But in the German Language "Bohne" (bean) has a dishonourizing and insulting slang meaning besides its actual meaning as a vegetable. In slang language bean means "useless, worthless". And unfortunately the bean is mentioned of especially as "The Turkish Bean!". We scanned present Literature and no kind of information about the rapid growth of Turkish Bean has been found.

Irene Ruttman, who had Gottfried August Bürger's due book published by "Reclam Publishment", used for some reason or other as book cover the picture of the bean entwining itself round the two ends of the new moon with the mere aim of keeping the story up to date and making it read by much more people.

Another situation where there is a hidden insult against Turks is being reflected via the new moon. The new moon, whose two endings were simulated to horns, has always symbolized the Ottomans in history. It is a pity that Western Countries are insulting the Turks by using the new moon in this or this like manner. For example in the cartoon "Shrek I" there is the picture of a new moon on the toilet door which Shrek uses. At the same time in Germany there are lots of toilets used with the same symbol. There are innumerable examples of this. Today there is again evil intention beyond the fact that these symbols are used in a negative way, consciously and insistently.

Another story recast under the title "The Adventures of the Times I was captured by the Turks" is "Catching the Bear with the Arrow of the Horse Carriage". Again there isn't a direct commentary on Turks in this story. However in the story there is a bear that is being a trouble for the bee hives of the Sultan. And as the Baron is the shepherd of the bees, he lays a trap for the bear. He puts some honey on the arrow of the horse carriage, that is situated just at the area where the bear comes every day and doing so he hopes to catch it. A very big and frightening bear comes, it falls into the trap as he planned it and starts to lick up the arrow of the horse carriage. The bear becomes so busy with the act of licking up the honey on the arrow that it doesn't get aware of the arrow's entering his mouth and coming out at the back. The Baron immediately attaches a pile at the end of the arrow. The bear remains rooted on the arrow and can't get rid of it. It remains thus until the morning. When the Sultan sees the bear on the arrow he gets out of breath from laughing. This part was especially emphasized. Cruelty and violence was in fact made more aesthetic and being confronted with such a scene the Sultan's feeling of pleasure was given special stress on.

With the special emphasis given on this scene the image conveyed that the Turks like this kind of cruelty. In the writing while the Baron's skillfulness is praised and his performance mentioned of as a very clever thing to be done (in fact what the Baron did was cruelty in itself), the Sultan's cruelty is being put forward by

emphasizing his laughter.

And the last story given under the title of “The Adventures of the times I was captured by the Turks” is “Frozen Sounds.” The story starts with the scene where the Baron is sent to St. Petersburg for slave- exchange at the end of the war waged against the Turks. In the subsequent parts of the story the Baron says “I left my horse back on the Ottoman’s land because I couldn’t take it with me”. In the story which we are analyzing his words sound like that above, but in the original text the expression “I couldn’t bring my horse because the Turks took it from me by force” is used to deliver the same incidence. In the writing it is tried to be said that Turks are evil and that personal goods are not delivered to their owner by the exchange of the slaves.

Another story which is titled as “The Big Balloon” in which the Turks are mentioned quite often is set under the main title “The Fourth Sea Adventure.” The story starts as such: “As I was under the capture of the Turks...” When the story continues the Baron says that he gets great pleasure in sailing on a boat out in the Marmara Sea. After he delivers his pleasure he mentions from the magnificent landscape of Constantinople (Istanbul). In this way he puts into words the fact that here is Constantinople and that he is under capture here. By these very words it is meant that both he and Istanbul are under capture. The cause that makes us think in this way has its source in the following sentence. In that sentence the palace of the Sultan is mentioned about as “The Palace full of captives” As it can be understood from this expression it is emphasized that in fact Istanbul is under captivity. Even today, West European Countries, especially Germany are still showing Istanbul as Constantinople on their maps. And this gives the impression that Europe has still some intentions for hereabouts.

In the continuing parts of the story the Baron sails out in the Marmara Sea and when he looks up to the sky he sees a huge balloon coming near. He holds up his gun without losing any time and shoots at the balloon. The balloon that was hit comes down slowly. From the balloon coming down slowly a very wealthy person gets out. The Baron approaches the man who is looking around him amazedly and wondering about where he is and tells him that he is in Constantinople, just opposite the palace of the Sultan. On hearing this, the man gets worried enormously. Constantinople and the Sultan’s palace is stressed with care in the writing. In fact by this expression it is implied that the Sultan’s palace and Constantinople don’t suit each other and can’t be correlated with.

In saying “If I hadn’t hit the ball with my gun, he would have been flying in between Heaven and Earth until the doomsday just like Mohammed” the Baron utters another insult and this being this time on our Prophet.

In all the stories we have analyzed by Baron Münchhausen and also taking into consideration the era of his lifetime (1720-1794), Istanbul had been under Turkish sovereignty for 400 years, but despite this fact he refers to Istanbul insistently and consciously with its former Roman name “Constantinople.” Studying this fact at school as subject and referring to İstanbul continuously as such can be permanent considering children. And especially in the mentioned secondary schools (Realschule) students are raised, who may take place in the administrating positions of the country. When these students are grown up they will become the strongest defenders of this controversy. The sighing of the man getting out of the balloon when he learnt that he was in Constantinople still shows the evil intentions on İstanbul. And the expression “He would be flying like Mohammed in the sky” is a very ugly one and shouldn’t be included within child literature. Besides it is an amazing fact that this or like expressions are especially supported by the Niedersachsen Ministry of Culture of State.

Another story where the Turks are subject matter is “The Runner.” In this story the Turks are mentioned only by hints. And this can be understood from the expression “Grossherr” (Sultan) that occurs in the story here and there. The Sultan is supposed to have sent the Baron to Great Cairo on a top secret and very important duty and told him that this must be kept top secret. Here there is an effort to make it obvious how important the Baron is for the Sultan. That is, here it is meant “Nobody can do it but you and nobody can keep it top secret but you.”

In another story “The Flood of the River Nile” The Turks are referred to in a more obvious manner. In the story, the Baron rents a ship when he arrives in Great Cairo in order to go to Alexandria following the River Nile. But during the journey there is a flood in the River Nile, the waters get high and the ship sinks. Later on when they are rescued a Turk helps them to reach Constantinople. The Sultan welcomes the Baron and his men and treats them very well and kindly as a host. After this scene the Baron talks about the Sultan as follows: “The Sultan was so kind as to show me his “harem” and he himself guided me throughout the rooms.” As the story continues the Baron tells us that there were lots of women in the harem and adds that the Sultan offered him one of his own wives without distinction and wanted him to choose one. However, the Baron ends the story saying “As I don’t want to mention too much of my love affairs.”

Also in this story it was somehow entered into the subject of Constantinople. But worse is the fact that one of the wives of the Sultan had been offered him especially by the Sultan himself. This is a very big slander and an insult exceeding limits. These insulting expressions about the Sultan (Grossherr) being the head of the Ottoman Empire and all of the Turks (was also referred to as "the Khaliff here and there in the story) and his wife, are in fact dishonoring and humiliating all the Turkish Nation. The support given by the Ministry of Culture to these horrible lies without reviewing them is beyond reason and understanding and it exceeds the limits of comprehensibility.

Another story that exceeds the limits of insult is "The bet with the Sultan." In this story, the Baron wants to go sleeping after he tells his friends his story about "the harem", but the listeners are curious about the subject "harem" and want to learn more. The Baron can't resist the insisting of his listeners anymore; he doesn't get rid of their wishes and continues to tell the story. The Baron starts his story the like "After the journey to Egypt it came to such an end that the Sultan couldn't do anything without me, he even insisted on my taking part in all his meals." By these words it was aimed to emphasize how indigent the Sultan, who was in fact the Sultan of the whole Ottoman Empire, was in fact. The expression that takes place in the following sentence of the story as "The Sultan couldn't live without me anymore" intensifies our thoughts in that way.

While the story continues the Baron says "The Turkish Sultans get the world's most delicious tables set themselves, but to say the same for the drinks is not possible, because according to the law of Mohammed and to those who believe in him alcohol was prohibited." In the story "the Laws of Mohammed" are especially emphasized. Here and also in many areas the Muslims and the Turks are tried to be classified as "The Supporters of Mohammed". This is being done consciously and purposefully. That's why one has to be more sensitive to the subject.

Another subject that is dwelt upon in the story is "wine." In the story while making the commentary on wine the Baron uses these expressions: "Due to these laws (the laws of Mohammed) one should refrain from drinking alcohol in an open manner. But he could drink in a hidden way. And everybody knew this quite well including the clergymen sitting at the highest rank" by these words it is meant to express that the Turks and the Mufti (The Muslim Religious Leader) were drinking alcohol in a hidden way in spite of the prohibitions coming from the Prophet. In the story the "Mufti" is especially emphasized. It is narrated that after the meal the mufti was being summoned to make the "meal prayer" but owing to his drinking alcohol so much as to lose self-consciousness he wasn't able to utter even a word."

In the following parts of the story it is being stated that the Sultan is also amongst the ones to drink alcohol in a hidden way.

The Baron continues to relate the story: "And after the meal a bottle of alcohol was waiting for us in the Sultan's room nearby. The Sultan pointed to me while he was going to the room nearby to and when we entered the room he took a bottle out of the cupboard and said: "Baron, you Christians have a good understanding of good alcohol, but I'm sure that you have never drunk one like this" and poured a glass both for him and for me and so we drank. The Sultan asked me – "What's the wine like?" I answered "The wine is good. But I must confess that I had drunk in Vienna in the presence of Karl VI one better than this. Your highness should try the Polz Star (a wine trademark)" I said, and the Sultan added "I don't think that there is a better wine than that of "Tokaier" (the wine from the Sultan's cupboard). Because I took it from the Hungarian Cavalier and he told me that this is found very rarely" Upon this the Baron and the Sultan bet on which drink is better. The Baron says "If I am not able to bring the best wine within an hour, let my head be cut off." And the Sultan says "If you achieve this, you can take from the treasure room gold, silver and diamond as much as a most powerful man is able to carry." So the Baron writes a letter to Maria Theresa, the daughter of Karl VI and asks her for the best wine in her cellar. After sending his messenger the Baron continues to drink with the Sultan.

When the messenger comes back, the Baron says to the Sultan "The big mouth fond of its stomach has drunk the wine." (The word "maul" in the phrase "Leckermaul" means the mouth of an animal. And here it is used for the mouth of the Sultan.) The other word "schlürfte" in the same sentence means "drink in sips." But in slang it means the drinking of the Barbarians by pouring around. That is it virtually means drinking in such a way that the liquid pours and drops down from the mouth or chin of the drinker. By these sentences and via some simple word games the Turks are dishonored and humiliated as much as possible.

In the following part of the story the Sultan sips from the drink that has arrived and turns to the Baron saying "I think you won't have any object to my keeping this bottle for myself, if you allow, in Vienna you are of a better condition than that of mine, there you are capable of acquiring this wine much more", puts the bottle into the cupboard, locks it up and puts the key into his pocket.

In the story a very meaningful sentence is being uttered by the very words of the Sultan that gives rise to thought "Those who live in Vienna are living in a better condition." What is meant by this? Whether they have more quality drinks or metaphorically that the Ottomans live in worse conditions than them. While with a delicate style the way of life and the administration system of the Ottomans is being criticized, the administration system and way of life of the Austrian Empire is being praised.

At the end of the story the Baron goes to the treasure room as he is the winner of the bet, takes gold, silver and precious goods as much as he can, has them loaded on a ship and departs from the harbor. He explains his rapid departure from the harbor as such: ". . . in order to secure our plunder without facing a hindrance." In this sentence the Sultan is meant to be a person one cannot trust, and the word "fang" (the real meaning of the word is "a catch" but the aimed meaning is an object of prey or items gathered together by cheating or deceiving) is being put forward. Virtually with the word "fang" (catch) it is aimed to give the meaning that the Sultan was hunted, that he was cheated and his treasure was seized by the Baron.

When the rapidly departing Baron looks back, he sees that the Turkish navigation is behind him and says "that is what I feared of" in order to emphasize that Turks are a nation lacking reliability. Thus he tries to justify himself in the writing while the Turks and the Sultan are shown as unreliable people, by some word games the Baron personally is tried to be depicted as a clever and intelligent person although in fact he is a cheater himself.

Another story where the Baron Münchhausen mentions from the Turks is the story with the title "25 Chicken by one shoot" In this adventure the Baron is newly married, he goes hunting with his wife in order to impress her. While the Baron goes in the front, his wife, a soldier and a servant follow him. After a certain while the Baron turns back his head and sees that there is nobody following him and so goes the way back. He searches and searches but can't see anybody. Upon this he dismounts his horse and puts his ear onto the soil. He hears some moaning coming from underground. Amongst these moaning he distinguishes that of his wife's. As he goes the way a little more back, he comes up to a mine, thinking that his wife and his men have fallen into this mine, he immediately summons the miners who were in a village nearby. With great effort all the people falling into the mine are rescued and finally the slim, weak and wretched Turkish horse is saved. Here there is an effort to show the Turks as bad, slim and weak as well as the Turkish horse.

The story which we are going to analyze, included in the Baron Münchhausen's "The Extraordinary Journeys and amusing Adventures He Experienced on Land, in the Seas and in the war" is called "The Biggest Cannon of the World." Here the Baron comes to Constantinople sometime during his journey to the Turkish Land. By his arrival he witnesses that the Turks are dealing with a cannon. He narrates in the story the fact that the cannon was made of brass that it could shoot a marble cannon of 11.000 Pounds heaviness and that it needs 330 Pounds of gunpowder in order to shoot it.

In the story the subject matter is again Constantinople. As if the whole Ottoman Empire consisted only of Constantinople or coming to the Turkish Land meant coming to Constantinople, these notions were meant to be emphasized by the Baron. In the story the greatness of the cannon is described in details. Who knows how big the cannon is that shoots a cannon-ball of nearly 5 tons heaviness? By this detailed description he wanted to put fear into the hearts of the listeners. Here there is a hint on the Turks' possessing very merciless weapons and that they are capable of using them in any war situation without any kind of mercy. And of course the bravery of the Baron is shown.

As the story continues the cannon-ball falls into the water and the Sultan gets very angry about this fact. And the Baron addresses the angry Sultan as "Cruel Turk". This expression was also chosen and uttered with great attention.

In the story the Sultan wants the head of the Baron who was the causer of the cannon-ball which sinks into the water. And the Baron saves himself from the anger of the Sultan with the aid of the Sultan's wife. This fact was delivered by the every words of the Baron such as: "As the Sultan's wife was my lover she let me know about the bloody intention of the Sultan and protected me by hiding in her own room. (The bedroom is meant here)."

With this expression used in the story, the Sultan's wife, the so-called lover of the Baron was meant to be emphasized and put forward as "disloyal" and "deceiving."

In the following parts of the story the Baron narrates similar scenes also about his own mother. Here he tries to give the impression that for a man who thinks alike about his own mother it is normal that he thinks such about other women. But although he wants to leave this impression and make us think that way, these kinds of expressions are quite wrong and negative considering the "honor of the women."

Conclusion:

Stories have a great place and great significance in the world of children. Children are carrying their dreams into stories and here they actualize what they want, in the manner of how they want it to be. As it is a fact that children can carry their dreams into stories, just in the same way many ideas can be carried into the minds of the children by the means of stories. Because of this reason the content of the stories, their subject and their suitability considering children, bear extreme importance.

As it can be understood from the adventures of the Baron Münchhausen, written by Gottfried August Bürger, the German Literature hasn't been able to get rid of political and military events taking place in our past history and as it seems still wants to continue the same effect. It should be known that in insulting Ottomans, showing the wives of the Sultans as disloyal, presenting the clergymen as alcoholics, insulting our Prophet with indecent expressions, placing statues in the recent 10 years reminding above mentioned stories, presenting musicals humiliating the Turks between May-September every Sunday in front of the Bodenwerter St. Nikolai Church and introducing İstanbul as Constantinople, nothing can be achieved by. For this reason, keeping such writings actual, revealing them with the pretentious cause of reanalyzing them, raising children with these feelings, will in fact benefit nobody.

Now we are living in a global world. In Turkey lots of people and academic staff are being educated in mastering many languages in the world. That means everybody has knowledge about everybody. Despite all these things, the government's virtually supporting the above mentioned stories and making them published makes the Turkish People to be thoughtful. Because the statements of the countries to claim "We are Friends of Turks" despite the presence of all these writings are not believable at all. Because of this reason it must be paid special attention to the language, style and content of what is being written by people at all positions and all institutions. The insulting carried out upon various nations shouldn't be claimed ownership of but condemned. Only with these conditions can friendship be intensified and developed.

To reinforce the present friendship there are duties considering both countries.

To achieve this especially:

- 1- The Ministry of Education of Germany should prevent the publication of such kind of writings and should carry out inspections done more intensely considering this subject.
- 2- The Ministry of Culture in Germany shouldn't be a supporter of publications having such content.
- 3- The Turkish Foreign affairs should follow these kinds of publications carefully and should warn the German Ministry of Culture in case there are negative publications.
- 4- Turkish Citizens living in Germany should inform the Turkish Foreign Affairs about such publications by the means of the Turkish Embassy.
- 5- It should be dwelt upon the fact that these kinds of writing are giving great hazard to the Turkish – German Friendship via getting in contact with German Civil Community Institutions.

German People have always been regarded as "friends" by Turkish People. Turkish People have always supported the Germans both in political and sports arena. Damaging such a friendship throughout wrong policies and especially affecting children in a negative way and thus agitate the enmity isn't beneficent for anybody.

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