Kırkbudak - Journal of Anatolian Folk Beliefs (2005-2007)

Dr. Ahmet Kerim Gültekin
https://orcid.org/0000-0002-7169-7568 & ahmetkerim78@gmail.com

Published Date:
2 July 2025

Downloaded Date:
07.09.2026

Suggested Citation: Gültekin, Ahmet Kerim (2025). Kırkbudak - Journal of Anatolian Folk Beliefs (2005-2007). Alevi Encyclopedia — ISIL: DE-4607. https://www.aleviansiklopedisi.com/madde-x/kirkbudak-anadolu-halk-inanclari-arastirmalari-dergisi-2005-2007-5826/ (Access Date: 07.09.2026)

The Alevi Encyclopedia is registered under the code **ISIL: DE-4607** within the scope of the **International Standard Identifier for Libraries and Related Organizations**.

ISSN 3055-9928

ISIL URI /isil/DE-4607

LOBID
lobid.org/organisations/DE-4607

Permalink id.zdb-services.de/resource/organisations/DE-4607

Address: Alevi Ansiklopedisi
Körnebachstr. 49-51, 44143 Dortmund

info@aleviansiklopedisi.com

Summary
Kırkbudak – Journal for the Study of Anatolian Folk Beliefs, published between 2005 and 2007, holds the distinction of being the first peer-reviewed academic journal in Turkey dedicated to the field of Alevism studies. As a pioneering scholarly platform, it featured twelve issues that brought together interdisciplinary contributions examining Alevism and various other folk belief systems in Anatolia through historical, sociological, anthropological, and theological perspectives. The journal established itself as a critical medium for the production of accurate, reliable, and academically rigorous knowledge, consciously distancing itself from ideological biases and responding to the widespread problem of misinformation in the field. Its editorial and advisory boards included a select group of esteemed scholars and emerging researchers from both Turkey and abroad, many of whom were among the few actively engaging with Alevism studies at the time. Kırkbudak offered a broad thematic scope, ranging from the history of Alevism and its expressions in the European diaspora, to contemporary debates on secularism and the Directorate of Religious Affairs (Diyanet), and extended its inquiry to encompass other religious traditions such as Nusayrism, Judaism, and Yazidism. In doing so, the journal also functioned as an inclusive academic space for early-career researchers. As such, Kırkbudak represents a foundational institutional effort in the academic study of Alevism and Anatolian folk beliefs. It laid the groundwork for subsequent publications and contributed significantly to the consolidation and intellectual recognition of the field.

Keywords: Alevi Çalışmaları, Halk İslamı, Kırkbudak

Scope, Objectives, and Aims

Kırkbudak: Journal for the Study of Anatolian Folk Beliefs was published between 2005 and 2007. As the first peer-reviewed academic publication in Turkey dedicated to the field of Alevism studies, it opened a scholarly space for the exploration of Anatolia's multi-ethnic and multi-faith belief geographies-particularly Alevism-through historical,

Copyright © 2026 Alevi Encyclopedia and the author(s). All rights reserved. Unless otherwise indicated, this work is published under the Creative Commons Attribution–NonCommercial–NoDerivatives 4.0 International License (CC BY-NC-ND 4.0). Proper attribution must be provided for all uses. Any commercial use, adaptation, translation, or republication requires prior written permission from the Alevi Encyclopedia and/or the author(s).

sociological, anthropological, and political lenses. The journal was committed to interdisciplinary approaches, offered opportunities for early-career researchers, and upheld rigorous academic standards. It followed an editorial policy that prioritised empirically grounded fieldwork and critical thinking while remaining independent from contemporary political trends.

Kırkbudak set out to make a scholarly and critical contribution to the growing public and academic interest in Alevism, particularly since the 1990s. It approached Alevism as a historical belief system, analysing its metaphysical dimensions, social institutions, ritual practices, and oral traditions. The journal supported studies that aimed to reinterpret historical data and critically examine contemporary sociological realities.

One of the journal's core aims was to address the widespread issue of misinformation and ideological manipulation surrounding Alevism and related folk beliefs. To this end, *Kırkbudak* sought to disseminate clean, accurate, reliable, and methodologically sound academic knowledge. It created a space for historically and systematically grounded analyses of diverse traditions including Alevism, Sunni (folk) Islam, Bektashism, Nusayrism, Yazidism, Judaism, Christianity, and Coptic Christianity. Importantly, the journal welcomed contributions not only from academics but also from community leaders and local knowledge holders, thereby fostering a multi-layered field of knowledge in the study of folk belief systems.

Additionally, *Kırkbudak* actively supported the participation of young researchers and the development of new empirical studies. In this regard, it functioned not only as a publishing platform but also as an academic archive for the cultural and religious landscape of Anatolia.

Editorial Board and Editors-in-Chief

Between 2005 and 2007, the editorial board of *Kırkbudak* included numerous scholars who have since become leading figures in the field of Alevi Studies. At the time, many of them were still early-career researchers. Among these contributors were: Ahmet Kerim Gültekin (Editor-in-Chief), Besim Can Zırh, Ebru Arıcan, Erdal Gezik, Hüseyin Edemir, İlhan Cem Erseven, Kamil Fırat (Editor-in-Chief), Mahir Ünsal Eriş, Meral Salman, Mesut Özcan, Murat Cem Demir, Z. Nilüfer Nahya, Önder Güneş, Rabia Harmanşah, and Serkan Erdoğan.

Advisory Board

The journal's advisory board was composed of well-established scholars from both Turkey and abroad. Among its members were:Prof. Dr. Bahattin Akşit, Assist. Prof. Dr. Sefa Feza Arslan, Assoc. Prof. Dr. Tayfun Atay, Assoc. Prof. Dr. Suavi Aydın, Prof. Dr. Hüseyin Bal, Assist. Prof. Dr. Chris Dole, Assist. Prof. Dr. Aykan Erdemir, Dr. Tuğba Tanyeri Erdemir, Assoc. Prof. Dr. Selahattin Erhan, Prof. Dr. Cemal Kafadar, Prof. Dr. Hans-Lukas Kieser, Assoc. Prof. Dr. M. Muhtar Kutlu, Dr. Élise Massicard, Prof. Dr. Ahmet Yaşar Ocak, Dr. Sibel Özbudun, Prof. Dr. Elizabeth Özdalga, Assoc. Prof. Dr. Yağmur Say, Assist. Prof. Dr. Levent Soysal, Assoc. Prof. Dr. Helga Rittersberger-Tılıç, Assoc. Prof. Dr. Hüseyin Türk, Dr. Mustafa Şen, Prof. Dr. Nur Yalman, Assist. Prof. Dr. Ayhan Yalçınkaya, Assist. Prof. Dr. Ali Yaman, Assoc. Prof. Dr. Mesut Yeğen, Dr. Abdurrahim Özmen.

Published Issues and Contributors / ArticlesIssue 1 (Winter 2005)

Hamit Bozarslan"Araştırmanın Mitosları ya da Aleviliğin Tarihsel ve Sosyal Bir Olgu Olarak Değerlendirilmesinin Zorunluluğu Üzerine"*(The Myths of Research or On the Necessity of Evaluating Alevism as a Historical and Social Phenomenon)*

Nilgün Dalkesen"15 ve 16. Yüzyıllarda Safevi

Propagandalarının Anadolu'nun Dini ve Kültürel Hayatındaki Etkileri; Alevi-Kızılbaş Kimliğinin Oluşumu"*(The Impact of Safavid Propaganda on the Religious and Cultural Life of Anatolia in the 15th and 16th Centuries: The Formation of the Alevi-Kızılbaş Identity)*

Kamil Fırat"Ankara'da Bir Alan Araştırması: Aleviliğin ve Dinsel Kimliğin Alevilerce Algılanması"*(A Field Study in Ankara: The Perception of Alevism and Religious Identity among Alevis)*

Ali Yaman"Rus Araştırmacı V. A. Gordlevski'nin Alevilik-Bektaşilik Araştırmalarına İlişkin Düşünceleri"*(The Reflections of Russian Researcher V. A. Gordlevsky on Alevism and Bektashism)*

Ahmet Kerim Gültekin"Beyşehir Gölü Havzasından Tunceli Dağlarına İnsan Toplumsallığının İzdüşümü Olarak Söylenceler Üzerine Bir Deneme"*(From the Shores of Lake Beyşehir to the Mountains of Tunceli: A Reflection on Folkloric Legends as Projections of Human Sociality)*

Aykan Erdemir & Tuğba Tanyeri Erdemir"Pinhan Tarih: Alevilik, Antropoloji ve Arkeoloji"*(Hidden History: Alevism, Anthropology, and Archaeology)*

Issue 2 (Spring 2005)

Aykan Erdemir"Avrupa Komisyonu Raporlarında Aleviler"*(Alevis in European Commission Reports)*

Aykan Erdemir & Ahmet Kerim Gültekin"Avrupa Komisyonu Türkiye Temsilcisi Büyükelçi Hansjörg Kretschmer ile Alevilik Üzerine Görüşme"*(A Conversation on Alevism with Ambassador Hansjörg Kretschmer, Head of the European Commission Delegation to Turkey)*

Aykan Erdemir & Ahmet Kerim Gültekin"An Interview on Alevism with Ambassador Kretschmer, Head of the European Commission Delegation to Turkey"*(Original English Title)*

Besim Can Zırh"Avro – Aleviler: Ziyaretçi İşçilikten Ulusötesi Cemaate"*(Euro-Alevis: From Migrant Labour to a Transnational Community)*

Mustafa Şen & Sefa Feza Arslan"AB, Aleviler ve Türk-İslam Sentezi"*(The EU, Alevis, and the Turkish-Islamic Synthesis)*

Ahmet Kerim Gültekin"Fakirlikten Sultanlığa: Anadolu İslam Heterodoksisinin Gelişim Sürecinde Bir Geçiş Dönemi Söylencesi"*(From Poverty to Sainthood: A Transitional Legend in the Development of Heterodox Islam in Anatolia)*

Stefano De Martino (translated by Serkan Erdoğan)"Hitit Anadolusu'nda Müzik, Dans ve Alaylar"*(Music, Dance, and Processions in Hittite Anatolia)*

İlhan Cem Erseven"Alevi Dergilerine Bakış"*(A Survey of Alevi Journals)*

Issue 3 (Summer 2005)

Ahmet Kerim Gültekin & Yüksel Işık"Diyanet İşleri Başkanı Prof. Dr. Ali Bardakoğlu'yla Söyleşi"*(An Interview with the President of the Directorate of Religious Affairs, Prof. Dr. Ali Bardakoğlu)*

Av. Hıdır Özcan"Laiklik Açısından Diyanet İşleri Başkanlığı"*(The Directorate of Religious Affairs from a Secularism Perspective)*

Özgür Sarı"Türk Laikliği, Diyanet İşleri Başkanlığı ve Aleviler"*(Turkish Secularism, the Directorate of Religious Affairs, and Alevis)*

Zeki Uyanık"Diyanet'in Alevilik Söylemi veya Entegrasyonist Misyonerlik Politikaları"*(The Diyanet's Discourse on Alevism or Policies of Integrationist Missionizing)*

İlhan Cem Erseven"Diyanet, Din Dersleri Sorunu ve Aleviler – Zorunlu mu Olsun, Sorunsuz mu?"*(The Diyanet, Religious Education Classes and the Alevis: Should They Be Mandatory or Unproblematic?)*

İbrahim Bahadır"Türkiye'de Uluslaşma, Laiklik ve Aleviler"*(Nation-Building, Secularism, and Alevis in Turkey)*

Hasan Harmancı"Başarana Kadar Aldat: Sün Köyü Araştırmalarının Öğrettikleri"*(Deceive Until You Succeed: Lessons from the Sün Village Studies)*

Issue 4 (Autumn 2005)

İbrahim Bahadır"Türk Milliyetçi Söyleminde Şamanizm ve Alevilik"*(Shamanism and Alevism in Turkish Nationalist Discourse)*

Erdal Gezik"Aşiret'ten Cumhuriyet'e İki Alevi Örneği: Varto ve Koçgiri"*(From Tribe to Republic: Two Alevi Cases – Varto and Koçgiri)*

Kamil Fırat"Milliyetçilik Bağlamında Alevi Kimliği"*(Alevi Identity in the Context of Nationalism)*

Özgür Sarı"Türk Milliyetçiliğinde İslam Dininin Etkileri ve Rolü"*(The Effects and Role of Islam in Turkish Nationalism)*

Tunca Arıcan"Türkçe Hip-Hop Sahnesindeki Bıçkın Delikanlılar"*(Tough Guys on the Turkish Hip-Hop Scene)*

Aykan Erdemir"Güvenlik ve Bilim Arasında İnanç: Bektaşilik ve Alevilik Sempozyumunun Ardından"*(Belief Between Security and Science: Reflections on the Symposium on Bektashism and Alevism)*

Issue 5 (Winter 2006)

İlhan Cem Erseven"Alevi Örgütlenmesine Bakış"*(A Perspective on Alevi Organizational Structures)*

Önder Güneş"Uyan(ama)mak: Aleviler ve 'Uyanış'ın Sorgusu"*(To Wake or Not: Alevis and the Question of 'Awakening')*

Kelime Ata"Türkiye Birlik Partisi"*(The Unity Party of Turkey)*

Besim Can Zırh"Söyleşi: Avrupa Alevi Birlikleri Konfederasyonu Başkanı Turgut Öker ile Görüşme"*(Interview: A Conversation with Turgut Öker, President of the Federation of Alevi Unions in Europe)*

Reyhan Varlı Görk"Türkiye'de Sünni Cemaatlerde Ölümün Algılanışı ve Cenaze Törenleri: İslami ve Geleneksel Ritüeller"*(Perceptions of Death and Funeral Rituals among Sunni Communities in Turkey: Islamic and Traditional Practices)*

Issue 6 (Spring 2006)

İlhan Cem Erseven & M. Cem Demir"Âşık Dertli Divani ile Söyleşi"*(Interview with Âşık Dertli Divani)*

Ayfer Karakaya-Stump"Sinemilliler: Bir Alevi Ocağı ve Aşireti"*(The Sinemilli: An Alevi Lineage and Tribal Community)*

Aykan Erdemir"Mütekevvin Alevilikler: Kent Koşullarında Dönüşen Cem Uygulamaları"*(Forming Alevisms: Transformed Cem Rituals in Urban Settings)*

Rabia Harmanşah"Geçmişin Saatini Kurmak: Bektaşiler, Tarih ve Zaman"*(Setting the Clock of the Past: The Bektashis, History, and Time)*

İnan Tanrıverdi"Alevi İnancında Hz. Ali'nin Tanrı Olduğu Düşüncesi"*(The Belief in Hz. Ali's Divinity in Alevi Faith)*

Hüseyin Edemir"Milliyetçi Söylemin Alevilik Yazımı Üzerine Etkisi: Kürt ve Türk Milliyetçiliğinden Karşılaştırmalı Notlar"*(The Influence of Nationalist Discourse on the Writing of Alevism: Comparative Notes on Kurdish and Turkish Nationalisms)*

Mahir Ünsal Eriş"Yahudi İnancında Dinsel Yükümlülük Altına Girme Çağı ve Töreni: Bar/Bat Mitzva"*(The Age and Ceremony of Religious Obligation in Judaism: Bar/Bat Mitzvah)*

Koray Değirmenci"Küreselleşme Sürecinde Yerel ve Küresel Kültürlerin Etkileşimi: Küresel Olandan Yerel Olana mı?"*(Interaction Between Local and Global Cultures in the Era of Globalisation: From Global to Local?)*

Issue 7 (Summer 2006)

Meral Salman"Alevi-Bektaşi Kimliğinin Oluşumunda Hacı Bektaş Şenlikleri"*(The Role of Hacı Bektaş Festivals in the Formation of Alevi-Bektashi Identity)*

Hüseyin Bal"Karizmatik Bir Şahsiyet: Abdal Musa Sultan"*(A Charismatic Figure: Abdal Musa Sultan)*

Delal Aydın"Hegemonik Bir Proje: Nevruz"*(Nevruz as a Hegemonic Project)*

Aykan Erdemir"Ozan Figani ve Teslimi Baba ile Londra'da Göçmen ve Alevi Olmak Üzerine Söyleşi – I"*(Interview with Ozan Figani and Teslimi Baba on Being an Alevi and Immigrant in London – Part I)*

Z. Nilüfer Nahya"Çatışmanın Öteki Tarafı: Yahudi Fundamentalizmi"*(The Other Side of Conflict: Jewish Fundamentalism)*

Ahmet Kerim Gültekin"Şah Delil Berhican – Tunceli (Dersim) Aleviliği'nin Eksik Parçaları Üzerine Kısa Notlar"*(Shah Delil Berhican – Short Notes on the Missing Fragments of Tunceli (Dersim) Alevism)*

Erdal Gezik"Mithra-Düzgün-Munzur ve Ağuçan-Kures-Bamasur"*(Mithra-Düzgün-Munzur and Ağuçan-Kures-Bamasur: A Comparative Sacred Landscape)*

Issue 8 (Autumn 2006)

Fulya Doğruel"Etnisite, Kimlik ve Yaşam Stratejileri: Nusayri Alevilerine Bir Bakış"*(Ethnicity, Identity, and Life Strategies: A View on Nusayri Alevis)*

Ayhan Aydın"Nusayri İnanç ve Toplum Önderlerinden

Nasrettin Eskiocak'la Söyleşi"*(Interview with Nasrettin Eskiocak, a Religious and Community Leader of the Nusayris)*

Ergin Sertel"Toplumsal Olgu Olarak Nusayrilik (Arap Aleviliği)"*(Nusayrism (Arab Alevism) as a Social Phenomenon)*

İhsan Çetin"Mardin Çevresi Arapları: Mihalmiler ve Kökenleri"*(The Arabs of the Mardin Region: The Mihalmis and Their Origins)*

Mahir Ünsal Eriş"Yahudiliğin 'Dinlenme' Günü: Şabat"*(Judaism's Day of Rest: Shabbat)*

Özgür Bal-Uzun"'Orada Bir Cemaat var mı?': Ankara Ermenileri Arasında Cemaat Kimliği"*(Is There a Community There?: Communal Identity among Armenians in Ankara)*

Selin Ceylan"Edirne'deki Çingene/Roman Toplumunun Yurttaşlık Profili"*(The Citizenship Profile of the Romani Community in Edirne)*

Aykan Erdemir"Ozan Figani ve Teslimi Baba ile Londra'da Göçmen ve Alevi Olmak Üzerine Söyleşi – II"*(Interview with Ozan Figani and Teslimi Baba on Being an Alevi and Immigrant in London – Part II)*

Issue 9 (Winter 2007)

Aykan Erdemir"Sünnilik Bildirgesi Gereksinimi: Türkiye'de Din – Devlet İlişkileri Sorunsalında Ezber Bozmak"*(The Need for a Sunni Declaration: Breaking Taboos in Turkey's Religion-State Relations)*

Z. Nilüfer Nahya"İnsan Hakları Bağlamında Din ve İnanç Özgürlüğü: Bir Karşılaştırma"*(Freedom of Religion and Belief in the Context of Human Rights: A Comparative Perspective)*

Tunca Arıcan"Kemalizm, Sekülarizasyon Süreci ve Mısır Örneği"*(Kemalism, the Secularisation Process, and the Case*

of Egypt)

Mahir Ünsal Eriş"Türkiye Yahudi Cemaatinin Resmi Dini Temsilcisi: Türkiye Cumhuriyeti Hahambaşılığına Kısa Bir Bakış"*(The Official Religious Representation of Turkey's Jewish Community: A Brief Look at the Turkish Chief Rabbinate)*

Ayhan Yalçınkaya"Eşitlikçi Dışlama: Dedelik, Soy ve Siyaset"*(Egalitarian Exclusion: The Institution of Dede, Lineage, and Politics)*

Koray Değirmenci"Türk Milliyetçiliği ve Folklor Çalışmaları: Romantizm ile Aydınlanma Arasında"*(Turkish Nationalism and Folklore Studies: Between Romanticism and Enlightenment)*

Hasan Harmancı"Hüseyin Gazi Vakfı'ndan Ocaklar ve Dedelik Sempozyumu"*(Report from the Hüseyin Gazi Foundation: Symposium on Lineages and the Institution of Dede)*

Issue 10 (Spring 2007)

Tuğba Tanyeri Erdemir"İnanç Bilmecesinin Uzun Yolculuğu: Arkeologlar Din Olgusunu Nasıl Araştırırlar?"*(The Long Journey of the Faith Puzzle: How Do Archaeologists Study Religion?)*

Talip Eke"Erken Neolitik Dönem Anadolu'sunda Dini Amaçlı Mimari Yapı Örnekleri"*(Examples of Religious Architecture in Early Neolithic Anatolia)*

Serkan Erdoğan"Enuma Eliş: Babil Yaratılış Mitolojisi"*(Enuma Elish: The Babylonian Creation Myth)*

İsmail Karakuş"Arkeoloji Işığında Tufan Söylencesi ve Yayılımı"*(The Flood Myth and Its Spread in the Light of Archaeology)*

Tuğba Tanyeri Erdemir & Aykan Erdemir"İnançsal Mekanlarda Esnek Koruma: Maddi ve Manevi Kültürel

Mirasa Bütüncül Yaklaşım”*(Flexible Protection in Sacred Spaces: A Holistic Approach to Tangible and Intangible Heritage)*

Sabır Güler”Aleviliğin Siyasal Örgütlenmesi: (Türkiye) Birlik Partisi (TBP) Deneyimi”*(The Political Organisation of Alevism: The Case of the Unity Party of Turkey)*

Özgür Bal-Uzun”Modern ve Gelenekselin Ötesinde: Alevi Kadınlar Arasında Bir ‘Özgürleşim Aracı’ Olarak Türbe Ziyaretleri”*(Beyond the Modern and the Traditional: Shrine Visits as a Tool of Empowerment Among Alevi Women)*

Mahir Ünsal Eriş”Kültürel Müslümanlığın Türkiye Yahudiliği Üzerindeki Etkilerine Dair Bir Deneme”*(An Essay on the Effects of Cultural Islam on Turkish Jewry)*

Z. Nilüfer Nahya”1914 Öncesi Ermeni Köy Hayatı” *(Kitap İncelemesi)(Village Life of Armenians Before 1914 – Book Review)*

Issue 11 (Summer 2007)

Hasan Şen”Türkiye’de Din Eğitimi ve Yurttaşlık”*(Religious Education and Citizenship in Turkey)*

Uygar Aydemir & Hakan Köni”Türkiye’de Devlet, Milli Kimlik ve Din İlişkisi: Din Kültürü ve Ahlak Bilgisi Ders Kitaplarının İncelenmesi”*(State, National Identity and Religion in Turkey: A Review of Religious Education Textbooks)*

Ali Yaman”Uluslararasılaşan Din Kültürü ve Ahlak Bilgisi Dersleri Sorunu ve Konunun Almanya Boyutuna Genel Bir Bakış”*(The Internationalisation of Religious Culture and Ethics Courses and a General Outlook on the German Case)*

Mustafa Şen & Erinç Erdal”İmam Hatiplerin Gelişimi – Dönüşümü: ‘Aydın Din Adamı Yetiştirmek’ten ‘Arka Bahçeye'”*(The Development and Transformation of Imam Hatip Schools: From Educating Enlightened Religious Leaders to Becoming Political Strongholds)*

Mehmet Ozan Aşık"Türkiye ve Mısır Örneğinde Yükselen İslamcılık ve Dini Eğitim Üzerine Farklı Yaklaşımlar"*(Rising Islamism and Religious Education: Comparative Approaches in the Cases of Turkey and Egypt)*

Mahir Ünsal Eriş"Türkiye Yahudilerinin Sekülerleşmesi Döneminde Eğitimci Bir Din Adamı: Rabi Nisim Behar"*(An Educator Rabbi in the Era of Jewish Secularisation in Turkey: Rabi Nisim Behar)*

Şükrü Aslan & Sibel Yardımcı"1934 İskan Yasası ile Tunceli'den Göç Edenlerin Belleklerinde 'Ev' ve 'Memleket' İmgeleri"*(Images of 'Home' and 'Homeland' in the Memories of Those Displaced from Tunceli under the 1934 Resettlement Law)*

Barış Başaran*"The Sociological Dimensions of Sectarianism" – Book Review*

Issue 12 (Autumn 2007)

Z. Nilüfer Nahya"Anadolu'da Bir Kayıp Yahudi Halkı: Romanyot Yahudileri"*(A Lost Jewish Community in Anatolia: The Romaniote Jews)*

Karen Gerson Şarhon"Türkiye'nin Zengin Mozaiğinin Bir Parçası: Ladino ya da Judeo-Espanyol, Nam-ı Diğer Yahudice"*(Part of Turkey's Rich Mosaic: Ladino or Judeo-Spanish, Also Known as 'Jewish' Language)*

Derya F. Agiş"Judeo-Espanyol Deyim ve Atasözlerinde Nazar İnancı"*(The Belief in the Evil Eye in Judeo-Spanish Proverbs and Idioms)*

Mahir Ünsal Eriş"Rabi Nisim Behar'ın Yahudi Kadınına Hitaben Yazdığı La Kaza Cudia Kitabı Üzerine"*(On Rabi Nisim Behar's Book La Kaza Cudia Addressed to Jewish Women)*

Rıfat Bali"Osmanlı ve Türk Yahudileri Araştırmaları: Engeller, İmkânlar, Kaynaklar"*(Research on Ottoman and*

Turkish Jewry: Obstacles, Opportunities, and Sources)

Melin Levent Yuna"Açılma – Görünmezlik: Eğitimli Yahudi Yetişkin Gençleri ve 'Ben'lik"*(Coming Out – Invisibility: Educated Young Turkish Jews and the Self)*

David Ojalvo"Yahudi Kültürü Avrupa Günü ve Türkiye'de Kutlanışı"*(European Day of Jewish Culture and Its Celebration in Turkey)*

Karen Gerson Şarhon"Türk Sefarad Müziği"*(Turkish Sephardic Music)*

Mahir Ünsal Eriş & Z. Nilüfer Nahya"Türkiye Aşkenazları: Moşe Grosman'la Söyleşi"*(Ashkenazi Jews in Turkey: An Interview with Moşe Grosman)*

Avdo Karataş"Die Juden der Türkei" *(Book Review)(The Jews of Turkey – Book Review)*

H. Saim Parlar"Mit – Tarih Karşıtlığı Bağlamında Eski Ahit"*(The Old Testament in the Context of the Myth vs. History Debate)*

Events

Kırkbudak functioned not only as an academic journal but also gained public visibility through events it organised on Alevism and various folk belief systems. Panels and gatherings held in Ankara and Istanbul in 2006 reflected the journal's strong ties with the academic community.

11 October 2006 – Panel: "Alevism, Sunnism, and the Directorate of Religious Affairs" Venue: Ankara University, Faculty of Language, History, and Geography, Muzaffer Göker Hall

Organised by: Cultural Studies Society

Moderator: Assoc. Prof. Dr. Tayfun Atay

Participants: Asst. Prof. Dr. Sefa Feza Arslan, Dr. Mustafa

Şen, Assoc. Prof. Dr. Tayfun Atay, and Kamil Fırat (Editorial Board Member)

The presentations and discussions during the panel critically addressed the multifaceted relationship between Alevism and Turkey's official religious institutions, particularly the Directorate of Religious Affairs (Diyanet İşleri Başkanlığı).

16 September 2006 – Second Anniversary Reception of Kırkbudak Journal Venue: Hacı Bektaş Veli Anatolian Culture Foundation, Exhibition Hall

These events demonstrated that *Kırkbudak* was not limited to the production of written knowledge; rather, it played an important role in fostering social engagement within both academic and cultural spheres.

Conclusion

Kırkbudak: Journal for the Study of Anatolian Folk Beliefs (2005-2007) was not only the first peer-reviewed academic journal in Turkey dedicated to the study of Alevism, but also a pioneering publication that paved the way for what has now become an internationally recognised field of Alevi Studies. Both in terms of the quality of its articles and the opportunities it provided for emerging scholars on its editorial board, *Kırkbudak* embodied a vision that was ahead of its time.

Beyond Alevism, the journal created a scientific framework for the study of Anatolian folk belief systems, approaching their multilayered structures through historical, sociological, anthropological, and cultural lenses. It adopted an independent, interdisciplinary, and critical stance at a time when political debates in Turkey could easily sway academic discourse. By prioritising empirical research, encouraging early-career scholars, and giving voice to local knowledge holders, *Kırkbudak* cultivated an original space for knowledge production.

Many scholars who are now recognised figures in Alevi

Studies published their earliest works in *Kırkbudak*. The journal played a pioneering role in fostering the intergenerational transmission of scholarly production. Figures such as Ahmet Kerim Gültekin, Besim Can Zırh, Erdal Gezik, and Rabia Harmanşah are among those who shaped their subsequent academic trajectories through their contributions to the journal.

More than just a journal, *Kırkbudak* demonstrated that knowledge on Alevism could be produced and shared with the public in a format that was free from ideological distortion-one that was accurate, reliable, critical, and academically sound. Over the course of twelve issues, it raised fundamental questions grounded in both historical sources and contemporary concerns, and pursued their answers with scholarly rigour. Today, while institutional journals, research centres, and academic programmes are firmly established in the field, *Kırkbudak* is still remembered as the seedbed of Alevi Studies-one that continues to shed light not only on the past but also on the present.

Publisher's Note: The views, interpretations, findings, and data contained in this publication are solely the responsibility of the respective author(s). They do not necessarily reflect the views of the Alevi Encyclopedia, its editors, the editorial board, or supporting institutions. The Alevi Encyclopedia and its editors cannot be held responsible for any consequences arising from the use of the published content.