EXAMINING THE CULTURAL ELEMENTS IN STORY BOOKS USED IN TEACHING TURKISH AS A FOREIGN LANGUAGE: SAMPLE OF DEDE KORKUT STORIES[i]

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Abstract:
Language is a vital part of human connection. All people need language in order to build relations with other people. Besides this, language encodes culture and provides the means through which culture is shared and passed from one generation to the next. In this sense, language is the basis of social and communicative ability. Communication is the transmission of signals or messages through verbal or nonverbal linguistic signs. Throughout this process, effective use of cultural signs positively affects the communication cycle. Especially, the use of texts including rich cultural elements helps the learner understand the nuances of meaning. With rich motifs, fantastic fiction, elements of curiosity and rich cultural content, Dede Korkut stories are in this sense among the rare works that are suitable for in the field of teaching Turkish as a foreign language. To this end, it is of great importance to find cultural patterns embedded in Dede Korkut stories and take advantage of these texts in teaching Turkish as a foreign language. The study aims to find cultural patterns embedded in Dede Korkut stories and to classify the vocabulary units, i.e., building blocks of these cultural patterns. Research data has been collected through using document analysis method. In the analysis of research data, the descriptive data analysis technique has been used. 7 Dede Korkut story books published by Yunus Emre Institute for B1-C2 levels have been carefully assessed based on 7 different culture levels: family-kinship, food-drink, clothing-textile, color, profession, management-law and spoken language-daily communication. The study

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results show that it will be right decision to benefit from Dede Korkut stories in teaching Turkish foreigners because they represent the cultural richness of Turkish language, have a rich stock of cultural customs and traditions, and include the high frequency words across the culture levels.

Keywords: teaching Turkish as a foreign language, cultural patterns, cultural interaction, Dede Korkut stories

1. Introduction

Language is a vital part of human connection. All people need language in order to build relations with other people. Besides this, language encodes culture and provides the means through which culture is shared and passed from one generation to the next. In this sense, language is the basis of social and communicative ability. Because only by language, people will be able to establish and preserve a relationship with others. Evidently this fact emphasizes the actual use of language in real situations, viz. communicative competence. Communicative competence in this regard refers to having the knowledge necessary to communicate with a language society and the skills necessary to use them (Aktaş, 2005: 46). In other words, communicative competence encompasses both the tacit language knowledge and the ability to use it effectively. From this definition, one additional consequence also can be obtained, that is to say, it also covers the cultural elements that are present in the communication process.

The need to learn another language is almost as old as human history itself. The reasons like geographical proximity, trade, kinship, etc. have created a great need for people to learn other peoples' language and to teach them their own language in return. The application of modern technology also has boosted the effectiveness of the language teaching process. For many decades, language learning has been dominated by the principle that people mostly learn a foreign language to be able to communicate with native speakers of that language. Tapan (1995) on this issue asserts that foreign language teaching can be approached as part of communicative competence. Thus, any attempt to learn a foreign language must consider the issue of communicative competence. Today, a great number of people care about learning foreign language. For example, a research-based perspective on Turkish language teaching suggests that the number of people who want to learn Turkish is increasing due to the various reasons: Marriage, politics, tourism, immigration, etc. To meet the needs of those people, Yunus Emre Institute was founded under the law dated 2007 and numbered 5653. The institute lists its objectives as follows: to promote Turkey, Turkey's cultural heritage, language and art; to improve friendship with other countries; to increase the cultural exchange and make related documents and information ready for use in the world; to provide services abroad to people who want to study in the Turkish language, art and culture fields. Yunus Emre Institute has also more than 63 cultural centers around the world and these centers host cultural and artistic

events, especially activities of teaching Turkish as a foreign language, and scientific activities with various projects (YEE, 2021).

An important issue in foreign language learning is transfer of learning. Transfer is the influence from similarities and differences between the languages. If a person develops intercultural awareness, her or she moves through culture both physically and psychologically. Learning to understand a foreign culture in this respect should help learners of the foreign language to act naturally with the people of other culture, thus reducing uncertainty towards other culture members (Eğinli, 2011: 220). The key issue then becomes "What are the goals of language learning?" A logical response to this should be that the goal is to encourage learners to look for cultural knowledge of both source and target text languages instead of just focusing target language grammatical structures. In the process of cultural communication process, individuals discuss and draw conclusions from their experiences of target and their own cultures. Therefore, this process enables the spread and reiteration Turkish culture, and consequently, the learner gains insight into their own culture and target culture.

The foreign language learner must be aware of his own and target culture, and must have the necessary learning environment to navigate another culture. To do so different teaching materials are used for teaching Turkish as a foreign language. These include textbooks, supplementary reading books, audio recordings, songs, visuals, television, cinema, etc. However, the most preferred material is textbooks, according to a large study. But these materials have advantages but also disadvantages. The type of text structure, for example, makes it easier to navigate the text and understand the content better. However, the number of reading texts in a textbook is quite limited, and words are not enough. So, this language material is not sufficient for teaching as a foreign language (Şimşek, 2017: 216). Another important issue about the textbooks relates to the vocabulary size. The percentage of vocabulary necessary for the learners to perceive the meaning of the texts is generally not enough. Language teaching through storybooks, on the other hand, can be seen as a way of comprehensive presentation of authentic or fictional reading texts used in textbooks. A long reading text can compensate for the limited vocabulary gains from small texts. Besides this, thriller reading passages, context-based word prediction and newly learned words can contribute to the development of students' basic language skills. Finally, fiction element in a text will make both reading and learning process attractive for the foreign language learner (Gün and Şimşek, 2017: 504).

Stories are one type authentic language teaching material in terms of language and culture transfer. Learners can gain insight cultural heritage through Turkish folktales which have been employed to share a common background and reinforce the cultural values from past to the present. So, it would be right decision to use sample texts chosen from Turkish folk literature examples when teaching Turkish language and its culture. Because folk literature examples consist of texts that can be easily understood by the public and the foreign language learner (Tuna, 2014: 1483). Apart from this, these texts have linguistic and cultural richness that can support the dream world and perspective

of the foreign language learner. So, learners learn new words and ways in which those newly learned words combined to communicate life lessons and ideas when having fun. In addition, these are important resources that can be used effectively in studies aimed at developing basic language skills and cultural awareness.

The Common European Framework of Reference for Languages defines expected sociocultural objectives or learning outcomes in foreign language teaching as follows (TELC – MEB, 2013: 103-104):

1. Daily life, e.g.:
- food and drink, meal times, table manners
- public holidays,
- working hours and practices,
- leisure activities (hobbies, sports, reading habits, media)

2. Living conditions, e.g.:
- living standards (with regional, class and ethnic variations),
- housing conditions,
- welfare's arrangement.

3. Interpersonal relations (including power and solidarity relations), e.g. with respect to:
- class structure of society and relations between classes,
- relation between different sexes (male/female, intimacy,
- family structures and relations,
- relation among the generations,
- work situation relations,
- relations between public and police, officials, etc.
- community and race relations,
- relations among political and religious groups.

4. Values, beliefs and attitudes in relation to such factors as:
- social class,
- occupational groups (academicians, managers, civil servants, skilled and manual workers),
- wealth (income and inherited),
- regional cultures,
- security,
- institutions,
- tradition and social change,
- history, especially iconic historical persons and events,

- minorities (ethnic, religious),
- national identity,
- other countries, states, people,
- politics,
- arts (music, visual arts, literature, theatre, popular music and songs),
- religion,
- humour.

5. Body language
Knowledge of the conventions governing body form which is also a part of the learner's sociocultural competence:

6. Social conventions, e. g. with regard to hospitality:
- punctuality,
- presents,
- dress,
- drinks, meals,
- behavioural and conversational conventions and taboos,
- stay length,
- leave-taking.

7. Ritual behaviour in such areas;
- religious rituals,
- birth, marriage, death,
- spectator behaviour at public ceremonies and meetings,
- celebrations, festivals, dancing, discos, etc.

The literature review shows that a great many studies have been devoted to understanding Dede Korkut stories. For example, Cankara (2002) and Ulukan (2012) have looked at the concept of color; Yıldız (2018) and Turkmen (2011) administration and law; and Deveci, Belet, Türe (2013), Yalçın, Şengül (2004), Küçük (2013), Susar (2015), Çevik (2014), Karasu (2018) values. These stories have been also the empirical basis for the master and doctoral theses. For example, Akyüz (2019) have dealt with making use of Dede Korkut stories when learning Turkish; Akıncılar (2018) and Boztoprak (2020) simplification of those stories in their master's theses. On the other hand, Çetinkaya (2015) have investigated the socio-cultural symbols found in Dede Korkut stories; and Çitgez (2018) vocabulary of Dede Korkut stories in their doctoral theses. Similar investigations on the stories of Dede Korkut prepared by Yunus Emre Institute also have been led by Gün and Şimşek (2017), Göçen, Yazıcı ve Kaldırım (2020). The stories carry cultural elements significant to lifestyles of Turkic peoples, as well as lexical and grammatical structures depicting the vivid characteristic of the period. With rich motifs, fantastic fiction, elements of curiosity and rich cultural content, Dede Korkut stories are among the rare works that are suitable for in the field of teaching Turkish as a foreign language. These stories help better understanding of Turkish culture and national identity. Dede Korkut has projected the virtues and good values in the society, and mastered story arc because it has used straightforward and to the point language (Özbay and Tayshi, 2016: 26).

One of the biggest problems faced by the Turkish language teaching field is the adequate provision of relevant reading supporting materials. To fill this gap, Yunus Emre Institute has published a series of Dede Korkut stories for B1-C2 levels. The series consists of 7 books: Uşun Koca Oğlu Seğrek, Dış Oğuz Beyleri'nin Kazan Han'a İsyanı, Dirse Han Oğlu Boğaç Han, Basat'ın Tepegöz'ü Öldürmesi, Deli Dumrul, Bamsı Beyrek, Begil Oğlu Emren. The current study is mainly focused on highlighting cultural frameworks of these story books.

1.2. Aim of the Study

The study aims to find cultural patterns embedded in Dede Korkut stories and to classify the vocabulary units, i.e., building blocks of these cultural patterns. Kalfa (2013: 168) asserts that words are not empty symbols but there is a world of culture in their background. Therefore, the social structure and social values of the Turkish nation are parameters which have to be taken into account in language teaching. Accordingly, the sociocultural and lexical knowledge subtitles under the general competence title have been closely browsed. These titles and subtitles provide detailed information about main points about the sociocultural and lexical knowledge. So, the cultural elements in these 7 books have been carefully assessed based on these levels.

2. Method

Research data has been collected through using document analysis method. Document analysis is a systematic examination of existing records or documents, which include the analysis of written materials containing information about the topics to be investigated (Yildirim and Şimşek, 2000: 140). In the analysis of research data, the descriptive data analysis technique has been used. Descriptive data analysis employs pre-determined codes or headings to guide the interpretation and data analysis (Akbulut, 2018: 187). The focus here is reporting and discussing the research findings in an edited and interpreted manner (Yildirim and Şimşek, 2006).

2.1. Data Collection and Analysis

7 Dede Koekut story books published by Yunus Emre Institute for B1-C2 levels have been carefully assessed based on 7 different culture levels: family-kinship, food-drink, clothing-textile, color, profession, management-law and spoken language-daily communication. The "Turkish text frequency analyzer" program developed by Kurt and Kara (2008) has been used to guess the vocabulary in context. It lists the highest scoring sequences, i.e., repeated number of words from the search. After this list, it displays the alignments between those units in terms of context and sound changes. But the choice of word class has been limited to nouns, except for the spoken language-daily communication culture level. The sets of number given below have been added to each story book (S here denotes "Story"):

S1: Uşun Koca Oğlu Seğrek
S2: Dış Oğuz Beylerinin Kazan Han'a İsyanı
S3: Dirse Han Oğlu Boğaç Han
S4: Basat'ın Tepegöz'ü Öldürmesi
S5: Deli Dumrul
S6: Bamsı Beyrek
S7: Begil Oğlu Emren

3. Findings

Dede Korkut stories, which are in the UNESCO list of Intangible Cultural Heritage of humanity, are one of the most respected works portraying the Turkish identity. For Akyüz (2019), vocabulary diversity, the frequent use of formulaic expressions like idiom, proverb, etc. are important structural characteristics of these works. With this in mind, the study aims to classify these works based on the culture levels and to get the frequency of words (FC: Frequency Counts) across those books. The following tables show the most frequent words used in each culture level.

Table 1: Family- Kinship Culture Level

	S1	S2	S3	S4	S5	S6	S7	
Words	FC	FC	FC	FC	FC	FC	FC	Total
Big brother	11	-	-	-	-	12	-	23
Relative	-	-	-	-	-	1	1	2
Mother	21	2	15	7	11	9	2	67
Father	12	2	26	11	12	31	9	103
Spouse	-	-	-	-	-	-	4	4
Son in law	-	1	1	-	-	7	-	9
Uncle	-	11	-	-	-	-	-	11
Grandfather	2	2	5	9	1	47	4	70
Husband	-	2	2	-	2	-	-	6
Child	-	-	-	-	-	4	-	4
Bride	6	3	3	1	2	20	4	39
Wife	2	1	12	-	8	12	9	44
Daughter	30	2	-	20	1	29	1	83
Mother in law	3	-	-	-	-	2	-	5
Father in law	3	-	-	-	-	2	-	5
Girl	9	4	16	6	2	97	3	137
Son	35	4	65	34	23	90	30	281
Wet nurse	-	-	-	3	-	-	-	3
Aunt in law	-	-	-	1	-	6	-	7

Table 1 shows 19 high frequency words related to the family-kinship culture level. Especially the words "mother, father, grandfather, bride, son" show up across the seven stories. The word "son" ranks the highest with 281 count occurrences. This is followed by the word "girl" (f: 137), and "father" (f: 103), respectively. All of these three words show up in the story book numbered as S 6. The word "relative", on the other hand, is the least frequently used word. It appears once in the story books numbered as S 6 and S 7, respectively. The words "son" and "husband" also are one of the lowest ranked words whose count occurrences are four. Another lower frequency word is "wet nurse". It has three count occurrences and shows up only in the story book numbered as S 4.

Example sentences:
- *"Begil was welcomed by his sons, but he did not caress his sons' heads."*
- *"Bey's son came to his father's place (tent)."*
- *"Two brothers rode their horses into the enemy in black clothes."*
- *"In the age when the bride and daughter of the mighty Oguz were adorned."*
- *"Dede Korkut came to Tepegöz."*

Table 2: Food and Drink Culture Level

	S1	**S2**	**S3**	**S4**	**S5**	**S6**	**S7**	
Words	FC	FC	FC	FC	FC	FC	FC	Total
Almond	-	-	1	-	-	-	-	1
Bread	1	3	-	-	-	1	-	5
Apple	-	-	1	-	-	3	-	4
Meat	-	-	7	-	-	-	1	8
Drink	-	-	-	-	1	-	-	1
Treat	-	-	-	-	-	-	1	1
Kumiss	-	-	3	-	-	-	-	3
Table	-	-	1	-	-	-	-	1
Water		-	-	1	-	2	-	3
Milk	-	-	9	4	1	-	-	14
Wine	-	-	2	-	2	-	-	4
Salt	-	-	-	-	1	7	-	8
Flour	-	-	1	-	-	-	-	1
Grape	-	-	-	-	2	-	-	2
Stew	-	-	4	-	-	2	-	6
Food	-	-	-	3	-	6	-	9
Feast	-	-	11	-	1	2	2	16

Table 2 shows 17 high frequency words related to the food and drink culture level. 11 of these words show up in the story book numbered as S 3 because core words of food and drink topic are closely grouped in this story book. However, there are only three words related to food and drink category in the story book numbered as S 2. The word "feast" ranks the highest with 16 count occurrences across the books. It appears the most in the story book numbered as S 3. This is followed by the word "milk" (f: 14). Its count occurrences are nine in the story book numbered as S 3, four in S 4, and one in S 5. The other highest ranked word is "food". Its count occurrences are three in the story book numbered as S 4, and six in S 6. The word "kumiss", "grape", and "almond, drink, treat, table, flour", on the other hand, is the least frequently used words. Their count occurrences are three, two and one, respectively. The word "grape" show up in the story book numbered as S 3, "drink" in S 5, "treat" in S 7, "table" in S 3, and "flour" in S 3.

Example sentences:
- *"He ate and drank with the guests at this wedding."*
- *"They immediately mixed the milk with the mountain flower and wrapped it around Boğaç's wound."*
- *"It turned out that day was the holy day of the enemies. Therefore, there was a feast."*
- *"Red wine is made from grapes."*
- *"Is there any problem about my sword or at my table?"*

Table 3: Clothing-Textile Culture Level

Words	S1	S2	S3	S4	S5	S6	S7	Total
Wadmal	-	-	-	1	-	-	-	1
Head-dress	-	-	-	-	-	-	2	2
Dustcloth	-	-	-	-	-	-	1	1
Boot	-	-	-	2	-	-	-	2
Leather	-	-	-	2	-	-	1	3
Veil	-	-	-	-	-	2	1	3
Cloth	6	1	3	-	-	3	-	13
Wedding gown	-	-	-	-	-	1	-	1
Dress	-	3	-	-	-	-	2	5
Shirt	-	-	-	-	-	12	-	12
Rope	-	-	3	2	-	1	-	6
Silk	-	-	1	-	-	3	2	6
Caftan	1	3	-	-	-	21	5	30
Felt	-	-	4	-	-	-	-	4
Apparel	3	-	-	1	-	-	-	4
Handkerchief	-	1	1	-	-	4	-	6
Cover	-	-	-	1	2	4	-	7
Cotton	-	-	-	-	-	-	1	1
Face veil	-	-	-	-	-	1	-	1
Imamah	-	-	-	-	-	2	-	2
Sleeve	-	-	1	-	-	-	-	1
Wool	-	-	-	5	-	-	-	5
Lacing	2	-	-	-	-	-	-	2

Table 3 shows 23 high frequency words related to the clothing-textile culture level. 12 of these words show up in the story book numbered as S 6, and only the word "cover" shows up in S 5. The word "caftan" ranks the highest with 30 count occurrences. It appears the most in the story book numbered as S 6. This is followed by the word "cloth" (f: 13). Its count occurrences are six in the story book numbered as S 1, one in S 2, three in S 3, and three in S 6. The third highest ranked word is "shirt" (f: 12). It shows up only in the story book numbered as S 6. The words "wadmal, dustcloth, wedding gown, cotton, face veil, sleeve", on the other hand, appears once across the books. The word "head-dress", "boot", "imamah", and "lacing" is the other least frequently used words. The word "head-dress" show up in the story book numbered as S 7 (f: 2), "boot" in S 4, "imamah" in S 6, and "lacing" in S 1.

Example sentences:
- *"The girls went and brought their brothers' caftan."*
- *"I will give clothes and horses to the one who brings good news, and dress them in caftans."*
- *"How do we know that this shirt belongs to Beyrek?"*
- *"He saw his father's face turn yellow and a cotton dustcloth wrapped around his throat."*
- *"He cut the boot, and came out of it."*

Table 4: Color Culture Level

	S1	**S2**	**S3**	**S4**	**S5**	**S6**	**S7**	
Words	FC	FC	FC	FC	FC	FC	FC	Total
Hoary	17	11	17	12	14	30	20	121
Red	1	-	3	1	7	1	8	21
Mottled	-	3	3	-	1	5	2	14
White	-	-	-	1	-	-	-	1
Gray	3	-	2	-	-	9	1	15
Hazel	3	2	2	2	-	1	9	19
Black	26	11	31	8	9	46	18	149
Vermilion	-	-	-	-	-	3	-	3
Scarlet	-	-	8	-	-	3	-	11
Conure	-	1	-	1	-	2	-	4
Blue	-	1	-	-	-	1	-	2
Yellow	-	-	1	2	1	-	1	5
Green	1	1	-	-	-	2	-	4

Table 4 shows 13 high frequency words related to the color culture level. The words "hoary" and "black" show up across all the stories. The word "red" appears in all the stories except S 2, and the word "hazel" except S 5. The word "black" ranks the highest with 149 count occurrences. It appears the most in the story book numbered as S 6., and the least in S 4. This is followed by the word "hoary" (f: 121). The third highest ranked word is "red" (f: 21). The word "white", on the other hand, shows up only in the story book numbered as S 4. The other least frequently used words are "blue", "vermilion", "green", and "yellow". Their count occurrences are two, three, four, and five, respectively. However, the words "green" and "blue" serve the aim of intensifying meaning, e. g., yeşil (green)- yemyeşil (completely green), while the words "green" and "yellow" verbifying, e.g., sarı (yellow)- sararmak (go yellow) in the texts.

Example sentences:

- *"A hoary tent was set up in one place, a scarlet tent in one other place, and a black tent in one another place by himself."*
- *"He asked if you were the red winged angel of death."*
- *"The elders rode white horses and left."*
- *"He married his hazel eyed son to red veiled bride."*
- *"I ran gray horses for a brother, tell me if there are prisoners in your castle?"*

Table 5: Profession Culture Level

	S1	S2	S3	S4	S5	S6	S7	
Words	FC	FC	FC	FC	FC	FC	FC	Total
Hunter	-	-	1	-	-	1	1	3
Shepherd	-	-	-	14	-	6	-	20
Nanny	-	-	1	-	-	5	-	6
Drummer	-	-	-	-	-	1	-	1
Herald	-	-	-	1	-	-	-	1
Usher	-	-	-	-	-	-	2	2
Courier	4	4	-	-	-	-	3	3
Doctor	-	-	1	-	-	-	-	1
Maid	-	-	-	1	-	3	2	6
Doorman	-	-	-	-	-	-	1	1
Guard	-	-	-	-	1	-	-	1
Merchant	-	-	-	-	-	39	-	39
Shrill piper	-	-	-	-	-	1	-	1

Table 5 shows 13 high frequency words related to the profession culture level. The word "merchant" ranks the highest with 39 count occurrences. It appears only in the story book numbered as S 6. The word "shepherd" is the second highest ranked word whose count occurrences is 20. It appears the most in the story book numbered as S 4, and six times in S 6. This is followed by the words "maid" (f: 6) and "nanny" (f: 6). The least frequently used words, on the other hand, are "drummer", "herald", "doctor", "doorman", "guard" and "shrill piper". The word "drummer" shows up only in the story book numbered as S 6, the word "herald" in S 4, the word "doctor" in S 3, the word "doorman" in S 7, the word "guard" in S 5, and the word "shrill piper". in S 6.

Example sentences:
- *"The boy again said nothing about merchants."*
- *"The shepherd came to this spring again, and the sheep were frightened."*
- *"The maid went and told the doorman."*
- *"They entrusted him to doctors, but they did not tell Dirse Khan about this incident."*
- *"Hey guards, close the door!"*

Table 6: Management-Law Culture Level

	S1	S2	S3	S4	S5	S6	S7	
Words	FC	FC	FC	FC	FC	FC	FC	Total
Assembly	-	-	-	-	-	4	1	5
Delegate	1	-	-	-	-	2	-	3
Crown prince	-	-	-	-	-	1	-	1
Council	-	-	-	-	-	2	10	12
State	-	1	1	-	-	1	-	3
Throne	-	-	7	-	-	1	1	9
Sultan	-	-	-	-	-	3	1	4
Tax	-	-	-	-	-	-	2	2
Governor	1	-	-	-	-	-	2	3
Public	-	-	-	-	3	1	-	4

Khan	21	41	123	18	12	69	37	321
Seigniory	-	-	4	-	-	-	-	4
Sovereignty	-	2	-	-	-	-	-	2

Table 6 shows 13 high frequency words related to the management-law culture level. The word "khan" ranks the highest with 321 count occurrences. It appears the most in the story book numbered as S 3., and the least in S 5. The word "council" is the second highest ranked word whose count occurrences is 12. It appears twice in the story book numbered as S 6, and ten times in S 7. This is followed by the words "throne". It appears once in the story book numbered as S 6 and S 7. The least frequently used word, on the other hand, is "crown prince" which appears only in the story book numbered as S 1. Again, the words "tax" (f: 2) and "sovereignty" (f: 2) are the other least frequently used words. They appear in the story book numbered as S 7 and S 2, respectively.

    Example sentences:
- *"Kazan was a seigniory. And he was actually unprotected."*
- *"I knew you were hostile to our khan."*
- *"Begil could not appear on the council for five days."*
- *"He came to the throne and was given a seigniory."*
- *"I have neither a crown prince nor a brother."*
- *"For a long time, sovereignty belonged to Kazan Khan."*

Table 7: Spoken Language- Daily Communication Culture Level

	S1	S2	S3	S4	S5	S6	S7	
Words	FC	FC	FC	FC	FC	FC	FC	Total
Ouch!	5	-	2	2	-	2	1	12
Peace be upon you	-	-	-	-	-	1	-	1
Let me see	-	2	-	-	-	3	-	5
Kiss one's hand	3	1	-	2	1	3	5	15
Peace be with you	1	-	-	-	-	1	-	2
Eigh!	7	5	7	1	15	9	7	51
Yes/yeah	-	-	-	-	3	7	-	10
No/nope	-	-	-	-	-	1	1	2
Congratulations	1	-	-	-	-	-	-	1
Come on	2	2	1	-	-	2	1	8
Say your goodbyes	1	1	-	1	-	-	1	4
Hey!	1	4	1	8	5	20	2	41
Goodbye	1	1	-	1	-	-	-	3
Sacrifice oneself for	3	-	3	-	1	7	2	16
Good news	2	-	-	1	-	1	-	4
Alright	4	1	-	-	1	6	-	12
How goes it?	-	-	-	1	-	-	-	1
Thanks	-	3	-	-	-	-	-	3
Greeting	1	9	-	2	-	5	1	18
Fersh (for sure)	1	-	-	-	1	-	-	2
Okay	-	-	-	2	-	1	1	5
Take leave	1	-	-	-	1	1	-	2

Shame on you	1	-	-	-	-	-	-	1
Congrats/Good luck with you	-	-	-	-	-	1	-	1
Aye aye sir	-	-	-	-	-	1	-	1
Never mind	-	-	-	-	-	1	-	1
Deal	-	1	-	1	-	-	-	2

Table 7 shows 27 high frequency words and formulaic expressions related to the spoken language-daily communication culture level. The word "eight!", an example of interjection, show up across the seven stories. It ranks the highest with 51 count occurrences. One another interjection word "hey!" is the the second highest ranked word whose count occurrences is 41. It also shows up across the seven stories. This is followed by the word "greeting" (f: 18). The words or formulaic expressions "never mind, aye aye sir, peace be upon you, shame on you, congrats/good luck with you", on the other hand, are one of the lowest ranked words whose count occurrences are only one. They all appear only once in the story book numbered as S 6. The words "how goes it" and "congratulations" also has only one count occurrence and show up in the story book numbered as S 4, and S 1, respectively.

Example sentences:
- *"Hey, Tepegöz, how are you? he asked."*
- *"Eigh Deli Dumrul, what are you begging me for?"*
- *"Kazan Khan prayed for his state and sent greetings to you."*
- *"Congratulations, good news! Both of his sons are alive…"*
- *"Kılbaş stood up, said "goodbye", and came back."*

4. Conclusion

Literature can contribute our understanding of culture through literary works. Literary works in this respect represent the national and universal cultural values. The study results show that Dede Korkut stories serves this purpose. Fuat Köprülü, great scholar of Turkish literature, said about Dede Korkut stories: "*If you put the whole Turkish literature on one scale of a balance and Dede Korkut stories the other scale, Dede Korkut stories would outweigh.*" Another great scholar of Turkish literature Muharrem Ergin (1964) also opened his preface of the book "Dede Korkut" with such expressions: Dede Korkut book, one of the most beautiful works of the Turkish language and perhaps the first, is also one of the main works of Turkish culture. As a national epic, it is the work of collective genius and appreciation of the Turkish nation. It contributes greatly to understanding of Turkish past internal and national life in terms of content. In brief, its creator is the Turkish nation, and its subject the Turkish national life.

It reveals that it would be right decision to use sample texts chosen from Turkish folk literature examples when teaching Turkish language and its culture. Because folk literature examples consist of texts that include figurative, humorous, and stylistic language examples. So that these works can be easily understood by the public and the foreign language learner (Tuna, 2014: 1483). In the study, the socio-cultural information

conveyed through words is presented in the examples sentences and tables. The reason why this study has specifically dealt with cultural based texts is that language or words cannot be fully understood without understanding the culture. Thus, any attempt to understand effective language teaching must consider the issue of culture. With this in mind, the study has assessed 7 Dede Korkut story books published by Yunus Emre Institute for B1-C2 levels have been carefully.

The study results further reveal the high ranking words from different cultural levels. The analysis has listed those high frequency words mentioned in the stories across all culture levels:

- Family-kinship culture level: son (f: 281), girl (f: 137).
- Food and drink culture level: feast (f: 16), milk (f: 14).
- Clothing-textile culture level: caftan (f: 30), cloth (f: 13).
- Color culture level: black (f: 149), hoary (f: 121).
- Profession culture level: merchant (f: 39), shepherd (f: 20).
- Management-law culture level: khan (f: 321), council (f: 12).
- Spoken language daily-communication culture level: eigh! (f: 51), hey! (f: 41).

Yiğit's study entitled as "Teaching Turkish as a foreign language in the context of cultural interaction" (2017) shared partially similar results with the current study. He has found 26 culture levels by looking at the lexical borrowing relationship between Albanian and Turkish. Especially the high number of words related to the family-kinship culture level shows how well Dede Korkut stories attaches great importance to the family values. The words son, daughter and father appear the most in S 6. So, it would be appropriate to use this book while teaching the words belonging to the family-kinship culture level. One another study by Akyüz (2019) found that the Dresten copy also attached importance to the family values. For example, the word "grandfather" appears 29 times in the text. The concepts like "father, mother, son, daughter, brother" are also mentioned in the books. In addition to these, there are also some other studies on the book of Dede Korkut. For example, Gençoğlu (2017) and Demirbilek (2006) focused on family values, Savkan (2004) mother-child relationship, and Yalçinkaya (2015) father-son relationship.

The study has listed 21 high frequency words related to the food and drink culture level. 11 of these words appear in S 3. So, it would be appropriate again to use this book while teaching the words belonging to the food and drink culture level culture level. Çetinkaya's (2015) study also has reached the same results as the current study. He has dealt with the food and drink cultural symbols, as well as clothing in Dede Korkut stories. Indeed, it is known that there is a correlation between repeated encounters of a word and learning. So that formulaic expressions especially belonging to the spoken language-daily communication culture level can offer a foreign language student the opportunity to use spoken language-daily language and associate what is learned with real life.

Although limited in number, there are also some other studies dealing with other vocabulary units or cultural aspects. For example, Karahasanoglu (2002) has focused on the concept of communication, and Harmanci (2012) on the imprecation words. They have investigated the most frequent words across the culture levels. The spoken

language-daily communication culture level has included the most words, according to the research results. This is followed by the clothing-textile culture level (f: 24), the food and drink culture level (f: 21), family-kinship culture level (f: 19), color culture level (f: 13), and management-law culture level (f: 13), respectively. It seems obvious that the distribution and frequency of words across the culture levels do not precisely comply with the current study results. However, these findings show the necessity of cultural interaction and acculturation's role in teaching Turkish as a foreign language. Beside this, they also emphasize the need for the cultural maps of the reading texts to be used at the proficient (C1, C2) and independent user levels (B1, B2) while teaching Turkish to foreigners.

4.1 Suggestions

- The culture maps and the works that represent the cultural richness of the language can be used as an effective teaching material while teaching Turkish. So that it becomes easier to select appropriate works in terms of language and cultural levels.
- Besides textbooks, reading books with rich cultural elements can serve the purpose of developing cultural interaction and intercultural communication skills.
- Other canonical books of Turkish literature like Dede Korkut stories can also be used while teaching Turkish. These books should be first classified according to the language levels, and then the cult characters and new stories be harmonized with each other to create new texts, viz. different adventures. Intertextuality in this respect provides the learners a new perspective to re-interpret the text.
- In the storybooks to be used in teaching Turkish as a foreign language, it should be paid attention to use grammar appropriate for the level. Text that has very rich phraseme structure should be used because of their great power in deciphering the meaning of the text.
- The storybooks to be used in teaching Turkish as a foreign language should be of visual, artistic and aesthetic quality, and the paintings here be created by successful illustrators.

Conflict of Interest Statement
The authors declare no conflicts of interests.

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