



HISTORY OF BLUE VOYAGE

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(Cevat Şakir Kabaağaçlı)
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ABSTRACT

This study aims to examine the history of the first exploratory blue voyages initiated by the Fisherman of Halicarnassus, which have important traces in terms of Türkiye's tourism history. In this study, in which qualitative method was adopted, data were obtained by analysing the relevant literature. As a result of this conceptual study, it was determined that the first blue voyages initiated by the Fisherman of Halicarnassus on 22 August 1946 with nine people were educational and cultural trips, women also participated in them from 1957 onwards, blue voyages became continuous, and blue voyagers left works of art such as writings, letters, paintings, poems and monuments during the tour. It was observed that blue voyages as a cultural trip were replaced by yacht tourism after the death of the Fisherman of Halicarnassus and Sabahattin Eyüboğlu in 1973. Based on the findings of the study, suggestions for the tourism sector and academia were developed. It is thought that the findings of the study will enrich the narratives of tour guides in guided blue voyages and that these narratives can be used in both long-term and daily boat trips.

1. INTRODUCTION

Türkiye, which has been home to various civilisations since ancient times, has many historical and cultural heritage. Especially the untouched bays of the Aegean and Mediterranean coasts impress with their natural beauty and historical heritage. The initial purpose of the blue voyage, which is nowadays carried out by commercial boats, is to try to convey the beauties, cultural and historical values, and ancient cities of these coasts to future generations through art. In this sense, Cevat Şakir Kabaağaçlı, known as the Fisherman of Halicarnassus, travelled around the coasts of Bodrum and Gökova with his boat named "Yatağan" in 1944, taking Mustafa Esin, known as Paluko, the octopus hunter from Bodrum, with him, and travelled to these coasts that had not been discovered until that day. This trip was actually a preliminary exploration trip for the blue voyages to be made in the future.

In 1946, the Fisherman of Halicarnassus went on his first blue voyage, taking seven intellectual friends and Paluko with him. In 1946, since Türkiye had just emerged from the Second World War and was trying to develop, these trips were suspended for a while until 1957. On the first voyage with the boat named "Macera", the Fisherman of Halicarnassus told his companions about the ancient cities on the coasts from Kuşadası to Bodrum with their mythological stories and guided them. Fisherman of Halicarnassus is known as the pioneer of tour guides in Türkiye. The blue voyage has emerged in order to be conveyed to people who have never seen those places through visual arts such as paintings and monuments and

literary arts such as books and poems.

Azra Erhat emphasises that the first blue voyages were cultural trips. According to her, the main purpose of the first blue voyages was to discover the beauties of the country, to learn and know what kind of opportunities there were in every corner of the country, and thus to attract a significant crowd of travellers to Türkiye by introducing this to the whole world with all its openness. It is an indisputable fact that Türkiye is a country full of endless riches that can interest all kinds of tourists. According to him, in order to promote the country, every organisation should survey a region in detail and reveal all the touristic opportunities of that region. Thus, a touristic map of Türkiye can be created and the state can plan Türkiye's tourism according to this map (Erhat, 1962). From Erhat's words, it is understood that there was a lack of publicity in Türkiye at that time.

When the related literature was analysed, it was seen that blue voyage was the subject of studies in different disciplines. In the field of literature, Halicarnassus Fisherman's books about the seas, sailors and sponge divers, as well as Azra Erhat (1960; 1962), one of the first female blue voyagers, wrote about the blue voyage in detail in her works. These works are the first sources that give us

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information about the course of the blue voyage. Sadun Boro wrote books about his sea voyages with his wife. Pupa Yelken (1969) is only one of them. In addition, Berk-Albachten (2012) wrote about the philosophy of blue voyage in his article, Türk (2017) wrote about Sabahattin Eyüboğlu as a blue voyager in his book, and Koşar (2018) wrote about the philosophy of Blue Anatolianism and Sabahattin Eyüboğlu. In addition, in the field of maritime and service design, Turan and Özcan (2023) discussed blue voyage as a culture and design activity specific to the Mediterranean. Paker (2019) and Turan (2021) prepared theses on service design in blue voyages. In the field of tourism, Yılmaz and Yetgin (2016) studied the product life cycle of blue voyage, Yetgin and Yılmaz (2018) studied the first blue voyages, Yılmaz and Yetgin (2018) studied the transition from blue voyage to yacht tourism, and Yolal and Sevinç (2020) studied guidance practices in yacht tourism.

Blue voyage requires knowledge and cultural accumulation. For this reason, it can be evaluated in the context of cultural tourism. Blue voyages, which were made under the guidance of the Fisherman of Halicarnassus many years ago, can be transformed into a cultural tour by being accompanied by a tour guide today. Based on this idea, the aim of this study is to analyse the history of the first exploratory blue voyages initiated by the Fisherman of Halicarnassus in 1946, which have important traces in terms of Türkiye's tourism history. It is thought that the findings of the study can create a culture-based narrative enriched with artefacts such as poems, paintings, music, memories and letters of the first blue voyagers and enrich the narratives of tour guides in guided blue voyages. These narratives can also be used in both long-term and daily boat trips. It can be said that this study is different from the others in these aspects.

2. METHOD

In this study, in which qualitative method was adopted, data were obtained by scanning secondary sources on blue voyage. Records, written documents, artefacts and archival documents kept in the past are defined as material culture and constitute a rich source of data for researchers (Patton, 2014). In this study, books, poems and pictures written by the blue voyagers are the documents that constitute the main data source. According to Merriam (2018), documents are documents such as official records, letters, newspapers, poems, songs, shared records, historical documents, diaries, autobiographies. As with physical evidence and traces, photographs, films and videos can also be used as data sources (Merriam, 2018).

3. FINDINGS

The findings obtained are explained chronologically starting from 1946, when the first blue voyage started. This study is limited to the information available from secondary sources.

First Blue Voyages (1946)

In 1944, Fisherman of Halicarnassus travelled around the coasts of Bodrum and Gökova and the ancient cities there with his boat named "Yatağan" and discovered the beauty of these coasts. He was accompanied by Mustafa Esin, a Bodrum octopus

hunter known by the nickname Paluko. The purpose of this trip was to make a preliminary discovery. According to him, the most effective way to publicise these beauties to a wider audience is through art and literature. For this reason, the people with whom the Fisherman of Halicarnassus wanted to go on the first blue voyage in 1946 were intellectuals, poets, important writers and painters. He persistently invited them with the following statements: *"If you do not immediately leave the big cities where you live and come to me, if you do not share these beauties with me, my friendship with you will come to an end. Leave everything aside and come to me immediately!"*

Upon this invitation, all his friends wanted to join the blue voyage. Those who lived in Ankara came to Izmir by plane and went directly to the harbour. At the harbour, the writer and poet Necati Cumalı joined the group. In fact, Necati Cumalı, who came to see them off, found himself as one of the first blue voyagers in the group. This event was included in the Blue Voyage Notebooks with the following dialogues (Eyüboğlu, 2009):

When Sabahattin Eyüboğlu saw Necati Cumalı, he immediately decided:

- You will come with us, we need a poet, a good poet like you!

- How can that be? I have neither a suitable dress nor money, says Necati Cumalı.

- My dear, you can go on the boat in your underpants, you don't need money. You'll be our guest.

Necati couldn't stand it, he wrote a compass to be given to his family and came with us. For years he kept saying "I'm glad I came with you".

Thus, in the summer of 1946, a group consisting of Bedri Rahmi Eyüboğlu, Sabahattin Eyüboğlu, Sabahattin Ali, Erol Güneş, Benya Rapoport, Necati Cumalı and Fuad Ömer Keskinöglü set off on their first blue voyage under the leadership of the Fisherman of Halicarnassus. The aim of these intellectuals to be together was to write, evaluate, tell and disseminate the places they had travelled and seen in a correct way (Eyüboğlu, 2009). The captain of the ship was Paluko from Crete. The Fisherman of Halicarnassus and Paluko, who spoke six languages, sometimes spoke Turkish, sometimes Greek and sometimes Italian (Erhat 1962; Yetgin and Yılmaz, 2018).

The first voyage was made between Kuşadası and Bodrum. Samim Kocagöz from Izmir arranged the Macera, the first of the boats used in the blue voyage. Macera, an uncomfortable fishing boat, disappointed the first blue voyagers. Although the boat was beautiful, it did not even have a toilet, so it was thought that this first blue voyage was not suitable for women. However, after embarking on the trip, their step-by-step programme and the beauties of the places they visited led them to extend the duration of the trip (Eyüboğlu, 2009). The food of the blue voyagers was fish. In the letter Bedri Rahmi wrote to his wife Eren Eyüboğlu on 24 August 1946, it was written that he was disgusted by fish and that he wanted to buy a sheep from the Fisherman of Halicarnassus and slaughter it on the motorboat (Eyüboğlu, 1999).

The Fisherman of Halicarnassus knows Bodrum

very well. The reason for this is that he was exiled to Bodrum to serve his penal servitude. Even after completing his sentence, he continued to live in Bodrum for many years because he loved the sea and the people of this small town (Yetgin, Yilmaz, & Kozak, 2018). Thus, he told the blue voyagers about the history, nature and beauties of this charming town for two days and showed them around. Bedri Rahmi's letter from Bodrum to his wife dated 1 September 1946 contains the details of this trip (Yetgin & Yilmaz, 2018). Accordingly, the blue voyagers were impressed by the places they visited and thought that this place of exile was actually a paradise. Contrary to popular belief, this trip was not only a sea voyage but also a cultural trip and ancient cities were visited. The first blue voyagers felt lucky to visit important ancient cities such as Ephesus and Miletus with a knowledgeable and enthusiastic guide, the Fisherman of Halicarnassus (Eyüboğlu, 2009). This journey inspired them. Bedri Rahmi drew sketches, sketches and wrote poems to immortalise this journey and the blue voyagers (Eyüboğlu, 1999). The best known of these is the poem titled "Reproach". Bedri Rahmi sat in the ancient Hellenic theatre on Sedir Island, where they went on the blue voyage, and wrote this poem while looking at the olive trees (Gökovalı, 2014).

The person who started the blue voyage is Halicarnassus Fisherman. Sabahattin Eyüboğlu is the person who has participated in blue voyages alongside Halicarnassus Fisherman since the first Gökova voyage. Sabahattin Eyüboğlu made these trips a tradition and named them 'blue voyages' (Erhat, 1979). Vedat Günyol, one of his close friends, defined the blue voyage as *"the name of the journey that a handful of progressive intellectuals, who had assimilated the heritage of the ancient cultures that flourished on the Aegean and Mediterranean coasts of Anatolia, made starting from the coasts and travelling inland in order to make the Turkish people adopt this heritage in a short way"* (Günyol, 1994).

Second Period of Blue Voyages (1957-1967)

Blue voyages were suspended for a while due to reasons such as the Fisherman of Halicarnassus moving from Bodrum to Izmir for the education of his children, starting to work as a tour guide here and the poor economic situation of the country. After 1957, blue voyages started to continue again and became permanent. Since 1957, women have also started to participate in these voyages (Yetgin & Yilmaz, 2018). The Fisherman of Halicarnassus wrote a letter to Azra Erhat on 25 May 1957 and invited her to the blue voyage to be organised that summer. The letter contains the following statements (Erhat, 1976):

"Bodrum's Gökova Bay is d ellic (French, spark), or maybe not. I'll insist you come on your way out, but wear old jeans. How much room would you take anyway? If necessary, we'll put you in a bag and hang you on the wall of the boat." (Fisherman of Halicarnassus)

The 1957 blue voyage is important in terms of the first participation of women. Azra Erhat was the first woman blue voyager. On 21 September 1957, Erhat's friends on her first blue voyage were Halicarnassus Fisherman, Sabahattin Eyüboğlu, Alev Ebuzziya and Mehmet Eyüboğlu (Erhat, 1962). The name of the boat the blue voyagers set out on in 1957 was

Macera, just like the other boat. This boat was more comfortable than the first Adventure. Azra Erhat described her thoughts when she first saw the boat in the following words: *"We couldn't believe our eyes when we saw Macera tied to the pier, how big! Just like a pirate ship. The hull is worn and silvery because it has not been painted for a long time. The name Macera is written on a big plate on the board."*

The front of the boat seats four to five people. It has an awning big enough to cover the deck. The boat also has cabins, a kitchen, a toilet, a large water tank, a dining table in the form of an American bar and seats around it. There are also two wooden ladders to go up and down to the hold and to enter the sea. The owner of the boat is Haşmet Akdoğan (Erhat, 1962). After this trip, during which they visited ancient cities under the guidance of the Fisherman of Halicarnassus and had intellectual conversations, Erhat wrote books on blue voyages such as Blue Anatolia (1960), Blue Voyage (1962) and Blue Voyage from Caria to Pamphylia (1979).

In 1959, Füreya Koral, the niece of the Fisherman of Halicarnassus, also participated in the blue voyage. After the death of Füreya's father, the Fisherman of Halicarnassus invited her to the blue voyage, saying "We need to bathe you in the waters of the Mediterranean... You cannot be purified and rested otherwise". Füreya accepted the offer by saying "Wash me in the waters of the Mediterranean then uncle". Füreya is a ceramic artist. At that time, the people in her workshop also wanted to join the blue voyage by saying "wash me too". Upon this, although the Fisherman of Halicarnassus said "We are back on Noah's ark", he took them all on a blue voyage. Thus, in 1959, Füreya went on her first blue voyage with her other friends at the studio. There were 33 of them in a 16-metre-long shabby boat. The boat, named Macera, departed from Marmaris and brought its passengers to Bodrum, stopping at the bays. The passengers slept on the deck, wrapped in sleeping bags or blankets at night, and travelled for 15 days intertwined with the sea, dolphins and history. On this voyage, the day started with "Hello", sung by the Fisherman of Halicarnassus in his usual booming voice. The people on the boat roasted and ate the fish he caught, and they recognised the legends they had heard from him, as well as the hundreds of plants, flowers, herbs and trees he had named. Füreya and her friends became regulars of the blue voyage and this adventure was repeated every year (Kulin, 2014).

In 1961, a group of 20 people embarked on a blue voyage again from Kuşadası and travelled to Gökova. On Thursday, 10 August 1961, at 11 am, blue voyagers gathered in the hall of the Babadan Hotel in Izmir. For this voyage, a circular was prepared months in advance and sent to the blue voyagers. In the title of this circular, there was a picture of a blue-painted ship, and the passengers were also informed about the name of the ship, its tonnage, the place and day of departure, the duration of the voyage and the items they should take with them. Those who wished to sleep on the deck of the boat were advised to bring sleeping bags and foam mattresses, as well as cameras and personal belongings. Blue voyagers prepared for these voyages over a long period of six months. Samim Kocagöz found a boat in Kuşadası, and its name was Macera. This boat was 40 tonnes, could take about 50 passengers, had bunk beds, a

cabin, a kitchen and a toilet. It is quite different in terms of equipment and comfort from the Adventure on the voyage of the first blue voyagers. The ship is ready for a blue voyage with its captain and crew for 10-15 days (Erhat, 1962).

In 1962, another voyage was planned and one of the 20 passengers was İsmet Kabağaçaçlı Noonan, Balıkçı's daughter. As stated in her memoirs, her father Halicarnassus Balıkçısı, her brothers Sina and Suat Kabağaçaçlı, her seven-year-old son Cevat, Suat's fiancée Işıl, her cousin Füreya Koral, Sabahattin Eyüboğlu, Sabahattin Batur, Ziya Şav, Güngör Dilmen, Cevat Çapan, Vedat and Özcan, Azra Erhat, Leyla, Perihan, Işıl, İsmet Kabağaçaçlı Noonan participated in the trip (Kabağaçaçlı Noonan, 2010).

The 1963 blue voyage was also a first for the writer Mina Urgan. Urgan, who was one of the 32 people who participated in the voyage, said that she travelled with Macera and described it as a ramshackle boat. The crew set off from Kuşadası after midnight. They arrived in Bodrum on a stormy day. Each voyage was an experience for them. For example, on this voyage in 1963, they realised that it was wrong to start the voyage from Kuşadası; they should set off from Bodrum to go to Gökova and from Marmaris to go to the Gulf of Fethiye (Urgan, 1999). According to Mina Urgan, the blue voyages of Sabahattin Eyüboğlu's time were cultural trips that also included visits to ancient cities. The blue voyagers were of the opinion that a place that is not known cannot be loved and a place that is not loved cannot be considered as a homeland. They tried to learn about the places they travelled to and set off with the knowledge to read, learn and discuss even about the places they knew very well (Gökovalı, 2014). In fact, one of these travellers undertook the role of a guide at each stop and gave information about the ruins, monuments and temples of the place. With intellectuals such as Sabahattin Eyüboğlu, Müntekim Ökmen, Şadi Çalık, Melih Cevdet, the boat sometimes turned into a floating academy. In the evening, entertainment was organised. In every bay they visited, they made friends with American, French and German tourists on yachts with foreign bands, chatted and sang songs together (Urgan, 1999).

Since 1965, the boat named Hürriyet has been in use. Hürriyet is a 16 metre long tirhandil, a type of boat unique to Bodrum. The capacity of Hürriyet has increased to 30 people from time to time. Trips were organised in three routes: Bodrum-Marmaris, Marmaris-Fethiye, Fethiye-Antalya, and in all of these trips Sabahattin Eyüboğlu and Azra Erhat were present, while the other passengers could change. The 1965 blue voyagers included hundreds of familiar names such as Sabahattin Eyüboğlu, Azra Erhat, Vedat Günyol, Melih Cevdet, Şadi Çalık, Berna Moran, Oğuz Akkan, Cengiz Bektaş and Mina Urgan (Cumhuriyet Newspaper, 27 June 1988). In the same year, before a blue voyage that Can Yücel, Güler Yücel, Sabahattin Eyüboğlu, Melih Cevdet Anday and the Fisherman of Halicarnassus were preparing to embark on together, the Fisherman of Halicarnassus stood in front of the crew and said with a smile, "Let's give up this blue voyage. If this boat sinks, all the intellectuals of Türkiye will perish" (Kabağaçaçlı Noonan, 2010).

Hıfzı Topuz, who compiled his memories of blue voyages in his book "Old Friends", set out in the

early 1970s with a team of 16 people on a boat called Hürriyet under the leadership of Sabahattin Eyüboğlu. Sabahattin Eyüboğlu, the founder of these teams, chose people who would get along with each other. Only the Hürriyet boat travelled around those pristine bays. Eyüboğlu, distributing bags of fruit sweets to children on the shores, also explains the cultural and historical richness of the places they visit to the blue voyagers like a guide. Passengers obtain their food and beverage stocks from the ports where they anchor (Topuz, 2000). The blue voyages, which continued in this way, changed their shape in 1973 upon the death of the most influential names of the voyages, the Fisherman of Halicarnassus and Sabahattin Eyüboğlu, and turned into yacht tourism (Yılmaz & Yetgin, 2018).

Traces of Blue Voyage

The aim of the participants of the blue voyage is to evaluate, express, tell and leave a trace of the places they have visited. In 1967, the blue voyagers left a monument on Sedir Island, also known as City Island, in the Gulf of Gökova, and named it "Hands Monument". With sand brought from a stream bed and water taken from the spring on the island, the handprints of Bedri Rahmi Eyüboğlu, Sabahattin Eyüboğlu, Azra Erhat, Şadi Çalık, Mina Urgan and Şadan Gökovalı are placed on the rock. Next to the monument of hands, which the authors of this article visited and examined personally, "Respect for S. Eyüboğlu 1973" is inscribed on a rock with seashells in memory of Sabahattin Eyüboğlu, who died in 1973. Azra Erhat mentioned the monument in one of her writings as follows:

"What a revel, what a joy! To see the Hands Monument on City Island intact after three years, and even to receive news from other travellers that they had seen it and that it had never deteriorated! This experience makes one happy on a ten-day journey. It makes one human. Those who can be blue travellers become blue travellers for the rest of their lives. And those who are not, will be blue travellers themselves." (Cumhuriyet Newspaper, 1970).

Bedri Rahmi Eyüboğlu, one of the blue voyagers, not only wrote the poetry of the blue voyage and painted everything he saw on every blue voyage, but also left an artistic mark on the places he visited. Erol Güney, one of the first blue voyagers, stated that Bedri Rahmi filled five notebooks during the trip, and that they consisted of sketches, paintings and notes. He even drew a picture of Sabahattin Ali with a crown on his head, a scepter in his hand and looking like the ruler of the boat and presented it to Erol Güney (Eyüboğlu, 2009).

Azra Erhat also mentioned these traces. In the bay called Osmanağa Suyu in the Gulf of Fethiye, now called Taşyaka, the place is known as Bedri Rahmi Bay because of the fish he painted on a large rock. The fish painting here is a bright symbol of the human hand's involvement in nature among pines, various trees, plants and flowers. Bedri Rahmi erected a monument there (Erhat, 1979).

4. EVALUATION AND CONCLUSION

Türkiye is a country rich in natural, historical and cultural attractions. Today, the natural and untouched bays of the Aegean and Mediterranean coasts offer the opportunity to create routes suitable for blue

voyages. This study aims to examine the history of the first exploratory blue voyages initiated by the Fisherman of Halicarnassus, which have important traces in terms of Türkiye's tourism history. In this context, the works of intellectuals who participated in the first blue voyages and secondary sources were utilised.

Azra Erhat argues that it is no coincidence that blue voyages were born in these lands. According to her, boatbuilding is an occupation known throughout history on the Anatolian coast and has been one of the important features of Bodrum for centuries. Considering that yachts were built and women admirals lived in these lands during the time of the Carians, it can be said that boat and yacht building in these lands dates back to ancient times. For this reason, Bodrum has always been a stopping point for blue voyages. The first voyage was made from Kuşadası to Bodrum.

The first blue voyage started on 22 August 1946 with a group of nine people consisting of Bedri Rahmi Eyüboğlu, Sabahattin Eyüboğlu, Sabahattin Ali, Erol Güney, Benya Rapoport, Necati Cumalı, Fuad Ömer Keskinöglü and Paluko under the leadership of the Fisherman of Halicarnassus. The person who started the blue voyage was the Fisherman of Halicarnassus. The only constant participant of these voyages and the name father of the blue voyage is the writer Sabahattin Eyüboğlu. Since the first blue voyage, these trips have been educational and cultural trips. The reason for this is that the Fisherman of Halicarnassus chose the people who would participate in the blue voyage from intellectuals and important artists such as poets, writers and painters. Thus, the beauty of the Bodrum and Gökova coasts became permanent in the form of novels, poems, newspaper articles, columns, essays, paintings, engravings and monuments, and spread to a wide audience. Each blue voyage was like a seminar. Those who participated in these trips had prior knowledge about the history of the ancient cities in the places they visited and told each other about them as if they were guiding each other.

The blue voyages, which started in 1946, were repeated every summer continuously after 1957 and each time they were carried out more regularly and with a larger number of passengers. In 1957, women participated in blue voyages for the first time. Starting with Azra Erhat, women blue voyagers were quickly joined by new ones. Ceramic artist Füreya Koral made her first blue voyage in 1959, İsmet Kabağaçlı Noonan, daughter of the Fisherman of Halicarnassus, in 1962 and writer Mina Urgan in 1963. Azra Erhat's participation in the blue voyages is important in that she wrote down what she saw and experienced in a book and brought it to the present day. The Fisherman of Halicarnassus praised blue voyages in his works as follows: "They say, 'See Naples and die,' but no, my dear, see Gökova and live!" The number of people who followed this call of Balıkçı and saw Gökova and missed it afterwards increased gradually. The aim of the first blue voyages was to pass on the beauties, cultural and historical values and ancient cities of the Aegean and Mediterranean coasts to future generations through art. The breaking point of this aim was the death of Sabahattin Eyüboğlu in 1973. After the death of the Fisherman of Halicarnassus in the same year, blue voyages were replaced by yacht tourism.

5. RECOMMENDATIONS

For Tour Guides

The findings of this study can be considered as a resource for tour guides in guided blue voyages. These narratives can enrich the narrative of the tour guide and make it enjoyable. The tour guide can tell the history of blue voyages, their experiences and the traces they left on the coasts of Kuşadası, Bodrum and Gökova. Every time he/she comes to the coasts, he/she can say "Hello" with a strong voice like the Fisherman of Halicarnassus and say the words "a place that is not known cannot be loved, a place that is not loved cannot be considered as a homeland". In the ancient theatre on Sedir Island, they can read the following poem written by Bedri Rahmi Eyüboğlu to the group, and during the tour they can play the song composed by Erol Evgin from this poem:

*In front, olive trees split behind
The year nine hundred and forty-six seasons is
autumn split
They stabbed you in my chest like a black-handled
knife
My head turns like a mill It's not love, it's anger
Come see me shattered
Wire by wire I'm untied
What should I do with the branches of olive trees in
the front?
What should I do with the tongues that didn't fall
in your way? split
They stabbed you in my chest like a black-handled
knife
My head turns like a mill
It's not love, it's anger
Come see me shattered
Wire by wire
I'm untied
In front, olive trees split behind thorn in the core of
my soul
I have a reproach in the baby of my eye*

Sedir Island in the Ula district of Muğla is the ruins of the ancient city of Kedrai. It is also known as Cleopatra Island. It will make a difference if they tell the story of the worn Hands Monument and the stone inscribed "S.Eyüboğlu 1973" and show it to the group. In addition, poems such as "Black Mulberry", which he wrote and later composed, can be read in Bedri Rahmi Bay.

For Travel Agencies

During the research, it was understood that the information on the history of blue voyage on the web pages of travel agencies organising yacht tours was incomplete and sometimes incorrect. Travel agencies can update their web pages by making use of the information in this study. In addition, they can take into account the suggestions made to tour guides and be guiding in their tour programmes.

For Academy

The history of blue voyages can be included in tourist guidance trainings. Students can be asked to make enriched narratives including the history of

blue voyage. It can be suggested that studies on the history of tourism should be prepared in a way that can make practical contributions to the sector.

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