

yenisi ekleniyor. Esasen bu çevirilerle Leopold'un sözleri orta Wisconsin'in "kum yörelerinden" çok uzaklarda yaşayan okurlara ulaşıyor. Ve Leopold'un sesi artık tek bir ses değil. Şu anda farklı altyapılardan, mekânlardan, geleneklerden gelen sesler biraraya gelip koro halinde yükseliyor; her biri yükselen bir Yeryüzü etiğine temel katkılarda bulunacak seslerdir bunlar. Leopold'un mirasını onun ülkesinde yaşatan bizlerin en büyük arzusu, bu baskının Türkiye'deki daha çok kişinin doğaya dair bilgi ve sevgisini, toprağın ve gelecek nesillerin refahına duyduğu bağlılığı paylaşmaya yol açmasıdır.

Hep birlikte son derece kritik toplumsal, ekonomik ve çevresel sorunlarla yüz yüzeyiz. Bu sorunlarla yüz yüze olmak, birbirimizle bağlantılar kurmamızı, saygı içinde dinlememizi, öğrenmemizi ve değişmemizi gerektirecektir. Bu gerçeklerin emek gerektiren niteliği karşısında, eğer bizlere rehberlik edecek atalarımızın ilim ve irfanı olmasaydı durum çok daha ürkütücü olacaktı. Üç kuşak önce Aldo Leopold şöyle yazdı: "Toprağın ne işe yaradığına dair fikirleri değiştirebilirsek artık değiştiremeyeceğimiz hiçbir şey kalmaz." Tarih bize değişimin çok kolay olmadığını fakat eğer değişim gelmeye hazırsa, onu hiçbir şeyin durduramayacağını gösteriyor. *Bir Kum Yöresi Almanacağı*'nda, Leopold bizleri hem değişime hem de günümüzün coşkusunu yaşamaya; nehirlerin şarkısından, çam ağaçlarının görkeminden, turnaların çağrısından, göçmen kazların hicretinden zevk almaya çağırıyor. İşte bunlar ve bunların bizler için anlamı adına bu değişimi zor da olsa başarabilmemiz gerekiyor.

Dr. Curt Meine  
6 Ocak 2013

## Introduction to the Turkish Edition

Aldo Leopold's A Sand County Almanac

### Curt Meine

Aldo Leopold's *A Sand County Almanac* is a small book that has had a large influence. Since it was first published in 1949, it has changed the way millions of Americans think about their relationship to the land, to the natural systems in which we are all embedded, and to the Earth itself. In doing so, it has also changed the way we think about our relationships to one another as fellow citizens and dwellers in the land.

Over the decades the *Almanac* has gained a growing audience outside the United States. Leopold's words are increasingly being shared across political and cultural boundaries, with readers who are far from the places and experiences that Leopold described with such caring attention. Still, people everywhere find themselves connecting with Leopold's fundamental conviction: that as we better appreciate the beauty, drama, and diversity of the world around us, we come to a deeper understanding of ourselves, our historical circumstances, and our shared destiny. We come to acknowledge that our fate as humans is bound up with the fate of the plants and animals, the soils and waters, the atmosphere and oceans that constitute our earthly home.

That Aldo Leopold has been able to speak meaningfully to so many readers, from so many different backgrounds, for so long, testifies to the universality of his literary style, his insight, his convictions, and his message. Leopold expressed his scientific knowledge through a poet's pen. He was boundlessly interested in the ways nature worked, deeply curious about

its small details and its large patterns, and endlessly intrigued by its everyday wonders and its great mysteries. He learned from his own experience—and most especially from his own mistakes. He believed that our human relationship to nature reaches far beyond the merely material and economic; that, as he once wrote, “in this respect our present culture... is false, ignoble, and self-destructive.” He proposed that, to sustain ourselves, our places, and our “fellow-voyagers... in the odyssey of evolution,” humanity must come to a new ethic, one that recognized humans as part of the larger community of life.

These qualities and concepts came to Leopold over a lifetime, and across a forty-year career as a professional forester, wildlife ecologist, land manager, farm owner, professor, conservation advocate, policy-maker, and writer. A son of the American Midwest, he grew up in a period of rampant exploitation of the continent's soils, waters, forests, fisheries, and wildlife. He came to maturity as the American conservation movement gained traction in the early 1900s. He was among the first Americans to be trained in forestry and later helped to establish the entirely new field of wildlife ecology and management. Along the way he became a leading champion for the preservation of America's wild landscapes, and a proponent of what we now call sustainable agriculture. He pioneered the radical idea of ecological restoration—of actively repairing damaged and degraded ecological communities. In his writing and thinking, he challenged his fellow conservationists and fellow citizens to think more deeply about conservation's philosophical foundations: to reject a strict and short-term utilitarianism; to extend conservation's reach beyond just the scenic, the special, and the economically privileged; to find some workable reconciliation of our human need to *use* nature and our human capacity to *love and respect* nature.

Aldo and his wife Estella also raised five remarkable children who became prominent scientists and conservationists themselves. A turning point in their lives came in 1935, when Leopold acquired the modest acreage of worn-out Wisconsin farmland that became the focus of the family's outdoor life and the setting for the early essays in *A Sand County Almanac*. This was hardly a naturalist's Eden; years of hard farming of the poor soils had brought it to ruin. Together the family sought to understand the workings of the land and to restore its ecological diversity and health.

Out of this place and experience came Leopold's new lyrical writing style, and his focused expression of a *land ethic* to help guide us in our membership within the larger ecological community. “We abuse land,” he writes in the *Almanac's* introduction, “because we regard it as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect.” Leopold, however, understood that such an ethic, if it is to have meaning in the world, cannot be the lone expression of a single individual. As he himself notes in “The Land Ethic,” “nothing so important as an ethic is ever written.... [I]t evolve[s] in the minds of a thinking community.”

That thinking and caring community now reaches around the world. This edition becomes the latest in a series of translations that have allowed Leopold's words to connect with readers far from the “sand counties” of central Wisconsin. And Leopold's voice is not alone. A chorus is now swelling, bringing together voices from varied backgrounds, places, and traditions, each with essential contributions to make to an emerging Earth ethic. For those of us who carry forward Leopold's work in his own home country, our fondest hope is that this edition may encourage more voices of Turkey to share your knowledge and

love of the natural world, and your expressions of commitment to the well-being of the land and of future generations.

Together we face critical social, economic, and environmental challenges. Meeting them will require that we connect, that we listen with respect, that we learn, and that we change. As demanding as this reality is, it would be even more daunting if we did not have the wisdom of our forebears to guide us. Three generations ago Aldo Leopold wrote, "When we change ideas about what land is for, we change ideas about what anything is for." History demonstrates that change rarely comes easily; but it also shows that nothing can stop change when it is ready to come. In *A Sand County Almanac*, Aldo Leopold calls us to change. But he also calls us to celebrate the present, to revel in the songs of rivers and the stateliness of pines, the rattling call of cranes and the migratory hegira of geese. It is for the sake of these things, and their meaning to us, that we are challenged to change.

Dr. Curt Meine  
January 6, 2013

## Çevirmenin Önsözü

Almanak'ı Türk Okuruna Kazandırmanın Heyecanıyla...

### Ufuk Özdağ

*Bir Kum Yöresi Almanakı'nı* çevirmeye başladığım 2010 yılında, Aldo Leopold'un hayatta kalan çocuklarından Nina Leopold Bradley ile Wisconsin'deki Leopold Merkezi'nde tanışma fırsatı buldum. O sıra doksan bir yaşında olan ve ertesi yıl hayata gözlerini yuman Nina, Aldo Leopold Vakfı tarafından düzenlenen Toprak Etiği Liderleri<sup>2</sup> programının kapanış oturumunda biz katılımcılarla bir anısını paylaştı:

*Yakından tanıdığım bir aile bir arazi satın almıştı. Ailenin küçük çocuğu yeni alınan arazinin bakımıyla yemeşil topraklar olduğunu görünce müthiş bir hayal kırıklığı yaşayarak şöyle demişti: "Şimdi biz burada ne yapacağız, nereyi onaracağız?"*

Bu anı Leopold'un, Wisconsin Üniversitesi'nde görev yaptığı 1930'lu yıllarda, Sauk Vilayeti'nde, toprakları bozulmuş "kumlu" bir araziye kasten satın almasına gönderme içeriyor. Leopold bu araziye, eşi ve beş çocuğuyla birlikte, on üç yılda 48.000 ağaç dikerek, kumlu toprakları tekrar eski sağlığına kavuşturmuştu.

Nina'dan dinlediğim bu anı bugün çok değerli buluyorum, çünkü günümüzde ismi toprağın onarımı düşüncesiyle özdeşleşmiş Leopold'un kitabını dilimize kazandırmak için neden büyük bir heyecan duyduğumu apaçık özetliyor. Bu kitabın okunması ve okutulması, ülkemiz gençlerinin, Leopold'dan etkilenen diğer ülkelerin genç kuşakları gibi, toprağın onarımı düşüncesiyle yetişip, her yörede sağlıklı topraklar yaratmaya; biyoçeşitliliği, yabani alanları, ekosistemleri korumaya; nesli azalan türleri geri getirmeye, kısacası her yörede doğa koruma