**University of Warsaw, Faculty of Oriental Studies**
**Department of Turkish Studies and Inner Asian Peoples**

# IV International Congress of Turkology

## *Turkic Peoples Through the Ages and Lands...*

**21st-23rd of September 2016**

**UW** 
Two centuries
Good beginning

**University of Warsaw**
**Faculty of Oriental Studies**
**Department of Turkish Studies**
**and Inner Asian Peoples**

# The Fourth International Congress of Turkology
# *Turkic Peoples Through the Ages and Lands…*
# 21st-23rd of September 2016



Dwa stulecia
Dobry początek

**University of Warsaw**
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**University of Warsaw**
**Faculty of Oriental Studies**
**Department of Turkish Studies and Inner Asian Peoples**

**The Fourth International Congress of Turkology**
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**21ˢᵗ-23ʳᵈ of September 2016**

The main area of interest of the Fourth Congress will be contemporary studies and research on the history, culture and language of Turkey and Turkish (Turkic) peoples, as well as lands they inhabit now and inhabited in the past. Although Turkic studies are generally linked with research on the language and literature, scholars working in this field carry out research in many specialties in addition to the achievements of many other disciplines. Therefore, Turkic studies, as many other branches of humanities and Oriental studies, can be defined as an interdisciplinary field of studies.

Following the previous Congresses, this year we would like to continue the discussion on the development of Turkic studies and their methods, theoretical basis for research, promotion of research results, as well as teaching Turkic languages and cultures of Turkic peoples. During the Congress, we hope to create an opportunity for participating Turkologists to share their experiences, discuss studies-related problems and issues indirectly related to them that they encounter at work, as well as perspectives for future research.

# University of Warsaw

University of Warsaw (UW) was founded on 19 November 1816 by Emperor of Russia and King of Poland Alexander I. This year we celebrate the 200th anniversary of the establishment of the University of Warsaw.

The University of Warsaw is the largest and the best Polish Educational Institution and its Diploma is highly valued not only in Poland but also abroad. The current status results from joined efforts of its community, including lecturers, PhD students and students, librarians, administration and technical personnel. Tremendous contribution was made by Rectors and Deans in the past years, as their reforms and activity led to the situation, where educational and research activities are conducted on a very high level at many Faculties and other units. UW educates approximately 51,500 students. It employs over 7,000 people. 3,450 scholars work on over 3,400 research topics per year and participate in over 150 projects financed by European and other international funds and organizations. Currently, there are 20 faculties and 30 research units. The University collaborates with over 800 foreign institutions.

UW offers undergraduate, graduate and post-diploma studies, organizes summer schools and vocational courses, initiates interdisciplinary programmes and introduces new teaching techniques. Our offer is adapted to the needs of the changing world and the challenges and complexity of the labour market. Our scholars regularly receive awards and win competitions for research grants. UW students are well-educated and very competitive, winning many contests and championships. Scientific and vocational development of our students is supported by appropriate offices, organizations, and cooperation with numerous institutions. National and international companies highly value our graduates, among which you can find many prominent persons, successful entrepreneurs and recognized scholars and writers, including Nobel Prize laureates.

## Faculty of Oriental Studies

The Institute of Oriental Studies of the University of Warsaw was founded in 1932 and initially its seat was the Staszic Palace. In 1933/34 first students started studies in four seminars: Egyptology, Indology, Sinology and Turkology. The II World War was the time of great grief and destruction, but as soon as it finished in 1945 the studies were restored, and the Institute of Oriental Studies moved to its present location in the Porektorski Building at the main campus of the University. In following years the Institute of Oriental Studies developed and on 23rd January 2008 transformed into the Faculty of Oriental Studies. Currently it consists of 7 departments, 4 chairs and 2 centres:
– Chair of Arabic and Islamic Studies
– Chair of South Asian Studies
– Chair of African Languages and Cultures
– Chair of Japanese Studies
– Department of Hebrew Studies
– Department of Iranian Studies
– Department for European Islam Studies
– Department of Korean Studies
– The Chinese Language Department
– **Department of Turkish Studies and Inner Asian Peoples**
– Department of Ancient Near Eastern Studies (Assyriology, Hittitology, Egyptology)
– Centre for Buddhist Studies
– Centre of East European Studies
Today the academic staff of the Faculty of Oriental Studies consists of over 150 members and educates approximately 1000 students every year.

## Department of Turkish Studies and Inner Asian Peoples

Turkology at the University of Warsaw was founded along with the Institute of Oriental Studies in 1932, and its initiator was Professor Ananiasz Zajączkowski – one of the most illustrious Polish Turkologists. At the beginning, Turkish studies were undertaken within the Seminar of Turkology, and later as a Chair of Turkology in the Department of Turkology and Iranian Studies. In 1996 Turkology joined its forces with Mongolian and Tibetan studies as the Department of Turkish Studies and Inner Asian Peoples in the Institute, later Faculty of Oriental Studies.

Warsaw Turkology scholars work on contemporary as well as classical language and literature, Turkish art, history, social and political problems, ethnology and traditional culture. One of the most unique studies were undertaken on the Karaim culture. Scholars as well as alumni of the Department are also translators of many Turkish novels and historical texts. In the past the research on Kipchak texts, history and culture was also undertaken.

Among scholars who worked at Turkology of the University of Warsaw and brought great contribution to the development of Turkish studies in Poland are professors Ananiasz Zajączkowski (1903-1970, works on Turkish languages: Karaim, Kipchak, Khazar, Mamluk, etc.), Jan Reychman (1910-1975, works on history), Stanisław Kałużyński (1925-2007, works on Altaic Studies including Mongolian and Manchu as well as Yakut language, etc.), Aleksander Dubiński (1924-2002, works on the Karaims and Polish and Lithuanian Tatars, author of the Polish-Turkish dictionary), Stanisława Płaskowicka-Rymkiewicz (1914-1989, works on the history of literature), Małgorzata Łabęcka-Koecherowa (1917-2011, works on traditional beliefs and mythology, translator of literary texts), Wojciech Hensel (1943-1997, works on history, translator of literature), Münevver Borzęcka.

Today the scholars and researchers of Turkology of the University of Warsaw are:
Tadeusz Majda, Prof. – literature, art history, language,
Dariusz Cichocki, M.A. – language and linguistics

Öztürk Emiroğlu, Assoc. Prof. – literature
Marzena Godzińska, Ph.D. – traditional culture, ethnology
Shahla Kazimova, Ph.D. – Azerbaijan language and literature
Maria Kozłowska, M.A. – author of the Turkish-Polish dictionary, librarian
Kamila Stanek, Ph.D. – language and linguistics
Anna Sulimowicz, M.A. – Karaim studies, modern literature
Agnieszka Zastawna-Templin, Ph.D. – modern history, political studies
In the Section of Inner Asian Peoples Jerzy Tulisow, Assoc. Prof. – history of Inner Asia, Altaic Studies (focus on Mongolian and Manchu)

The Head of the Department of Turkish Studies and Inner Asian Peoples is Agata Bareja-Starzyńska, Ph.D. (Mongolist and Tibetologist).

# ABSTRACTS

**ABDİRAİM Kiyal**
**Dicle University**

## Compound Sense Verbs in Kyrgyz Turkish

Compound verbs are often said to effectively describe perceived mobility with its various semantic features. As a brief description, compound sense verbs formed with two or more words are meaningful verbs which are used to express various activities of perception that is beginning of the mental process. There are two types of this kind of verbs: semantically contracted compound verbs and compound verbs formed with auxiliary verbs. In this study, only the semantically contracted-lexicalized compound verbs in the Kırgız Turkish have been emphasized. Kırgız Turkish has a quite affluent structure in terms of compound verbs. Compound sense verbs express the process where the perceptional activity emerges, they illustrate recipient's inner world and various psychological situations. In this context, semantically compound sense verbs are examined, and the senses (sight, hearing, touch, taste and smell) are being classified according to the semantic features such as negativeness, mobility, sensuality, willingness, continuity, limitedness and interruption. The data analyzed in this research paper have been obtained from "Kırgız Tilinin Sözdüğü" (2011), Kırgız proverbs dictionary and some literary works. The results of this study present semantically contracted sense verbs. They serve to warn us of actions that take place in our environment and have been formed from important language elements which reveal rich layers of experience, as well as the spirit of the Kirgiz Turkish language speakers.

**Keywords**: Kırgız Turkish, semantics, sense verbs, compound, sense verbs

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**University of Tirana**

## About the Negative and Positive Conotations of Some Turkish Words in Albanian Language

If we performed a classification of elements for the lexicon of the Turkish language and the elements which have mostly influenced other languages, it would show the result that Balkan languages absorbed most of these words. Such elements of the Turkish lexicon have also entered Albanian language during the period of the Ottoman Empire in the Balkans. Words of Turkish, Arab or Farsi origin entered together with new concepts brought by them. The Turks brought into the Balkans a new culture. They entered along with new concepts brought by this new culture and way of living. Therefore, they became part of the Albanian and other languages of the Balkans considering new concepts which did not exist earlier. Time passing by, these borrowed words also developed new internal semantic meanings. These words have enriched the lexicon of the Albanian language and have especially influenced the system of synonyms. Also, many of these words have been incorporated into the phraseology and expressions of Albanian language.

The aim of this paper is to explain the connotations of some Turkish words in Albanian Language. As it is known, some of these borrowed words developed new internal semantic meanings. They are used in negative, positive and neutral connotations. We try to explain for selected words the negative and positive connotations. We will give examples from respective dictionaries and will take in consideration the relevant literature.

**Keywords:** Meaning, connotation, negative, positive, neutral

**ABİK A. Deniz**
**DAĞISTANLIOĞLU B. Erdem**
Çukurova University

## Kashfu'l-Huda: the First Commentary of Qasida-i Burda Written in Eastern Turkish in the 1st Half of the 15th Century[1]

The aim of this study is to determine and assess the importance of *Kashfu'l-Huda* written by Huseyn-i Harezmi in the first half of the 15th century after the conquest of Khwarezm by Abu'l-Hayr Khan. One of two known copies is located at the Staatsbibliothek zu Berlin under the registration number Ms. or. oct. 1688. The other one is located in the Süleymaniye Library, Mahmud Paşa Collection, under the registration number 271, in the Turkish literature section. It includes commentary works to the text and other data from Eastern and Anatolian Turkish commentaries. This piece of ritual or traditional ode writing for Hz. Muhammad, *Qasida-i Burda* plays a very important role in the Islamic literature. Moreover, *Ka'b bin Zuhayr* (*Qaside-i Banet Su'ad*) and *Busiri's* (known as *Qasidatu'l-Burda-ti'l-Mavsumatu bi'l-Kavakibi'd-Durriyati fi Madhi Hayri'l-Bariyya* or *Qasidatu'l-Bur'a* and *Qasidatu'l-Bur'iyya* particularly in the Ottoman literary area) poems are the most famous odes in this literary genre. Huseyn-i Harezmi's *Kashfu'l-Huda*, which is the subject of this research paper, is a commentary to *Busiri's Qasida-i Burda*. Both the writer Husayn-i Harezmi and his commentary *Kashfu'l-Huda* are quite unknown to Turkish language and literature researchers. In fact, Ali Şir Navayi acknowledged in Macalisu'n-Nafayis that the period from 14th to early 15th century of the Eastern Turkish literature area was strongly influenced by the *Harezmiçe Turki til* thanks to the writer Husayn-i Harezmi. Also Janos Eckman represented this opinion and called this term of Turkish literary period *Khwarezm Turkish*. *Kashfu'l-Huda* takes a unique place among Husayn-i Harez-mi's Turkish language literary works. This study consists of general information about *Bûsîrî* and *Kaside-i Bürde*, the reasons why it was

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written, the stories and rituals that have been told and annotations concerning this piece of writing. It also includes information about Hüseyn-i Hârezmî, the author of *Keşfü'l-Hüdâ* and explains the copyright reasons of the work and date, the copy dates of editions, its location during the time when annotations were written, as well as the writing characteristics of this work.

**Keywords:** Harezmi, Busiri, Burda, Kashfu'l-Huda, Eastern Turkish

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# New Facts in the Biography of the Karaim Poet Simon Kobecki

Simon Kobecki collection of poetry released in Kiev in 1904, entitled Irłar (*Songs*), is considered the first printed edition of secular Karaim literature. Poet works, popular in the Karaim community, were also published in a Karaim magazines issued in the first half of the twentieth century – such as *Karaimskaja zhizn*, *Myśl Karaimska*, *Onarmach*, *Karaj Awazy* or nowadays in the journal *Awazymyz* and in collections poetry published in Lithuania. Published biographical details were usually brief or even mutually contradictory. Until today, even the basic biographical data – such as the date of the poet's life have not been established. Archival query allowed the final determination of poet's date of birth and his way of life.

**Keywords:** Karaim literature, poetry, Simon Kobecki

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## Folklore Studies and the Urban Culture in Turkey: Some Remarks and Recommendations

With each passing day important changes take place in the physical atmosphere of the urban people. Concurrent with the social changes, weakening of the social ties, intimacy, sincerity and togetherness of the traditional relations have been dismantling the social fabric. The ongoing problem of weakened communication between the urban people and the remedies sought for it should be one of the priority topics for the social studies. Urban monographic studies aim at addressing this issue, however, the lack of comprehensive monographic approach in most of these studies lead to some shortcomings. In the studies subjecting Turkish urban culture, for instance, some focus primarily on historical aspects whereas others focus solely on the physical aspects such as architecture, archeology or art history. Notwithstanding, the elements of material and non-material culture should be examined in a holistic way. The non-material culture topics such as urban daily life, urban practices and rituals, guilds, neighborhood culture, slangs, jargons, nicknames, gangs and social groups are as important as the material culture elements. These topics of urban cultural studies are examined thoroughly and methodologically in the Western folklore studies. In Turkey, however, urban folklore studies are not at the desired academic level because of the lack of multidisciplinary perspective.

This study includes remarks and recommendations on addressing the oral culture elements in the urban monographies, while referring to the problematic issue stated above. Another contribution of this study is the introduction of sources and topics that are essential for the researchers of oral culture who focus on the urban culture and the urban life.

**Keywords:** Urban culture, oral culture, folk-life, tradition, folklore

**AKBABA Bülent**
**BİRBUDAK Togay Seçkin**
**Gazi University**

## Polish People in Turkey During the World War II

Two large-scale world wars broke out in the first half of the 20th century, which deeply influenced majority of states and societies. The World War I resulted in the collapse of great empires. As the number of nation-states increased, the treaties which brought an end to the war laid the foundations of a new one. The World War II, which took place between 1939 and 1945, led to an even greater destruction compared to the World War I due to technological developments. Republic of Turkey, founded in Asia Minor to replace the Ottoman Empire after its collapse following the World War I, made a policy of not participating in the war during the years of the World War II. This policy was maintained until the last days of the war. On the 23rd of February 1945, Turkey declared war against Germany and Japan. Just at the beginning of the World War II, Poland was invaded by Germans, and the country was oppressed by the Nazi rule during the war years, which lead to immense massacres. Afterwards, the country was invaded by the USSR troops. In this period, Polish citizens were slaughtered systematically by the Nazis, while some other Polish people escaped from the harsh conditions of the war and took refuge in Turkey. The purpose of this study is to analyze the political, social, economic, and cultural status of Polish people residing in Turkey during the World War II. Upon analyzing the archive documents regarding the lives of Polish people who took refuge in Turkey during the World War II, it was seen that they were welcomed by the Turkish government that provided them with job opportunities and granted citizenship to those who wanted, as well as allowed the acquisition of transit visas by those who wished to go to other countries. In this sense, the personal records of Polish people who were present in Turkey between the years 1939 and 1945 as well as their occupations are presented here as a list.

**Keywords:** World War II, Poland, the Republic of Turkey, refugees

**ALPASLAN Evren**
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# A New Perspective for Studies on Turkology: Ecolinguistics

Environment is increasingly becoming important in our lives. There are reflections of this process on language as well. As a result of environmental disasters experienced in the 20th century, the focus put on nature oriented studies has been increased. The relation between linguistics and ecology created a macro-linguistic branch called ecolinguistics. The aim of ecolinguistics is to study the effects of language on the biological and physical ecosystem. This implies the foregrounding of the protection of all living and non-living natural beings with the aid of language. For example, ecolinguistics deals with how advertisement discourse can create a positive view of a product that is in fact not environment-friendly. On the other hand, ecolinguistics deals with the discourse of poems that are actually written with the love for nature as well. Within this framework, ecolinguistics can play a key role to reveal the features of Turkish culture and Turkish languages. Namely, studying the discourses of Turkish advertisements, Turkish metaphors and Turkish proverbs from the point of nature consciousness can give clues on how Turkish people have seen natural environment until now. Until now, ecolinguistics oriented studies that can be called "comprehensive" with regard to Turkic languages have not been introduced. In this study, ecolinguistics is going to be introduced first. Then a few studies that have been carried on ecolinguistics are going to be discussed. Moreover, the question of how ecolinguistic studies can be used in Turkic language studies is going to be analysed. Finally, the possible contributions of future ecolinguistic studies on Turkology are going to be discussed.

**Keywords:** Linguistic ecology, ecolinguistics, turkology, Turkish language, Turkic languages

**ANAR Turgay**
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## The Manuscript of *A Trip to Germany* by Kâtip Fâik, the Scribe of Abdul Hamid II

Europe was the most important geographical area in the 19th century because its power brought together industrialization and colonization. On the other hand, the Ottoman Empire was gradually weakening throughout this century, which was predominantly under Europe-centric policy. Due to wars, economical losses, interventions by foreign powers, the 19th century was a "long long century" that hanged heavy in the Ottomans' hands in contrast to other states. Although Ottomans had rightly developed a superiority complex in relation to the imperialism they established in the former centuries, they strived to restore the state with a more retrospective focus conceding that European states were progressing ahead of them in almost every field. Therefore, statesmen started to learn from the West, as the Ottoman Empire, although geographically strong, lost battles and experienced political and economic failures. The Ottoman Empire learnt and adopted Western approaches to military, politics, economy, culture and etc. towards the end of the 17th century. In addition, travel books of the time hold important materials for social sciences. They include interesting information, news, habits, and cultural aspects. If academic researchers would like to learn one country's background and political affairs, they need to find and then read those books. One of the manuscripts was written by Kâtip Fâik, the scribe of Abdul Hamid II. His manuscript was written in Ottoman script but has not been published new Turkish alphabet so far. This official report of his trip is an important insight.
In this presentation, the presenter will briefly examine Kâtip Fâik's life and the importance of this source.

**Keywords:** The manuscript of travel, Abdul Hamid II, Wilhelm II, Ali Nizami Pasha

**AVCI İsmail**
**Balıkesir University**

## Three History Poems of Mehmed Bahaeddin within the Context of a Contribution to Studies on Urban History

The subject of this study consists of three history poems written by Mehmed Bahaeddin. The said poems, contained in the poetry book titled *Hurde-i Eş'âr* published by the poet in 1927, include dates determined by *abjad* calculations by virtue of the construction of some historical buildings in Kırklareli province. The first of these poems is a verse written about the restoration of Kapan Mosque, which had been damaged and the minaret of which had been demolished during the Balkan War, and about the reconstruction of its minaret. The second poem is about the completion of a *fatwa* office, construction of which had been suspended due to various unforeseen circumstances. The third poem is a verse written about a martyrs' cemetery and a monument constructed in commemoration of martyrs. History poems as a genre, in which history and literature are often combined, provide convenience for researchers for the determination of some historical events. As a matter of fact, these poems can be considered as a valuable reference for social history studies due to the fact that they sometimes include certain details which are not contained in history books. The poems mentioned in this study can also be evaluated in this context. The aforementioned poems also include details such as why and how the architectural works mentioned in these poems had been constructed and who supported the construction activities of these architectural works. It was understood that Mehmed Bahaeddin, who had served as the mufti of Kırklareli, had closely witnessed, in person, the construction period of these architectural works and then he had written the aforementioned poems. Within the scope of this study, revealing the poems consisting of the details on the construction of these three architectural works will contribute to the history of Kırklareli province.

**Keywords:** Kırklareli, history, poem, abjad, mosque, fatwa office, martyrs' cemetery

**AYDIN Haluk**
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## Muwashshah as a Method of Expression of Divan Poets and Muwashshahs of Remzi

Many of the divan poets resorted to various ways of showing their tricks and to improve their poems. One of these methods to emerge was wordplay within the poem. One of the many different forms of this trick hides a name in the poem in different ways that gave muwashshah different names too. Many examples in divan poetry were found using this expression method in visual poetry. One of these poets is Remzî who lived in the 19th Century. According to the research, there was not enough information about his poems however his work is known to people as Divan. In our study will examine three samples of muwashshahs in Remzî's Divans. In this examination, the hidden names in question will be set forth and an examination of how the poet put these names in his poems will be shown.

Examples of muwashshah in the Remzî's Divan verse form of poetries include müseddes, müsemmen and terciibend. Editing hidden names in these poems vary. In presented study, these differences will be made in comparasion with other examples in Turkish literature.

**Keywords:** Muwashshah, Remzî, 19th century

**BILIAIEVA Svitlana**
**Institute of Archaeology of National Academy of Sciences of Ukraine**

## Turkic Civilizations of the North Black Sea Area in the Creation and Development of Trade and Information Systems (2nd half of 13th-15th century)

The creation of the systems of trade and information in the North Black Sea area started in the middle of the 13th century, when it became a part of the Mongol Empire, First of all, the Mongols used the old trade ways, which connected different parts of Eastern Europe and Asia. But the main direction of that time was the northern part of the Silk Way, which runs from the western part of the North Black Sea area through the southern part of the Russian Steppe towards the Low Don area, Low Volga region, to the south Kazakhstan, Turkestan, where it crossed the main part of the Silk Way up to China. All territory was divided into parts, distance between which was equal to one day of moving by horse. Moreover, the system of caravan and post stops was created and the acceptance of Muslim religion required establishing cities as the administrative, trade and ideological centers. This system is now partly known, due to the results of archaeological research and written records. But the reconstruction of the map of the Golden Horde settlements needs further investigations. The new step in the development of the Turks civilizations became the creation of the Crimean Khanate, which included the Crimea and the steppe part of the North Black Sea area as the motherland of the Crimean Tatars. This development also required continuation of trade and communication in the new position of the coexistence of Slavs and Turks.

**BÜYÜKOKUTAN TÖRET Aslı**
**Balıkesir University**

## An Evaluation of Presenting Turkish Fairy Tales on Websites

Fairy tales fulfill the function of preparing individuals for life and society, sharing their experiences, transferring their values and behavioral patterns, training and having good time. In other words, they reflect cultural codes. It has been observed that they are transferred to the internet environment by complying with advanced technologies and started to be told in virtual environments with much wider participation. Known to be usually told in indoor places such as houses, village halls or coffeehouses, fairy tales have enabled the narrator/reader and listener/audience masses, who do not know each other, to convey stories to each other and carry the oral tradition to the "international network" the moment they are shared in the virtual environment. Telling tales, which has a unique narrative time, place, characters, narration, text, narrator and audience on the internet, is remarkable in terms of sustainability and reproduction of the tradition. This paper will focus on fairy tales, which are created within oral culture environment, and transmitted from generation to generation through oral communication and some of which are textualized due to several reasons. This research paper will also present how fairy tales are told in a virtual environment in the presence of people who are not addressed face to face. Determinations and evaluations about the implementation of the tradition will be made based on the content of the fairy tale internet sites, their purpose and target audience, presentation of tales, publisher/editor, reader/listener/audience relationship and comments. The starting point of the study, which is based on examinations made without asking questions on social media, consists of the currently active fairy tale sites: www.masal.biz, www.masalalemi.net, www.masaldinle.com and www.seslimasaldinle.net. The aim of this study is to look for an answer as to how the conventional society structure implements the functions of tradition of telling fairy tales on internet sites.

**Keywords:** Turkish culture, tale, tradition, implementation environment, websites, change, function

**CENGİZ Mikail**
**Hacettepe University**

## Sociolinguistic Situation of Teleut Language According to Endangered Languages Theory

Among linguists it is generally agreed upon that today there are at least 7,000 languages spoken around the world; and that at least half of these may no longer exist after a few more generations as they are not being learnt by children as their first languages. Such languages are said to be ENDANGERED LANGUAGES. In this century, approximately 3,500 languages are in danger. Perhaps these languages will be dead within this century. Approximately fifty of these languages are Turkic languages. Some of these Turkic languages are documented and some of these are undocumented. The universal UNESCO criteria are also applied to Turkic languages and a great number of Turkic languages are at the risk of extinction to varying degrees. Although we do not have data obtained on-site indicating the exact degree of the danger, we have to accept the existence of the danger for numerous Turkic communities, based at least, on the studies conducted up to the present day.

In this study, one of the endangered languages named Teleuts and spoken by Turkic indigenous people in South Siberia will be discussed on their sociolinguistic circumstance. This Turkish community has a population of about 2,500 population living in the villages of Great and Small Baçat river basin in Kuzbass State of Kemorovo province of Russian Federation. The sociolinguistic circumstance of Teleuts will be discussed with consideration to the data collected in field work during 2013.

**Keywords:** Endangered languages, endangered Turkic languages, language death, dialect death, Teleuts, Teleut language, UNESCO

**GÜLNAZ Çetinkaya**
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# The Gift and the Tradition of Gift in Dede Korkut Stories

Dede Korkut Stories represent the socio-cultural and political construction of the Oghuz period. The following twelve stories contain frame of mind, traditions and value system. Forms of collective consciousness and value system that are reflected in individual creations will be examined in these stories. Values of cultural media had been transferred in context in Dede Korkut Stories which are code transmitter texts of cultural memory. Discourses and symbols of code areas such as relief, politics, space, time, eating and drinking, dressing and etc. are just a few cultural elements in the stories. In the stories there are practices of the tradition of gifting and the gifts that are meaningful. In addition, those that have multifunctional applications within the cultural structure of religion and the other traditions. In Dede Korkut Stories "armağan, çuldu, savgat" were words used to express celebrations in life such as a happy state, after victory, sign of hackneyed and donation, beneficence or importance of guest. These words were also used to express rewards that are given for good news about the society or individual. The presentation timing of gifts, the position of the person giving gift and the symbolic meaning of the object as a gift and cultural analysis form the subject of this paper.

**Keywords:** The gift, traditional culture, Dede Korkut

**CHAINSKYI Iurii**
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## Pan-Turkism and Hamdullah Suphi Tanrıöver's Activity in the Context of the Polish Promethean Policy in Turkey in 1920-1931

Since Mustafa Kemal came to power, he declared that Turkey had withdrawn from any Pan-Turkism and is focusing on construction of a united Turkish national identity within its borders. It was a condition for achieving peace at home and abroad. However, there were doubts in the Western Europe, Russia and Poland that Turkey had absolutely disinterested herself in the fate of outside Turks. These issues were confirmed in 1923, in the revival of Türk Ocakları under the chief, Hamdullah Suphi known for their leaning towards Pan-Turkism and Russophobia. Until 1931, when Hamdullah Suphi was removed from Turkey as a consequence of the Turkish-Soviet rapprochement, he was one of the main contractors of the Polish Prometheans in Ankara. Prometheism was the main interwar Polish concept aimed at dividing Soviet Russia into individual countries. The Promethean's cooperation with anti-Soviet Turkish officials and Unionists was complicated above all else by their tendings to consider all people of Turkish origin as Turks but not as representatives of separate nations. Even if this anti-Soviet Turkish official's position was based on their commitments to Pan-Turkism, it was explained as reluctance to create national minorities within Turkey. Hamdullah Suphi as one of the representatives of the anti-Soviet wing of the two-track Turkish foreign policy, as well as Tevfik Rushdi as a propagator of pro-Soviet policy, were used by Mustafa Kemal depending on relations with the Western Europe and the USSR. As a result, ideology played much less important role than power politics in the formation of the Turkish policy in the interwar period.

**Keywords:** Pan-Turkism, Hamdullah Suphi Tanrıöver, promethean movement, anti-Soviet emigration

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**University of Warsaw**

## On Several Issues of the Modern Bashkir Language: Orthography, Grammar, Vocabulary

The Bashkir language, a distinct Kypchak Turkic language spoken by one of the most numerous ethnic minorities of Russia, has gone through several stages of formation prior to obtaining its current standardized form. Until the beginning of the 20th century the notions of real, "popular", Bashkir are quite scarce; despite that, we can say that the language found its place in literature a while earlier, more specifically, during the second half of the 19th century. This period is known in the Bashkir literature history as *Mäğrifätselek däwere*, i.e. the Time of Enlightenment. The Bashkir writers, poets, religious leaders of that time (most notably Miftahetdin Akmullah) laid a solid foundation for the later development of the language and attempted to adapt the vivid 'popular' language to the 'textual realia' of the epoque. This was also the time when the first attempts of language analysis (pertaining to all 'popular dialects' of the region) were made, which in turn required the authors to use a more or less consistent orthography, backed up by methodology rather than a mere tradition. This paper presents a general overview, a sketch of the language development history with regards to its literary norms in orthography, grammar and vocabulary. Another goal thereof is to question several orthography issues and grammar conceptions that were a matter of 'common acceptance' among the Bashkir linguists during the Soviet era. Undeniably, the topic of the research cannot and will not be described in details in just a single article, and a more profound analysis thereof will be required.

**Keywords:** Bashkir language, Turkic linguistics, language standard, language history, orthography, grammar

**DURGUT Hüseyin**
**Balıkesir University**

## On Some Archaic Words in Turkish Mirajname in the Manuscripts of Lithuanian Tatars

One of the important cultural sources of heritage among the manuscripts of Lithuanian Tatars preserved till the present day is the type of manuscripts known as "*Kitab*". The Tatar communities that started settling in the Grand Duchy of Lithuania from 14th century began to lose their mother language in the16th century due to multiple reasons. Lithuanian Tatars having forgotten their mother language but not their Muslim identity, felt it necessary to translate the religious Islamic texts into Slavonic languages in order to meet their own religious needs. Therefore, the tradition of manuscripts of Lithuanian Tatars generally consisting of the religious texts of Islam in Arabic script emerged. Among these manuscripts were the types like *Kitab, Tafsir, Chamail* and*Tajwid.* The type named *Kitab* takes an interesting narrative because they are written in the Arabic script in Slavonic languages on subjects like religious stories, information related to the religious needs of Muslims and descriptions of the rituals that took place. One of the texts found within the type of *Kitab* is the text of the Mirajname of which belongs to the period of Old Anatolian Turkish. In this paper we shall focus on some archaic words found in the texts of the Mirajname in the *Kitab of Ivan Lutskevic* and *Kitab of Abraham Karitski* among the manuscripts of Lithuanian Tatars. The archaic words like *balak ur- "to sparkle, to illuminate", dek dur- "to stay calm", ilersük şeş- "to commit adultery", ür- "to bark", viribi- "to send", oyan "bridle", süçi "wine", biregi "someone", kırañ "coast"* taking place in the text shall be evaluated from the aspects of correct spelling and meaning.

**Keywords:** Lithuanian Tatars, Kitab, Mirajname, archaic words, Old Anatolian Turkish

**DUYMAZ Ali**
**Balıkesir University**

# The Mythology Books from Tanzimat' to National Literature Era and the Perception of Mythology in Early Period

After the orientation of the Ottoman Empire to the West, an increase in interest and attention was given to Western literature and culture. In this context, the origins of mythology which had originated *Shahnama* in Divan Literature had replaced the first translations of "mythology" books which had been located in the source of Western civilization and the Greek and Roman mythology. Many translations and copy right articles had been written from the period of the Tanzimat literature like *Télémaque* which was translated by Yusuf Kamil Pasha in 1859. These translations awakened a wide interest in ancient Greek history, mythology and corporate activities such as *Encümen-i Daniş*. In this paper, mythology perception will be determined by the translation and copyrights of "mythology" in the historical line of the National Literature period. More specifically in the period of the Tanzimat and Servet-i Fünun, which is renamed from the perception of mythology to "nationalization", and also mythology and literature relations were compared in general.

**Keywords:** Turkish mythology, Tanzimat literature, mythology books

**GODZIŃSKA Marzena**
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## Leon Barszczewski – Polish 19th Century Photographer in Central Asia

Leon Barszczewski (1849-1910), a Polish national who served as an officer in the Russian Army, travelled in the second half of 19th century in Central Asia, and left quite rich documentation of his travels. The most interesting part of it are outstanding photographs, today in collection of Asia and Pacific Museum in Warsaw and owned by Braszczewski's grandson. The photographic documentation is a result of Leon Barszczewski's private interests rather than official duties. He worked and researched the history and archaeology of the region, geography, geology and even glaciology, contemporary (for his time) culture and everyday life of Uzbeks, Turkmens, Kirgizs, Kazakhs and other groups living at the territories where he travelled. For many travelers and scientists of the time who visited the region he served as their guide and consultant. His experience and knowledge were validated by a few scientific societies in Russia. Unfortunately, since he was an acting officer, a great majority of his reports and expertise in possession of Russian institutions were and still are not allowed to be published. The collection of photographs and some documents in family possession and in archives of the Polish Academy of Sciences are especially valuable.
The purpose of this paper is to present the most important part of the Leon Barszewski's photographic collection as an excellent source for contemporary researchers of many fields and branches.

**Keywords:** Leon Barszczewski, photography, Central Asia, 19th century, history, art

**GÖKALP ALPASLAN Gonca**
**Hacettepe University**

## Oral Culture and Memory in the Novels of the Turkish World

Oral culture is one of the building blocks of national identity. Oral culture helps the nation to remember their past and transfer it to the future generations, it is the narrative of national happiness and sadness. Since oral culture is unwritten, it continues its existence by rooting and planting in the memories of their people. Its dependence on patterns and repetitions strengthen the memory and refreshes the knowledge. The repetitive nature of oral culture gains a new function in written culture. In the novels of the Turkish world, writers use oral culture systems as an effective means of protecting and transferring national memory to the next generations. The legend of Mother Nayman, that has a very important place in the plot of literary classical work of Cengiz Aytmatov's *Gün Uzar Yüzyıl Olur,* signifies Kirghiz people's resistance to memory loss. In Elçin's novel called *Ak Deve* besides the legend Ak Deve, the Dede Qorgut's speech, rhymes, ballads are the binding elements among the residents living in a quiet district in Baku.

In this study, Aytmatov's novel titled *Gün Uzar Yüzyıl Olur* and Elçin's novel titled *Ak Deve* will be examined as effective examples of oral culture and memory on relationships in Turkish World novels. First, oral culture's effect on the formation and continuation of the national memory will be emphasized. Then, oral cultural elements in Aytmatov's and Elçin's novels are going to be grouped and exemplified. Finally, oral culture, national memory and relationships in novels are going to be discussed.

**GÜLEÇ Mustafa**
**Ankara University**

## The Effect of Visual and Auditory Input on Mental Lexicon in a Bilingual Context

This study deals primarily with the effect of the type of auditory input on the bilingual mental lexicon. It aims to show and discuss how unbalanced auditory and visual inputs in one language transform the output in the other language of Turkish-Dutch bilinguals.While Hernandez & Bates (1999) argue that language systems are subject to separate storage and processing in bilingual brains (Paradis, 1977; Paradis & Goldblum, 1989), picture naming tasks in both languages reveal that the same phonological processing area is activated (Klein v.d., 1995). Ellis & Young (1988) posit in their modular description of reading that a lexical input is received in the form of a perception (i.e. auditory and visual) after a certain auditory and visual analysis; afterwards, the input is transformed relatively from a natural sound to a phoneme and from a grapheme to a phoneme, which then can be directed to a semantic component. Parkin (1996) underlines that prior to semantic component phase, auditory and visual input lexicon is thoroughly free from meaning and that only formal information regarding the grapheme order of recognized words (the signifier of a concept) is stored. If we adapt this approach in the bilingual mental lexicon, Romaine (1989) assumes that there is no need for separate grammars in code switching cases and there is consequently one conceptual system. If a word structure changes in a mental lexicon, this is usually interpreted as a change of meaning. However, just as lexical acquisition is multidimensional, lexical attrition may also have various aspects and phases (Cohen, 1986; Nation, 1990; De Bot & Weltens, 1993).

In this study, language use of Turkish-Dutch bilinguals has been analysed in terms of writing and speaking performances in one less dominant language (i.e. Turkish). The data shows that phonemic features of Dutch (i.e. dominant language c.q.) are regularly adapted to grapheme clusters (e.g. *jol in place of yol "way", *vakir in place of fakir "poor" in Turkish). This type of examples implicate that

graphemic and phonemic input are both taken differently into processing prior to semantic input and that language systems are somewhat internalized without isolation in the bilingual mental lexicon.

**GÜMÜŞ Kudret Safa**
**Aksaray University**

# A Comparison of 'Âlem Bu Yâ' Ghazals Written with Repeated Voice of Leylâ Hânim and Bahâr-Zâde Ferîde Hânim from Kastamonu

There is a number of comparative research studies of Turkish literature. When these studies are examined, one can realize that there are notable works in the context of Divan poetry. In our study, "âlem bu yâ" ghazals written with repeated voice by Leylâ Hânım who lived in the first half of 19th century and Bahâr-zâde Ferîde Hânım from Kastamonu, who lived in the second half of 19th century, will be examined and compared. Bahâr-zâde Ferîde Hânım from Kastamonu discussed the poem with poets who visited Kastamonu in her time. More importantly, Bahâr-zâde Ferîde Hânım had a conversation about the poem with Leylâ Hânım who was the wife of the governor Sırrı Pasha and they wrote "nazire" to each other. In addition, both of the poets had touched on the sects which they joined in their works and they had accepted the founders of these sects as "dest- gîr" for themselves. While Leylâ Hânım had joined the sect of Mevlevi, Bahâr-zâde Ferîde Hânım from Kastamonu had joined Şabân Baba that formed the Şabaniyye branch of Halveti. In this study, the impact they had on one another will be examined with regards to "âlem bu yâ" ghazals written with repeated voice which are also "nazire" to each poem.

**Keywords:** Comparative literature, Divan Poetry, Leylâ Hânım, Bahâr-zâde Ferîde Hânım from Kastamonu

**GÜMÜŞOĞLU Firdevs**
**Mimar Sinan Fine Arts University**

## Gender in the Primary School Text Books in Turkey (From 2015 to 2016)

In this study, I will analyze how primary school text books that have been written in 2015 and 2016 have affected the gender roles of women and men. Educational institutions have shaped gender roles in children's minds for generations. The role of textbooks as one of the main educational tools in the socialization of children is very important in Turkey. Textbooks are used not only to give knowledge about the roles of genders in community, but also to help children internalize the past, current and future behaviour patterns of the community. In this paper, I'll discuss the role model of the citizens conveyed to children by images, photographs and sentences as hidden messages (within these books). The identities of men and women are evaluated on the basis of words, phrases, texts used in the primary textbooks. Besides, the visibility of women and men in public and private life, their status in the process of production, in society and in family as depicted in the textbooks will be analysed. In this study both quantitative and qualitative research methods will be utilized.

**Keywords:** Gender, primary school textbooks, education, private and public life

**GÜNGÖR Gözde**
**Sinop University**

## One of the Unpublished Historical Works of Husseinzade Ali Turan: *In the Presence of Image of Timur*

Husseinzade Ali Bey, who is the one of the most important repre-sentatives of the "Turkism" ideology and wrote many articles about language, culture, history and historical personage of Turkic people. His aim is to remind, introduce Turks to their identity and to create a common Turkish identitiy against all artificial disintegration. In his unpublished work called *In the Presence of Image of Timur*, he mentioned one of the supreme personalities of Turkish history – Timur. The plot is about the journey from the Anatolia to the old Turkish homeland in Central Asia. This journey is symbolized by the great Turkish commander, Amir Timur but the fiction is regrettably unfinished. Although Timur is percieved as a negative figure by the Ottomans, the sheer mention of him in this fiction shows the author intends to create an awareness in the common Turkish history. In addition to this, the significance becomes more apparent when con-sidering that the work was penned in Istanbul. At the time the city saw the rise of the Turkish nationalist movement within the Ottoman Empire.

In this paper, firstly content of the work will be examined briefly. After that the author's viewpoint and with the reference of the author, perception of common Turkish history and of Turkic world which began to change in the beginning of $20^{th}$ century will be evaluated.

**Keywords:** Husseinzade Ali Turan, *In the Presence of Image of Timur*, Turkic World, Turkism, Timur

**HAJIYEVA Aygül**
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# The Islamic Religion and the Woman Factor in *Diwan* by Ruhi Baghdadi

In the Middle Ages, there were sedentary, semi-sedentary and nomadic civilisations existing parallel in Azerbaijan. They formed Azerbaijani woman's mentality in their own way as a social gender, defined by the rules of that period. The woman of this period was the one who was always spiritually faithful and who supported her hero-husband. She had an ability to ride horses and use guns skilfully and even was able to defend and save her descendants in battle. Nevertheless, the rights of these women were also restricted in the feudal-patriarchal society of that era. The Islamic religion and its attitude toward women, the Quranic requirement of respect and humanism for women expresses itself in the lives of women in *Diwan* by R.Baghdadi in their own way, and the paper is devoted to this problem in particular.

**Keywords:** Ruhi Baghdadi, woman factor, civilisations, religion, feudal-patriarchal society,

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## Development of Turkish Painting
## (Second Half of 19th – Beginning of 20th Century).
## Legacy of Calif Abdülmecid II

The authentically traditional Ottoman painting found in book reproductions and wall decorative compositions, has gained its own uniqueness after the second half of the 16th century. Bearing such a legacy of almost five hundred years, a complete transformation to European style painting was arduous. The endeavour of such Ottoman sultans as Sultan Selim III, Sultan Mahmut II, Sultan Abdülmecit I, Sultan Abdülaziz and Sultan Abdülhamit II in the engagement of all the possible means to educate the new generation of artists was outstanding. The development of Turkish painting reflects the whole process of transformation that the Ottoman Empire had to deal with. The newly acquired ideas of westernization came along with the realisation for transformation in every sphere of public life. Consequently, that caused new interest in art and even eagerness for its embracement. Besides the encouragements of Ottoman Palace circles, some Turkish artists remained devoted to the dominant beliefs of the eastern society, performing entirely figureless landscapes or still life paintings. The beginning of the 20th century saw the emergence of the Ottoman painters who received their education in Europe. In 1914 women were given opportunity to enrol for study to the Sanai-i Nefise Mektebi further diversifying the artistic landscape. The caliph Abdülmecid Efendi (1868-1944) is renowned for his professional painting. He was the founder and the chairman of the Turkish prime painters organization – Ottoman Painters Association (1908-1919). Abdülmecid II painted portraits of his wives and children as well as still life and landscapes. The legacy of Abdülmecid II has multiple significant aspects, among those the bringing to light the secluded life of the harem along with manifestation of modern understanding and evaluation of fine arts.

**Keywords:** Turkish painting, Abdülmecid II, European style painting, Westernization of Ottoman Empire

**İNAN ALİYAZICIOĞLU Zeynep**
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## The Ottoman World from the Point of View of German Orientalist Jakob Philipp Fallmerayer

Jakob Philipp Fallmerayer, lived in Bavaria during the 19th century and was involved in the political and cultural issues of the time, as an important historian, politician and orientalist. Living a colourful life transitioning from army to politics, from professorship to travelling Eastern countries, from being journalist to exile, he has given numerous works on medieval Byzantine history and Ottoman political-cultural history. Since 19th century, his literary documents including monographs, travel diaries and political articles had been read predominantly by Europeans. However, overtime, thanks mostly to his understanding of Eastern languages like Turkish, Arabic, and Persian and his experience of travelling to Ottoman World three times, Fallmerayer attracted a wide readership with his powerful writing. With his pieces, Fallmerayer also made both positive and negative contributions to the images of "Eastern", "Turkish" and "Muslim" archetypes constructed in Europe. In this paper, the images of Ottoman World in some selected works by J.Ph. Fallmerayer will be analyzed via discourse analysis method. Fallmerayer travelled three times through Ottoman area mainly between 1830-1833, 1840-1842 and 1847-1848. During these journeys, Fallmerayer told of various sides of Eastern society as he covered the life of the Ottoman ruling class and of Muslim and non-muslim society's traditions, relationships, urban life, daily and religious life in Anatolia to western readers. Fallmerayer's images introduced an east-west contrast in the traditional orientalist point of view. The most significant reason Fallmerayer left such a profound mark on his readers both during and after his death was his ability to narrate his real experiences and events in the East to Western readers with such a literary and dramatic style.

**Keywords:** Fallmerayer, Orientalism, Ottoman world, perception of the East

**KADIU Spartak**
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# Some Examples of Turkish Roots and Themes that Created New Words in Albanian Language According to Albanian Morfological Structure

As it is known, as in all Balkan languages, the same happened in Albanian language where many borrowed words came from Turkish language. Besides vocabulary, some word formation elements, such as the suffixes were borrowed too. In the word formation of Albanian, these stems and suffixes serve to form compound or derivative words. As it is known, these words that are formed with the help of Turkish roots and stems are divided into three groups. When we discuss the typology of the composite, we notice that the model of the compound word is the one dominating, and the first element is borrowed from Turkish. There are also examples when the second element is borrowed from Turkish, or when the whole word is a compound borrowed word. There is a large number of noun and adjective roots and themes that are used in Albanian. Some of these roots and themes developed some derivative nouns and adjectives in Albanian according to its structure. Semantic development of Turkish origin words is not only a result of the relationship when they are in direct contact with the historical background of these languages. Creating new words with their own borrowed element is the result of interaction between the needs and abilities and opportunities to assimilate foreign elements of standard Albanian language.

The aim of this paper is to give some examples of these words, especially adjectives, and to compare the manner of forming derivative nouns and adjectives in Albanian, with borrowed Turkish roots, themes and suffixes.

**Keywords:** Roots, themes, derivative words, adjective, morphological structure

**KARACA ÇETİN Gülendam**
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# On a Diffrerent Usage of Condition Suffix –*sA* in *Kutadgu Bilig*

Condition suffix in Old Turkic *–sA(r)* had been used with other tense. The predicate of main sentence occurred from aorist, future tense, imperative or requirement mode in this usage *(Verb + -sA(r) + personal pronoun, Verb + aorist, future tense, imperative or require-ment mode + personal pronoun)*. The reason is that the concept of condition has not been realized yet. But the use condition suffix *–sA* with past tense, examples for *Verb + -sA, Verb + -DI, -DU + pos-sessive suffix origin personal suffix* was not less frequent in *Kutadgu Bilig*:

> yatıg eḏgü tutsa yarur er közi / ümeg eḏgü tutsa yaḏıldı sözi (KB 496)
> yana beg yakın tutsa isiz kişi / isiz kıldı atın hem il kün işi (KB 2259)
> maŋa bolsa fazlıŋ kutuldı özüm / eger bolsa adliŋ katıglık maŋa (AH 40)

Same usage for condition suffix -*sA* was noticed in *Kur'an Transla-tions of Karakhanid periods* and *Atebetü'l-Hakayık*. In this study, we will research the meaning of this usage and we will discuss the reasons and the results of this usage. Also we will seek answers to the following questions:

• Is there any relation with prosody of poetry?
• Has it been observed in prosodic texts?
• Was this structure used in the next periods of Turkic?
• Did this usage make reference to past experiences?

**Keywords:** Karakhanid, Kutadgu Bilig, the suffix –sA

**KATKÓ Gáspár**
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## Sanjakbegs of Silistre and Beglerbegs of Özü in the 16th-17th century Polish-Ottoman Relationship

Upon the Ottoman conquest in 1392, Silistre had very important tasks controlling the Lower Danube region and the two Romanian principalities, as well as supplying the Ottoman army in times of war. The territory of the Sanjak of Silistre came to be a part of a long defensive line near the northern coast of the Ottoman Black Sea. In case of an assault from the north, usually from the Polish-Lithuanian Commonwealth, the sanjakbegs had to collect and lead the troops of the neighbouring sanjaks and the Romanian countries against the enemy. The sanjakbegs were not only entrusted with military tasks, but sometimes they also had to solve much more difficult problems. Due to the proximity of the Polish-Lithuanian State, the sanjakbegs had an important role in maintaining contacts with the Poles, they had to lead negotiations with the representatives of the Crown about various issues, such as the marking of the borders, solving the problems of the grazing Tatars, appointing a new voivode to throne of Moldavia etc. As Moldavia was a very sensitive point in the Polish-Ottoman relations, in the course of negotiations the beglerbegs had to attend in this case in a particularly careful manner. Therefore their position did not only depend on the Porte, but sometimes also on the Polish Royal Court. In certain cases Polish diplomats managed to make the Ottomans remove those sanjakbegs, who endangered their position in the region. Later on, at the end of the sixteenth century, the new Province of Özü was formed, and the Sanjak of Silsitre became the part of this new entity. The beglerbegs of Özü had to manage not only military tasks, but as in the case of the former sanjakbegs of Silistre, they had responsibilities in Polish–Ottoman relations as well. The aim of this paper is to demonstrate the tendencies and problems of the Polish–Ottoman relations in the 16th and 17th centuries based on careers of local Ottoman officials.

**Keywords:** Silistre, Moldavia, Özü, Oczaków, local Ottoman officials

**KAZIMOVA Shahla**
**University of Warsaw**

# Genesis of Turkish Sufi Literature – Poet and Mystic Khoja Ahmad Yasavi

The development of the classic poetry of the Orient is to a large extent linked to Islamic mysticism. Most of the poets of the Islamic East wrote under an influence of Sufi philosophy. The coming of the Turkic tribes into Islamic civilization has let them derive from the intellectual heritage of the Middle East and has enabled them to contribute to the Muslim culture. A great role in spreading Islam among the Turkic nomads was played by the great mystic, philosopher and poet Khoja Ahmad Yasavi (died in 1166). All Turkic peoples of Central Asia acknowledge him as a national figure who not only spread Islamic traditions, but also gave foundation to the development of Turkic literature. The article mentions his role as an author writing in Chagatai (Old Turkic) language, in line with Turkic folk poems. In the early Medieval period Yasavi made a revolution by founding a so-called Turkic religious folk poetry enriched with elements of Turkic language and customs. The *Yasaviya tariqat* (the first ever Turkic order) he founded had a long-range sphere of influence. The teachings of Yasavi are encapsulated in the tome of poems *Divan-ı Hikmet* (The Book of Wisdom). The article is going to describe several examples of poems in their original Chagatai versions along with translations to modern Turkish. This article will also mention its main assumptions of *Türk edebiyyatı'nda ilk mutasavvıflar* by Fuad Köprülü who underlines in his work the prevailing impact of Yasavi's teachings and works on the Sufi literature of Western Turks.

**Keywords:** Sufi literature, Turkish literature, Khoja Ahmet Yasavi, Sufism

**KHISAMOVA Dinara**
**M.Akmullah Bashkir State Pedagogical University**

## Typological Study – the Category of Negation in the Bashkir and English Languages

People of different nationalities live in the Republic of Bashkortostan. The majority of the population constitutes the Bashkirs, the Tatars and the Russians. English is taught as a foreign language at all faculties of the higher institutions, schools, colleges, national schools where there is Turkic population. Hitherto English is taught by comparison with Russian, which for the most Turkic nationalities is foreign, non-mother tongue. As we know, mastering a foreign language is based on the speech experience of the native language and we shouldn't neglect that aspect. The practice shows that learning a foreign language is more effective if we compare the grammatical phenomena, lexical units with the native. Therefore, the comparative study of the Turkic and Germanic languages is of vital importance in the Republic of Bashkortostan. The category of negation is present in all languages. Negation being one of the oldest phenomena in the language can be expressed in a variety of ways. Negation in language can be expressed in two ways: using a special means of expression of negation or without the use of special linguistic units. This research is focused on the ways of expressing negation in the languages under analysis belonging to different branches of languages families. Some main features of derivatives with negative affixes are identified. The results can be applied in teaching grammar, semantics, syntax and contrastive language studies.

**Keywords:** Contrastive study, Turkic languages, negation, linguistics, negative derivatives, allomorphic feature

**KILIÇ Ayşe, ÖZGE GÜRKAN Duygu**
**Hacettepe University**

# Plural Agreement in Phrase Structures Formed with the Determiner and the Determined Element in Old Uyghur Turkish

Agreement refers to the harmony and concord of the verb with the subject in terms of person and number. There are two types of agreements in Turkish including *verbal agreement* and *nominal agreement*. The subject of the present study is the *plural agreement* limited with the category of number classified under the *nominal agreement*. The plural suffix is not attached to a determined noun in phrase structures formed with numeral adjectives in Turkish, for example, *four student, three book, two hour,* etc. However, when the determined element is followed by the plural suffix, it changes from being an ordinary adjective clause into a proper noun that often specifies persons or objects. Thus, under certain conditions, the determined element can be followed by the plural suffix in Turkish, for instance, *Forty Thieves, Thousand Homes, Four Bigs*, etc. The study principally deals with *the plural agreement* between *the determiner* and *the determined element* used in religious terminology in Old Uyghur Turkish that is one of the historical periods of the Turkish language. Plural suffixes in Old Uyghur Turkish that determine such an agreement have been found to own the nature of adjective clause as well as the functions of *proper noun, respect, addressing, solidarity* and *exaggeration*. The study attempts to categorize and describe the basic and dual uses within the framework of the plural agreement in the selected texts of religious terminology in Old Uyghur Turkish besides such functions and to present the case in Turkey Turkish.

**Keywords:** Old Uyghur Turkish, Turkey Turkish, religious terminology, determiners, determined elements, adjective clause, plural agreement, plural suffix

**KOÇ Munise**
**Hacettepe University**

# An Intertextual Approach to the Ode 'Berāy-ı Sitāyiş-i Sad'ābād' by Nedim

The term intertextuality, defined and named differently by many researchers, is the relationship of a text with another text. Texts have various relations with other texts. Two of them are reference and allusion. Reference is to mention a text without the citation of that text in a different narrative. In a broader sense, it is to mention an era, a genre (literary or not), a tradition, the name of the authors or poets, the name of the poem or a character, a historical hero or one of the holy books clearly and explicitly. The allusion is more implicit than the reference. It is not easy to identify it at first glance. That is, it is a brief reference utilized by the writer in another text implicitly. It is often difficult to comprehend the allusions, and it requires background knowledge. The necessity of this background knowledge verifies the researchers who emphasize the importance of the readers in intertextuality. In vein, if the reader does not have enough background knowledge to identify the references and allusions in a text, then the intertextuality of a text cannot be determined. In this regard, the ode "Berāy-ı Sitāyiş-i Sad'ābād" by Nedim will be studied by using the intertextuality method. After giving a brief information about the region of Sad'abad depicted in the introduction part of the ode, its form and content features will be handled, and an intertextual analysis in terms of references and allusions will be made.

**Keywords:** Ottoman poetry, Nedim, Sad'abad, ode, intertextuality

**KOKOĞLU Faruk**
**Muğla Sıtkı Koçman University**

## Marmaduke Pickthall's *The Early Hours* and the Revival of Islam in Turkey

After a series of symptomatic novels on life in the Muslim Orient in the late Ottoman period beginning with *Said the Fisherman* (1903), and two travelogues about his travels in Syria and Istanbul, *The Early Hours* (1921) is Pickthall's finest novel with its messianic and revivalist Muslim message. It is also Pickthall's last novel before he left Britain for a new life and career in India, and his only novel about Turkey and the last years of the Ottoman Empire after the Young Turk Revolution. This presentation will focus mainly on Pickthall's collective and revolutionary enunciation in the margins of his fragile community with his exhausted body suffering with the Turks after the Great War, and in a possible or future community with his revolutionary and triumphant spirit. Although the novel reflects on the events of the Young Turk Revolution in 1909 and Pickthall's visit to Istanbul in 1913 during the second Balkan War retrospectively, it contains a future projection as promised in the 93rd surah in the Qur'an having the same title with the novel, *Dhuha* (*The Early Hours*): "…And verily the latter portion shall be better for thee than the former". The novel's Macedonian hero Camuriddin, whose name means the moon of religion, represents the spirit of Islam coming from the West. His first marriage with Gul-raaneh can be read as retrospection into the final years and the fall of the Ottoman Empire while his final marriage with Reshideeh provides a future projection into Modern Turkey and its possible and future revival of Islamic life and thought.

**Keywords:** Pickthall, Ottoman Empire, Young Turk Revolution, Westernization, Surah 93 (*Dhuha*, the Early Hours), Islam

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**KOYUNCU Serhan**
**KÜÇÜKÖZYIĞIT Uğur**
**Gazi University**

# The Communication Strategies During the Turkish National Independence Period and the Committee of Guidance

The Turkish national struggle for independence shows a series of political and military conflicts on various fronts between 1919 and 1922. The struggle started during the invasion of Ottoman Empire, who lost the WWI, and aimed to protect the homeland declared by the National Pact (Misak-ı Milli). The war stopped with the Mudanya Ceasefire (October 11, 1922) and ended with the treaty of Lausanne (July 24, 1923). During these years, communication was one of the strategic processes that needed to be managed. The critical goals were to enlighten the public about the war, to clarify the truth and to prevent the misinformation or negative propaganda. This communication process was conducted by "the Committee of Guidance (İrşat Encümeni), which was established just 4 days after the first meeting of the Grand National Assembly of Turkey (TBMM). The urgent establishment of the committee even shows the importance that is given to such communications. In fact, the Committee of Guidance served under various challenges, and through great sacrifice were successful. the Committee's contribution to the national independence war is undeniable.

This study aims to analyze the public diplomacy function of the Committee of Guidance, within the framework of "news management" and "strategic communication" concepts.

**KÜÇÜKÖZYIĞIT Uğur**
**Gazi University**

## The Days of the Coups: A Discourse Analysis of Turkish Newspapers' Approach to Military Coups

The Ottoman army's senior military officials played an important and critical role in the establishment of the Turkish Republic. It was inevitable that this occupied country would attain their freedom and independence of an occupied country indeed if only after several years of war. The war was over, but the governing and ruling role of the army had not ended. This caused a long term struggle for the power, between civil sectors and military background. Various political decisions, government policies, parties or elections (especially Presidential ones) were the subject of this struggle. The tension between civilians and the military continued for decades. During these years, Turkey experienced many army-oriented interventions, military coups being the most dramatic ones.

This study aims to analyse the approach of Turkish newspapers during this historical struggle by using the method of discourse analysis. For this purpose, research will discuss newspapers' (Cumhuriyet, Hürriyet, Milliyet) news and columns which deal with the coups in 1960, 1971 and 1980.

**Keywords:** Newspaper, news, military coups, discourse analysis, struggle for power

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## A New View on The Role of Turks in the Ethnic History of the Caucasus (Based on Toponymic Material of the North-Western Regions of Azerbaijan)

The territory of Azerbaijan geographically located at the junction of Europe and Asia, for centuries served as an arena for numerous migrations of Turkic tribes. In the ancient times and the Middle Ages, these tribes were actively involved in the formation of the Azerbaijani Turkic people and language. A striking evidence of these migration processes are the toponyms left by the various Turkic tribes in the Caucasian regions, including Azerbaijan. However, stereotypes in the historiography of the Soviet period did not allow for the bringing of problems of the ethnic history of the Turkic peoples, part of the USSR to objective study. Our research in this area has revealed the parallels between the Turkic toponyms preserved in the north-west of Azerbaijan toponyms and those in other regions of the Caucasus, Central Asia and Turkey (such as the place names Goynuk, Bilejik, Oghuz, Toragay etc.). These studies have also examined established place names associated with each of the four periods of migration of Turkic tribes from Central Asia to the Caucasus and from there – to Anatolia (Cimmerian-Scythian-Saks, Huns, Oghuz and Mongol periods). Thus, studies conducted in the mentioned regions of the Caucasus have allowed us to identify the very rich linguistic and toponymic data relating to the ancient Turks. And this, in turn, once again confirms the fact that over a long historical period the Caucasus served as a rear for Turkic tribes migrating from Central Asia to Anatolia.

**Keywords:** Turkic toponyms, Azerbaijan, Caucasus, Oghuz

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# Word-Forming Affixes of Foreign Origin in Modern Uyghur

Uyghur is a language rich in word-forming affixes. Most of the derived words are formed through word-forming affixes. Word-forming affixes are divided into two groups: native and borrowed ones. Additionally, word-forming affixes can be either suffixes or prefixes. The native word-forming affixes are commonly suffixes, whereas the prefixes are typically borrowed elements. Hitherto published grammatical descriptions of Uyghur discuss affixes such as *ba-/bä*, *bät-*, *bi-*, *häm-*, *na-*, *-šunas* etc. and describe them as borrowed elements in modern Uyghur. Additionally, there are some articles arguing that the affixes *-vi/-iy/-i*, *-iyat/-iyät*, *-at/-ät*, *-an/-än*, *-gär*, *-kar*, *-gah*, *-guy* are also borrowed word-forming affixes in modern Uyghur. However, it has not been discussed in the literature yet, whether these affixes are actively used in modern Uyghur or just borrowed together with foreign stems.

In present paper, I will analyze all of those words of the *Modern Uyghur Detailed Dictionary* (2012) which are derived by means of borrowed word forming affixes. At first, the stems of the selected words will be identified. This allows us to distinguish between derivatives based on native stems from those of foreign ones. Finally, the frequency and productivity of the analyzed affixes will be measured using statistical methods. The method for identifying borrowed word-forming affixes is the following: if an affix of foreign origin can derive new words from native stems, it can be considered as active element of the Uyghur grammar. If a foreign affix can only be found in foreign words, it is regarded as a pure lexical copy.

**Keywords:** Uyghur language, linguistics, word-forming affixes

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## Hadzy Seraja Szapszal Input into Development of Turkology During Interwar Period in Vilnius

Professor Szapszal Hadzy Seraja Han (1873-1961), a world renowned orientalist spent more than one third of his life in Vilnius and Trakai. His input into Turkological development is widely known within Vilnius. Tadeus Kovalskis (1925) and Seraja Szapszal (1928) had started Karaim language, history and culture studies in Vilnius and Trakai. In 1930-1939 Szapszal taught the Turkish language at the School of Political Sciences which was affiliated with the East European Research Institute (Szkoła Nauk Politycznych przy Instytucie Naukowo-Badawczym Europy Wschodnej). A students' textbook was specifically developed for this purpose: "Turkish reading book and Turkish-Lithuanian dictionary. Work is dedicated to audience of East European High School Research Institute" (Wypisy tureckie i słownik turecko-polski. Opracowane do użytku słuchaczy Wyższej Szkoły Instytutu Naukowo-Badawczego Europy Wschodniej w Wilnie. Wilno, 1932). Turkish was taught by Musa Kiasim, a teacher who had come from Istanbul. Some students of Vilnius University studied at the school on a three year syllabus. Under the auspices of Szapszal the Student Turkologists' Society was established. Starting from 1934 Shapshal, alongside other members of this society, organized scholarly trips to Turkey and to the Balkans. Despite the fact that the Department of Oriental Studies affiliated with the East European Research Institute had not been established, importantly two staff members of the Institute were Orientalists: those were H.S. Szapszal and T. Kowalski.

**Keywords:** H.S. Szapszal, H.S.Shapshal, Turkish language, education

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## Homonym Words in Uzbek Language

There are many words and suffixes that share the same pronunciation but have different meanings, whether spelled the same or not. These types of words and suffixes are called homonymic. For example*: yuz (noun) – yuz (number), tut (tree) – tut (hold), ot (noun), ot (throw) etc*. Some suffixes have also homonymies. For example: +chi (+çi) suffix formation of a noun from a noun *e.g. ishchi (workman) suvchi (waterman), interrogative preposition and the preposition that declare to hesitate +chi(+çi) such as sen-chi? (and you?), ayt-chi (out with it!)* spelling and pronunciation are the same but have different meanings. Thus, homonym words are classified into three groups: lexis, suffix and syntax. Homonym words can be in one or more word types. Homonym words in the noun group are called absolute homonyms, *e.g. chang (çang) meaning dush, musical instrument.* If there are words in the group of noun and verb, they are called notulik omonim, in other words, congruent figures. For example: *qo'y (koy) meaning "sheep", "koy- imperative mood".* Sometimes homonyms and homographs — homonym words that share the same spelling but have different stress and pronunciation, *e.g. olma, meaning 1. apple, 2. ol- negative imperative mood of the verb*, and homophones — same pronunciation but includes different letters, *e.g. yetti (seven) yetdi "yetiş- past form of the verb, third-person singular, yot (stranger), yod (memory)*, may appear the same.

Reasons for the formation of the homonym word in the Uzbek language:

**1.** Having a single form by the reason of phonetic changes or pronunciation differences over time. For example: ot 'at' (horse) = ot 'noun' (name), o't "fire" = o't' (herb)

**2.** Coinciding with words that have been taken from other languages but also sharing the same spelling and pronunciation in Uzbek language. For example: bog' (Tajik: *wooded*, Uzbek: *rope*)

**3.** Diverging of the polysemantic words in terms of the meaning. For example: dam *meaning* 1. breath, 2. take a rest, 3. blacksmith tool. gap me*meaning* 1. conversation, 2. banquet.

In this paper, we have investigated the words of Uzbek language that normally had different pronunciation but emerged as homonyms as a result of the deterioration of orthoepy. We covered Arabic, Persian and Russian loan words as well as main Turkic words.

**Keywords:** Uzbek language, homonym, homograph, orthoepy

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## Hungarian Scholars on the Features of Kazakh Culture (19th – the beginning of 20th century)

Hungarian scholars did major studies in Turkology in the 19th century. Many of them were a result of an expedition to Central Asia. However, the first investigation was carried out by Sámuel Brassai, who did not travel to Central Asia or Kazakhstan. In his work *Kirgiz-kozákok (Kyrgyz Kazakhs)*, the scholar and the polymath presents the remarkable unique facts about the material and non-material culture of Kazakhs, as well as describing their passion for music and poetry. It is only thanks to his research that the Hungarians gained a first insight into the Kazakhs and their unique culture. The most detailed description of Kazakh history, chiefdom, everyday life, culture and traditions is to be found in the works of a Hungarian scholar Ármin Vámbéry *Török faj* (*Turkish race*), *Közép-ázsiai utazás (Travels in Central Asia*). The scholar travelled to Central Asia where he had a direct contact with the Turkic peoples inhabiting the region, including Kazakhs. In his study a particularly amiable attitude towards Kazakhs may be perceived. Another scholar doing their research into Kazakhs was György Almásy who went on expedition to Kyrgyzstan and Zhetysu, and wrote an ethnographical work *Vándor-utam az Ázsia szívébe* (*My Travels to the Heart of Asia),* in which he explores Kazakh culture, together with the Kyrgyz one, sometimes comparing these two kin ethnic groups. All the above studies written in Hungarian are of great significance for Kazakh people and Kazakhstan's scholarly community since they are among the most accurate European sources on the Kazakhs of the historic period in question, and also contain valuable facts about the material and non-material culture of Kazakhs.

**Keywords:** Turkic peoples, Kazakh culture, ethnography, folklore, Central Asia, Hungarian Turkology

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# Factor of the Islamic Variety in the Formation of Ethnic and Religious Identity of Turkish Society: Historical and Political Aspect

Recent political developments depend on global policies which can be found in the Middle East. Islamic values are put out of sight again. Turkish society is emerging as a society formed within the framework of tolerance and common history. The formation of the identity is a dynamic process that is affected by many factors.The «secularism» of Turkish nation is an example that reflects the social life with its own religious identity. Turkish religious identity is not only spread in Anatolia. Religious minority rights in Turkish society have always been a priority in the palace of the sultan in order to protect the remains from the Ottoman Empire and religious identity under review. State and religion separated from each other in the modern era have resulted in the emergence of a new system, which has shown itself as a modern secular society. The new system of a secular state was a model system in terms of predicting the religion-state relations. Contrary to that, an anti-secular state is theocratic. It also results in an instrument of religious and political interests. In such a situation, we cannot speak freely of religion and freedom of conscience. It can be found on the pages of history with a lot of examples. Inquisition in the Christian world, crusades, Catholic- Protestant conflict; In the Islamic world in holy war with Sunni-Shi'a strife examples can be found as well.

**Keywords:** Sect, community, religion-state relations, religious minorities, globalization and religious identity

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## Ottoman Soldiers in Galicia (1916-1917) in the Photographs by Kazimierz Kuzyk

A collection of 48 photographs showing officers and soldiers of the Ottoman 19th Division in Kurzany (eastern Galicia) and taken in 1916-1917 by a Polish photographer Kazimierz Kuzyk has been found in 2014 in The Irena and Mieczysław Mazaraki Museum in Chrzanów, Poland. Despite a long lasting archive research in Poland and Austria almost no biographical information on the photographer was found. We only know his three addresses in Kraków and the anticipated date of birth (1891). Although Kuzyk's pictures taken in Kurzany represent diverse technical quality (in 1916 he must have been around 25 years-old and thus still inexperienced in his profession), their historical value is immense. They represent the biggest so far known collection of photographs of three Ottoman princes – Abdürrahim, Osman Fuat and Ömer Faruk – taken during their visits to Galicia (only one of those pictures was used in May 1917 issue of the Ottoman illustrated war bulletin "Harb Mecmuası"). Kuzyk also seems to be the only photographer who took pictures during the inspection of the 19th Division made in January 1917 by the commander of Army Group Gen. Eduard von Böhm-Ermolli. Besides the above mentioned facts the collection of the Polish photographer's pictures has a great value for those historians, who make research on the Ottoman Army uniform and armament.

**Keywords:** Kazimierz Kuzyk, WWI, Galicia, Ottoman 19th Division, prince Abdürrahim, prince Osman Fuat, prince Ömer Faruk, Gen. Eduard von Böhm-Ermolli, Museum in Chrzanów

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## Sentence Analysis of Turkish Language

Not only has the syntactical structure of Turkish language not changed much since the time we could follow in writing, but also Turkish language has improved the ability to express through more complex sentences. Like any developed language, Turkish language has evolved as the needs and the lifestyles of the users have changed. While the order of items in the syntax of the sentence has not changed much, the types of sentences have increased. The sentences, which we collect under the title of 'connected sentence' and 'compound sentence', in particular, have diversified. Syntax has not been studied in such a way that it deserves for a long time because it has been taken together with phonology and morphology in the grammar books written on Turkish language. It has been an advantage that separate syntax books have been published in recent years and many of the questions on the issue have gradually been answered. Nevertheless, when we analyze these resources and investigate them individually, it may be difficult to see the big picture. In other words, in the case of 'Parts of Speech', the parts are handled individually and just one part is illustrated in the examined sentence. Likewise, in the case of 'Sentence Types', when sentences are analyzed in terms of their structure, just the sentence type to be analyzed is exemplified. For example, a sentence may be composed of all types of sentences; sequential, coordinate, intricate, and combined sentences. Should we call this sentence a sequential, conditional or combined sentence? In this case, where do we need to start analyzing the sentence? In this study, such mixed sentences containing more than one sentence will be exemplified and the analysis of such sentences will be presented via some examples.

**Keywords:** Turkish language, syntax, mixed sentences, sentence analysis

**ÖZÜNLÜ Ünsal**

## 'A Christian Turn'd Turke' and the British Perception of the Image of the 'Turk' in the Early Renaissance

A Christian Turn'd Turke, which is a play of Robert Daborne, who is one of the playwrights of the English early Renaissance, gives interesting examples about those "others" that do not belong to 'themselves' and how they 'look' and 'act' when looked from 'abroad, outside and far distance'. In the ages when the peoples of both the Western and the Eastern civilizations were within discrepancies and fights against each other, they evaluated those as the ones that are "others" and not belonging to themselves in accordance with their evaluation within the framework of religion, culture and belief, and within all stereotype forms of definitions set by means of their general tendency. When those "types" appear to be the results, they were taken by everybody in every western cultural sphere as the stereotypes having the obvious behavioral, cultural, habitual and educational points that are very easy to make presuppositions about. In the paper I would like to concentrate on Daborne's "A Christian Turn'd Turke" as the main point of attention and try to find out from the text how the Turkish character was possibly seen and evaluated by those 'others' that are not from 'ours'. Studies of literature have focused so much attention so far on Marlow, Shakespeare and some other writers on the same topic to be able to find and describe a general stereo type of the Turk, nevertheless a single play within a 'universe of discourse' has never been considered from the scope of this point. In my paper I'll try to find out those points mentioned above.

**Keywords**: Identity, Turk, Renaissance, Daborne, pirate, other, different

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# Italian Opera at the Ottoman Court

In the beginning of the 19th century, under the threat of European domination, the remaining sultans of the Ottoman Empire tried to balance the level of development in science and technology between the West and their own country by conducting many reforms. The adaptation of the western-style music was a symbol of this modernization process. Thus, contrary to what is generally believed, the transformation of the Ottoman music from the monophonic system to the European polyphony was not the idea of the newly formed Turkish state of the early 20th century, but had started much earlier.

This paper aims to present the westernization process in music by focusing on the Ottoman elites' perception of the opera. The first sultan who had opportunity to watch an opera performance was Selim III (1789-1807). His successor, Mahmut II (1808-1839) wanted to establish a new western-style military band for the Ottoman army. To do so, they enlisted Italian musician, Giuseppe Donizetti to perform this task. Ever since then interest in Italian music, particularly Italian opera, among Ottoman elites expanded. The remaining sultans encouraged western-style musicians by for example building chamber opera houses in their new palaces, *Dolmabahçe* and *Yıldız*. At the turn of 19th and 20th centuries the art of the opera reached the wider masses of Ottoman society. In turn, the press started to publish Ottoman-Turkish translations of the librettos of the greatest Italian operas. The westernization process reached its peak in the 20th century when the first Ottoman operas and operettas had been composed.

**Keywords**: Westernization, Ottoman music, history of Turkish music

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# -mIştA Gerund in Old Uighur Turkish and Functions of this Suffix

In Turkish language, the participles are different from the nouns as they name the objects according to their motions. In other words, they are verb forms which meet the motion features of the objects. The participles have time expression in addition to the motion expression. Turkish language is rich in participles. In every era of the Historical and Modern Turkish Written Languages, it is observed that participles bind with some case suffixes to form the gerunds which are the verb forms of adverbs. Many gerunds are encountered in the Historical and Modern Turkish Written Languages like; -gAnçA, -gAndA, -mAstAn, -bAstAn, -dIkçA, -mAzdAn, -dIktAn, -rdA, -ArdA, -UrdA. Turkish is also rich in gerunds addition to participles. Participles and gerunds are important for syntax. Turkish sentence structure is both simple and rich in expression thanks to participles and gerunds. Sentences which is possible thanks to conjunctions in various languages, can be formed in Turkish with participles and gerunds. In the Old Uighur Turkish texts, –mIştA suffix is frequently encountered which we think formed with merging of participle suffix –mIş and locative case suffix –tA. Specific to the texts from this period, this suffix was mostly used as gerund suffix with the function of "-IncA, -dIğIndA. In this present proceeding, the usage in texts, functions and tasks of –mIştA gerund suffix in Old Uighur Turkish will be studied.

**Keywords:** Old Uighur Turkish, gerund, participle, -mIştA suffix

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# A Research on Vocabulary of Crimean Tatar Poet Eşref Şemi-Zade's Epic Poem *The Wall of Tears*

Due to the geographical location of the Crimea and historical processes the peninsula has gone through, Crimean Turkic has both Kipchak and Oghuz roots. This situation provided conditions not only for deep relation and interaction of different dialects in conversational language – it also affected the contemporary Crimean Tatar literary language. All those dialects and subdialects are accepted by Crimean Tatars as a single Crimean Tatar language. In this paper, I will focus on Oguz-Kipchak connections in the Literary Crimean Tatar Language, analysing as an example the vocabulary of *The Wall of Tears* by Eşref Şemi-Zade who endeavoured to convey the richness of the Crimean Tatar language. In his opinion, the Crimean Tatar language is "the most flourishing branch" of Turkic languages. The famous poet was eager to leave this language treasure as a legacy for the next generations. He expressed his concern in the following words of his poem "The Wall of Tears":

> *After having read- up to the end,*
> *this work which much has seen.*
> *I would be fully satisfied,*
> *if you say:*
> *- Our language is truly rich!*

*The Wall of Tears* is a saga written in the Soviet era, but only after the collapse of the Soviet state, in 1990, it could be published as a whole. In this epic poem the life of the Crimean Tatar is depicted from different angles – literature, language, history.

**Keywords:** Crimean Tatar language, vocabulary, Eşref Şemi-Zade

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## Some Conflicting Events in the Arab Offense in Turkish

There is no language in the world that would not contact other languages or adopt words from other languages. Turkic languages are not an exception. The fact of Arab invasion since the 7th century and being part of Khilafat for a long period of time is the main determining factor of loanwords in the languages of Middle East countries and Turkic speaking nations. One of the main difficult points in research of loanwords is to define the source language. For example let's look at the word *qərənfil* (carnation). L.Budaqov, N.Ozön, V.Çaykovski accept this word as an Arab loanword. M.Ryasyanen defined that notwithstanding it's Arab and Persian origin this word has Greek roots. V.V.Radlov, Y.Sinker, D.A.Maqazanik accept it as Turkic word. L.Deroy thinks that this word is of Latin origin and was incorporated into Arab language as *karanful* which was incorporated from Arab language into Persian and Turk languages in this form. This word returned into Medieval Greek in the form of *karanfil*. L.Budaqov thinks that the word *Şəkər* (Sugar) is of Arab and Persian origin. But L.Deroy shows that this word comes from Sanskrit. He explains that this word travelled from Persia and Mesopotamia to Greece with trade caravans. Sugar was an expensive product which was produced in small portions and used exclusively in medicine. Arabs have launched sugar beet plantations in Andalusia and Sicilia in Middle Ages which transferred sugar into foodstuff. Thus, the origin of Sugar goes to medieval Hindi, but was incorporated into Turkish via Arab and Persian languages.

**Keywords:** Arab language, Turkish language, language

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# Foreign Language Teaching Between the 6th to 15th Century from Gokturks to Kipchaks in Turkic Peoples, Translation and Practices of Teaching Turkish as a Foreign Language

This study investigates the general situation of language learning, teaching and translation practices of Turkic peoples over time. It analyzes how Turkic peoples have evolved through a need to teach both their own and foreign languages and their use of translation, and why they experienced these stages. The earliest written source of Turks starts with Bugut inscription dating back to I. Gokturk Khan, which although written in Sogdian language, sheds light on the history of Turks. It was then during the Uighur period in which the most intensive studies were done on foreign language learning as Uighur writers translated many religious books from Chinese, Tibetan, Tohar, Sogdian and Sanskrit languages to Turkish. This indicated that Turkic peoples had advanced translation practices given the circumstances of this period. With the acceptance of Islam by Turks, the first Quran translations started during the 11th century. Becoming a superpower of the East, Turks not only learned languages, but also started to teach their language to others. In the period following Karakhanids, the Memluk Turks ruled over Egypt. As a result, a great deal of grammar and speaking books were written by the empire to overcome language problems between its citizens and administration. The aim was to teach Turkish to Arabic citizens and to teach Arabic to Turkish administrators and military structure. In conclusion, each change in economy, religion, administration and military among Turkic peoples has had an influence on language and literature the society use.

**Keywords:** Turkic peoples, the history of translation, language teaching

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## Language of Mervi Turkmens in Afghanistan

Many Turkmen tribes currently live in Afghanistan. One of them are the Mervi Turkmens who migrated from the city of Merv in Turkmenistan centuries ago. I carried out this research related to Mervi Turkmens in the villages of Meymezek and Shekiban in Afghanistan in 2015. Mervi Turkmens live in two villages 35 kilometers away from Herat, in the west of it. Two villages, a mere two kilometres from each other, Meymezek and Shekiban are to house approximately 1400 Turkmen families. There were huge migrations from Iran to Meymezek 100 years ago despite the fact that Mervi Turkmens Timuris, Shirhanis, Shahbazis, Melikis and Zuris still live in this village. People from Meymezek have explained the meaning of the name of their village as the place where there are plenties of dried grapes (meyz+zek). The language of Mervi Turkmens is different from the other Turkmens' in terms of some sounds and formations. The biggest difference regarding sounds is that there is the sound "å" between a and o. Another important feature is that it is usually seen that the sound ň is mostly omitted or it is replaced by the sound "y": *sen geldiy* (sen geldin), *siz geldiyiz* (siz geldiniz). It is also regarded that the sound "y" at the beginning of a word is generally omitted: *il* (yıl), *üz* (yüz), *ilan* (yılan), *igit* (yiğit), ect. It is considered that Mervi Turkmens keep long vowels as the other Turkmens in Afghanistan do: y*aaş (*yaş)*, aaç* (aç), *yool* (yol)*. They usually omit the sound –"r" in speech. There are some morphological differences between standard Turkmen Turkish and Mervi Turkish. In addition to being different from standard Turkmen Turkish in general, it is interesting that Mervi Türkmens' language has the same sounds and formations as Tatar and Uzbek languages.

**Keywords:** Mervi Turkmens, Afghan Turkmens, Turkmen Turkish, sound changes in Turkmen Turkish

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# Relationship Between Scholars and Politics – Discourses Over Water Sharing Among Post-Soviet Central Asian Countries

This study presents a discourse analysis of water sharing and water resources management among post-soviet Central Asian countries. After the collapse of the USSR, the heads of the Central Asian 5 countries – Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan signed an Almaty agreement and organized the Interstates Commission of Water Coordination of Central Asia (ICWC) in 1992. In the bulletins we can find information about water resource management such as the minutes of international conferences of water resources management in Central Asia, how irrigation infrastructure such as hydro-power stations, reservoirs, and canals have been maintained and how foreign donors have conducted projects for improvement of water management in rural areas in Central Asian countries. The ICWC shared the information about water resources management with Central Asian scholars of hydro-engineering scholars through publishing the bulletins.

In this study the author tries to clarify how the Central Asian countries have tried to manage water resources and how the discourses have changed as time has passed since the collapse of the USSR. From the discourses in the bulletins of the ICWC, the author could clarify that the 5 Central Asian countries changed their attitude from regional coordination to interest-seeking as time passed. The ICWC started as the organization for hydro-engineering specialists itself. But as the water problem became important topic in political level, political discourses also appeared in the bulletins.

**Keywords:** Water resources management, diplomacy, discourses, Post-Soviet Central Asia

**SAVRAN Hülya**
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# On the Phoneme Ñ (Ny) and the Word "Añig" in Turkic Language

Nasal ñ (palatalised n) is a phoneme which can contribute to the comparative linguistics studies from past to present both in Altaic and Turkic languages and their modern dialects. It is claimed that the phoneme, which is seen as ñ (ny) in Orkhon Inscriptions, decomposed as "n" and "y" in Uighur Turkish and this decomposition caused dialectical differences for Uighur Turkish. Although the view that "y" represents Buddhist Uighurs and "n" represents Manicheist Uighurs is still asserted, it is actually known that this decomposition is not enough to explain the dialectical differences in Uigur by itself. The phoneme "ñ" was still going on to be seen in the Manicheist Uighur's texts as well. Besides, the entity of the samples such as "kanı" which is expected to comprise "ñ" in Orkhon Inscriptions take us back to older periods. This provides important clues to the Turkic and Altaic languages researchers. The expression "*añig*"", means "bad, evil" in Orkhon Inscriptions, "bad" in Uighur texts and has also close meanings in Karakhanid Turkish. Today the word (*añig*) is being used as *añıı* "shame, crime, fault, sin" in Yakut Turkish. Apart from this, the existence of the word always remains uncertain for the other dialects. Actually, with the reference to *añig's* meanings "intelligent, shrewd" in TIN10 given by Osman Nedim Tuna, this word's probable root *añ-* (> *ay-*) uniformed with probable root ad- (> ay-).Thus, today it is possible to see the *añig*'s indication in Turkic dialects both with the probable root *an-* and probable root *ay-*.

**Keywords:** Turkic languages, Turkish dialects, Altaic languages, uniformation, the phoneme ñ, añıg

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## 'Deyr' in the Classical Turkish Poetry

Classical Turkish poetry, as it is known, is a product of a very rich literary heritage specifically its source, material and content. The Ottoman Empire reigned in a wide area, hosted different religions and ethnical cultures leading to its enviable diversity. The classical Turkish poets were subjected to various elements belonging to different societies and civilizations that are evident in their poems and within possibly in their original literature and art understanding. In this frame, poets stated the prophets' stories placed in the sources of classical literature as well as the concepts belonging to various religions, belief and cultures. One of these is the "deyr" word and being an Arabic word "deyr" is known to have "churc, abbey, this world and ale house" as meanings. Poets mostly used the word "deyr" for churches, crosses, various pictures and mosaics belonging to Christian ideologies. Besides, this word is used in conjunction with Christian religious people (Rahib-i deyr, pîr-i deyr), including Jesus among other images. Deyr, besides the meanings stated above, is used as having the following: world (deyr-i kühen), sky (sakf-ı deyr), yard/garden (deyr-i bağ) desire (deyr-i dil), love (deyr-i aşk) and also related to various imaginations and metaphors.

In this study, the metaphors and imaginations related to the word will be elaborated through the examples of diwans belonging to Turkish poets lived in different centuries.

**Keywords:** The classical Turkish poetry, Ottoman poetry, Church/Deyr, Abbey

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# An Example for Mounted Pastoral Nomads under Sedentary Rule: Lipka Tatars of the Grand Duchy of Lithuania

The Lipka Tatars are one of the oldest ethnic minorities of Lithuania. They have a long history in the Baltic Sea region, starting from of the time of the Grand Duchy of Lithuania and then Polish-Lithuanian Commonwealth to modern day Lithuania in Baltic region, Poland and Belarus. The first migration of Tatars to Grand Duchy of Lithuania dates back to the reign of the Grand Duke Algirdas but the corner-stone point of the immigration of the Tatars of Golden Horde to the Baltic is the alliance of Tokhtamish Khan with Grand Duke Vytautas of Lithuania in late 14th century. This ill-fated alliance resulted not only in a disastrous defeat and the shifting of policies for Grand Duke Vytautas and the immigration of the Tatars who were loyal to Tokhtamish Khan to the lands of the Grand Duchy of Lithuania. In later years, other various Tatar groups migrated (and immigrated) to the Grand Duchy of Lithuania too. These movements of population created a sizable community of mounted pastoral nomads in the lands of Grand Duchy of Lithuania. Under the rule of Grand Dukes of Lithuania, various privileges were granted to the Tatars unlike any in other realm in the Christian Europe of its time. The Tatars in return were served as loyal subjects of Grand Dukes. In this present proceeding, Lipka Tatars as a mounted pastoral nomadic society in a European country of late Middle Ages will be examined under focal points of social-economic life and social-status, how mounted pastoral nomadism was reacted and counter reacted by the both sedentary and ruling culture. This work will focus on period up until the Union of Lublin 1569.

**Keywords:** Tatars, Lipka Tatars, the Grand Duchy of Lithuania, history

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## Notes on Lexical and Phonological Features of Crimean Karaim Bible

Each manuscript of the Crimean Karaim Bible is a valuable insight into the language used by Karaims. It is certainly the most reliable source of information on the linguistic properties of literary Crimean Karaim because each book has been copied with diligence which the content required. All religious texts have the tendency to retain archaic features and are resistant to changes. They give us an opportunity to research linguistic forms, which by the time the manuscript has been copied, were considered obsolete. Thus, the Crimean Karaim Bible enables us to gather information on Old Crimean Karaim. In the present paper, I will concentrate on discussing lexical features of a Cambridge manuscript of the whole Bible (except Chronicles), which is kept in the Cambridge University Library. For the purpose of research I will select vocabulary from the Book of Genesis, the Book of Leviticus, the Book of Job and the Book of Psalms. One of its most interesting lexical features is the retainment of Hebrew words – not only those of religious connotation, which are to be expected in the holy text – but also names of musical instruments, animals and astronomy terms. Another aspect that will be discussed are phonological features of Arabic and Persian loanwords which differ from the forms attested in Crimean Karaim dictionaries.

**Keywords:** Crimean Karaim, Bible, manuscript, Crimean Karaim lexicology

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## The Connection Between Language and Culture – the Linguistic Image of the Feeling of Mercy in Turkish Proverbs and Phraseological Expressions

If we want to know a country's culture it is enough find out about language its inhabitants used in the past, especially the idioms and phraseological expressions, proverbs and sayings. It is obvious that the knowledge of many words used in common language is useful, but learning about the proverbs gives the possibility to learn about the language and culture expressed in and by this language. Knowing proverbs is essential to knowing and feeling a language. It is impossible to explore one's culture without knowing at least the most common proverbs, and it is impossible to get to know a language without knowing them, too. It is because the unbreakable connection between language and culture is visible in proverbs.

In this paper, proverbs and phraseological expressions linked to the feeling of mercy will be shown. Emphasis will be put especially on one proverb: "Mercy is the sixth rule of Islam." As it is known, Turks participated in many wars all over the world and acting with mercy to the enemies shows that even fighting people should not lose their humanity. This fact testifies that proverbs are not only connected with culture, but also with historical events. All of the expressions concerning mercy confirm the importance of this feeling in common life. In addition, many phraseological expressions corroborate the same importance of merciful behaviour. While being merciful is shown as virtue, mercilessness is criticized. It is enough to analyze one proverb to be able to understand the culture, beliefs and lifestyle of a given society that uses a particular language. Culture, beliefs and lifestyle expressed in proverbs strengthen the identity of a person. It is a self-presentation of a human or of a nation.

**Keywords:** Language, linguistics, proverbs, phraseology

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## The Copybooks of Yosif Kefeli as a Record of the Living Karaim Folklore of Crimea

*Mejumas*, handwritten collections of folk literature were very popular among Crimean Karaims in the 19th and at the beginning of the 20th century. After the World War I and the Soviet Revolution they were not longer produced, also traditional folklore soon became endangered by ongoing process of sovietisation. In the early 1960's upon a request of Józef Sulimowicz, a Polish collector of caraimica, Yosif Kefeli (1900-1976), a Karaim from Simferopol, wrote down or copied various works of Crimean Karaim literature. He filled several copybooks with popular songs, poems and proverbs, and also theatre plays of Karaim authors such as A.O. Levi and A.I. Katyk. Written in the Cyrillic alphabet Kefeli's copybooks constitute now a part of Sulimowicz's collection of Karaim manuscripts. This presentation provides a review of the content of the manuscripts, with particular attention given to these works that can be regarded as a manifestation of the Karaim folklore, still alive at the time.

**Keywords:** Karaims, folklore, Crimea, folk literature

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## Analytic and Synthetic Methods of Expressing the Meaning of the Present Simple Tense in Kyrgyz Language

The "Present Simple Tense" does not correspond to a specific point or length of time; it is not limited by any time frame. In the Old Turkic period, to express the modalities of the Simple Present Tense the ending form *-Ar/-Ur/-r* was used. This ending still exists in the Kyrgyz language and its form has not changed, but its meaning has changed. This ending in Kyrgyz language is named "Indefinite Future Tense" and expresses possible actions or events that are doubtful to happen in the future. This ending has changed in meaning and it is no longer used for habitual or traditional actions and events that occur frequently, but new meanings have been attached to it. Instead of the ending *-Ar/-Ur/-r*, new endings and structures in Kyrgyz language were created. One of synthetic structures in the Kyrgyz grammar is used as a tense ending *-A/O/ŭ* that is named "Present Continuous -Future Tense". Due to the fact that the ending can express the three tenses: the Present Simple, the Present Continuous and Future Tenses, it needs some additional temporary signs such as adverbs *always, sometimes*. The time expressed by the endings is not clear without these adverbs. Besides, some analytic structures built on the basis of descriptive verbs could be used to express some of the modality expressions of the present simple tense. In addition to the above widely used structures, there are also analytic structures formed by verbal names, possessive endings and words *бар* "there is" and *жок* "there is not".

**Keywords:** Kyrgyz language, Simple Present Tense, verbal nouns

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# Turk-Ottoman Image from the Viewpoint of Jean Thévenot

This study is intended to assess Frenchmen Jean Thévenot's view of the image of Turk/Ottoman through the method of textual analysis. Jean Thévenot, nephew of Melchisedech Thévenot, already a publisher of travel books, started travelling at the age of nineteen. Having started to travel across Europe after completing his education, the French traveller passed to Italy after seeing England, Holland and Germany. Then he decided to go eastward. The young traveller reached İstanbul via Malta on December 2, 1655. He reached there during crisis and stayed for 9 months until August 30, 1656. Thévenot restarted his travel thoughts and in a narrative, he drew an image of Turk / Ottoman by using his notes that he kept. In his travel book, he examined the Ottomans' / Turks' traditions and customs and carefully transferred his impressions of the historical and administrative information. In it, he portrays the curiosity and interest in different life styles in the eastern societies. While it coincides with the chaotic period preceding the appointment of Köprülü Mehmed Pasha as the vizier, it reflects his views of traditions and customs, clothes, Turkish baths, foods and Islamic religion. In his dissection, he first describes and depicts the cities and streets of this enigmatic setting, and then writes about mosques, shrines and palaces. He adds an ethnographic quality to his narrative, and offers an insight into the similarities and differences between two civilizations that he witnessed as he was travelling.

The presentation is designed to analyse Jean Thévenot's view of Turk/Ottoman image that plays a determining role in this French traveller's writings.

**Keywords**: Jean Thévenot, Thévenot Travel Book, Turk-Ottoman image

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## 'Nur' or 'Let Down' in Mustafa Kutlu's Storytelling

The Turkish story has vast reserves of thematic prosperity and stylistic diversity. It has broadened its horizons in point of theme and format after 1980. Mustafa Kutlu, who maintains a unique line in his works, is one of the most attractive names in Turkish storytelling.One of the attributes that makes him attractive is his bond with the tradition. Kutlu is a distinctive storyteller who has a stance against developing world. He approaches many subjects in a certain perspective like metaphysics, urban life, agricultural issues and politics. He tells of the social change Turks experienced by comparing the past and with the present. Not only does he use postmodern narrative techniques by presenting past with present, but he knows how to blendsuch components into his works without compromising traditional structures. He frames his reader's point of view by regarding these aspects. However, his attitude about putting his mindset forward rather than the artwork itself needs questioning. In point of content and stylistics in his recent more stories Kutlu seems to deviate from his line of thinking. The aim of this article is to set forth the change of question by handling the "Nur" story in aspects of fiction, narration and content.

**Keywords:** Turkish literature, storytelling, Mustafa Kutlu, tradition

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# The Auxiliary Verbs and Affixes System in the Bashkir Verb Paradigm

The article considers the origin, typology and usage peculiarities, as well as the meanings conveyed by the auxiliary verbs in the modern Bashkir language. The author also dwells upon the meanings of several affixes conveying the peculiar features of the Bashkir mood and tense system. It is stated in the article that the affix -ğan, usually considered to be an attribute of one of the past tenses, is also used as a present meaning marker in the modern language. Besides, the author discusses the grammatical category, usage and actual meaning of the -ıwsı present participle formant, as well as -saq categorical future affix.

**Keywords:** Bashkir language, linguistics, verb

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## Code-Switching Patterns in Kazakh-Russian-English Trilingual Speakers and Uyghur-Chinese Bilinguals

This paper demonstrates code-switching (CS) patterns in Kazakh-Russian-English trilingual speakers and Uyghur-Chinese bilinguals and we focus on intra-sentential level of CS which was limited 'within sentences'. The code switching data was collected from 6 participants' casual speaking with others (audio recording for 30 minutes conversations) for Kazakh groups and three speakers from Uyghur group as materials for code switching analysis. From the Kazakh side, all of the speakers are trilingual speakers whose first language is Kazakh/Russian; their second language is Russian/Kazakh, and English is their third language. However, all of speakers have Russian as their dominant language, and they have the advanced Kazakh and high intermediate English levels. On the Uyghur side, all speakers have their first language as Uyghur and second language as Chinese. However, two of them had Chinese as a dominant language. We transcribed the audio files and collected their sentences, and then we chose intra-sentence based mixed utterances from the data for grammatical analyses. When participants had Kazakh-Russian code switching in their utterances, Kazakh or Russian was a matrix language as the classical code switching explained by Myer-Scotton (1988, 2002). When participants had Russian-English code switching, they mostly used Russian as a matrix language and English as an embedded language. They also had the mixed utterances of all three languages in which Russian still was matrix language but English and Kazakh were embedded. Among Uyghur bilinguals, their code switching patterns were of the classical code switching as Mayer-Scotton indicated (2002); however, once Chinese is dominant language, mixed patterns occurred.

**Keywords:** Languages, Kazakh, Russian, English, Uyghur, Chinese, trilingual speakers, bilingual speakers

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## Salah Birsel's Poems According to Incongruity Theory

Humour is a narration feature applied in all oral and written expressions. Humour, which has a significant place in Turkish literature, took various forms and evolved as it passed through the "Republican Period Literature". Salah Birsel, one of the important representatives of this variety and modern humour, wrote rather "intelligence poems" that made people think. They take their power from knowledge and reason and cannot be understood at once as he stated in his poetics. The poet tried to reach irony and humour smartly by evaluating events and creatures from different perspective, many examples of which can be seen in his poems book named "Köçekçeler". The most basic feature of Salah Birsel's humour was harmonised in friendly, sincere and lively language of the "street" and appearing in nearly allhis poems is that it is structured by unexpected events, characters or things. Incongruity theory, which is one of the modern humour theories like superiority theory and relief theory centralize this conflict in humorous types. A basic concept at the root of this theory is the notion that "humour happens under unexpected, non-observant situations". In this paper, poems of Salah Birsel weill be analysed according to principles of incongruity theory claiming that humour happens with exploration of unexpected relations between event, phenomenon, situation, idea and creatures. Thus we shall find that Birsel reanimated the usual one and turned discordant sides of ordinary, inured situations into humour successfully. His humorous poems can be considered as successful applications of poems which aim to make readers laugh by leaving them in dilemma.

**Keywords:** Poetry, humour, Salah Birsel, humour theories, incongruity theory

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## Are Crimean Tatars Those Who are Living in Turkey in a Diasporic Community?

Diaspora, which means "dispersion, distribution" in Greek, became focus of interest of social sciences in recent years. Diaspora, of which classical examples were composed of Jewish and Armenian diasporas, is seen to be an effective organising structure in maintaining continuity of culture. Since classical diasporic communities are perceived as a social category, they demarcate some boundaries between themselves and "the other". In this context, important differences between classical diasporas and modern diasporas occur. Academic studies have revealed that the said communities have not put up a strong resistance against assimilation, although they have had a trans-national diasporic identity. For example, in labourer diasporas, request for returning to homeland is not seen strongly, and this type of diaspora draws attention to adaptation (orientation) to the host country. In the field study, which was performed upon traditional folk culture of Crimean Tatars who are living in Turkey, it was determined that non-govermental organizations of this community identified themselves as 'diaspora'. On the other hand, they had revived a number of the forgotten festivals and performance arts in the context of maintaining their own cultures and identities, and thus had tried to transfer main bearers and markers of Crimeans Tatar identity to the young generation. Nevertheless, Crimean Tatars do not comply with all of criteria by which diasporic theorists were determined. Although the community has embalmed nebulously memories of breakage from homeland, it still has appearance that was articulated to Turkish nation-state. We discussed whether Crimean Tatars living in Turkey are a diasporic community or not.

**Keywords:** Diaspora, Crimean Tatars, Turkey, folklore, traditional culture

**ZEYTİNLİ Murat**

## The Effects of Syrian Refugees on Turkish – European Union Relations

Pro-democracy protests which are called "Arab Spring" and erupted in the North African countries affected Syria too. Protests began in March 2011 in the southern city of Deraa. The reason for the protests was the arrest and torture of some teenagers who painted revolutionary slogans on a school wall. After security forces opened fire on demonstrators, killing several of them, more protesters took to the streets. By July 2011, hundreds of thousands were taking to the streets across the country. The government's use of force to crush the dissent merely hardened the protesters' resolve. Opposition supporters eventually began to take up arms, first to defend themselves and later to expel security forces from their local areas. Violence escalated in clashes between security forces and protestors and the country descended into civil war. According to UN reports, 90,000 people had been killed in the conflict by June 2013 . By August 2015, that figure had climbed to 250,000. Due to the civil war, 6.5 million people are internally displaced inside the country and more than 4.5 million people have fled Syria for neighbouring countries which are Turkey, Lebanon and Jordan. Most of them were women and children. About 10% of Syrian refugees have sought safety in Europe by passing through Turkey, In this study, the effects of Syrian refugees on Turkish-European Union relations who fled their country and sought safety in Europe and the efforts for the solution of these problems will be analysed.

**Keyords:** Syrian refugees, civil war, Turkey, European Union (EU)

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## Palace in the Padishah's Eyes: Palace Attendants at the Divan of Muhibbî

During the reign of the 10th Padishah of the Ottomans and under Sultan Suleiman the Magnificent, the state of Ottomans reached a nearly perfect state at political organization level. Together with its geographical situation as well as economical, literal and cultural level it became an empire. The policies that Sultan Suleiman the Magnificent implemented were undeniably instrumental in the success of Ottoman Empire. The Padishah attached importance to the cultural activities and patronage of many poets. During his reign, important poets of Classical Turkish Literature including Fuzûlî, Hayâlî, Kemal Paşazâde, Nazmî, Yahya Bey, Zâtî appeared. Aside from his patronage of poets, Sultan Suleiman wrote poems himself under the pseudonym 'Muhibbî'. His divan is one of the most voluminous divans in the Turkish literature, comprising more than 3000 poems. The poet mentioned characters from all social strata, including attendants, as well as palace and court staff.

In the present paper we aim to identify which features of the characters and types of the palace like 'bağban/bahçıvan', 'câsûs', 'cellâd', 'dellâl/tellâl', 'hekim/ tabib', 'derbân/kapıcı', 'ferrâş', 'hâcib', 'mîmâr', 'müneccim', 'peyk/kâsıd' and 'sakka' were mentioned in the poems of the Padishah – who was at the highest level in the palace hierarchy. In this work, In this work, the aforementioned characters and their place in the Ottoman administrative structure will be presented. Secondly, their role in the poems of the Muhibbî will be discussed.

**Keywords:** Muhibbî, Sultan Suleiman the Magnificent, palace attendants, Classical Turkish Literature

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