



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

**The Fifth International Congress of Turkology**  
*Turks and Turkic Peoples Among Others  
– Others Among Turks and Turkic Peoples*

**5<sup>th</sup>-7<sup>th</sup> September 2018**

**Under the Honorary Patronage of the Embassy of the Republic of Turkey**

**Varşova Üniversitesi, Şarkiyat Fakültesi  
Türkoloji ve Orta Asya Halkları Bölümü**

**V. Uluslararası Türkoloji Kongresi**

*Yabancılar Arasında Türkler ve Türk Halkları  
– Türkler ve Türk Halkları Arasında Yabancılar*

**5-7 Eylül 2018**

**Türkiye Cumhuriyeti Büyükelçiliğin Fahri Himayesi ile**

**Варшавский Университет, Факультет Востоковедения  
Департамент Тюркологии и Народов Внутренней Азии**

**V Международный Конгресс Тюркологии**

*Тюрки среди других – другие среди тюрков*

**5-7 Сентября 2018**

**Под Почётным Патронатом Посольства Турецкой Республики**





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

**The Fifth International Congress of Turkology**  
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The terms “Turkic” or “Turkish” are mainly associated with the research on the language and literature. However, Turkologists more often than not apply in their research knowledge from various disciplines. Turkic studies, just as many other disciplines of humanities and subdisciplines of Oriental Studies, can be perceived as an interdisciplinary field of research. Taking into account the current world politics, the results of the Turkological research might be used in solving the current problems, especially those resulting from intercultural contacts or causing them.

The main area of interest of the Fifth Congress will be the contemporary studies and research on the history, culture and the language of Turkey and Turkic peoples, as well as geographical areas inhabited by them today and in the past. The discussions will be focused on the intercultural relations among various, specified above, societies.

This year we would like to continue the discussion from the past Congresses on the development of Turkic studies and its methodology, theoretical research approaches, promotion of research results, as well as teaching Turkic languages and cultures of Turkic peoples. It is our desire to create an opportunity for the participating scholars to share their experiences, discuss studies-related problems and issues indirectly related to them, as well as the perspectives for the future research.

## University of Warsaw

The University of Warsaw (UW) was founded on the 19<sup>th</sup> of November 1816 by the Emperor of Russia and the King of Poland Alexander I. Two years ago we celebrated the 200<sup>th</sup> anniversary of the establishment of the University of Warsaw.

The University of Warsaw is the largest and one of the best Polish educational institutions and therefore, the diploma of the University of Warsaw is highly valued not only in Poland, but also abroad. The current status of the University results from the joined efforts of its community, including lecturers, Ph.D. students and students, librarians, administration staff and technical personnel.

The UW educates approximately 51 500 students. There are 4 800 international students among the overall number of students and Ph.D. students. The UW employs over 7 000 people. 3 450 scholars work in 21 faculties and 30 academic and research centres. The UW provides a wide range of studies in humanities, social and natural sciences, as well as individual interdisciplinary studies, 26 English-language programmes and 29 programmes of study run jointly with foreign universities.

Almost one third of the university budget, equal to 320 million euro, is devoted to the research. Domestic and European grants are among the sources of academic research funding. The UW employees have won 14 of the 32 grants awarded to the Polish institutions in the most prestigious European competitions of the European Research Council (ERC). Since 2016, the University of Warsaw has the right to use the title 'HR Excellence in Research' awarded by the European Commission. The award confirms that the university fulfils the requirements of the European Charter for Researchers. The University works together with 800 international partners, 400 of which are from 73 countries that have signed a bilateral cooperation agreement with the UW. In 2018, UW, the Sorbonne University, the University of Heidelberg and the Charles

University in Prague signed a declaration on the formation of 4EU, a European University Alliance.

The strategic objectives of the University of Warsaw include enhancing international recognition and building an excellent position among research institutions in Europe and in the world. The multiannual development plan, which will continue until 2025, aims to maximise the potential of the University. It aims to foster research in the humanities and social sciences, tighten up collaboration within the environment and promote international academic exchange.

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. The University of Warsaw was the first Polish university to begin monitoring the careers of its graduates. The results of this monitoring indicate that over 90% of respondents find employment within a year of obtaining the UW degree. UW students are well-educated, very competitive and they win numerous contests and championships. Scientific and vocational development of our students is supported by appropriate offices, organizations, and the 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, as well as writers, including Nobel Prize winners.

## 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 the first students were enrolled at 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 of Warsaw. In following years, the Institute of Oriental Studies developed and on the 23<sup>rd</sup> January 2008 it was transformed into the Faculty of Oriental Studies. Currently it consists of 8 departments, 4 chairs and one centre:

- 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 of Egyptology
- Department for European Islam Studies
- Department of Korean Studies
- The Chinese Language Department
- Department of Turkish Studies and Inner Asian Peoples
  - Section of Turkology
  - Section of Inner Asian Studies (Mongolian Studies, Tibetan Studies)
- Department of Ancient Near Eastern Studies (Assyriology and Hittology)
- The Centre of East European Studies.

Today, the academic staff of the Faculty of Oriental Studies consists of over 150 members and every year it educates approximately 1000 students.



## Department of Turkish Studies and Inner Asian Peoples

Turkology at the University of Warsaw was founded alongside the Institute of Oriental Studies in 1932. Its founder was Professor Ananiasz Zajączkowski – one of the most illustrious Polish Turkologists. At the beginning, Turkish studies were offered at the university 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 the Mongolian and Tibetan studies and formed the Department of Turkish Studies and Inner Asian Peoples in the Institute of Oriental Studies, later the Faculty of Oriental Studies.

Turkologists from the Department of Turkish Studies and Inner Asian Peoples work on the contemporary, as well as classical language and literature, Turkish art, history, social and political problems, ethnology and traditional culture. One of the most unique type of studies has been 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 also constituted an element of the departmental activities.

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) with his works on Turkish languages: Karaim, Kipchak, Khazar, Mamluk, etc., Jan Reychman (1910-1975) works on history, Stanisław Kałużyński (1925-2007) works on Altaic Studies, Aleksander Dubiński (1924-2002), works on the Karaims and Polish and Lithuanian Tatars, including 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, translations of literature, Wojciech Hensel (1943-1997), works on history, translations of literature, Münevver Andaç Borzęcka (1917-1998) works on literature (one of the best language teachers still remembered by her students who themselves became the teachers of Turkish language).

Scholars and researchers of Turkology of the University of Warsaw today:

Tadeusz Majda, Prof. – literature, art history, language

Dariusz Cichoński, M.A. – language and linguistics

Öztürk Emiroğlu, Dr. habil. – literature

Marzena Godzińska, Ph.D. – traditional culture, ethnology

Nilüfer Karadavut, M.A. – literature and language

Shahla Kazimova, Ph.D. – Azerbaijan language and literature

Maria Kozłowska, M.A. – author of the Turkish-Polish dictionary, librarian

Kamila Barbara Stanek, Ph.D. – language and linguistics

Anna Sulimowicz, Ph.D. – Karaim studies, modern literature

Agnieszka Zastawna-Templin, Ph.D. – modern history, political studies

Jerzy Tulisow, Dr. habil. (Section of Inner Asian Peoples)– history of Inner Asia, Altaic Studies (focus on Mongolian and Manchu)

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

**Mariola ABKOWICZ**

Adam Mickiewicz University, Poznań

## **Миграции представителей караимских общин в XX веке. Причины и последствия**

Европейская глобальная ситуация в XX веке вызвала движение больших групп людей независимо от их личных предпочтений. Причины миграции были разнообразными: первоначальный поиск возможностей учиться, зарабатывать и строить карьеру был заменен войнами, революцией, возрождением государственности после Первой мировой войны и изменениями границ после Второй мировой войны. Каждая из волн миграции приводила к многочисленным потерям и изменениям для местных общин.

Караимские общины не стали исключением, ее представители поделили судьбы соседей. Однако, независимо от индивидуальных и социальных причин и обстоятельств, воздействие на общины караимские сильно повлияло на их нынешнюю ситуацию. Среди наиболее значительных эффектов мы обнаруживаем снижение числа караимов, потерю языка и религии, изменение внутренних структур, исчезновение старых общин в исторических поселениях и появление новых в Польше, Германии, Чехии и Франции. Представителям общин пришлось справляться с проблемами, связанными с созданием и восстановлением местных связей в традиционных и новых местах и изменением политической ситуации, поиском и восстановлением утраченных социальных отношений между караимцами - гражданами разных стран и режимов. Меняющаяся политическая и социальная ситуация в местах проживания также вызвала необходимость адаптации представителей этих малых сообществ к новым рамкам, в которых они должны были функционировать, как социальным, так и юридическим.

Миграционные волны, которые произошли в Европе двадцатого века, полностью изменили вид и специфику караимских общин, но оставили ее уникальность и силу давая надежду на будущее для этой маленькой нации.

**Ключевые Слова:** Миграционные волны в Европе двадцатого века, караимы, трансформация сообщества.

**Nargiz AKHUNDOVA**

Azerbaijan National Academy of Sciences

## **Evolution of the Scientific-Conceptual Views on the Origin of the Safavids in 19<sup>th</sup> – the Beginning of 21<sup>st</sup> Centuries**

The question of the origin of the Safavid dynasty is one of the most interesting aspects in Safavid studies. Despite the fact that the history of this period has been well studied, this topic still causes debates and discussions amongst certain groups of researchers. The forefather of the dynasty was Safiyyu'd-Din Iskhak Ardabili, at the same time he was the founder of the Sufi order of Safaviyya in Azerbaijan. His genealogy is inextricably linked to the name of his ancestor in the 7<sup>th</sup> generation – Firuzshah-i-Zarrin-kulah. Today, despite some differences in scholarly opinions, the Turkic origin of this brilliant dynasty, beginning with its ancestor, is difficult to challenge. Nevertheless, the problem of the origin of Firuzshah seems to be very vague and causes various disputes. Insufficient knowledge of this issue in historiography is largely associated with a small number of sources that highlight this problem. In fact, the only source on this subject is the hagiographic essay “Safwatu’s-Safa”, written around 1349. However, the absence of its original version creates a number of problems associated with discussions about ethnic attributes, religious views and ideology of the first Safavids, etc.. Therefore, the following questions are posed in this article: 1. scientific concepts of the genealogy of the Safavids; 2. the problem of the insufficiency of the source base for this period, which is aggravated by the multiplicity of versions of the main source of the Safavid lineage “Safwv’t-us-Safa”; and 3. the evolution of views on the question of the origin of the dynasty in modern historiography.

**Keywords:** The Safavids, Piri Turk, Turkic dynasty, Safwatu’s-Safa, Shaykh Safi, Firuzshah-i-Zarrin-kulah.

**Giuli ALASANIA**  
University of Georgia

## **Foreign Policy of Turkey in the Context of the Post-Syrian Civil War**

The civil war in Syria had a profound influence on the region, as well as the entire world. Besides Syria, several powers had an immediate interest in the ongoing developments and the outcome of the war: Turkey, Russia, Iran, Saudi Arabia, Israel, the EU, the USA, the UK, States members of the NATO, to mention just a few. At present, the situation has somewhat cooled down and the conflict has moved to the latent stage. The absence of active conflict does not mean stability, as the absence of war is not a peace yet. The overall situation is still evolving. It can attain any form - peaceful, violent, political, military etc. – and can present whole new, unexpected challenges to the community of nations at large. This calls for an integrated, reasoned, well-calculated and unified response. But this also requires the individual policies of various states to be consistent and predictable, meaning that these policies should form the situation on the ground in Syria, not be formed under the influence of that situation itself. Unfortunately up to now the Foreign and military policy of Turkey, as well as that of all other actors involved in the process, was mostly controversial and at best chaotic: rather than being preventive, it was reactive with a keen eye more on each others interests than on unfolding events.

Currently, the situation in the region continues to be confusing: the war is still going on, although not with previous intensity. Accordingly, the policy approach of Turkey also undergoes transformation and presently is in flux. As a result, the nearest tactical steps of Turkey remain highly unpredictable. The goal of Turkey to dismiss Bashar al-Assad remains unchanged; the Kurdish issue is still on the agenda, the future of the autonomy of Kurds is as bleak as ever; the war could not and did not accelerate the EU membership of Turkey. Despite warming relations with Russia, relations of Turkey with the NATO (which some experts

consider as “an unhappy marriage”) and the West in general are sustainable. This conclusion can be justified by Turkey’s support of the operations carried out by the NATO - the USA, the UK and France, in response to the chemical weapon attack in Syria by Asad Government. Recep Tayyip Erdoğan, who approved of the operation of three countries, considered it as a message to Bashar al-Assad that these massacres would not be left unanswered and that “the innocent Syrian people should have been defended long ago”.

Despite numerous refusals of the EU membership for Turkey, the latter never removed the issue from its agenda. According to Hürriyet columnist Taba Akyol, Turkey, which geographically is half European, with its economy, political administration and judiciary deserves to be a European Union country.

**Keywords:** Turkey, EU, foreign policy, Syrian civil war.

**Evren ALPASLAN**  
Hacettepe University

## **Determining and Comparing the Senses of the Words ‘Hoşgörü’ in Turkish and ‘Tolerance’ in English with Their Contexts, Associations and Word Combinations**

Each word has a sense that can be determined by its context, associations, and collocations. It is of utmost importance to pay attention to these features when looking for a counterpart of a word in the source language in the target language. This is because efforts are made to ensure that a word in a source language and its counterpart in the target language should be as close as possible to each other from the perspective of structure, meaning, and use. The linguistic and situational contexts are the two important factors that can determine the sense of a word. The linguistic context of a word is determined by what is before and what is after that word. The context of situation is determined by factors such as the participants, place, time, relationship, role and purposes. There are many factors that lie behind associations of words. Some of them are social, cultural and some of them are related to the use of words. There is also a factor that is personal and very difficult to predict. Collocations vary from one sense to another. In other words, we can determine the sense of a word by looking at its collocates. These studies can be used within a particular language, or between languages, when determining which word can be a counterpart of the source word in the target language. In this study, the words ‘hoşgörü’ in Turkish and ‘tolerance’ in English are going to be compared and contrasted with their contexts (linguistic and situational), associations and collocations. It is suggested that this comparison method can be used both in language studies as well as in culture studies.

**Keywords:** Sense, context, association, collocation, sense determination.

**Osman Fırat BAŞ**

Adam Mickiewicz University, Poznań

### ***Tadeuř Bey'i evirmek***

Bu makalenin amacı, Adam Mickiewicz'in manzum destanı *Tadeuř Bey'in* (tam adıyla: *Tadeuř Bey Yahut Litva'daki Son Haciz: On İki Manzum Kitap Halinde 1811 ve 1812 Senelerinden Bir Hikâye-i Asilzade*) Lehçeden Türkçeye çevirisi için, uyak düzeni ve heksametre vezni gibi üslup özelliklerinin yeniden üretilmesine izin veren bir reçete önermektir.

**Anahtar Kelimeler:** Polonya edebiyatı, Adam Mickiewicz, çeviri yaklaşımı, şiir çevirisi.



**Viacheslav CHERNEV**  
University of Warsaw

## **On the Use of Abstract Verb Forms in the Novels by Mostay Kärim**

A number of verb form types, although described in the normative *Grammar of the Modern Bashkir Literary Language* (ed. A. Yuldashev, Moscow, 1981), have not been given any specific name within that work. Besides, no specific terms for some of these forms have been mentioned in any other sources on Bashkir grammar. Two such forms are dwelt upon in this paper; the term *nomina abstracta* (sg. *nomen abstractum*) has been proposed as a common name for them. *Nomen abstractum I* and *nomen abstractum II* are derived from the Bashkir past and non-categorical future participles respectively.

The article deals with the morphological structure, semantic peculiarities as well as syntactical functions of the aforementioned forms. It is evident that the functions of the *nomina abstracta* in the sentence need to be analyzed from within the context they are used in, i.e. on the basis of the textual material. In this article the use of *nomina abstracta* in the novels by a prominent Bashkir writer and publicist Mostay Kärim (1919-2005) will be analyzed. It is undeniable that the whole scope of the abstract verb forms peculiar to the modern Bashkir language cannot be described within one article, therefore the proposed topic requires further research. However, this article forms an essential part of the author's study of the Bashkir practical morphology.

**Keywords:** Bashkir language, verbal derivatives, abstract forms, morphology, practical grammar.

**Tsira CHIKVAIDZE**  
University of Georgia

## **Georgians and ‘Others’: the Representation of Turks and Turkish Peoples in History Textbooks in Georgia**

One of the main issues in history teaching at the school level is how to present other peoples and cultures, especially, controversial and sensitive issues in national history textbooks to avoid intolerance and ethnocentrism, and contrary to that, to develop respect to all kinds of differences and diversities, as well as mutual understanding among the pupils. History teaching must not be an instrument of ideological manipulations and propaganda. In 2001, Council of Europe, published *Recommendation Rec (2001) 15 on history teaching in the twenty-first century Europe*, which declares the aims of history teaching, and the misuse of history: “Historical research and history as it is taught in schools cannot in any way, with any intention, be compatible with the fundamental values and statutes of the Council of Europe if it allows or promotes misuses of history, namely through:... an excessively nationalistic version of the past which may create the ‘us’ and ‘them’ dichotomy...”. Topics of Turks and Turkish peoples are represented in the history textbooks in Georgia. This paper will analyze how they are represented, which topics are addressed and whether the methodology includes multi-perceptivity and a cultural diversity approach. This paper will also focus on the question whether the language of the textbooks towards ‘others’ is neutral, tolerant and friendly and which attitudes will such a representation develop in pupils: “us vs them” context or a multicultural approach?

**Keywords:** Education, history teaching, textbooks, multi-perceptivity, “us vs them”, tolerance.

**Dariusz CICHOCKI**  
**Marzena GODZIŃSKA**  
University of Warsaw

## **Polonezköy'ü Oluşturan Leh Kültür Öğeleri**

Eski adı Adampol olan Polonezköy 1842 yılında, Michał Czaykowski (Sadık Paşa) tarafından kurulmuştu. Kuruluşunun ilk aşamasında, ormanlık bir yere Çarlık Rusyası'ndan kaçan Çerkez veya Osmanlı esaretine düşen Rus ordusunda mecburi askerlik yapan eski Polonya topraklarından gelen askerler para karşılığı azat edilerek yerleştirirlerdi. Onların kökenleri çok farklıydı. Fakat kurulmuş yeni koloninin idare kurallarına göre köye yerleştirilebilmeleri amacıyla o dönemde mevcut olmayan İki Millet Cumhuriyeti adını taşıyan eski Polonya'ya ait olan arazilerde oturmaları ile Romen-Katolik mezhebini kabul etmeleri şarttı. 20.yy yetmiş yıllarına kadar Polonezköy kendi kültür özelliğini korumaktaydı. Müteakiben ortaya çıkan ekonomik, siyasal ve toplumsal değişimler sonucunda, köy Leh karakterini gittikçe yitirmeye başladı. Bu bildirinin amacı Polonez köyü mitinin nasıl oluştuğu sorusuna cevap vermek için hem Polonya hem Türk taraflarının bu özel bir köy hakkındaki tutumunun ele alınmasıdır.

**Anahtar Kelimeler:** Adampol, Polonezköy, göçmen kimliği.

**Anna DĄBROWSKA**

Jagiellonian University in Kraków

### **Interculturality in the Novel *Isabel* (2014) by Feridun Zaimoğlu**

First, I will present the literary output of Feridun Zaimoğlu, who was born 1964 in Turkey, but has spent almost his whole life in Germany and writes his literary texts in German language. Then, I will shortly present the conclusions of an article of Saniye Uysal Ünalın, in which she regards the novel *Isabel* as a work about global, social problems in a big city and about the emancipation of the heroine from the ethnic categorizations. In my own research I will analyse the information gaps in the novel, which support the universal aspects of the text and are often connected with the ethnic issues (for example, the readers do not know why Isabel, whose relatives live in the *South* and have Turkish names, decided to live in Germany). The paper takes into consideration not only the universal aspects of the text, but also the culturalism. I will analyse the tension between the both approaches. The cultural stereotypes in the novel should be discussed, because they are the background for the individualism and the subversive posture of the heroine and, as far as I know, they have not been analysed exactly till now in the secondary sources. I will focus on the attitude of some characters and the narrator toward different cultures, for example, toward the Turkish and Slavic culture in Berlin. The ethnic generalizations should be shown as a characteristics of the mentality of some characters from the novel and thereby, of a part of the society in the fictional universe.

**Keywords:** Literature, Feridun Zaimoğlu, interculturality.

**Joanna DOLIŃSKA**  
University of Warsaw

## **Turkish-Mongolian Affinity in the History of Words**

The affinity between the Turkish and Mongolian languages results from the common neighbourhood, historical links and cultural background of their speakers. Some researchers claim that there is more to that and the genetic relationship can be a plausible explanation for various structural, typological, morphological and phonological similarities in these languages. Independently from the fact whether the Altaic theory can be proven today or not, Turkish and Mongolian languages offer an exciting opportunity to observe how bits and pieces of language can travel throughout various linguistic systems.

The aim of this article is to present selected parts of shared Turkish-Mongolian vocabulary concerning the nature, human environment and the kingdom of animals, while pointing towards the regularities and mechanisms that govern the Turkish-Mongolian linguistic borrowings.

**Keywords:** Turkish language, Mongolian language, Altaic theory.

**Öztürk EMİROĞLU**

University of Warsaw

## **Polonya Eski Belgeler Başarşivi'ndeki (AGAD) Türkçe Belgeler**

Polonya'da, Türkiye'ye ait başta arşiv belgeleri olmak üzere pek çok müzede ve özel koleksiyonlarda maddi kültür hazineleri bulunmaktadır. Bu kültür hazinelerinin başında şüphesiz en kıymetli belgeler arşivlerde bulunmaktadır. Resmi ve özel olmak üzere temelde iki kategoride değerlendirilebilecek arşiv belgeleri, bütün alanlardaki araştırmacılar için en değerli varaklardır. Her ülke veya önde gelen aile, en kıymetli belge ve eşyalarını arşivlerinde saklar. Polonyada, Türkiye'den gönderilmiş en eski belgeler, Archiwum Glowne Akt Dawnych / Eski Belgeler Baş Arşivi'nde saklanmaktadır.

Bu arşivde, 1455-1792 yılları arasına ait 1538 Osmanlıca belge, diplomasi ve tarih başta olmak üzere farklı alanların araştırmacılarını beklemektedir. AGAD'daki belgelerden bazıları, geçmiş dönemlerde ve bilhassa 2014'te "Türkiye-Polonya Diplomatik İlişkilerinin 600. Yılı" münasebetiyle farklı araştırmacılar tarafından makalelere, tanıtım kitaplarına ve kataloglara, sergilere konu edilmiştir. İki ülke arasındaki tarihi dostluğun ve bilinenlerin sağlam bir zemine ve gerçeklik üzerine kurulabilmesi için öncelikle ve ayrıntılı incelenmesi elzem belgeler resmi/devlet arşivlerinde bulunmaktadır. Osmanlı Devleti'nden başta sultanlar olmak üzere farklı mertebelerdeki önemli şahsiyetler tarafından Polonya'ya gönderilmiş AGAD'da bulunan Osmanlıca belgelerin iki dilde Lehçe-Türkçe tam katalogu şimdiye kadar yapılmamıştır. Bu arşivdeki Osmanlı Türkçesi belgeleri, Polonyada Türkiye'ye ait en büyük koleksiyon olmasının yanında Vatikan, Venedik, Viyana gibi Avrupa arşivlerindeki en büyük belge koleksiyonlarından biri olma özelliğine de sahiptir. Padişahlara, Hürrem Sultana, vezirlere, sancakbeylerine, elçi ve temsilcilere ait pek çok belgenin ilk defa iki dilde tam katalogu AGAD ve Yunus Emre Enstitüsü Varşova tarafından hazırlandı ve araştırmacıların istifadesine sunuldu.

**Anahtar Kelimeler:** Türkiye, Polonya, AGAD, Arşiv, Belge.

**Aydan ENER SU**

**Nevşehir Hacı Bektaş Veli University**

## **Osmanlı Mizah Basınına Yansıyan Avrupa**

Sürelî yayınlar toplumdaki deęişmeleri güncel olarak yansıtan önemli unsurlardır. Tanzimat'ın ilânından sonra Avrupa'nın tesiri pek çok alanda olduęu gibi basın hayatında da etkisini hissettirir. Siyasî, edebî ve sosyal alanlarda çağdaşlaşmaya önemli katkılar sağlayan Türk basını batılı yaşayışı Türk halkına tanıtarak batılılaşmanın sosyal alandaki gelişmesini hızlandırır ve her alana yayılmasını sağlar. Sözlü kültür şeklinde gelişen mizahımız, 19. yüzyılın son çeyreğinde Teodor Kasap tarafından çıkarılan *Diyojen* adlı mizah gazetesi ile yazılı mizaha dönüşmeye başlar. 1908 yılında Meşrutiyet'in ilanı ile birlikte mizah tarihi açısından önemli bir süreç başlar ve mizah sürelî yayınlarının sayısında patlama yaşanır. Toplumun deęişme / gelişme gösterdiği alan mizahı besleyen unsurlardan sayılır ve toplumu anlamak için mizah sürelî yayınları önemli bir araçtır. Bu çalışmada tarihi dönemleri belirleyen, önemli olayların/gelişmelerin yaşandığı 1900'lü yıllardan 1928 yılına kadar Osmanlı mizah basınına Avrupa'nın nasıl ve hangi özellikleri ile yansıdığı belirlenmeye çalışılacaktır. Çalışmanın dokümanını *Alay, Ayine, Çimdik, Davul, Eşek, Falaka, Latife, Nasreddin Hoca, Tokmak, Yeni Köroğlu, Zuhuri, Resimli Yurt, Piyano/Düşünüyorum, Çekirge, Şahika* adlı mizah sürelî yayınları oluşturmaktadır.

**Anahtar Kelimeler:** Mizah, Osmanlı mizah basını, Avrupa, Batılılaşma.

**Olga GLEBOVA**

Jan Dlugosz University in Czestochowa

## **The City of Opposing Forces: Istanbul in Contemporary American Thrillers**

The paper aims to discuss the representations of Istanbul in two best-selling American mystery thrillers, Elizabeth Kostova's *The Historian* (2005) and Dan Brown's *Inferno* (2013). In their portrayal of Istanbul, both authors draw upon the most salient feature of the cultural image of the city: its historical and geographical position as a liminal zone where different cultures, religions and civilizations meet. Both authors fashion Istanbul as a locus of opposing forces, generated by the city's turbulent past. In their novels, Istanbul is an aesthetically refined and majestic place, the visit to which is exciting and soul-expanding; the city's continuous existence sustains the reality of history in the postmodern world and regenerates our historical sensibility. On the other hand, Istanbul is shown as a place of monstrosity where evil lurks and has to be fought. In *The Historian*, the evil, embodied in the undead and explained as the legacy of the city's violent history, poses a threat of contamination to humanity. In *Inferno*, a sterility plague, started by a mad scientist in the Basilica Cistern, causes the monstrous transformation of the human body, which, despite entailing a risk of dehumanization, promises new possibilities. Thus, in both novels Istanbul functions as an exotic neo-Gothic site for the re-enactment of the traditional Gothic scenario – the violent reconstitution of the human subject – and for the articulation of contemporary anxieties about the loss of a unified and stable human identity. Moreover, both novels, with their detailed descriptions of famous tourist itineraries, defamiliarize Istanbul's familiar landmarks by revealing their connections with fascinating secrets and in this way enhance the city's tourist attractiveness.

**Keywords:** Istanbul, American literature, mystery thriller, Dan Brown, Elizabeth Kostova.



**Marzena GODZIŃSKA**  
University of Warsaw

## **The Art of Turkish Alevi**

Turkish Alevi are usually defined as a heterogenic group whose descendants appeared in about 11<sup>th</sup> century as a part of the wave of Turkish peoples moving from Central Asia to the west. Their culture is described as a kind of syncretic system which consisted of pre-Islamic Turkic culture and cultures of peoples of Anatolia, Zoroastrianism, Islam (both Sunni and Shea rites, including many Sufi movements), Christianity, sometimes even Judaism. The syncretic and unique religious system and worldview, as well as a social system closely related to the religious one, are indicated as characteristic to the group. They are analysed and researched by many scholars and described in many books and articles. But no monography of some Alevi group or Alevism in general refers to their art or material culture as to the element typical for the group. Assuming that the culture should be treated in a holistic way, the lack of research and texts on Alevi's art and material culture cannot be accepted.

The purpose of this paper is to try to settle if Alevi possess their own characteristic art and material culture, as well as what may be counted as such.

**Keywords:** Turkish Alevi, art, material culture.

## **Avrupa'da Gezgin İlk Türk Kadını Zeynep Hanım**

18. yüzyıl başında İstanbul'a gelen ve büyük bir sevgiyle, hayranlıkla İstanbul'u mektuplarla dostlarına anlatan Lady Montagu'den sonra pekçok kadın, Osmanlı İmparatorluğu'nu çeşitli nedenlerle ziyaret etmiş ve izlenimlerini yazıya dökmüştür. Eşlerinin görevi nedeniyle ya da eğitimci/misyoner kimliğiyle İstanbul'a gelen Avrupalı, Amerikalı kadınların Osmanlı dünyasına, özellikle kadınların yaşamlarına dair gözlemleri, ülkelerinde büyük ilgi görmüştür. Bu kitaplar, o günlerin günlük yaşamına dair kültürel açıdan çok değerli belgelerdir.

Öte yandan İstanbul'dan Avrupa'ya giden çok az sayıdaki Türk kadın, eşlerinin ya da babalarının yanında sessiz birer eşliktir ve Zeynep Hanım'a dek hiçbiri gezi izlenimlerini yazmamıştır.

Üst düzey bir bürokratin çok iyi eğitim görmüş iki kızından biri olan Zeynep Hanım (Zennur Nuri, 1884-1923?), tanımadığı biriyle onu evlendiren babasına darılmış ve ablası Melek Hanım'la birlikte gizlice trene binip Avrupa'ya gitmiştir. Pierre Loti'yle yakınlıkları ve Avrupalı kadın dostları sayesinde ayarladıkları bu yolculuk, o günün koşullarında bir Türk kadını için imkânsıza yakındır aslında. 1906-1912 yılları arasında Fransa, İsviçre, İspanya, İtalya, İngiltere'yi gezen Zeynep Hanım, o sıralarda ablası Polonyalı bir müzisyenle evlenince yolculuğun büyük kısmını tek başına gerçekleştirmiştir. 20. yüzyıl başında İstanbul'da bulunan, yakın arkadaşı, İskoç kadın gazeteci Grace Ellison'a yazdığı İngilizce mektuplarda Avrupa izlenimlerini anlatan Zeynep Hanım, Türk kadınlarının ve Avrupalı kadınların yaşamlarını nesnel açıdan karşılaştırmıştır.

Bu bildiride Avrupa'da tek başına dolaşan ilk Türk kadın gezgin olan Zeynep Hanım'ın Avrupa izlenimleri değerlendirilecek, özellikle kadınların yaşamına dair gözlem ve tespitleri üzerinde durulacaktır.

**Anahtar Kelimeler:** Zeynep Hanım, Melek Hanım, gezi, Avrupa, Pierre Loti, Grace Ellison.

**Suat İSTANBULLU**

INALCO (Institut National des Langues et Civilisations Orientales)  
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### **Turkish Spoken in Transnational Families (Antioch, Paris, Berlin)**

Due to its history and geographical position, Turkey is multiethnic, multicultural and multilingual and so is the region of Antioch, which is an Arabic-Turkish bilingual region since its attachment to Turkey in 1939. The linguistic situation has been documented in different ways: Antiochian Arabic, a language shift towards Turkish, bilinguality and Turkish and Arabic mutual language influences . The particularity of the language is known under the term ‘Hatay/Antakya Ağzı’, literally ‘Hatay/Antioch mouth’.

Although many studies take Turkish migrants into account, the Turkish language in emigrational context is poorly documented and the varieties of Turkish are even less studied, like the Turkish spoken in Antioch imported in the contexts of migration in France and in Germany. Drawing on a multi-sited ethnographic approach with recordings of family intergenerational interactions and following a quantitative and a qualitative analysis, in this communication I will show various uses of Antiochian Turkish in a novel context of contact next to Arabic and French or German, as linked to not only place and time, but also to family language policy.

**Keywords:** Turkish, Arabic, French, German, language contact, transnationalism, migration.

**Petr KALETA**  
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## **Post-Revolutionary Karaim Emigration in Czechoslovakia**

Among the Russian émigrés, who via the Balkans and Turkey fled from Southern Russia and Crimea in the wake of the Russian Revolution and Russian Civil War, there was a number of Karaims. Some of them found – temporarily or permanently – a safe haven in Czechoslovakia whose president *Tomáš Masaryk* agreed to accept the refugees. Karaim immigrants benefited from the support offered by the Action to Help the Russians organised by the Ministry of Foreign Affairs of the Republic of Czechoslovakia. They also profited from the opportunity to undertake studies at universities. Some of them moved later to France, Germany or the United States, whereas a few decided to settle permanently in Czechoslovakia. Altogether almost 60 Karaims lived for longer or shorter periods of time in this country – on the eve of the Munich Agreement the number of Karaims residing in this country was 27. In the presentation the social and economic conditions of Karaim population in Czechoslovakia and the fate of some important Karaim émigrés will be presented based on valuable iconographic and documentary materials.

**Keywords:** Karaims, Czechoslovakia, emigration.

**Nilüfer KARADAVUT**

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## **Nedîm'in Kaleminden Kendi Şairliği ve Şiirine Dair Değerlendirmeler**

Her edebiyat gibi klâsik Türk edebiyatı da çeşitli yazarlarıyla/ şairleriyle, okuyucusuyla şiir ve şair üzerine düşünen, tartışan, yorum yapan ve değerlendirmelerde bulunan bir edebiyattır. Dîvân dibacelerinde, tezkirelerde, mesnevilerin sebep-i telif bölümlerinde, kasidelerin fahriye bölümlerinde ve gazellerin beyitleri arasında karşımıza çıkan bu değerlendirmeler, edebî tenkid açısından oldukça önemlidir. Bu beyitlerde şairin kendisini tanıtarak sanatını tavsif etmek ve şiirini kendince yorumlamak düşüncesi hâkim olmakla birlikte dönemin geçerli şiir anlayışı, zevk ve değer ölçüleri de bir dereceye kadar ortaya konulmaktadır.

Sanatın gayesi yenilik ve güzelliştir. Her sanatkâr gibi şair de eserinde yeniye ve güzele ulaşmak zorundadır. Dîvân şairi güzele ve yeniye ulaşmak, sanatta orijinalite göstermek için daima yenilik peşinde koşar. Şiir, dîvân şairi için “istidat, ilhâm, icâd ya da keşif” işidir.

Bu bağlamda, bu çalışmada 18. yüzyıla yeni sesi ve edasıyla damgasını vurmuş, adı yaşadığı devirle birlikte anılan, tezkirelerde “tâze-zebân” sıfatıyla nitelendirilen Nedîm'in, Dîvân'ında kendi şiiri ve şairliğini tavsif ederken kullandığı terminoji değerlendirilerek, onun sanat görüşünü yansıtan özellikler belirlenmeye çalışılacaktır.

Edebî metinleri anlamamanın ve yorumlamanın önce o metinlerde kullanılan dili anlamaktan geçtiği muhakkaktır. Nedîm Dîvânı'ndaki kasidelerin fahriye bölümlerinde ve bazı gazellerde kullanılan “icâz, icâd, ibdâ, nev, ter, taze, sühân-senc, edâ” gibi kelimeler ve bu kelimelerle kurulan terkiplerin varlık amacını belirleyebilmek için bu kavram ve tavsifler, dilbilimsel olarak tasnif ve tahlil edilerek değerlendirilecektir.

**Anahtar Kelimeler:** Nedîm, Dîvân, edebî tenkid ve değerlendirme.

**Ali Aydin KARAMUSTAFA**  
Stanford University

## **The Historical Memory of the Safavid Period in Anatolia and Iran as Found in the Koroghlu Epic**

In this paper, I use the Turkic legend of Koroghlu (t. *Köroğlu*), the heroic bandit with his gifted horse, Qirat, to ask how Turkic and non-Turkic inhabitants of the Caucasus region perceived and remembered the Safavid ruler Shah Abbas (1588-1629). First, I argue that the Caucasian branch of the Koroghlu stories carry the historical memory of the 17<sup>th</sup> century and can thus be used in conjunction with contemporary narrative sources such the works of Evliya Chelebi and Arakel of Tabriz as a historical source for studying the trans-imperial cultural history of Eastern Anatolia and western Iran during this period. Then, I use the example of Shah Abbas, who is an important figure in the Koroghlu tradition and also frequently discussed in other contemporary sources, to explore the notion of history in this region.

We see in both the Koroghlu stories as well as contemporary historical sources that the reign of Shah Abbas was considered to be chaotic and violent, although historians today typically portray it as the political peak of the Safavid period. I ask what this means for our assumptions about Shah Abbas as either a Turkic, Iranian, or an early modern Eurasian ruler. This paper shows a trans-imperial approach to the Turkic world, and the importance of using not only Turkic languages, but also sources in Persian, Armenian, and Russian in order to carry out more thorough and rich historical work. It also demonstrates the benefits of incorporating popular literary sources into historical research.

**Keywords:** History, literature, folklore, Koroghlu, Safavid, Shah Abbas, Ottoman Empire borderlands.

**Albina KAYUMOVA**  
**Albina NASYROVA**  
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## **Экспериментальное исследование русского и татарского фразеологического запаса детей-билингвов младшего школьного возраста**

Представленная статья посвящена изучению фразеологического запаса двуязычных детей 7-8 лет, владеющих татарским и русским языком. В экспериментальном исследовании приняло участие двенадцать детей. Эксперимент проводится тремя педагогами устно на русском и татарском языках поочередно с каждым ребёнком индивидуально и представлял собой задание в игровой форме под названием «Я скажу, а ты продолжи». Задачей опрашиваемых было произнести слово/слова в ответ на слово/словосочетание, произнесенное педагогом. Для игры были отобраны 50 слов и словосочетаний-стимулов на русском языке (например, волчок, на край, куда глаза и др.) и 50 слов и словосочетаний-стимулов на татарском языке (например, туган, ал да, сул аяктан и др.). Результаты заносились в таблицу.

Анализ данных, полученных в ходе констатирующего эксперимента, показал наличие взаимосвязи объема фразеологического запаса русского и татарского языков и возраста опрашиваемых вне зависимости от их доминантного языка. Дети семи лет приводили фразеологически устойчивые словосочетания на слово или словосочетание-стимул в 62-65% случаев, тогда как дети восьми лет – в 96-100% случаев.

Дети-билингвы семи лет чаще реагировали на стимул самостоятельно созданными образными выражениями (например: душа + как облако нежна), чем дети восьми лет.

Фразеологически устойчивые словосочетания на стимул на доминантном (русском) языке характеризовались большим

разнообразием вариантов, что свидетельствует о том, что фразеология доминантного языка усваивается детьми-билингвами семи-восьми лет в большем объеме.

**Ключевые Слова:** Татарский, русский, ранний билингвизм, фразеология, младший школьный возраст, ассоциативный эксперимент, стимул, реакция.



**Shahla KAZIMOVA**  
University of Warsaw

## **The Policy of Turkic Languages Unification in the Soviet Union**

The sovietisation of Azerbaijan, which followed the Bolshevik coup aftermath in April 1920, not only meant a political, but also a cultural revolution. Local communists were convinced that it meant a chance for the civilizational advancement of Muslim nations within the Soviet Union, including the Turks. One of the problems was a high degree of illiteracy among the people. This is why Azerbaijani intelligentsia, despite differentiated political views, focused on educating the nation. Many of them deemed the Arabic alphabet, used to-date, as being too difficult for the majority to learn. Moreover, the literary language, which contained many borrowings from Turkish, Arabic and Persian, seemed to be too sophisticated to comprehend and reserved to the elite only. Therefore, the necessity of simplifying the language was seen by communists as a part of the class struggle. The elimination of illiteracy among the workers and peasants was set as the top priority, with the Latin alphabet instead of Arabic, introduced as a more simple and comprehensible. In 1920, a special commission was founded in Soviet Azerbaijan, which was supposed to prepare the alphabet reform and in 1922 a committee for the new Azerbaijani language was initiated.

In March 1926, the First All-Soviet Turkology Summit was organized and attended by numerous representatives of Turkic nations of the Soviet Union, as well as foreign turkologists from Turkey, Germany, Hungary and Austria. The delegates voted for introducing the "Azerbaijani experiment" in all Turkic-speaking societies of the Soviet Union. The main goal of the summit was to work out a common terminology, orthography and alphabet, which would help the creation of a common literary language. In the 30s, however, the policy of latinization and unification of Turkic languages was forfeited and deemed inefficient and the attendees of the 1926 summit were proclaimed the enemies of the people. The summit itself was later called the "summit of the repressed".

In this paper, the author tries to answer the question what was the real purpose and goals of the Summit, including the policy of unification of the language of the Turkic nations, as well as turkological studies in the Soviet Union.

**Keywords:** First Turkological Summit, Azerbaijan, Turkic nations in USSR, sovietisation, Bolshevik coup, turkology, alphabet, latinization.

**Karolina KRZYWICKA**

Asia and Pacific Museum in Warsaw

### **Central Asian Turkic Collection of the Asia and Pacific Museum in Warsaw**

The Asia and Pacific Museum in Warsaw holds a significant ethnographical collection of Turkic peoples of Central Asia, including traditional costumes, headgears, jewellery, felts, carpets and ceramics.

The first part of the collection includes numerous items from the first and second half of the 20<sup>th</sup> century, typical for material culture of nomadic and semi-nomadic Turkmen, Kazakh and Kirgiz peoples, such as woven fabrics, embroidered dowry fabrics and other textile products, including highly esteemed carpets and felt mats used in houses or yurts. The major part of these objects comes from private donations.

The second part of Turkic peoples collection from the Asia and Pacific Museum collection is represented by traditional arts and crafts of Uzbekistan, including sophisticated silk ikat fabrics, embroidered suzani fabrics and traditional costumes like paranjas, chapans and numerous hats from various regions.

A significant part of this collection consists of polychrome and enamel ceramics from the first half of the 20<sup>th</sup> century, representing the main centres of its production: Khorezm, Ferghana Valley, Bukhara and Samarkand. It was amassed by an outstanding Russian ethnologist Grigoriy Derwiz and museum's friend, artist and collector Andrzej Strumiłło during the years 1985-1990. The collection numbering nearly 200 objects consists mainly of decorative polychrome and enamel utensils i.e. large bowls badia, pilav plates lagan, bowls kosa and small goblets kosacha. The most numerous part of the collection is characteristic, blue and white ceramics which has been created since hundreds of years in famous production centres in Khorezm in central Uzbekistan and in Rishtan in Ferghana Valley. The other part of the ceramics collection consists of brown, green and yellowish ceramics, which has engraved with decoration made in Samarkand, Bukhara and Tashkent.

The separate part includes earthenware toys – ocarinas khushtak in a form of fantastic animals, which were created particularly in workshops of Uba.

**Keywords:** Museum collections, Central Asia, material culture.

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## **19. Yüzyıl Türk Süreli Yayıncılığında Açıklığa Kavuşmamış Hususlar**

Türk gazetecilik ve basın tarihinde tartışılacak ancak büyük ihtimalle ne bilimsel çalışmalarda ne de inkâr edilemeyecek tanıtılar ve kanıtların aracılığıyla ispat edilemez mevzular vardır. Bu tür anlaşmazlık her hâlükârda insanların bakış açılarından yahut geçmişte kalmış ve hiç veya yeterince belgelenmemiş olaylardan kaynaklanmaktadır. Bazen de kategorize etme denemeleri bu tür sorunlar yaratmaktadır. Tarihsel olguları daha iyi anlayabilmek, anlatabilmek ve arşivleyebilmek için sınıflandırma yapmaya çalışırken, konu veya düşünce incelenirken, izlenen belirli yöntem veya yaklaşım araştırmacıların hangi noktalara yoğunlaşmak istediklerine göre değişebilir.

Türk süreli yayın tarihi açısından açıklığa kavuşmamış ilk husulardan biri ilk Türkçe gazetenin *Vakay-i Mısriye* mi yoksa *Takvimi Vekayi* mi olduğu meselesidir. Bu hususta kaynaklarda çelişkili ifadeler vardır. Bernard Lewis'e göre ilk Türkçe süreli yayın *Vakayi Mısriye*'dir. Türk araştırmacıların çoğu ise, ilk Türkçe gazete olarak *Takvim-i Vekayi*'yi kabul ederler. Ayrıca ilk Türkçe derginin *Mecmua-i Askeriye* mi, *Vakay-i-i Tıbbiye* mi yoksa *Mecmua-i Fünun* mu olduğu konusunun netlik kazanmamış olmasıdır. Üçüncü husus ilk Türk gazetecisinin kim olduğu mevzusudur. Edebiyat incelemecilerinin çoğu ilk Türk gazetecisinin İbrahim Şinasi olduğunu noktasında fikir birliği yaparlar. Halbuki bazı kaynaklarda ilk Türk gazetecisinin Agah Efendi olduğu vurgulanır. Bundan başka 19. yüzyılda Türk süreli yayınlarında çeşitli edebî türler yayınlanmıştır. Bu araştırmada bilhassa Tanzimat dönemi Türk süreli yayıncılığındaki ihtilafli noktalar tartışılacak ve konuya netlik kazandırılmaya çalışılacaktır.

**Keywords:** Tanzimat, süreli yayınlar, gazetecilik, dergi, basın.

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SIL International

## **Language and Religion in the Irano-Turkmen Community: Observations of the Speech of the Middle-Aged Generation**

The interplay between the language and religion among the Turkmen of Iran has been little explored and documented until today. However, two recent studies (Nazari & Routamaa 2016, 2017) demonstrate that religion plays a foundational role in the culture and the worldview of the Irano-Turkmen community, and that this is reflected in the language of individuals in varying degrees across linguistic genres, dependent on a number of socio-cultural parameters such as age, residence, education and family background.

This paper seeks to further investigate the relationship between language and religion, focussing in particular on the speech of the middle-aged generation. The aim is to highlight trends and analyse reasons for differences in the nature and extent of religious terminology and themes used by speakers within this generation, specifically when viewed in the light of parameters of educational level and residence.

The research is based on the recorded data collected between 2011-2017 and includes a variety of linguistic genres. Much of the data was collected in the Turkmen-speaking area of Iran among middle-aged men and women, educated and non-educated, and from both urban and rural settings. A smaller part of the data was gathered from Irano-Turkmen speakers currently residing in Turkey.

The use of religious terminology and themes in these recordings is illustrated and discussed. Based on the findings, it is proposed that the level of education and residence are two key parameters which significantly impact the interplay between the language and religion in this particular generation.

**Keywords:** Turkmen, Iran, language, religion, middle-aged.

**Nuray OCAKLI**

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## **Tatar Warriors in the Ottoman Lower Danube Frontier: a Case Study of Tatarlu Village in the Early 16<sup>th</sup> Century**

In the early 16<sup>th</sup> century, the Ottoman Lower Danube Frontier housed various military communities. The Tatar warriors (*eşkınci Tatarlar*) were one of the most important military groups of the Danubian Bulgaria. This presentation examines a Tatar warrior community living in a certain village named Tatarlu in the Ottoman Lower Danube Frontier in the 16<sup>th</sup> century. The village includes thirty five registers of inhabitants and twenty of them are the members of the Tatar community. This study scrutinizes an early 16<sup>th</sup> century Ottoman land survey which provided personal names, origins, status and military duties of the Tatars. This presentation consists of three parts. In the first part, the specific information such as the origin, status, privileges and duties given in the Ottoman survey are going to be discussed. In the second part, personal names of the Tatar warriors are going to be classified as pre-Islamic ethnic warrior and Islamic names in order to examine the cultural profile of the Tatars. Finally, this presentation will provide a comparison of the Tatar warriors with other inhabitants of the Tatarlu village and other military groups living in the nearby villages to determine differences and similarities of the Tatar warriors with other civil and military communities of the region.

**Keywords:** Tatars, Balkans, Danube frontier, Tatarlu.

**Sait OCAKLI**

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## **From Settling Old Scores to Facing New Realities: Eastern European Affairs Through the Lens of the Crimean Khanate (1648-1666)**

In the first half of the sixteenth century, the Crimean Khanate competed with Muscovy to establish its hegemony over the territories of the former Golden Horde. Muscovite annexation of Kazan (1552) and Astrakhan (1556) prevented the Crimean khans from realizing their objective to revive the Golden Horde under their own leadership. Due to Muscovy's growing military power and defensive strategy, the Crimean khans could no longer launch punitive expeditions into Muscovite territories. At the turn of the second half of the seventeenth century, Islam Giray III (1644-1654) aimed to raise the question of reviving the Golden Horde by concluding a reconciliation between the Ukrainian Cossacks and the Polish-Lithuanian Commonwealth and forming a broad alliance with them against Muscovy. Following the death of Islam Giray, Mehmed Giray IV (r. 1654-1666) ascended to the Crimean throne and seemed to maintain his predecessor's plan to conquer the former Golden Horde territories by the help of the Commonwealth. However, following the Treaty of Pereyaslav of 1654, the Ukrainian Cossacks agreed to shift their allegiance from Warsaw to Moscow and Muscovy decided to challenge the authority of the Commonwealth over Ukraine. Mehmed Giray had to postpone the project of reviving the Golden Horde and focused his attention on stopping Muscovy's growing power at the expense of the Commonwealth. This presentation aims to scrutinize the diplomatic correspondence of Islam Giray and Mehmed Giray in order to investigate how the changing balance of power between Moscow and Warsaw in the Eastern Europe affected these two khans' perception of the revival of the Golden Horde.

**Keywords:** The Crimean Khanate, the Golden Horde, Islam Giray, Mehmed Giray IV, the Polish-Lithuanian Commonwealth, Ukraine, Muscovy, Kazan, Astrakhan.



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## **The International Refugees Organization Activists in Turkey Between 1945–1951**

The purpose of my paper is to analyze the question of the protection over the refugees in Turkey during the immediate postwar period, between 1945–1951, by the international specialized organizations such as the United Nations Relief and Rehabilitation Administration (UNRRA), Intergovernmental Committee on Refugees (IGCR) and International Refugee Organization (IRO).

IRO is particularly known as an organization aiding refugees, which was active in the western occupation zone of Berlin, Austria and Italy. IRO was also active in Turkey but on a much smaller scale. Nevertheless, IRO's activity in Turkey is a very interesting and little-known example. Turkey was not the most important country in terms of the number of refugees in this period. According to the data of IGCR, in 1946 in Turkey there were 1221 registered refugees. Among them there were representatives of many nationalities, inter alia: Poles, Yugoslavs, Albanians, Hungarians, Czechoslovaks, Austrians, Germans and Jews of different nationalities. Later, they were joined by Bulgarians and anti-communist activists of other nationalities. International specialized organizations were faced with various problems, such as the lack of finances or the lack of cooperation from the Turkish government. The IRO activists often complained about the sluggishness of Turkish officials. The topic analyzed in my paper seems to be important as an exemplification of the question of the protection over the refugees executed by the international community, as well as the question of different approaches towards the issue of refugees.

**Keywords:** Turkey, International Refugees Organization, IRO, refugees.

## Hem Anayurtta, Hem de Gurbette Yabancılaşma

Hem ana yurttta, hem de yabancı ülkelerde yabancı olmak. Yabancılaşma konusu en çok Kıbrıs Türk Edebiyatı'nda görülür. Adanın doğal olmayan koşullar içinde ikiye bölünmüşlüğü, doğal olmayan gariplikleri de birlikte getirmekte ve bunlar dünya edebiyatında eşi olmayan biçimlerde romanlara yansıtılmaktadır. Türklerin yabancı ülkelerdeki ve yabancıların Türkiye'deki durumları çeşitli toplumbilimsel, ruhbilimsel, töresel, yöresel, geleneksel, ruhsal ve dilbilimsel biçimlerde en sık olarak Kıbrıslı Türk yazarların romanlarında görülmektedir, çünkü adada yaşayan Türk ve Rum kökenli iki ayrı toplumun sıkı sıkıya ayrı ayrı ilişki içinde bulunduğu Türkiye ve Yunanistan Kıbrıs'ın dışında iki ayrı ülkeye, Kıbrıs'tan Türkiye'ye ve Kıbrıs'tan Yunanistan'a gidenler, ya da Yunanistan ve Türkiye'den Kıbrıs'a gelenler ne olursa olsun ayrı bir devlet vatandaşı olarak yabancıdır. Balıkçioğlu yabancılaşma konusunu kitabın önsözünde çok iyi anlatır: “Bir yarılari Kıbrıs'ta kalmış Londralılar mı desek onlara? Yatıp kalkıp hep Kıbrıs'ı düşünen, ona ulaşmanın, ona dönmenin hep hayaliyle yaşayan, ama aslında gittikçe ondan uzaklaştığının farkında olmayan Londralılar!”

Bu incelemede Kıbrıslı yazarlardan Osman Güvenir'in, bir lise öğrencisi iken savaş çıkınca 'mücahit' olan, savaştan sonra Türkiye'de üniversiteyi bitiren, mezun olduktan sonra İngiltere'ye dayısını ziyarete gelen, daha sonra da Türkiye'de evlenen Kıbrıslı bir genci konu edinen *Üç Pencere* adlı romanı ile, gene Kıbrıslı bir yazar olan Osman Balıkçioğlu'nun yıllar önce Londra'ya yerleşmiş, dışları İngilizler gibi, içleri ise Kıbrıslı kalmış *Londralılar* adlı romanı temel alınarak yabancılaşma konusu yukarıda sayılan konu özellikleri ile incelenmekte, ayrıca bir başka Kıbrıslı yazar İsmail Bozkurt'un bir Kıbrıslı Türk genci ile bir Rum kızı arasındaki amansız aşkı konu edinen *Kaza* adlı romanından yapılan alıntılar ile konular Türklerin yabancılarla, yabancıların Türklerle olan ilişkileri çeşitli biçimlerdeki örneklerle gösterilmektedir.

**Anahtar Kelimeler:** Yabancılaşma, bölünmüşlük, Kıbrıs Türk Edebiyatı, anayurt, gurbet, özlem.

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### **Taboo words in the Chulym Turkic dialects**

Taboo is a phenomenon which is well known in all languages. The use of certain words is avoided for various reasons and the language users replace them in most forms of speech by metaphors, euphemisms, paraphrases, some other figurative or circumlocutory expressions and sometimes also by borrowings from other languages. According to theoretical works devoted to this topic, the reasons for marking words as taboo are primarily religion, politics, decorum, politeness, sexuality, etc. When it comes to Turkic languages, especially the Turkic languages of Siberia, the phenomenon has been described in an accessible form for some of them only, e.g. by I. Laude-Cirtautas (1976), Š. Č. Sat (1981), and most recently, A.D. Kaksin (2016). Needless to say, the issue has not been researched yet, when it comes to such a lesser known and understudied area of Turkology as the Chulym Turkic dialects.

**Keywords:** Chulym Turkic, taboo, semantic changes.

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**«Места памяти»: особенности актуализации концепта мнемотехники в романистике Дженгиза Дагджи**

Изучение нации через ее словесность, в которой актуализируется культурная память поколений, выступает важной попыткой к изменению содержания концептуального объекта и переосмысления тенденции прочитывания нации ограничено, как идеологический аппарат государственной власти.

Убедительным свидетельством жизненности нации посредством воспроизводства культурной памяти через литературу с целью сохранения пространства нации и собственной идентичности служит творчество известного крымскотатарского писателя Дженгиза Дагджи, который вынужден был жить и работать в изгнании в Великобритании, артикулируя на турецком языке историю крымскотатарского народа.

Пытаясь решить основную проблему, заключающуюся в самоидентификации личности крымского татарина в условиях навязывания чужой культуры репрессивного характера, писатель обращается к истории, описывая страшные факты депортации крымских татар и лишения народа в ссылке, создает специфическую нарративную стратегию.

Автобиографичность отдельных романов писателя указывает на попытку через свой индивидуальный опыт определить и проанализировать координаты пограничного сознания. Следовательно, культурное прошлое, унаследованное от рождения, постоянно находится во взаимодействии с новыми культурами, что, безусловно, особым образом влияет на формирование самосознания и самоощущения. Теоретически обосновывая данный тезис, обратимся к комментариям известного немецкого философа Курта Хюбнера, который, исследуя вопрос идентичности отмечает: «идентификация с нацией не является актом воли или свободного выбора. Это

– судьба. Человек с родным языком, детством и юностью, которые накладывают глубокий отпечаток, уже фактом своего рождения, принадлежит своей нации, и несущественно, идет ли речь о нации мононациональной или многонациональной культуры».

Творческое наследие Дж. Дагджи красноречиво свидетельствует, что сам писатель национальное пространство рассматривает не столько линейно (последовательно-хронологически), сколько «сингулярно-циклически, сводя исторический процесс к анти-тезе циклов «героических» и «негероического» периодов истории крымскотатарского народа, а прочтение прошлого через его репрезентацию и осмысления в художественной литературе наиболее продуктивно обосновывает и раскрывает долгое время умалчиваемые события истории, конструируя новый исторический опыт и актуализируя вопрос ответственности.

**Ключевые Слова:** Культурная память, национальная идентичность, Дженгиз Дагджи, крымскотатарская литература, «места памяти».

**Habil SAGLAM**

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### **Option of Maurice Barrès in Turkish Literature**

A French writer and politician Maurice Barrès performed a crucial role in the process of reconstructing the French nationalism and also had a remarkable impact on the newborn nationalisms of many other countries. The lyrical form of nationalism that he oriented himself with in his novels and essays finds many readers and much appreciation not only in the Central Europe, but also in the countries of former Ottoman Empire like Turkey, Greece, and Armenia.

A famous Turkish poet Yahya Kemal Beyatli who had been in Paris like many Young Ottomans at the beginning of the 20th century, developed an ideological narrative about Turkish history under the influence of Barrès' local patriotism. That wasn't not only an ideological effect, but also an artistic influence because in his famous poems representing the landscape of Istanbul, according to the Barrèsian model, he considered the landscape as a symbolic resource of culture and memories of its inhabitants. There is no information available whether they knew each other personally, but another young Ottoman from Constantinople, Garabed Bey (also known as Tigrane Yergate), who came to Paris a decade before Yahya Kemal, had a unique friendship with Barrès and that relationship oriented him to become an Armenian nationalist. Garabed Bey is also a talented literary critic who is the writer of one of the earliest histories of modern Turkish literature as far as we know. In this presentation, it will be discussed how Ottoman intellectuals like Yahya Kemal and Garabed Bey, and also a number of writers like Yakup Kadri Karaosmanoglu, Abdulhak Sinasi Hisar and Ahmed Hamdi Tanpinar, received the ideas of Barrès in favour of building a spiritual nationalism.

**Keywords:** Literature, nationalism, Maurice Barrès.

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### **New Turkish vocabulary in Sadik Bey Agabeyov's Turkish Grammar (1930)**

Among the collection of archival material preserved in the Archive of Science of the Polish Academy of Sciences in Cracow one can find a manuscript of two-volume Turkish grammar written by Sadik Bey Agabeyov for students of the Institute of Oriental Studies in Lviv. According to some bibliographic sources, this grammar was supposedly published in 1930. However, the information is untrue, although the cloth-binding of the manuscript seems to suggest that the manuscript was printed and published. Sadik Bey Agabeyov is presented by various historical sources as an Azerbaijani politician and soldier who finished his military service in a rank of general. It is proper to add that later on, for almost two decades, he worked as a lecturer of Oriental languages at John Casimir University in Lviv. Among various scientific and didactic materials he also left to the following generations the already mentioned Turkish grammar. The manuscript has a structure which is typical for this kind of manuals. However, apart from some descriptions of grammatical rules and phenomena, this work includes also quite ample Turkish lexical material which, from linguistic point of view, seems to be very interesting. After each chapter discussing a certain grammatical subject, the author presents a vocabulary used in this very chapter in a form of a smallish dictionary. Not only does the author present the material, but he also confronts the Turkish Ottoman forms of particular words with their modern Turkish equivalents. The method Agabeyov used to present Turkish vocabulary bears witness to visible changes which occurred in the Turkish language during the Turkish language reform in Turkey which began in 1928.

**Keywords:** Sadik Bey Agabeyov, grammar of the Turkish language, language reform in Turkey.

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## **'Komşunun Tavuğu, Komşuya Kaz Görünür' - Leh ve Türk Dillerinde ve Atasözlerinde Tavuk Horoz ve Yumurta Kavramları**

Atasözleri her dilde bulunur ve dilde sabitlenmiş bir kültür unsuru oluştururlar. Atasözleri, başlangıçta ağızdan ağıza geçerken, sonra ahlak ve hukukî metinlerin konusu olarak zamanla dilbilimsel ve etnolojik analizlerin konusu hâline geldi. Bazı atasözleri kaybolur, diğerleri ise sadece toplumda kullanıldığı çevrede, illerde veya bilimsel olarak kendileri ile ilgilenen insanlar arasında bilinirler. Bunlar, çağdaşlaşma nedeniyle artık sosyal kullanımda yaygın olmayan en eski kültür unsurları hakkında tükenmez bir bilgi kaynağıdır.

Bu yazıda, kuşların, özellikle de tavuk ve horozun, Leh ve Türk dillerindeki kültürel ve dilsel algısı ortaya koyulacaktır. Belli özelliklerin çoğunun hayvanlara atanmış olması ve daha sonra insan karakterinin bireysel özelliklerinin tanımlanması için hayvan isimleri kullanıldığı nadir bir fenomen değildir. Elbette, bu dilsel ve kültürel olgu, incelenen dillerin deyimlerinde de görülür.

Bu çalışma, tavuk, horoz ve yumurta sözlerinin bulunduğu atasözlerini (veya deyimlerin, eğer dillerden birinde atasözünün eş değeri deyimse) göstermeye odaklanacaktır. (Bir yumurta olmadan tavuk olmaz, tavuk olmadan yumurta olmazdı. Cevap açık olsa da ilk olarak, hangisiymiş sorusu muhtemelen her dilde bulunmaktadır.)

Tavuk, horoz ve yumurta kavramları, servet, şans (kader/ talih), kadınlık ve erkeklik, bakım ve egemenlik/güç ile ilgili Türk atasözlerinde görülür. Aynı zamanda tavuk kavramı, soyut değerler içeren atasözlerinde, sahip olduğunuz şey ile yetinme becerisi, kıskançlık hissetme olaylarında da görülür. Sadece Leh atasözlerinde, tavuk kavramı aptallık ve yetersizliğin/ doyumsuzluğun/ hırsın/ açgözlülüğün sembolüdür. Sadece Türk atasözlerinde tavuk, horoz ve yumurta kavramları, kişiliğin ve insanın doğuştan gelen özellikleri ile ilgilidir.

**Anahtar Kelimeler:** Tavuk, horoz, yumurta kavramları, Türk atasözleri, Dil kültür ilişkisi, Akriba olmayan dillerdeki kavramların uyumluluğu.



**Anna SULIMOWICZ**

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## **Emphasising the Turkicness: Efforts to Develop a New Image of Karaims in the Łuck Karaite Community in the Interwar Period**

Although the smallest of the four Karaite communities within the borders of newly independent Poland, the Łuck community became the major centre of Karaite intellectual and cultural life in the 1930's. It was here that the efforts to preserve the Karaim language as the determinant of ethnic identity were most intense. Łuck activists, such as the writer and editor Aleksander Mardkowicz and the poet Sergiusz Rudkowski, strove to create an image of Polish Karaims not only as a religious minority, but also and above all as an ethnos of Turkic origin. Their efforts were targeted at the members of the Karaim community in Poland as well as at the local non-Karaim environment and the Polish society in general. In the presentation main features of this 'new image' and the methods of promoting it will be discussed.

**Keywords:** Karaims, Łuck community, Karaim language, ethnic identity.

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### **Презентация книги Т. И. Тугай «Оренбургский путь Ахмета Байтурсунова»**

Вниманию участников Конгресса представляется книга оренбургского учёного-историка Татьяны Тугай „Оренбургский путь Ахмета Байтурсунова». Этот труд посвящён просветительской деятельности Ахмета Байтурсынулы - видного казахского государственного деятеля, который в первую очередь известен как один из создателей первого казахского правительства Алаш-Орда. Материалы, представленные в книге Т. Тугай, позволяют взглянуть на Байтурсынулы как на просветителя своего народа - одного из основоположников казахского языкознания, писателя, переводчика. Одно из ключевых мест в книге отведено унифицированной казахской орфографии на основе арабского алфавита, созданной Байтурсынулы.

Впервые книга Татьяны Тугай увидела свет в 2017 году при всемерном содействии Оренбургского областного благотворительного фонда «Байтерек». Вниманию участников Конгресса будет предложено второе, исправленное и дополненное, издание книги.

Исследование этой области биографии Ахмета Байтурсынулы проливает свет на общее состояние народного образования (просвещения) в Казахстане в первые постреволюционные годы, а также огромную работу, которую учёный проделал в этом направлении. Доступным языком, и в то же время достаточно подробно, изложена информация о ранних годах Ахмета Байтурсынулы и предпосылках его титанического труда на ниве просвещения казахского народа.

Основой для книги послужили исторические документы, хранящиеся в архивах Оренбургской области и Республики Казахстан.

Следует отметить, что многие аспекты просветительской деятельности, организованной учёным, до сих пор не получили широкого освещения в русскоязычном научном дискурсе. Именно это положение и призвана исправить книга „Оренбургский путь Ахмета Байтурсунова“.

**Keywords:** Казахстан, просвещение, Ахмет Байтурсынулы, Оренбуржье, казахский язык.

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## **Cultural Implications of Gender Representations in the Kazakh Language**

My paper is based on the contrastive research that originally involved the Kazakh, Greek, and Russian languages. Qualitative and quantitative analyses complemented by the Critical Discourse Analysis strategies showed that in Kazakh interviews it is culture specific norms that shape the use of linguistic gender which in Kazakh includes sex markers, kin terms and personal names.

The quantitative analysis revealed that in Kazakh political interviews the identity of the interviewer does not come up during the talk. The frequency of lexical gender categories in reference to the interviewee is rather low; it is mostly the third person in reference to whom all the subcategories of lexical gender are found.

The qualitative analysis evidences that in the Kazakh society it is kinship which is a major source of structure. The results reveal that in the Kazakh culture characterized as collectivist, the family is a primary in-group: a man and a woman are not spoken of as separate individuals, i.e. their behaviour and moral values are estimated via projection to the institution of the family, of the society and of the nation. This projection ascends from a person, people and group(s) of people up to representatives of institutions and institutions themselves. The use of relational identification that represents actors in terms of kin relations is one of the main reasons of positive perception of power in the Asian societies. To sum up, cultural norms influence both the linguistic behaviour of the interview participants and the way they represent men and women in discourse.

**Keywords:** Kazakh, gender, culture, kinship, in-group.

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## **Yeniçeriler ve Bektaşîlik: Eski Kimlikten Yeni Kimliğe Yumuşak Geçiş**

Bu çalışma; Osmanlı İmparatorluğu'nun önemli askeri kuvvetlerinden birisini oluşturan Yeniçeri Ocağı ile Bektaşî Tarikatı arasındaki ilişkiyi psiko-sosyal bağlam içerisinde anlamaya yönelik bir deneme olarak nitelendirilebilir. Bir yeniçeri adayını devşirilen Hristiyan çocuklar; mensup oldukları aile ve kültür ortamlarından ayrılmak, başka bir coğrafyaya götürülmek, yeni bir kültür çevresiyle karşılaşmak ve bu çevreye uyum sağlayabilmek gibi psikolojik süreçlerden geçtikten sonra Yeniçeri Ocağına dahil olabilmişlerdir. Günümüzde psikolojik travma olarak adlandırılan olguya sebebiyet verecek bu süreçlere, bir yeniçeri olarak köklerine karşı savaşmak zorunluluğu da eklenebilir. Bu zorlu süreçlerden sonra mensup oldukları ocağın, Bektaşîlik ile ilişkisi nasıl başlamıştır ve nasıl gelişmiştir? Bu ilişki ne düzeydedir ve bu ilişkiyi ortaya çıkaran sosyolojik ve psikolojik unsurlar nelerdir gibi sorulara belli ölçüde cevap verilmeye çalışıldıktan sonra Bektaşîliğin; devşirilen Hristiyan çocukların yeniçeriliğe geçişinde, ne tür bir psiko-sosyal fonksiyon icra ettiğine yönelik temel problematik tartışılacaktır. Bu makale içerisinde bu tür sorulara cevap verilmeye çalışılacaktır.

**Anahtar Kelimeler:** Yeniçeriler, Bektaşîlik, psiko-sosyal tarih, kültürler arası karşılaşmalar.

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## **Religious Structure of Population in the Vilayet of Danube, According to a Turkish Military Map of ca.1875**

The paper will refer to a rare Ottoman map from ca.1875, a single copy of which is preserved in a Polish collection. It is a map produced by the General Staff of the Ottoman Army and, although undated by the publishers, it can be placed in time around 1875 on the basis of the topographic contents depicted graphically on the map, which mainly includes the extension of railways. The map was produced in difficult historical times when the Ottoman Empire was facing an imminent offensive in the Balkans by the Russian Army.

From the perspective of the strategy that the Army could adapt during defense activities, the General Staff included in the map very important information, that is the religious structure of the population.

Every single settlement, every town and regional centre in the Vilayet of Danube was categorized according to the religious structure of its population. Five stages were indicated: from a Muslim settlement to non-Muslim settlement, with intermediate proportions indicated as settlements with Muslim or non-Muslim majority and settlements with equal proportions of Muslims and non-Muslims.

This categorization was of a tremendous strategic importance: in face of the advancing Russian Army, the Turkish officers could better plan their counteractions when knowing what was the actual identity (at least in rough proportions) of the population living in the war theater and expecting whether the troops in the preparation for the battle could or could not count on the support of the local population - or adversely, its hostile attitude.

It is planned to identify all the settlements and towns on the map and describe their religious identity with proportional labels. When these proportions are compared with actual population figures from other

sources (like salnames etc.), we shall be able to find out the exact religious structure of the whole province, distributed over its entire extent and with its local variability.

**Keywords:** History, military maps, religious structure.

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