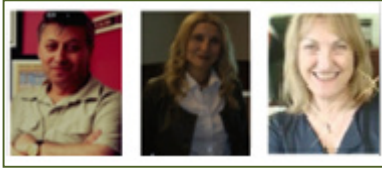


☐ **Süer Eker & Ülkü Çelik Şavk & S. Nalan Büyükkantarçioğlu**
Editors

ON THE CONTENTS OF THIS ISSUE

Dear Colleagues,



Here is the second issue of our journal which aims at presenting studies on endangered Turkic languages in particular and the languages and cultures of the neighbouring people in Eurasia in general.

Despite all barriers, Turkey, with the strength of her geopolitical position, is still establishing and developing her ties with her close and remote 'hinterland' in line with her historical mission also by receiving support from non-governmental organizations, official institutions and enterprises. Now, it is almost a must for the Turkic scientific circles to create an atmosphere to study the languages and cultures of these people since the historical mission and the prospective vision of Turkey also requires it. It is expected that Turkey has to play central role in linguistic and cultural studies on the Turkic peoples extending from Eastern and South-eastern Europe to Siberia, from Volga to the Persian Gulf. Along with the Turkic peoples who live in these regions, there live many other neighbouring peoples who speak Slavic, Iranian, Finno-Ugric, Caucasian and Paleo-Siberian languages. Therefore, these languages and cultures need to be focused on as well. No international or intercultural relations would be well-established enough unless they are supported by linguistic and cultural studies. Countries such as USA, Russia, Germany, Japan, etc. set good examples in this respect. Turkic scientific circles cannot go much far unless field specialists working on the linguistic and cultural aspects of the close and neighbouring peoples come up with rich data and analyses to feed up useful and sustainable policies. With this idea in mind, that is why *JofEL* tries to take humble yet dedicated steps to motivate studies on the languages and cultures both of the Turkic peoples and the little known related cultures and languages in the neighbourhood, motivating especially young researchers for the purpose.

LANGUAGE POLICIES

Here we are with a rich content in this issue. This section starts with an article titled **Dil siyasəti ilə bağlı tədqiqatlarda Prioritet meyllər/ Dil Politikaları ile İlgili İncelemelerde Öncelikli Eğilimler** with its Azeri and Turkish versions. As the article writer **Jale Garibova** says, language policies have to serve for the solution of language problems. These policies are established according to the structures of societies and ideologies of political systems and each country has her own apparent or implicit policies. As an internationally well-known researcher in the fields of sociolinguistics and political linguistics, Garibova introduces these language policies classifying their general features with reference to the views of other experts.

The second article in this section belongs to Russian scholar **Dmitriy Nasilov**, editor of Rossiyskaya Tyurkologiya. The article is a renewed and extended version of the article in **Avrasya'da Yeniden Çizilen Sınırlar İnşa Edilen Kimlikler, V III**. As a multilingual and multicultural federation, Russia is a political power that can influence the future of many of the Turkic languages. Having been under a one hundred and fifty-year long intense influence of the Russian language, the future of those Turkic languages which try to survive in their narrow spaces with limited number of speakers is also bound to various legal arrangements to be realized by the Russian federation. Nasilov, in his article titled **Законодательная база языковой политики В российской федерации (Rusya Federasyonu'nda Dil Politikalarının Yasal Temeli)** deals with the legal arrangements that prioritize the Russian language and the cyrillic alphabet yet provides the officially accepted languages some rights to be represented in the public sphere. Those legally accorded rights and the way they are implemented still seem to be a problem to be overcome.

FROM THE WORLD WITH TURKIC LANGUAGES

As a well-known 18th century Russian scholarly figure Mihail Vasil'ievich Lomonosov (1711– 1765) predicted that the development, the past and the future of Russia was closely bound to Siberia. Lomonosov's predictions seem to be correct when the importance of the immense natural resources of Siberia are considered for Russia as she tries to regain her previous power now in the post Soviet era. Although Siberia was occupied comparatively much earlier, settlement over there was made possible only during the 19th century because of the geographical difficulties of the Uralic mountains and other problems. Studies on Siberia and the people living there should seriously consider Lomonosov's predictions. The article of **Rysbek Alimov** and **Emil Shadyhanov** titled **Teleütçe: Yok Olma Tehlikesi Altındaki Bir Dilin Sosyolengüistik Durumu** focuses on a Turkic speaking native Siberian group of people called Teleuts, who live in the Kemerova (old Kuzness) region of the Russian Federation. On the basis of their data collected through observations, interviews and questionnaires between the dates July 10-25, 2012, Rysbek Alimov and Emil Shadyhanov introduce these less-known group of people. They investigate a variety of their sociolinguistic features including their mother tongue competencies according to age groups and their linguistic attitudes to Teleut, either as their mother tongue or second language. What is made evident in the article is that, like many of the other native languages in Siberia, the future of the Teleut language is also rather desperate.

Caucasia, where Europe and Asia meets between the Caspian Sea and the Black Sea, takes its name after the Great Caucasus Mountains. It has been a linguistic and cultural mixture of different people since the early times of history. According to Roman historian Pliny, when the Romans came to Caucasia, they needed 134 interpreters in order to be able to communicate with the native people. El-Azizi, a 10th century geographer and historian, calls the region as 'the mountain of languages'¹. Caucasia, where Elbrus, the highest mountain of Europe, takes place, accomodates not only those native Caucasian languages but also many Oghuz group Turkic languages. One of these languages is a variety of the Turkmen language which is spoken in the Stavropol region of Northern Caucasia and called as *Turpen* by its speakers and as *Truhmen* (Eng.

¹ Pereltsvaig 2012: 64

Trukhmen) by foreigners. **Sema Aslan** in her article **Kuzey Kafkasya'da Tarihi Bir Türkmen Diaspora Varyantı: Trukhmen** introduces us the language and culture of the 'Stavropol Turkmens', who drifted apart from the Turkmen speaking main community about three hundred and fifty years ago. The article explains how this variety has been under the influences of Noghay, Kumuk and Kipchak languages as well as under the general influence of Russian. We hope you enjoy reading it.

Once squeezed between Sweden and Crimea, Russia was in need of expanding to the South with a strategy to reach the warm waters. That is why Crimea was occupied and the Tatar identity was meant to be erased, particularly by Stalin's deportation policy during the Second World War. However, as a result of the later developments, Crimea changed hands, became part of Ukraine and Crimean Tatars began returning from exile and resettling in Crimea beside the majority of the Russian population. **Yuliya Biletska's** bilingual article titled **The formation of ethnic identity of the dominant groups of Crimea: the political and cultural aspects, (Формирование этнической идентичности доминантных групп Крыма: политико-культурологический аспект)** is a production of her PhD dissertation. The article focuses on the formation of ethnic identity among the dominant groups of Russians, Ukrainians and Crimean Tatars. In this context, Biletska examines primordialism, instrumentalism and Constructivism respectively as she explains the ethnicity and the ethnic identities in Crimea.

«**The Yellow Uyghurs**» **A Field Study Yeskeyeva Mağripa, Sağıdolda Gulğayşa** two Kazakh academicians, have carried out a ten-day field study between the dates July 7- 10, 2013 in People's Republic of Kazakhstan-China (Astana-Urumçi-Lyan'jou-Urumçi-Astana), Astana-Urumçi-Gan'su (Lan'jou)-Sunan'-Jan'guye-Lan'jou-Urumçi-Astana) to document the linguistic, ethnographic and cultural characteristics of the Yellow Uyghurs living in the region. They also collected the scientific studies carried out by the Chinese Turcologists.

Upon their permission, we share with you their diaries, a sample Yellow Uyghur text, and the visuals from the region.

The Orthodox Gagauz people living mainly in Moldova, Ukraine, Russia, Bulgaria and Greece are under hard economic conditions. The overbearing influence of the prevalent and pervasive language policies implemented in Greece, Bulgaria and Russia have threatened their ethnic identity, and their mother tongue now can hardly be transmitted to new generations. Particularly in Moldova, where a large number of the Gagauz population lives, the Gagauz people are trying to save their language and culture despite the heavy influence of the Russian and Romanian languages. **Astrid Menz's** article titled **Tehlike Altındaki Türk Dilleri: Gagauzca Örneği** is an updated and expanded Turkish version of her previous article **Endangered Turkic Languages: The case of Gagauz** in the book *Language Death and Language Maintenance (2003)*, the required permission of which has been granted by the publisher. Menz, after a brief introduction to the Turkic languages, discusses why the Gagauz language is in an endangered position and how this situation can be reversed. To the exception of some of its syntactic properties, the Gagauz language, which is intelligible for the speakers of the Turkish of Turkey in many ways, is explained by the expert information and views in this article.

As ethnolinguistically 'lonely' people of Central Europe, the Hungarians occupy a special place in the minds of the Turkic people. A Hungary-born Austrian writer and journalist Paul Lendvai, describes Hungary and the Hungarians as 'the most comprehensive, clear-sighted, and absorbing history ever of a legendarily proud and passionate but lonely people'. Opposite to what most people think, the English name 'Hungary' has got nothing to do with the word 'Hun', yet this example of folk etymology still excites many people and the correct etymology of the word does not change such feelings. **Éva Kincses Nagy**, in her article **Yok Olan Bir Halk ve Yok Olan Bir Dil: Macaristan'daki Kumanlar ve Kumanca / A disappeared people and a disappeared language: the Cumans and the Cuman language in Hungary**, tells about Cuman, a Turkic language which became extinct around the mid or late 17th century, and the Cumans who once spoke this language. The article also explains language death in the historical context of the Cuman language. Another interesting aspect of the article for the readers is that, besides those with the Ottomans, it tells about other contacts between the Turks and the Hungarians over the Cumans. The article explains how the Hungarian and Turkish people and their cultures got mixed in time and how the Cumans who settled in Hungary lost their identity among Hungarians.

Here we are again to share with you the studies of **János Sipos** and **Eva Csaki**, a couple who have dedicated themselves to Turcology, Turkic culture and arts. This issue presents you the article of ethno-musician **János Sipos**, titled **Tradition and revival: How do musical styles of Karachays living in Turkey change?** The writer, who has spent all his life collecting Turkic musical samples and has had a huge archive now, focuses on the changes in the musical styles of the Karachay people who have migrated to Turkey from Caucasia.

Sultan Tulu, who is a follower of G. Doerfer and S. Tezcan, appears in this issue again with her study on the Halach language. The article is interesting for those who would like to learn more about Halach, a language which actually preserves the oldest Turkic phonological and morphological features yet has been under the heavy influence of Persian.

THE NOGHAYS AND THE NOGHAY LANGUAGE FOLDER

This issue features a special folder on the Noghays, a native Kipchak language speaking people of Caucasia and the Noghay language, which is part of the *qos-* group of the Kipchak languages together with the Kazakh and Karakalpak languages. Our guest editor **Birsel Karakoç** from Uppsala University examines the political, sociological and linguistic features of the present successors of the once strong Noghay army whose people in time dispersed around Daghistan, Karachay-Circassia, Chechenia, Crimea, Dobrudja, and Turkey. You can find part of the folder articles also in our **Son Sesler/Last Voices** website at www.tehlikedekidiller.com. We are grateful to our guest editor for her meticulous work.

During the post-Soviet era, we now witness that the Noghays, who migrated to various parts of Turkey from Crimea and Caucasia, tend to search for their roots and regain their independent identity. They know nothing more than the rumours about their migration and have no documents but their poems left from their cultural roots. What they could hear from the elderly was 'Meskúw'den keldik'. As the case in other similar examples, their efforts to maintain their cultures and language cannot go very far under the influence of the dominant language. Despite

the efforts made, revitalizing the Noghay language seems to be within the interest only of limited number of scholars. However, festivals such as ‘Sabantoy’ help the members have somewhat a feeling of belonging. On the other hand, relations established with the Noghays in Daghistan provide helpful contacts between the mainland and diaspora Noghays. What is significant at this point is that the Noghays and the Kazakhs are now aware that they share a common linguistic and cultural heritage. Participation of the Kazakh groups in the Sabantoy festivals and altogether enjoying the *Kara Jorga* dance is a good indication in this sense.

The first article of the folder comes from **Ali Asker**, or **Alesker Aleskerli** as he is called in Azerbaijan. As an Azerbaidjan-born international relations and international law expert, Asker knows the ‘Caucasia, the mountain of languages’ region very **well** as he has paid many visits for a variety of field work purposes. In his article, Asker focuses on the historically and politically witnessed cultural and linguistic devastation of the Nogay people.

Another academic figure who is well-known with her linguistic studies on the Noghay language is **Birsel Karakoç**. Karakoç has made significant contributions with Henryk Jankowski to the understanding of the linguistic features of the Noghay language on the basis of long-termed observations, interviews, research and compilations. Karakoç now contributes to the folder with two different articles; one of which is a general introduction on the Noghays and the Noghay language, while the other of which is a syntactic analysis of the language. The first article titled **Az Konuşurlu Bir Türk Dili: Nogayca ve Nogay Halkı Üzerine** has two sections. The first section tells about the lands where the Noghays live, their population, beliefs and cultures briefly and then, the grammatical features of the language are explained. In her second article titled **Obligatory control in Turkish and Noghay complement clauses**, Karakoç presents a comparative syntactic study on the obligatory governance in complement clauses. The study explains the significant differences in the suffixes used in the governance structures of each language. It is an interesting study for those interested in syntax.

Dilek Ergönenç Akbaba, one of the few academics working on the Noghay language in our country, contributes to the folder with her article titled **Nogay Adı ve Nogayların Kökeni Üzerine**. The article tells about the ethnic and linguistic features of the Noghay people, their common cultural characteristics with other Caucasian people and mentions the discussions on their ethnic origins and the etymology of the word Noghay.

Ülkü Çelik Şavk presents two articles in the folder. In her first article titled **Türkiye Nogayları Üzerine Gözlemler ve Tespitler**, she examines the first generation oral stories of the Noghays who migrated from Crimea or Daghistan. As Çelik Şavk focuses on these oral stories transmitted from generation to generation, she also explains the ethnonyms *Tatar* and *Noghay*, tells about the Noghay settlement areas around Salt Lake in Central Anatolia, and then gives information on their language attitudes. Çelik Şavk’s article presents the current state of the Noghays in Turkey. Her second article has the title **Türkiye Nogayları Dokuzuncu Uluslararası Sabantoy Şöleni**. In the article, *Sabantoy* festival preparations, celebrations and its importance for the Noghays are explained in detail. The article also features first hand photographs taken during the 9th. festival held in May 2013 at Kırkkuyu Village of Kulu, Konya.

Another article in this section belongs to **Csernyei Tamas**, a PhD student at the Department of Turkish Language and Literature, Hacettepe University. Csernyei writes about the Crimean Tatars and the cohabiting Noghays in the Northern Dobruja region of Romania in his article titled **Ethnic (Dobrujan) Tatars in 'Roumani'**.

Ufuk Tavkul, with his Crimean roots, is one of the frequently consulted people concerning the studies on Caucasia and Turkey. In his article titled **Kafkasya ve Kırım Çevresinde Nogaylar**, Tavkul focuses on a variety of social and cultural problems that the Noghays experience due to their scattered settlement in different administrative parts of the Russian Federation.

As mentioned before, you can find some of the above articles in the website **Son Sesler/Last Voices** at www.tehlikedekidiller.com This way, two closely related publications **Son Sesler** and **Tehlikedeki Diller Dergisi: Türk Dilleri** serve to the interests of a larger number of readers on a common subject.

The first article in **Son Sesler** belongs to **Mariya Bulgarova**, who is Head of Noghay Language Department at Karachay-Cherkes Scientific Research Institute. In her article titled **Nogay Dilinin Bugünkü Problemleri**, Bulgarova examines the current situation and the experienced problems of the Noghays together with the possible precautions to be taken for this purpose. It is known that one group of the Noghays lives in Chechenia and a research expedition is necessary under the present conditions.

Said Ali Kudaynetov, who himself is one of the Chechenian Noghays and is a PhD student at Ankara University, presents a study titled **Kuzey Kafkasya'da Nogaylar: Çeçenistan Bölgesi** and tells about the historical background and the cultural characteristics of the Noghays living in Chechenia. He mentions the efforts put forth to save their languages and cultures.

Maylıbayeva Salimet Ahmatovna (Майлыбаева Салимет Ахматовна), who is a Noghay language teacher and writer, visited Turkey for the first time between July-August 2013. Maylıbayeva also writes song lyrics; besides she is a member of the Russian Writers and Journalists Association (Rus. Союз писателей и журналистов России). In **Son Sesler**, we share with you his presentation prepared for **Birinci Bölgelerarası Nogay Kültürünün 'İdil Boyunda' Adlı Gençlik Festivali** (Первый Межрегиональный молодёжный фестиваль ногойского искусства «Эдил бойында» («На берегу Волги») on March 30, 2013.

Ülkü Çelik Şavk presents you another article, **Arslanbek Sultanbekuli: Dombıra'nın Tellerinde Yaşayan Nogaylar**, in which there are parts of an interview with the world-known dombıra player Arslanbek Sultanbekuli and his life is told. Sultanbekuli, who highly deserves the fame he has gained with the beauty and the power of his music, is appreciated not only by the Noghays but also by all Turkic speaking people.

Mehmet Taşkıran, who shares with us his article titled **Anadolu'da Bir Köy**, is a Noghay living in Turkey and also is a poet known with his a book called *Nogay Til'im*. In this issue, he gives us historical information about the Boğazören Village in Kulu and focuses on some of the problems that ethnic diversity has caused.

As the Vice President of the Ankara Noghay Turks Association, **Muharrem Yılmaz** tells about a trip he made to homeland with his colleagues at the Association in his article titled **Hazar'dan Kuban'a Nogayeller**. He shares with us the waves of enthusiasm and nostalgia they felt as they met the kins in Caucaisa along with his experiences of the Noghay cuisine. As one of the most efficient organizers of the 9th Sabatoy festival this year, Yılmaz does his best to motivate the Noghays to maintain their language and culture.

Ayşe Kılıç, a PhD student at Hacettepe University, presents her reviews on two different books of Dilek Ergönenç Akbaba, a Turkish academician known with her studies on the Noghay language. The books titled **Nogay Türkçesi Grameri (Ses ve Şekil Bilgisi)** and **Kazak ve Nogay Türkçesi Yazı Dillerinde Tasvir Fiilleri** are two of the rare studies carried out on the subject in Turkey.

Another book review, prepared by **Ülkü Çelik Şavk**, introduces Hakan Kırımlı's **Türkiye'deki Kırım Tatar ve Nogay Köy Yerleşimleri** which provides detailed information on the migrations, settlements and village names of the Caucasian Tatars and Noghays who live in Turkey.

In the scientific activities section of our journal, **İsa Sarı**, a PhD student at Hacettepe University, gives information on a symposium to be held in the near future. He introduces **36th International LAUD Symposium**, as part of a series of biennial symposiums organized by Koblenz-Landau University. The symposium with its main subject 'Endangered Languages' will take place between March 31 – April 2, 2014 in Landau, Germany. The symposium features well-known scholars on the subject such as Peter Austin, Sarah Thomason and Bernd Heine.

THE RELATIVES AND NEIGHBOURS OF THE TURKIC LANGUAGES

We are happy to introduce you the paper titled **Some Altaic Shamanistic Evidence in Korean** the latest work of **Han Woo Choi** who is one of the great living defenders of the Altaic theory.

Idil-Volga region is an area where there is an intense language contact between Turkic and Finno-Ugric languages. The Kipchak languages such as Tatar, Bashkurt and Chuvash spoken in this area are either directly or indirectly in contact with the languages such as Mari (Çeremis), Karel, Sami, Mordvin, Nemets, and Udmurt. For this reason, it is possible to observe linguistic influences, from phonological to lexical, among these sub-members. **Özge Duygu Demir**, in her article **Mariler ve Mari Dili Üzerine Notlar** introduces us the Mari people and the Mari language, which is spoken in the western periphery of the Turkic languages.

Besides the Turkic speaking Muslim people such as the Crimean Tatars and the Akhiska people, one of the miserable groups of the Second World War was the Germans who were expelled to Central Asia and Siberia. Turkish people know little about the Russian groups known as the Volga Germans. In 1763, Catherine II, a German born princess, upon her manifesto, invited Europeans to immigrate and farm Russian lands with a promise for a better-off life for them. However, when Nazi Germany invaded the Soviet Union, it was worried by the Soviets that Volga Germans might collaborate with the invaders. As a result, the Volga Germans were stripped of their land and houses, and transported eastward to other remote areas such as Soviet Central Asia and Siberia.

Fırat Erikli now tells us in his article titled **Rusya Almanları: Volga'dan Orta Asya ve Sibirya'ya** the tragic story of the Volga Germans.

Similar to what the Volga Germans had to experience, we know that there were also Koreans who were obliged to move into Central Asia by the Russian administration from 1860s on. In this issue, we share with you an article written on this ethnic group, referred to as the 'Soviet Koreans' during the Soviet era or "Koryo-saram" as the group members call themselves. In his article titled **The Perishing Language of Diaspora: The Case of Koryo Mar in Kazakhstan**, **German Kim**, who himself is a Korean-origin Kazakh, writes about 'Koryo Mar', which is an endangered Korean language variety spoken in Kazakhstan. We hope you will find the article quite informative and interesting.

TURKOLOGY IN THE WORLD: COUNTRIES AND PORTRAITS

In this issue, we start a new section with a title **Turkology in the World: Countries and Portraits**. What we aim is to introduce our readers the Altaists and Turcologists who carry out their studies in various universities and other institutions in the world.

The first guests of this section are **Prof. Dr. Hyo-Joung Kim**, Head of Department of Central Asian Studies at Pusan University, and **Prof. Dr. Han Woo Choi**, Rector of Korea University. Both Kim and Choi, who completed their doctoral studies at Hacettepe University under the supervision of Prof. Dr. Talat Tekin, have dedicated themselves to the studies on Turkic languages and cultures with sincere ties. This can be best seen in the Altaic-origin names they gave to their children. Since their graduate years, Prof. Dr. Kim and Prof. Dr. Choi have shown great efforts to develop the political, scientific and cultural relations between Korea and Turkey and they stand out as the honorary cultural ambassadors of the Turkish Republic and the Turkic World. The students that the couple has educated now pave the way for further economic and cultural collaborations among the Altaic peoples as the experts of the Turkic languages and cultures.

NEWS

«The Yellow Uyghurs» A Field Study

Sağidolda Gulğayşa and **Yeskeyeva Mağripa**, two Kazakh academicians, have carried out a ten-day field study between the dates July 7- 10, 2013 in People's Republic of Kazakhstan-China (Astana-Urumçi-Lan'jou-Urumçi-Astana), Astana-Urumçi-Gan'su (Lan'jou)-Sunan'-Jan'guye-Lan'jou-Urumçi-Astana) to document the linguistic, ethnographic and cultural characteristics of the Yellow Uyghurs living in the region. They also collected the scientific studies carried out by the Chinese Turcologists.

Upon their permission, we share with you their diaries, a sample Yellow Uyghur text, and the visuals from the region.

AFTERWORD

We would like to extend our heartfelt thanks to **Ebrar Akıncı**, who is an anthropologist contributor in the Project Endangered Languages; to architect-designer **Enver Karakoç**, who has prepared the Noghay map in the Noghay folder of the issue; to all the writers who have kindly contributed to this issue; to all the reviewers and the members of the Editorial Team.

CALL FOR PAPERS

We are expecting your contributions for the **3rd issue (Winter, 2013)**. We will focus on the Gagauz people and the **Gagauz language (Guest editor Astrid Menz)** as the main theme in the forthcoming issue. We can't wait to share with you the results of our scientific expedition to be organized in late September.

MAKALE ÇAĞRISI/ CALL FOR ARTICLES

Dergimizin **3üncü sayısında** (Kış 2013/Winter 2013) yayımlanmak üzere yazılarınızı bekliyoruz. **3ncü sayıda Gagauzları ve Gagauzcayı (Misafir editör Astrid Menz)** mercek altına almaya çalışacağız. Bu amaçla Moldova'da yaptığımız 'ekspedisyon'un sonuçlarını da sizlerle paylaşacağız.

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