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## **The Findings upon the Designation of Turkish Words among Balkan Languages**

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**Abstract:** The presence of the Turks in the geography of Balkans can be track back to the centuries before Ottomans. The actual impact of the Turkish language and culture began with the start of Ottoman conquests. With the Ottoman conquest, there have been great changes on the structure of the Balkan communities. As a result of this comprehensive and large impact, thousands of Turkish words entered into the Balkanic Languages. The quantity of Turkish words, their effect of the Balkanic Cultures and Languages have directed the researchers to search these words. The researchers who investigated the Turkish words in the Balkanic Languages faced a fundamental problem. The main problem that the researchers faced was the issue of designation of these words in question. Due to the appearance of the words of Arabic and Persian origin along with Turkish, some researchers have applied the term “Orientalism” for these words in question. Since the vast majority of words in the Balkanic Languages are Turkish, the researchers, considering the fact that Arabic and Persian words entered into the Balkanic Languages through Turkish, have preferred the concept “Turkism” for these words. Researchers, without making a detailed evaluation on either “Orientalism” or “Turkism,” have stated their more general preferences. However, the designation issue of these words, which have such effect on the Balkanic Languages and their numbers getting closer to ten thousand in some languages, requires a detailed analysis in order to formulate an opinion. The purpose of this study is to evaluate the words in question in terms of grammatical, cultural and historical process and to contribute to the issue of designating through Ottoman institutions and community life. Within the scope of this study, the emphasis is given, in addition to all the Balkanic Languages, on the Bosnian-Serbian-Croatian and Albanian Languages where Turkish words are dominantly present.

**Key Words:** Turkish, Balkanic Languages, Orientalism, Turkism, culture and language.

### **Introduction**

The existence of the Turkish communities in the Balkans and the cultural effects of these communities can be tracked back to a much earlier periods before the Ottoman Empire evoked its impact on the region. It is known that the Avars, Cumans and Pechenegs continued their existence in certain periods and contributed to the cultural structure of this Geography. Settling in the area in the VI. century, the Avars is a Turkic tribe which affected the Balkanic communities from the socio-cultural perspective. “Ban” title that Bosnians and Croatians confer to their rulers is a word of Avar origin. In the Slavic Languages of the Balkans, the word “Obrovac,” which means the place where the Avars live, even seen in today’s toponymy, derived from the word “Obri,” which is used for the Avars, is pretty significant in displaying the extend of Avars’ effect in the region (Malcolm, 2002: 6). Before the Ottoman conquest, the presence of the word “Kaduna/Kadin” in Bosnian, Serbian and Croatian is another example for the effect of the Avarian Turkish on the Slavic Languages in the Balkans (Skaljic, 1965: 12).

In the Balkans, the effect of pre-Ottoman Turkish communities is also seen in Albanian Language. İstyan Schütz, Hungarian Linguist, states that Turkish was a language which affected the Albanian Language between X-XIV centuries. According to Schütz, the Albanian men were returning to their villages in winter after working as a shepherd. Therefore, an important period of the year, only women and children remained in the villages. When Pecheneg Turks raided these villages, upon seeing the crowd consisting of women and children,

they used the “*Katun, kadın*” phrase for Albanian villages. This word, entering into Albanian, caused the villages to be called “*Katund*” (Bayraktar, 2009: 1084).

The effect of Turks before Ottoman in the Balkanic communities is not limited with the examples we provided. The debate over Proto-Bulgarians being people of Turkish origin, Cuman communication with Romanians in the West Balkans, the presence of Western Huns in the Eastern Europe can be approached from the aspect of the effect of Turkic communities in the Balkans before Ottoman. It is likely that these Turkic tribes contributed to the cultures of the Balkanic communities, which are as similar and complex as to one another. However, considering the effect of the Ottoman Empire in the Balkans, the effects of communities in question are seen to be limited and gradually fused into, indigenous cultures, within the time limited and is seen to be fused into the local cultures.

## **The effect of Ottoman in the Balkanic Cultures**

With the Ottoman political and military influence on the geography of the Balkans, the interaction between the Turkish culture and the Balkanic communities began. Indirect communication began before the conquests turned into a direct and more comprehensive impact with the conquests. Reconstruction of the conquered lands, establishment of the cities, and occurrence of the Turkish-Islamic cultural basin around these cities, ensured the emergence of permanent, deep and great effects, the results of which has lasted till today. It is possible to classify the Balkanic communities in terms of the socio-cultural effect caused by the Ottomans. *The first group*<sup>158</sup> is *Bosnians* and *Albanians*, who were Islamized in vast majorities after the conquest movements. *The second group* is Serbs, Croats, Macedonians, Greeks, Bulgarians, Romanians who protected their Orthodox-Catholic structures and the Islamization was limited. The interactions of these two groups from Turkish culture and the ratio of Turkish words in their language have been different. With the new religion, while the cultural change in the Bosnian and Albanian communities was deeper and more comprehensive; the other Balkan communities regarded them as “Turkicized masses.”<sup>159</sup> However, the Balkanic communities in the second group, who preferred to be “*Reaya*,” have deeply experienced the effect of the Ottoman-Turkish culture, even though not as much as the Islamized communities.

According to Maria Todorova, who emphasized the importance of the influence that Ottoman’s left in the Balkanic communities, there are two actors in the history of the Balkans. One of them is the political and religious influence of Byzantine and the other is the Ottomans, who gave names to the peninsula from their language and established the longest political unity. Todorova has attracted such attention to this effect, “it is not an exaggeration to conclude that the Balkans are the Ottoman legacy.” To Todorova, “In the field of Demography and the public culture, the Ottoman legacy has left lasting and continuous effect” (Todorova, 2006: 36). Other researcher, who indicated this effect that Bulgarian historian emphasized, is Vuk Karadzic. Serbian Linguistic Karadzic, while referring to the folk culture of his era, expresses the traditional lives of the Serbians residing in the cities. Karadzic states that while the women in Belgrade wore scarves like Muslim women did and the Serbian men, wore turban and smoked hookah (Castellan, 1995: 148). The effect of the Turkish culture in the Ottoman period in the Balkans can also be seen in language and literature. Author Sofroniy Vračanski (1739-1813) states that since Bulgarians, living in the cities, knew Turkish better than they knew Bulgarian, they consistently used Turkish words in their works (Yalçın, 2009: 572). Another author, who expresses the effect of Turkish in the Bulgarian cities is Ivan Vazov. Living in the middle of the XIX century, Vazov identified the language spoken in the Bulgarian cities as “Almost the half of the languages spoken in our cities was Turkish” (Öztekten, 2004:32).

In the Balkanic communities during the Ottoman period, a literature called “*Alhamijado/Alhamiyado*” emerged, written in Ottoman alphabet and consisting of Turkish, Arabic, Persian and local Balkanic languages. The representatives of this literature adapted the Ottoman alphabet according to their own languages. Some of the representatives of the Alhamijado Literature wrote their works mainly in Turkish, Arabic and Persian. Yet other representatives of this literature preferred their own languages in their literary works. The Alhamijado poets built their works upon Turkish poetry tradition and the culture of dervish lodges. Specially the Alhamijado poets

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<sup>158</sup> Torbes and Pomaks (Macedonians Muslim), whose origins are controversial, can also be included in this group. Gypsies, who are seen in almost every region of the geography of the Balkans and Tatars, living in Romania, are not taken into the scope of this study. Since the non-Turkish communities are discussed in classification, the Balkan Turks were not included.

<sup>159</sup> Vatican, Orthodox churches and Balkanic communities regarded the Islamized communities in the Balkans as “Turkicized masses.” Konstantin Mikhailovich, towards the end of XV century, states this for the Islamized Slavs “...in spite of everything, the number of our people voluntarily being Turkicized is rising every year...” Benedict Kurupesic, for the same community, in 1530, used such a statement “... The Turks left them a religion, young people were Turkicized...” (Nurkiç, 2007: 63). It is accepted opinion that the “Potur” statement, used for Bosnian Muslims, is derived from the verb “Poturçiti / Turkicized” (Malcolm, 2005: 60-61). “Turkization,” expressed in the sources, is not used a community’s change of language and entisite, but for the Islamization of the communities in question.

of Bosnian and Albanian origins also became important representatives of classical Turkish poetry and dervish lodge literature. Many poets, like Muhammed Karamusic, Ziyai, Vahdeti, Dervis-Pasha, Mezaki, Hasan Kaimi, Sukkeri, Asım Yusuf Celebi, Mehmed Meyli, Ahmed Hatem, Fadıl-Pasha Serifovic, Arif Hikmet (Nametak, 1997), were important intellectuals of their own periods writing in Turkish and Balkanic languages. In the works that these poets wrote in their own languages, a deep Turkish effect can be noticed. One of the poets that we clearly see this effect is Hasan Kaimi, a poet of Dervish lodge. Bosnian Turkologist Fehim Nametak makes such an assessment of the head of Sarajevo Hadji Sinan Dervish Convent Hasan Kaimi's famous poem "*Ostante se tutuna*,<sup>160</sup>" "We are not so sure either Turkish words are more or Bosnian words are" (Nametak, 1989: 121).

## **The Turkish Words that Entered into Balkanic Languages**

During the Ottoman period, Turkish word entered in of the Balkanic languages in many ways. Particularly young people of Balkanic origin receiving their religious education in the Ottoman cities like Istanbul is one of the basic reasons. Young people of Bosnian, Albanian, Torbes, etc., origin obtained classical madrasah-dervish lodge education in Istanbul, Bursa and in other Ottoman learning centers and reached a proficient level of reading and writing literary Turkish. When these young people returned to their countries after being equipped with Ottoman-Islamic culture, they used these words and concepts belonging to the language they learnt along with their own local language and this way Turkish words passed on to the masses of public (Metaj, 2009: 10; Skajlić, 1965: 13). Another reason for extensive use of Turkish words in the Balkanic languages is the Balkan native folk poets' writing in Turkish or using great many Turkish words in the local language. Attributing the extensive use of Turkish word in Serbian, Croatian, and Bosnian to the folk poets and scholars, Grga Martić uses such remarkable statements: "For this reason, the number of Turkish words increased in our folk poems and people used these words and they could not write poems with them. These words are similar to salt in a dish, how you cannot get the taste of a dish without adding salt in it, the public could not write poems without those words" (Skajlić, 1965: 13). The Ottoman perception of urbanization and the effect of Turkish in the Balkan cities it built and developed, due to various reasons like Turkish being the state language, gave a significant number of words to the Balkanic languages.

The quantity of the Turkish words in the Balkanic languages and the effect on the public culture differ from one community to another. The Turkish words that are seen in the language we call Balkan Slavic language, which includes: Bosnian, Serbian and Croatian languages. The most comprehensive study, which examines these words in terms of semantics and morphology and deals with the changes of these words in the languages in question, is Abdullah Skajlić's work called "*Turcizmi u Srpsko-Hrvatskom Jeziku/ The Dictionary of Turkish Words Available in Serbian and Bosnian Languages*", which was published in 1965. Skajlić states that he discovered 8.878 words and 6.878 terms in these languages (Skajlić, 1965: 23). A variety of studies were carried out on the presence of Turkish words in the Albanian language. In Tahir Dizdari's researches, the number of Turkish words identified in Albanian is 4406 (Kadiu-Abdiu, 2009: 1230). Ilaz Metaj, in the dictionary called "*Orientalizmat*" that he published in 2009, identified 3600 words (Metaj, 2009: 7). Recent studies show that the number of Turkish words available in the Albanian language is almost 5000 (Bayraktar, 2009: 1086). Various studies on the number of Turkish words in the other Balkanic languages were conducted as well: but these studies are not as comprehensive as the studies conducted in Serbian, Croatian, Bosnian and Albanian. For this reason, it is difficult to give figures closer to the realistic existence of the Turkish words in Romanian, Greek and Bulgarian. Ivan Gaberov, in the dictionary called "*Rečnik na Čujdite Dumi v Bilgarskiy/ Dictionary of Foreign Words in Bulgarian*" that he published in 1998, states that 3548 Turkish words are still in use today in Bulgarian language.

The most comprehensive study examining the effect of Turkish on Romanian dates back to XX. century. L. Șăineanu detected 3900 Turkish elements in Romanian. Today, the presence of Turkish words in Romanian is seen to be decreasing compared to early XX. century. Muhammed Nurlu, in his work called "*Turkish Traces in Romanian*" in 2002, identified 1200 Turkish words. The researchers, who conducted significant studies on Turkish elements in Greek, are K. Kukkidis and P. Georgias. While Kukkidis identifies the existence of Turkish words in Greek as 3000, Georgias does it as 1968<sup>161</sup> (Öztekten, 2004).

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<sup>160</sup> A sample stanza from the poem in question:

Frenkler buni satarlar	<i>Frenkler bunu satarlar</i>
Sudük içre tutarlar	<i>Suduk içre tutarlar</i>
Ba ne zehir jutarlar	<i>Bak ne zehir yutarlar</i>
Ostante se tutuna	<i>Tütünden vazgeçin</i> (İyiyol, 2010a: 276).

<sup>161</sup> We tried to mention the basic works related with the Turkish words in the Balkanic languages. However, the Turkish words in the Balkanic languages and So many studies have been conducted on the Turkish words and their sound, structural

The presence of Turkish words in any of the Balkanic languages is seen to differ from one study to another. Although there are several reasons for this difference, but it is mostly related to the study's scope and period. While some of the researchers deal with the Turkish words in the literary language, yet one section of researchers deal with written and spoken language together. The number of Turkish words in the Balkanic languages varies according to the quality of the source scanning and compilation work. Another reason for changes of Turkish words is related to the period study was conducted. The number of Turkish words gradually decreased with the departure of Ottoman from the region. For this reason, there will be difference in word numbers between the studies conducted at the end of XIX. century and today.

## **The Designation of Turkish Words in the Balkanic Languages**

The multitude of the presence of Turkish words in the Balkanic languages, the frequent use of these words in the public culture and literary works, revealed the need to designate these words which entered into the Balkanic languages through Turkish. The language and cultural researchers of the Balkanic communities have tried to designate these words, which are found in significant numbers in their languages, in different concepts such as; "*Orientalism*," "*Turcizmi-Turcizam/Turkism*," "*Arabism*," and "*Balkanism*." The designation problem of these words, which have been conceptualized as "*Turkism*" or "*Orientalism*" by vast majority of the researchers, should be dealt with in various ways. The morphological and semantical features of these words, through which cultural basin they entered into, their equivalences in the folk culture and their positions in the literary language will help to solve the problem.

Russian linguist *Agnia Desnitskaja* deals with the Turkish words in the Balkanic languages starting from the Albanian examples. According to Desnitskaja, the Albanian youth adopted Arabic and Persian words which they are taught at the Ottoman educational institutions. Desnitskaja expresses that since the Ottoman's literary language was Persian and religious language was Arabic, therefore these words should be called "*Orientalism*." Albanian linguist *Tahir Dizdari* preferred to use the term "*Orientalism*" for the words which entered into Albanian in the Ottoman period. Dizdari, in his another article, designated the words in question with "*Turkism*" concept. Tahir Dizdari's use of these two concepts indicates that author cannot make a definite choice between these two concepts (Abazi-Egro, 2002: 5).

*Ilaz Metaj*, in his dictionary called "*Orientalizam/Orientalists*" in which he brought Turkish words in Albanian together, preferred to use "*Oryantalizm*" concept for these words. Metaj states that he encountered a basic problem in his dictionary work and these words in question have problems of designation. The words in question, according to Metaj, came from three oriental languages like Turkish, Arabic and Persian. For this reason, he preferred to use *Orientalism* concept for designating these words in question. Ilaz Metaj expresses the effect of Albanian Orientalist *Fethi Mehdiu* on his choice of this concept (Metaj, 2009: 7). Hanka Vajzovic, in the work entitled "*Orijentalizmi u Književnom Djelu-Lingvistička Analiza/ The Linguistic Analysis of Orientalisms in the Literary Language*," deals with the words which entered into Bosnian, Serbian and Croatian from Turkish and thought Turkish. Vajzovic states that he used "*Turkism*" concept for the words in question but, nowadays the "*Orientalism*" concept began to be widespread. According to Vajzovic, although the vast majority of the words in Serbian, Croatian and Bosnian are Turkish, but he stated that also the words of Arabic and Persian can also be found (Vajzović, 1999: 11). While Vajzovic preferred Orientalism concept at the beginning of his work, at the summary section, he states that Orientalism is a synonym of "*Turkism*" concept.

Many linguists designated the words which entered into the Balkanic languages during the Ottoman period as "*Turkism*." Abdullah Skajlić deals with this matter in his comprehensive work called *Turcizmi u Srpsko-Hrvatskom Jeziku*. Skajlić provides information on the studies which are examining the Turkish elements in the Balkanic languages at the beginning of his dictionary. According to him, the studies, which are conducted on this subject, are full of inaccuracies due to several reasons. Skajlić gives an example to the more explicit inaccuracies by Otto Blau's claim that the word "*Eyvallah*" is the derivative of the Bosnian word "*Eh! Hvala/ Eh! Thank you*" (Skajlić: 1965: 17). Skajlić expresses that most of the words, which entered into Bosnian, Serbian and Croatian, are Turkish or possess the semantic and morphological features of Turkish. According to him, the number of Arabic and Persian words which entered into Bosnian, Serbian and Croatian, not through Turkish, are very limited. For this reason, these words in question should be called "*Turcizmi/Turkism*" (Skajlić, 1965: 24).

According to Eqrem Cabej, who designated the words that entered into the Balkanic languages during the Ottoman period with Albanian examples, these words should be designated as "*Turkism*." Cabej states that Arabic and Persian words in Albanian entered into the language through Turkish, therefore it will be more accurate to designate them as "*Turkism*." Starting from the Albanian example, another researcher, who took up the task of designating the words in question, is Norbert Borevsky. According to Borevsky, there are three main

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and semantic features in the Balkanic languages and the reflection of Turkish words and group of words on social life. See. (Skajlić, 1965; Metaj, 2009; Öztekten, 2004).

reasons for these words to be called “Turkism.” *First*, the number of people in the Albanian community who knew Arabic and Persian were very few. The people of Albanian origin, who have a good command of Arabic and Persian, did not live in Albania and did not get into an important communication with the Albanian community. These intellectuals were mostly assigned in the important cities of the Empire like Istanbul. Therefore, there was no significant communication between these superior Arabic-Persian knowing party and the Albanian community. Since these Arabic and Persian words entered in to Albanian through Turkish, they are designated as “Turkism.” *Secondly*, it is difficult to say that Arabic and Persian words, which entered into Albanian, are directly taken from these languages. These words are also present in Turkish. Sincere there are no any Arabic and Persian words, which are present in Albanian and not available in Turkish, these words should be called “Turkism.” *Thirdly*, in the Arabic-Persian words in Albanian, there phonetic features of Turkish can be seen. In order to call these words, which are left from the Ottoman period as “*Orientalism*,” the pronunciation and grammatical features of these words in question should have been out of Turkish usage. However, no such word has been located till now (Abazi-Egro, 2002: 6).

The researchers, who were explaining the words that entered into the Balkanic languages during the Ottoman period with “*Turkism*” concept, have accepted the discourse of the vast majority of these words being Turkish origin as the point of reference. Arabic and Persian words in the Balkanic languages, other than Turkish, have taken shape according to Turkish grammar. Therefore, since these words are Turkicized, it is more appropriate to use “*Turkism*” concept. The main claim of those defending Orientalism is that even though the majority of these words in question are Turkish, Arabic and Persian words are also available. Therefore these words belong to the east. For this reason, it is more appropriate to call these words in question as “*Orientalist*.”

In our view, the designation of the Turkish words and the other words which entered in the Balkanic languages through Turkish should be considered various angles. The position of these words in the Balkanic languages and cultures, their function in the Balkanic folklore, their semantics, syntax and morphological features should be taken into consideration. When the association of Turkism and Orientalism concepts and the question of whether these concepts will be adequate or not in designation of these words are evaluated, it will be possible to reach a conclusion based on scientific data.

One of the basic factors to discuss in designating Arabic, Persian and Turkish words in the Balkanic languages is to consider the historical-cultural basis of the passage of these words in question. The literary language is called “*Ottoman Turkish*” during the Ottoman Imperial period. In this language, although Turkish is the dominating element, but the influence of Arabic and Persian, the two major languages of the Islamic civilization, is present. Ottoman Turkish accommodated Arabic and Persian elements well and was formed as a language with wide range of vocabulary. So many great poets and authors and significant verse and prose work have emerged from the body of this language. Therefore, the dominant language in the Balkans along with the Ottoman is Ottoman Turkish. Ottoman Turkish has affected the Balkanic languages and Turkish, along with Arabic and Persian, which it harbors in its body, entered into the Balkanic languages. The poets of Classical Turkish Literature and Turkish Dervish Lodge Literature prepared a similar literary ground in the Balkanic communities. The Balkan poets and authors, who are affected with this literary ground, have used the words which they obtained from Ottoman Turkish in their works. Many factors such as Ottoman state system, educational institutions, the effects of dervish lodges deeply affected the languages of the Balkanic communities. If Turkish, Arabic and Persian words in the Balkanic languages are considered in this regard, it will not be appropriate to use expressions like Orientalist or “*Orientalism*,” which means the words of Eastern languages, for these words from the historical-cultural basis.

A part of the words, which entered into the Balkanic languages from Ottoman Turkish, are concepts from the Turkish state tradition. 453 of the Turkish words in Bosnian, Serbian and Croatian are related to state system, administration and law. 166 words in these languages are army and military terms (Skajlić, 1965: 25). One part of the words in the Turkish state system and the organization of army are Turkish, and yet another part of the words are of Arabic and Persian origin. In Bosnian, Serbian and Croatian, beside the Turkish words such as: Bajraktar (Flag-bearer), Beg (Gentleman), Beglerbeg (Governor-General), there are some concepts of Arabic origin on state system such as: Kadija (Judge), zabit (Officer), vilajet (Province). Due to some of the concepts of Turkish state system being Arabic-Persian origin, it is not enough to define these words as Orientalism.

Along with the words belonging to Ottoman Turkish, Turkish adjuncts also entered into the Balkanic languages.<sup>162</sup> The adjuncts, mentioned below, preserve their functionality in the Balkanic languages even today. These adjuncts, which we explained with examples, are of Turkish origin and are not used in Arabic and Persian. For this reason, evaluating these Turkish adjuncts within the concept of Orientalism will be an enforcement in terms of linguistics.

The *-ci, ci, -cu, cü, -çi, -çü, -çu, -çü* adjuncts are in use in Albanian, Bosnian, Serbian, Croatian, Macedonian and Bulgarian.

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<sup>162</sup> Apart from the adjuncts, which entered into the Balkanic languages, from Ottoman Turkish, there is also –gar (kar) adjunct. This adjunct is used in all Balkanic languages.

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*Bosnian-Serbian-Croatian*; Kečedžija (Felt-maker), kundurdžija (Shoemaker), mejdanžija (Fieldsman)  
*Albanian*; Shakaxhi(Joker), inatçi (obstinate), batakçi(crook), sherrxhi (aggressive)  
*Macedonian*; ilecija (trickster), kavgacija (aggressive), abacija (wool-cloth maker).

*-lik, -lik, -luk, -lük*; these adjuncts can be seen in all the Balkanic languages except Greek.

*Bosnian-Serbian-Croatian*; bajramluk (festivity outfits), dunjaluk(worldly goods), çizmedžiluk(boots-making), çobanluk (occupation of a shepherd)

*Albanian*; baballek (stepfather), beqarlık (bachelorhood), budalallek (stupidity), pazarlık (bargain).

*Macedonian*; pazarlak (bargain), rezilak(disgracefulness), samanlak (haymow), terzilak(tailorship) haremlak (wifehood), fukaralac (poverty).

*-li, -li, -lu, -lü*, these adjuncts can be seen in all the Balkanic languages except Greek.

*Bosnian-Serbian-Croatian*; Sarajlija (Court-member-Sarajevo-resident), mekteplija (student), yedeklija (additional)

*Albanian*; nazeli (coy), sheherli (city-dweller), vesveseli (apprehensive), borxli (indebted)

*Macedonian*; tatlija(dessert), sarajlija(court-member), şerbetlija(sweet and juicy).

*-ça, -çe, -ca, ce* ; these adjuncts can be seen in Albanian, Bosnian, Serbian and Croatian.

*Bosnian-Serbian-Croatian*: İlidža (hot spring) daidža (maternal uncle)

*Albanian*; hajdutçe (banditry), Turçe (Turkish), çobançe/çabanlık (occupation of shepherd) (Skajlić, 1965; Metaj, 2009; Kadiu, Adu, 2009; Bayraktar, 2009; Oktay, 1999).

The words, which entered into the Balkanic languages during the Ottoman period, could be used with prefixes and suffixes of that particular language. These words, which are used with the adjuncts of the Balkanic languages, can be discussed with examples from Albanian. For example; Pa-gejf(dejected, unhappy) pa-rehati (sick, uncomfortable), çoban-eri (shepherd), çam-ishte (Pine grove), bayrak-as (flag-bearer), oda-tar (office boy, janitor), çay-tore (tea-maker), azdi-sem (getting angry), birakti-sem (leaving, giving up), çirak-i (apprentice), jeshil-im (green vegetation) etc. (Metaj, 2009). Starting from these examples, Turkish, Arabic and Persian words are seen to adjust to the phonetic and grammatical features of Albanian language. Therefore, these words, available in Albanian, do not belong to the East; they are adopted into Albanian. For this reason, evaluating these words in question with “*Orientalism*” concepts will mean to disregard this adaptation and transition.

The slogans, which entered into the Balkanic languages from Ottoman Turkish, carry the traces of Turkish folklore and social life in terms of function and meaning. The functionality of the following slogans, which are seen in Bosnian-Serbian-Croatian, are not different from their functionality in Turkish; *akşam hajrola/may your evening be good, Allah rahmetejle/ God rest his soul, başun sagosum/may the head of your family be alive, bajram mubareç ola/happy holidays, dostlar sagosum/may friends be alive, hoşgeldum/welcome* etc. (Skajlić, 1965; İyiyol, 2010b).

The majority of the words, which entered into the Balkanic languages from Ottoman Turkish have been identified as Turkish as a result of the researches. Arabic and Persian words, which are seen in the Balkanic languages, in terms of phonetic and morphology, are seen to possess the phonetic and morphological features of Turkish. The following words, which are seen in Bosnian-Serbian-Croatian, can be shown as examples of this.

<u>Bosnian</u>	<u>Turkish</u>	<u>Persian</u>	<u>Arabic</u>
<i>Bardak</i>	< <i>Bardak</i>	< <i>Bârdân</i>	
<i>Çoban</i>	< <i>Çoban</i>	< <i>Şubân</i>	
<i>Patlijan</i>	< <i>Patlıcan</i>	< <i>Bâdingan</i>	
<i>Rakija</i>	< <i>Rakı, arak</i>		< <i>Araq</i>
<i>Memur</i>	< <i>Memur</i>		< <i>Ma'mur</i>
<i>Sejmen</i>	< <i>Sey(ğ)men</i>	< <i>Segbân</i>	

*Source*: Skajlić (1965); Vajzovic (1999).

The meanings, scopes and connotations of the words, which entered into the Balkanic languages from and through Turkish, should be taken into consideration. With the term “*Eastern*,” Western European and

American researchers essentially meant the Arabic, Persian and Turkish geographies; but in broader sense, it refers to a region from the Mediterranean to China. With “Eastern,” Balkan linguists meant Turks, Arabs and Iranians; Turkish, Arabic, and Persian by implication. In this respect, there are differences in geography and languages, which Balkan researchers and Orientalists meant.

Secondly, according to philologists and anthropologists, such as, Silvestre de Sacy and Ernest Renan, the basic language of Orientalism is Arabic (Said, 2006: 134). Despite the Arabic language being at the center of the Orientalist researches; the vast majority of the words in the Balkanic languages are Turkish. It is seen that even non-Turkish words are used with Turkish adjuncts, they form compound words when they are combined with Turkish words and the slogans have the functionality in Turkish culture. However, using Orientalism concept for these words will reveal the idea that vast majority of the words, in the Balkanic languages, belonged to the East or these words passed through Arabic culture. If the vast majority of these words in the Balkanic languages were of Arabic origin, or if these words possessed the morphological features of Arabic language and passed on to the Balkanic languages through Arab communities, it would be possible to call these words “Orientalism” or “Arabism.”

The Turkish words in the Balkanic languages are naturally adopted by the Balkan communities. Like Arabic and Persian words are naturalized in Turkish language, these words, too, became a part of the languages of the Balkan communities. Abdullah Skajlić describes this situation with such expressions, “Turkism did not forcibly enter into our language and did not leave a negative effect on our language...” This natural interaction, which Skajlić states, brought thousands of words into the treasures of the Balkanic languages and cultural structures. Using “Orientalism” concept for these words, whose existence in the Balkanic languages exceeds centuries, in a sense, would mean to “Alienate” these words.

It will be inconsistent to use “*Balkanizm*” concept for these words in various aspects because these words pass on from one Balkan language to another. The following words, such as *yorgan* (quilts), *yastık* (pillow), *döşek* (mattress), *kebap* (kebab), *başka* (another), *tüfek* (rifle), *ocak* (stove), *sedir* (cedar), *yaka* (collar), *çakır* (greyish blue) etc., which are used in every aspect of daily life, predominate a conviction that these words passed on from one Balkan language to another. Even though some of the Turkish words in the Balkanic languages are same words, the number of the words in these languages are enough to refute this concept. Since the number of Turkish words in the Balkanic languages are different, it is not possible to see all these words throughout all the Balkanic languages. Therefore, “*Balkanizm*” concept does not have enough scope to designate these words.

It is a case open for discussion whether it is necessary to use a concept for the words, which belong to Islamic communities and entered into the Balkanic languages during Ottoman period. For the Arabic-Persian words, which are present in Turkish and gradually became Turkicized, there was not any concepts used for them or was no need for it. Gathering the Turkish words in the Balkanic languages under a concept will alienate these words and due to political reasons, it will bring the idea of dismissing these words from the Balkanic languages along with it. During the Yugoslavia period, significant task have been done in the name of eliminating the cultural heritage of the Ottoman period.<sup>163</sup> On the other hand, in order to conduct scientific studies on these words, to analyze the effect of these words and word groups on the cultures and languages of the Balkanic communities in various aspects, it is seen that there is a need for designation.

## **Conclusion**

It is inconsistent in terms of linguistic, cultural and historical process to designate the words, which entered into the Balkanic languages during the Ottoman period and still continue to preserve their functionality today, with the concepts like “*Orientalism*,” and “*Balkanizm*.” There are differences between the meaning and scope of the word Orientalism in the studies of language and culture and the Orientalism concept used for the Turkish-Turkicized words in the Balkanic languages. It is seen that it would not be a right choice to designate the Turkish words in the Balkanic languages with “Orientalism” whether in terms of language and culture, or the associations and scope of the word. Gathering the Turkish words in the Balkanic languages under a concept will bring the idea of alienating and dismissing these words in question from the language along with it. However, it is necessary to gather these Turkish-Turkicized words in the Balkanic languages under a concept for scientific studies. In our view, “Turkism” bears the feature of the most powerful concept meeting the need for designating these words in question. A vast majority of the words in the Balkanic languages being Turkish, passing of these words in the Ottoman period, the use of Turkish adjuncts with these words, these words-slogans in question having the functionality of Turkish cultural life, Arabic and Persian words in the Balkanic languages having Turkish grammatical features and like many factors support our view.

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<sup>163</sup> In 1946, the schools in Yugoslavia were closed, children’s reception of Koran education in the mosque was banned, Muslim officers were warned not to have their children circumcised. (Malcolm, 2002: 195). Like the pressure on the religious beliefs of Muslims in Yugoslavia, the similar pressure was on the Turkish words in the language (Korkmaz, 2007: 253-256).

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