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ary, or differs enough from its entry there (phonologically, morphologically and/or semantically in particular) to warrant its inclusion here as new information. Stachowski gives the lexical items of his little dictionary in a transliterated form, and always in context. His careful German translations of the Yakut words have one eye on Luther's translation of the New Testament. For a number of entries, Stachowski provides etymological details which further enhance the value of his little dictionary.

An index (pp. 45-56) of the German meanings of the Yakut words in the dictionary makes the work even more practical to use.

Though Marek Stachowski's latest book is slim enough to pass for a brochure, its usefulness, reliability, and above all the fact that it has introduced Turkic scholars to a new Yakut lexical source will undoubtedly guarantee this slim volume the status of an invaluable reference work for a long time to come.

References:

- Berta, Árpád 1994. Graphische Probleme des Tatarischen. In: Werner, Ottmar (ed.) *Probleme der Graphie*. (ScriptOralia 57.) Tübingen: Gunter Narr Verlag. 107-120.
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 Stachowski, Marek 1993b. *Dolganischer Wortschatz*. Prace Językoznawcze. Zeszyt 114. Uniwersytet Jagielloński. Kraków.

Fahrünnisa Bilecik Kahraman: Review of Emine Gürsoy-Naskali (ed.) *Bozkırdan bağımsızlığa Manas* [Manas from the steppes to independence]. (Türk Dil Kurumu Yayınları 625.) Ankara: Türk Dil Kurumu, 1995. 294 pages. ISBN 975-16-0737-8.

Fahrünnisa Bilecik Kahraman, Marmara Üniversitesi, Fen-Edebiyat Fakültesi, Türk Dili ve Edebiyatı Bölümü, Göztepe, İstanbul, Türkiye.

Narrated in an elevated style, epics carry very important messages about the culture, the spirit and the moral and aesthetic values of the nations from whose folk traditions they originate and in this way epics have maintained a bridge between the generations through the ages. However, for Kirghiz people, the epic of Manas represents much more than an ordinary epic: Manas is a symbol of their identity, even today.

The epic of Manas, the longest epic known in the world, is a masterpiece of Kirghiz culture and, as regards its content, it is more like an encyclopedia.

After UNESCO recognized 1995 as the year of the Manas, the first scientific gathering on the Manas "The International Conference on the Manas" was organized in Istanbul on May 23 and 24, 1995 by the Center for Turkic Studies of Marmara University.

The papers presented at this conference have been collected under the title of *Bozkırdan Bağımsızlığa Manas* 'Manas from the Steppes to Freedom'. The volume contains, in addition to the papers, the text of the two opening speeches held by Emine Gürsoy-Naskali, the director of the Centre for Turkic Studies, and Osman Fikri Sertkaya. The full program of the conference is included, as well. The papers are grouped according to their subject matter.

The first part called *Destan Gelenegi* 'Epic tradition' includes papers on the narration characteristics of the epic and the Manas minstrels: *Manas destanında giriş merasimleri* 'Introductory rituals in the epic of Manas' by Bilge Seyitoğlu, Turkey (p. 1-8); *Manas cana bayırkı Türktördün epikalık saltı* 'Manas and the epic tradition of Turks in the old ages' by Raisa Kızırbayeva, Kirghizstan, in Kirghiz (p. 9-20), and in Turkish translation (p. 21-31); *Variation and stability in the transmission of Manas* by Karl Reichl, Germany, in English (p. 32-47), and in Turkish translation (p. 48-60); *Manas ozanları* 'The Manas minstrels' by Meral Gölgeci, Turkey (p. 61-94); and *Manas destanının epizotları* 'The episodes of the epic of Manas' by Bilge Seyitoğlu, Turkey (p. 95-100).

The part called *Kültür Bağları* 'Cultural ties' includes papers on the cultural ties of the epic of Manas with the Altay region and Anatolia: *Manas destanı ve Altay destanlarının dilindeki ortak yönler* 'The common characteristics in the language of the epic of Manas and the Altaic epics' by Aleksandra Tıbıkova, High Altays (p. 101-109); *Manas destanı ve Anadolu halk edebiyatı* 'The epic of Manas and Anatolian folk literature' by Fikret Türkmen, Turkey (p. 110-115).

Dil Bağları 'Linguistic ties' comprises one paper, *The Kirghiz enigma* written by Claus Schönig, Germany, in English (p. 116-124), and in Turkish translation (p. 125-127).

Tarihi Perspektif 'Historical perspective' addresses questions of the diachronic evaluation: "*Manas*" *eposundagi genealogiyalik tsiklizatsiya printsibinin maanisi* 'The concepts of the epic of Manas extending to the generations and the historic dimension of the epic' by Aynek Caynakova, Kirghizstan, in Kirghiz (p. 128-144), and in Turkish translation (p. 145-159); *Kaşgarlı Mahmut'un Divanı ve Manas destanında Doğu Türklerinin savaşları* 'The Divan of Mahmud of Kashgar and the wars of the Eastern Turks' by Tınçtıkbek Çorotegin, Kirghizstan (p. 160-164).

In the part titled *Sosyal Yapı* 'Social structure' the following papers discuss the steppe and city relationships and the social life in the epic: *Manas destanında şehir ve bozkır* 'City and steppe in the epic of Manas' by İnci Enginün, Turkey (p. 165-176); *Manas destanında sosyal ilişkiler ve bunların Dede Korkut hikayeleri ile mukayesesi* 'The social aspects in the epic of Manas and their comparison with those in Dede Korkut stories' by Naciye Yıldız, Turkey (p. 177-191).

Bozkır Kanunu ve Savaş 'The Law of the Steppe and War' deals with martial terminology, plundering and the deaths of the heroes: *Manas destanında askeri terimler* 'The martial terminology in the epic of Manas' by İris Beybutova, Kirghizstan (p. 192-196); *Manas destanında ganimet anlayışı* 'The concept of 'plundering' in the epic of Manas' by Esra Karabacak, Turkey (p. 197-201); *Manas destanında kahramanların ölümü* 'The deaths of the heroes in the epic of Manas' by Saim Sakaoğlu, Turkey (p. 202-223).

The section called *Bozkırda Yurt* 'A home in the steppe' contains two papers on marriage and family structure: *Manas destanında evlilik geleneği* 'The tradition of marriage in the epic of Manas' by Güliden Sağol, Turkey (p. 224-233); and *Orta Asya Destanlarında bir evlilik türü* 'A type of marriage in the epics of the Central Asia' by Fahrünnisa Bilecik, Turkey (p. 234-240).

İnançlar 'Religion' treats questions of Shamanism and other totemist faiths as well as Islam: *Manas destanında islamî unsurlar* 'Islamic elements in the epic of Manas' by Nuri Yüce, Turkey (p. 241-255); *Manas ve Seytek destanlarında ant içme şekilleri* 'Types of oaths in the epics of Manas and Seytek' by Özlem Deniz, Turkey (p. 256-268).

Dördüncü Boyut 'The fourth dimension' provides the readers with two analyses of the dreams: *Kanıkey'in rüyası* 'The dream of Kanıkey' by Arzu Erdoğan-Öztürk, Turkey (p. 269-270); and *Manas destanında rüya* 'Dreams in the epic of Manas' by Sebahat Deniz, Turkey (p. 271-277).

The last part of the volume, *Kimlik ve İdeoloji* 'Identity and ideology' raises questions of cultural identity and aspects of race, language and religion: *İpek Yolu destanlarında kültürel kimlik ve ideolojik tahrifat* 'Cultural identity in the Silk Road epics and ideological degeneration' by Lauri Harvilahti, Finland (p. 278-287); and *Manas destanında soy-dil-din üçgeni* 'Race-language-religion in the epic of Manas' by Emine Gürsoy-Naskali, Turkey (p. 288-294).

The essays analyze many different aspects of the epic of Manas, and the collection can be considered a reference book on the subject.