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Digizeitschriften e.V.  
SUB Göttingen  
Platz der Göttinger Sieben 1  
37073 Göttingen

[info@digizeitschriften.de](mailto:info@digizeitschriften.de)

## **Kontakt/Contact**

Digizeitschriften e.V.  
SUB Göttingen  
Platz der Göttinger Sieben 1  
37073 Göttingen

✉ [info@digizeitschriften.de](mailto:info@digizeitschriften.de)

## Editorial note

*Turkic Languages, Volume 7, 2003, Number 1*

The present issue of *TURKIC LANGUAGES*, which introduces our seventh volume, presents contributions on a wide range of general and more specific topics.

Hakan Aydemir's article deals with issues of linguistic relatedness, discussing the possibilities of identifying etymologically mutually connected lexemes in Altaic languages and the methodological requirements for handling questions of this kind. Investigating three similar words for 'dust' and 'soil', the author states that Turkic *topraq* 'soil, earth' is derived from *topu*, i.e. < *topu+rA-q*. Mongolian *toyo+su(n)* 'dust' is taken to be derived from the same primary stem by means of +*sUn*. According to Aydemir, Turkic *tōz* 'dust', however, goes back to a shorter variant of the Mongolian form. The conclusion is that the origins of these three forms cannot be ascribed to Proto-Altaic.

Volume 6 of *TURKIC LANGUAGES* contained a study by Vladimir P. Nedjalkov on means of encoding reciprocal, sociative and competitive meanings in the Karachay-Balkar language. In the present issue, he contributes a similar study on Yakut reciprocals. He demonstrates how the reciprocal suffix *-(V)s* may also express sociative, comitative and assistive meanings as well as (unproductively) anticausative and intensive meanings. The reciprocal meaning can also be rendered by a reciprocal pronoun which consists of a reduplicated reflexive pronoun. A third way of expressing reciprocity in Yakut is to combine the reciprocal suffix and the reciprocal pronoun.

Ludmila A. Shamina deals with what she calls "multicomponent analytical predicates" in Tuvan, one of the Turkic languages of Southern Siberia. The object of investigation are constructions consisting of lexical verbs carrying the converb suffix *-(V)p* and auxiliary verbs in a finite form.

Siavosh Hassan Abadi and Amin Karimnia report on a sociolinguistic study of Kashkay (Qaşqā'i) Turkic, spoken in the province Fars of Iran. The aim of the study is to determine the factors that affect the use of Kashkay in different contexts. The nomadic way of life is declining, and Kashkay has a limited function for the new generations growing up in the cities. Here, Kashkay is almost exclusively used at home, and its structures are strongly influenced by Persian. The authors of the study try to determine which language—Kashkay or Persian—is used in different situations in Shiraz and Firuzabad. In Shiraz, the age factor plays an obvious role: young people tend to speak Persian in all situations. More loanwords from Persian are used in Shiraz than in Firuzabad. The brief report is of particular interest since it raises the general question how the gradual extinction of Turkic varieties in Iran may be prevented.

Two contributions deal with Turkish. Volkan Coşkun studies differences and similarities between Turkish and German vowels with respect to their articulatory

and acoustic properties. In the article “Linguistic gender differences in teaching different subjects”, Işıl Açıkalın investigates, on the basis of data of teacher-student interactions, linguistic differences between female and male teachers at two institutes of higher education in Turkey. The professional codes used at the two workplaces—the School of Medicine and the School of Education—are shown to be very different from each other.

The well-known Slavicist and expert in Balkan linguistics Victor Friedman, University of Chicago, reviews the recently published dictionary of Bulgarian Turkisms compiled by Alf Grannes, Kjetil Rå Hauge and Hayriye Süleymanoğlu. One of the authors, Alf Grannes, died an untimely death in the final phase of the preparation of this dictionary. Though Grannes was essentially a Slavicist, he was well known to scholars in the field of Turkic studies for his articles on Karachay and other Turkic languages as well as for his 1996 book *Turco-Bulgarica* (Turcologica 30), which contains twelve articles in English and French concerning the Turkish influence on Bulgarian.

Grannes’s death is not the only loss our field of study has suffered in the last months. The present issue also contains an obituary and a short biographical account of the Turcologist and Mongolist Ahmet Temir (1912-2003), who was born in Tatarstan and spent most of his professional life in Turkey. He studied in Berlin from 1936 to 1943 and spent the years 1951-1953 in Hamburg, where he received his habilitation diploma. During the period 1980-1983 he worked in Germany again, continuing his investigations on the history of German Turcology. He wrote several books and articles on the life and work of Friedrich Wilhelm Radloff (1837-1918).

*Lars Johanson*