

## Turkish-Bulgarian Common Culture

Emruhan Yalçin

### Abstract

The Turks and the Bulgarians lived together for centuries. The Ottomans brought the Central Asian and the Anatolian culture into Bulgaria. Naturally, the Turkish culture inevitably affected all the material and spiritual products of culture that the people of this geography produced. The spiritual influences can be seen in the field of habits, customs, and traditions. The products of language, literature and art reflect an expressionist material influence. The lifestyle of the Bulgarian people, along with their customs, traditions, and culture met a great change with the fast spreading of the Turkish language and with the rapid construction of works of art. The Bulgarian people who lived together with the Turks, Turkish language, and Turkish culture were influenced by the Turkish culture. Today, lots of Turkish proverbs translated into Bulgarian are in use. We observe lots of examples of Turkish folksong tunes in the Bulgarian songs. The most striking feature of the Turkish culture in Bulgaria is the existence of the Turkish words that are coined into the Bulgarian language. There are some four or five thousand Turkish words in Bulgarian language today. The influence in language is not limited to the words only; there are lots of common phrases and proverbs. On the other hand, the Turkish culture was influenced by the indigenous Bulgarian culture. Under the Ottoman rule lots of architectural works were built, and lots of important literary works, as well as other works of art were produced by numerous men of arts. This fact paved the way to the culmination of a great culture and to the cultural maturation of Bulgaria.

**Key Words:** The Turkish culture, Turkish language, the Bulgarian culture, the Bulgarian language, literature, art, custom tradition, proverb, architecture.

### BULGARIA UNDER THE OTTOMAN RULE

The first contact of the Ottoman State with the Bulgarians, established as the “Great Bulgarian State” in 635 and accepted Christianity during Boris Khan’s reign in 864, was realized during the reign of Orhan Bey. The first contact that started during Orhan Bey’s reign developed rapidly in the following years. With Süleyman Pasha’s – the elder son of Orhan Gazi, also known as the Rumelia Conqueror – setting foot on Gelibolu Peninsula by crossing the Çanakkale Strait in 1354 the age of conquest started. Turks crossing over to Balkan Peninsula via Gelibolu Peninsula conquered first Edirne in 1361 and defeated the feudal states and three small Bulgarian kingdoms. On the other hand, a Turcoman tribe under the leadership of Sarı Saltuk, one of the spiritual leaders of Horasan, fleeing away from the Mongolian invasions in the mid-XIIIth Century crossed over to the Balkans and settled in the environs of Dobruca (Dobrič-Tolbukhin) and established an Islamic community of 10-12 thousand people. The easy pace of the Balkan Peninsula accepting the Turkish sovereignty, and maintaining her sovereignty for a long period stems from the political, social, and cultural aspects. Bulgaria was the first region entering and remaining under the Turkish sovereignty in the Balkans.

Bulgaria had a special important geographical position for the Ottoman State with its closeness to Istanbul, being located on the road to Europe, strategic position, and with its agricultural production capacity. For this reason, she overthrew the feudalism in the region and relieved the villagers, accepted all the Bulgarian people as reaya disregarding all the beliefs, and Bulgaria became the first region to take part in the Janissary Corps. Thus, Bulgaria having

cherished commercial privileges and immunity from invasions made great developments under the Ottoman administration.

The Turkish sovereignty that was established in Bulgaria in the XIVth Century continued almost to the end of the XIXth Century, for 500 years. During this period the region was covered with thousands of social and cultural buildings; and the living conditions of the people were reassured regardless of race, language, and religion. In parallel to the sovereignty they established Turks established new areas of settlement and developed the existing towns and cities, and enriched their economic means. Bulgarian people lived under the exceptionally peaceful conditions granted by the strong and just Ottoman administration compared to their past and to their other European contemporaries. Under the Ottoman rule peace was secured, forced labor was abolished, heavy taxes were lifted; moreover, discretionary practices yielded before the laws.

Following the political development of the Ottoman State in Bulgaria cultural developments started to take place. In fact, the cultural developments follow the foot steps of the political developments from a distance. Cultural development of a city comes to life as a result of a well-developed politics. An intense architectural development was lived in Bulgaria during the Ottoman rule. Existing cities were developed and improved with a new understanding, and new settlements were established. In the Ottoman understanding the cities were made of districts that were formed with cultural, social, economic foundations clustered around a mosque – külliyes. The külliyes that were capable of meeting all the needs of the community maintained their existences with the wakfs founded by the wealthy people. This new cultural model relying on the power and wealth of the state which was converted to the charitable acts embraced all the people living within the Ottoman borders, may it be Muslim or non-Muslim. Turks established most of the towns and cities in Bulgaria, and developed them culturally by building bridges, mosques, madrasas, schools, inns, baths, imarets (soup kitchens), caravanserais, and clock towers. Thus, the Turks introduced a new lifestyle and civilization to the region by building religious buildings such as mosques, masjids, dervish lodges, and turbehs; commercial buildings such as inns, covered bazaars, caravanserais; social buildings such as imarets, baths, bridges, aqueducts, fountains, and clock towers, educational institutions such as schools, madrasas, and libraries; military buildings such as castles, city walls, and bastions. It is possible to see the traces of the Turkish rural culture in Filibe (Plovdiv) and Şumnu (Shumen).

Today, of the towns in Bulgaria: Yenipazar, Eskicuma (Ruscuk-Ruse), Osmanpazarı, Ruscuk (Ruse), Servi, Lom, Kızanlık (Stara Zagora)?, Yeniçağra (Nova Zagora)?, Çırpan (Chirpan), Tatarpazarcığı, Karlova (Karlovo), Sarımbeyli, İhtiman (Ikhtiman) , Köstendil (Kyustendil), Cumaibalâ, Eğripalanga, Kırçali (Kirdzhali), Eğridere (Village in Kirdzhali), Darıdere (Zlatograd), Koşukavak (Krumovgrzd), Mestanlı (Momchilgrad), Cisri Mustafapaşa (Svilengrad) and 60 % of the villages are all Turkish settlements.

In the XVIIth Century, Evliya Çelebi who traveled and collected valuable information on important parts of the Ottoman Empire in his famous Seyahatname gives detailed accounts of the town in Bulgaria. Sofia, the capital city of Bulgaria today was the administrative center of the Ottoman Rumelian Beylerbeyi.

Sofia, which the Ottomans seized from the Serbian Boyars, after achieving its status as the administrative center of the Beylerbeyi, during the reign of Suleiman the Magnificent, was

developed as an important center of trade but as of the XVIIIth Century it started to lose its importance. Main reasons this decline were the wars, and the changing of the trade roots.

Filibe, which was the center of the Eastern Rumelian Vilayet , and the neighboring Konuş village, as well as the Meriç Bridge were all filled with Turkish architectural works of art.

Considering the status of Eskizağra, which was a place of settlement with its 17 mosques, 42 schools, 5 baths, along with 855 shops, and 3.000 houses, and a large covered bazaar, Turks' bringing and introducing of the creature comforts to Bulgaria, at the same level they did in their own country, can easily be understood.

The old Cisri Mustafa Pasha town, which the Bulgarians named Svilengrad, was remembered with its 12-arched bridge as much as it did with its inns, baths, and imarets.

Turks called the Bulgarian city of Şumen, Şumnu. This city made a gradual progress and gained importance as of the XVIIIth Century.

Razgrad, which is famous with the mosque which Ibrahim Pasha had it built, the son-in-law of Suleiman the Magnificent; Rusçuk, which became an important commercial center as of the XVIth Century was founded by the Turks on the Danube; and Niğbolu (Nikopol), where the Ottomans gained an overwhelming victory was the threshold of Europe for the Ottomans, was the sanjack center with its 4.000 houses and 1.000 shops. Lofça was a Turkish city where 16 districts of out of 22 were populated by the Muslim Turks.

Ottomans gave priority to the charity foundations in Bulgaria. In the foundations Sultan Murat II had had them built in Filibe, and in Köstendil the passengers were treated for free.

### **THE ORIGINS OF THE BULGARIANS**

The main reason of amalgamation of the Turks with the Bulgarians during the Ottoman reign, accepting each others' culture easily, and living together for hundreds of years lies their having similar Turkic origins. Analyzing the origins of the Bulgarians one will find that the Bulgarians have Turkic origins. The explicit proofs of the Bulgarians' Turkic origins lie in the archaeological findings, Proto-Bulgarian language studies, and in the tomb stones belonging to Idil Bulgarians.

Under the light of the latest archaeological discovered carried out in Tataristan, the roots of the Bulgarians extend as far back as the Usuns in Central Asia. Usuns are the neighbors of the Hsiyung-nus, Sakas, and the Yueçis who lived on the skirts of the Tengri Mountains towards the end of the IIIrd Century BC.

In 1882 A. Vambéry declared the Bulgarians' Turkic origins for the first time. Bulgarian academician Ivan Shishmanov after having analyzed all the information and the documents pertaining to the Bulgarian origins, in 1900, came to the conclusion that the early founders of the Bulgarian State had Turkic origins. Following the archaeological discoveries in Bulgaria, and the studies on the Bulgarian history of art, carried out in 1922-1939 period, by the Hungarian historian G. Feher, Turkish philologists Gy. Nemeth and L. Rasony, Bulgarians' Turkic origins were proven. These proofs were studied by the specialists in the field and welcomed by the scientific circles. Priskos, Vth Century Byzantine historian, claimed in his

work that the Bulgarians were anew Turkic community made up of the amalgamation of Turkish Huns and the Oghuz Turks.

The term “Bulgar” could not have been explained in any language other than Turkish. “Bulgar” means “to mix”. Thus, it is a term denoting the amalgamation of these two Turkish tribes.

The term “Bulgar” is first mentioned in the Byzantine documents pertaining to Byzantine Emperor Xenon’s (474-491) calling for military help from a tribe living in the northwestern Black Sea coasts.

### **THE TURKISH TRACES IN THE CULTURES OF THE FIRST BULGARIAN STATES IN HISTORY**

The Bulgarians, whose Turkic origins were proven with the studies carried out in the XIXth Century, and the Turks have common pasts. The first seeds of the Turkish culture were sewn by the arrival of the Turkish raider tribes in the Bulgarian country in the IVth Century; and the systematic immigrations of the Ottoman Turks into the region between the XIVth and XIXth centuries made the Turkish culture an indispensable element of this geography.

Close analyses reveal similarities between the Turkish tribes and the historical development of the Bulgarian language, religion, writing, and sovereignty. In fact the Bulgarians maintained their own Turkic dialect for centuries. The names of the emperors in the oldest Bulgarian documents, as appeared in the “Khans List”, reveal the usage of this dialect clearly. The meeting of the Danube and Volga Bulgarian languages and dialects with today’s Chuvash language and proto-Bulgarian in the main Turkish language provides a substantial proof. The main reason for the Bulgarian peoples’ speaking Turkish better than their own mother language “Bulgarian” stems from the fact that the Bulgarian Turks spread their own culture and language over the region as of second half of the VIIIth Century. The roots of the Turkish words used in Hungary today lies in the Oghur-Bulgar Turkish language. Hungarians’ living together with the Oghur Turks for long years in the Caucasus-Volga region led to their influence by the Turkish culture. There are lots of Turkish phrases pertaining to administration, and military in the Bulgarian Slavic language. There are also Turkish phrases in the proto-Bulgarian inscriptions written in Greek.

There are symbols similar to Orkhun alphabet in the Bulgarian monuments, works of art. F. Althem claims that Oghur Bulgarians used a kind of runic alphabet that was thoroughly different from the Greek and Latin alphabets, and that this Danube Bulgarian was a continuation of the alphabet used by the Western Huns. The Bulgarian Turks believed in the sacredness of the natural powers, to the spirit of their ancestors, and to the Heavenly God – the Sky God. Bulgarian Turks did not worship the stone, water, sword, hound, horse, or to any other animal, or to the sun or the moon. They did not sacrifice human lives to their god. They built monuments and wrote epitaphs as a sign of respect to their ancestors. They gave special importance to their cemeteries, and severely punished those who violated them. At the very core of the Bulgarian Turks’ belief lies the Sky God cult that has a national significance for the Turks. Bulgarian Turks’ epitaphs reveal that they believed in the single creator and that they referred to him as “Tanghra” and worshipped only to him. For them God is eternal. He sees and knows everything, and distinguishes between right and wrong. He gives life, prolongs life, and punishes the wicked. God is the only one and sends khans to the Turks.

In the Bulgarian State the Bulgarian Turks established, the concept of civil code practiced in the Turkish political foundations, traditional codes, and the state assembly held the power. The concept of sovereignty had a charismatic character. The administrative power was regarded as

a gift from God. In the relief of the Madara Stone it is stated that “Tervel Khan was sent to the Bulgarians by God”; in the Çatalar Epitaph, “Omurtag Khan was brought to the worldly throne by God”; in the Melemir Khan’s Epitaph it is recorded that “God has given a life of 100 years to this sovereign”. Despite a charismatic understanding of “legacy” the khans of the Bulgarian Turks were not despotic rulers whose words were accepted as “the law”, just like in the other Turkish tribes, but the sovereigns who were trying to be worthy of praise with a thorough understanding of “kut” authority before God. Bulgarian Turkish Khans ruled under the traditional codes. The state assembly, “toy”, was also established by the Bulgarian Turks. The incompetent rulers insisting on misgoverning were overthrown by the assembly by using force. The last ruler in the “Khans List” Umar was killed by the Boyars on the fortieth day of his rule. The army organization, war tactics, and the military discipline of the Bulgarian Turks attracted the attention of their neighbors. The army of the Bulgarian Turks took its rightful place in the works of the Byzantine Emperors, who wrote books on war tactics, as one of the epitomes of the armed powers.

### **THE TRACES OF THE TURKISH CULTURE IN BULGARIA**

#### **The Turkish Architectural Works Constructed during the Ottoman Reign**

Turks established a great civilization in Bulgaria where they prevailed between the mid-XIVth Century and beginning of the XXth Century. Bulgaria lived its most peaceful years under the Ottoman rule. There are lots of works of art left by the Ottoman State in Bulgaria. In fact, the Ottomans built lots of architectural works of art like mosques, inns, baths, bridges, turbehs, and founded wakfs to maintain them. Some of the mosques, caravanserais, mansions, baths, fountains, and bridges among others constructed by the Ottomans have survived to our day. Ottoman architecture holds an important place in the Ottoman cultural heritage.

Ottoman architectural works are the reflections of the great humanist civilization that the Ottoman State established. These invaluable works denote how Bulgaria was a head of its time in the field of architecture. Those historical constructions, most of which belonged to wakfs, put the social and humanistic character of the Ottoman Civilization to the fore in a most striking manner. Fountains, bridges, madrasas, libraries, mosques, turbehs, dervish lodges, and bazaars reveal this great civilization’s approach to men and life explicitly. While the imarets reveal the social aspects of the Ottoman Culture, the unique decorations reveal the high standard of aesthetics, and the bird pavilions reveal how much they valued the animals.

Most of the Turkish works of architecture in the Balkans were built in Bulgaria. According to Ekrem Hakkı Ayverdi, 3.339 Turkish works of architecture were established in Bulgaria under the 500 years’ Turkish sovereignty. The distribution of the Turkish works of architecture in Bulgaria is as follows:

- Religious: Mosques-masjids (2353), dervish lodges (174), turbehs (27). Total: 2554
- Educational: Madrasas (142), schools (273). Darülkurra (2), libraries (6). Total: 423
- Commercial: Inns (116), caravanserais (16), Bedestens (3). Total: 135
- Military: Fortresses (5), Tower (1). Total: 6
- Social: Imarets (42), baths (113), clock towers (2), fountains (36), hospital (1), palaces (3), bridges (24). Total: 221

Most of those 3339 works of architecture could not survive to our day as a result of the long lasting wars (Balkan Wars, the First and the Second World Wars), natural disasters (earthquakes, fire, floods etc.). Only 150 of those works of architecture survived to our day.

Most of those works of architecture are found in Filibe, Şumnu, Vidin, Eski Zağra, Pazarçık (Pazardzhik), Sofia, Razgrad, and in Köstendil. Some of those works of architecture are:

### **Mosques and Turbehs**

#### **a) Sofia Banyabaşı Mosque**

Molla Effendi Kadı Seyfullah had it constructed in 1566, the mosque is also known as Seyfullah Effendi Mosque as well.

#### **b) Sofia Siyavuş Mosque**

Was constructed as a church in the VIth Century, gave its name to Sofia city in the XVIth Century, and was converted into a mosque in the middle of the same century. Siyavuş Mosque whose minaret was destroyed in the 1818 earthquake, was ruined by the 1838 earthquake. The building that is not classified as a mosque as of 1910 has been under restoration since 1980.

#### **c) Bosnian Sofu Mehmet Pasha Mosque (Black Mosque)**

Sofu Mehmet Pasha had the mosque constructed in Sofia, in 1548; as the mosque was constructed with black granite it is also known as the "Black Mosque". The mosque is the most aesthetic architectural works of Mimar Sinan, in Sofia. The Black Mosque, which is also known as the Imaret Mosque or Friday Mosque, it the third largest mosque complex the Ottomans built in Sofia. The complex was composed of a mosque, madrasa, library, imaret, hospital, bath, and caravanserais; it is only the mosque that remained to our day. The mosque is located in a small garden next to the Bulgarian Ministry of Interior. The ministry was built in the same place with madrasa that was used as a prison until 1928.

#### **d) Razgrad Maktul Ibrahim Pasha Mosque and Girl's Fountain**

The Grandvizier Maktul Ibrahim Pasha had the mosque built. Evliya Çelebi claims that "There is no mosque in Rumelia as decorated as this one." Its walls are nicely decorated with sandstones and cut stones. The mosque is illuminated with a line of windows. The rim of the dome rests on sixteen pillars, and has a window on each face. There are round but slim towers around the rim, it is believed that these towers were added to the mosque during the restorations. The mosque was restores in 1603, 1616, and in 1625.

#### **e) Filibe Şehabettin Pasha Mosque and Turbeh**

The mosque has an artistic value with its colorful niche and pulpit, with its tall and slender minaret made with green tiles, and with its finely decorated plates of marble bearing inscriptions of prayers and praises. The pasha's turbeh lies before the mosque which the Grandvizier Şehabettin Pasha had it built near the Meriç River, in 1444. Turbeh is an octagonal building located on the right corner of the mosque. Its door and windows are closed. According to the maintenance inscription, the mosque was restored between 1634 and 1635 by Mustafa Agha. Between the two pillars of the portico there is a fountain and an epitaph in couplet form, dated 1832.

#### **f) Filibe Hüdavendigâr (Muradiye) Mosque**

The mosque which Sultan Murat I had it built was restored in 1785. The mosque which was affected by the 1818 earthquake was placed on four pillars. The door of the mosque is richly decorated and is placed in a sharp arched vault.

**g) Şumnu Şerif Halil Pasha Mosque and Complex**

The building which is known as the “New Mosque” among the people was built under the patronage of Şerif Halil Pasha in 1744. There is no courtyard as there is no vacant land around the mosque. In this complex there is a school, a madrasa with a library, a fountain on the left of the mosque, and a building added to the complex later. There are no classrooms in the madrasa that has fourteen rooms. The fountain is located in the courtyard of the madrasa. Şerif Halil Paşa Mosque, which is also known as the “Tombul Mosque” is the only example of the influence of western architecture on the Ottoman building in Bulgaria.

**h) Akyazılı Baba Dervish Lodge and Turbeh in Varna’s Obroçiste Village**

Akyazılı Sultan, is one of the successors of Hodja Ahmet Yesevî who came from Bhara and Horasan. Akyazılı Baba’s turbeh, which is thought to be made during the reign of Yavuz Sultan Selim, has a heptagonal plan, which is not met anywhere in Bulgaria. There are two loopholes on the lower end of the turbeh and four on the top. There is also an port added to the turbeh later.

**i) Kemaller Demir Baba Turbeh in Razgrad**

It is a turbeh made of cut stone. It has a multi-cornered plan. It has a dome, and a sharp coned entrance. It is in the Kemaller village which is located 40 km. to the northeast of Razgrad.

**Inn, Bath, Bedesten, and Bridge Architecture**

The Ottomans in order to meet their social necessities in line with their traditions in Bulgaria built inns, baths, and houses; and to meet their own financial necessities they constructed bedestens, and bridges. The Ottomans paid special attention to the construction of the baths as they were extremely important for the public health. Therefore, lots of baths, having multi sections and domes, were constructed in most of the towns and cities in Bulgaria with the utmost attention paid to the architectural and aesthetic appearance. Importance was also given to the bedestens that were regarded as the commercial life sources of the period in terms of economics. The bedestens, which were constructed by high walls and domes, were generally located in the middle of a complex as an inner citadel; they were also resistant to fire. They are also invaluable examples of architecture.

**a) Old Inn**

It is also known as the “Taş Han”. It is said to be constructed over the remains of an old Ottoman building in Şumnu. Its façade is made up of cut stones. The building has a vaulted room one side open to the court and two layers of windows on the ceiling.

**b) Hadji Hasanzade Twin Baths**

The bath that is located in Filibe, was constructed by Kazasker Hadji Hasanzade Mustafa Effendi in 1505. It is being used as a depot today. The wakf records mention that the annual income of the bath was 6100 akçes.

**c) Emin Nuruddin Baths**

The other name given to the building that is located in the Old Hisar region of Zagra is “Küpsüz Bath”. The bath with a four-cornered top was constructed to be given to the wakf founded by Emin Nuruddin Effendi who lived in Şehzadebaşı, Istanbul.

**d) Filibe Houses**

Each of these houses, which were constructed in the first half of the XVIIIth Century under, is the example of the Ottoman architecture. There are Romaic and Armenian owners. For example, it is a known fact that La Martin stayed in “Mavridi’s House” on his way to east in 1833. The proportions of those houses are excellent. “Kolarof’s House” was constructed over the remains of a fortress, and the central piece on the ceiling is decorated with the motifs belonging to the Sultan Mahmut’s reign.

**e) Crimean Khans’ Mansion**

This two-storey wooden mansion constituting private quarters for men (selamlık) and women (harem) was built Varbiça, near Zagra, in 1830s. In each of the quarters there are four rooms with fireplaces, sitting rooms with coffee ovens, sofas, and a basement for the airing of the house. Today the windows of the ruined building are covered with planks of wood. Internal design of the building is decorated in rococo style. The sun and star decorations on the ceiling reflect the characteristics of the Sultan Mahmut II’s reign. There are dumbwaiters, hearths, and sitting rooms furnished with divans where men and women exchange things without seeing each other. These qualities reflect the typical characteristics of the Ottoman house plan.

**f) Sofia Bedesten**

Although it could not survive to our day, the archive documents reveal that the Sofia Bedesten was built under the patronage of Yahya Pasha in the XVth Century in the center of the complex of inns constituting the commercial life of the region. It is a square planned construction made of cut stone, and is covered with nine domes.

**g) Yanbolu Bedesten**

Grandvizier Atik Ali Pasha had the bedesten built in the XVth Century in the middle of a large square. Later the Old Mosque and two inns were constructed around it so as to surround the city with tall buildings. The walls of the bedesten are of rubble, and there is vault under the dome. The building has a twin entrance, and sharp arches. The upper frames of the windows are made of cut stones, the round arches of the shops are made of bricks. The wakf running the bedesten sold the shops located outside the bedesten towards the end of the XIXth Century. The additions the new owners made destroyed the appearance of the bedesten. However, in 1970 it was decided that the additions would be pulled down and the bedesten would be restored. The restoration works were completed in 1975.

**h) Ishak Pasha Bridge**

The bridge was constructed upon Fatih Sultan Mehmed’s decree to Kodja Ishak Pasha over the Struma River 15 km to the east of Köstendil, in 1469. The bridge is an eye-catching construction with its length of 89.50 meters, and width of 60.50 meters. It is made of cut granite. The four vaults of the bridge were closed later. The bridge has a central vault, two adjacent arches, and two small vaults.

**i) Mustafa Pasha Bridge**

The bridge was constructed by Mimar Sinan during the reigns of Yavuz Sultan Selim and Suleiman the Magnificent between 1528 and 1529. The bridge is located 30 km to the west of Edirne over the Meriç River. The length of the bridge is 295 meters. There are four large vaults under the bridge, along with eight small vaults on each side. The bridge which is made of large cut stones is one of the master pieces of bridge architecture.



### **Turkish Language and Literature in Bulgaria**

The most important aspect of the Turkish identity, the Turkish language, in Bulgaria is being taught, at an academic level as a foreign language, at the Sofia University since 1906; and today as a mother tongue in the Turkish schools. The teaching of Turkish language in Bulgaria has eleven years' past. On the other hand, today, the teaching of Turkish language as a minority language is an obligation in the Constitution of the Bulgarian State and a legal commitment in the international treaties she signed. The Turkish dialects spoken in Bulgaria were first studied by a Bulgarian researcher Dimitir Gadjanov; and later Mefkûre Mollova conducted important studies on the issue. Other important researchers on the study of Turkish dialects in Bulgaria are: Gy, Nemeth, J. Eckmann, S. Kakuk, V.G. Guzev, and G. Hazai. Turkish has always been used as a means of publication in Bulgaria. While Arabic characters were being used in the press before the Alphabet Revolution in Turkiye, in 1928; after the revolution some of the publications appeared in Arabic characters, and some in Latin characters.

The contemporary Bulgarian Turkish Literature is the continuation of the Rumelian Turkish Literature. The Bulgarian Turkish poetry, which takes the rich folk culture as a base, employs classical Ottoman rules of prosody and free-verse style. Although it is influenced by the Rumelian accent, its language has always been the Anatolian Turkish. The striking feature of the contemporary Turkish poetry written in Bulgaria is that they are all productions of school teachers who were brought up in the Southwestern Bulgaria (Kircaali region), and Northwestern Bulgaria (Silistre – Razgrad – Şumnu – Eskicuma (Ruse) regions). The main themes taken in hand in the poems are: love of country and nation, homesickness, social problems, grief, hardships, children's feelings, and nature.

### **TURKISH INFLUENCE ON THE BULGARIAN CULTURE**

The Turkish Culture that carried and maintained its existence on the Bulgarian soil for centuries influenced the people of this geography, and the products of the material and spiritual culture the people developed. The spiritual influences reflected in the practice of habits, customs, and traditions; and the works of language, literature, and art reflect the can be regarded as a material influence that can be perceived as an expressionist way of displaying spiritual influence.

Turkish Culture has been the source nourishing the Bulgarian Culture for hundreds of years. Turkish folklore has been the most important foundation stone in the formation of the Turkish identity in Bulgaria. This cultural heritage that displays similarities with the Turkish world's folksongs, proverbs, couplets, and small poems will continue to play an active role in maintaining the Turkish identity in Bulgaria in the years to come.

The Turkish Culture that came to Anatolia from the Central Asia and crossed over to Europe after having amalgamated with Islam in Anatolia influenced the indigenous culture of the native Bulgarian people and is influenced by it in return. Culture as its nature suggests is subject to change. Tradition transforms itself into another tradition in due time. The element of a folk culture is the unity of the cultural values a nation produces. The products of the folk culture are the symbols of a nation's word art and of the tissue of the society where it lives.

Historically, the Turkish Culture in Bulgaria is the continuation of a tradition. After the political unification following the Ottoman Turks' sovereignty over Bulgaria, the cultural unification was realized with the thorough functioning of the cultural foundations. The sources of culture

that came to Anatolia from Central Asia and from Anatolia to Bulgaria over the centuries have a shaping role on the Bulgarian Turkish Culture.

After Bulgaria entered the Ottoman rule, the life styles, customs and traditions, culture of the Bulgarian people started to change dramatically with the wide spreading of the Turkish language, and with the building of Ottoman works of architecture like mosques, baths, madrasas, dervish lodges, turbehs, fountains, bridges, caravanserais. Bulgarian people who lived together with the Turks, Turkish language, and Turkish culture were affected by the Turkish Culture.

Naturally the Turks were also affected by the Balkan people and in this context by the indigenous culture of the Bulgarian people. However, the Turkish influence was greater as they were the administrating class. A Frenchman Georges Castellan not only says that the Balkan people lived a Turkish way of life without changing their own religions and languages between the XIVth and the XVIIIth centuries, but that, quoting the travelers of the age, Balkan cities, even in the settlements densely populated by the Christians the lifestyle had Turkish characteristics. Vuk Karadjic also proves the validity of these claims in 1829. The example Rycout gives back in 1665 is striking. Rycout speaking of Sofia, which had 1200 years past, says, "It is so Turkish that, there is nothing antique in the city other than the Turks themselves."

### **Turkish influence on the Bulgarian Literature and the Turkish Words Coined into the Bulgarian Language**

The XVth Century was the period when the Ottoman Empire was at the apex of its political effectiveness. The bards that traveled to Bulgaria brought along their instruments (saz) and their bardic traditions. The bardic tradition was especially welcomed among the Muslim population and was restructured with the influence of the Bulgarian culture in Bulgaria. Madrasas were established in the cities. The people who were educated in madrasas and dervish lodges laid the foundation stones of the Bulgarian Divan Literature and the Bulgarian Turkish dervish lodge literature. Lots of poets who were born in Bulgaria went to Istanbul where they became famous. Bulgarian Turkish men of literature reflected cultural mosaic in Bulgaria through the use of language, literature, identity, and cultural values brought from Anatolia. Actually, with the coming of the Turks into the Bulgarian geography in the XIVth Century the cultural exchange began in Bulgaria, and the Turkish cultural terminology made its way into the Bulgarian language and literature. Even today repartees, stories, folktales, riddles, proverbs and sayings, folksongs, couplets, lullabies, and elegies still continue to exist. Lots of Turkish proverbs are translated into Bulgarian and are still in use today. Turkish tunes can also be heard in the Bulgarian songs. The most explicit examples of the Turkish culture into the culture of the indigenous Bulgarian culture are the coined Turkish words. There are more than four or five thousand words coined into modern Bulgarian language. The influence in language is not limited to the words only; there are common phrases and proverbs as well. Some of the Turkish words that are coined in Bulgarian are:

At home: direk (pillar), pencere (window), ocak (kiln, harth), baca (chimney), mutfak (kitchen), tavan (ceiling), kapı (door), avlu (courtyard), çarşaf (bed sheet), yorgan (quilt), döşek (mattress), yastık (pillow), kilim (rug), halı (carpet), and etc.

In clothing: Şalvar (baggy trousers), kürk (fur), pabuç (shoes), uçkur (belt), kalpak (calpac), aba (coarse woolen cloth), bez (fabric), çuha (thick cloth), kumaş (cloth), and etc.

Other than these, the traces of Turkish language can be seen in the names of the cities, towns, districts, and streets; in the commercial and administrative phrases; as well as in the terms used in describing family and relatives.

The Turkish names for dishes, and kitchen utensils, according to Bulgarian linguists, are inseparably penetrated into Bulgarian language. As the Bulgarian people living in the cities spoke Turkish better than they did Bulgarian, Bulgarian writer Sofroniy Vrachanski (1739-1813) admitted that he used Turkish words and phrases in his works to be understood by the reading public better. Petko R. Slaveykov, who first compiled the Bulgarian proverbs, asserted that the Turkish proverbs were frequently used in the daily speech effectively. The Turkish proverbs were either translated into Bulgarian directly, or translated with a slight change in accordance with their own cultures; as in the case of "Deliye hergün paskalya (bayram)", [Everyday is an Easter for the loony]. Turkish proverbs used in Bulgarian were first compiled by Prof. Stevan Bladenov and published in German, in 1914. Similar compilations were published after the First World War. S. Chilingirov, in his two articles he published in 1922 and 1923, specifically asserted that most of the 452 words he compiled in Bulgarian were Turkish words or phrases he recorded from Bulgarian peasants who did not know a single word of Turkish.

This proves how influential the Turkish was on the Bulgarian language. In 1932, S.S. Bobchev published 106 Turkish proverbs together with their Bulgarian translations. The interests of the Bulgarian linguists in the influence of the Turkish language continued after the Second World War as well. In 1968 Nikloai Ikonov, in the second part of his works Balkan Halk Hikmeti [The Sayings of the Balkan People] compiled all the Turkish proverbs used by the Bulgarians and studied by all the previous linguists mentioned above. Most of them were pronounced as they were heard in Bulgarian, some of these are:

Bulgarian saying	Turkish original	Literal Translation
Aaç inceyken bükülür.	Ağaç yaşken eğilir.	Bend the twig when it is young.
Acı patlıcana kıra düşmez.	Acı patlıcanı kırağı çalmaz.	The bitter eggplant does not get frost-bitten.
Armut aacından uzak düşmez.	Armut dibine düşer.	The pear does not fall far from the tree.
At binene yakışır.	At sahibine göre eşer.	The horse's speed depends on his rider.
Az olsun da uz olsun.	Az olsun uz olsun.	Let it be little but good.
Balık baştan kokar.	Balık baştan kokar.	The fish begins to stink at the head.
Büyük başın büyük arısı olur.	Büyük başın derdi büyük olur.	Great heads great troubles.
Can boazdan gelir.	Can boğazdan gelir.	One cannot live without food.
Çok gezen çok bilir.	Çok yaşayan bilmez, çok gezen bilir.	One does not learn by living long but by traveling much.
Daa daaylen kavuşmaz, insane insannan kavuşur.	Dağ dağa kavuşmaz, 63nsane 63nsane kavuşur.	Mountains do not meet; men do.
Damlaya damlaya göl olur.	Damlaya damlaya göl olur.	Many a mickle makes up a buckle.
Dinsizin hakkından imansız gelir.	Dinsizin hakkından imansız gelir.	Set a thief to catch a thief.
Dokuz nasihattan bir seremiz eidir.	Bir musibet bin nasihatten iyidir.	A single misfortune is more effective than a thousand warnings.
Dooru söyleyeni dokuz köyden kovarlar.	Doğru söyleyeni dokuz köyden kovarlar.	The man who tells the truth is driven out of nine villages.
Düşenin dostu olmaz.	Düşenin dostu olmaz.	People do not befriend with the fallen.
Eski dost düşman olmaz, olsa da yakışmaz.	Eski dost düşman olmaz, olsa da yakışmaz.	An old cannot be an enemy, even so it will not become him.
Eski hamam eski tas.	Eski hamam eski tas.	The same old thing.
Ev yıkanın evi kalmaz.	Ev yıkan onmaz.	Those who break up a home cannot subsist.
Evdeki hesap çarşıya uymaz.	Evdeki hesap çarşıya uymaz.	Things do not turn out as one reckons.

Eylik eden eylik bulur, kemlik eden kemlik bulur.	İyilik eden iyilik, kötülük eden kötülük bulur.	Do good see good; do evil see evil.
Eylik eyle denize at, balık bilmezse halik bilir.	İyilik yap denize at, balık bilmezse halik bilir.	Do good, cast it to the sea; if the fish does not accept it God will praise it.
Fakir kuşun Allah yuvasını yapar.	Garip kuşun yuvasını Allah yapar.	God builds a nest for the homeless bird.
Görünen köy kalauz istemez.	Görünen köy kılavuz istemez.	It is perfectly obvious.
Gülme komşuna gelir başına.	Gülme komşuna gelir başına.	Do not laugh at another's misfortune; it may happen to you one day.
Gün doomadan neler doar.	Gün doğmadan neler doğar.	Before daybreak many things may happen.
Hem kel hem fodul.	Hem kel hem fodul.	In the wrong, but presumptuous.
Horoz ölür ama gözü çöplükte kalır.	Horoz ölür gözü çöplükte kalır.	The cock dies but his eyes remain on the dung heap.
İki bülbül bir dalda ötmez.	İki canbaz bir ipten oynamaz.	Two acrobats do not dance on the same rope.
Kel başa şimşir tarak.	Kel başa şimşir tarak.	Out of place.
Kendi düşen aalamaz.	Kendi düşen ağlamaz.	One has to bear the consequences of his own act.
Korkunun ölüme faydası yok.	Korkunun ecele faydası yok.	Fear does not prevent death.
Kurt kocadılen köpeklere maskara olur.	Kurt kocayınca köpeklere maskara olur.	When the wolf becomes old he becomes a laughingstock to the dogs.
Laf ile pilav pişeydi, deniz kadar yaim olurdu.		If words were sufficient to cook a meal I would have had fat to suffice the seas.
Musafir umduunu yemez, bulduunu yer.	Misafir umduğunu değil, bulduğunu yer.	A guest eats what he finds, not what he expects.
Ne zaman can çıkar, huy çıkar.	Can çıkmayınca huy çıkmaz.	He will never change his habits.
Olmayacak doaya amin denmez.	Olmayacak duaya amin denmez.	Never say amen to an unlikely prayer.
Öfke baldan tatlıdır.	Öfke baldan tatlıdır.	It is very difficult not to get angry.
Padişahın malı denizdir, yemeyen domuzdur.	Devletin malı deniz yemeyen domuz.	State's property is abundant, those one does not consume is a pig.
Saar işitmezse uydurur.	Sağır duymaz uydurur.	The deaf does not hear what is said but makes it up.
Son pişmanlık fayda etmez.	Son pişmanlık fayda etmez.	It is too late for repentance.
Taş yerinde aırdır.	Taş yerinde ağırdır.	The value of a person is known where he is known.
Ucuz etin çorbası tatsız olur.	Ucuz etin yahnisi yavan olur.	You cannot get a valuable thing cheaply.
Üzümünü ye bağını sorma.	Üzümünü ye bağını sorma.	Eat your grapes and do not ask what vineyard they come from.
Yalancının mumu yatsiya kadar yanar.	Yalancının mumu yatsiya kadar yanar.	A lie has only a short life.
Zorlan güzellik olmaz.	Zorla güzellik olmaz.	It is no use forcing it.

Yordan Yorkov (1880-1937), one of the leading figures of the XXth Century Bulgarian literature, is a writer who took the Turks and the Turkish culture realistically in the Bulgarian literature. In his writings, Yorkov, gives special emphasis on the lifestyles, philosophies, arts, sorrows and happiness of the Turks living in the Balkans starting with the Ottoman administration to the end of the Second World War; while writing these, he pays attention to describe them as he perceives them. He, while describing the Turkish works of architecture reflects his interest and affection in them just as a Turkish writer would strikingly describe. The most important issue pertaining to the Turkish culture and philosophy Yorkov deals with is theme of unbreakable cultural ties between the old and new Turkish generations.

### **Turkish Influence on the Bulgarian Arts**

Turkish art, especially the Turkish architecture, has influenced the Bulgarian architecture to a great extent. The Bulgarian cities displaying eastern characteristics were established towards the end of the XIVth Century in Rusçuk, Şumnu, Plevne, Vidin, Hasköy, and in Harmanlı (Kharmanlı). Mosques, inns, baths, caravanserais, mansions, turbehs, and the madrasas built in those newly established cities changed the appearance of the cities. The authentic Turkish houses also added to the architectural aesthetics of the cities. The spreading of artisanship in leatherworks, heavy cloth making, and cauldron making, which were all products of the Turkish lifestyle, in the Bulgarian cities brought along a new understanding of market design. Istanbul as a city of trade and culture influenced lots of Bulgarians and paved the way to the construction of the authentic Bulgarian house known as Filibe houses. There were projecting sofas, private quarters for men and women, closets for bedding, and special usage of shelves, and cushions were introduced in the houses of the rich. Nevertheless, these houses are the products of the Turkish architecture with their external and internal characteristics.

In the field of applicable fine arts, Turkish influence on embroidery is seen especially in leather treatment, wood carving, metal works, costume design, in the production of numerous tools and utensils, and in the production of weapons. As far as the art of culinary is concerned, although it is not a field of recognized art we may still accept it as aesthetics of taste and smell, it can be claimed that the traditional Turkish culinary art influenced the Bulgarian cuisine with its sweet and sour tastes. In today's Bulgarian cuisine the Turkish dishes and sweets like pide (pita), dolma (stuffed vegetables), kebab, sarma (wrapped and stuffed vine leaves), halva, boza (beverage made of slightly fermented millet), salep (hot drink made with dried tubers of certain orchids), coffee, şerbet (sweetened fruit juice), kadayif (sweet pastry), and baklava are all clear cut examples of the Turkish influence.

### **CONCLUSION**

The Ottomans and the Bulgarians lived together for centuries. The Ottomans brought the Central Asian and the Anatolian culture into Bulgaria. Naturally, the Turkish culture inevitably affected all the material and spiritual products of culture that the people of this geography produced. The spiritual influences can be seen in the field of habits, customs, and traditions. The products of language, literature and art reflect an expressionist material influence.

The lifestyle of the Bulgarian people, along with their customs, traditions, and culture met a great change with the fast spreading of the Turkish language and with the rapid construction of works of art. The Bulgarian people who lived together with the Turks, Turkish language, and Turkish culture were influenced by the Turkish culture. Today, lots of Turkish proverbs translated into Bulgarian are in use. We observe lots of examples of Turkish folksong tunes in the Bulgarian songs. The most striking feature of the Turkish culture in Bulgaria is the existence of the Turkish words that are coined into the Bulgarian language. There are some four or five thousand Turkish words in Bulgarian language today. The influence in language is not limited to the words only; there are lots of common phrases and proverbs. On the other hand, the Turkish culture was influenced by the indigenous Bulgarian culture.

Under the Ottoman rule lots of architectural works were built, and lots of important literary works, as well as other works of art were produced by numerous men of arts. This fact paved the way to the culmination of a great culture and to the cultural maturation of Bulgaria.

Although the Turkish works in Bulgaria are the sources of pride for the Turks, they are in fact the richness of the people living in Bulgaria and of the humanity at large. Within this context the preservation of these works of art, their restoration to their original states, and their opening to use should constitute the primary objective of the cooperation of the relative institutions both in Bulgaria and Türkiye.

Today, some of the permanent traces of culture that developed as a result of the long common cultural history of the Turkish and Bulgarian peoples can be observed in Bulgaria. Consequently, if the Bulgarian and the Turkish people come together, they can cherish the same cuisine, enjoy the same folkdances, and accompany the same folksongs.

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