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TURKISH WORDS IN PART OF THE WORK BY VIDOE PODGOREC

Jovanka DENKOVA*

ABSTRACT

Vidoe Podgorec is one of the most prolific writers of the second generation of Macedonian writers. He has written poetry and prose for both adults and children, and has also dealt with literary criticism and essay writing. In addition, he has published a series of travelogues of his travels in the Middle East. But the emphasis of his work is on poetry and prose for children. The subject of the analysis of this paper will be two novels from his work for children and youth, in which we will highlight the Turkish lexemes, which penetrated the Macedonian language and are still used today. We will give these Turkism's an appropriate interpretation.

Keywords: folklore, Turkish words, translation, Macedonian literature for children and youth.

VIDOE PODGOREC ESERİNDE TÜRKÇE KELİMELER

ÖZET

Vidoe Podgorec, ikinci nesil Makedon yazarların en üretken yazarlarından biridir. Hem yetişkinler hem de çocuklar için şiir ve nesir yazmış, aynı zamanda edebi eleştiri ve deneme yazımı ile de ilgilenmiştir. Buna ek olarak, Orta Doğu'da yaptığı seyahatlerin bir dizi seyahat raporunu yayımladı. Ancak çalışmalarının vurgusu şiir ve çocuklar için nesir üzerinedir. Bu yazının analizinin konusu, Makedon diline giren ve bugün hâlde kullanılmakta olan Türk sözcüklerini işaret edeceğimiz çocuk ve gençlere yönelik çalışmalarından iki roman olacak. Türklüğe uygun bir yorum yapacağız.

Anahtar Kelimeler: folklor, Türkçe kelimeler, çeviri, Makedonedebiyatı

Vidoe Podgorec is one of the most prolific writers of the second generation of Macedonian writers. He has written poetry and prose for both adults and children, and has also dealt with literary criticism and essay writing. In addition, he has published a series of travelogues of his travels in the Middle East and Africa.¹ But the emphasis of his work is on poetry and prose for children. The work of each writer is thematically linked to specific socio-historical conditions

¹ Denkova, Jovanka (2014) The travelogue as a literary genre in children's prose works "Pisma od Africa" by Vidoe Podgorec. Teacher, International Journal of Education, 6. pp. 21-27.

in which a work is created, and so is the work of Vidoe Podgorec. The themes elaborated in the novels are very similar, almost the same. Both novels depict the difficult fate of the Macedonian people, of our homeland during the Turkish rule of this region. After the Turks invaded the Balkans, the Macedonian nobility sensed the danger of the new enslavement, which, unlike previous ones, was different in language, religion and customs. At the heart of the Turkish enslavers lies the social protest against violence. It was a rebellion against injustice, against exploitation, against religious and national discrimination in all segments of life.

In the novels "Ajduchka Ceshma" and "Rajna vojvoda", which will be discussed in this paper, we will be introduced to the realities of the history of our homeland through the presentation and interpretation of Turkish lexemes.

Podgorec in a very picturesque, realistic, close and understandable way takes us and reflects on the Ottoman period. Through the characters of the novels, we are introduced to their lives, their difficult and painstaking lifestyles, but here also comes the light for the Macedonian people, the "ajducite" appearing who no longer bend their heads and opposing the occupier. In fact, from here it increases the hatred of the occupiers, so they retaliate Christians on the most ruthless way. One of the oldest and most enduring forms of armed struggle of the Macedonian people was banditry. Outlaw were organized into battalions which numbered 20-30 people, but can grow up to 300 people. The example of the outlaw, that they with their feats apparently proved to struggle is the only way the opposition and intimidate the Turks. As already mentioned, through the characters of the novel, we are introduced to the difficult life story of the Macedonian people under the hand of the occupier. We also get to know their lives, the way they spent their days. The Ottomans had been present in our area for five centuries, so it is normal that their rule, their life in these areas, inevitably contributed to impose some of the lifestyles they had. In addition, there is also the language, the speech, which the Turks imposed on the Macedonian population through their communication, and so today there are also Turkish lexemes in the Macedonian language that we have no substitute for Macedonian words (halva, boza, baklava, kebab). The subject of analysis in this paper is precisely e lexemes of Turkish origin found in the novels "Ajducha Cesma" and "Rajna Vojvoda" by Vidoe Podgorec.

. About the novels "Ajduchka Feshma" and "The Rajna vojvoda" by Vidoe Podgorec

The lexical variations in a language can be considered in terms of time (diachronic), region (diadopic), socio-cultural layer (diastratic) and use of language (diaphasic). The varieties of diachronic aspect occur in a language under the influence of external circumstances and they are the evidence of how the respective language users have lived and spoken in the past. Their appearance is in proportion to the age they belong to. These varieties involve archaisms -here we can include also the Turkish words, whose presence in the language is a feature of this region; the words in extinction that can still be found in some literary works, especially in the folklore; the modern words that with the increasing globalization win broader linguistic spaces, etc.²In terms of chronological order, the novel "Ajduchka cheshma" was published in 1964, and the novel "The Duke of Rhine" in 1971. Both novels are novels for children and youth. Both novels deal with a similar theme - the life of the Macedonian population during the time of the great Ottoman Empire. The life of the Macedonian population, life in our homeland during the Ottoman era was difficult, painstaking and torturous, with daily life threats. In the

novel "Ajdučka cheshma" we meet the character of Duke Volvoda, the one who opposes the Turks, raises his voice against the Turkish occupiers (in fact, in Kote's character we see the character, or we have a collective image of the thirsty Macedonian people for struggle, for freedom, for a piece of land and for a piece of bread). As a counterpart to the character of Kote in the novel "Rajna vojvoda" is the character of Dimen Volvoda, who stands firmly behind his position not to serve the Strumica monk and defends his position, his people. Because of this he loses his family, his parents, which causes him anger, a desire for revenge, a desire to bring freedom to the Macedonian population. Through the conversations that the characters lead, through their actions, we identify Turkish lexemes that have become an integral part of their everyday speech. We find that in socializing, in both novels, the characters use almost the same lexemes.

In terms of folklore, folkore, tradition, here we often come across short folk genres - blessings that include Turkish lexicon, Turkish components. Apart from the blessings, we find very few proverbs and curses, which also have Turkish lexemes in their composition.

In the novel "Ajdučka cheshma" we find lexemes of Turkish origin in the context of words of domestic origin. We will present some of those lexemes, the Turkish lexemes, in this paper of the novel, interpret, explain and substantiate them with examples, quotes and our views of the novel.

1. One such blessing is found in the example: "- **Alal** da mu e mleko to shto go cical" (Congratulations to the milk that he sucked" (Podgorec, 1969: 106). Here we have a blessing in the context of which we have a Turkish lexema. Namely, lexema "halal" originates from the Turkish language and has the meaning of happiness. Lexem "Alal" (tur. Helâl what is righteous), means blessing, happiness." (Belchev, 2016: 18).
2. In the sentence: "Eh, Buhare, Buhare-teshko I dlaboko vozdivna- ushte shto li ke vidat tvoite **dzrcala**" ("Eh, Buhare, Buhare, - hard and deep sigh - as long as your dzrcala will see ...", we find the lexicon "dzrcala" etymologically derived from the archaic Turkish language, meaning eyes, glasses ("Arch. glasses." (Belchev, 2016: 68). This lexicon is present today in the speech of the older Macedonian inhabitants.
3. Another example is: "Desetina nepoznati konjanici za mig ja **sardisaa** kukjata" ("About a dozen unknown cavalry stormed the house for a moment") (Podgorec, 1969: 61). In this sentence we have the Turkish lexeme **sardisa**. Namely, we have the substitution of our Macedonian word for surroundings, surrounded by the Turkish lexeme sardisaa.
4. 4. In the example: "Gi poznavav patishtata planinski kako ovaa **odaja**" ("I knew the mountain roads like this chamber ...") (Podgorec, 1969: 148) we find the Turkish lexicon "odaja", which in our language has the following interpretation: "Odaja" arch. (tur. odaja) meaning – "room"(Belchev, 2016: 122). This lexicon can be found today in the speech of the population of Western Macedonia.
5. 5. In the example: "Kolkumina broeshe negovata cheta, kade jatakuvashe – toa ne go znaeja nitu risjanite, a kamoli Turcite, shto go baraa pod drvo I pod kamen" ("How many people counted his regiment, where **jatakuvashe** - it was not known even for the Christians, let alone the Turks, they were looking for him under the tree and under the stone." (Podgorec, 1969: 59). Here we recognize the Turkish word "jatak" and verb derived from him. The word "yatak" signifies a wild beast's bed; bunk, bed; a man who hid the ayducs and gave them shelter through the winter (Belchev, 2016: 78).

6. The following example is: “Ima vreme, bela anamo... Za ova ti na begot kje mu platish...” (“There is time, white **anamo** ... For this you will pay the Bey ...” (Podgorec, 1969: 80). Lexical “anama” is etymologically derived from the Turkish language. In our lexicon, the Macedonian language is Ms. "Anama (tur. hanım) Ms." (Belchev, 2016: 20).
7. In the example: “Bez fajda e I da plachesh I da vikash do neboto” (“There is no use to cry and cry up to heaven”) (Podgorec 1969: 143) and here we found word "fajda" that originates from the Turkish language, but the Macedonian language is interpreted as a benefit, profit. "Fajda & fajde” dial. (Tur. fayda), benefit, profit, interest, interest.”(Belchev, 2016: 185).

We have listed only a minor part of the Turkish lexemes found in the novel "Ajducha Cesma", and in the following we will look at the Turkish lexemes and in the novel "The Rhine Duke" by Vidoe Podgorec.

The novel "Rajna Vojvoda" is a novel for children and youth. It was first published in 1971. The novel follows the life of the girl that cares for goats Raina in the time of Turkish slavery. Raina is a brave, good-natured and unfortunate girl that is not spare by the occupant's hand. She loses her father first, then her mother and brother, and she finally loses her beloved Diman. She suffers a lot, but in her grayness there is only one good thing, the companionship in rebellions group called ajduci, and the desire to avenge her loved ones.

1. The explanation of Turkish lexemes in this novel will begin with a blessing in the context of which we have Turkism: “**Alal** da i e mlekoto shto go cicala! Ne e moma tuku samovila!” (“Congratulations to the milk she sucked! He is not a girl, but a fairy.”)(Podgorec, 1971: 8). The Turkish lexeme “alal” appears here in the function of blessing, meaning good luck, for good: "Alal (tour helâl- what is right), blessing, happiness" (Belchev, 2016: 18).

2. In the sentence: “Skotski zivot, i od kucheskiot **pobeter**” (“Dog’s Life, and even worst ") (Podgorec, 1971: 191). Dog’s life, and even worse is life of the young Rajna, girl who takes care od a goats, and later becomes a leader of the rebellions. Through this Turkish lexicon - Beter, Rajna's life is likened to a dog. “Beter (worse), worse than the worse” (Belchev, 2016: 34). The life of the Rajna is unbearably difficult. At one point she loses all she loves and has: her brother, Dimen, and her mother.

3. In the example: “Eden **aber** kje mu storam i vednash kje se naredi rabotata. Ti za toa nemaj griza” (“I will send a message and order the job immediately. Don't worry about it.”)(Podgorec, 1971: 30). Aber is a Turkish lexicon which is an integral part of the sentence of this quote. The aber, or the voice or news that Valia wants to send to Rasim Beg, beats the young Diman's soul. He knows that he was not born to go from one place to another to serve, to serve, and not to the Ottomans in particular. “Aber (tour. Habar) voice, news, message; knowledge, notion, feeling.”(Belchev, 2016: 14).

4. Next sentence for analysis is: “Toj ja zashtituvash rajata od **zulumite** na agite i begovite, vrakajki im zab za zab, oko za oko” (“He protected the people from the cruelties of the aghas and the masters, returning them a tooth for a tooth and eye for an eye”) (Podgorec, 1971: 26). Diman, the one who opposes and later kills the Strumica master, boldly fights against his will, against his oppression, or against the torture and

disorder caused by the Ottomans: “Zulüm”- violence, oppression, tyranny. ”(Belchev, 2016: 66).

5. In the sentence:”Kazuvaj kade mu e **jatakot** dodeka e vreme!” "Tell me where his timber is in the course of time?" (Podgorec, 1971: 41) Lexeme “yatak” is etymologically derived from the Turkish language. Here, in the quote, it marks the man who helps the rebellions, including the young hero, Ajdutin Diman, but his mother will not say anything to the world about his protectors, especially not the Turks: "Yatak a wild beast's bed; bunk, bed; a man who hide rebellions and gave them shelter through the winter. ”(Belchev, 2016: 78).

6. In the sentence: “Mesto na magareto, begot si go isturi besot na **samarot**” ("Instead of a donkey, the Bey poured out its rage on the saddle" (Podgorec, 1974: 44). Here in this proverb we come across the Turkish lexicon “samar”. semer (rough. semer) rough saddle, usually for donkeys, masks and horses. ”(Belchev, 2016: 149).

7. In the sentence: “Smeloto i bestrashno srce na mladiot **arambasha** ne beshe dovolno da go pobedi mnogu posilniot i poiskusen neprijatelj” ("The courageous and fearless heart of the young leader of the rebellions was not enough to defeat a much stronger and more experienced enemy") (Podgorec, 1971: 90-91). Here we turn to the Turkish lexema arambasha, which in fact denotes a leader of ayducs (rebellions), which means, in this context, it refers to Diman. "The leader of the ayducs (tur haramı başı)" (Belchev, 2016: 21).

In this paper entitled as „Turkish words in part of the work by Vidoe Podgorec“ we analyzed the Turkish lexemes that we set out in the novels. In the novel "Ajdučka cheshma" there are lexemes of Turkish origin that were, and some of them are still in use. Turkish lexicon is found in almost all spheres of communication, and of course, it is also found in novels. Specifically in this novel, we find Turkish lexemes in naming the objects most often, then naming the ranks possessed by certain people during the Ottoman times, and of course we also find them in proverbs, blessings, curses and the like. They are also available in Macedonian cuisine.

As for the Turkish words in the novel "Rajna vojvoda", we will mention here that they are present in this novel by Podgorica. The Turks, through their speech, left visible "traces", and their lexemes were intercepted in the speech of the Macedonian population. Both novels from Podgorec are constructed with Turkish lexemes, ie. by replacing our, Macedonian lexemes with lexemes from the Turkish language. Such are the examples of lexama, sardisa, alal, beter and the like.

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