

TURKISH MINORITY EDUCATION AND LITERATURE IN BULGARIA



BİLÂL N. ŞİMŞİR

Member of the Turkish Historical Society

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Ankara — 1986





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TURKISH MINORITY EDUCATION IN BULGARIA

Its history and tragedy

The history of modern Turkish education in Bulgaria dates from the time of the Ottoman Empire. *Tanzimat* reform in the Empire was first tested in Danube (Tuna) Vilâyet, today the north part of Bulgaria. In this part of the Ottoman Empire modern secondary schools named *rüşdiye* were created in mid XIX th century.

In 1875 there were in Tuna Vilâyet 2.700 Turkish primary schools (*sıbyan mektebi*), 150 *medresse* and 40 *rüşdiye* schools. Although precise figures are not available, it is nevertheless estimated that in the part of Edirne Vilâyet which is now inside Bulgarian borders, there were approximately 2.500 Turkish schools.

The Turco-Russian War of 1877-1878 was a major setback for the Turkish education in Bulgaria. During this war, about 1.500 Turkish schools were burned and destroyed in the Balkans, hundreds of Turkish teachers were scattered or forced to emigrate to Anatolia, and revenues of the Turkish schools were diminished because major pious foundations (*awkafs*) were destroyed.

However, after 1885, the Turkish minority education in Bulgaria began to recover itself. School buildings were partly repaired, teaching posts were filled and education was adapted to the new conditions. Turkish minority in Bulgaria was now under the protection of the Berlin Peace Treaty of 1878, and under that of Bulgarian constitution and laws.

According to the Bulgarian statistics, in 1895 there were in Bulgarian Principality 1.300 Turkish schools in which 72.582 Turkish children were educated by 1.516 teachers. There was an apparent improvement and development. The following year the number of Turkish schools in the country reached the figure of 1.341 in which now 75.160 Turkish children were educated by 1.549 teachers.

In conformity with Ottoman practice, Turkish schools in Bulgaria were organised as private bodies; their administration, appointment of teachers, preparation of the curriculum were the responsibility of the Turkish community. All the Turkish minority schools in Bulgaria were

managed by school councils elected from the Turkish community. Bulgarian officials only inspected and controlled them. Education was in Turkish; later Bulgarian language instruction was also introduced in higher classes.

Up to the First World War Turkish schools in Bulgaria were regularly assisted by the Turkish Government. Some of the Turkish teachers in Bulgaria were graduated from the schools in Istanbul. Textbooks for the Turkish schools in Bulgaria were printed in Turkey and the salaries of the *rüşdiye* teachers in Bulgaria were paid by the Ottoman Ministry of Education.

Immediately after the First World War, the Agrarian Government of Alexandr Stambuliyski undertook the matter to provide necessary facilities to the minority children to receive education and training in their own language. According to Section IV of the Neuilly Peace Treaty of November 27, 1919, Bulgaria was to recognize full equality to all minorities irrespective of differences of religion, language, race or nationality. No restrictions were to be imposed on the use of their own language. Article 54 of the Neuilly Treaty reads :

“Bulgarian nationals who belong to racial, religious or linguistic minorities shall enjoy the same treatment and security in law and in fact as the other Bulgarian nationals. In particular they shall have an equal right to establish, manage and control at their own expense, charitable, religious and social institutions, schools and other educational establishments, with the right to use their own language and to exercise their religion freely therein.”

All the provisions of the Neuilly Treaty relating to the protection of minorities are in the nature of international obligation guaranteed by the League of Nations as accepted by Bulgaria. Bulgaria agreed that these provisions had the value of the state constitution, by accepting that the Bulgarian Constitution, laws and decrees could not contain anything contrary to the Treaty provisions safeguarding minority rights.

On October 18, 1925, a Treaty of Friendship was signed between Turkey and Bulgaria. By the annexed Protocol to the Treaty, Bulgaria had undertaken the matter to have all moslems living as a minority in Bulgaria to benefit from all the provisions of the Neuilly Treaty and this undertaking was made towards Turkey. In other words, Turkish minority of Bulgaria would have its freedom of religion, language, press etc. and maintain its schools, religious and philanthropic institutions and organizations, and provide education and training in the Turkish language at the elementary schools.

The Turkish-Bulgarian Treaty of Friendship of October 18, 1925, is still in force. Therefore, its provisions regarding minority rights are still valid and the Bulgarian government is legally obliged to respect its terms.

After the First World War, in early 1920's, the Turkish minority education in Bulgaria was flourishing. In 1921 the number of Turkish schools reached the figure of 1.713. In Shumen a Turkish Pedagogical School was created for the training of Turkish teachers in the country. In 1923 another higher Turkish school called "Nüvvab" was opened in the same town.

In 1928 the Turks in Bulgaria adopted, immediately after Turkey, the new Turkish (Latin) alphabet. The alphabet reform was facilitating the education of Turkish children and the Turkish minority education in Bulgaria was developing rapidly.

This trend was stopped suddenly in 1934. On May 19, that year a military junta took the power in Bulgaria. According to the Bulgarian historians, it was a fascist government. The policy followed by the new regime towards the Turks in Bulgaria was to leave them ignorant and blind; to oppress them; to exploit them and to force them to emigrate. "Every Turk was a thorn in the eyes of the Bulgarian fascists", wrote the paper *İşık*.

For the Turks in Bulgarian "an era of terror and darkness" began. During the first year of Bulgarian fascist junta, ten Turkish minority newspapers were closed. Turkish intellectual teachers and writers were forced to leave the country. Bulgarian fascists expropriated the school lands belonging to the Turkish community. A kind of war was declared against the Turkish minority education in Bulgaria. Turkish minority schools were (i) closed or (ii) Bulgarized.

In two years of fascist era, in 1936, only 545 Turkish schools were left in Bulgaria. 1.167 Turkish schools out of 1712, were already closed. "822.000 Turks in Bulgaria are left without school and without teachers" wrote an Istanbul paper. Nearly all Turkish schools in the villages and in small towns were closed in few years time.

Much of the Turkish minority schools in the cities were still open, but they had enormous difficulties because of hostile policy of the Bulgarian authorities. Education in new Turkish alphabet was prohibited; Turkish teachers were forced to return to old arabic alphabet. It was practically impossible to print new textbooks for Turkish schools.

During a decade of fascist rule (1934-1944) nearly 1.300 Turkish schools were closed in Bulgaria. There was an atmosphere of doom everywhere. The Turks in Bulgaria did not have a book or a newspaper to read. They were even prevented of the use of their own mother-tongue. The aim of Bulgarian fascists was apparently to create a Bulgaria of "one nation".

In such an atmosphere the Bulgarian communists came to the power in September 9, 1944. The new regime was presented to the Turkish minority as a "savior" of the Turks. On May 14, 1945, a Turkish newspaper named *Işık* (Light) began to be published in Sophia as the organ of the new regime. It lauded the new regime in order to gain the support of the Turkish minority. According to this paper, there was a bright future awaiting the Turks in Bulgaria. *Işık* wrote :

"If we remember yesterday, we will see how our little brothers and children, bare-footed, bare-headad, tried to go to schools in rain, mud and snow. Yet in many places our schools were closed by the fascists and turned into barns. We will not carry such a yoke anymore!" (*Işık*, 8.9.1945)

One of the native Turkish poets wrote in 1945 :

"We suffered much in the hands of the oppressor,
But we are now saved, from him who called us "Gypsies".
From now on we will breath freedom,
We will share knowledge and education,
We will freely rush to schools,
And play the tune of equality..." (*Işık*, 8.9.1945.)

On 27-28 December 1944 about 200 Turkish minority delegates have met at the Bulgarian capital and adopted alongside several political decisions a number of demands concerning their human and national rights. These demands were put together under three main headings : (i) Educational problems, (ii) Problems related to Vakfs and (iii) Religious issues.

On this occasion a Turkish editorialist of long experience, Hüseyin Cahit Yalçın wrote in an Istanbul paper :

"It is a fact that the Turks who were unfortunate to have to live in Bulgaria until this date were deprived of their most inalienable human rights.. But now the Turks of Bulgaria have raised their voices. They demand the new Turkish alphabet, Bulgarian school procedures to be applied to Turkish schools. They want a gymnasium for Turks. They

want teachers training colleges. They want the religious head of the moslems not be appointed by Bulgarians of a different religion but elected by the Moslems people...

"Its an established fact that Turks today live the life of pariahs in Bulgaria of the Bulgarians. Now they claim their rights; but will these rights be granted to them? What if the Bulgarians say we will respect your rights in the future? How shall we be sure that Turkish rights will not remain only on paper and will indeed be implemented? The past practice suggests no confidence but suspicion for the future implementations".

Judging from their past attitude, Yalçın had a strong suspicion that the Bulgarians would trample down the Turkish rights in the future too. These suspicions and anxieties also prevailed widely among the Turks in Bulgaria. The Turks had an intuition that Bulgarian hostility towards the Turks would remain unchanged even after the revolution of September 9, 1944.

The most important development that took place during the first years of the Communist rule in Bulgaria was the full-scale nationalization of the Turkish minority schools in 1946. Ever since the creation of Bulgaria, Turkish minority schools had always maintained their private status. In 1946 they became state schools. In other words the ownership of the schools were transferred from the Turkish community to the Bulgarian State.

Since the Ottoman period Turkish community in Bulgaria ran their own schools and this had continued under Bulgarian rule and supported by international treaties. The private school status of the Turkish educational establishments in Bulgaria were indeed recognized under the treaties, and this status had become a deeply rooted tradition with legal and practical implications. The socialist regime of Bulgaria disregarded the treaties, and choose to change the traditional private status of the Turkish minority schools and transformed them into state schools.

On September 27, 1946, the Bulgarian Sobranie (Parliament) adopted the law for the nationalization of the Turkish schools. This law which carried the name of "The Appendix to the Bulgarian National Education Law" entered into force upon its publication in Bulgarian Official Journal No. 234 dated October 12, 1946. The relevant article was as follows :

"Article 154-For the purpose of meeting the educational needs of the minority people in Bulgaria and to ensure education in their own language, the State and the Municipalities may open minority schools of any grade according to the needs observed. The material expenses of these

schools are met by the Municipalities while the salaries of teachers and administrative staff are paid by the State."

These schools would continue to have the name of "minority schools" and provide education to minority children. But they would cease to be private schools, and become state schools run by the State. The Turkish community would no longer have the right to open schools, and the existing ones would be turned over stock and barrel to the state. The relevant article of the law (art. 164 f) stated that "the private schools... as well as schools funds and real-estate are transferred to the school fund; and the buildings, the school inventories tools and equipment are to be handed to the municipalities."

With the implementation of this clause all the school buildings, entire school property, instruments, funds created by the Turkish community with centuries of savings since the time of the Ottoman Empire were to become the properties of the Bulgarian state.

This was a revolution in its full sense. Having been deprived of their most precious property namely their schools, the Turks in Bulgaria were being turned into tenants in their own homes.

For the time being however the Turkish children went to their schools as before, and the teachers were the same. There was no sudden change in the teaching staff and the school curricula. Even the religious lessons were not eliminated from the school programs. There were optional Qoran courses. The Turkish teachers were allowed to remain in their jobs. Since there were no major changes in the staff, there was little complaint. The Turkish children were receiving education in their mother language. Article 79 of the Bulgarian constitution stated :

"The minorities have the right to receive education in their mother languages. The minorities have also the right to develop their own cultures."

But what could not be sufficiently foreseen at the time was the real purpose of the Bulgarian Government in nationalizing the Turkish schools was to eliminate the entire Turkish minority by Bulgarizing them. The means for this was to be Turkish schools. The Bulgarian Government having taken the control of the Turkish minority schools would follow a step by step policy to Bulgarize the Turkish population of Bulgaria. The same law contained the following clause :

"Upon the motion of the National Education Minister, the Bulgarian Council of Ministers decides which minority people in Bulgaria will benefit from minority rights and will receive education in their mother tongues in their schools." (Art. 155, para. 2).

This clause implied that the Bulgarian Ministry of Education would deliberate whether to consider if Turks in Bulgaria would be considered as minority, would write to the Government, upon which the Government would decide whether it should recognize minority status to the Turkish community which constituted the largest community in Bulgaria after the Bulgarians!. In the process of the decision making the Turks in Bulgaria were not to be consulted; and various treaties concluded with Turkey on this very subject were to be considered nonexistent. Only the arbitrary ruling of the Bulgarian Government was to prevail!

As a matter of facts the minority status of the Turks in Bulgaria were determined and rooted in many bi-lateral and multilateral treaties. The Bulgarian legislator was now upsetting the basic principles of law and introducing provisions disregarding international law. By adopting legislation in violation of existing legal obligations it was preparing the pretexts for its future measure to trample down the minority rights. The Turkish minority itself had sensed the threat and had tried en masse to emigrate to Turkey in the years 1950 and 1951. It was after the nationalization of the Turkish schools that the Turkish minority was engulfed in a great anxiety for its fate and sought salvation in emigrating to Turkey.

The nationalization of Turkish schools had become the first step in the Bulgarianization of the Turkish community, but it was difficult to see this coming in 1946.

According to Bulgarian sources after the nationalization the number of Turkish schools in Bulgaria had steadily increased. In 1944 only 424 Turkish schools were left in Bulgaria. In 1946 the number of Turkish schools reached the figure of 673; two years later in 1948 the figure was 884. The most remarkable point was the increase in the number of Turkish secondary schools. The number of Turkish secondary schools were normally around 40, had jumped to 100 in 1948 and to 157 in 1950. The following table shows the number of schools, teachers and students of the Turkish minority in Bulgaria.

Turkish schools	1943 - 1944			1949 - 1950		
	School	Student	Teacher	School	Student	Teacher
Kindergarden	—	—	—	20	755	22
Primary schools	397	35.253	802	1.018	84.917	2.554
Secondary schools	27	2.082	69	157	13.692	512
Lycee	—	—	—	1	618	21
Pedagogical Institute	—	—	—	1	284	20
Elementary night school	—	—	—	2	110	9
TOTAL	424	37.335	871	1.199	100.376	3.037

In six years the number of schools were tripled and the number of students marked an equal increase, says the Bulgarian sources. And this trend continued after 1950.

In the meantime new Turkish textbooks were printed in the Latin Turkish alphabet. Turkish minority education in Bulgaria was seemingly flourishing. New schools were opened, new textbooks in Turkish were printed in Sophia and the number of the Turkish school children or students reached the figure of 150.000 in early 1960s.

In 1959-1960 school term a death blow was dealt on the Turkish minority education system in Bulgaria. With a decision of the Bulgarian Communist party and Government, all Turkish minority schools where teaching was in Turkish were unified with Bulgarian schools. Turkish schools became Bulgarian schools. This was the tragic end of the Turkish education in Bulgaria which had a history of at least one hundred years.

It was the Bulgarian fascists who were first disturbed the existence of the Turkish schools. Immediately after the coup d'état of 1934, the fascists began to confiscate Turkish schools. The private status of these schools were being cancelled and they were turned into official Bulgarian schools (Narodno utchilishte). In other words teaching and training in Turkish were being terminated. The Turkish children were allowed to attend these Bulgarian schools on a voluntary basis. Their training now was in Bulgarian and they had only one or two hours of optional religious lessons. Out of 1.700 Turkish schools which had existed in the years 1920-1921, only 400 were left intact in continuing teaching in Turkish.

In the years 1958/59 the Bulgarian Communist Party adopted this old fascist policy and practice without change, with the only difference that what the fascists had left unfinished was completed by the Todor Jivkov administration. However, the communist leaders of Bulgaria proved to be more radical and totalitarian than the fascists rulers; because, the fascists closed village schools and had not touched the Turkish schools in towns and cities. The Todor Jivkov administration closed all the Turkish schools. No fascist administration in the past was as successful as the Jivkov regime in strangling the Turkish minority education system!

In the year 1960 the Bulgarization of the Turkish schools were completed. In a decree the Bulgarian Ministry of Culture and Education stated on June 16, 1960 that from now on Turkish students would receive training together with Bulgarian students. The closing of the Turkish schools were termed as "school unification." In early 1960s Turkish language and reading was allowed only two to four hours a week in these so-called "unified schools". Few years later this practice ended. The minority education rights of the Turks in Bulgaria was completely eliminated.

In 1964 the number of Turkish school children and students in Bulgaria was 152.000. (*Yeni Işık*, 28.4.1964). Today the estimated number is 200.000. These Turkish children are deprived from learning in their mother-language.

Yet in 1964 Todor Jivkov stated :

"All necessary conditions have been created for our country's Turks to improve their own language...

"Turkish children should learn their mother-tongue well and they should also speak it perfectly. This creates the need of the improvement of Turkish education. The Turks will speak their mother-language, they will improve their progressive customs with their mother-language, they will create contemporary works in literature and they will sing their beautiful "Türküs" in the future as well as today.

"Turkish language should be enriched and improved with works related with the Turks. More Turkish books should be written..."

And now the same Jivkov administration is trying to eliminate completely the Turkish language and Turkish culture in Bulgaria. For five hundred years Ottoman Turks respected the identity of the Bulgarians. They permitted opening of modern Bulgarian schools; whereas the Bulgarian closed all the Turkish schools in their country. History will not fail to record Bulgarian rulers as enemies of Turkish education and culture.

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معلومات مدنی

بولغارستان مکاتب اسلامیہ سنک رشدی اوچنجی سنہ لڑینہ مخصوص صدر .

۱۳ بجھ زشتوی قونفرہ سنده قبول اولونان مکاتب اساسیہ
پروفرامنه توفیقاً ترتیب اولونشدر .

محرری:

وارنه رشدیہ سی مدیری

عثمانہ نوری

طابع و ناشری :

شمیدہ ترقی کتبخانہ سی — صبری صادق

شمنی — ترقی مطبعہ سی

۱۹۲۳ — ۱۳۳۹

MALUMAT-I MEDENIYE (Civil Knowledge)

A textbook for Class III of Turkish secondary (rüşdiye) schools in Bulgaria, pirinted by "Terakki" printinghouse in Shumen in 1923. The author is Osman Nuri, director of Varna rüşdiye school.

اشرف شمسی

هندسهٔ مجسمه

مکاتب ابتدائیه نیک اوچنچی صنفنده اوقودولوق اوزره مفرداتلی پروگرامه کوره
ترتیب ایدیلوب معلمین اسلامیه جمعیت اتحادیه سنک ۱۵ نجی عثمان بازار قونفره سی
طرفندن تدقیق و قبول ایدیلشدر .

— ایکنجی طبعی —

هر حقى محفوظدر

طابع و ناشری :

شمینده « ترقی » کتبخانه سی — صبری صادق

شمی — ترقی مطبعه سی

۱۹۲۷

HENDESE-İ MÜCESSEME (Descriptive Geometry)

A textbook for Class III of Rüşdiye schools by Eşref Şemsi, printed in Shumen in 1927 by the Turkish printinghouse "Terakki" (Progress).

اشرف شمسی

عملی هندسه

مکاتب ابتدائیه تک دور دنجی صنفنده او قودولق اوزره مفرداتلی پروگرامه کوره
ترتیب ایدیلوب معلمین اسلامیه جمعیت اتحادیه سنک ۱۵ نجی عثمان بازار قونفره سی
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— ایکنجی طبعی —

هر حق محفوظدر

طابع و ناشری :

شمیده « ترقی » کتبخانه سی — صبری صادق

شمنی — ترقی مطبعه سی

۱۹۲۷

AMELI HENDESE (Practical Geometry)

A textbook for Class IV of Turkish primary schools in Bulgaria. Printed by
"Terakki" printinghous in Shumen in 1927. Second edition. Aautor : Eşref Şemsi.

Rusevler Rus; Ş. Paşa uer tibi in an di sinif
mu allimi olan Eşref Şemsi'ye tarafından
harafim a göndermiş olduğu anlaşıyor
اشرف شمسى

هندسه مجسمه ايله عملی هندسه نك اصول تدریسی

برنجی قسم

هندسه مجسمه

نظری و عملی قسمی حاوی معلملره مخصوص ایلك هندسه رهبریدره عملی
قسمنده بوتون مواد درسیه ایشله نیش درس لر حالنده کویتریلشدر .

— برنجی طبیی —

مز حق محفوظدر

طابع و ناشری :

شمینده « ترقی » کتبخانه سی — صبری صادق



شمی . ترقی مطبعه سی

۱۹۲۷

HENDESE-İ MÜCESSEME İLE AMELİ HENDESENİN USUL-Ü TEDRİSİ

(Method Book for teaching Descriptive and Paractical Geometry)

Printed in Shumen in 1927. Autor : Eşref Şemsi.

A. Sükrü

2

Türk alfabesi

Bulgaristan türk mekteplerine mahsustur



Birinci tabı

Hasköy
Cikago* matbaası
1928

TÜRK ALFABESİ (Turkish Alphabet)

First Turkish Alphabet textbook in Latin characters, for Turkish schools in Bulgaria, printed in 1928 in Haskovo. The Turks in Bulgaria adopted the same year the Turkish alphabet reform introduced in 1928.

Muallim: Eşref Şemsi

H-i-k-m-e-t

(Fizik dersleri)
Rüşdî III. ncü sınıf

Bulgaristan rüştiyelerinin III. ncü sınıfına mahsus olup nevi içinde intişar sahasına çıkan ilk eserdir.



Filibe
„Tefeyyüz“ matbaa ve kitaphanesi
1933

HIKMET (Physics)

A textbook for Class III of rüşdiye schools printed by the Turkish printinghouse "Tefeyyüz" in Filibe (Plovdiv) in 1933. It was the first Physics in Turkish latin characters printed in Bulgaria.

UMUMİ TARİH

Orta çağ

Rüşti II Rüşti

Rüşti ikinci sınıfa mahsus

En son programa göre rüştiye mekteplerinin ikinci sınıflarında okutulmak üzere yazılmış ve Bulgaristan Türk Muallimler Birliği Cemiyeti'nin 14 üncü İslimye kongresince kabul edilmiştir.

İkinci tabı



Yazan:

Sabık Varna rüştiyesi müdiri

Osman Nuri



Basan ve çıkaran

Şumnu'da „Terakki“ kitaphanesi — Sabri Sadık



Şumnu – „Terakki“ baskı evi
1934

UMUMİ TARİH - Orta Çağ (General History - Middle Ages)

A textbook for Class II of rüştiye schools printed by Turkish printinghouse "Terakki" in Shumen, in 1934. Author : Osman Nuri.



Eşref Şemsi

K İ M Y A

Ruştî **III** Ruştî

Bulgaristan ruşdiyelerinin üçüncü sınıfına mahsustur.



II basma



Basan ve dağıdan

Şumnuda „Terakki“ kitap evi

— Sabri Sadık —



Şumnu -- „Terakki“ baskı evi
1935

KİMYA (Chemistry)

A textbook for Class III of rüştiye schools, printed by "Terakki" printing-house in Shumen in 1935. Second edition. Author : Eşref Şemsi.

طبیعیات کی کتاب

ابتدائی اوچونجی سنہ

Учебникъ по ЕСТЕСТВОЗНАНИЕ

За III. отделение

Отъ: Али Кемалъ

Одобрено отъ М-то на Народн. Просвѣщение
съ заповѣдъ № 3993 отъ 7 X. 1927 г.
معارف نظارتك 7. X. 1927 تاريخ و 3993 نومرولى
اصرانامه سيله تصديق ايداشدر .

مؤلف و مصوری : علی کمال

فلیه — « تفیض » مطبعه و کتابخانه سدی

۱۹۳۶

TABIAT BİLGİSİ (Knowledge of Nature)

A textbook for Class III of Turkish primary schools printed with arabic characters by "Tefeyyüz" printinghouse in Plovdiv in 1936. Bulgarian fascist government forced Turkish schools to return to old Arabic alphabet.

AHMET ŞEVKI



ALFABE

Razgrad — 1947

ALFABE (Alphabet)

First Turkish alphabet textbook printed under the new Bulgarian regime for the Turkish minority schools. It is printed in Razgrad in 1947.

SÜLEYMAN SALİH

OKUMA KİTABI

ÜÇÜNCÜ SINIF

TÜRK OKULLARINA MAHSUSTUR

Birinci Basımı

Maarif Bakanlığının 28. 4. 1947 tarihli ve 1914
Numaralı emrile tasvip edilmiştir.

SOFYA
ST. ATANASOF
İneşriyat evi
1947

OKUMA KİTABI (Reading Book)

A textbook for Class III of Turkish primary schools in Bulgaria. Printed in
Sophia, soon after the nationalization of Turkish minority schools, in 1947.

RÜŞTİYE KİTAPLARI

Yazanlar:

Stefan Balef, Petko İvanof, Arkadiy Stoyanof

GEBİR

III

SINIF

Türkçeye çevirenler:

Mehmet Halil

Tenü Demiref

Lütfi Hüsnü

Mehmet Mehmet

Saim Ahmet

Ali Ahmet

Mehmedali Ali



SOFYA * 1949

CEBİR (Algebra)

A textbook for Class III of rüşdiye schools printed in Sophia, in 1949.

RÜŞTİYE KİTAPLARI

GEOMETRİ DERSLERİ

III

SINIF

Çevirenler:

Mehmet Halil

Tenü Demiref

Lütfi Hüsnü

Mehmet Mehmet

Saim Ahmet

Ali Ahmet

Mehmedali Ali

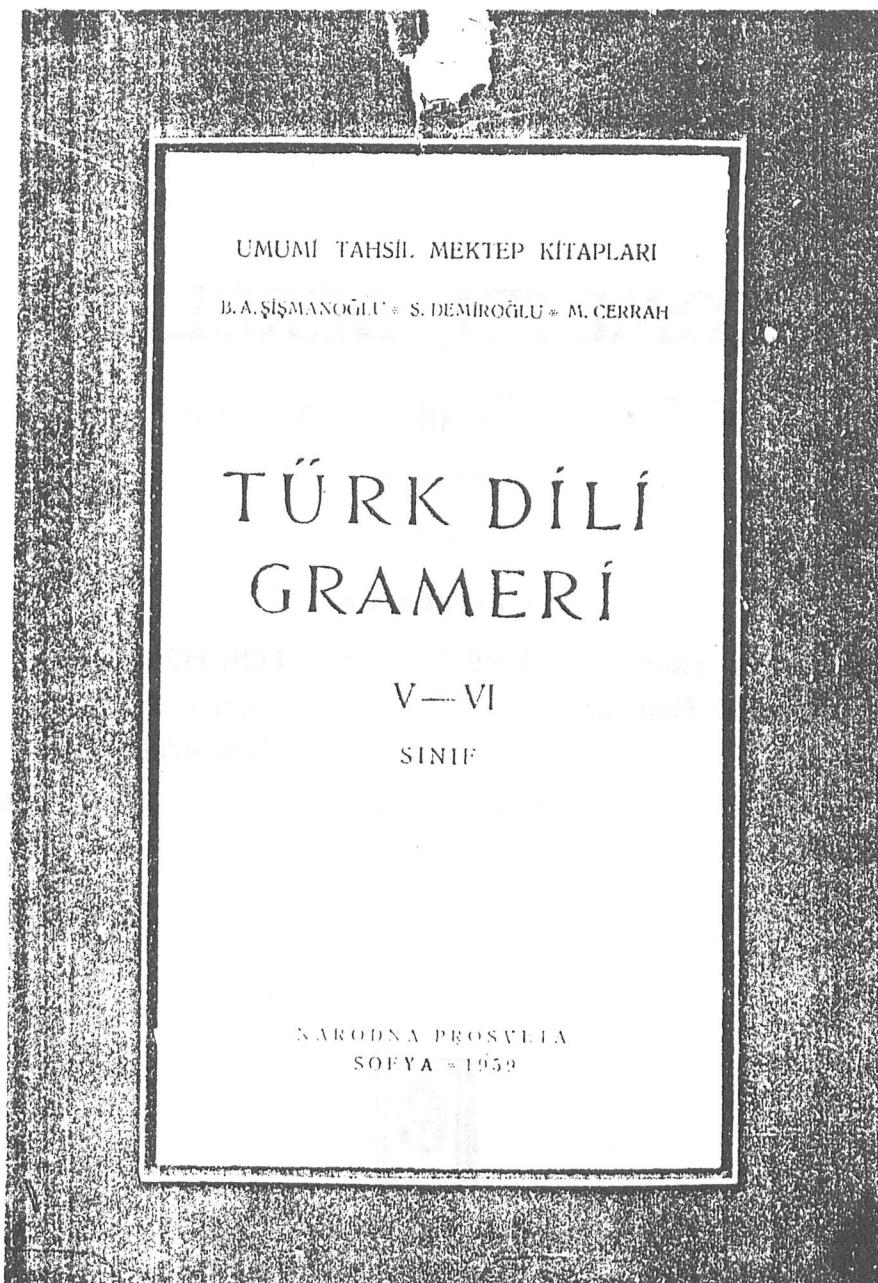


SOFYA • 1949

GEOMETRİ DERSLERİ (Lessons of Geometry)

A textbook for Class III of Rüştîye schools printed in Sofia. One of the first textbooks in Turkish printed by State printinghouse after the nationalizations of Turkish schools.

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UMUMİ TAHSİL MEKTEP KİTAPLARI

B. A. ŞİŞMANOĞLU * S. DEMİROĞLU * M. CERRAH

TÜRK DİLİ GRAMERİ

V—VI

SINIF

НАРОДНА ПРОСВЕТА
СОФІА * 1959

TÜRK DİLİ GRAMERİ (Grammar of Turkish Language)

A textbook for Classes V-VI of the Turkish minority schools printed in Sophia in 1959.

UMUMİ TAHSİL MEKTEP KİTAPLARI

N. GAMZOF * R. MOLLOF * N. İBRAHİMOF

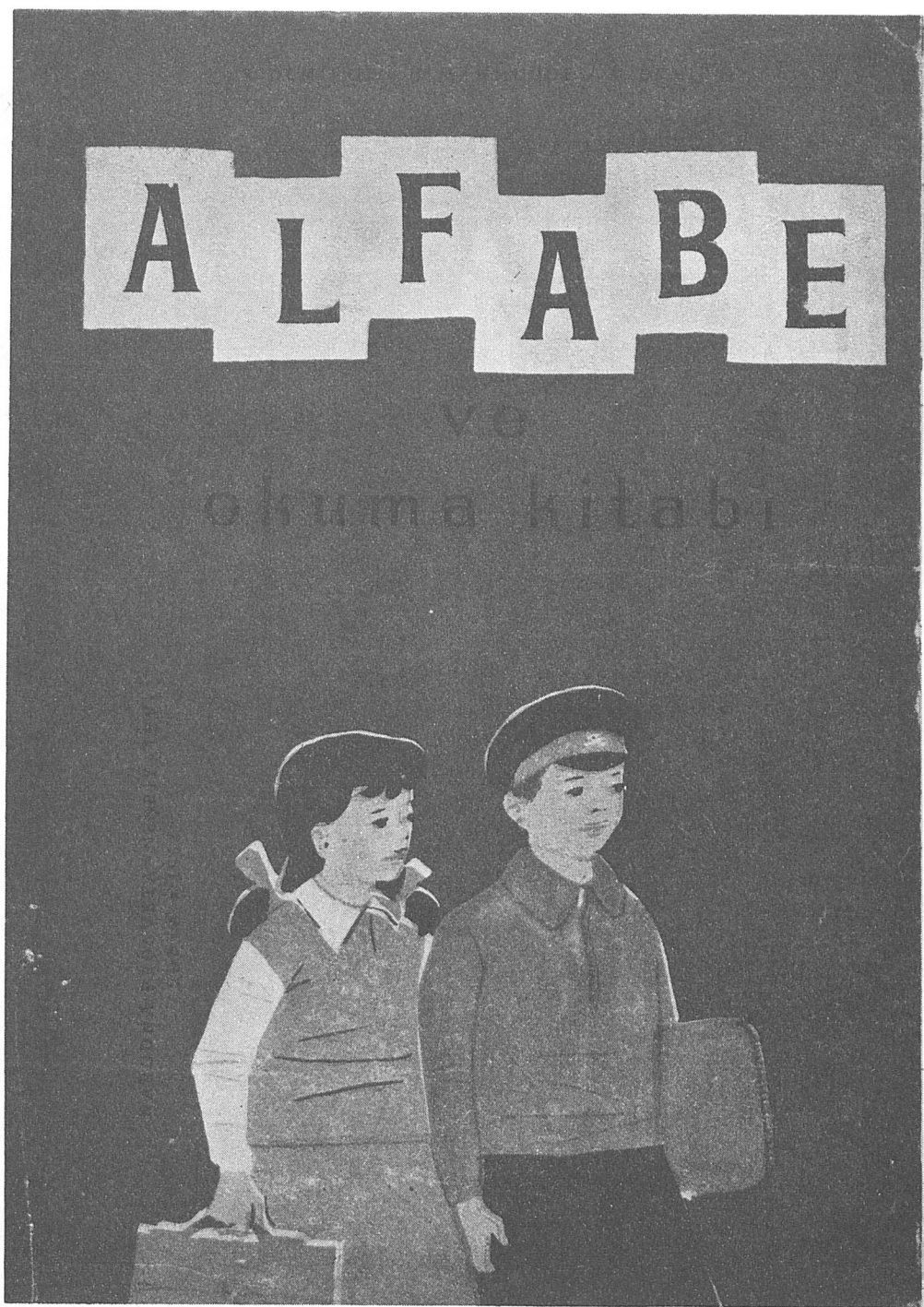
EDEBİ
OKUMA
KİTABI

VII
SINIF

„NARODNA PROSVETA“ DEVLET NEŞRİYATEVİ
SOFYA * 1959

Class **EDEBİ OKUMA KİTABI (Literary Reading Book)** 1959

A textbook for Class VII of the Turkish minority schools, printed in Sophia in 1959.



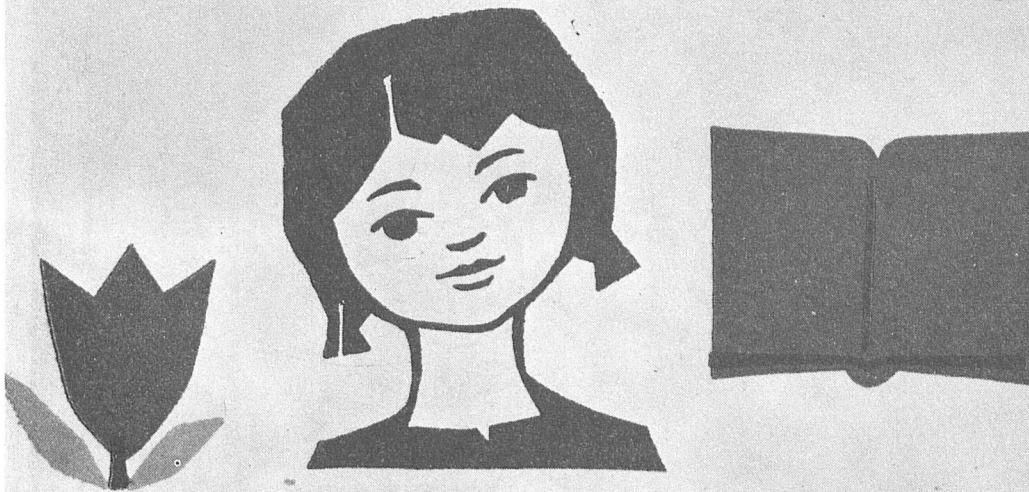
ALFABE VE OKUMA KİTABI (Alphabet and Reading Book)

A textbook for Turkish primary schools in Bulgaria, printed in Sophia in 1963.

ADİLE MİRKOVA

OKUMA KİTABI

III SINIF



NARODNA PROSVEITA

OKUMA KİTABI (Reading Book)

A textbook for Turkish children (Class III) printed in Sophia in 1963.

S. DEM ROF A. YAKUBOF I DAVUDOF

Okuma Kitabı

IV SINIF



NARODNA PROSVETA

1966

OKUMA KİTABI (Reading Book)

A textbook for Turkish children (Class IV) printed in Sophia in 1966.

Okuma kitabı

V SINIF



NARODNA PROSVETA SOPYA — 1966

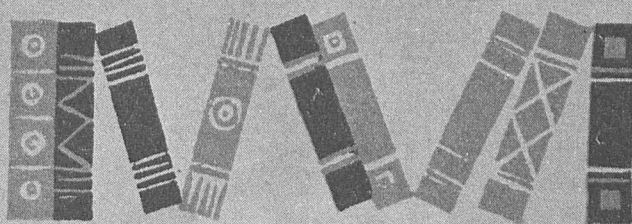
OKUMA KITABI (Reading Book)

One of the last textbooks in Turkish printed for Turkish children (Class V) in Sophia in 1966.

S. DEMİROF İ. RAŞİDOF K. MEMİŞEF
A. MIRKOVA F. SALİYEF

Okuma kitabı

VI sınıf



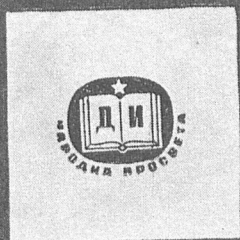
NARODNA PROSVETA
1966

OKUMA KİTABI (Reading Book)

A textbook for Turkish children (Class VI) printed in Sophia in 1966. One of the last textbooks in Turkish published in Bulgaria.

Türk dili

III SINIF



TÜRK DİLİ (Turkish Language)

A Turkish grammar textbook for Turkish children (Class III) printed in Sophia in 1966. One of the last Turkish textbooks published in Bulgaria.

FUAT SALİEF
YAKUP İSMAİLOF

IV ŞİNİF

NARODNA PROSVETA
SOFYA 1965



TÜRK DİLİ (Turkish Language)

A grammar textbook for Turkish children (Class IV) printed in Sophia in 1965.

EMİL BOYEF
RECEP ALİYEF
FUAT SALİYEF
YAKUP İSMAİLOF

DİLBİL

GİSİ

V

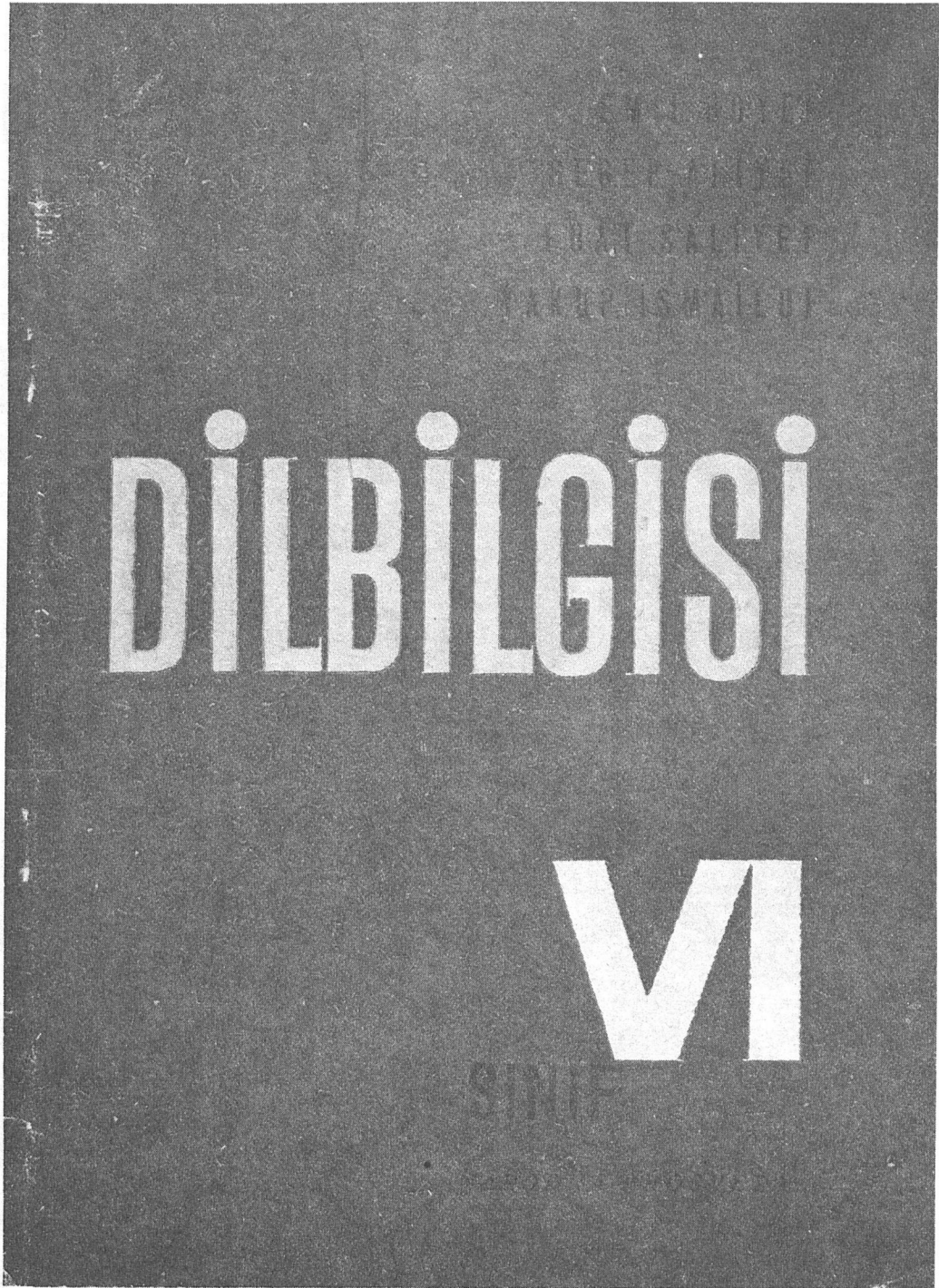
SINIF

NARODNA PROSVETA

1966

DİLBİLGİSİ (Turkish Grammer)

A grammar textbook for Turkish students (Class V) printed in Sophia in 1965.



DİLBİLGİSİ (Turkish Grammar)

A textbook in Turkish for Turkish students (Class VI) printed in Sophia in 1965.

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EMIL BOYEF
RECEP ALIYEF
FUAT SALIYEF
YAKUP ISMAILOF

DİLBİLGİSİ

VII

SINIF

„NARODNA PROSVETA“
SOFYA 1966

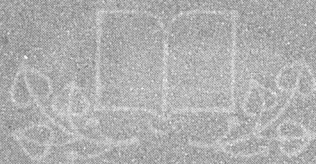
DİLBİLGİSİ (Turkish Grammer)

The last Turkish grammar textbook for Turkish students (Class VII) printed in Bulgaria, in 1966.

S. DEMİROF * İ. RAŞİDOF
K. MEMİŞEF * A. MİRKOVA * F. SALİYEF

OKUMA
KİTABI

VII SINIF



NARODNA PROSVETA

OKUMA KİTABI (Turkish Reading Book)

The last reading book in Turkish printed in Sophia in 1966 for Turkish students in Bulgaria (Class VII).

THE TURKISH MINORITY LITERATURE IN BULGARIA

The original Turkish literary works created by ethnic Turks in Bulgaria during 1960s are listed in the following pages. More than eighty original Turkish literary works were published in a decade in Sophia. The names of 51 Turkish poets and writers, all natives of Bulgaria, are on the list. This gives us an idea about the contemporary literature of ethnic Turks in Bulgaria.

We leave out the old literary tradition of Rumelian or Balkan Turks. In early XXth century too there were several Turkish poets and writers in Bulgaria. But most of them were emigrated to Turkey in 1930s' such as Samim Rifat, Muharrem Yumuk and others. Few were still in Bulgaria such as the poets Aliosman Ayrantok, Mehmet Müzekkâ Con, Hafız İslâm Ergin. To this generation of 1920's others were joined : Mülâzim Çavuşef, S. Bilâlof, Rasim Bilazerof and others.

Then the 1950s witnessed the rise of a new generation of Turkish poets, short story writers, humorists, satirists and social novelists, all native of Bulgaria. In early 1950s they began to publish their poems, short stories and essays in local Turkish papers. The pages of the newspapers *Işık*, *Yeni Işık*, *Halk Gençliği*, *Eylülcü Çocuk* and later that of the monthly Turkish review *Yeni Hayat* were open to them.

In early 1960s they began to publish their literary works in book format. There were in Bulgaria about one hundred Turkish poets and writers. In a decade they created about eighty original works.

This trend was suddenly stopped by Bulgarian government. All Turkish poets and writers were brutally silenced in 1970s. Few of them were emigrated in Turkey. The rest are kept in Bulgaria. In our day they are not permitted to create in their own language. Even their fate are unknown.

Native Turkish poets of Bulgaria tried to raise their voices, to appeal to the world public opinion. One of them Mehmet Müzekkâ Con wrote :

Time now takes lives away,
Who will dry tears away?
None to remedy woes
Don't you see, don't you hear?

Humankind life is like a fake coin,
Friends of obscure fate,
Facing hung, hears bleeding
Don't you hear, don't you see?

Did the outside world hear the outcry of the Turkish minority in Bulgaria?

The poem "The Call" written in November 1984 by Raif Recebof, another ethnic Turkish poet in Bulgaria, is not only an outcry but indeed an expression of fear, anxiety, suffering and groaning. This is the outcry of people who are affraid to live :

"We are the Turks of Bulgaria,
A nation deprived of her name, language and religion.
Whatever you look at,
You will see a bleeding wound,
Flowing out of a crying heart,
In our blood tearing eyes.
(and the poet goes on to say)
How we are drowned, left alone,
In the pool of our sweat and tear
In the pool of our outpouring blood.
We need the help of a meager hand,
The light of a candle,
Just a word.
Turks we are, oppressed, tormented, cursed."

**A LIST OF THE ORIGINAL TURKISH LITERARY WORKS
CREATED BY ETHNIC TURKISH POETS AND WRITERS
IN PEOPLE'S REPUBLIC OF BULGARIA**

**(All these works were published by "Narodna Prosveta"
Publishing House in Sophia in 1957 - 1969)**

I) Poets and poetry :

1. Ahmet Şerifof, **Müjde** (Good news), Sophia : 1960.
2. Ahmet Şerifof, **Azın Çoğu** (The most of the less), Sophia : 1963.
3. Ahmet Şerifof, **Üçüncü Adım** (The Third step), Sophia : 1969.
4. Ahmet Eminof, **Sensizliğinle Beraber** (Without you), Sophia : 1968.
5. Aliş Saidof, **Bulutsuz Günler** (Cloudless days), Sophia : 1966.
6. Durhan Hasanof, **İnsan Kardeşlerim** (My human brothers), Sophia : 1965.
7. Faik İsmailof, **Ağarınca Tan** (When it downs), Sophia : 1966.
8. Hasan Karahüseyinof, **Sarhoş Gönül** (The Drunk Heart), Sophia : 1961.
9. Hasan Karahüseyinof, **İç İçe** (Within each other), Sophia : 1967.
10. Hasan Karahüseyinof, **Bir Günün Romanı** (The Story of a day), 1966.
11. İshak Raşidof, **Dostlar ve Düşmanlar** (Friends and enemies), Sophia : 1967.
12. İsmail A. Çavuşef, **Dilek** (Wish), Sophia : 1967.
13. Lâtif Aliyef, **Bir Bahçeden Bir Bahçeye** (From one garden to another), Sophia : 1961.
14. Lâtif Aliyef, **Bir Yeşil Seviyorum** (I love a green), Sophia : 1968.
15. Lütüf Demirof, **Şafak** (Dawn), Sophia : 1963.
16. Mefkûre Mollova, **Şiirler** (Poems), Sophia : 1964.
17. Mehmet A. Çavuşef, **Yılların Serenadı** (The Concert of the years), Sophia : 1964.
18. Mehmet Davudof, **Demette Bir Çiçek** (One flower in a bunch of flowers), Sophia : 1966.
19. Mehmet Müzekkâ Con, **Alın Terim** (My efforts), Sophia : 1964.
20. Mustafa Mutkof, **Sabah Yolcusu** (Morning passanger), Sophia : 1965.
21. Naci Ferhadof, **Dağlı ve Deniz** (Mountain and Sea), Sophia : 1966.
22. Nevzat Mehmedof, **Ayı Dayı** (Uncle Bear), Sophia : 1959.
23. Nevzat Mehmedof, **Deniz** (Sea), Sophia : 1966.
24. Nevzat Mehmedof, **Üç Beygir** (Three horses), Sophia : 1967.
25. Niyazi M. Hüseyinof, **Köy Yankıları** (The echoes of the village), Sophia : 1964.
26. Osman Azizof, **Büyük Ateş** (The Big fire), Sophia : 1965.

27. Recep K p c , ** tesi Var** (Its beyond exist), Sophia : 1962.
28. Recep K p c , ** tesi D ş Deęil** (The Other side is not a dream), Sophia : 1967.
29. Sabahattin Bayramof, **Adresim Őudur** (This is my address), Sophia : 1962.
30. Sabahattin Bayramof, **Ahmet**, Sophia : 1964.
31. Sabahattin Bayramof, **Sokaklarım  aęrışımalar İinde** (My streets remembered), Sophia : 1966.
32. S leyman Yusufof, **Bir Utan Bir Uca Memleket** (The country from one end to the other), Sophia : 1966.
33. Őaban Mahmudof, **Gerginlik** (Stress), Sophia : 1966.
34. Őahin Mustafaof, **Vatan Topraęı** (Fatherland), Sophia : 1965.
35. İbrahim Tatarlief (Ed.), **Antalogiya** : 9.9.1944'ten sonra Bulgaristan T rklerinin Edebiyatı -28 Őair ve yazarı iine alır. (Anthology : Literature of Bulgarian Turks since September 9, 1944- 28 poets and writers included), Sophia : 1960.
36. İbrahim Tatarlief (Ed.), **Antaloji** : Bulgaristan T rklerinin 1944-1954 arası edebiyatı 38 Őair ve yazarı iine alır. (Anthology. Literature of the Turks in Bulgaria between 1944-1964, containing 38 poets and writers), Sophia : 1964.
37. B.  akırof - H. Karah seyinof (Ed.), **Kaynak** (Sources), Sophia : 1957.
38. Akif Solakof (Ed.), **aęlıyan** (Waterfall), Sophia : 1958.
39. Ahmet Őerifof (Ed.), **Őiirler - 1958** (Poems of 1958), Sophia : 1959.
40. Sabahattin Bayramof (Ed.), **Őiirler : 1959 - 1960** (Poems of 1959 - 1960), Sophia : 1961.
41. Sabahattin Bayramof (Ed.), **Őiirler : 1961** (Poems of 1961), Sophia : 1962.
42. Sabahattin Bayramof (Ed.), **1964' n Bıraktıęı Őiirler** (Poems of 1964), Sophia : 1965.
43. Sabahattin Bayramof (Ed.), **1965'in Bıraktıęı Őiirler** (Poems of 1965), Sophia : 1966.
44. Ő. Tahirof - İ.  avuşef - İ. Beytullof (Ed.), **1966'nın Bıraktıęı Őiirler** (Poems of 1966), Sophia : 1967.
45. N. Ferhadof - A. Eminof (Ed.), **1967'nin Bıraktıęı Őiirler** (Poems of 1967), Sophia : 1969.

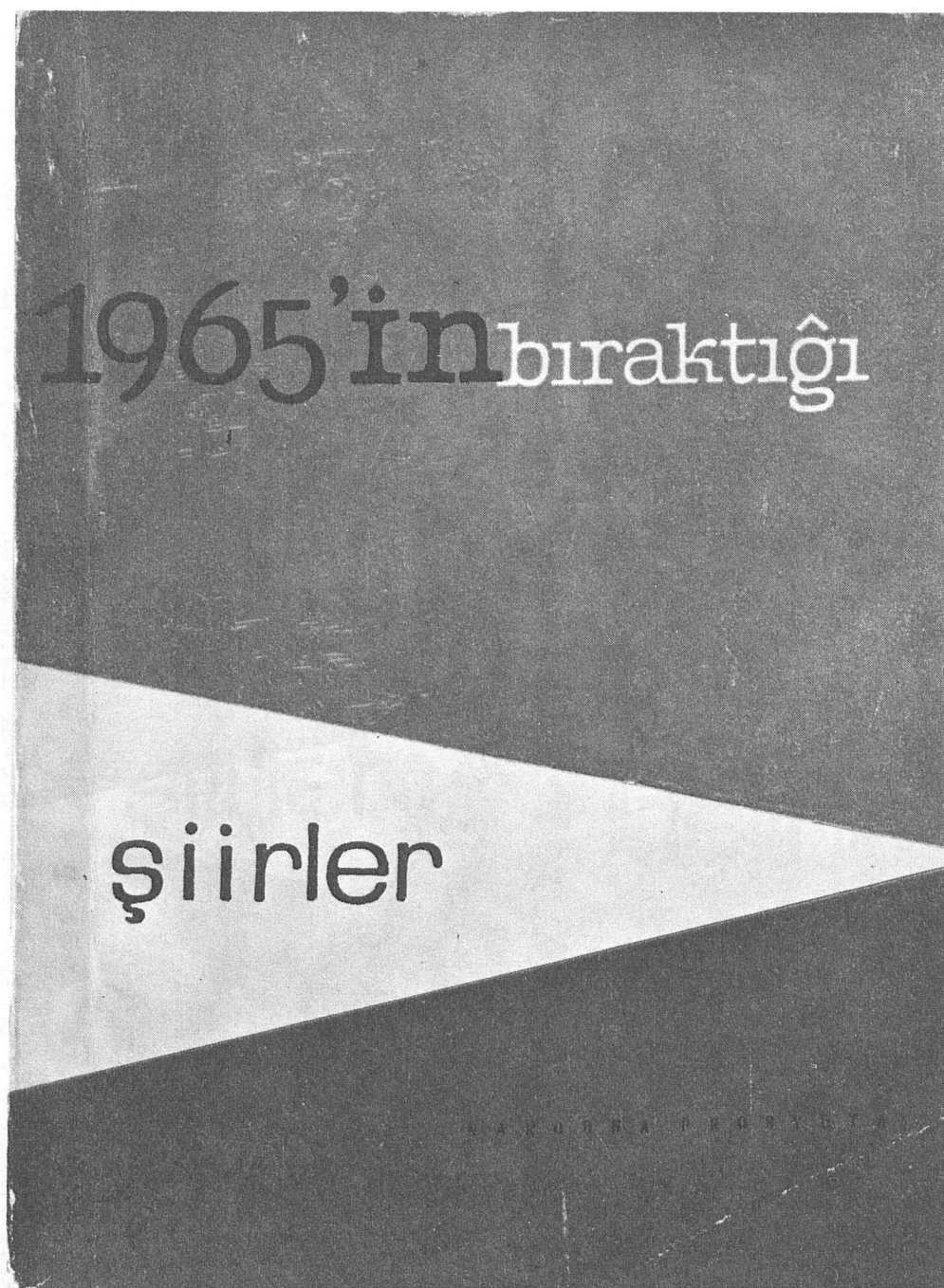
II) Writers, Stories and Novels :

46. Ahmet Őerifof, **Őirin** (Beautiful), Sophia : 1966.
47. Ahmet Őerifof, **Adım Adım Memleket** (The Country step by step), Sophia : 1967.
48. Ahmet TımıŐef, **Aydınlık** (Light), Sophia : 1965.
49. Ali Kadırof, **Eserleri** (His Works), Sophia : 1965.
50. Ali Murtazof, **Dostluk** (Friendship), Sophia : 1961.
51. Halit Aliosmanof, **Daęlının Oęlu** (The son of a peasant), Sophia : 1963.

52. Halit Aliosmanof, **Yediveren Gülü** (Rose), Sophia : 1966.
53. Halit Aliosmanof, **Saçılan Kıvılcımlar**-Roman (The expending sparkles, Novel), Sophia : 1965.
54. Hüsmen İsmailof, **Bekleyiş** (Expectation), Sophia : 1965.
55. İshak Raşidof, **Yeşil Kuşak** (Green Belt), Sophia : 1966.
56. İshak Raşidof **Ayrılırken** - Roman (While parting-Novel), Sophia : 1968.
57. Karaoğlan (Karahüseyn), **Yiğitlik Özüdür Yiğidin** (Heroism is the heart of the hero), Sophia : 1968.
58. Kemal Bunarcıyef, **Yıllardan Sonra** (After the years), Sophia : 1968.
59. Kâzım Memişof, **Kalbimin Sesi** (The Voice of my heart), Sophia : 1961.
60. Mehmet Bekirof, **Yel Değirmeni** (Windmill), Sophia : 1968.
61. Mehmet Beytullah, **Aramızdakiler** (Those who are among us), Sophia : 1966.
62. Muharrem Tahsinof, **Ayak Sesleri** (The sound of footsteps), Sophia : 1966.
63. Muharrem Tahsinof, **Çarıklı Filozof** (Peasant Philosopher), Sophia : 1969.
64. Muhittin Mehmedeminof, **Zaman Zaman İçinde** (Once upon a time), Sophia : 1965.
65. Mustafa Kahveciyef, **Hayat Yolcusu** (Passenger of life), Sophia : 1968.
66. Nadiye Ahmedova, **Mavi Kordeleli Güvercin** (The dove with the blue ribbon), Sophia : 1964.
67. Nadiye Ahmedova, **Güldali** (Rose branch), Sophia : 1965.
68. Nadiye Ahmedova, **Solmayan Karanfil** (Everlasting carnation), Sophia : 1966.
69. Osman Salief, **Hayat Yollarında** (On the roads of life), Sophia : 1966.
70. Ömer Osmanof, **Yaralı Güvercin** (Wounded dove), Sophia : 1965.
71. Ömer Osmanof, **Bırak Kocamı** (Leave my husband alone), Sophia : 1967.
72. Rıza Mollof, **Olan Şeyler** (Things that happens), Sophia : 1965.
73. Sabahattin Bayramof, **Türk Atasözleri** (Turkish proverbs), 1965.
74. Sabri Tatof, **Gün Doğarken** - Roman (Sunrise - Novel), Sophia : 1963.
75. Sabri Tatof, **Köyün Haymanası** (Peasant), Sophia : 1963.
76. Sabri Tatof, **İki Arada** - Roman (Between two-Novel), Sophia : 1967.
77. Salih Baklaciyeef, **Çay Boyunda** (Alongside the river), Sophia : 1961.
78. Salih Baklaciyeef, **Arda Dile Gelse** (If Arda speaks), Sophia : 1964.
79. Selim Bilâlof, **Gerçekleşen Emel** (Realized dream), Sophia : 1965.
80. Süleyman Gavazof, **Tandığım İnsanlar** (People that I know), Sophia : 1961.
81. Süleyman Gavazof, **Yol** (Road), Sophia : 1968.
82. M. İvanova (Ed.), **Hikâyeler 1959 - 1960** (Short stories of 1959 - 1960), Sophia : 1960.
83. Sabri Tatof (Ed.), **Hikâyeler 1960 - 1961** (Short stories of 1960 - 1961), Sophia : 1962.
84. S. Bayramof (Ed.), **Hikâyeler 1961 - 1962** (Short stories of 1961 - 1962), Sophia : 1962.
85. T. Deliorman (Ed.), **Hikâyeler 1962 - 1963** (Short stories of 1962 - 1963), Sophia : 1963.

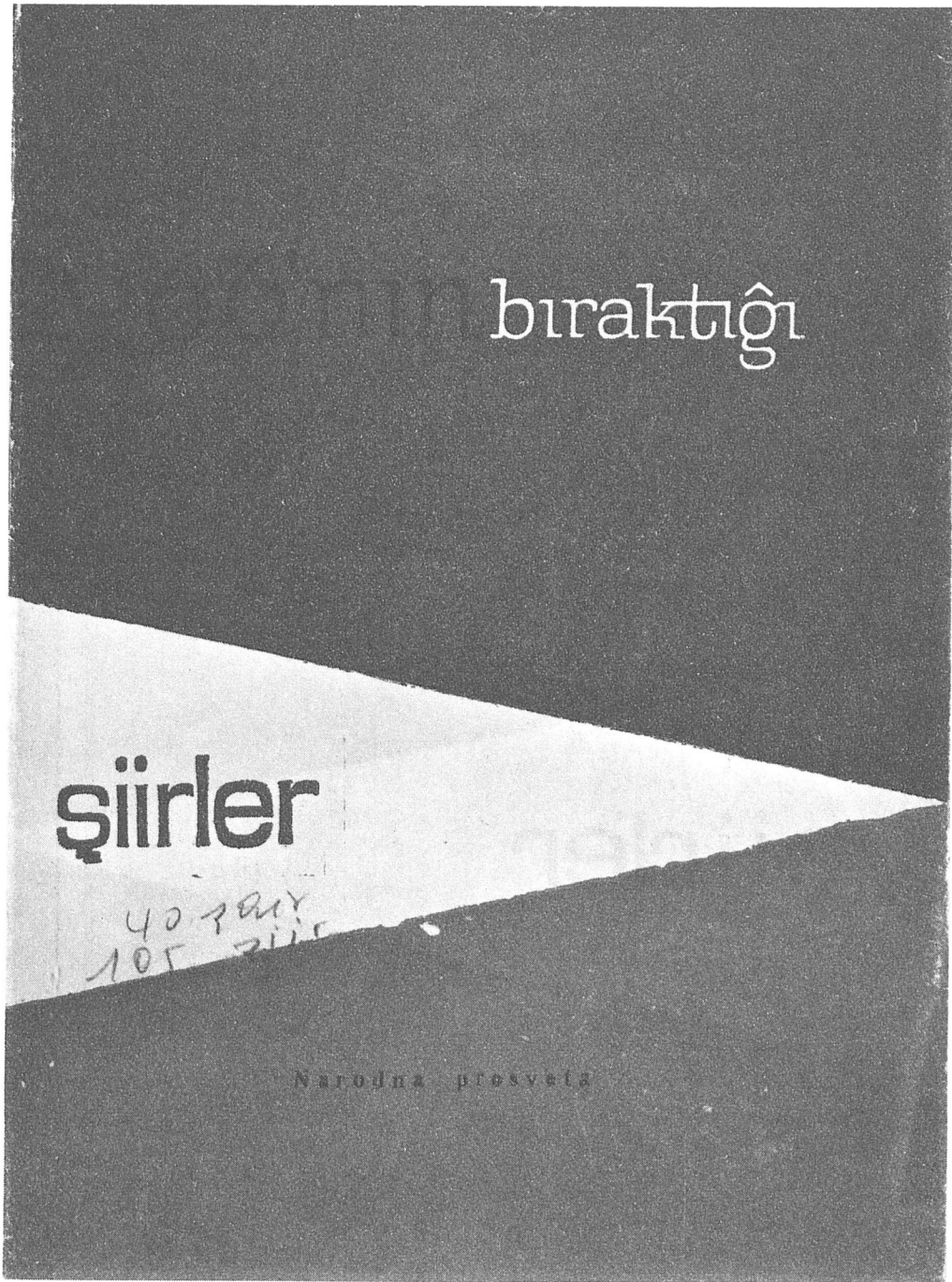
86. S. Bayramof (Ed.), **1964'ün Bıraktığı Hikâyeler** (Short stories of 1964), Sophia : 1965.
87. S. Bayramof (Ed.), **1965'in Bıraktığı Hikâyeler** (Short stories of 1965), Sophia : 1966.
88. İ Beytullof - K. M. Tahsinof - F. Saliyef - S. Tatof (Ed.), **1966'nın Bıraktığı Hikâyeler** (Short stories of 1966), Sophia : 1967.
89. M. Tahsinof - K. Memişef - H. Aliosmanof (Ed.), **1967'nin Bıraktığı Hikâyeler** (Short stories of 1967), Sophia : 1968.

Note : Out of 51 Turkish poets and writers in the list 5 were already emigrated to Turkey in the years of 1969-1978. They are : Ali Mustafof, İshak Raşidof, Mehmet A. Çavuşef, Mehmet Davudof and Şahin Mustafof. The fate of the others who are kept in Bulgaria are unknown.



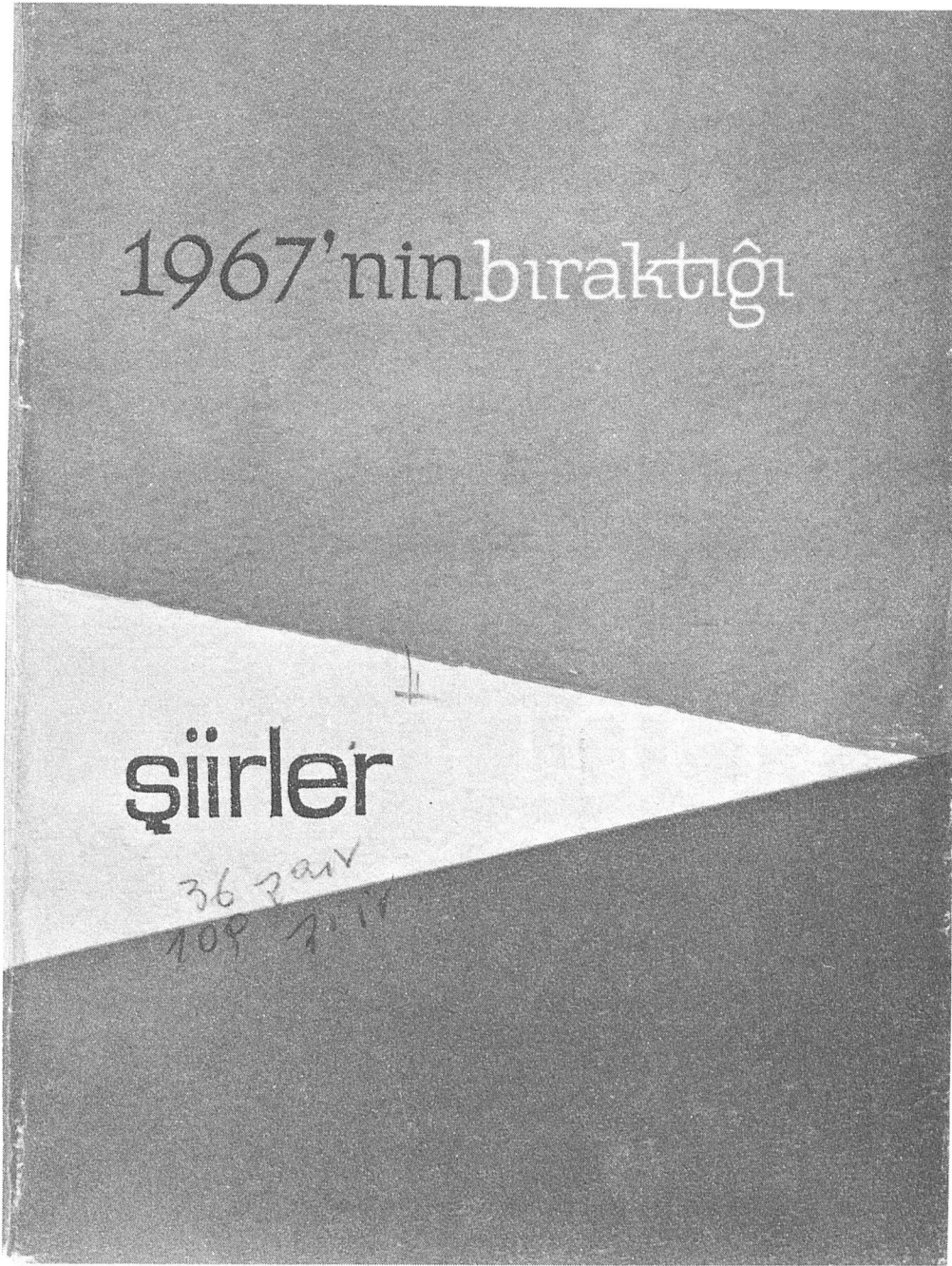
1965'İN BIRAKTIĞI ŞİİRLER (Poems of 1965)

Edited by Sabahattin Bayramof and published by "Narodna Prosveta" publishing house, Sophia, 1966. The book contains 95 new Turkish poems written in 1965 by 31 ethnic Turkish poets in Bulgaria.



1966'NIN BIRAKTIĞI ŞİİRLER (Poems of 1966)

Edited by Ş. Tahirof, I. Çavuşef and I. Beytullof. Published by "Narodna Prosveta" Publishing house (Sophia : 1967). The book contain 40 ethnic Turkish poets in Bulgaria, and 105 new Turkish poems created by them during 1966.



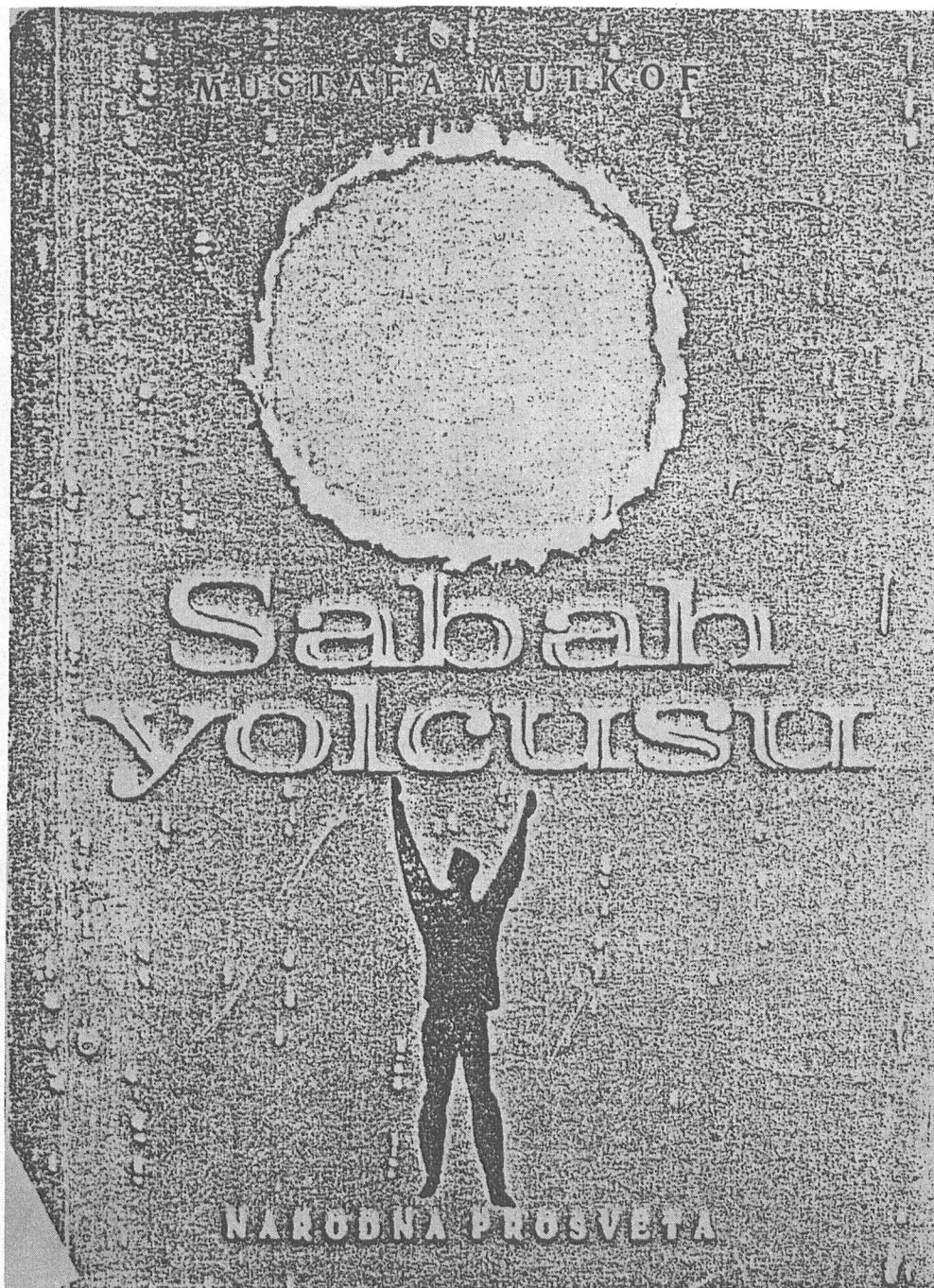
1967'NİN BIRAKTIĞI ŞİİRLER (Poems of 1967)

Edited by Naci Ferhadof and Ahmet Eminof and published in 1969 by "Narodna Prosveta" publishing house in Sophia. The book contain 109 new poems in Turkish, written by 36 ethnic Turkish poets in Bulgaria. This is one of the last Turkish poetry books primed in Bulgaria.



VATAN TOPRAĞI (Fatherland Soil)

A poetry book by Şahin Mustafaof, one of the native Turkish Poets in Bulgaria. The book published in Sophia in 1965 contain beautiful poems on Rhodope region. The poet was emigrated to Turkey in 1969.



SABAH YOLCUSU (Morning Passanger)

A Turkish poetry book by ethnic Turkish poet Mustafa Mutkof, native of Bulgaria. Published by "Narodna Prosveta" of Sophia in 1965.

Sali Baklaciëf

ARDA DILE GELSE...

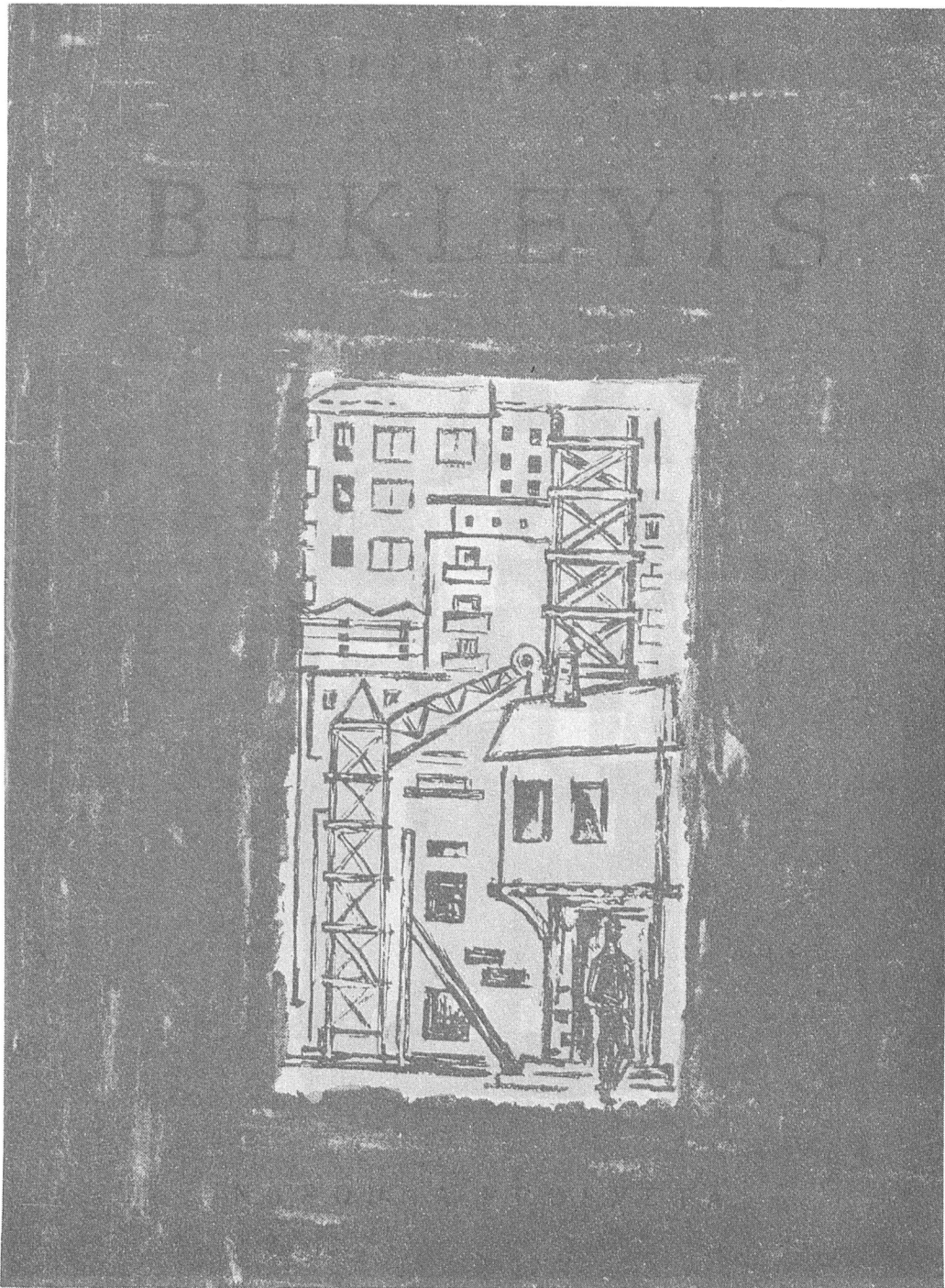
NARODNA PROSVETA

ARDA DILE GELSE (If Arda speaks)

A long story by Sali Baklaciëf on sufferings of the Turks in the region of Ardino. Published in Sophia in 1964 by "Narodna Prosveta" Publishing house.

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BEKLEYİŞ (Expectation)

A book of short stories by Hüsmen İsmailoğlu, the Turkish writer native of Bulgaria. Published in Bulgaria by "Narodna Prosveta".

MUHARREM
TAHSİNOF

ÇARIKLI
FİLOZOF



ÇARIKLI FİLOZOF (Peasant Philosopher)

One of the last Turkish literary works created and published in Bulgaria. Published in 1969 in Sophia by "Narodna Prosveta", the book contains short stories by the native Turkish writer Muharrem Tahsinof.

SELİM BİLALOF

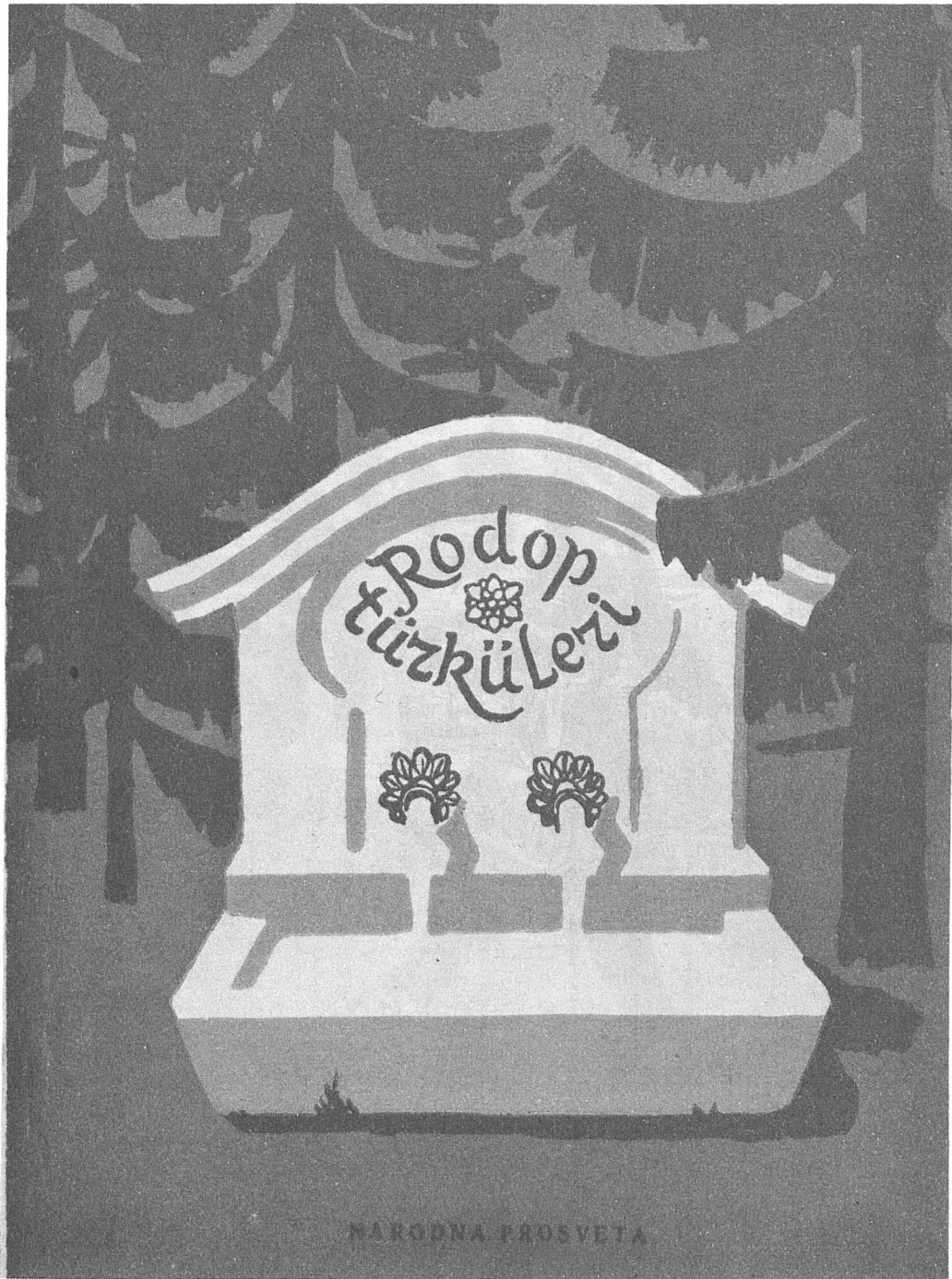
GERÇEKLEŞEN EMEL



NARODNA PROSVETA

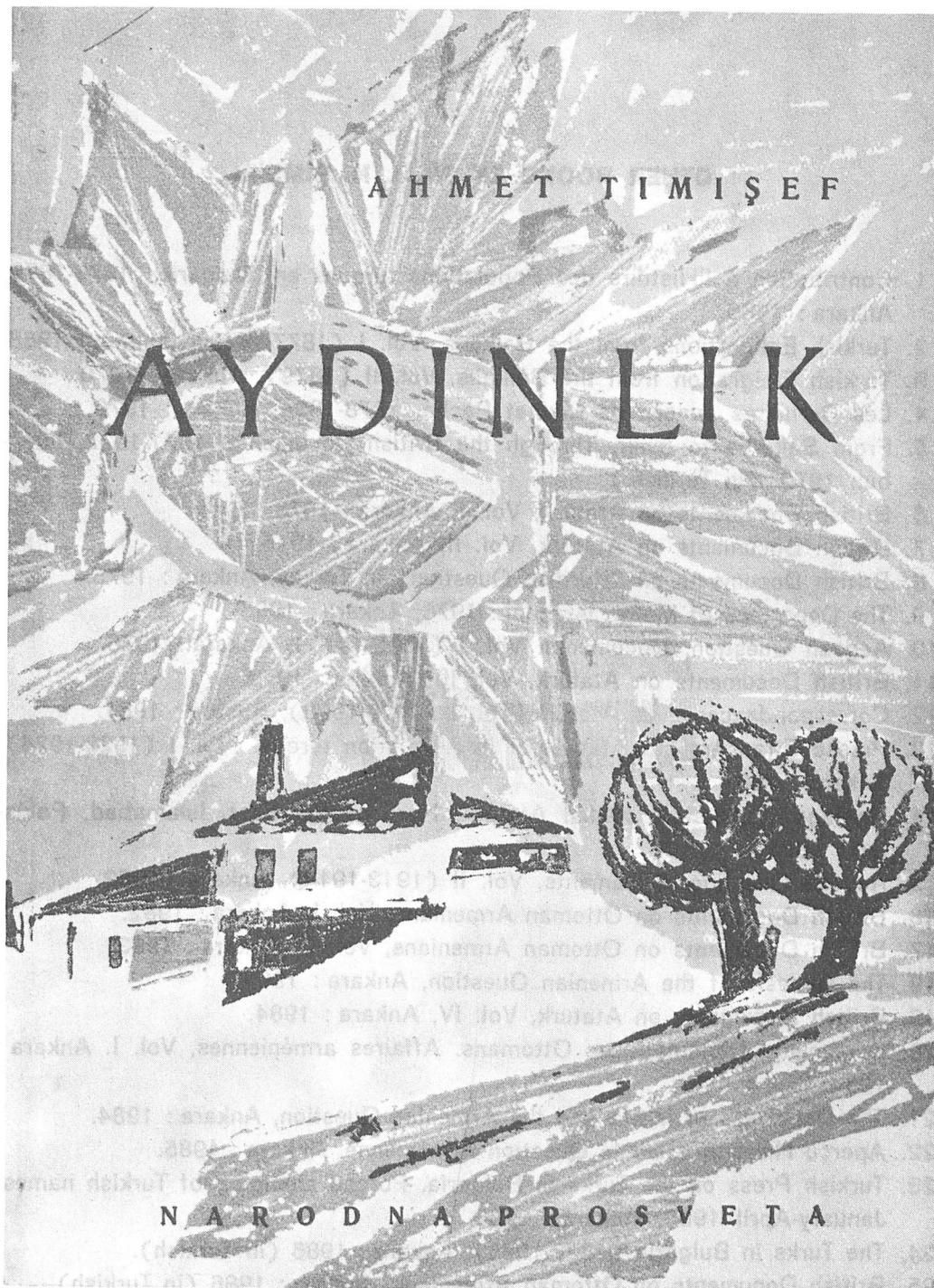
GERÇEKLEŞEN EMEL (Dream became reality)

Short stories by Selim Bilâlof, published in Sophia in 1965.



RODOP TÜRKÜLERİ (Türkish songs from the Rhodopes region)

A compilation of beautiful Turkish folk songs (Türküs) from the most densely Turkish populated region of Bulgaria. Published in 1964 by "Narodna Prosveta" in Sophia.



AYDINLIK (Light)

A book of short stories by the native Turkish writer Ahmet Tımışef, published in Sophia in 1965 by "Narodna Prosveta".

OTHER BOOKS BY BİLÂL N. ŞİMŞİR

1. Contribution à l'Histoire des Populations turques en Bulgarie, 1876-1880, Ankara : 1966.
2. Turkish Emigrations from the Balkans, Vol. I (1877-1878), Ankara : 1968.
3. Turkish Emigration from the Balkans, Vol. II (1879), Ankara : 1970.
4. Les Dernières années de Midhat Pacha, 1878-1884, Ankara : 1970.
5. From Sakarya to İzmir, Through the British Documents, 1921-1922, Istanbul: 1972. (in Turkish.)
6. British Documents on Atatürk, Vol. I, Ankara : 1973.
7. British Documents on Atatürk, Vol. II, Ankara : 1975.
8. British Documents on "Kurdish Question" in Turkey, Ankara : 1975.
9. The Deportees of Malta, Istanbul : 1976; Ankara : 1985.
10. Aegean Question. Documents. Vol. I (1912-1913), Ankara : 1976.
11. British Documents on Atatürk, Vol. III, Ankara : 1979.
12. Correspondances avec Atatürk, Vol. I (1920-1923), Ankara : 1981.
13. Presse Etrangère sur Atatürk et la Révolution turque. Vol. I (1922-1924), Ankara : 1981.
14. Homage to Mustafa Kemal Atatürk, Hero of the East, Islamabad, Pakistan : 1981.
15. Aegean Question. Documents. Vol. II (1913-1914), Ankara : 1982.
16. British Documents on Ottoman Armenians, Vol. I. Ankara : 1982.
17. British Documents on Ottoman Armenians, Vol. II. Ankara : 1983.
18. The Genesis of the Armenian Question, Ankara : 1983.
19. British Documents on Atatürk, Vol. IV, Ankara : 1984.
20. Documents Diplomatiques Ottomans. Affaires arméniennes, Vol. I. Ankara : 1984.
21. The Deportees of Malta and the Armenian Question, Ankara : 1984.
22. Aperçu Historique sur la Question Arménienne, Ankara : 1985.
23. Turkish Press on the Turks in Bulgaria. Forced changing of Turkish names. January-April 1985. Ankara : 1985.
24. The Turks in Bulgaria (1878-1985), Ankara : 1986 (in Turkish).
25. British Documents on Ottoman Armenians, Ankara : 1986 (in Turkish).

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