

Central Eurasian Studies in Turkey (1985-2002)

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Introduction

The region researchers formerly called “Central Eurasia,” “Central Asia,” or sometimes even “Turkistan,” is now to be called Central Eurasia and encompass the Crimea, the Volga-Urals, Siberia, Central Asia, and Eastern Turkistan (Xinjiang). This region has captured the attention of not only foreign scholars but also Turkish scholars since the end of the 19th century. After the beginning of the “*usul-u cedit*” movement, also called the “Jadid movement,” intense cultural exchanges began between the Ottoman state and Central Eurasia. However, Central Eurasian studies stopped between 1917 and 1931 due to the Bolshevik revolution as well as negative political conditions in the Ottoman State and then in the Turkish Republic. The foundation by Mustafa Kemal Atatürk of the Society for the Study of Turkish History on April 15, 1931 (which became the Turkish Historical Society, or Türk Tarih Kurumu: TTK, on October 3, 1935) and the Turkish Language Institute, or Türk Dil Kurumu: TDK, on July 12, 1932 paved the way for new academic research on Central Eurasia.

This article surveys the process of these research activities, from the late Ottoman period to present-day Turkey. The main purpose is to introduce the research done once indications of Soviet weakening could be seen. The article will also focus on cultural exchange programmes and the foundations of cultural organization for Central Asia, the Crimea, the Volga-Ural region, and Eastern Turkistan. Last but definitely not least is to identify the directions of these studies in Turkey.

1. Turkish Interests in Central Eurasian Studies

The migration of the Turks from Central Asia to Anatolia never caused a loss of ties with the Central Asian “motherland.” Although contacts between Anatolia and Turkistan were briefly interrupted during the Mongolian invasion and the early Timurid period, they then resumed until the 1917 Bolshevik Revolution. During the Soviet period, although exchanges were nonexistent, academic studies and works by émigrés from Central Eurasian lands kept attention on the region. However, the

numerous academic works produced during that time rarely went beyond subjective views and the repetition of mottos such as the incantation of the “motherland,” of “the Turks under repression” or “enslaved Turks.”

The declaration of independence by the Central Asian Republics in 1991 has finally changed this perception by Turkey and brought forth a new economic cooperation. During the first years of independence, ideological approaches gave way to more realistic politics. The Turkish government and Turkish companies made serious investments in the region. Turkey established many cultural ties and directed a great flow of resources towards this highly symbolic field of activity. For instance, Turkey spent 19 million USD for the renovation of the mausoleum of Khoja Ahmad Yasavi in Turkistan, in the South of Kazakhstan. In addition, Turkey has also spent 90 million USD so far to restore and operate the Khoja Ahmad Yasavi International Kazakh-Turk University, located in Kentav, a city with other such facilities approximately 35 km away from Turkistan, and also in Chimkent, about 165 km away. Finally, Turkey has spent 40 million USD so far around on another joint university, the Kyrgyz-Turk International Manas University, founded in Bishkek, Kyrgyzstan. In addition to all these cultural investments, Turkey invited and accommodated about ten thousand students from these republics. These and many other examples show Turkey’s interest in the area. However, relations with the region have yet to reach the level that Turkey and others were initially willing to achieve. For example, in recent years serious skirmishes and political tensions have put the Turkish government in opposition to Uzbekistan and Turkmenistan, and this has had an impact on the development of Central Eurasian studies in Turkey.

1.1. Historical and cultural relations between Turkey and Central Eurasia

In the first third of the 20th century, relations between Turkey and Central Asia were kept alive until about 1925—which is extensively demonstrated by documents from the Ottoman archives of the Government Archives Headquarter (Başbakanlık Osmanlı Arşivi).¹ In view of these documents, it can be said that the Ottoman gov-

¹ For example see: *Osmanlı Devleti ile Azerbaycan Türk Hanlıkları Arasındaki Münâsebetlere dâir Arşiv Belgeleri: Karabağ-Şuşa, Nahçıvan, Bakü, Gence, Şirvan, Şeki, Revan, Kuba, Hoy I (1578-1914)* [Documents on the Relations between the Ottoman State and Azerbaijan Turcic Khanates: Karabakh-Shusha, Nahchivan, Baku, Genje, Shirvan, Sheki, Revan, Kuba, Hoy I (1578-1914)], Ankara: Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı, 1992, XXVIII-427p. 1 map; *Osmanlı Devleti ile Kafkasya, Türkistan ve Kırım Hanlıkları Arasındaki Münâsebetlere dâir Arşiv Belgeleri (1887-1908 yılları arası)* [Documents on the Relations between the Ottoman State and the Caucasus, Turkistan, and Crimean Khanates (1887-1908)], Ankara: Başbakanlık Devlet Arşivleri Genel Müdürlüğü Osmanlı Arşivi Daire Başkanlığı, 1992, XLIII-240p-142 documents.

ernment usually kept close relations with Muslim governments and political movements in the region, although never expecting any real political assistance from the latter. Beside these official contacts, emigration from Central Eurasia to Ottoman land and to Anatolia continued during the 18th and the 19th centuries, especially from the Crimea, the Caucasus, the Volga-Ural region, and in a lesser measure Central Asia. These immigrants have been a bridge between the Ottoman space and Central Eurasia.² Our documents also suggest that the Ottoman authorities often tried to answer requests from Central Asia, and elsewhere they tried to limit the influx of Muslim populations from the Russian Empire, especially after the turn of the 20th century. Through the hajj, members of religious organizations and movements as well as madrasa students could keep mutual ties alive throughout the 19th and early 20th centuries. In addition, the *waqfs* (pious endowments) led by Central Eurasian patrons, whether “Uzbeks” or “Tatars,” in Ottoman cities such as Istanbul, Mecca, and Medina did play an important role in the development of these links.

In the 1880s and 1890s, journals and newspapers in the Arabic alphabet began to be published in cities such as Baku, Bahcesaray, Tbilisi, and Tashkent. These new publications and their language, more colloquial than the Istanbul press, brought about a turning point in the exchanges between the Ottoman world and the Central Eurasian lands. Until the 1920s, books published in Istanbul were reaching Azerbaijan; the Crimea; Kazan, on the Middle Volga; Tashkent, Bukhara, and Samarkand in Central Asia; and Urumchi and Kashghar in Eastern Turkistan. In turn, publications from Central Eurasia were coming to Istanbul, where local and émigré intellectuals were following with special interest Ismā‘īl Ghāsprālī [Gasprinskii (1851-1914)]’s newspaper *Tarjumān* [*The Interpreter*]. However, World War I slowed these exchanges, which almost ended after 1917. Economic as well as cultural relations between Turkey and Central Eurasia finally dropped after the establishment of Soviet hegemony in the whole region in the early 1920s. The Soviet policy of isolation from the outside world and the adoption of new alphabets in the late 1920s completed the process. Turkey’s émigré communities began to lose regular contact with those who remained in the USSR, and other than a few Central Eurasian academics and Turkish nationalist circles, public opinion in Turkey lost interest in Central Eurasia until the 1980s.

² As to the migration from Central Eurasia into the Ottoman land and its impact on the Ottoman society during the 18th and 19th centuries, for example, see: KARPAT, K. H., “The *Hijra* from Russia and the Balkans: The Process of Self-Definition in the Late Ottoman State,” in *Muslim Travellers: Pilgrimage, Migration, and the Religious Imagination*, eds. D. F. Eickelman and J. Piscatori, London: Routledge, 1990, 131-152.

1.2. The first and second generations of researchers in Turkey

Before World War I, Central Eurasian studies in Turkey had centered around the Türk Derneği (Turk Association, later called Türk Ocağı, which was founded in 1908 after the proclamation of the Second Constitution, and whose homonymous journal *Türk Derneği*, published since 1911, had been renamed *Türk Yurdu* after its seventh issue.

This organization had set for its goals the learning and teaching of all Turkic peoples' past and present “*asar* (works), *efal* (activities), *ahval* (conditions), and *muhit* (milieus).” Famous publicists such as Yusuf Akçura (1876-1935), Ahmet Ağaoglu (1869-1939), Ziya Gökalp (1876-1924), and Halim Sabit Şibay (1883-1946) wrote regularly on Central Eurasian matters. Other periodicals such as *İslam Dünyası* (the World of Islam) and *Tearif-i Müslimin* (Communication of Muslims) by Abdürreşid İbrahim (1857-1944) and Ahmed Taceddin, *Sırat-ı Müstakim* (the Straight Path) and *Sebil ür-Reşad* (the Right Path) by Mehmed Akif (1873-1936) and Eşref Edip Fergan (1882-1971) had been the first ones to publish articles on that region.³ Despite the terrible economic condition of the Ottoman treasury, the library of the famous Khakas scholar Nikolai Katanov (1862-1922) was purchased and located at the Türkiyat Enstitüsü (Institute of Turkology) in Istanbul.

After World War I, the reconstruction of universities in the Republic; the foundation of the Turkish Historical Society and the Turkish Language Institute; the arrival or return of scholars like Reşit Rahmeti Arat, Sadri Maksudi Arsal, Saadet Çağatay, Tahir Çağatay, Abdülkadir İnan, Akdes Nimet Kurat, Hüseyin Namık Orkun, Ahmet Temir, and Zeki Velidi Togan from Europe upon their graduation; and the arrival in Turkey of such scholars as V. V. Barthold, W. Eberhard, and L. Rassonyi, fleeing from Europe and beginning to work at the universities of Ankara and Istanbul, led to a new fundament for Central Eurasian studies. However, World War II and Turkey's position in the framework of the Cold War again slowed development. In 1944, well-known researchers on Central Eurasia like Nihal Atsız, Hüseyin Namık Orkun, and Zeki Velidi Togan were accused of being “*Turancı* (Pan-Turanists)” and jailed. This was a huge blow to Central Eurasian studies, which then became a taboo field of research. After the accession to power of the Democrat Party in 1950, however, Central Eurasian studies again began to flourish, although still in a restrictive manner. The foundation of societies like “Azerbaycan (Azerbaijan),” “Kırım (Crimea),” and “Doğu Türkistan (East Turkistan)” kept alive the nationalist discourse on Central Eurasian lands, although most of the time in a non-academic way.

³ The general index of the *Sırat-ı Müstakim* and *Sebil ür-Reşad* is available: CEYHAN, Abdullah, ed. *Sırat-ı Müstakim ve Sebilürreşad Mecmuaları Fihristi*, Ankara: Diyanet İşleri Başkanlığı, 1991, x-610p.

1.3. The third generation: Perestroika in Turkey?

During the 1980s, under the leadership of scholars such as Prof. Dr. Yavuz Akpınar, Prof. Dr. Nadir Devlet, Prof. Dr. Ahmet Bircan Ercilasun, Doç. Dr. Hakan Kırımlı, Doç. Dr. Timur Kocaoğlu, Prof. Dr. Mehmet Saray, and Prof. Dr. Turan Yazgan, Central Eurasian studies entered the new stage of developments. Periodicals such as *Azerbaycan*, *Doğu Türkistan*, *Emel*, *Kardaş Edebiyatlar*, *Türk Dünyası Araştırmaları*, and *Türk Dünyası Tarih Dergisi* regularly published research articles on Central Eurasia. The Asian-African Studies Group founded in the Middle East University in Ankara and led by Yulug Tekin Kurat, the son of Akdes Nimet Kurat, began to publish booklets by world-renowned scholars on Central Asia. The Istanbul University again organized turcological congresses. A Centre for Central Asian Studies was created at Marmara University in Istanbul and organized the symposium, "Turkic Studies in the World." Prof. Dr. Nadir Devlet's book *The Contemporary Turkic World* came into print. This was the time when Gorbachev was achieving his policy of "transparency" and "reconstruction." All these changes marked the beginning of a new interest in Central Eurasia, which has lasted to the present day. Beforehand, the overall number of scholars in the country who dealt with Central Eurasian studies would not have exceeded ten people; today that number may be fifty or sixty.

In modern Turkey, these scholars on Central Eurasia can be grouped according to three successive generations (see their respective reference works in the bibliography at the end of this paper). The first generation, the pioneers, brings together publicists and ideologists, many of "Central Eurasian" origin, such as Ahmet Ağaoğlu, Yusuf Akçura, Reşit Rahmeti Arat, Nihal Atsız, Mirza Bala, Mehmet Emin Buğra, Ahmet Caferoğlu, Saadet Çağatay, Tahir Çağatay, Kemal Erarslan, Ziya Gökalp, Ali Hüseyinzade, Abdülkadir İnan, İbrahim Kafesoğlu, Akdes Nimet Kurat, Hüseyin Namık Orkun, Bahaeddin Ögel, Faruk Sümer, Ali Nihad Tarlan, Abdullah Battal Taymas, Ahmet Temir, Zeki Velidi Togan, and İbrahim Yarkın.

In the second generation, we find the pupils of these pioneers: İsmail Aka, Yavuz Akpınar, Gülçin Çandarlıoğlu, Abdülhaluk Çay, Nadir Devlet, Nejat Diyarbakırlı, Abdülkadir Donuk, Ahmet Bican Ercilasun, Özkan İzgi, Hakan Kırımlı, Zekeriya Kitapçı, Timur Kocaoğlu, Emine Gürsoy Naskali, Mehmet Saray, Osman Sertkaya, Talat Tekin, İsenbike Togan, Fikret Türkmen, and Nuri Yüce.

In addition to graduate students at several universities, the third generation includes the following: Ali Ahmetbeyoğlu, Cengiz Alyılmaz, Mustafa Argunşah, Halil Bal, Ali Abbas Çınar, Metin Ergun, Seyfettin Erşahin, Sadettin Gömec, Zeynes İsmail, Ahmet Kanlıdere, Abdülvahap Kara, Hasan Ali Karasar, Sultan Mahmut Kaşgarlı, İklil Kurban, Zeynel Abidin Makaş, İbrahim Maraş, Arzu Ocaklı, Nevzat Ozkan, Mustafa Öner, Ramazan Özey, Fatma Özkan, Özkan Öztekten, Göksel Öztürk, Melek Özyetgin, Nesrin Sarıahmetoğlu, Orhan Söylemez, Ferhat

Tamir, Ahmet Taşagıl, Ufuk Tavkul, Mehmet Tezcan, İsmail Türkoğlu, and Mualla Uydu.

1.4. After the Soviet period

The disappearance of the Soviet Union provided unexpected opportunities for researchers working on Central Eurasia. Numerous academics from Turkish universities traveled to the region, working in the libraries, learning Russian and vernacular languages. Whereas during the Cold War only history, classical language, and literature were studied, after the breakdown of the Soviet period other disciplines such as geography, economics, anthropology, and politics—not forgetting theology, which in Turkish academic circles is nowadays often considered a human science—could be added. At the same time, the “traditional” fields of history, philology and literature continued to be popular with students of Turkish universities.

Of course, teaching programmes have been modified in the meantime. Whereas previously the departments of Turkic languages and literatures taught Central Eurasian languages only two or three hours a week, now some universities have opened full departments of “Contemporary Turkic Languages and Literatures” and sensitively extended the teaching hours. At the same time, new departments of “General Turkic History and Geography of the Turkic World” have also been created. During the early years of the NIS (Newly Independent States), programmes of academic exchange were set up and many scholars from the ex-USSR were invited to Turkish universities. A number of congresses and symposiums were held, during which Central Eurasian and Turkish scholars enjoyed opportunities for renewing their interrupted dialogue. However, due primarily to the unfavorable economic situation of Turkey in the mid-1990s, this process slowed.

At present, relatively many Turkish academics are still working at the Khoja Ahmad Yasavi International Kazakh-Turk University in Kazakhstan, the Manas International Kyrgyz-Turk University in Kyrgyzstan, the Theology Faculties of the Theology Foundation of Turkey, and the faculties of the Foundation of Turkic World Studies in Baku, Azerbaijan, and Osh, Kyrgyzstan. Moreover, the Turkish Investment and Cooperation Agency in Ankara has employed numerous local scholars in various universities throughout the region. However, relations with Tashkent—the potential axis of Central Asian studies—are still far from a desirable level. In fact, the government of Uzbekistan does not issue visas to scholars from Turkey, and forbids Uzbek scholars to travel to Turkey. In 1993, the Uzbek government went so far as to recall Uzbek students who were sent to study in Turkey.

This did not prevent numerous students from Turkey from going to Central Asia for their higher education, especially to the Khoja Ahmad Yasavi and Manas

Universities. Such a phenomenon has contributed to create a network of young scholars and graduate students who know Russian and some Central Asian languages, which may well have consequences for the future course of Central Eurasian studies in Turkey itself and abroad.

2. Research Institutions and Major Journals

The institutions in Turkey that encourage and support Central Asian studies can be classified into four typological groups: official organizations, universities, the *waqfs* (Turk. *vakıf*), and private centres (*derneks*).

2.1. Official organizations

As mentioned earlier in this paper, the Turkish Historical Society (TTK) and the Turkish Language Institute (TDK) were established by Atatürk and have played a key role in the launching of academic studies on Central Eurasia in Turkey. During scientific meetings led by Atatürk himself, participants such as Yusuf Akçura, Sadri Maksudi Arsal, Abdülkadir İnan, Hamit Zübeyir Koşay, and many other scholars of Central Eurasian origin were assigned to rewriting the history of the Turks. The libraries of these two organizations and their resources are still universally recognized as important for Central Eurasian studies at large.

After the disappearance of the Soviet Union, these two organizations launched two significant projects:

1. Writing the history of the Turks from their origins to the present. This project, the most ambitious on Central Eurasia ever defined by the TTK, was led by professors Yusuf Halaçoğlu, İlber Ortaylı, and İsenbike Togan, with the participation of numerous scholars from Turkey itself as well as from Central Eurasian lands. As part of the project, Dr. Rüstem Bozer undertook, from 1996 to 1998, excavation at the *kurgans* (tombs) of Skitians, Huns, and Köktürks in Çondöbü (Son Köl region, Kyrgyzstan)—one of the very first archeological works by Turkish scholars in Central Eurasia.
2. Publishing joint dictionaries, grammars, and literary sources on and from the Turkic world. The TDK has been working on the project, which is about to be completed. The TDK has also been issuing since 1996 a journal called *Türk Dünyası Dil ve Edebiyat Dergisi* (Journal of Language and Literature in the Turkic World).

The Institute for the Study of Turkish Culture (Türk Kültürünü Araştırma Enstitüsü, TKAE) established in 1961 has so far published about 120 books, as well as the academic journals *Türk Kültürü* (Turkish Culture)⁴ and *Türk Kültürü Araştırmaları* (Studies in Turkic Culture). With these publications and its library, this institution contributed greatly to the resurgence of Central Eurasian studies in Turkey in the early 1990s.⁵ However, these days it can only afford to publish *Türk Kültürü* and has no planned activities. Its library is closed to researchers.

The Turkish Investment and Cooperation Agency (TİKA) was established in 1992, one year after the end of the USSR, as a part of the Ministry of Foreign Affairs (later, of the Ministry of State), and concentrates heavily on economic issues. It has also been publishing books on Central Eurasia, a monthly journal *Avrasya Dosyası* (Eurasia File) and a quarterly journal *Avrasya Etüdleri* (Eurasian Studies). It has also been supporting archeological works in Mongolia, research projects by Turkish and Central Eurasian scholars, and the most significant turcological centres in various universities worldwide. TİKA has also completed the restoration of the mausoleum of Khoja Ahmad Yasavi in Kazakhstan, and that of the Orkhon inscriptions in Mongolia. A documental project on İsmâ'îl Ghâspralî supported by TİKA is underway.

The Ministers of Culture of Azerbaijan, Kazakhstan, Kyrgyzstan, Uzbekistan, and Turkey gathered in Almaty on July 12, 1993, where they signed a document on the establishment of "Türksoy." The centre of this international organization was located in Ankara, and in later years to this organisation joined observers representing the Russian Federation, Tatarstan, Bashkortostan, Tuva, Khakasia, Northern Cyprus, and the Gagauz Autonomous Region in Moldova. Türksoy has been designed to make known the socio-cultural similarities of the Turkic-speaking peoples and do research on the joint civil heritage. For that purpose, the organization publishes books, organizes conferences and symposiums, and every four years edits a journal called *Türksoy*.

2.2. Universities

Istanbul University, one of the oldest Turkish universities, has played a pioneering role in the development of Central Eurasian studies, with professors like, Reşit

⁴ The general index is available: ABDULKADİROĞLU, Abdülkerim and KURNAZ, Cemal eds., *Türk Kültürü Bibliyografyası, Yıl: 1-26, Sayı: 1-300, Kasım 1962-Nisan 1988*, Ankara: Türk Kültürünü Araştırma Enstitüsü, 1989, 414p.

⁵ One of the most important publications of this institute may be Şehabeddin Mercanî, *Müsteşad'ül-Ahbar fi Ahval-i Kazan ve Bulgar*, 1-2 (Kazan, 1897-1900, tıpkı basım), Ankara, 1997, 1: xii-264p.; 2: 368p.

Rahmeti Arat, Ahmet Caferoğlu, İbrahim Kafesoğlu, Fuad Köprülü, and Zeki Velidi Togan. The *Türkiyat Enstitüsü* (Institute of Turcology) founded by Professor Fuad Köprülü remained for a long time (until the late 1980s) the centre of Central Eurasian studies in Turkey. It still has the Nikolai Katanov private library, which is the place in Istanbul most often visited by foreign Central Eurasian specialists. Since its foundation, the Institute has published a journal, *Türkiyat Mecmuası* (Journal of Turcology), and brought together, through the national and international turcological congresses organized since 1973, turcologists from all over the world. Central Eurasian studies are present there in the Departments of Turkish Language and Literature, History, Art History, Geography, and Sociology, as well as more recently in the Faculty of Economics.

The end of the Cold War has brought a new interest in Central Eurasia to other Turkish universities, where new research centres have opened. The *Türklük Araştırmaları ve Uygulama Merkezi* (Centre for Turkic Studies and Applications) established in 1986 at Marmara University is one of them. This centre has recently organized a number of conferences and symposiums such as “Turkic Studies in the World and Turkey,” “Contemporary Turkic Alphabets,” “International Congress on Social and Economic History of Turkey,” “Siberia,” and “Turkic Republics after Ten Years of Independence,” the proceedings of which have been widely published. The Institute for Turkic Studies of Marmara University organizes graduate programmes on the region, conferences, and symposiums. At this place, “Geography of the Turkic World” was taught for the first time in Turkey as a distinct discipline, in a graduate course. Among other such institutions, also worth mention are:

- The Centre for the Black Sea, the Caucasus, and Central Asian Countries
Research and Applications at Karadeniz Technical University (Trabzon)
- The Centre for Turkic World Studies at Erciyes University (Kayseri)
- The Institute of Turkic Studies at Atatürk University (Erzurum)
- The Institute of Turkic Studies at Ege University (Izmir)
- The Institute of Turkic Studies at Hacettepe University (Ankara)
- The Institute of Turkic Studies at Selçuk University (Konya)

2.3. Foundations (*Vakıf*)

The foundations in Turkey that deal with Central Eurasia can be grouped into two categories: first, those founded by émigrés from Central Eurasia itself; and second, those founded by Turkish scholars and various civil organizations. The most active of the latter are:

- Avrasya Bir Vakfı (Eurasia One Foundation)
 Ayaz-Tahir Türkistan İdil-Ural Vakfı
 (Ayaz-Tahir Turkistan and Volga-Ural Foundation)
 Azerbaycan Kültür Derneği (Association for Azerbaijan Culture)
 Doğu Türkistan Vakfı (Eastern Turkistan Foundation)
 Emel Türk Kültürüne Hizmet Vakfı
 (Emel Foundation Serving for Turkic Culture)
 Kazak Türkleri ve Yardımlaşma Derneği
 (Association for Kazakh Turks and Mutual Assistance)
 Kırım Türkleri Kültür ve Yardımlaşma Derneği
 (Association for Crimean Tatars' Culture and Mutual Assistance)
 Kök Sosyal ve Stratejik Araştırmaları Vakfı
 (Kök Social and Strategic Reseraches)
 Türk Dünyası Araştırmaları Vakfı (Turkic World Research Foundation)
 Türk Ocağı (Turkic Hearth)
 Yesevi Vakfı (Yasavi Foundation)

However, the economic difficulties of the past decade have caused an interruption of support from the government, so these organizations are now trying to operate on a private basis.

2.4. Private centres (*Derneks*)

One of the pioneers of Central Eurasian studies in Turkey was the Türk Ocakları, which, like its journal *Türk Yurdu*, has in the past known some short periods of interruption of its activities. It now organizes symposiums, round tables, and congresses. The Turkic World Research Foundation established by Professor Turan Yazgan in 1980 issues the periodicals *Türk Dünyası Araştırmaları* (Studies on the Turkic World) and *Türk Dünyası Tarih Dergisi* (Journal of Turkic World History). This foundation is also active in the Central Asian NIS and in the Russian Federation in the field of education.

The Centre for Eurasian Strategic Researches of the Eurasia “Bir” Foundation is the most important non-university organization in terms of professional staff in the field of Central Eurasian studies. It issues the journals *Avrasya Etüdlere* (Eurasian Studies) and *Stratejik Araştırmalar* (Strategic Studies), and is trying to create an information centre on Central Eurasia and other neighbors of Turkey.

The Akademik Araştırmalar Merkezi (Centre of Academic Studies) is one of those newly founded centres focusing on Central Eurasia. This institution has managed to capture the attention of scholars, having purchased the personal library of Professor Baymirza Hayit. It also issues the journal *Akademik Araştırmalar Dergisi*

(Journal of Academic Studies), and plans to build a library to serve only scholars and specialized researchers.

The Centre for Islamic Studies under the Foundation of Theology in Turkey, known especially for its rich library, also deals with Central Asia. Having one of the most important libraries in Turkey, it has almost all the books and periodicals published around the world on the region. Recently, this Centre has also begun to collect books from Central Asia. Last but definitely not least this Centre has also included many entries regarding Central Asia in its encyclopedia, *İslam Ansiklopedisi* (Encyclopaedia of Islam).

2.5. Major journals

In addition to the journals and periodicals mentioned so far, others deserve mention⁶:

- Azerbaycan* (Azerbaijan), Ankara, 1988-
- Azerbaycan Türkleri* (Azerbaijan Turks), Ankara, 1990-
- Azeri Türk* (Azeri Turk), Istanbul, 1928-1929
- Birleşik Kafkasya* (The United Caucasus), Istanbul, 1964-1968
- Doğu Türkistan* (Eastern Turkistan), Istanbul, 1980-1984
- Doğu Türkistanın Sesi* (The Voice of Eastern Turkistan), Istanbul, 1984-
- Emel* (Hope), Istanbul, 1988-
- Kafkas Araştırmaları* (Caucasus Studies), Istanbul, 1988-
- Kafkasya* (The Caucasus), Ankara, 1964-1976
- Kardaş Edebiyatlar* (Brother Literatures), Erzurum, 1982-
- Kazan*, Ankara, 1970-1978
- Kırım* (Crimea), Ankara
- Kuzey Kafkasya Kültür Dergisi* (The Cultural Journal of the Northern Caucasus), 1970-1986
- Milli Kültür* (National Culture), Ankara, Eskişehir, 1977-1985, 1991
- Odlu Yurt* (Land with Fire), Istanbul, 1929-1931
- Orhun*, Istanbul, 1931-1932
- Ötüken*, Istanbul, 1964-1974
- Türk Dünyası* (Turkic World), Istanbul, 1966-1971, 1973-1977, 1979
- Türk Lehçeleri ve Edebiyatları* (Turkic Dialects and Literatures), 1991-

⁶ As for the details of journals published in Turkey by Turkic Muslim émigrés from Russia see: BEZANIS, Lowell, "Soviet Muslim Émigrés in the Republic of Turkey," *Central Asian Survey*, 13/1 (1994): 59-180.

- Türk Yurdu* (Turkish Land), Ankara, 1911-⁷
Türk Yurtları (Turkic Lands), Ankara, 1990
Türkistan Sesi (The Voice of Turkistan), Ankara, 1956-1957
Türklük Araştırmaları Dergisi (The Journal of Turkic Studies), Istanbul, 1939-1940
Türklük Araştırmaları Dergisi (The Journal of Turkic Studies), Istanbul, 1984-
Türkoloji Dergisi (The Journal of Turcology), Ankara, 1964-1979
Yeni Kafkasya (The New Caucasus), Istanbul, 1923-1927
Yeni Türkistan (New Turkistan), Istanbul, 1927-1932
Yesevi Dergisi (Yasavi Journal), Istanbul, 1991-

Conclusions

In spite of provisional economic difficulties, Central Eurasian studies in Turkey continue to be represented at a high level, especially in their “traditional” disciplines: history, language, literature, and folklore. Studies in language, literature, and folklore (besides data collections) continue to develop, as they do not always need long and expensive field work. Since 1991, however, disciplines such as religion, geography, economy, art history, archeology, and political science have joined the others, though the number of valuable works published in those fields remains limited, as can be seen in our bibliographical section and the second volume of the present *Research Trends* studies.

Research trends vary considerably depending on the region of specialization of the scholars. Azerbaijan, the Crimea, the Volga-Urals region, Kazakhstan, and Eastern Turkistan come first in number of studies, in comparison to Siberia, the Caucasus, and the southern Central Asian countries—especially Tajikistan, for which no single serious work in the Turkish language exists so far.

Central Eurasian studies in Turkey in the near future are sure to grow, in general. At present, a large number of students from Turkey are getting their education in Central Eurasian republics, and on the other hand many Central Eurasian students are in universities in Turkey. What Turkey needs is a centre or an institution for Central Eurasian studies and the specialists. Istanbul University Türkiyat Institute with its large library, or the Turkish Cultural Research Institute in Ankara, could easily be turned into a centre in the general sense. A research center would promote further development of Central Eurasian studies in Turkey.

The provisional list below is a selection of works on Central Eurasia published between 1985 and 2002, sorted by region. No doubt numerous other contributions, articles especially, have been omitted, as only books are listed. For important arti-

⁷ For the comprehensive index of this journal, TUNCER, Hüseyin, *Türk Yurdu (1911-1992) Bibliyografyası*, İzmir: Akademi Kitabevi, 1993, XII-336p.

cles we recommend consulting the recently published twenty-one volume work *Türkler* (“The Turks”) edited by Hasan Celal Güzel, Kemal Çiçek, and Salim Koca. This huge work comprises a number of papers about modern Central Eurasia (history, politics, economy, society, culture, and religion), contributed by almost every researcher in Turkey, as well as many others from all over the world; each paper presents a rich bibliography.⁸

⁸ For example in the vol. 18 of this series we find the chapter 94, *Sovyetler Birliği’nin Yayılma Siyaseti/Komünist İhtilâl ve Türk Halkları* [The Soviet Union’s Expansion Policy: The Communist Revolution and the Turkic Peoples]. This chapter dedicated to the modern history of Central Eurasia consists of the following articles:

Timur KOC AOĞLU, “Rus İhtilâlleri ve Türk Halkları/Sovyetler Birliği’nin Yayılma Siyaseti (1905-1991)” [The Russian Revolutions and the Turkic Peoples/the Soviet Union’s Expansion Policy (1905-1991)]

A. *Komünist İhtilâl ve Türk Halkları* [The Communist Revolution and the Turkic Peoples]

Valeri VOZGRİN, “Bolşevik İhtilâllinden Sonra Kırım” [The Crimea after the Bolshevik Revolution]

Suchandana CHATTERJEE, “Buhara Halk Sovyet Cumhuriyetinde İttifakların Şekillenmesi” [Formation of Unions in the Bukhara People’s Soviet Republic]

Abdülvahap KARA, “Hokand Muhtariyeti” [The Kokand Autonomy]

Reinhard EISENER, “Fergana Basmacılarının Ortaya Çıkması” [The Emergence of the Basmachis in the Ferghana Valley]

Füsün KARA, “Harezmi Halk Cumhuriyeti” [The Khwarezm People’s Republic]

Dov YAROSHEVSKI, “Harezmi Sovyet Halk Cumhuriyeti (1920-1924): Kazanılmış Kimlik, Sorunlu Meşruiyet” [The Khwarezm People’s Soviet Republic (1920-1924): Gained Identity, Problematic Legitimacy]

Rauşan S. ELMURZAEVA, “XX. Yüzyılın Başlarında Kazakistan Sosyo-Politik Düşüncesinde Millî Mesele” [Nationality Questions in Kazakh Socio-Political Thought at the Beginning of the Twentieth Century]

B. *Sovyetlerin Milliyetler Politikası ve Türk Halkları* [Soviet Nationality Politics and the Turkic Peoples]

İdris BAL, “Sovyetlerin Ulusları Kontrol Yöntemleri: Türk Kökenli veya Müslüman Uluslara Özel Referanslar” [Soviet Methods of Nation Controlling: Special References to the Turkic or Muslim Peoples]

Ayşe Azade RORLİCH, “Mirsaid Sultan Galiyev ve Millî Komünizm” [Mirsaid Sultangaliyev and Muslim Communism]

Rafael MUHAMMİTDİN OV, “Bolşevizm, “Millî” Komünizm ve M. Sultan Galiyev Fenomeni” [Bolshevism, “National” Communism, and M. Sultangaliyev Phenomena]

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