

**ИНТЕРКУЛТУРНИ ДИЈАЛОЗИ
ВО КОНТЕКСТ НА
МАКЕДОНСКО-ТУРСКИТЕ
КНИЖЕВНИ ВРСКИ**

ЗБОРНИК НА ТРУДОВИ ОД МЕЃУНАРОДЕН СИМПОЗИУМ

**MAKEDONYA VE TÜRK
EDEBİYATLARI İLİŞKİLERİ BAĞLAMINDA
KÜLTÜRLERARASI DİYALOGLAR**

ULUSLARARASI SEMPOZYUM BİLDİRİ KİTABI

**INTERCULTURAL DIALOGUES
IN THE CONTEXT OF
MACEDOANIAN-TURKISH
LITERARY CONNECTIONS**

PROCEEDINGS OF THE INTERNATIONAL SYMPOSIUM

СКОПЈЕ / ÜSKÜP / SKOPJE 2024

Интеркултурни дијалози во контекст на македонско-турските книжевни врски
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COFFEE – A COMMON LINK IN MACEDONIAN-TURKISH DIALOGUES

Abstract: Coffee is a common beverage of today, and it holds a special place in the cultures of Macedonia and Turkey. In the context of this research, we will attempt to examine the concept of “coffee” as a linguistic, literary, and cultural phenomenon. From a linguistic perspective, the research will be conducted in both diachronic and synchronic frameworks in both languages: Macedonian and Turkish. In addition to the etymology of the word “coffee”, the study will certainly encompass expanded research on: types of coffee, coffee consumption, rituals associated with coffee, locations where coffee is consumed, and so on. In the literary aspect, the literary connection of the concept of “coffee” will be examined in both Macedonian and Turkish literatures. We will strive to provide an overview of “coffee” as an inspiration in literature. The cultural aspect will encompass the concept of “coffee” in each culture (Macedonian and Turkish), as well as its comparison as a cultural connection in Macedonian-Turkish dialogues.

Key words: “coffee”, Macedonian language, Turkish language, Macedonian literature, Turkish literature, cultural connections

* * *

Let us begin our exploration of coffee with a rhetorical questions of the type used in TV shows:

– *Do you know that there is a World Coffee Day and that is on 29 September?*

– *Did you know that, according to legend, the Ethiopian shepherd Kaldi discovered coffee in the 9th century?*

– *But also, that the first reliable evidence of coffee drinking and the recognition of the coffee stem appears in the 15th century? ... ect.*

Coffee has been much written and discussed about from a variety of scientific and non-scientific perspectives.

The medical applicative articles are particularly prominent, which expound on the benefits and harms of drinking coffee. Considering the fact that coffee is ever-present in our daily life, these articles often referred to and presented in magazines, and lately they are especially present on the Internet. So, for example, on the one hand they state that coffee can help your health, whereby: *it can prolong life; 3 coffees a day reduce the risk of colon cancer by 25%; it reduces the risk of Type 2 diabetes; it reduces or eliminates headache; it improves your mood; it improves concentration; it prevents the occurrence of cavities ...* and so much more.

On the other hand, the risks of drinking coffee are also highlighted, especially for people who consume coffee in large quantities: *sleep issues, increased anxiety, reduced fertility, teeth stains ...* and so much more.

However, you also find recommendations such as: *Do not skip your coffee break or going out for a coffee and a chat, but be careful not to consume more than 3 coffees a day in order to avoid the indicated risks.*

Coffee, as a topic, can also be found in different separate social sciences (sociology, psychology, culturology, anthropology, etc.), as well as in the humanities (philosophy, literature, art, history, language...).

On this occasion, we will focus our research on the concept of *coffee* as a linguistic, literary and cultural phenomenon.

Coffee as a linguistic-culturological phenomenon

Before starting our analysis, we want to state that the term *кафе* (coffee) is defined as “a beverage, which is prepared from roasted beans of the coffee plant”.

Let's remember that the word **coffee** comes from the Turkish word **kahve**. It, in turn, is borrowed from the Arabic: قهوة, **qahwah** (coffee – libation), which originally denoted a type of *wine*. It is believed that the name is derived from the name of the *Qafa* area, which is located in Ethiopia (M. Snoj, *Slovenski etimološki slovar*, Ljubljana, 2009: 265).

Our article will focus on the lexemes in the lexical field connected to the lexeme *кафе* (coffee). Furthermore, we will focus on certain lexemes that are associated with: 1. The beverage from the coffee plant; 2. The location (facility), where coffee is consumed. These lexemes are elaborated in the defining dictionaries of the Macedonian language, in: "Dictionary of the Macedonian language with Serbocroatian interpretations", I (A – N), 1061; "The Monolingual Dictionary of the Macedonian Language" (vol. II, 2005: 498 – 499) and in the "Dictionary of the Macedonian Language" by Zoze Murgoski (2005: 308). Although there are nuances in their interpretations, mainly, the basic lexical meanings have been retained.

1. To illustrate, we will take the dictionary article for the lexeme *кафе* from the Monolingual Dictionary:

- **кафе**, *мн.* кафиња *ср.* 1. (само едн., бот.) / **coffee**, *pl.* coffees *sr.* 1. (only sing., bot.) A shrub-like plant that produces a granular fruit: *Coffea*. 2. A beverage made from roasted and ground grains of this plant. *He drank it and was silent*. 3. (coll.) **Cafe**. *They were regular visitors to this cafe*. **Бело кафе** (**white coffee**) – coffee mixed with milk. **Турско кафе** (**Turkish coffee**) – finely ground coffee brewed in a *gezve* (pot). **Нес-кафѐ** (**Ness-coffee**) – a brand of coffee that is dissolved in water, milk. **Гледам на кафе** (**I'm telling fortune in coffee**) – he sees the past and the future in the figures that form on the sides of the cup, after drinking Turkish coffee.

As you can see, *white coffee* (бело кафе) is interpreted as *coffee mixed with milk*. Korubin (1976:217) writes about the form and meaning of this nominal group in the first article "Let's complete the white coffee set" beginning: "*White coffee* will remain as such, regardless of how white it is, i.e. if and how much coffee or milk it contains – thus, regardless of the possibility, following a certain logic, to call it *black milk*", whereas he concludes that the term comes from Serbo-Croatian and that it has solidified itself in our language. It is interesting that today, although *white coffee* still exists, there are other types of coffees that are made with milk (the colour of which can also be discussed, which however got their names from other features (*Ness-coffee*), or they have been taken directly from their place of origin (*macchiato*, *cappuccino*)).

In particular, even milk can be added to *Turkish coffee*, though there is no special term for this, except Turkish coffee with milk.

Along those lines, we will continue with the coffee we drink daily. Namely, *Turkish coffee* (defined as: *finely ground coffee brewed in a pot*), which often, colloquially, is called *Macedonian coffee*, especially after coffee ground and packed in Macedonia started to be consumed (*Agroplod*, etc.). When it comes to Turkish/Macedonian coffee, it is usually important whether you drink it with or without sugar. So, the one with sugar can be called *бла̀зо, средно и/или ѓорчливо* (*sweet, medium and/or bitter*). It is difficult to determine the synonymous expressions of these adjectives in the colloquial language. The determination always goes in relation to something else. Thus, *sweet* can be coffee with one teaspoon of sugar if we juxtapose it with the antonym *bitter*, which means coffee *without sugar*, while *medium* will be made with *half a teaspoon of sugar*. However, *sweet coffee* could also mean one with two or three teaspoons of sugar, etc., while the highest gradation can be *coffee-tulumba*. Contrary to this, there is a duality in *bitter*, in the so-called *bitter coffee*, which often does not mean *coffee without sugar*, but coffee *with very little sugar*, which is usually explained by *two grains of sugar; on the tip of the spoon*, and even with an explanation of the type: *you will soak the spoon, then put it in the sugar and shake it off ... that much sugar*.

All this favors the linguistic-cultural sphere, where coffee is usually drunk *in company/for company* and this socialization also includes the act of *brewing coffee*. Very often today we go *for a coffee* (read: to a cafe, to a restaurant), yet we don't drink coffee, but rather some other drink¹. More and more, behind the phrase *на кафе* (*for a coffee*) lies the socializing aspect, *кафе-мyабeйoиy* (*the coffee-chat*). Here, we will also mention *the coffee break* at workplaces, which was promoted for the first time (in America) in 1952, with the rise in popularity of instant coffees and coffee machines.

After all, the different types of coffees today are mostly named according to the method of preparation in the respective country. For example, you can find: *нес-кафе* (*Ness-café*), *ирско кафе* (*Irish coffee*), *макијайџо* (Ital. *Caffè macchiato*), *капучино* (Ital. *Cappuccino*), etc. (the last two are prepared the Italian way), whose names we have already accepted as types of coffees (based on the method of preparation). Still, how should we take the terms, for example: *крайџко кафе* (*short coffee*) or *долџо кафе* (*long coffee*), which are not standard expressions in Macedonian.² They can be heard

¹ In Poland, for example, Poles GO FOR A BEER/ Chodźmy na piwo (and not necessarily drink beer).

² In Macedonian, the lexemes “мало” (small), “средно” (medium) and “големо” (large) coffee are in line with the lexical logic of the language.

in cafes (from the waiters), and can also be read on coffee vending machines?! Didn't the person who translated them (it's obviously a translation by a non-expert) wonder for a moment whether this nominal group or groups, have any meaning in Macedonian?!

We find all these terms for coffee in response to the question: "What kind of coffee do you drink?" as part of the dialogue that takes place between the person offering and the person ordering the coffee. All this, of course, takes place within the linguistic-cultural sphere, where we also find the expression said after the coffee is drunk: "На здравје" ("To your health", in Macedonian) / "Eline sağlık! Afiyet olsun!" ("To your health", in Turkish), which is uttered by the host, by the one who offered the coffee, before collecting the cup from the guest.

On the other hand, we have witnessed how proposed solutions, sometimes even successful ones, are not used in practice. Thus, Korubin never *completes the white coffee set* because the terms never were accepted in practice: *кафеник* (if it is small – *кафениче*) – the name for a coffee vessel in the white coffee set, then: *млекарник* (*млекарниче*) (milk-pot – the name for the milk vessel, and *шеќерник* (*шеќерниче*) – (sugar pot) for the container for sugar. The reason may be due to the fact that many other types of coffee have appeared since and taken the place of *white coffee*.

The term "coffee" has five distinct meanings according to the Turkish Language Association (TDK) dictionary:

1. Noun, botany: From the family Rubiaceae, a tree that thrives in warm climates (*Coffea arabica*).
2. Botany: The seed of the fruit of this tree.
3. The powder obtained by roasting and grinding these seeds.
4. The beverage prepared from this powder.
5. An establishment where beverages such as coffee, tea, and beer, as well as hookah, are consumed, light meals are available, and games such as backgammon, dominoes, billiards, and cards are played; referred to as a coffeehouse or reading room (TDK, 2011).

The origin of the word "coffee" is from the Arabic language. In Arabic, the word for coffee is pronounced as "qahwa".

2. In contrast to these offered lexemes, the lexeme for the place (location), where coffee is drunk – *кафуле* (*the café*) offered as a solution in the second mentioned article of Korubin (*Јазикот на денешен*, кн. V, 2000: 155) *Kafic* – *kafich* – as our problem for a while, it kept pace with the parallel use of *кафиќот/кафичот* (and for a period of time, even was dominant) in the conversational functional style. Here, we

would also like to quote the following insights by Korubin from the same article: “We could, however, abandon, from a normative point of view, the mentioned emotional-expressive sphere and take the literary language variant for normal, official use. In our opinion, the most suitable word for this would be the once completely ordinary, but today somewhat forgotten word *кафе* – with the meaning of a certain location. In the Interwar period, this term was far more common and frequent in our language than the term more common than the word *кафеана* (*tavern*)”.³ We can revitalize it now by specifying its meaning in precisely the required sense. If someone wants to open a *кафућ*, or *кафуч* (*Serbocroatian colloquial term for a small café*), he can state in his request: *кафе* (*café*) – and the approval should also state that the person is allowed to open a: *кафе*. As to the colloquial language, if there is a need for an emotionally-expressive word ... an effort could be made to promote the word *кафуле* as a morphological-stylistic variant of the literary language word *кафе*. Today, the current factual situation indicates a larger presence of exactly this lexeme *кафе* with the meaning of a certain location. We can confirm this with the examples taken from *the Golden Book*⁴, where under the activity: *cafe bars and cafe clubs, catering, restaurants from a to z*, a large number of entities can be found, which, in their name, have maintained the term *кафе* with the abovementioned meaning. This was most certainly aided by the synonymous foreign names from other foreign languages, which is confirmed by the fact that the titles on the marquees are mostly written in a foreign language.

Coffee as a literary-culturological phenomenon

According to legend, the widely cherished coffee in our homes was first discovered centuries ago by goats that exhibited unusual vitality and seemed to dance in the moonlight after eating its fruits! A shepherd named Khaldi, residing in the Kaffa region of Abyssinia, observed one day that his normally lethargic sheep became lively after consuming the fruits of a tree. Amazed by this miracle, he too boiled the small fruits of the tree and drank the water. Subsequently, his energy increased, and his heartbeat accelerated. He thus became the discoverer of this taste that would captivate the entire world.

The name “coffee” originates from the Arabic word “gahwah,” which has evolved into “kahve” in Turkish, meaning a pleasure-giving drink. Over time, this pronunciation

³ In the Macedonian language, *the lexemes кафе* and *кафеана* are used (taken from Turkish) with the meaning of **a certain locale**. In Turkish, the following lexemes are used: *kahve* and *kahvehane* – belirli bir yerin anlamı ile.

⁴ Basically, an online version of the Yellow Pages.

has been Turkified to “kahve,” and is pronounced similarly in various other languages (Topalakchi, 2013). It was also known as the “black pearl” in the past.

Regarding the introduction of coffee to Istanbul, many sources point to the 16th century during the reign of Sultan Selim I. In the 1520s, Özdemir Paşa, the Governor of Yemen, brought the cherished coffee beans from Yemen to Istanbul (Girginol, 2018: 15). The words of a riddle, “They say it comes from Yemen, they say it is easily consumed, the aficionado knows its taste after a meal,” hint at coffee’s origins from Yemen and its consumption after meals. Coffee became very popular in Istanbul. So much so that there were individuals with the rank of ‘chief coffee maker’ employed in the palace. The chief coffee maker, responsible for preparing the Sultan’s coffee, was selected from among those known for their wisdom and discretion (Kaplan, 2011: 3). The position of chief coffee maker officially originated during the reign of Sultan Suleiman the Magnificent. The customs surrounding coffee service, including when and how it was to be offered, were defined, gradually becoming a tradition over time.

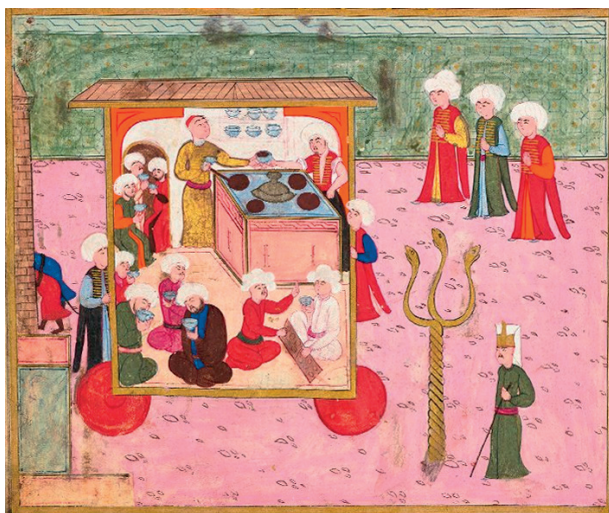


Figure 1. Surname, Topkapi Palace Museum, 16th century.

Tahmis Street, named after the Turkish coffee (Tahmis means roasted coffee), is located in Taht-ul Kale. According to A. Emeksiz, in 1554, two individuals named Hakem from Aleppo and Şems from Damascus began selling coffee in Tahtakale (Emeksiz, 2009:126). From there, coffee spread from Taht-ul Kale to Anatolia and the Balkans. Thus, in the 17th century, it embarked on a flavorful journey that would impact the entire world over the centuries. Venetian and Marseille traders carried Turkish coffee to Europe by ship.

With its aroma and soothing qualities, coffee quickly became popular among the Turks and soon found the opportunity to spread to Europe and the world. The Turks' unique brewing techniques and the ceremonial manner in which they served their coffee quickly drew all attention to this beverage. It is known that coffee was served in specially designed cups to foreign dignitaries and merchants visiting Turkey. Consequently, from the 17th century onwards, Turkish statesmen traveling to Europe did not neglect to take coffee and coffee sets with them (Yalab, 2017).

The Ottoman envoy Süleyman Ağa introduced Turkish coffee to the French as a “magical drink” in Paris in 1669. The meal eaten before morning coffee was called “kahve-altı” (coffee-beneath) which over time evolved into “kahvaltı” (breakfast).



Figure 2. Lithograph by Develly. Serving coffee to Otoman Ambassador Suleyman Aga at Versailles.

With the Second Siege of Vienna, coffee spread to Hungary, Austria, and subsequently throughout Europe. It swiftly influenced not only those with a taste for fine flavors but also artists. Johann Sebastian Bach (1685-1750) expressed his passion for coffee in his composition, which he aptly named the “Coffee Cantata,” by incorporating it into his music.

Figure 3. J.S. Bach „Coffee Cantata”.



Among the many globally recognized coffee aficionados are Alexandre Dumas, Moliere, Victor Hugo, Pierre Loti, and Honore de Balzac.

Apart from the palace, madrasa, and mosque that shaped traditional Ottoman societal culture, coffeehouses, representing a concept of public space, encountered unexpected reactions in the 16th and 17th centuries. Particularly considered places for those not conforming to traditions and social norms, coffeehouses drew criticism from various segments of society, including political authorities. Consequently, in 1567, all coffeehouses in Istanbul were banned (Duvarci, 2012). Quickly becoming a popular gathering place, coffeehouses must have drawn the attention of the state elite, as they were regarded as dens of malice and dissent. Evliya Çelebi, while describing the city of Manastır (Bitola), referred to its coffeehouses as places of gossip and dens of sin (Evliya Çelebi, 2010: 798). In his *Seyahatnâme*, Evliya Çelebi provides detailed descriptions of the coffeehouses in the Ottoman cities he visited, including who frequents them, their activities, and elaborate details on their furnishings.

“...In this Tahtakale Market square, there are single and two-story coffeehouses that are airy and spacious, each decorated with fountains, pools, and sprinklers. For example, the Mevlevihane coffeehouse is a place for scholars, poets, and eloquent speakers. The Bey coffeehouse belongs to soldiers. The Hacı coffeehouse is for traders. The Paşa coffeehouse is for market traders. Accordingly, each coffeehouse is brimming with people day and night, engaging in lively conversations...” (Evliya Çelebi, 2011: 173).

“However, there is no coffee in the world like that of Karaköy, more delightful than that of Tahtakale” (Evliya Çelebi, 2011:796).

Following the reign of Suleiman the Magnificent, coffee continued to face various prohibitions over time, with the most stringent enforcement occurring during the reign of Sultan Murad IV. The allure of coffee eventually led to the lifting of these bans. From the poetry of Nedim, a poet of the Tulip Era (1718-1730), it is evident that coffee was an indispensable beverage in the imperial assemblies:

“Mürebâlar mu‘anber kahveler pâkîze şerbetler
Adûnun bağı şemşîr-i hasedle çâk çâk olsun
Cihanda gösterüp şevketlü hünkârım celâletler
Otursun pâdişâhım haşmet ü devletle taht üzre.” (Macit, 1997:219)

“Fruit dessert, fragrant coffees, beautiful sherbets
Let your enemy’s heart be torn to pieces with jealousy,
My great sultan, may their magnificence be shown on earth,
May my sultan sit on the throne in glory and peace”. (Macit, 1997:219)

When we look at fairy tales, the elements related to coffee typically appear as follows:

- Coffee
- Coffeehouse
- Coffee maker (barista)
- Breakfast
- Coffee cup and saucer.

In fairy tales, coffee is used as a real beverage rather than metaphorically, as it often is in poetry (Açıkgöz, 1999: 133). Another element related to coffee in fairy tales is the coffeehouse. While not extensively described, these coffeehouses usually appear as places that the heroes encounter along their journey.

Heroes in fairy tales often engage in conversation with the patrons of the coffeehouses, and sometimes seek advice from them. Considering that the first coffeehouses during the Ottoman period were opened next to mosques, one of their important functions was also to bring together those who worship. With coffee, a new social environment emerges among the people. For the first time, people gather en masse at a place because of coffee, providing an opportunity to get to know each other and discuss social issues. Coffee transcends being merely a pleasant drink and becomes a significant element of society. Musical gatherings, Sufi discussions, and scholarly societies all begin to form around the coffee culture.

Hoca Ali Rıza (1858 – 1930), the first Turkish painter known for his nature sketches and a military painter, earned the nickname "Hoca" due to his role as an art teacher in various schools during his lifetime. An avid coffee enthusiast, he depicted the coffeehouses, coffee stoves, street coffee vendors, coffee pots, and cups of his era.

This highlights how, within the evolving urban culture, coffeehouses became a significant part of social life.

As H. Yalap points out, the Tanzimat period (1860-1895) brought about innovations in many fields, including changes in the culture of coffee and coffeehouses. Coffeehouses transformed into places where magazines and newspapers met their readers and where intellectuals engaged in pleasant conversations. In this context, the



Figure 4. Hoca Ali Rıza Seaside Coffeehouse

Küllük Kahvesi, an open-air cafe near Istanbul University that operated in the 1950s, became a favored spot among students and intellectuals. This place, renowned within coffee circles, was not only frequented for drinking coffee but also for engaging in scholarly and literary discussions.

In the poem "Küllüknâme" written by M. Sıtkı Akozan (1890-1947), who was born in Kesriye, Macedonia, the Küllük Kahvesi is described as a rose pinned on the chest of Istanbul. This depiction reflects the spirit of the period's intellectuals, presenting the café not merely as a place for leisure but as a cultural and intellectual emblem, deeply cherished in the heart of Istanbul. This metaphor underscores the significance of Küllük Kahvesi as a hub for thought and discourse among the city's enlightened circles:

“Sanmayın âvâre bülbüller gibi güllükteyiz
Biz yanık bir kor gibi akşam
Bir demet güldür, takılmış göğsüne İstanbul’un
Ey saba, sen de konakla bir gün uğrarsa yolun” (Akozan, 1936: 73)

“Don't think that we are in a rose garden like idle nightingales
We are like a burning ember in the evening
It's a bunch of roses stuck on Istanbul's chest, hey spring wind,
stay here too, if one day you stop by, your way will be here”.

(Akozan, 1936: 73)

Küllük Kahvesi was also known for being used as a magazine workshop. From Yahya Kemal to Ahmet Hamdi Tanpınar, from Orhan Veli to Nazım Hikmet, and from Faruk Nafiz Çamlıbel to Orhan Kemal, many poets and writers frequently visited this café. Located at the very center of the university, library, and booksellers' market, Küllük Kahvesi became a significant scientific and literary meeting place, especially after the 1933 University Reform which invited professors from abroad. Unfortunately, Küllük Kahvesi was demolished in the 1950s due to the expansion and road works at Beyazıt Square (İşli, 1994; Ayvazoğlu, 2010a). Coffee holds a significant place not only in our daily lives but also in our intellectual life. For instance, Hasan Ali Yücel referred to a coffeehouse in Sultanahmet as an academy (Ayvazoğlu, 2010: 134-135). Places like İkbâl Coffeehouse, where Yahya Kemal's friends published the *Dergâh* magazine, and Meserret Coffeehouse, where Orhan Kemal wrote his novels, no longer exist.

In the literature of the Republican period, it is evident that many authors and poets have incorporated coffee into their works.

Sait Faik Abasıyanık (1906-1959) addresses one of the significant issues of his time and country, the disparities and inequalities between men and women, in his story "Mahalle Kahvesi" ("Neighborhood Coffeehouse"). The writer describes a small neighborhood coffeehouse's garden as a place where societal morals are scrutinized. On a snowy winter night, he narrates how the locals ostracize a man who believes himself superior to women and misuses his power against his sister (Abasıyanık, 2018: 9-22).

As we see, alongside coffee itself, coffeehouses have also become an integral part of the evolving culture in the Balkans. The warmth with which coffee has been received, and the establishments named after it, have facilitated the entry of various coffee-related terms, expressions, and proverbs into both Macedonian and Turkish languages. Examples include "coffee bean," "to grind coffee," "coffee maker," "coffee mill," "coffee cupboard," "to pound coffee," "coffee fortune-telling," "coffee spoon," "coffee nightingale," "coffee money," "coffee chief," "coffee grounds," "coffee hearth," expressions like "coffee's face is black, but it lightens the face," "her coffee has been drunk" (an idiom used to indicate that a marriage arrangement has been made for a girl), "drink coffee and become an Arab," and "a cup of bitter coffee owes forty years of remembrance," which

carry approximately the same meanings in both cultures. By the late 19th century, coffee became a rare and expensive drink, thus a beverage of special ceremonies. For example, during engagement ceremonies or when guests visit, coffee is served.

Today, traditional coffeehouses like those once prevalent in Skopje and Istanbul are becoming scarce. Technological advancements and modernization have transformed coffeehouses, leading to their renewal. Historically, coffeehouses served as places where elders gave advice, discussions were held, people communicated with one another, and professional groups gathered. Nowadays, the appeal of coffeehouses is maintained through various means such as layout arrangements, offering coffee varieties from around the world, service quality, and internet connectivity. Although coffeehouses have evolved significantly, the core element of conversation remains as vibrant as ever.

In literature, it's quite common to encounter poems about coffee written by many poets. We would like to conclude our paper with a poem by Edip Cansever:



“Bir hoş oldum ele güne karşı
Herkeslerden utandım
Bir yanımlı insanlı kahve
Dünyalar dolusuydu bir yanımlı.
Ah beyler söylemesi güç
İşim bitince kahvelik olurum
Bana cezveler tutulunca
Bir yanlara çevrilidir başım.”

(Edip Cansever, 1954)

“I feel welcome against the day
I was ashamed of everyone
Coffee with people on one side
There was a whole world next to me
Oh gentlemen, it's hard to say
When I'm done, I'll be a coffee pot
When coffee pots are held at me
My head is turned to one side.”

(Edip Cansever, 1954)

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КАФЕТО – ЗАЕДНИЧКА АЛКА ВО МАКЕДОНСКО-ТУРСКИТЕ ДИЈАЛОЗИ

(Резиме)

Апстракт: Кафето е честа напивка на денешницата, а има и посебно место во културите во Македонија и Турција. Во рамките на истражувањето ќе се обидеме да го разгледаме поимот „кафе“ како јазична, литературна и културолошка појава. Од јазичен аспект, истражувањето ќе биде поставено како во дијахрониска, така и во синхрониска рамка во двата јазии: македонскиот и турскиот јазик. Се разбира дека, покрај потеклото на лексемата „кафе“, ќе бидат опфатени и проширени истражувања за: видовите кафе, пиењето кафе, посатките поврзани со кафето, потоа локацијата каде што се пие кафето итн. Во литературниот аспект ќе биде опфатена литературната нишка на поимот „кафе“ во двете литератури: македонската и турската литература. Ќе се обидеме да направиме преглед на „кафето“ како инспирација во книжевноста. Културолошкиот аспект ќе го опфати поимот „кафе“ во секоја од културите (македонската и турската), како и неговата споредба како културолошка поврзаност во македонско-турските дијалози.

Клучни зборови: „кафе“, македонски јазик, турски јазик, македонска литература, турска литература, културолошки врски.

MAKEDONYA-TÜRKİYE KÜLTÜREL İLETİŞİMİNDE ORTAK BİR BAĞ OLARAK 'KAHVE'

(Özet)

Kahve günümüzde yaygın bir içecek olup, Makedonya ve Türkiye kültürlerinde özel bir yere sahiptir. Bu araştırma kapsamında "kahve" kavramını dilsel, edebi ve kültürel bir olgu olarak incelemeye çalışacağız. Dilsel açıdan bakıldığında araştırma, hem artzamanlı hem de eşzamanlı çerçevelerde her iki dilde (Makedonca ve Türkçe) gerçekleştirilecektir. Çalışma, "kahve" kelimesinin etimolojisinin yanı sıra, kahve türleri, kahve tüketimi, kahveyle ilgili ritüeller, kahvenin tüketildiği yerler vb. konularda da genişletilmiş araştırmaları kapsayacaktır. Edebi açıdan ise "kahve" kavramının hem Makedon hem de Türk edebiyatlarındaki edebi bağlantısı incelenecektir. Edebiyatta bir ilham kaynağı olarak "kahve"ye genel bir bakış sunmaya çalışacağız. Kültürel boyut ise, her iki kültürdeki (Makedon ve Türk) "kahve" kavramının Makedon-Türk diyaloglarında kültürel bir bağlantı olarak karşılaştırılmasını kapsayacaktır.

Anahtar kelimeler: "kahve", Makedon dili, Türk dili, Makedon edebiyatı, Türk edebiyatı, kültürel bağlantılar.

**Интеркултурни дијалози во контекст на македонско-турските
книжевни врски**

**Makedonya ve Türk Edebiyatları İlişkileri Bağlamında
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