

PUBLICATIONS ABSTRACTS

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I. HABILITATION WORK – MONOGRAPH

Chufadar, N. 2019: Fantastic elements in the Epic Destans of Kyoroglu. Konstantin Preslavsky University of Shumen Publishing House, the city of Shumen 2019, p.192 ISBN: 978-619-201-339-4

Abstract: As part of the world cultural heritage, the epis/destan folk art of the Turkic peoples includes epic stories about the folk hero, appearing under the names Kyorogla, Kyoroglu, Gorogla, Gyoroglu, Gurguli and a number of other variants, preserved in folk memory as a fighter for social justice, singer and poet. The main motives in the epics are struggle for freedom, protection of the unjust, salvation of the beloved or like-minded people, revenge for insult, love, heroism. The epic destans are spread over vast areas and are characterized by various performing schools and a variety of stories. The plots of the stories of Kyoroglu are known in different versions among Azerbaijanis, Armenians, Georgians, Kurds, Gagauz, peoples of the North Caucasus, the Middle East in Turkey and northern Iran, as well as in Central Asia - among Turkmen, Uzbeks, Kazakhs and Tajiks. Most often, these plots are formed on the basis of Turkic shamanic mythology, archaic Turkic folklore and memory of ancient historical events, by accumulating in themselves the cultural traditions, the ancestral memory, the spirituality, the moral, ethical and aesthetic ideals. From the point of view of typology, the epic can be characterized as heroic-fantastic, by accumulating in themselves the cultural traditions, the ancestral memory, the spirituality, the moral, ethical and aesthetic ideals. From the point of view of typology, the epic can be characterized as heroic-fantastic. So far, researchers have not focused on establishing the origin and nature of the fantastic elements in the heroic-fantastic destinations of Kyoroglu.

The monograph examines the fantastic elements in epics/destans of Kyoroglu. The fantastic elements and motives are due primarily to the common shamanic mythology and religions such as Manichaeism and Islam for the Turkic ethnocultural space. Along with these influences in the destinations for Kyoroglu, there are fairy-tale characters common to the fairy tale, such as Peri, Div, and the characters from the so-called "realistic tales" - The Bald Man and the Old Woman. The syncretism of shamanistic motives, fantastic elements and motives introduced by the influence of Islam is noted. Some of the fantastic elements were formed under the influence of Manichaeism - this applies to the Eastern version of the epic. The Azerbaijani version of the eastern version and most of the western ones contain many fantastic elements common to the Turkic fairy tale - these are the most common fairy-tale motifs and common structural-plot elements, common topos and characters, as well as their confrontations with demonic forces, accompanied by elements of the terrible and the comic, ending ultimately with the victory of the Good. Attention is paid to the culture of the horrible and the comic in the epic, which accompanies the confrontations of the characters, realized as

a sacred communication. Confrontations with the sacred forces (Peri and Div) are realized as verbal and non-verbal communication in the topos, typical of the Turkic tale, as the terrible is mostly overcome with the comic, and the hero usually wins not because of his strength and magical attributes, but with his mind and cunning.

The confrontation with its sacred patron Hazreti Ali / Lion of God has a didactic function and is called to correct the behavior and moral attitudes of the hero.

The epic enters the common treasury of masterpieces of folk art not only with its social ideas to protect the unjust, but also with the formation of high moral ideals by updating the traditional moral values of the Turkic peoples, part of which is transformed into fantastic elements and motives.

The monograph "Fantastic Elements in the Epic Destans of Kyoroglu" can be useful for lecture courses, seminars, and would also provoke the appearance of new scientific research in the field of Turkish language and folklore.

II. PUBLISHED BOOKS BASED ON DISSERTATION FOR AWARDING THE EDUCATIONAL AND SCIENTIFIC DEGREE "DOCTOR"

1. Chufadar, N. 2013: Mythologems "Fate" and "Death" in the epic "The Book of Dede Korkut". Konstantin Preslavsky University of Shumen Publishing House, the city of Shumen, 2013, p. 326 ISBN 978-954-577-791-2

Abstract: The book examines the mythologems "Fate" and "Death" in the epic "The Book of Dede Korkut". Through a system of structural motifs, the temporal and spatial structure of the epic is presented, where the life paths of its characters are unfolded. The views on the fate and death of the Oguz are presented, which are characterized by blurred boundaries between animate and inanimate nature, as well as between life and death. It has been shown that fate and death in the Oguz have not personification character. The initial notions characteristic of Tengrism, of good fortune, are based on the presence or absence of a kut - life force. Later notions of the good life, under the influence of Islam, are associated with the spoken and written word. The picture of the world of the Oguz is characterized by the absence of personified destiny and death, but as their actants appear the archetypal elements - Water, Wood, Stone, Fire.

Under the influence of Islam, the picture of an actant of death were formed, acting according to the will of Tanra-Allah, the angel of death - the archangel Azrael.

III. ARTICLES AND REPORTS PUBLISHED IN NON-REFERENCED JOURNALS WITH SCIENTIFIC REVIEW OR PUBLISHED IN EDITORIAL COLLECTIVE VOLUMES

1. Chufadar, N. 2014: The numbers in the epic „The Book of Dede Korkut” Konstantin Preslavsky Readings „Contacts and conflicts”, Number 20, V. XX. 2014, Konstantin Preslavsky University of Shumen Publishing House. Electronic edition with interactive format *.pdf pp. 268-277 http://shu.bg/sites/default/files/harakteristiki/fhn/EK_20_inesign.pdf ISSN 1314-7358

Abstract: Numbers occupy one of the major places in Turkish mythology and Turkish folk literature. Most of them are based on the religious beliefs of the people that everything is hidden in the numbers. Since ancient times it is being given a sacred and symbolic significance of numbers. Some of them have a sacred meaning. The report analyzes the sacred numbers in the epic "The Book of Dede Korkut": 1, 3, 7, 9, 12, 24, 40. These numbers are

symbols that encode a variety situations of heroes' life in the individual songs, and are part of Oguz people life and fate. The numbers are used with different meanings to emphasize certain points and show that the mathematical competencies are part of Turks lives.

2. Chufadar, N. 2015: The healing power of natural components such as wood, water and stone. Konstantin Preslavsky University of Shumen Yearbook. Konstantin Preslavski University of Shumen Publishing House 2015 vol. XXVI A . 2015, pp. 223-235. ISSN 1311-7300 http://shu.bg/sites/default/files/izdaniq/2015_FHN_Godishnik_XXVI.pdf

Abstract: The natural components such as *wood*, *water* and *stone* possess healing powers and exclusive feature in folklore. In Turkish epic, legends, beliefs and popular natural healing these natural components are sacred. Turks accept tree as a symbol of motherhood, fertility and greatness

Water is a source of life and a life itself. In mythological texts in natural healing folk and folk beliefs water is sacred and healing. In the epic Dede Korkut water as a natural component always helps the man and it singled out the power of water which helps the man.

Turks' natural healing and folk beliefs believe in healing power and energy of the stone. In Turks manuscripts in natural folk healing practices among plant and animal products are found stones and gems. These scientific accumulations toward the diagnosis, treatment and prevention of human diseases are included within the scope of activity of researchers of Turkish folklore and ethnolog.

3. Chufadar, N. 2015: „The unknown – known neighbour”: Turkish woman in the history of Turkish culture and literature. Konstantin Preslavsky Readings. „The unknown neighbour” V. 21. Konstantin Preslavski University of Shumen Publishing House, the city of Shumen 2015, pp. 73-87. ISSN 1314-7358 http://shu.bg/sites/default/files/harakteristiki/fhn/EK21_indesign.pdf

Abstract: This paper aims to detect indicators of the status of Turkish women, their identity and mentality in literary texts - both those in which the subject are women, and those that were created by them. Therefore the corpus of materials for this paper is comprised of texts from several literary sources, which I think reflect some of the key moments in the formation of the mentality of Turkish women in the period from the 11th century to the reforms of Atatürk.

4. Chufadar, N. 2016: The mythological image of Demir Baba (An attempt for interpretation of the anthroponyms Demir Baba) SocioBrains – international scientific Refereed online journal ISSN: 2367-5721 / Issue 24, m. 08 Aug. 2016, pp. 112-118. (Co-authored with the student Ibrahim, A.) <http://sociobrain.com/bg/top/issues/issue-24%2C-aug-2016/>

Abstract: The article follows the mythological image of Demir Baba - Iron father who is the main hero in the folklore of Ludogorie region and is the oldest character in our folklore. He is a winner of the syncretism between ethno-linguistic, cultural, historical and spiritual-religious communities. It has been made an attempt to interpret the mythological figure Demir Baba as a bearer of good fortune. In the legends of Demir Baba, he is a person who influences the fate of others. In the image of the character the faith and hope of the usual man in the victory of good over evil and the triumph of justice over injustice is personified. The anthroponym "Demir Baba" is interpreted as a combination of two words, "Demir – iron" and "grandmother – father". Other interpretations of the name "Demir" are associated with the

nickname “pehlivan – fighter” and “kara Demir - black iron”. The name Demir personifies a syncretic image and means a unity of masculine and feminine beginning determining the fate of people.

5. Chufadar, N.2016: The cultural value of Turkish folk culture work in children’s education. SocioBrains – international scientific Refereed online journal ISSN: 2367-5721. Issue 25, Sept. 2016, pp. 61-73. <http://sociobrain.com/bg/top/issues/issue-25%2C-sept-2016/>

Abstract: Child is a value which has a definite place in society. In today's world children's literature is perceived as a special share of science and study of this title has an international dimension, but we should not forget the works of Turkish folk culture, because they are very valuable and worthy carriers of folk lexis in the Turkish literature and culture. Children, in order to enrich their potential vocabulary of words, to develop their language, to become good readers, to know their culture well and be good communicators, have to know better the works of Turkish folk culture. The works of Turkish folk culture are works of Turkish culture. These works contribute to the linguistic education of children, they increase the children’s life power, they learn them to love Motherhood, nature and people. They teach them a skill for good behavior in a society, a sense of beauty and strengthen imagination and therefore these works of Turkish folk culture are the basis of all cultural values.

Fairy tales, sayings and set phrases, riddles will enrich the pleasure of reading, language, mental ability and culture to children.

The composition which is formed with wise personality and tolerant approach of Nasreddin Hodja and his donkey in his stories is a good educational material for education, communication and entertainment for children.

If we want our children to communicate, write and speak effectively in view of the positive cultural values of these popular works in social environment and at school, we must not forget their existence and continue to appreciate and reflect them in our daily in the upbringing of children.

6. Chufadar, N. 2016: The healing power of natural components such as wood, water and stone. Trakia University Issue No:178.1. , July 2016. ISBN:978-975-374-200-9, pp. 545-551. Collection of reports from the International Conference "Speech, Art and Health" Thracian University, Edirne, Turkey (in Turkish).

Abstract: In folklore the natural components such as *wood*, *water* and *stone* possess healing powers and exclusive feature. In Turkish epic, legends, beliefs and popular natural healing these natural components are sacred. Turks accept tree is a symbol of motherhood, fertility and greatness

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7. Chufadar, N. 2016: The cultural value of Turkish folk culture work. The cultural value of Turkish folk culture work in children’s education. Thracian University Issue No: 171 ISBN : 978-975-374-191-0 (Tkm) 978-975-374-192-7 (1.c) 978-975-374-193-4 (2.c), pp.1009-1016.

Collection of reports from the International Conference of „Peace Culture in Child and Youth Literature”, Thracian University, Edirne, Turkey.)

Abstract: Child is a value which has a definite place in society. In today's world children's literature is perceived as a special share of science and study of this title has an international dimension, but we should not forget the works of Turkish folk culture, because they are very valuable and worthy carriers of folk lexis in our literature and culture. Children, in order to enrich their potential vocabulary of words, to develop their language, to become good readers, to know their culture well and be good communicators, have to know better the works of Turkish folk culture. The works of Turkish folk culture are works of Turkish culture. These works contribute to the linguistic education of children, they increase the children's life power, they learn them to love Motherhood, nature and people.

8. Chufadar, N. 2017: The freedom of women in oguz society. pp. 256-264. – In: Freedom yesterday, freedom today, freedom tomorrow - is it on the spear top? Collection of reports from the International Conference, 25-26 April, the city of Ruse, 2017. Lyuben Karavelov Regional Library - Ruse. ISBN 978-619-7404-01-2

Abstract: The present article is devoted to research indicators of freedom of Oguz woman of the ancient Turks in the pre-Islamic period for her self-consciousness, mentality and love as an important component of her freedom and fortune from the songs, stories in the ancient epic The Book of Dede Korkut, which, in my opinion, reflect key moments in the formation of common-image of the woman still in the period of IX - XI century. Oguz woman, as a representative of Oguz society is a special case-image with a rich and varied history of the ancient stereotype. Brave and strong, free to take crucial actions such as mother, lover and wife.

In the life of ancient Oguz people, the woman alongside the men fights for freedom and happiness - her own and her family. Often she surpasses men as a warrior and savior, able to predict events and appropriate to intervene in their course through her courageous action, she freely expresses an opinion, gives wise advice and asserts through her magical words.

9. Chufadar, N. 2017: About the original and the name of the mythical hero Kyoroglu. SocioBrains – international scientific Refereed online journal Issue 38, October 2017(63-70) <http://sociobrains.com/bg/top/issues/Issue+38%2C+October+2017/>

Abstract: The article analyzes the sources of epics, prototypes and the mythical hero's name. The analysis of the sources and the theoretical studies of a number of scientists show that Koroglu is a syncretic hero who has many prototypes. The etymology of his name is derived as from the semantics of the morphemes compiling him, and from the circumstances surrounding his birth and life.

It is concluded that the hero's name is polysemantic, at the same time it means «the son of the blind», «light» and «light and dark», as the last opposition contains indicators for the fight between good and evil (the light as good and the darkness as evil).

10. Chufadar, N. 2017: The past, the present and the future of the studies concerning Kyoroglu narratives in Bulgaria (Public interpretation and folk lectures of Kyoroglu in the northeast region of Bulgaria). Collection of reports from the International Symposium "Studies on Kyoroglu in the Turkish World, Yesterday, Today and Tomorrow" the city of Bolu, Abant İzzet Baysal University, Turkey (15-16 09. 2017) BAMER Issues No: 19,

Ankara, 2017, ISBN: 978-975-321-050-8, Serifika No:20419 pp. 537-548
[http://bamer.ibu.edu.tr/attachments/article/709/BOLU%](http://bamer.ibu.edu.tr/attachments/article/709/BOLU%20)

Abstract: No work and publications on Kyoroglu Stories have been found in Bulgaria. There are different narratives and rumors among the people, but these have not been investigated and written. According to the people, the boy whose eyes are blind is an ideal hero who tries to establish the order of equality and justice, which protects the poor, the rebellion and punishment of the oppressor attempting to establish the order of an ideal hero.

The purpose of the present study is to examine and promote the heroic and mythological personality of 'Kyoroglu', who has been spread among the people of the northeastern region of Bulgaria. The name of Kōroğlu is the name of what is inserted in order to provide information about the 'blind' words made in Bulgaria.

People needed a hero like Kyoroglu according to the conditions of those times and his name also had a big share in the epic. Kyoroglu wants to make the fate and the life of the people easier and we can say that he succeeded this goal.

11. Chufadar, N. 2018: Folk storie of Kyoroglu in the northeast region of Bulgaria. Collection of reports: „On the way of Evliya Celebi”, Konstantin Preslavski University of Shumen Publishing House, the city of Shumen, pp. 313-323. ISBN 978-619-201-245-8

Abstract: There is no nation in the world without own heroic epic. In the Middle East an epic of Kyoroglu appeared in the sixteenth and seventeenth centuries. For the first time, the name Kyoroglu is mentioned and became well known by the famous travel writer Evliya Chelebi who lived in the 17th century.

A legendary person who fights against injustice and tries to establish equality and justice for the ordinary people. His faithful companion is his horse, to whom he trusts his grief and doubts.

In those times conditions the people needed a hero like Kyoroglu and made his name a legend. Ordinary people of the people have seen the sang events as a live historical tradition that has happened and nobody doubted their credibility.

The aim of the present article is to interpret Kyoroglu's image as a defender of the poor. The Destan of Kyoroglu by the Bulgarian folklorist Riza Mollov and the stories of the people from northeastern Bulgaria will be used for for the hero Kyoroglu.

12. Chufadar, N. 2018: Trikster: the shadow of Kyoroglu's ego
//Collection "Turkological researches 2018. Katerina Venedikova - a ray of Ottoman science in Bulgaria", Konstantin Preslavski University of Shumen Publishing House, the city of Shumen pp. 118-136. ISSN 1314-989X

Abstract: The article examines the function of Kyoroglu as a trickster in Turkmen version of the epic. The epic hero in the epic is a projection of the cultural hero of the mythological time, so he is both a demiurge and a trickster. It is emphasized on his features, defined by the archetype Shadow, which is the second hypostasis of Kyoiroglu with its antisocial, egoistic, and sometimes devian, features of the Trickster.

13. Chufadar, N. 2018: Sacral communications of epic of Koroglu/Gorogli (Hero-Peri, Hero-Wild, Hero-Saint Ali) in the Azerbaijani, Turkmen and Uzbek version. SocioBrains – international scientific refereed online journal Issue 52, Dekember 2018 (117-129). Journal homepage: www.sociobrain.com. Impact faktor and Indexing. ISSN 2367-5721. <http://sociobrain.com/bg/top/issues/Issue+52%2C+December+2018/>.

Abstract: In the article, based on an analysis of communicative acts of communicating human-sacral power in the Azerbaijani, Turkmen and Uzbek version of the epic of KOROGLI / GOROLI, the peculiarities of sacral communication as a type of opposition and its participants (peri and wilds) as the relevant to its understanding indicators needed for successful communication.

14. Chufadar, N. 2019: Fabulous items in Kyoroglu epic (on materials from the Azerbaijani, Turkmen and Uzbek epics). Turkological researches 2019, Konstantin Preslavski University of Shumen Publishing House, p.4 – 21. Shumen, 2019. ISBN 1314-989X.

Abstract: In the heroic epic, common themes and motifs of the fairy tale are often found. This also applies to the various variants of Koroglu heroic epic, where are frequently actualized the reminiscences of pre-religious beliefs and fairy tales elements. One of the most important fairy-tale elements in the epic is a water. Water is capable to make a miracle: to heal the blind, to give strength and power to the hero, as well as supernormal features. The epic often borrows from fairy-tale objects such as a sword, gives the hero's horse the special features of anticipating and appearing instantly before his owner in case of danger. In different variants and versions of the epic, other fabulous motifs are used, such as dreaming of the beloved, drinking a love potion in the hero's dream, searching for a lover who becomes the hero's wife, a fight with mythical anthropomorphic beings - fairies, peri, burning hair, magic and witchcraft.

IV. STUDIES PUBLISHED IN NON-PEER-REVIEWED JOURNALS WITH SCIENTIFIC REVIEW OR PUBLISHED IN EDITED COLLECTIVE VOLUMES

1. Chufadar, N. 2018: Trickster: The shadow of Kyoroglu's ego (Helpers and magic attributes of Kyoroglu-hors, sword and saz) (Study) SocioBrains – international scientific refereed online journal Issue 50, October 2018 (10-35). Journal homepage: www.sociobrain.com. Impact faktorand Indexing. ISSN 2367-5721. <http://sociobrain.com/bg/top/issues/Issue+50%2C+October+2018/>

Abstract: The article examines the function of Kyoroglu as a trickster in Turkmen version of the epic. The epic hero in the epic is a projection of the cultural hero of the mythological time, so he is both a demiurge and a trickster. It is emphasized on his features, defined by the archetype Shadow, which is the second hypostasis of Kyoiroglu with its antisocial, egoistic, and sometimes devian, features of the Trickster. An analysis is made of Koroglu's helpers and magical attributes - horse, sword and saz.

2. Chufadar, N. 2019: Communicative features of the secret language of flowers in Turkish folk culture (The meaning of numbers, colors and flowers) (Study) pp. 130-176. Turkology in education - traditions, innovations, perspectives. Collection of reports of an international research and teaching seminar on theme "Turkology-traditions and innovations", held at Kırklareli University, Turkey on November 1, 2018. Konstantin Preslavski University of Shumen Publishing House, the city of Shumen, 2019. ISBN 978-619-201-317-2 (Co-authored with the student Rumenov, F.).

Abstract: The communication is the most important element that transforms man from a biological being into a social one and in order to survive, a person needs continuous

communication. The communication, in the point of view of psychology, is a meaningful aspect of social interaction.

The purpose of the present study is to show that the Turkish people have since ancient times created the silent secret language of flowers, which language has been used as a means of communication. These feelings and thoughts that the people could not share in the natural language (verbally or written), they had said it without using a pencil, but by the type, the colors and the number of flowers.

In the Ottoman era, when the relationship between man and woman was not as easy as in the nowadays, this secret language of flowers was one of the ways of communication of the Turkish people. Today, this language continues to be used by people who know the symbolism of flowers, colors and numbers.

Prepared by:



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