

Evolution of the Turkish Language in the Ottoman Chronicle Tradition

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Abstract

The article deals with the origin and development of Turkic written monuments, particularly with the formation of traditions of the Arabographic Ottoman Turkish chronicles written in the “Turki” Language, containing data about the development of the ethnic and historic processes that were taking place on the territory of Ukraine. Concerning this problem, an exact interpretation of some linguistic and historiographic terms is needed. Besides, it should be noted that then the classical Turkish language performed the function of the literary language in the Crimean area as well.

The manuscript documents written in the Ottoman Turkish Language between the second part of the 16th century and the first quarter of the 18th century had their own special features. In the modern Turkic Studies the Ottoman Turkish Language means the variant of the Turkish Language – “Turki” (تُرْكِي) that was used in the Ottoman Empire during the above said historic period, and which became known under the name “the Turkic Ottoman’ or ‘the Ottoman Turkish” Language (عُثْمَانِي تُرْكِي لِسَانِي).

Keywords: Turkic, language, text, chronicle, term, Orkhon, Ukraine

Osmanlı Vakanüvislik Geleneğinde Türk Dilinin Evrimi

Özet

Makalede, Türk yazılı anıtların meydana çıkması, ayrıca Arap işaretleriyle yazılan Türk-Osmanlı vakâyi^c-nâmeleri geleneklerinin evrimi ve gelişimi ele alınmaktadır. Bu gibi yazılar Ukrayna topraklarında milli-tarihsel gelişmelerin süreçleri hakkındaki bilgileri de içermektedir. Bu meselenin araştırılmasıyla

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ilgili bir sıra dilsel ve tarihsel terimlerin de doğru değerlendirilmesi önem taşımaktadır. Söylenilmesi gereken hususlardan biri de geleneksel Türkçenin Kırım Yurdu'nda edebi dil olarak kullanılmasıdır. Türk-Osmanlı elyazmaları, XVI. yüzyılın ortasından XVIII. yüzyılın ikinci çeyreğine kadar Ukrayna Kazak Hatmanlığı dönemine ait özel bilgileri ihtiva etmektedir. Ayrıca vurgulanması gerekir ki, çağdaş Türkolojide Osmanlıca geleneksel Türkçenin bir türü olarak Türkî (تُرْكِي) veya lisan-ı Türkî Osmanî (لِسَانِي تُرْكِي عُثْمَانِي) adları altında da kullanılmıştır.

Anahtar Kelimeler: Türk, dil, metin, vakâyi-nâme, terim, Orhun, Kırım, Ukrayna

Studying the problem of the origin and development of Turkic written monuments, and particularly - that of the setting-up of the Arabographic Ottoman Turkish chronicles containing information about the development of ethno-historical processes having taken place on the territory of Ukraine and been written in the “Turki” Language, requires a thorough interpretation of some linguistic and historiographic terms. Particularly, the Turkish Language performed the function of the literary language in the Crimean yurt as well.

In this context studying texts written in the Ottoman Turkish Language, and primarily specific historical hand-written documents, which could be reasonably defined using their general name – وقایعنامه / *vakâyi'-nâme*, which means “a chronicle”. In the historic retrospective these written documents originate directly from the oldest monuments of the Turkish Language and Turkic writing manner, and namely - from the runic inscriptions on the stone tombs found in the basin of the River of Orkhon, that is the right sleeve of the River of Selenga, which is nowadays in Central Mongolia. The above said ancient Turkic runic relics are referred to the 8th century, and they belong to the ethnos that at ha time had the ethnic name “the Turks”. It is known that for two previous centuries (6th - 7th cc.) the Turks set up their political control on a vast territorial area: from the frontiers of the North-Western China in the east to the northern borderline of the Sasanides' Persian State and to the eastern borderline of the Byzantine

Empire¹. The said documentary runic inscriptions are written monuments in which the initial phase of the Turkic Historical Description was fixed². As for the emergence and establishment of “*vakâyi-nâme*” is concerned, first of all we should outline, that in early Turkic chronicles (10th to 11th cc.) we can rather evidently trace their relation to the Arabic writing tradition of the early Medieval times, which was developing within the Arabic Islamic (ideologically and according to its philosophy) culture that inherited achievements of the earlier civilisations, except the Antique, Persian and Indian ones³. It

¹Bol’shakov O.G., *Istoriya Khalifata / Oleg Georgiyevich Bol’shakov*; red. L.G. Negria, Moskva : Nauka, 1993, Tom II: Epokha velikikh zavoyevaniy, 633–656 godu, 292 s.) – (Большаков О. Г. История Халифата / Олег Георгиевич Большаков; ред. Л. В. Негря. — М : Наука, 1993. — Т. II: Эпоха великих завоеваний. 633–656 годы. — 292 с.) – Bol’shakov O.G., *History of the Kaliphate / Oleg Georgiyevich Bol’shakov*; Edit. by L. G. Negria, Moscow : Nauka, 1993, Vol. 2: The epoch of great conquests. pp. 633–656, 292 p.; Uott U.M., Kakia P. *Musul’manskaya Ispaniya / U. M. Uott, P. Kakia*, Moskva : Nauka, 1976. s. 25–32. – (Уотт У.М., П. Какиа. — М : Наука, 1976. — С. 25–32.). – Watt U.M., Kakia P., *The Islamic Spain / U.M. Watt, P. Kakia*, Moscow : Nauka, 1976, pp. 25–32).

²Muharrem Ergin, *Orhun Abideleri*, İstanbul, Boğaziçi Yayınları, 1999, 147 s., 8 resim; *Türk Dili ve Edebiyatı Ansiklopedisi: Devirler, İsimler, Eserler, Terimler*, Yayın kurulu: Ezel Erverdi, Mustafa Kutlu, İsmail Kara, Cilt 7, İstanbul, Dergah yayınları, 1990, 564 s., 22 s. (kısaltmalar: kitabiyat ve yazarlar).

³Buniyatov Z. M., *Azerbaidzan in VII–IX vv. / Ziya Musa Oglu Buniyatov. Raboty po istorii i istochnikovedeniyu Azerbaidzana i Arabskogo khalifata // Izbrannyye sochinmeniya v triokh tomakh*, Tom 1, Baku : Elm, 1999. 468 s. – (Бунятов З.М. Азербайджан в VII–IX вв. / Зия Муса Оглу Бунятов. Работы по истории и источниковедению Азербайджана и Арабского халифата // Избранные сочинения в трех томах. — Т. 1. — Баку : Элм, 1999. — 468 с.) – Buniyatov Z. M., *Azerbaijan in the 7th–9th centuries / Ziya Musa Oglu Buniyatov, Works on the history and studies of sources of Azerbaijan and Arabic Caliphate // Selected works in three volumes*, Vol. 1, Baku : Elm, 1999, pp. 13–189, 468 p.; Uott U.M., Kakia P. *Musul’manskaya Ispaniya / U. M. Uott, P. Kakia*, Moskva : Nauka, 1976. s. 25–32. – (Уотт У.М., П. Какиа. — М : Наука, 1976. — С. 25–32.). – Watt U.M., Kakia P., *The Islamic Spain / U.M. Watt, P. Kakia*, Moscow : Nauka, 1976, pp. 25–32); Lévi-Provençal E., *Histoire de l’Espagne Musulmane / Évariste Lévi-Provençal*,

was within the limits of he said writing tradition, that the historical chronicle writing arose. Particularly, in the beginning of the 10th century, and more precisely - after the year of 292 according to the Islamic chronological era of Hijri (904-905 A.C.), the Arabic scholar, whose nisba I read like "Abu al-'Abbas Ahmad ibn Jafar ... Abbasi al-Ya'kubi, wrote the oldest of the written monuments of the Early Medieval Arabic written tradition known as "The History" (تأريخ). This work is important for our study, for it depicts ideas of the Arabic Kaliphate scholars of that times of the historical process whose elements are reflected in the Ottoman Turkish chronicles of the second half of the 16th – first quarter of the 18th centuries. Therefore, the first part of the said work by al-Ya'kubi includes descriptions of acts of Apostles and Israeli tsars, which occurred before Christ's Birth, as well as acts of Jesus himself and those of his Apostles. Only afterwards there is given information related to the ancient ethnical communities and countries which existed before the Islam uprising. The second part of "The History" by al-Ya'kubi deals with the Islamic History and with the historical events that occurred in the Arabic Kaliphate⁴. It should be noted, that a significant part of the stuff from the sources, we have studied, was collected on the base of accounts of eyewitnesses - direct witnesses of the phenomena and events data of which were provided in the Ottoman Turkish chronicles of the second part of the 16th - first quarter of the 18th centuries. This manner of the Ottoman Turkish chronicle-writing of the said historical period, to our mind, is a kind of the "reporting genre", which existed within the Arabic writing tradition of the Early Medieval time. IN this context the attention should be paid to the "risala" by Ahmad ibn Fadlan, the Secretary of the Embassy of the Kaliph al-Muktadir Billahi (908–932), which was sent in 921 to the Residency of the Ruler of the Volga-Kama

Volume I, Paris: Maisonneuve et Larose; et Leiden: Verlag von E. J., Brill 1950, pp. 371–373, 675 p.

⁴Ibn Wadhīh qui dicitur al-Jā'qubī Historiae / [edidit indicesque adiecit per Martin Theodor Houtstma], Lugduni Batavorum: Verlag von E. J. Brill, 1883, Pars I : Historiarum anteislamicam continens, Pars II : Historiarum islamicam continens, 156, CXL p.

Bulgaria⁵. We shall add to what have already been said, that in the national historiography a detailed textological study of the “risala” by Akmad ibn Fadlan was made by the Ukrainian Arabic scholar Andriy Kovalivskiy⁶.

The contextual directivity of the earliest monuments of the Turkish chronicles-writing tradition was dealt with by rendering the activity of tribe leaders of the nomadic ethnical community, the self-nomination “the Oguzes” got spread for. Because those were representatives of the Turkic dominating family line of the Oguzes, that, while time was passing, established a dynasty, which, in its time, ruled in the Turkic State of the Seljukides⁷. This state arose in the beginning of the 11th century on the lands running from the eastern shore of the Caspian Sea to the east through the historical area, known under the toponymical name “*Mavarannagr*” (مَا وَرَاءَ النَّهْرِ), which in translation from Arabic means “located on the other side of the river”. There is

⁵The said “risala” is known under the title “A book by Ahmad ibn-Fadlan ibn al-‘Abbasa ibn Rashid ibn Hamad, maul Mehmed ibn Suleiman, al-Muktadir’s emissary to the Ruler of the Slavs” (كِتَابُ أَحْمَدَ بْنِ فَضْلَانَ بْنِ الْعَبَّاسِ بْنِ رَاشِدِ بْنِ حَمَّادٍ (مَوْلَى مُحَمَّدَ بْنِ سُلَيْمَانَ رَسُولَ الْمُقْتَدِرِ إِلَى مَلِكِ الصَّنْعَالِيَّةِ)

⁶Pritsak Omelian, Tatory: istoriya odnoho imeni / Omelian Pritsak // Mappa Mundi. Zbirnyk naukovykh prats’ na poshanu Yaroslava Dashkevycha ta z nahody yoho 70-richia. (Studia in honorem Jaroslavi Daškevyč septuagenario dedicata), L’viv, Kyiv, Nyu-York : Vydavnytstvo “M. P. Kots”, 1996, s. 51–58. – (Прицак Омелян. Татари: історія одного імені / Омелян Прицак // Мappa Mundi. Збірник наукових праць на пошану Ярослава Дашкевича з нагоди його 70-річчя. (Studia in honorem Jaroslavi Daškevyč septuagenario dedicata). — Львів; К.; Нью-Йорк: Видавництво “М. П. Коць”, 1996. — С. 51–58.). — Pritsak Omelian, The Tatars: a history of one name / Omelian Pritsak // Mappa Mundi, A collection of academic works in honour of Yaroslav Dashkevych and for his 70th Anniversary of his birth, L’viv, Kyiv, New-York : “M. P. Kots” Publishing House, 1996, pp. 51–58). — (in Ukrainian); Uott U.M., Kakia P. Musul’manskaya Ispaniya / U. M. Uott, P. Kakia, Moskva : Nauka, 1976. s. 25–32. — (Уотт У.М., П. Какиа. — М : Наука, 1976. — С. 25–32.). — Watt U.M., Kakia P., The Islamic Spain / U.M. Watt, P. Kakia, Moscow : Nauka, 1976, pp. 25–32).

⁷الْوَزَارَةُ فِي عَهْدِ السَّلْجُوقِ، تَأَلِيفُ الْإِدِيْبِ الْمُوْرُخِ الْفَارَسِيِّ عَبَّاسِ بْنِ إِقْبَلِ، تَرْجَمَةٌ وَ تَغْلِيْقُ الدُّكْتُورِ أَحْمَدَ كَمَالِ الدِّيْنِ حَلْمِي، الْكُوَيْتْ، مَطْبُوْعَاتُ الْجَامِعَةِ، ١٩٨٤، ٥٢٦ ص.

meant the in-between the rivers of Amu-Darya and Syr-Darya, and specifically - the lands which in the north reached the city of Urgench (Gurganj), while in the east it extended to the cities of Bukhara and Sabrana. It should be added here that the most concise in terms of its meaning among the Turkic chronicles is 'The book about the Seljuks' (سلجوقنامه), that was written in the 12th century by Zagir Ad-Din Nishapuri. The point of a large significance of the "*Selcuk-nâme*" for making a source-based study of the Ottoman Turkish written tradition is not only in the fact, that this chronicle is the oldest Turkic historical written document, but for the reason that it evidently demonstrates an interrelationship between the Ottoman Turkish chronicle-writing manner and the Arabic writing tradition of the Early Medieval times. Particularly, "The book about the Seljuks" was written in the Turkic Language, but using the Arabic graphics. Besides, the information from the author of that historical work (a Turk by his ethnical origin) is given in the form of a Muslim "*nisba*"⁸. The provided considerations proves the fact that the most ancient Turkic chronicles, written in "*Mashryki*" (مَشْرِق), hat is in the Turkic-Language eastern part of the Islamic world, had a direct propinquity with the Arabic written tradition, accounted for by the religious factor. As for the Ottoman Turkish Medieval chronicle-writing manner is concerned, its arising and the initial development can be observed just within the State of the Seljuks. Transformation of the said state into a great empire after the victorious battle named "Dandakan Battle" in 1040⁹, and is also connected with the historical event that occurred on the territory of Northern Azerbaijan; the latter one between the 8th and first part of the 9th centuries was a part of the administrative possession of the Arabic Caliphate named "Arran" (أَرَّان)¹⁰. In the second part of the 9th

⁸ Ferit Devellioğlu, Osmanlıca-Türkçe Ansiklopedik Lûgat, Yayına Hazırlayan: Aydın Sami Güneşçâl, 11. Baskı, Ankara, Aydın Kitabevi Yayınları, 1993, s.840, 1195 s.

⁹ Ali Sevim, Dandanakan Savaşı, İslam Ansiklopedisi, Cilt 8, Türkiye Diyanet Vakfı İslam Araştırmalar Merkezi, İstanbul 1993, s. 456–457.

¹⁰ Bartol'd V.V. / Vasilij Vladimirovich Bartold, Sochineniya (v IX tomakh), Tom III, Raboty po istoricheskoy geografii, Moskva : Izd-vo "Nauka", 1965, 711 p. (Бартольд В. В. / Василий Владимирович Бартольд. Сочинения (в IX томах). — Т. III. — Работы по исторической географии. — Москва: Изд-во

century in Azerbaijan a few state formations got stronger, among which the most important were possessions of the dynasties of the Sajids and Mazyadids (Shirvanshaks) with the capital in the city of Shamakhi¹¹. Hence, in 1046, following the victory of the military forces of the Ruler of the Seljuks' State of Togrul-bek (کنالدین طغرل‌بک بن سلجوق) ^(ج)¹² over the Byzantine's Army in the battle that took place in Azerbaijan near the town of Genje, the lands of this country got under the power of the Seljuks' State¹³. It was this historical event, that happened to become a pre-condition for strengthening the western vector in the development of the Turkic-Seljuks' expansion: after the next, victorious for the Seljuks rulers, Malazgirt Battle, that occurred in 1071¹⁴ in Central Anatolia, a mass resettlement of Turks-Oguzes began in the central and western parts of the Asia Minor peninsula. Later, the Ruler Suleiman-shakh, who belonged to the Seljuks generation, after increasing an armed pressing on the Byzantine Empire, conquered the lands in the western part of the Asia Minor peninsula, reaching in the west the shore of the Aegean Sea. On this territory a new state of the Anatolian Seljuks was established with the capital in the town of

«Наука», 1965. — 711 с.) – Bartold V.V., Works (in 9 volumes), Vol. 3, Works on Historical Geography, Moscow : Nauka Publishing House, 1965, pp. 334–335, 711 p.

¹¹ Bunyatov Z. M., Azerbaidzan in VII–IX vv. / Ziya Musa Oglu Bunyatov. Raboty po istorii i istochnikovedeniyu Azerbaidzana i Arabskogo khalifata // Izbrannyye sochinmeniya v triokh tomakh, Tom 1, Baku : Elm, 1999, 468 s. – (Буняттов З.М. Азербайджан в VII–IX вв. / Зия Муса Оглу Буняттов. Работы по истории и источниковедению Азербайджана и Арабского халифата // Избранные сочинения в трех томах. — Т. 1. — Баку : Элм, 1999. — С. 184–232. — 468 с.) – Bunyatov Z. M., Azerbaijan in the 7th–9th centuries / Ziya Musa Oglu Bunyatov, Works on the history and studies of sources of Azerbaijan and Arabic Caliphate // Selected works in three volumes, Vol. 1, Baku : Elm, 1999, pp. 184–232, 468 p.

¹² Rukn- Ad-Din Togrul-bek ibn Seljuk (ruling: 990–1063).

¹³ Görsel Büyük Genel Kültür Ansiklopedisi: Selçuklular, Genel Yayın Yönetmeni: Mustafa Eren, 15 Cilt, Cilt 13, Türkiye, Görsel Yayınlar, 1984, s.7701–7703.

¹⁴ Ali Sevim, Malazgirt Muharebesi, İslam Ansiklopedisi, Cilt 27, Türkiye Diyanet Vakfı İslam Araştırmalar Merkezi, İstanbul 2003, s. 481–483.

Iznik¹⁵. There should be underlined that foundations for Turkish statehood itself were provided during the political activities of two Seljuk rulers: Er-Togrul Gazi (ruling: 1231-1281) and Osman I Gazi (ruling: 1281-1324)¹⁶. It is that time, that the most ancient original texts in the Ottoman Turkish chronicles were written, which were called by the Turkish annalists “*tevarih*” (تواریخ / *tevârîh*) or “*tarih*” (تاریخ / *târîh*), that is “a story”, “a chronicle”¹⁷. One must obligatorily bear in one’s mind, that during the 12th to 13th centuries on the immense territorial area covering Central Asia and running westwards till Anatolia (currently in Turkey), the Oguz Language was dominating, having appropriately adapted to the new geopolitical and socio-ethnic conditions¹⁸. It is logically to point out, that in the Ancient Anatolian Turkic language, used for writing the above said monuments, the first phase in the development of the Turkish Language was described, which in the scientific reference sources is

¹⁵ Görsel Büyük Genel Kültür Ansiklopedisi: Anadolu Selçukluları, Genel Yayın Yönetmeni: Mustafa Eren, 15 Cilt, Cilt 1, Türkiye, Görsel Yayınlar, 1984, s. 577–578.

¹⁶ Görsel Büyük Genel Kültür Ansiklopedisi: Selçuklular, Genel Yayın Yönetmeni: Mustafa Eren, 15 Cilt, Cilt 13, Türkiye, Görsel Yayınlar, 1984, s. 7701–7703; Görsel Büyük Genel Kültür Ansiklopedisi: Anadolu Selçukluları, Genel Yayın Yönetmeni: Mustafa Eren, 15 Cilt, Cilt 1, Türkiye, Görsel Yayınlar, 1984, s. 575–578; Yılmaz Öztuna, Büyük Osmanlı Tarihi, Osmanlı Devleti’nin Siyasî, Medenî, Kültür, Teşkilât ve San’at Tarihi, 10 Cilt, Birinci Cilt, İstanbul, Ötügen Neşriyat A. Ş., 1994, s. 37–47.

¹⁷ تواریخ / “*tevârîh*”; تاریخ / “*târîh*” – these terms mean “a text”, “a document”, “a monument”, “a chronicle”, “a chronicler”, “an annalist”. There is implied a verbal work in which specific historical events are fixed [Ferit Devellioğlu, Osmanlıca-Türkçe Ansiklopedik Lûgat, Yayına Hazırlayan: Aydın Sami Güneşçâl, 11. Baskı, Ankara, Aydın Kitabevi Yayınları, 1993, s. 790, 1034, 1099]. Particularly, for the etymology of the term “history” (Latin - *istoria*).

¹⁸ Turanly Ferhad, *Evolutsiya turets’koho pys’ma v svitli rozvytku literaturnoyi movy / Ferhad Turanly // Skhidnyi svit, Kyiv, 2003, # 4, s. 148–155.* – (Туранли Ферхад. Еволюція турецького письма в світлі розвитку літературної мови / Ферхад Туранли // Східний світ. — К., 2003. — № 4. — 148–155). – (Turanly Ferhad. Evolution of the Turkish writing in the background of the development of the literary language / Ferhad Turanly // Skhidnyi Svit, Kyiv, 2003, # 4, pp. 148–155). – (in Ukrainian).

called “the Old Ottoman Language” (the 13th - 15th centuries). So, the old Turkic Ottoman Language arose together with the formation of the Seljuks’ State, expanded on the territory of Anatolia, while the above said region was being settled by Turks; the latter event occurred after winning the Byzantine Army in the already mentioned Malazgirt War, and it was developing till the Ottoman State turned into an Empire, which happened in the second half of the 15th century¹⁹. Speaking of ‘the tarihs’, that originated in the times of setting up and initial strengthening of the Ottoman State, their distinctive character is the point, that these historical chronicle documents are primarily chronicles of events from the military, political and cultural lie of the said Turkic state formation. Their texts include also data of the social and economic character. For instance, there is provided information about the division of the lands having been conquered by the Ottoman State and about the administrative ruling of those ones. Besides, one can find in “tarihs” plots with descriptions of both the world-view basics and the personal qualities of their authors, and the political wishes of the orderers of those chronicle plots, which influenced to some extent the palace chronicler-historiographer called “*vakayiniüvis*” (وقعه نویس / “*vakayi-nüvîs*”), with the form of representing the historical events in the way, so as the personality of the ruler would be raised at an unimaginable eminence. Though, under the mentioned conditions, we should also take in consideration the common typical and specific peculiarities of the manuscripts written in the Ottoman Turkish Language between the second half of the 16th - first quarter of the 18th centuries. There should be reasonable to underline, that the Ottoman Turkish Language implies in the Modern Turkic Studies a variant of the Classical Turkish Language – “*Turki*” (تُرکی), which was used in the Ottoman State during the respective historical period known under the name “the Turkic Ottoman Language” (لسانی ترکی عثمانی)²⁰. The said type of the writing

¹⁹Türk Ansiklopedisi, Türkiye Türkçesi, Ankara, Milli Eğitim Basımevi, 1983, Cilt XXXII, s. 393.

²⁰Faruk Kadri Timurtaş, Osmanlı Türkçesi Grameri: Eski Yazı ve İmla-Arapça-Farsça-Eski Anadolu Türkçesi, Cilt III, 9. Baskı, İstanbul, Alfa Basım Yayım Dağıtım, 1999, 1–2, 460 s.; Kryms’kyi A.Yu. Skhodoznavstvo: tvory v pyaty tomakh / Agatangel Yukhymovych Kryms’kyi, Tom 4, Kyiv : “Naukova Dumka”

manner was practiced using the Arabic graphics. The said Classical Turkish Language functioned as the Literature Language in the Crimean yurt too, which was subordinated to the Ottoman State in the above said period of time. It turns out that fixing in the manuscripts, we have studied, of the main trends in the development of the ethno-historical processes, which were taking place on the territory of Ukraine during the specified period of time, and which were written in the “Turki” Language, requires a perfect interpretation of some linguistic and historiographic terms. The transfer from the Old Turkic Ottoman Language to the Classical Turkish Language was accompanied by a military-and-political strengthening of the High Porte and by getting by that State of the status of an Empire after winning on 29th May 1453 of Byzantine capital - the city of Constantinople, by the Turkish Army headed by Sultan Mehmet II Fatih (ruling:1444-1446, 1451-1481)²¹. While transferring to the Classical Turkish Language the

Publishing House, 1974, 640 s. – (Кримський А. Ю. Сходознавство: твори в п’яти томах / Агатангел Юхимович Кримський. — Т. IV. — Київ : Видавництво «Наукова думка», 1974. — 640 с.) – Kryms’kyi A.Yu., Oriental Studies: works in five volumes / Agatangel Yuhymovych Kryms’kyi, Vol. 4, Kyiv : Vydavnytstvo “Naukova Dumka”, 1974, 640 pp.) – (in Ukrainian); Kryms’kyi A. Yu. / Agatangel Yuhymovych Kryms’kyi. Tiurky, yikhni movy ta literatury. I. Tiuks’ki movy, Vyp. II, Kyiv : Vydavnycho-Polihgraphichnyi Tsentr “Kyivs’kyi Universytet”, 2007, 106 s. – (Кримський А.Ю. Тюрки, їхні мови та літератури. I. Тюркські мови / Агатангел Юхимович Кримський. – Вип. II. — Київ: Видавничо-поліграфічний центр «Київський університет», 2007. — 106 с.) – Kryms’kyi A.Yu. The Turks, their languages and literatures. I. Turkic Languages. / Agatangel Yuhymovycj Kryms’kyi, Issue II, Kyiv : The Publishing and Olligraphical Centre “Kyiv University”, 2007, 106 pp.). – (in Ukrainian).

²¹The heroic struggling between the Byzantine and Turkish Armies for Constantinople lasted for two months. According ot the data from the historian Hammer–Purgstal, the place was surrounded 29 times. Dozens thousands of people from the civilian population, that were located in the region of Aya-Sophia (to the St. Sophia Cathedral in the city of Istanbul) did not feel any harm (as they were untouchable, which means that it was forbidden to bring any harm to their health and life). Sultan Mehmed II Fatih, the great kagan of the Turks, entered the city and arrived to Aya-Sophia. A Christian chronicer, who witnessed the said event, that is undelined by the famous Turkish historian Yilmaz Oztuna, wrote, that “when the Sultan arrived

Old Ottoman Language transformed into the Classical one²². That is why in the new linguistic variant there remained for some time elements of the said older language with its specific features, while the language was slowly getting adapted to the new geopolitical and socio-ethnic medium²³. Now in the modern Turkish and English the variant of the Turkish Language used during the Ottoman period of Turkey's is called and designated as "*Osmanlı Türkçesi*"²⁴ and, respectively, "the *Ottoman Turkish*"²⁵, which means in Ukrainian "the Turkish Ottoman Language" or "the Ottoman-Turkish Language", and that name is used in parallel to the above said "Turkic-Ottoman Language", though we believe, that logically it would be more reasonable to use the word combination "the Turkish Ottoman Language", that is having in the first place the modifier which is more general in terms of its notional meaning. Concerning the peculiar features of this writing manner, there are also used the following Arabographic signs: the consonant letter "*gemze*" ğ / ڭ , the soft letter "*ge*" گ (kâf-ı fârisî), the nasal letter "*ñ*" ن (kâf-ı nûnî), a specific style

to Aya-Sophia, he stood in front of the Cathedral, having dismounted the horse. He addressed the Patriarch and the priests of the common Christians and told them, that from that day their lives were proclaimed untouchable, while that people themselves became free". He conquered the city – one of the glorious capitals of the world's empires, which had been defiled by the last emperor, the 74th one – Emperor Constantine XI. As it was stated by Turkish scholars, the Sultan proclaimed the moral values (freedom of conscience, unviolability of the human life, justice, etc.), which commenced the history of the new era [Yılmaz Öztuna, *Büyük Osmanlı Tarihi, Osmanlı Devleti'nin Siyasî, Medenî, Kültür, Teşkilât ve San'at Tarihi*, 10 Cild, Birinci Cild, İstanbul, Ötüken Neşriyat A. Ş., 1994, s. 229].

²²Faruk Kadri Timurtaş, aynı eser, 1–2.

²³Turanly Ferhad. Op. cit., pp. 148–155.

²⁴Mustafa Özkan, *Çözümlemeli Osmanlı Türkçesi Metinleri, Eski Harifli Metinler-Yeni Harifli Metinler-Sözlük, Hazırlayanlar: Prof. Dr. Mustafa Özkan, Enfel Doğan, Fatih Kemik, Mustafa Uluçay, İstanbul, Çağrı Yayınları, 2003, s. 256–267 / ٢٦٧-٢٥٦.ص, I–XX, 243 s., I–X, 293 s.*

²⁵Kolodziejczyk Dariusz, *The Crimean Khanate and Poland-Lithuania: International Diplomacy on the European Periphery (15th-18th Century). A Study of Peace Treaties Followed by Annotated Documents / Dariusz Kolodziejczyk, Leiden–Boston 2011, , p. 5, 1049 p., XVIII facs., 2 map., Vol. 47.*

of joining two letters ل (lâm-elif), a letter having also the sound “ga” (hâ), and in addition the numbers²⁶. In Modern Turkish there is used a Latin-based alphabet²⁷. Besides, there must be taken into account the point, that the historical works by Turkish chroniclers, before the book-printing was started up, were intended for reading them aloud. A collective listening to the historical texts was one of the traditions of that time, and they not once ended with discussions aimed at making an objective assessment of the events being described in the respective texts²⁸. Under the conditions, for the correct reading, determination and articulation of the vowel phonemes in the Arabic Language of much importance are vocalisations “gareke” (حَرَكَه), that is a system of diacritical signs which are above or under letters, for example: “med işaretî” or “medli elif” – the sign “med” to designate a prolongation of the sound (َ - the letter “elif” with “med”); “fetha” / “üstün” – “fetha” / “ustiun” to designate the vowel sound «a» (َ the letter “mim” with “fetha” are pronounced like “ma”); “kesre” / “esre” – “kesre” / “esre”: to designate the vowel sound «i» (ِ - the letter “te” with “kesre” are pronounced like “ti”); “damme” / “ötre” – “damme” / “otre” to designate the vowel sound «u» (ُ - the letter “kaf” » with the sign “damma” are pronounced like “mu”); the diacritical sign “sükûn” / “sâkin” – “siukun”, or “sakin”, to designate absence of a vowel sound. For instance, in the word فَتْحَةٌ - “fetha”, while the sign “şedde”, or “teşdîd”, is used to designate the doubling of a consonant sound, for example, in the word ضَمَّةٌ - “damme”, and others²⁹. It should be noted that, unlike the Arabic Language, no similar signs were used in the Ottoman Turkish Language. However, as

²⁶Faruk Kadri Timurtaş, Osmanlı Türkçesine Giriş: Eski Yazı ve İmlâ-Gramer-Aruz-Metinler, Cilt I, 17. Baskı, İstanbul, Alfa Basım Yayım Dağıtım, 1999, s. 2, 232 s., 176 s.

²⁷Hüseyin Ağca, Sözlü ve Yazılı Anlatmada Türkçenin kullanımı, 1. Baskı, Ankara, Atatürk Kültür Merkezi Yayınları, 2001, 306 s.

²⁸Mustafa Özkan, Çözümlemeli Osmanlı Türkçesi Metinleri, Eski Harifli Metinler-Yeni Harifli Metinler-Sözlük, Hazırlayanlar: Prof. Dr. Mustafa Özkan, Enfel Doğan, Fatih Kemik, Mustafa Uluçay, İstanbul, Çağrı Yayınları, 2003, s. XIV–XV, I–XX, 243 s., I–X, 293 s.

²⁹سامی شمسالدین، قاموس ترکی، استانبول، درسعادت اقدام مطبعه سی، ۱۳۱۷، ص. ۵۴۵، ۱۵۷۴، ص.

in the Ottoman Turkish Language they use quite a number of Arabic words, chroniclers of the High Porte *литписци* aspired to unify the Arabic lexical borrowings. Under the circumstances, to make the reading and writing manuscripts, there were used mainly simplified Arabic graphical forms, for instance, *خطی رُقعه* (*hatt-ı rik'a*)³⁰.

Addition of different new letters and diacritical signs to the Arabic alphabet by chroniclers of the High Porte and the Crimean Khanate³¹ was made to ensure the correct spelling of the in the Ottoman Turkish Language. Therefore, we suppose, that our analysis of the evolution of the writing tradition used in the manuscripts we have studied, is needed for the scholars to overcome the linguistic barrier while they are revealing and classify Turkish and Tatar-Crimean written sources, whose origin roots to the historical period we have dealt with in our study - particularly some archived manuscripts³². It is this approach to studying documentary sources, that provides the adequate

³⁰Faruk Kadri Timurtaş, aynı eser, s. 1, 22–24; Mustafa Özkan, aynı eser, s. 256–267, ۲۶۷-۲۵۶.ص, s. 243 / ۲۴۳.ص, s. 293 / ۲۹۳.ص.;

سامی 'شمسالدين' قاموس ترکی 'استانبول' درسعدت اقدام مطبعه سی' ۱۳۱۷' ص. ۶۶۹-۶۶۸. ۱۵۷۴' ص.

³¹Muzaffer Ürekli, *Kırım Hanlığının Kurluşu ve Osmanlı Himayesinde Yükselişi* (1441–1569), Ankara, Türk Kültürünü Araştırma Enstitüsü: 98, 1989, V–XXV s., 109 s.; Hasan Ortekin, *Kırım Hanlarının Seceresi* / Hasan Ortekin, İstanbul, Bürhaneddin Matbaası, 1938. 12 s.; Yücel Öztürk, *Özü'den Tuna'ya: Kazaklar – 1* / Yücel Öztürk, 1. Baskı, İstanbul, Yeditepe Yayınevi, 2004, 488 s.

³²Seyitiakhya Nariman, *Kyrymdivan edebiyatynyng muellifleri ve esas hususietleri: umumiy bakysh* / Nariman Seitiakhaya / Yyildyz, # 4. Simferopol' : "Yyldyz" medljmuasynyñ idarekhanasi, 2004, s. 65–105; Devamy: "Yyldyz", #5, s. 83–108. – (Сейитяхья Нариман. Кырым диван эдебиятынынъ муэллифлери ве эсас хусусиетлери: умумий бакъыш / Нариман Сейитяхья // Йылдыз. – № 4. – Симферополь : «Йылдыз» медлжмуасынынъ идареханасы, 2004. — С. 65–105; Devamy: Yyildyz, # 5, s. 83–108.). – Seyitiakhya Nariman, *Basic features and authors of the Tatar-Crimean divan literature: a general review*, Yyildyz, # 4, Simferopol' : "Yyldyz" Journal Editorial Board, 2004, pp. 65–105; Cont. in "Yyldyz", # 5, pp. 83–108. – (in Crimean-Tatar).

comprehension of the text and the objective interpretation of the original texts³³.

Considering the Turkish crhonical writing it is reasonable to state, that in the Ottoman State every outstanding person, primarily “*the sultan*” (سلطان / *sultan*), as well as the other persons in his government, and namely these were “*the vezir-i a'zam*” (وزیری اعظم / *vezîr-i a'zam*)³⁴ та “*the sheikh-ul-Islam*” (شیخول اسلام / *şeyh-ül islâm*)³⁵ - managed their own “*madjlis*” (مجلس / *meclis*)³⁶, that is they had a close circle of their friends, advisers, supporters. People at such “*majlises*” read and discussed historical events to check the authenticity of the data and to inform of them objectively in their chronical works. During such discussions there were taken into account not only the ideas and judgements of the authors of the chronicles the respective events and facts were interpreted by, but also considerations and estimations of the other participants of the discussions. Such a way of discussing the

³³ Turanly Ferhad, Metodolohichni problemy doslijennia osmans'koyi istoriyi / Ferhad Turanly // Materialy mizhnarodnoyi naukovoyi konferentsiyi «Spadschina Omeliana Pritsaka i suchasni humanitarni nauki» (28–30 travnia 2008 r.). Natsional'nyi universytet “Kyievo-Mohylians'ka Akademiya”, Kyiv : Vysavnystvo “Arrata”, 2009, s. 269–281. – (Туранли Ф. Методологічні проблеми дослідження османської історії / Ферхад Туранли // Матеріали міжнародної наукової конференції «Спадщина Омеляна Прицака і сучасні гуманітарні науки» (28–30 травня 2008 р.). Національний університет «Києво-Могилянська академія». — Київ : Вид-во «Аратта», 2009. – С. 269–281.). – (Turanly F. Methodological problems of studying the Ottoman History / Ferhad Turanly // Digests of the International Scientific Conference “Omelian Pritsak’s heritage and modern humaniatarian sciences”: (28–30 May 2008). The Natrional University “Kyiv-Mohyla Academy”, Kyiv : “Arrata” Publishing House, 2009, p. 269–281); Hayati, Develi, Osmanlı Türkçesi Kılavuzu, Ders Kitabı 1, İstanbul 2001, Bilimevi Yayınları, s. 15–16, 232 s.

³⁴ Ferit Devellioğlu, aynı eser, s. 1150.

³⁵ In the Ottoman State “*shekh-ul-Islam*” was an official, who due to his official status was inferior to the Grand Vizier and was responsible for the religious affairs, as well as headed the Academic Council [Ferit Devellioğlu, aynı eser, s. 451, 995].

³⁶ The Supreme Council, a nowadays Parliament. The Supreme Council in ther Ottoman Empire consisted of two majlises, whose members were appointed by the government [Ferit Devellioğlu, aynı eser, s. 594–595].

stuffs contributed to a more profound and objective highlighting by the authors of the chronicles the historical events and phenomena having been fixed by those ones. On this condition it should be born in mind, that Turkish and Tatar-Crimean chroniclers had access to the official documents, particularly to the state resolutions and orders issued by the Sultan or by “*the Grand Majlis*” (ديوان / *dîvân*) on behalf of the government of the Ottoman State, as well as to the speeches and mail of the administrative support offices of the Sultan or of the Crimean Khan named in the respective historical works. As the “*vakayiniuvises*” were official history-writers, they had access to the mail of the governmental officials and protocols of the state government³⁷. It is for that reason, that we consider the official documents to be an important source of descriptions of historical events.

Formation of the Ottoman Turkish chronicle-writing tradition was taking place in complicated historical conditions. Particularly, in the beginning of the 15th century the Ottoman State suffered a lot from a ruinous invasion of the Timur-headed (life years: 1336-1405) military forces of the powerful state formation made by that ruler. After that invasion the Ottoman Army lost in the battle known as “*the Ankara Square War*” (“*Ankara meydan muharebesi*”), which occurred on 28 July 1402³⁸ and caused some moderation in the development of the heroic style tradition having been typical to historians of the previous historic period. Though the said declaration did not last long: after getting the power by Sultan Murad II (ruling: 1421-1444, 1446-1451) we can observe activation in the Turkish chronicles writing, and a trend to the realistic description of events is felt³⁹.

The said achievements of the considered phase in the development of the Ottoman-Turkish chronicle-writing tradition is obviously demonstrated in the “*tarihs*” originating from the middle - second half of the 15th century [51, c.199-206]. For example, one of the oldest

³⁷ Ferit Devellioğlu, aynı eser, s. 189.

³⁸ Yılmaz Öztuna, aynı eser, s. 37-47.

³⁹ Franz Babinger, *Osmanlı Tarih Yazarları ve Eserleri* / Franz Babinger, Çeviren Prof. Dr. Coşkun Üçok, Ankara 1982, Kültür ve Turizm Bakanlığı yayınları: 435, Türk Tarih Kurumu Basımevi, 502 s.

famous Turkish scholars, we know about, who wrote both in Arabic, and in his native Turkic Languages, Dervish Ahmed bin Yahya bin Selman bin Ashik Pasha (life years: 1392/93-1481), known as Ashik Pashazade. It should be noted, that the genealogy of this scholar, that began in 1240 poky, included an entire galaxy of intellectuals, who devoted their lives to science. Ashik Pashazade in his book “A history of the Ottomans genealogy” (تواریخی علی عثمان / *Tevârih-i Âl-i ‘Osmân*) informed of historical events in which the lives and actions of Turkish sultans are given in the chronological order till 1480s. It is for that reason that this historical work should be called “a vakanayiname” (مه وقایعنا / *vakayi-name*). The unique character of the “The History” by Ashik Pashazade is accounted for by the fact, that the author, having used the theoretical knowledge he had heard? Particularly, even from his relatives, preferred to obtain the information, required for writing his book, while directly communicating with the participants of the respective events. Among his informers there were governmental officials and even sultans, but the chronicler also liked to use narrations of ordinary eyewitnesses. We are also aware of the fact of the personal participation of Ashik Pashazade in the Hungarian (1443) and Kosovo (1448 p.) military campaigns, for what he was awarded by Sultan Murad II (ruling: 1421–1444, 1446–1451)⁴⁰. So, the considered methods of making academic studies and processing the information obtained from the said scholar show the importance of the scholar’s book in the establishment of the Ottoman-Turkish chronicle-writing tradition of the New Period.

One of Ashik Pashazade contemporaries was another representative of the Ottoman writing manner, known as Sufi Sinaneddin Yusuf-Hoja Pasha (life years: 1437-1486). According to the biographical data of this scholar, in short known as Sinan Pasha, he

⁴⁰ Ahmet Zeki Velidî Togan, *Umumî Türk Tarihi’ne Giriş*, Cild I, En Eski Devirlerden 16. Asra Kadar, 3. Baskı, İstanbul, Enderun Kitabevi, 1981, s. 103, 207, 538 s.; *Türk Dili ve Edebiyatı Ansiklopedisi: Devirler, İsimler, Eserler, Terimler*. Aşıkpaşazade, Yayım kurulu: Ezel Erverdi, Mustafa Kutlu, İsmail Kara, Cilt 1, İstanbul, Dergah yayınları, 1997, s.199; Kemal, Yavuz, Yekta M.-A. Saraç, *Âşık Paşazâde, Osmanoğulları’nın Tarihi ‘Tevârih-i Âl-i Osmân’* / İstanbul, Bilimevi Basın Yayın Ltd. Şti., Gökkuşbu, 2007, 517 s.

was a son of a kada judge from the city of Istanbul. Owing to a high social status of his father, Sinaneddin Yusuf obtained a very high for that time education, which enables him later to teach in a madrasa in the city of Edirne (Adrianople), where one of the Turkish Sultan's palace was located. In 1470 the scholar was promoted to the Vizier's position and awarded with the "Pasha"-title. Six years after that *di* the scholar got the office of the "vezir-i a'zam", that is the Prime Minister, in the Ottoman government⁴¹. The most famous academic work by Sinaneddin Pasha is "A Panegyric Treatise" (تَضَرُّعْ عَنَامَه / *Tazarru'c-nâme*). This work is a written monument, and it is even rather a religious and philosophic work, than a historical one. However, even the work being by its nature a panegyric one, it includes important data relating to the history of development of the then Turkish society. It is the reason, why this Sinaneddin Pasha's book influenced the development of the Ottoman-Turkish chronicle-writing tradition⁴².

Conclusion

Hence, by the middle of the 16th century the following principal traditions in the Ottoman-Turkish chronicle-writing tradition of the New Era had formed: 1) consideration of any historical event from a worldview position of its prevision by God's finger; 2) personification of describing historical events: these events were directly associated by the chroniclers with activities of Turkish sultans and Crimean khans; 3) authors of written monuments of the Ottoman-Turkish chronicle-writing tried to highlight the historical events objectively, which was provided by practicing the method of public discussing the information, which was to be included in a chronicle, within a respective gathering - "madjlis". Besides, we note, that among the typical features of the Turkish chronicle-writing tradition in the times, preceding the initial chronological time limits of the historical period we have studied, there is a careful attitude in the Ottoman State to accumulation and storing official manuscripts. These documents were stored in administrative offices of the Divan, where they were most

⁴¹ Türk Dili ve Edebiyatı Ansiklopedisi: Devirler, İsimler, Eserler, Terimler, Yayın kurulu: Ezel Erverdi, Mustafa Kutlu, İsmail Kara, Cilt 8, İstanbul, Dergah yayınları, 1998, s.19–20.

⁴² Ferit Devellioğlu, aynı eser, s. 808, 1043.

often written too, as well as in premises of the State Treasury and in other administrative centres of the High Porte. The beginning of the history of the Archivistics organisation in Turkey should be reasonable related to the times of ruling of Sultan Mehmed II Fatih (ruling: 1444-1451, 1451–1481), when the Ottoman state archives were established in the cities of Bursa and Edirne. Somehow later, that is after transferring the capital of the Ottoman State in Istanbul, in the underground storage premises (“mahzen”) of Yedikule Fortress the capital’s archive was made, and, while time was passing, after the construction of the Sultan’s Palace of Topkapy in 1478 pouçı, “a storage facility for keeping documents” (in the Ottoman-Turkish – “mahzen-i evrak”) was set up, in which documents of the Grand Sultan’s Collection of Documents (in the Ottoman-Turkish – “Dîvân-i Hümâyûn»). We note, that its highest organisation level the Archivistics in the Ottoman State reached in the 16th century.

In this context it should be said here, that from the middle of the 16th century till the second quarter of the 18th century was the period of the highest level of the development of the Ottoman-Turkish chronicle-writing tradition. Besides, it was a period of the highest level of rising of the national liberating struggle of the Ukrainian people against its colonial oppression by the Polish-Lithuanian Commonwealth and Muscovia, in which both the High Porte, and the Crimean Khanate were involved to some extent. It is clear that the described circumstances were reflected in full scale in the information, provided in the Ottoman-Turkish manuscripts-monuments of the historical period we mentioned said above, particularly in the Turkish and Tatar-Crimean chronicles.

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