



A Treatise on Commerce Written in Eastern Turki: *Risâle-i Sevdâgerçilik*

Doğu Türkçesiyle Yazılmış Bir Tüccarlık Risalesi: Risâle-i Sevdâgerçilik

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ABSTRACT

The Chagatai literary language entered a new era with the 19th and 20th centuries, when Turks living in the Tarim Basin were particularly active producing works in the writing tradition of Chagatai Turkish. Numerous Eastern Turki works of this era were brought to the West by Swedish missionaries. Jarring bought the commerce treatise discussed in this study from Roze Akhon, a book peddler in Kashgar, and it was donated to Lund University in Sweden in 1982 and registered under the Jarring Collection (Jarring Prov. 397). The 94-page treatise explains occupational subtleties from a general Islamic perspective. Certain features of *Risâle-i Sevdâgerçilik* [Treatise on Commerce] are in line with the *futuwwatnamas* [rules and regulations of Turkish-Islamic guilds] written in Anatolia. These similarities in both style and content are remarkable. Although no date is found on the manuscript, when considering the catalog record and the language of the work, it can be said to have been written in the early 20th century. This article aims to introduce *Risâle-i Sevdâgerçilik*, which was written in Eastern Turki and to provide information about its contents in this context. The study goes on to state the salient points of the phonetic features detected in the work through examples. The work classifies and analyzes the examples on suffix incompatibility in the text under two headings: suffix incompatibility in Turkish words and suffix incompatibility in loanwords.

Keywords: Eastern Turki, Chagatai, *Risâle-i Sevdâgerçilik*, Futuwwatnâme, Asian studies

ÖZET

Çağatay yazı dili 19.-20. yüzyıldan itibaren yeni bir merhaleye geçmiştir. Bu dönemde özellikle Tarım havzasında yaşayan Türkler, Çağatay Türkçesinin yazım özelliklerine bağlı kalarak eserler kaleme almışlardır. Doğu Türkçesi (Eastern Turki) olarak nitelendirilen bu döneme ait birçok eser İsvçeli misyonerler tarafından Batıya taşınmıştır. Üzerinde çalışma yaptığımız tüccarlık risalesi de Jarring tarafından 2 Ocak 1930'da Kaşgar'da seyyar kitap satıcısı Roze Akhon'dan satın alınarak İsvç Lund Üniversitesi'ne bağışlanmış (1982) ve Jarring Koleksiyonuna kaydedilmiştir (Jarring Prov. 397). Genel olarak tüccarlık mesleğinin inceliklerini İslamî bir çizgide anlatan eser 94 sayfadan ibarettir. Risâle-i Sevdâgerçilik bazı özellikleri itibarıyla Anadolu'da sıkça kaleme alınmış *fütüvvet-nâmelerle* uyum içerisindedir. Gerek işleniş tarzında gerekse içerik bakımında görülen bu benzerlikler dikkat çekicidir. Yazma üzerinde herhangi bir tarih olmasa da katalog kaydı ve eserin dili dikkate alınarak 20. yüzyılın başlarında yazıldığı söylenebilir. Bu makalede Doğu Türkçesiyle yazılmış Risâle-i Sevdâgerçilik tanıtılmaya çalışılmıştır. Bu kapsamda Risâle-i Sevdâgerçilik'in içeriği ile ilgili bilgiler verilmiştir. Daha sonra eserde tespit edilen ses özelliklerinden dikkat

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çeken hususlar belirtilmiştir. Ses özellikleri bahsinde metinde karşılaşılan dikkat çeken noktalar örneklendirilerek verilmiştir. Ek uyumsuzluğu konusunda metindeki örnekler tasnif edilmiş ve Türkçe kelimelerdeki ek uyumsuzluğu ile alıntı kelimelerdeki ek uyumsuzluğu olmak üzere iki başlıkta incelenmiştir.

Anahtar Kelimeler: Doğu Türkçesi, Çağatayca, Jarring, *Risâle-i Sevdâgerçilik*, Fütüvvetnâme, Asya Çalışmaları

1. Introduction

As the continuation of the historical Uighur literary language, the Chagatai literary language was utilized until the 20th century. Chagatai Turkish had been a lingua franca up until that time and served as the literary language for many people in Central Asia (Dwyer, 2005, p. 12). Other literary languages began emerging with the introduction of various local elements into the Chagatai literary language at the beginning of the 20th century. Numerous works were written with one of these languages in particular: Eastern Turki.¹ Works written in different dialects of Eastern Turki² such as Kashgar, Yarkand, Hotan, Kumul, and Turpan were registered in the records of many libraries by Western travelers. With this vast corpus containing small collections of *risāles* [treatises]), this article is able to track the formation of the Uighur literary language starting with Eastern Turki in the 19th century (see Wei, 1989).

The *risāle* writing tradition that emerged with the recording of accumulated oral traditions has an important place in Uighur culture. These manuscripts were prepared in the Chagatai literary tradition but also contain local Uighur elements and possess considerable importance regarding Turkish language and history. Although limited in volume, these treatises contain detailed information about the cultural world of their era. They present information regarding which details needed to be considered in certain occupations such as farming, commerce, sheepherding, cooking, or shoemaking, as well as the prayers to be recited while performing those occupations. Occupational treatises of this type from the beginning of the 20th century shed light on Uighur social life. The existence of these treatises also prove that a robust Ahi Order had continued among the Uighurs.

Although the precise historical number of occupations present in Uighur social life is unknown, researchers have indicated this number to exceed 200.³ Traditional occupations existing on a very wide scale would naturally have had manuals or treatises to explain the practices of the occupation (Öger & Kaşgari, 2016, pp. 153–154). Due to the language and fixed expressions used in these treatises, these works clearly had counterparts in the oral tradition. In other words, these texts were transcribed versions of phenomena that had been transferred orally from generation to generation.

Many studies are found on these treatises written in Eastern Turki. Suleyman's (2013) study of the works published by Swedish travelers by means of the Swedish Mission Press

1 Eastern Turki was the term used more frequently by Swedish missionaries and scholars. This term covers the language that developed as a continuation of the Chagatai written language used in Eastern Turkistan, today called *Uygur Tili* (Hultvall, 2004, p. 61). Sulaiman (2016) defined Eastern Turki as a written language between Chagatai Turkish and modern Uighur.

2 Lars Johanson stated that several Turkish dialects emerged in the region, such as the western dialects in Kashgar and Yarkand, central dialects in Aksu and Kuqa, eastern dialects in Turpan and Kumul, and the southern dialect in Hotan (2003, p. 260).

3 Prof. Dr. Adem Öger has many publications on the subject of professional treatises regarding Uyghurs. The publications by Çakmak (2017), Yıldız Çakmak (2022), Kotan (2019), and Karaca (2022) on the subject are also noteworthy.

in Kashgar between 1892-1938⁴ showed Uighur works to have been written on a wide range of topics. Studies by Orientalists and travelers such as Gunnar Jarring (1907-2002), Oscar Hermansson (1889-1951), Gustaf Ahlbert (1884-1943), and Gustaf Raquette (1871-1945) in Eastern Turkic areas are also significant regarding Turkish language and history. The works these scholars published or collected for preservation in their libraries remain available to current researchers.

Swedish Turcologist and diplomat Gunnar Jarring served as an important link between Sweden and the Uighurs of Eastern Turkestan in the 20th century. He continued the studies of his professor, Gustaf Raquette, on the region. He published many studies on the Uighur language and took many manuscripts back to Sweden, preventing them from becoming lost (Süleyman, 2013, p. 79). Thanks to Gunnar Jarring's studies on the Tarim Basin (i.e., the Uighur region), many works of Chagatai Turkish and the following early Uighur language were preserved in the Jarring Collection, one of the richest collections of Lund University Library (Berbercan, 2017, p. 47). Jarring not only preserved the books that he had collected in the field by taking them to Sweden but also introduced a dictionary of Eastern Turki (Jarring, 1964) to those who were interested.

2. *Risâle-i Sevdâgerçilik* [Treatise on Commerce]

One of the works in Eastern Turki Gunnar Jarring had brought to Sweden was *Risâle-i Sevdâgerçilik*.⁵ Although no date is found for this treatise, the library records state it to have been written at the beginning of the 20th century. The manuscript is a small booklet 11 cm by 9 cm in size. It is comprised of 48 leaves making up 94 pages. Jarring had bought *Risâle-i Sevdâgerçilik* from Roze Akhon, a book peddler in Kashgar,⁶ on January 2, 1930. It was later donated to Lund University in Sweden (1982) and registered under the Jarring Collection (Jarring Prov. 397).

The treatise carries the heading *İsnâ-yı Du'â-yı Risâle-i Sevdâgerçilik-dür* [Treatise of Prayers for Commerce] (1/1). This is followed by a section devoted to the glorification of Allah and a salutation to the Prophet Muhammad and his companions. The conclusion section restates the title of the treatise, saying “*Bu risâleğe Tâcirü'r-risâlet at koyuldu,*” which means “this treatise is called the commerce treatise” (94/1-2).

4 Hultvall stated the missions that had started in 1892 to have ended in 1938 with the departure of the last three missionaries from their regions (Kashgar, Yengisar, and Yarkand; 2004, p. 3).

5 The Persian word سوداگر appears in Turkish dictionaries as both *sevdâger* and *südâger* due to its Arabic spelling. We know that the word is used as *sodigar* in Neo-Uighur Turkish (Coşkun 1998, p. 803). The word *sevdâger* is found as *sâwdâgâr*, *sâvd'agâ*, *sodâgâr*, *so:dâgâr*, *sâwdâgâr*, and *sewdagâ* in *An Eastern Turki-English Dialect Dictionary* (Jarring, 1964, pp. 272–275). For this reason, reading the word as *sevdâger* has been found appropriate in this study.

6 Library records state that the treatise had been bought for 10 tenge and that Roze Akhon's *Treatises on Commerce* were rare.

2.1. The Content of *Risâle-i Sevdâgerçilik*

Certain features of *Risâle-i Sevdâgerçilik* are in line with the *futuwwanamas* [rules and regulations of Turkish-Islamic guilds] that had been written in Anatolia (for more detailed information, see Gölpınarlı, 2011, pp. 31–32), such as the following:

a. The *Futuwwa* [Chivalry] cardigan (crown) was brought to the Prophet Muhammad by Gabriel. The treatise under investigation was also brought to the Prophet by Gabriel.

b. One who lies and cheats with a scale would be expelled from the guild. *Risâle-i Sevdâgerçilik* states the same and describes these acts as haram (i.e., forbidden by religion).

c. *Futuwwa* is the heritage of the Prophet, and the *Risâle-i Sevdâgerçilik* was brought to the present successively from the Prophet Muhammad.

d. *Futuwwanamas* emphasize good deeds such as following the orders of Allah and meeting the needs of people as best one may. *Risâle-i Sevdâgerçilik* provides important relevant information.

The beginning of *Risâle-i Sevdâgerçilik* has information stating how this treatise had been sent to the Prophet Muhammad by Allah by means of the angel Gabriel. Furthermore, this treatise had been sent only to Muhammad and not to any other prophet:

... bir kün *Ḥazret-i Cebrâ'îl 'aleyhi's-selâm Ḥazret-i Rabbi'l-'izzetdin fermân yitkürdi kim yâ Muhammed şallâ'llâhu 'aleyhi ve sellem Hudây Te'âlâ sizge selâm didi ferîşteler- dūr devâ-yı belâ nihâye iberdi sizdin burun hiç feygamberge ibermeden imes idi bu risâle-i 'aṭṭârlıknı dōstum Muhammedge tarîkası bile ta'lîm bergil dip fermân boldı bu hediye-i risâle-i 'aṭṭârlıknı sizge tuhfе alıp keldim didiler...*
... Gabriel (peace be upon him) has brought an order from Allah the Almighty.

“Oh, Muhammad (peace be upon him), Allah and His angels give you their kind regards. He has sent you as the last remedy for troubles. He ordered me: ‘Teach Muhammad, our friend, this treatise on the ways and manners of commerce, one which has not been sent to any other prophet before.’ I brought this commerce treatise as a gift for you.”

Muhammad, who was pleased with the greeting and the commerce treatise sent to him, praised Allah. Then Gabriel taught Muhammad the ways and manners of commerce.

...bu hōş haberni anlap *Ḥazret-i peygamber 'aleyhi's-selâm bisyâr şâdmân boldılar Ḥazret-i Ḥaḳ sübhânehü ve Te'âlâğa şükr-i şenâ aydılar andın Ḥazret-i Cebrâ'îl 'aleyhi's-selâm 'aṭṭârlıḳ tarîkasını ân-ḥazret şallâ'llâhu 'aleyhi ve sellemge ta'lîm kılıp berdiler...*

[Muhammad] the Prophet received this good news and praised Allah. Later, Gabriel (peace be upon him) taught the treatise to Muhammad (peace be upon him) on the ways and manners of commerce.

The treatise lists all the religious obligations, necessities, and sunnah of commercial occupations one by one. The treatise states commerce to have nine great founders. However, the name of the ninth great founder was not included. The founders of this occupation are given as follows: 1) The Prophet Muhammad, 2) Khidr, 3) Sheikh Abdurrahman Meşrakî, 4) Abdulwahid, 5) Sheikh Abid; 6) Ber-pâ-yı Rumi, 7) Sheikh Nizamüddin, 8) Sheikh Abdul Jalil Tashkendi, 9) Jalaluddin Andijani, 10) Sheikh Muhammad Kabilî, 11) Şamsaddin Kashgari, 12) Sheikh Umar Baghdadi, 13) Sheikh Abdullah Yamani, 14) Sheikh Abdullah Tabrizi, 15) Sheikh Abdullah Maghrubi, 16) Sheikh Husamaddin Baghdadi, 17) Sheikh Hodja Nasrullah Shami, and 18) Sheikh Attaruli.

2.2. Phonological Features

Risâle-i Sevdâgerçilik is a work of the Chagatai literary language in terms of its phonological features. However, it also contains phonological features seen in the Uighur language of Eastern Turki. In this respect, *Risâle-i Sevdâgerçilik* would be correctly considered as a work from the transition period. Examples of some of the sound changes and sound events in this work that are prominent for Eastern Turk are given below.

2.2.1. Consonant Mutation

The **p > f mutation**.⁷ In modern Uighur, the /f/ consonant becomes /p/, especially in borrowings from Arabic and Persian.⁸ Shaw (1880, pp. 78, 85, 118, 119) prepared a dictionary of Yarkand and Kashgar dialects, and the work also has words that can exemplify the p>f sound change: *saf-* (for sap-), *safaqla-* (for sapaqla-), *safaq* (for sapaq), *tifa* (for tipa), *tif-* (for tip-), *tüf* (for tüp), *tofa* (for topa).

Many words written in Eastern Turki are found to exemplify this situation in *Risâle-i Sevdâgerçilik*. Below are examples of borrowings from Persian:

pâdişâh > fâdişâh [sultan, emperor] occurs in the treatise as “*fâdişâh-ı 'âlem* [emperor of the universes]” (91/4).

pâk > fâk [clean, pure] occurs as “*günehleridin fâk bolup anadın yeñi toğulğan dâk pâk bolur êrdi* [cleansed of his sins, he became as un sinful as the newly born]” (45/3), “*her işni fâklik bile kılmaq* [doing every deed with cleanliness]” (65/4),

7 For more information on this sound change in Eastern Turki, see Erbay (2022, pp. 112–113).

8 This sound change is frequently encountered in Eastern Turki. Erbay, showed the p > f sound change to appear in texts through the b > p > f change (e.g., *fiti-* [to write]; *faltu* [axe]; *füt* [leg]; *fatman* [weight measure]). It is also found in Eastern Turki words borrowed from Persian, such as *falâs* [rug], *fây* [foot], and *fervâz* [flying, flight] (Erbay, 2023, pp. 15–16).

“*bedenni fāk tutmak* [keeping the body clean] (65/6); “*ma’rifet guslı neme bile fāk bolur* [how the ablution for the craft would occur] (79/6) and “*şerī’at guslı su bilen fāk bolur* [the ablution of Sharia is to clean with water] (80/1).

peydā > feydā [to occur/happen] is found in the treatise as “*ol vechidin bereket feydā boldı* [for this reason, abundance occurred] (5/2).

peygamber > feygamber [prophet], while the text includes the word *peygamber*, it is rare. It more frequently is used as *feygamber*, such as “*sizdin burun hiç feygamberge ibermege* [the one that He had not sent to any prophet before you]” (2/6), “*Hażret-i feygamber ’aleyhi’s-selām* [the prophet, his holiness (peace be upon him)]” (4/2), “*Hażret-i feygamber ’aleyhi’s-selāmnıñ berekātlarından turur* [it is of the abundance of the prophet, his holiness (peace be upon him)]” (5/2), “*seniñ feygamberlikiñge imān keltürse* [if he would believe in your prophethood]” (43/2), “*Nūh feygamber kavmlerini imānga inedi* [the Prophet Noah called his people to believe in Allah] (43/3), “*Hażret-i İbrāhım feygamberge keldi* [it was brought to the Prophet Abraham]” (44/2), and “*Hażret-i feygamber ’aleyhi’s-selām aytıp-durlar* [the prophet, his holiness (peace be upon him), said]” (89/2).

penç > fenç [five] occurs as “*fenç fır-i ma’rifet kıysı turur* [who are the five founders of the craft]” (36/2).

pençsenbe > fençsenbe [Thursday] occurs as “*fençsenbe künleride sefer kılmak* [setting out on a journey on Thursdays]” (63/3) and “*fençsenbe künleride çerāğ kılıp* [lighting a candle on Thursdays]” (76/2).

pīr > fır [sheik of an order, founder] occurs as “*olardın tokuz fır-i mürşidlerge kalıp-durlar* [it was inherited by the nine founders from them]” (8/5), “*neçe fır-i mürşid ötüp-dür* [how many founders have walked this earth]” (15/5), “*fır-i mürşidler ikile dünyāda dest-girlik kılgay* [the founders would help in both worlds]” (21/2), “*fırni bilmegey* [the founder shall not know]” (28/5), “*çehār fır-i tarikat kıysı turur* [who are the founders of the four orders]” (32/7), and “*fır-i mürşidler bu kişidin rāzı bolğay* [the founder of the mentors would comply with this person]” (70/5).

sehāvet-pīşe > sehāvet-fişe [generous] occurs as “*hayr-ı sehāvet-fişe kılmak* [being generous in good deeds]” (14/4).

pūl > ful [money]. Raquette (1912-1914, p. 121) accepts the word as *pul* [para] in Eastern Turki without showing the change. The word is used with the /p/ > /f/ mutation in the text as “*fulı için şarī kase m kılmagay* [he will not vouch for the money] (67/5), “*bāzārgānlar öz fulı bile ticāret kılgay* [the merchants will do

business with their own money] (83/4), and “*on fulda bir ful on tengede bir tenge* [one unit of money out of ten, one tenge out of ten]” (84/4–5).

püşt > füşt [back; ally, friend] occurs as “*tört füşteriniñ isimleri bu turur* [these are the names of his four friends] (54/2).

The p > f mutation frequently seen in Arabic and Persian borrowings is also seen in some Turkic words. This sound change, especially at the beginning of Turkish words, has been exemplified in many publications (Toker & Uygun, 2017, p. 32; Uygun, 2019, pp. 65–66; Erbay, 2021, pp. 171–172) and occurs in the treatise as follows:

tap-> taf- [to find] occurs as “*bereket tafur dëp-dürler* [they said he would have abundance]” (6/5), “*kündin künge revnaķ tafıp dünyâda âhireti ma'mûr bolğay* [he would eventually find light and his world and afterlife would be prosperous]” (21/1), “*eger risâleğa 'amel kılmasa 'aṭṭârlıķda tafıf yigen loķması ħarâm turur* [if he does not obey the treatise, his food earned from the trade will be haram]” (23/1), and “*her kim risâle saklap 'amel kılıp her loķma ki 'aṭṭârlıķdın tafıf yëp-dür bereket tola bolğay* [anyone who protects and obeys this treatise will have every bite earned be full of abundance] (23/7).

tapıŝ- > tafıŝ- [to meet] occurs as “*iki mü'mîn birbiri bilen tafıŝķanda* [when two Muslims meet each other]” (65/2).

pat > fat (quick, fast) is found as “*Hudây Te 'âlâğa fat yeter dëp-dürler* [they said he would reach Allah quickly]” (7/2), “*loķma-i ħelâl yëgendin fat yeter dëp-dürler* [they said he would reach faster than the one who earns in a halal way]” (7/4).

2.2.2. Consonant Harmony

Concordance between consonants is called consonant harmony. In Turkish, voiced consonants can be concatenated with voiced consonants (Karağaç, 2013, p. 119). Consonant harmony is generally present in *Risâle-i Sevdâgerçilik* as “*cevâb aytkıl* [Answer!]” (9/5), “*iki uruŝķannı yaraŝturmağlık* [reconciling two people fighting]” (12/4), “*dūzahķa sezâvâr bolğay* [he deserves hell]” (23/4), “*îmân aytkalı unamadı* [he did not accept when he was asked to believe in Allah] (43/4), “*bir merâṭibe tekbîr aytkay* [he would say *Allahu Akbar* once]” (49/2), “*tekbîr aytkuçı* [the one who says *Allahu Akbar*]” (49/5), “*iki uruŝķannı yaraŝturmağlık* [reconciling people fighting]” (62/2), “*tekbîr aytkay* [he would say *Allahu Akbar*]” (69/4), “*ebedü'l-ebed dūzahķa sezâvâr bolup* [he deserves hell for eternity]” (74/2), “*bu risâleni tutķan 'aṭṭârğa* [to the merchant following this treatise]” (75/6), “*du'ânıñ evvelide âĥiride dūrüd aytkay* [before and after the prayer, he would express reverence]” (79/2), and “*dūzahķa sezâvâr-dur* [he deserves hell]” (90/1).

2.2.3. Metathesis

Metathesis is the displacement of two phonemes in a word (Karaağaç, 2013, pp. 77). Examples of this process are detected for only the following word:

öğret- > **örget-** (to teach) occurs as “*ehl-i ferzendleriğā imān-ı İslāmni örgetmeklik* [teaching Islamic belief to their children]” (12/2), “*ilm örgetgen üstādı* [his master, who teaches science]” (37/3), and “*hüner örgetgen üstādı* [his master, who teaches skills]” (37/3).

2.2.4. Affix Disharmony

2.2.4.1. In Turkic Words

The +GA dative suffix occurs as “*yetimlerğā rahm şefkat kılmak* [being merciful and compassionate to orphans]” (15/3), “*öñ tarafıge alıp* [taking it to his front]” (56/3), “*kıyāmet künleriğā imān keltürmeklik* [believing in Judgment Day]” (59/1), “*özidin kiçiklerğā selām kılmaglık* [greeting the ones younger than oneself]” (63/1), “*her işğa faşih-zebān bolmaglık* [being understandable in all deeds]” (14/3), and “*her işğa sabrı kılmak* [being patient in all deeds]” (14/5).

The +rağ comparative suffix occurs as “*köprağı* [most]” (4/2).

The -mek infinitive suffix occurs as “*ulanmek için* [to become attached]” (4/2).

The +kı possessive suffix occurs as “*evvelkı rek'atğa fātihadın keyin* [after the Fatiha in the previous rakat]” (18/6) and “*evvelkı* [the one before]” (49/6).

2.2.4.2. In Loanwords

The +GA dative suffix occurs as “*ehl-i ferzendleriğā imān-ı İslāmni örgetmeklik* [teaching Islamic belief to their children]” (12/2), “*olardın seyyidlerğā kalıp-dur* [it was inherited by them from the ones descended from Muhammad]” (46/1), “*feriştelerğā imān keltürmek* [to believe in angels]” (58/5), “*faķır miskīnlerğā nafaka bermek* [to donate money to the poor and the fallen]” (64/2), “*ol bende mü'minğā yetmiş yıllık 'ibādetniñ şevābını 'atā kıılır* [he would give good merit worth 70 years of prayer to the Muslim who is a servant of Allah]” (83/2), “*faķır miskīnlerğā hayr-ı şadaķa berse* [if he would give alms to the poor and the fallen]” (90/4), “*hacge barmağlık* [the state of performing Hajj]” (60/5), “*selāmet-i vaţanıge yanıp kelgey* [he would return to his homeland]” (73/2), and “*ıtalibü'l-'ilmğā 'izzet kılıp* [being noble to the one who demands knowledge]” (87/7).

2.3. Spelling Features

The treatise that is the subject of this article is seen to have been written in late Eastern Turki. For this reason and in order not to repeat publications on the spelling features of works written in Eastern Turki, only these features that attract attention in the text have been emphasized. In the Arabic-lettered text of the treatise, some words from Arabic and Persian into Eastern Turki are incorrect, such as the Arabic word *takbîr* تكبير being written as *takbar* (4/69) تكبر and *murshid* مرشد as *murshed* (5/70 ,2/21 ,5/8) مرشيد. The word *dorūd* درود, transliterated from Persian into Turki, was also erroneously written as *dūrūd* (2/79) دورود.

Conclusion

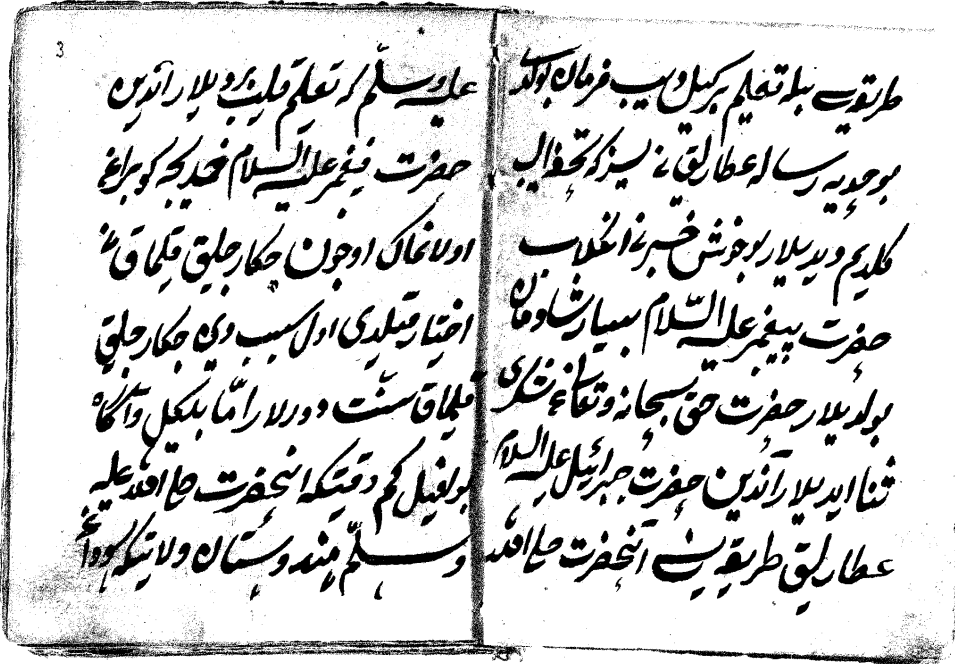
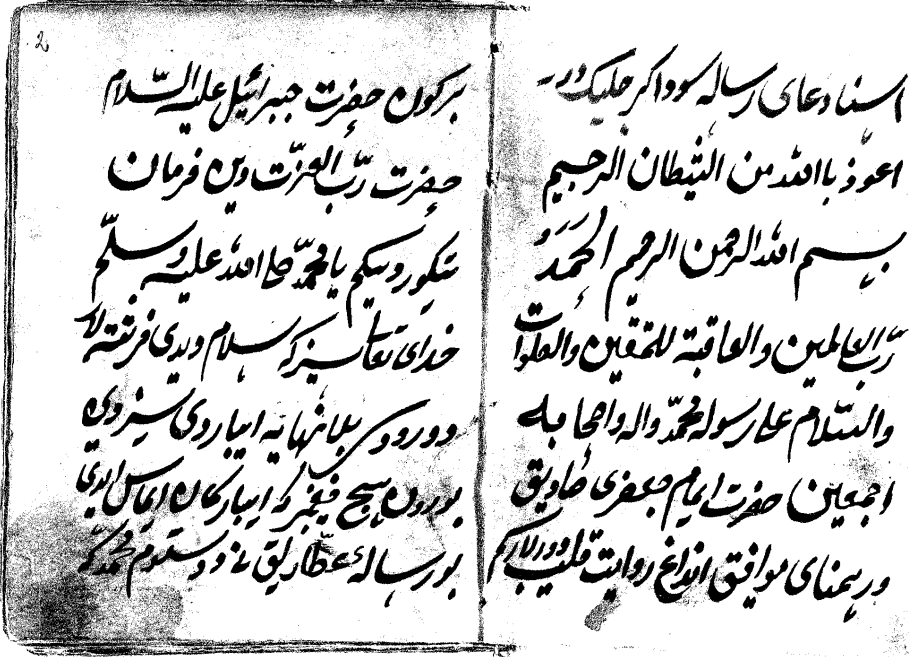
The treatise examined in this study is *Risâle-i Sevdâgerçilik* [Treatise on Commerce], one of the manuscripts brought to Sweden from Eastern Turkistan by Gunnar Jarring. Although no date is found on this treatise, taking the catalog records and language of the work into consideration allows one to argue it to have been written at the beginning of the 20th century. *Risâle-i Sevdâgerçilik* was bought by Gunnar Jarring from Kashgar on January 2, 1930 and donated to Lund University in Sweden in 1982, where it was registered under the Jarring Collection (Jarring Prov. 397).

Risâle-i Sevdâgerçilik is a work focused on Islam. In this respect, the text pertains to the prayers to be recited while practicing commerce. In addition, the treatise also gives the names of individuals selected from among the prophets and other religious leaders mentioned in the Qur'an. What is remarkable here is that the 12 imams related to Shiite belief are also mentioned in the treatise. Thus, the author of the treatise can be argued to have had Shiite beliefs.

The study categorized the words with affix disharmony under two groups. The first group is found under the section titled "In Turkic Words." The affix disharmony in this group is seen in Turkic words with the +GA (dative suffix), +rağ (comparative suffix), -mek (infinitive suffix), and +kı (possessive suffix). Affix disharmony was found only for words with the +GA (dative suffix) in loanwords.

In this Eastern Turki text, one encounters the transformation of /p/ > /f/, especially in Persian loanwords. *Risâle-i Sevdâgerçilik* has numerous words that exemplify this phenomenon, including both Persian loanwords and Turkish words such as *pâdişâh* > *fâdişâh* [sultan, emperor], *pâk* > *fâk* [clean, pure], *peydâ* > *feydâ* [to occur/to happen], *peygamber* > *feygamber* [prophet], *penç* > *fenç* [five], *pençşenbe* > *fençşenbe* [Thursday], *pîr* > *fîr* [sheik of an order, founder], *sehâvet-pîşe* > *sehâvet-fîşe* [generous], *pül* > *ful* [money], and *püşt* > *füşt* [back; friend, ally]. Turkic words exemplifying this change are as follows: *tap-* > *taf-* [to find], *tapış-* > *tafiş-* [to meet], and *pat* > *fat* [quick, fast].

Samples from the text



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