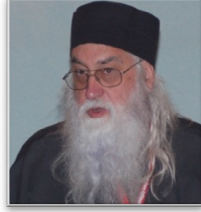


□ **Monah Kosmas Şarţ**

Ayoz San-Franţiskalı İoanın adına manastır Kaliforniya



**CONTEMPORARY GAGAUZ
AND
THE TRANSLATION OF RELIGIOUS TEXTS**

BÜÜNKÜ GAGAUZ DİLİ HEM DİN TEKSTLERİNİN ÇEVİRİLERİ

Gagauz is considered to be one of the endangered Turkic languages. As Todur Zanet explains:

The winds of history and state politics have scattered and destroyed most of our nation. Within two hundred years the number of Gagauz has dropped from 1,200, to less than 200,000. Wars and geopolitical games have scattered our nation from the Balkans to Bessarabia, from Bessarabia to Siberia, to Kazakhstan, the Caucasus, the Ukraine, Brazil, Argentina, and still other lands, and have squandered them with famine and the politics of assimilation.¹

In reality we do not know which direction the winds of history blow. Certainly it is possible that they can blow like a tempest that scatters the Gagauz people and their language. But it is not necessary for us to think in this way, because we know that the Gagauz people themselves have plans for their language to have a future. Let us take a look at what Güllü Karanfil writes in her article, 'The Situation of the Gagauz Language in Gagauzia':

- The prime minister and those around him should be an example in speaking Gagauz often.
- Those who oversee children should know Gagauz.
- A committee should be formed about terminology for the correct use and writing of Gagauz.
- Courses in the Gagauz language should be opened for government workers.
- Advertisements, posters, the names of stores, etc. should appear in Gagauz.
- Street names should be changed.

¹*Gagauzluk*. Chişău: Pontos, 2010, p. 9. (my translation)

- Every year an all-Gagauzia council should pass a 'language week' (in which apart from programs of all sorts students and teachers should speak only Gagauz).
- In the schools, vocational training and home economics, art, physical education, and music classes should be conducted in Gagauz.
- Festivals that take place in villages and towns should be conducted in Gagauz.
- In towns and villages meetings should take place with Gagauz poets.
- Books that are published in Gagauz should be of the best quality it is possible to create.
- Every TV channel that is broadcast in Gagauzia must absolutely be prepared with programs in Gagauz, and on GRT programs must be created for young people.
- Newspapers must be printed in Gagauz and web sites started.
- In every Gagauz family that loves itself and its ancestors should speak the native language!²

All of these are good ideas. But there is something else that people are doing to use the Gagauz language. For example, there is a rap singer by the name of Vitalii Manjul who sings rap songs in the Gagauz language. This is only one example.

And in this paper, I want to explain one more thing that is being done by the Gagauz and by foreigners who work with them so that the Gagauz language will be preserved and flourish. This is the task of translating Orthodox Christian texts, the Bible, prayer books, and books that are used in church. I myself am one of the workers. For that reason I can tell a little about this work.

Language, religion, culture

Religion is an important part of every culture. Most of the Gagauz are Orthodox Christian.³ On the other hand, the Gagauz language is not used in church, in the liturgy, in services, but only Slavonic. There are Gagauz priests who say that the Gagauz language is not fitting for church, for these reasons:

[1] The gagauz language is very impoverished, and it is not possible to say 'holy' words in it; [2] there is no tradition, and people will not understand anything; [3] the meaning will be destroyed. They think that it is still necessary to pray in Slavonic, because it is a 'very holy and salvific language'.⁴

There is another reason that Gagauz priests do not want to use the New Testament that is in existence among them: because it was translated by a Protestane minister. There is no permission to use that translation from Moscow—where the church headquarters is.

We must say that the use of the Gagauz language is an important subject, not only for the sake of religion but also for the preservation of the language. In his talk, 'The Use of the Gagauz Language in the Past and Today, in Church and in Everyday Life, and What is to be Expected', Priest Sergiy Kopusçu explains this fact very well:

It is very important today for the Gagauz to pray in their native language. Then the prayer will be better understood, and there will be added to the prayer not only the heart, but also the mind. On the other hand, this will be an impulse for the Gagauz language to progress. The church plays a great

² <http://www.bizimyazi.com/?p=1092> accessed 16.10.2013. (my translation)

³ There are also Protestants. As we shall see, this fact is important for our discussion.

⁴ E-mail to me from Viktor Kopusçu, 23.3.2013. (my translation)

role in Gagauz life from earliest childhood, and for this reason the use of Gagauz in church will direct people to speak Gagauz not only with God but also with one another.⁵

So there are Gagauz who want to use the language in church for two reasons: religion and language.

Christian texts—what is there today in Gagauz?

At the beginning of the twentieth century Protopresbyter Mihail Çakir translated many religious texts into the Gagauz language, as ‘M. Çakir translated into the Gagauz language a series of religious books (‘Short History of the Church’, ‘Psalms,’ ‘History of Recent Saints’, ‘History of Older Saints’, ‘Liturgy’, ‘Çasoslov’, ‘Prayers’, ‘Akathist’)’.⁶ When he did this work, there was no Gagauz orthography. Therefore he used Romanian orthography for these books. For that reason today’s Gagauz have difficulty reading them. Let us give an example, the third psalm, from his psalter:

1. Ei, Saabi, necadar cioclandâ benim duşmanlarâm. Cioclar calcâerlar benim iustiumea.
2. Cio (cioclar) deerlar benim djanâma: Allah tarafândan ona ioctur curtuluş (curtulmac).
3. Ama Sean, Saabi, benim Eardamjim—sean benim şanâmsân, Hani benim başımâ caldârâersân (coruersân).
4. Bean sesimlean (aazâmlan) Saabiea ciardâm, hemda O işitti beni Onun aios bairândan.
5. Onuştan, bean eattâm, hem uiudum, calctâm, zerea beni Saabi coruer.
6. Onuştan corcmam halclarân onbinlerindean, hani dozdolai (hertaraftan) calcândâlar benim iustiumea.
7. Ei Saabi, calc, ei benim Allahâm, curtar beni, zerea Sean urdun djumlea duşmanlarân cenesinea, hem da dinsizlerin dişlerini cârdân.
8. Saabidean dir curtuluş Senin insanân iustiundea—dir Senin berechetin (eisiozlemean).

There are other new religious books printed in Moscow by the Institute for Bible Translation. They have published a *Children’s Bible*, *New Testament*, and *Six Psalms*. People read these books at home. On the other hand, as we have said, there are Gagauz Orthodox priests who do not want to use the New Testament because it was translated by a Protestant. For that reason a new translation is being prepared for the New Testament and the Psalms, which uses the translations of Protopresbyter Mihail Çakir as a basis. Let us give as an example the same psalm (number three) in contemporary orthography:

1. Ey, Saabi, nekadar çoklandı benim duşmanlarım. Çoklar kalkıyerlar benim üstümâ.
2. Çok (çoklar) deerlâr benim canıma: Allah tarafından ona yoktur kurtuluş (kurtulmak).
3. Ama Sän, Saabi, benim Yardımcım—Sän benim şanımsın, ani benim başımı kaldırıyersin (koruyêrsin).
4. Bän sesimlän (aazımlan) Saabiyâ çaardım, hem dâ O işitti beni Onun ayoz bayırından.
5. Onuştan, bän yattım, hem uyudum, kalktım, zerâ beni Saabi koruyêr.

⁵I must thank Fr Sergiy for sending me the text of this talk last year when he gave it at a conference in Ankara. This conference, a round table, was on February 21, 2012.

⁶Güllü Karanfil, “Gagauziyada Gagauz Dilinin Durumu”.

6. Onuştan korkmam halkların onbinlerindän, ani dozdolay (hertaraftan) kalkındılar benim üstümä.

7. Ey Saabi, kalk, ey benim Allahım, kurtar beni, zerä Sän urdun cümlä duşmanların çenesinä, hem dä dinsizlerin dişlerini kırdın.

8. Saabidändir kurtuluş Senin insanın üstündädir Senin bereketin (iisözlemän).

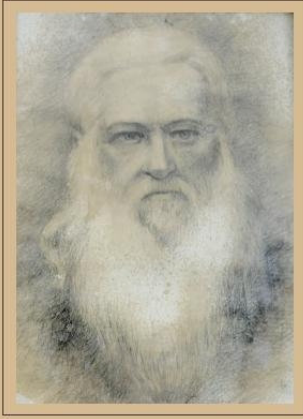
We can see that more work is necessary for this translation, because there are many variants for single words, such as 'çok' and 'çoklar', 'kurtuluş' and 'kurtulmak', 'kaldırıyorsın' and 'koruyêrsın', 'sesimlän' and 'aazımlan' and so forth. So first of all we must choose from among the variants.

After this we want to improve these texts piece by piece, and correct them against the ancient texts. In this way we hope that they will be good texts of which the the Gagauz priests approve.

Yayıma Hazırlayan: Edanur Sağlam

Октявлян Мошин Виктор Копуцу

Протоиерей Михаил Чакир: служение Богу и ближним | Октявлян Мошин, Виктор Копуцу



**ПРОТОИЕРЕЙ
МИХАИЛ ЧАКИР:**
служение Богу и ближним

Мы смотрели с изумлением на этот дуб, измученный временем и болезнями, и сердце наполнялось немой силой работать бескорыстно и самозабыто, чтобы быть достойным этого человека.

Н. Костенко о протоиерее Михаиле Чакире

Oktyavian Moşin, Viktor Kopusçu, Proteierey Mixil Çakir slujeniye Bogu i blijnim

<p style="text-align: center;">Ps. 3</p> <p>4. (boearlar) barabar danâşierlar Saabiea (Allahâ carşi hem da Onun Eaalânmaşina (Hristosuna) carşi, (hem deerlar):</p> <p>3. biz earalâm (coparalâm) onlarân bağlarânâ (baalanfalarânâ hemda a-talâm iustiumiuzdean (iuzerimizdean) boiunduruc-larânâ) (onlarân sindjir-lerinî).</p> <p>4. Ghioclerdea eaşaeen ghiuledjec (onlarân he-sabâna). Saabi onlarâ a-eaclarâ altâna aladjac (zevelenedjec).</p> <p>5. O zaman (Saabi) on-lara iufcheilean sioledjec hemda câzgânlaclan (sert-liclean) onlarâ sarsâlad-jec (şaşardadjectâr).</p> <p>6. Zerea ştea Onun (A-lלהân) tarafândan Bean Pađişah conuldum Sionun iustiuinea, Onun aios bai-rânân iustiuinea.</p> <p>7. Bean haberleim Saab-inin sâmarlamasânâ; Saabi bana dedi: Sean sin Benim Oolum; Bean Seni bu ghiun doodurdum (duu-durdum).</p> <p style="text-align: center;">PSALOM 3.</p> <p>1. Ei Saabi, necadar cioclandâ benim duşman-</p>	<p style="text-align: center;">Ps. 3</p> <p>larâm. Cioclar calcâerlar benim iustiuinea.</p> <p>2. Cio (cioclar) deerlar benim djanâma: Allah tarafândan ona iocur curtuluş (curtulmac).</p> <p>3. Ama Sean, Saabi, benim Eardamdjim – sean benim şanâmsân, Hani benim başimâ caldârâersân (coruersân).</p> <p>4. Bean sesimlean (aazâmlan) Saabiea ciardâm, hemda O işitti beni Onun aios bairândan.</p> <p>5. Onuştan, bean eattâm hem ioriudium, calctâm, zerea beni Saabi coruer,</p> <p>6. Onuştan corcmam halclarân onbinlerindean, hani dozdolai (hertaraftan) calcândâlar benim iustiu-meâ.</p> <p>7. <i>Ei Saabi, calc, ei benim Allahâm, curtar beni, zerea Sean urdun djum-lea duşmanlarân cenesi-nea, hem da dinsizlerin dişlerini cârdân.</i></p> <p>8. <i>Saabidean dir curtuluş Senin insanân iustiundeâ—dir Senin berechetin (eisiozlemean) (Şiuchiur) Şan.</i></p>
<p style="text-align: center;">Ps. 4</p> <p>8. Isteeasin Bendeam, hem Bean veredjeam sana milletleri (insanlarâ) mera (varlâc) hem da erin (diunneanân) sânrâlarânâ (semtlerinî) zapetmeac için.</p> <p>9. Sean onlarâ ghiuded-jean demir baştonfan, hem da cârabilirsîn ciolmecci cabânâ ghibi.</p> <p>10. Onuştan siz, padişahlar, acâllanân (fichir-lenin) hem siz erin ha-chimleri (daava chesidji-leri) iurenin nasaat.</p> <p>11. <i>Corcuilan Saabiea izmet-ediniz hemda (Onun iontundeâ) sevinin titiremecclean.</i></p> <p>12. Iurenmec (nasaat) cabul-ediniz, chi olmaia Saabi iufchelenmesin, hem da chi siz – da olmaea caibolmaeasânâz (sizin) iolunuzda, zerea tez tu-tuşur Onun iufchesi. <i>Ne-mutludur hepsinlerâ on-lara, hangâlarâ Ona umut-edeerlar.</i></p>	<p style="text-align: center;">PSALOM 4.</p> <p>1. Ei benim dooruluu-mun Allahâ, acean bean ciarâerâm, işit beni. Sean beni cicardân (ghenişlettin) dar erdean (sâclettean). Ha-irla beni, işit benim du-amâ.</p> <p>2. Be adam oolarâ, nezamanadac aar-iurecli oladjanâz, nezamanada-benim şanâm docunmaetc olodjac? Nezamana caa dar sevedjeniz boşluc (ba-tâlâc) hem araidjanâz ea-lanlarâ?</p> <p>3. Bilin (bileasiniz), chi Saabi airdâ (şeriflendirdi) Chendisinea izmecheârâ, hani doorulucludur, hemda Saabi işideer beni, acean bean ciarâerâm Onu.</p> <p>4. Siz, iufchelenip ghiu-nah eapmain, eataclara-nâzda eatânja iureclerini-zdea hesap-ediniz ghiuna-hlar için hemda pişman olun (dindimec bulun).</p> <p>5. Dooruluc curbanânâ ghetirin, hem Saabiea dua – edin.</p> <p>6. Cioo deerlar: eilicleri bizea chim ghetiredjectir</p>

Psalom 3, Psalom 4

About Author

Monk Cosmas (Shartz) was born in the 1950's and was raised Methodist as a son of a minister. Soon after he entered college he drifted away from Christianity, seduced by the allurements of secularism and decadence, and spent many years in the spiritual far country. He entered the Greek Orthodox Church in 1996, therefore, as a repentant sinner. He is a tonsured reader. In 2004 he joined the brotherhood of the Monastery of St. John of Shanghai and San Francisco. He was tonsured to the small schema on March 20, 2008. His obediences at the monastery include duties for the monastery's publication division, Divine Ascent Press. He is also active in the Orthodox Christian Prison Ministry, keeping up correspondence with several people in prison and supplying the OCPM website with inspiring and challenge articles.

Institute for Bible Translation, Russia/CIS**26.02.14 | Open lecture of C. Schartz at the Institute for Bible Translation**

On 25 February, 2014, Fr. Cosmas Shartz, an Orthodox monk from the Monastery of St. John of San Francisco (Manton, CA), gave a talk to the IBT staff and assembled guests. Fr. Cosmas shared his experience of working in the late 1990s and early 2000s to produce the English-language Orthodox Study Bible. The full title of this publication is [*The Orthodox Study Bible: Ancient Christianity Speaks to Today's World*](#). It took a dedicated team of translators, editors and theologians more than a decade to produce this volume, which contains the text of the Bible together with Orthodox commentary, explanatory articles, prayers, illustrations, maps, etc. Fr. Cosmas, a scholar of ancient Greek, participated in the project as a translator, editor and coordinator. It was very interesting and valuable to hear his internal perspective on the history of the Orthodox Study Bible and the problems that had to be overcome in order to make it a reality.



Fr. Cosmas was invited by IBT to come to Moscow in order to take part in the Gagauz Bible translation project (southern Moldova), since he also knows the Gagauz language. Fr. Cosmas has agreed to serve as an exegetical advisor for the Gagauz project to produce a liturgical translation of the Gospels for use in the Orthodox Church in Gagauzia.