

A Text Written in Khwarezmian Turkic of 14th Century*

14. Yüzyılda Harezmi Türkçesiyle Yazılan Bir Metin

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The text, carries language features of Khwarezmian Turkic, includes sections from the mid of 37th section to mid of 43rd section of a literary work copied in Arabic letters. Some parts from its beginning and from its end are missing. The text, including some stories told by prophets, religious information and religious advices. In the available seven sections of the text, there is no information about the writer of the text, the date when the text was written, who its copyist was. I wrote my master thesis on the aforementioned text in 2012 by using the facsimile of FAZYLOV published in the Journal of Turkish Studies. In this study, some information about this text will be given and its language features will be emphasized.

Key Words: Khwarezmian Turkic, the Text Copied in the Arabic Letters, Language Features.

* The study that I prepared by using my master thesis, is the revised version of my paper was presented at the 59th Permanent International Altaistic Conference (Ardahan-TURKEY, June 26th and July 1st, 2016).

The text which has the characteristics of 13th-14th century Khwarezmian Turkic Language consists of the chapters from the middle of 37th chapter (bāb) to the middle of 43rd chapter of a work which was copied in Arabic script. The beginning and the end of the text are missing. The existing 11 pages are not known which part of the work they belonged. The original text is consists of at least 43 chapter as it can be understood from the current text.

The size of the text which contains 16 lines at each page is 18 x 16 cm. The six lines of the text cannot be read because of the last part of 11th page was destroyed.

There is not any information about the writer, the date it was written, the copyist and the copy date of the text which contains prophet parables, religious information and advices and also which consists of some short information from the *surahs* in Koran and which is 11 pages.

Uzbek folklore researcher ZARIPOV presented aforementioned text to Uzbek linguist FAZYLOV. Thus, FAZYLOV had the opportunity to examine the text and he published his first study on it in 1970 in Russian titled as *Fragmenty Neizvestnogo Starotjurkskogo Pamjatnika*. FAZYLOV published the text which he reviewed 20 years later of his first study, titled *Eine choresmtürkische Handschrift über gute und böse Taten* in German (1990: 207-221). This publication of FAZYILOV is included in the first volume of *Turcologica* series as well.

Six chapters of text which consists of seven chapters have titles. But since the current text starts in the middle of 37th chapter, the first chapter doesn't have a title.

The untitled chapter is about 'faith'. Therefore we can say the possible title should be *otuz yetinçi bāb: fī'l-īmāni* 'Thirty seventh chapter: about faith (belief)'.

Other titles in the text are as follows:

- *otuz sekizinçi bāb: fī en-nasiḥāti* 'Thirty-eighth chapter: about Advices'
- *otuz tokuzinçi bāb: et-tevāzu'* 'Thirty-ninth chapter: about Humility'
- *qırkınçi bāb: el-ḥalīm* 'Fortieth chapter: about Tender-mindedness'

• *kırk birinçi bāb: fi ma'rifeti gaybūbeti* 'Forty-first chapter: about talking of his back: Gossiping'

• *kırk ikinçi bāb: fi 'alāmet en-nifāk* 'Forty-second chapter: about Signs of Dis-sension'

• *kırk üçünçi bāb: fi'l vaşiyet* 'Forty-third chapter: about Legacy'

The content of the text were enriched with some verses and parts of verses of Koran. But we see in two verses that some words were written unlike in the Koran:

• *Surah Nahl (16/23): inne-hu lā yuḥibbu'l-müstekbirīn* 'it was written as mütekebbirīn instead of müstekbirīn in the text'.

• *Surah İsrâ (17/44)-Surah Fâtır (35/41): inne-hu kâne ḫalīmen ḡafūren* 'it was written as inne'llāhu instead of innehu in the text'.

There are some short parts of *surahs*:

1	Surah āl-i İmrān (3/134)	<i>v'el kāz imīne'l-ḡayza v'el- 'āfīne 'ani'n-nās</i> "and they who swallowed their anger and for-give people."
2	Surah āl-i İmrān (3/134)	<i>v'allāhu yuḥibbu'l-muḫsinīn</i> "and God loves benefactors (who is doing fa-vor)"
3	Surah āl-i İmrān (3/104)	<i>ve ye'murūne bi'l-ma'rūfi ve yenhevne 'ani'l-münker</i> "Let there be a community of goodness and forbid evil commanding."
4	Surah Ankebūt (29/69)	<i>v'ellezīne cāhaddū feynā lenehdinenlehüm sübülenā</i> "We guide them who jihad (=take our way) for our sake"
5	Surah Bakara (2/124)	<i>... li'n-nāsi imāmen...</i> "...imam (leader) to people..."

6	Surah Fātır (35/43)	<i>[ve lā]yeħyikul mekrus seyyi ü illābī-ehlih</i>
		“Whereas bad trip finds the owner.”
7	Surah Fetih (48/10)	<i>fe men nekese fe innemā yenküsiü ‘alānefsih ve men evfā bi mā āhede</i>
		“Who returns from his promise, would be re- turn to his disadvantage.”
8	Surah Hicr (15/88)	<i>vaħfiđ cenāħake li’l-mü’minin</i>
		“Take the believers under your protection (be modest, be protector).”
9	Surah Hucurāt (49/12)	<i>ve lā tecessesü ve lā yağteb ba’đukum ba’đan</i>
		“And do not search each other’s flaws. And do not gossip.”
10	Surah Hucurāt (49/12)	<i>ve lā tecessesü ve lāyağteb</i>
		“Do not be curious and do not gossip”
11	Surah Hucurāt (49/12)	<i>e yuħibbu eħadukum en yekule laħmeeħihi meytin</i>
		“If one of you likes to eat his/her dead brother?”
12	Surah Hūd (11/75)	<i>inneibrāħime le-ħalimun evvāhün munībun</i>
		“Surely Ibrahim is really mild-mannered, mer- ciful and who turns towards God.”
13	Surah İsrā (17/44) - Surah Fātır (35/41)	<i>inne-hu kāne ħalimen ğafüren</i>
		“Actually Allah is forgiving.”
14	Surah Māide (5/13)	<i>fa’fu ‘anhum vaşfaħ</i>
		“Still forgive and tolerate them.”
15	Surah Nahl (16/23)	<i>inne hu lāyuħibbu’l-müstekbirin</i>
		“Surely God doesn’t like who is arrogant.”
16	Surah Nisā (4/145)	<i>inne’l-münāfiķine fi’d-derki’l-esfeli mine’n-nār</i>
		“Certainly hypocrites are in the lowest layer of hellfire.”

17	Surah Sāffāt (37/101)	<i>fe beşşernā-hü bi ğulāminḥalīm</i> “So we heralded him (Ibrahim) a mild son.”
18	Surah Tevbe (9/67)	<i>ve yakḫbiḏüne eydiyehum</i> “And they are stingy.”
19	Surah Yunus (10/23)	<i>innemābağyüküm ‘alā enfesiküm</i> “Your exuberances are for your disadvantage.”

The language of the text is Khwarezmian Turkic which was developed by Karakhanid Turkic was the first period of Middle Turkic Language period (Sağol-Yüksekkaya-Argunşah 2015: 164) Khwarezmian Turkic includes the period of XIII. and XIV. centuries of Middle Turkish period.

Essentially Khwarezmian Turkic depends on the Karakhanid Turkic which had given a new identify to its written language by adopting several words and grammatical rules from the dialect of Turkic tribes such as Oghuz and Kypchak (Yüce 1988: 485), has given its place to Chagatai Turkic since the end of XIV. century.

Khwarezmian Turkic has a great importance in language history because it is the transition language from Karakhanid Turkic to Chagatai Turkic (Eckmann 2011: 2). Even though its first known works date back to XIII century, the main literary works of Khwarezmian Turkic were written in XIV century. It is seen that the language of the text has the features of Khwarezmian Turkic.

Main Language and Orthographic Features of the Text

The long vowels in quoted words in this Arabic script text are shown regular with the letters and vowel points, but there is no rule for the short vowels and the spelling of the vowels in Turkish words.

ilāhī (2/1), *āzād* (6/11), *endişe* (7/4) etc.; *töḥmet* (1/3), *düşmān* (2/10), *mekr* (3/5); *bir* (1/5), *bu* (1/6), *burun* (2/12) etc.

The closed vowel /é/ is written at the beginning of the word as *elif + ye* (ای), in the first syllable as (ای):



érđi ايردى (1/16), *él-leri* ايل لارى (10/2), *bég-niñ* بيك نينك (2/2) etc.

Also for the spelling of closed vowel /é/ in *bériyye fatha* and *kasra* were used together:

bériyyede بَرِيَّيْدَة (1/5), (1/16)

It is seen that some derivational affixes and inflectional suffixes are written separately. But it doesn't mean that it is a rule:

helāl-lık حلال ليق (8/15), *sordı-lar* سوردى لار (5/16); but *yamanlık* يمانلىق (5/12), *yiber-diler* ييارديلار (7/14)

The conjunction *kim* is sometimes written adjacent to the previous word:

aydı-kim ايديكم (3/8), *üçün-kim* اوجونكم (8/13); but *aydı kim* ايدي كم (2/6)

The verb *bolmak* can be used as both *olmak* and *bolmak*:

oldı (7/13) ~ *boldılar* (4/4)

There are some samples showing the omission of the consonant /g/ at the end of

{+IXG} suffix.

bahtlı (5/1), *tatlı* (11/6), *sözli* (11/6); but *sözlüg* (5/3), *tatlıg* (5/12), *türlüg* (6/2).

There are some samples of the consonant changes in front-inner and last sounds in the text:

Front Sound:

b- > m-

The change of b- > m- at the beginning of the word can be seen:

munlar (7/13, 8/3), *meniñ* (1/2), *mundağ* (2/3).

t- > d-

The t- sound is kept at the beginning of the word:

turdılar (8/2), *tüşümde* (9/1), *tükelinden* (10/1).

Inner Sound:

-g- > -v-

It is seen at one sample that the consonant -g- in inner sound turns to -v-:
birevniḡ (4/5), *birevge* (4/5); but *biregü* (8/13), (9/3).

-ḡ- > -ḡ-

There is only one sample in the text:

yarlıḡadım (9/9); but *yarlıḡanḡanını* (6/6).

Last Sound:

-ḡ > -ḡ

There is only one sample in the text:

ḡaḡdı (6/7)

-z > -s

The consonant -z which is at the end of the present times suffix sometimes turns to -s in the text (-mAz > -mAs):

bolmaz [*ḡabül b.*] (9/6) ~ *bolmas* [*ḡabül b.*] (8/15), *sevmez* (4/10) ~ *sevmes* (10/3).

More or fewer letters-syllables or affixes in some words of the text, or their misspelling resulted in some mistakes in the copy of text:

Missing Letter: {<ü>mmetim} (1/3), *içinde*<d>*ür* (1/3), *ina*<n>*maḡdur* (2/8), *ḡa*<v>*l* (3/4), *ba*<r>*dur* (3/12), *ḡay**übeti* (7/2)

Missing Syllables: *nüşire*<vā>*n-ı* 'ādil (6/11), <yarlı>*ḡadım* (9/9).

Missing Additional: *barma*<ḡa> (1/14), *yap*<ma>*ḡuḡı* (11/3).

More Letter: *dōst*-{t}*ıma* (3/14), etc.

More Additional: *eyle*{me}*ḡenini* (4/7).

Wrong Word: {saḡa} <maḡa> (1/15).

Only the form {+(n)İḡ} unrounded-narrow vowels of genitive suffix are used in the text:

yaķınıñ (1/15), *sıǵırnuñ* (3/13), *ķarındaşlarnuñ* (8/11), *münāfıķlarnuñ* (9/15), *sultān-larnuñ* (10/9))

Besides the accusative {+nI} is generally used, after the 3rd person singular and plural possessive suffixes, it is sometimes used as {+n} in the text:

işhāk-nı (5/9), *selmānnı* (7/14), *īmānnı* (5/15), *ǵuşşasını* (11/3), *suçını* (6/5), *tevfıķını* (6/6); *yüzlerin* (8/9), *gūrın* (9/11).

Besides the datives are generally used as {+gA}, there are some samples in which they are used as {+nA} after the 3rd person singular and plural possessive suffixes, and as {+A} after the 1st and 2nd person singular possessive suffixes:

feriştelerge (2/8), *künge* (2/11), *muħammedge* (4/11), *yemekke* (8/4); *evine* (1/12), *ķapusına* (3/7), *ķulına* (6/12), *ķullıķķılarına* (5/14); *dōst-ıma* (3/14), *ķapu+a* (3/8).

The locatives are used only as {+dA}:

içinde (4/16), *ķur'ānda* (7/4), *dünyāda* (8/11), *tüşümde* (9/1), *öñümde* (9/1).

The ablatives are generally used as {+dAn}, sometimes as {+dIn}. Besides the ablative form of the locatives can be seen:

sütün-den (3/14), *yamandan* (10/14), *ħarāmdan* (11/1), *yamandın* (10/6), *yolındın* (11/8); *ķur'ānda* (1/8), *evde* (7/12), etc.

The Simple Present and Perfect Tense conjugations are used more than the others:

Simple Present Tense: *sever men* (3/12), *tilemez men* (4/6), *barur sen* (1/6), *ister* (6/6), *kōrer* (7/6), *tartarlar* (4/15), etc.

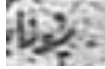

Perfect Tense: *kōrdüm* (1/5), *sōylemedim* (9/3), *keldiñ* (3/10), *buyurdı* (4/10), *tapmaduķ* (8/4), *yediñiz* (8/5), *sordı-lar* (5/16), *tapmadılar* (7/13) etc.

Some phrases are omitted in Arabic text in FAZYLOV's transcription:

... {<ü>mmetim} ... (1/2), ... *mēn* ... (1/14), ... *ķılǵanıñı* ... (4/7), ... ol ħalk-ı uluğ içinde 'aziz bolur. her kim tekebbürlik ķılsa, aşıķı zencirini tartarlar... (4/15-16), ... aydı ... (5/15), ...saña raħmet ķılǵay üçünçi bitigde yazılmışdur kim: "teñri ... (6/15-16), ... yal-ǵuz ... (8/14), ... bir tēgmeçik bolmaz. münāfıķlarnıñ nişānı oldur

kim ... (10/11), ...yā rabbe'l-'ālemīn ... (11/9), ...ibrāhīm ... (11/11), ...zürriyyetimi ... (11/12)

Some affixes and words are transcribed differently from the Arabic text in FAZILOV's transcription:

	anı> anča (3/12)
	etgen-niņ > etkängä (6/6)
	suna bergil > sözlä bergil (6/13)
	şıgır kibi <bo>lur ¹ > şygyr kibi bujurur (10/13)

As a result I think this short text which is about the main features of language and orthography which introduced outlined, will be a source work for Khwarezmian Turkic field.

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¹ In the facsimile of the text, the first part of the word that is under the line crossing through the middle of the page is completed as <bo>lur in regard to the previous sentence: *ṭā'at-sız bolur, kendü özi şıgır kibi <bo>lur* (10/13).



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