

«Khisrau And Shiyrin» By Kutb and its Language

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Abstract: The article examines the 14th-century written monument "Khisrau and Shiyrin" by Kutb. The manuscript of the work, the issue of research is given. Information is given on the phonetic and morphological structure of the work. It was found that the study of grammatical forms used in the work is also important for the history of the Karakalpak language.

Keywords: Literature of the Golden Horde, manuscripts, linguistic features, morphological analysis.

Kutb's poem "Khisrau and Shiyrin" written in Turkic language has a special place in the literary works of the XIV century. This work is a free translation into Turkic language of the work of the talented Azerbaijani poet Nizami in Persian "Khisrau and Shiyrin".

The manuscript of Kutb's "Khisrau and Shiyrin" is currently stored in the National Library of Paris (Ancien Fond Turk) under the code 12312. The work was written in 1341. The manuscript was copied in 1383 in the Egyptian capital, Alexandria, by the Kipchak poet Berke Faqih. This is confirmed by the following verses in the work:

Bitidim kitabni xatasin baqip?	I finished the book by looking at mistake,
Bu zâhmât chekkânim bilgây –sâñ oqip,	you can know my hard work after reading,
Atağim ma Berke Faqih, tep anchaq,	My name is Berke Faqih, anchak,
Ózum mómin u-muslim ma, aslim qipshaq.	I am Muslim, originally Kipchak?

Academician A.N. Samoilovich, in his "On the Problem of the History of the Central Asian Turkic Literary Language", included this work in the list of monuments of the Golden Horde and said that the poem was originally created in the Golden Horde and later copied in Egypt with many shortcomings [1]. In 1934, A.N. Samoilovich made a speech on the poem "Khisrau and Shiyrin" at the Second Congress of Linguists in Istanbul, and this speech was published in 1935 in Turkey [2]. The literary analysis of this monument was discussed in the candidate dissertation of A.T. Tagirjanov [3]. Acad. E.E. Bertels got acquainted with the manuscript in the National Library of Paris and commented on this work of Kutb as a failed translation from the Persian language [4]. The issue of the language of the manuscript attracted the attention of the Turkish scholar Fuadbey Kuprulizade, who regarded it as a memoir written in the mixed Oghuz-Kipchak literary language of the Golden Horde period of the 14th century [5]. The poem "Khisrau and Shiyrin" was studied in depth by the Polish orientalist Ananiyaz Zayonchkovsky. In 1954, he published some texts and a facsimile of the poem. In the introductory article, he compared the monument with the original in Persian and gave a brief account of its language. This publication provides valuable materials on the vocabulary of the work [6]. In 1958, A. Zayonchkovsky published a facsimile and transcription of the manuscript in two parts. In 1961, he published a complete dictionary of Turkic words used in the work. This year, his research on the poetics and stylistics of the epic was also published [7]. Academician A. Zayonchkovsky, A. Samoilovich, and E. Bertels proved that the criticism of the manuscript was inappropriate by examining the translation of the Kutb in comparison with the original in the Persian language. Kutb's poem "Khisrau and Shiyrin" shows that it is a free translation.

One of the most basic studies on this monument is belonged to Professor Amir Najib. In 1979, he published the first book of his work "Historical-comparative dictionary of the Turkic languages of the XIV century" (based on the materials of the epic "Khisrau and Shiyrin" by Kutb) in Moscow [8]. In this work, the layer of Turkic words was studied in a comparative way to the Orkhon-Yenisei, Old Uyghur and other Turkic written monuments.

Amir Najib in his "Study of the History of Turkic Languages in the XI-XIV Centuries" [9], "Culture in Mamluk Egypt in the XIV Century and Literature in the Turkic Language" also published a study of Kutb's work "Khisrau and Shiyrin" [10].

The manuscript of Kutb's poem "Khisrau and Shiyrin" consists of 280 pages, and each page contains 42 lines of poem, divided into 90 chapters. The introduction part says that the epic was written in honor of Prince Tynybek of the White Horde, the second son of the Uzbek khan, who died in 1340, and his wife.

Kutb made a free translation. The structure of the poem includes the palaces of the khans of the Golden Horde, their life, and verses that encourage their high morality. Such verses are not found in Nizami's work. Nizami's poem contains 7,000 verses, while his translation contains 4,700 verses. The poem "Khisrau and Shiyrin" contains more than 2,500 Turkic words.

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According to prof. A. Najib who studied the language of this work, "Khisrau and Shiyrin" differs from Khorezmi's "Muhabbatnama" written in the 14th century and "Gulistan-bit-Turkiy" by Saifi Sarayi by its language, while the language of Nasratdin Rabguzi's short stories and Mahmud bin Ali's "Nehjul-Feradis" is close. Also, one of the factors that made the author come to such a conclusion is the use of the phoneme "z" in the first closed syllable and in the intervocal position in the composition of 67 words used in the memoir [11].

The difference of this from the works "Muhabbatnama", "Gulistan-bit-Turkiy" is that in his lexicon there are some archaic words that are not found even in the dictionary of Mahmud Kashgari: arqun-áste (slowly), ajun-dúnya (world), asri-kóp árdám- sheberlik (mastery), absam-tinish (quiet), etc. Many derivative words are formed by word-forming affixes, which are characteristic of the Uyghur language (qutgarǵu, qutulǵu). A study of his vocabulary shows that his vocabulary is a mixture of elements of Kipchak and Oguz languages.

The features of the language of the monument "Khisrau and Shiyrin" are as follows: In the monument "Khisrau and Shiyrin" there are nine vowels (a, e, á, o, ó, u, ú, ı, i) and twenty-four consonants (b, v, p, m, s, z, sh, j, t, d, n, l, r, y, k, q, f, w, g, ǵ, ń, x, h, ch). The consonant phoneme "ts" in the modern Karakalpak language does not occur in this memory.

One of the characteristic features of phonetics is the frequent use of the phoneme "z" in the middle of the word in comparison with the phonemes "d" and "y": ıza-ıye (to have), kuzagu-kúyewi (husband), qazǵu-qayǵı (grief), azaq-ayaq (foot), kezın-keyin (then), kuzuq-qudıq, quyı (well), ezǵúlik-ıyǵılık (good), etc.

In the section of morphology, in order to express the plural in the numerical category of the noun, the suffixes -lar // -ler are used: qızlar (girls), tapuǵchılar-xızmetkerler (finders-servants), yigitlarnı (boys), kafırlar (giaour). The plural form -an // -en in the Old Turkic language is preserved in the words "eran, eren, oǵlan". The possessive suffixes -ım // -im, -um // -úm is used to denote the first person of the singular number, the suffixes -mız // -miz, -muz // múz, -ımız // -imiz, -umuz // umúz are used to denote the plural: Ulum, baǵrım, yúrǵım boldı osh qan. Qonaqlardıń bashıńız arımasın. (My son, liver, heart were bloody. Always have guests. Aybum-ayıbım (My guilt), xanımız Tımbek (our Khan Tynybek), umınjum-úmitim (my hope), uǵanıń-jaratqan, táńır (my Creator). On the second person, the suffixes -ıń // -ıń, -uń // -úń, in plural the suffixes -ńız // -ńız, -ıńız // -ıńız, -uńız // -uńız are used: Yúrısun Mısırw-Shamda yarlıǵıńız. Malika birla xosh ishrat qılıńız, Xatımnı zayıf tep itab qılmańız. In the third person in the singular and plural suffixes -ı // ı, -u // -ú, -sı // -sı, -ları // -leri are used: Ulus -el erkligi, sultanı, xanı, Aq Ordu davlatı, Humay qush sayası ustumga túshti, ol taxt kórki, Qaraqı jadı sı kórganni órtár. (The shadow of humo fell on me, it is the beauty of the throne, The thief's magic will burn what he sees). In the category of case there is no special grammatical addition of the general case. The suffixes of the possessive case -nıń // -nıń, -nuń // -nıń, -dıń // -dıń is used: Elnıń davlatı, kózniń shıraǵı, kózlarımniń hasratı, ashıqlardıń sózi. (The state of the country, the light of the eyes, the sorrow of my eyes, the words of the open). The suffixes -a // e, -ǵa // -ge, -qa // -ke of the baris (dative) case are used: adamqa, quzıqa, halvaqa, ewıǵa, ońǵa, ajunqa. The baris (dative) case suffix in Old Turkic language -qaru is preserved in some words: Falakni yeti maydan artqaru salmısh, Uluǵlar ilgaru yurırlar erdi, tashqaru, yoqaru. The suffixes of tabis (accusative) case -nı // -ni, -ın // -ın, -n // -n are used: Bilıǵıǵıńı aǵırlar bilgi bar tep, Azarlap tazıları aqtachılar, Temúrni aqrın-aqrın eǵsá bolur. Xotan katunni usluǵ tep jehándar. The suffixes -dan // -den, -dın // -dın, -tın // -tın of the shıǵıs (instrumental) case were used: bulutdan, yanıdan, arslandan, Nizamiy balıdın halva pishurdim, Muhın banu eshikdın kirdi aqrın. The suffix -da // -de, -ta // -te of the orn (prepositional) case is used: Laldın qos ısırga qulaqda, ajun húkmida, dúnya baǵıda, yaz fashıda, ishıqıda, urushta, bashta. In the work there are suffixes -la // -le, -ın // -ın of the qural (weapon) and sheriklik (partnership) case of the Old Turkic language. Ayttı tursu birlar barsha tashın, Biri toqluqda ólmish, biri ashın. Oyunqa qıldı ul túńla qanaat, Uzun kún birla boldı ul parılar.

In Kutb's work "Khisrau and Shiyrin" the following noun forming suffixes from nouns and verbs: -lıq // -lik, -lıǵ // -lıǵ, -luk // -lúk: Ásenlikdá seniń shúkriń qılayın, Yer urluq almayıncha bermaz ashlıq, ǵáriblúǵ, insafsızluk, ezgulik, yoqlıq birlá barlıq arası: -chi // -chi: aqtachi-atbaǵar, altunchı, awchı, otachi-táwıp, elchi, bitigchi, saqchi, tapuǵchı-xızmetker, tariǵchı-diyxan, vul: yasavul; -ik // -ik: Bu xızmetta erkán bitidim bitik.

In the language of the monument the root adjectives "kók (blue), sarıǵ (yellow), qattıǵ (hard), ıssı (hot), ala (black and white), al-qızıl (red), qara (black), boz (gray), ulu-ullı (great)" are used. The adjective forming suffixes -lı // -lı, -lu // -lú, -luǵ // -lúǵ (yashlı, atlı, yúklú, muńluǵ, kórklú, azıǵlıǵ-azıwlı, erklig, biliklig, bitiglig, yigligi-awırwlı); -dak // -dek // -teg: Chechaktek biri chimgan úzrá oynar, Bu aqmaq barite, aqıllar qoy ol; -sız // -siz: Bul dávlátsiz uluǵluq qılsa bolmas, Hech áksúksúz yaratmısh anı allah; -un (tolunay) suffixes are used. The comparative degree of the adjective is used in the following examples: Eranlardın ókúshrák erdamı bar. Qatıǵraq ermas adam oǵlı tashdın, Bu surat qıssası bar bir para uzaqraq.

In the language of the monument, the number "bir (one)" is used: Bir awuch toprakdın yarattı mána, Tilagım bar sendin bir tilagım. The word "Yalǵuz (lonely)" is used in the sense of the number "one": Qalıp ishıqın azaqı asra yalǵuz. The number "two" is used in the following example: Ikki awchı kálip bir awqa kirdi. (Two hunters came and went into one hunt). The number "four" is used in one example: Taqı tórt eshińǵa salamduruz. (Say hello to four more goats). The numbers "thousand" and "túmen" are used in the following example: Muhammed Rasulǵa tuman mıń salam. (A thousand greetings to Muhammad Rasul). The word "Túmen" means "ten thousand" in Mongolian. The word "duw" in Persian which means "two" (Haq anı qılsun du jehanda xoja (may God do it in the world)), and the word "azina" which means "seven" in Arabic is used: Bir azina tugál ol shah qatında. The compound numbers are used in the following examples. Toquz mıń atnıń uchası edi, On besh yashar anchaq. The suffixes -unchı // -unchı, -ınch // -ınch were used in the creation of the ordinal numbers: Tórtinch Ali (the fourth Ali), Úshinch Usman erdi (the third Usman erdi), İkkinch kim kestiler atın azaqı (the

second). The aggregate numbers are made by the suffix -agu//-egu: Kim ul sevdi ersa, bu tórtaguni, Shahdu-shaker ikágu yanashub. The aggregate numbers are made by adding the affixes -ar //- er, -in /-in to the cardinal numbers: Birar atlansa abga óz didiń, Birin-birin aytti, sordiń years. The meaning of the indefinite-quantitative numerals is explained by the sequence of the cardinal numbers. Bu besh-on kún ichra rahim qıl mańa, Besh-altı kafir kórsa, Bu umri kim erur ellik-altmış. (Have mercy on me during these five or ten days. If five or six giaours see, who has this life fifty or sixty). The fractional numbers are used in the following example: Ayayın yúzda bir kórgán nishanım, ágar yúz mıńda bir bolsa sahi hám.

The forms "men, sen, biz, sizler, olar (I, you, we, you, they)" of the personal pronouns are used: Sán aqrunlıq bilá bunyad qıl barq, Sáni mándin azırmasın uđanı. Necha kim oqısań duwa qıl mańa, Yadigar manindiń sańa qoydı osh, Aq Orda davlatı, ol taxt kórki, Kecher dávrın qamuđ biz ókunchda. The demonstrative pronouns "bu, oshu, usha, oshub, shul, oshul, oshdag" were used: Bu Altınboğa beg birla qıldı safarını, Muradı erdi ol kim bu qapuđda, Kelip yol tapsaman tep bu tapuđda, Tapuđqa yettim emdi osh saranjam, oshbu, osh kim h.t.b. The interrogative pronouns are seldom used: Kim osh aldın quwanur, taju-taxt, Kachan tash birlá sındı ásrá gávhár, Qayu kim oqısa muni, bilgay ol, Bir necha kafirlar bir yerda bolsa, Necha kim oqısań duwa qıl mańa, netak, bir kach h.t.b. The reflexive pronoun is explained by the word "óz, kendi": Anıń bilgut xanıńa bu ózińni, Kerek bolsam ańa men kendi kelsun, Chechák kórmishchá bulbul kándú sayrar. The indefinite pronoun is explained by the word "kimsá (someone)": Faqih tep kimsá hurmat qılmaz hech. The addition of the third person of the possessive to the number "Bir (one)" means the indefinite pronoun: Biri toqluqda ólmish, biri achin. (One died of being full, one died of starvation). The collective pronoun "Bari kamuđı" was used. Axır erklıgmán óz-ózúmgá bari. Yarashtırdı qamuđ atlanđu ásbab. The negative pronoun is expressed by the word "hech (not)". Bu zaman faqihqa rađbat qılmaz hech, Hech áksúksiz yaratmış anı allah.

In the work "Khisrau ham Shiyrin" the following suffixes of the past participle are used: -ğan // - gen, -qan//-ken: Bu zahmat chekkanım bilgaysań oqńp, Necha kimsen yúritken húkm dayım, Máнім birlá kelgán tabup dúnyalıg, kitabını oquđan kishi, tilagan; -mish // - mish: Azın kóp qıssalar yazılmış tálim. Sabaq almış habada qushlar andan. The form of negativity is explained by the suffix -maz // - mez: Elimdin kelirin, kelmazin bilir. The past participle of the future tense is expressed by the suffixes -ur // úr, -ır // - ir: asrayur, bolur, bilir, Ol jadu qatında atlı yúrúr. The forms of the participle -up // -úp, -ıp// -ip, -ban//-ben, -u// -ú are used: Kórúp kónlúm kim asru rabgátım bar, Safar ranjin kórúp qach ayyam, Xan birga keliban bolup yoldashım, Bu maqluq ishqında janım shishlanıp. Ópúshú-oyınashu olturdılar xosh. The -maq // -mek, -baq // - bek suffixes of the verb are often used: Mańa berdi yazmaq, oqımaq bilig, ayırmaq, uzumaq-uyımaq, aymaq-aytpaq, oyanmaq, aldamaq. The old form of the verb -đu // - gú: Kitabı qılđuqa qıl tedi tadbir. Barđu-barmaq, baqđu-baqpaq, qaramaq, qachđu-qashpaq, kelgu-kelmek. The first person of the imperative mood is used with the suffix -ayın to describe the singular: Alayın tep kafirdin mómin óchún, Qırayın tep keldim oshol kafirni, Ásenlikte sániń shúkriń qılayın.

The second person of the imperative mood is used with the suffix -ğıl// -gil to express the singular: Ilahi, qutqarğıl bu ishđin meni, Bu maqluqqa qolnı qılmağıl tarlıq. (Oh God, save me from this deed, Be generous to this creature). The third person of the imperative mood is explained by the suffixes -sun // - sún. Yúrisún Mısrú Shamda yarlıgıńız, Oquđlı kechúrsún xata-u nuqsanı, Uđanıń tilaqıńni bersún sańa. Unutmasun izim rahmatın seni. The -gai // - gey // - gey suffix of the subjunctive mood is used: Bashın qalğay azaq astında tursań, Kesilgáy bash bashaqdek bash kótúrsań. The -sa // - se forms of the conditional mood are used: Oqısań unıtma duadın meni, Qayu kim oqısa muni, bilgay ol, Magar kim ol erniń bar ersa janı. Álig kokdági ayğa sunsa bolmaz. -Gút // - gúz // - gúz // - gúr // - gúr forms of the passive voice are used: Anıń bilgut xanıńa bu ózińni, Ruzumrı asan qıl, kórgúzma tarlıg, qazgurtmaq-qaygırtmaq, qazgurmaq-qaygırmaq. The adverb words occur in small numbers: tún (night), kún (day), túnma-kúndúz, (night-day), erta-kech (morning-evening).

The adverbs are made with the following suffixes: -cha // - che, -sha // - she: Falak astında kezdim muncha afaq, Yana bóri qapub tartmışcha yırtsa, Ásirdek shahzada sonisha bardı. Bir aysa artuq-áksúk sabr qıldı. The comparative degree of the adverb is expressed by the affix -raq: Izimga burunraq tavakkal etip.

The memoir contains the following particles: birla, yańlıg, asra, ichra, taba, tashra, qarshu, ara, soń. Malika birla xosh ishrat qılınz, Nizamiy nazmı yańlıg túz sózińni, Azaqlar asra yer qılsań yúzińni. Bu besh-on kún ichra rahim qıl mańa, Yoqlıq birla barlıq arası. Osh andın soń párigá qılđu farman. The conjunctions "Taı, hám, gahi, gár" are used. Muhammed Rasulğa tuman mıń salam, Taı tórt eshińga salam duruz, Ózi alimu halim hám tili tatlıg, gahi toq bolurmen, gahi kóp achın, Gáhi órlash, gáhi enish, gáhi túz, Ne at, gar fil bolsa, arğay erdi. In the memoir, the question auxiliaries -mu// -mú, -ma// -me is used: Atanmış atađı ma Qutluqcha, Bu atdan mu ózuńni erkli sandıń.

In general, Kutb's work "Khisrau and Shiyrin" is one of the literary monuments of the Golden Horde, written in the middle of the XIV century. Linguistically, it is close to the language of Rabguzi's short stories written in the Khorezm depth. It is written in the Oguz-Kipchak literary language. The words and grammatical forms used in the language of the monument provide important information in the study of the history of the Karakalpak language.

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