

ANANIASZ ZAJĄCZKOWSKI: *Najstarsza wersja turecka Husrāv u Širīn Qutba. Część I-II.* (Prace Orientalistyczne, Tom VI, VIII.) 304 pp., 11 plates; ix, 238 pp. Warszawa: Polska Akademia Nauk. Komitet Orientalistyczny, 1958. Zł. 31, 48.

Qutb's version, the earliest in a Turkish language, of Nizāmi's 'Khosraw and Shirin' was composed in 1341 or 1342, the years of the short reign of Tini Beg, Khan of the Golden Horde, to whom it is dedicated. Though Qutb's homeland is unknown, the language in which his work is written closely resembles that characteristic of the fourteenth-century Khwarezmian-Turkish works, so that Dr. Eckmann discusses it along with them in his pioneering chapter 'Das Chwarezmtürkische' in the *Fundamenta*.

Professor Zajączkowski has already published a series of preliminary studies (surveyed by J. Rypka in *OLZ*, LV, 1960, cols. 175-8) on various aspects of the work—its vocabulary, its literary and cultural importance, and its relation to its model; he now undertakes the publication of an exhaustive edition. These two volumes give the full text in transcription, and the facsimile of the unique MS (Paris, a. f. turcs 312), which was copied in Alexandria in 1383 by a certain Berke Faqih. They are to be followed by three more, comprising a glossary, an analysis of the grammar, and a discussion of the literary qualities of the work.

The transcription is made with the same scrupulous fidelity to the original which characterizes all Professor Zajączkowski's publications. Perhaps indeed on this occasion he has been too conservative in making emendations and too rigid in his transliteration, for his transcription gives a much poorer impression than is justified of Qutb's abilities as a prosodist.

Some of the faults of prosody in the text can certainly be laid at the door of the copyist Berke. Not only was he copying a text written in a dialect different from his own, but the passage of 51 couplets, his own composition, which he appended to his transcript of the text, reveals how little he was at home with the rules of 'arūz: although a few of his lines can be read as *mutaqārib*, they fall on the whole only into a Turkish syllabic metre, on the pattern 6 + 5. Qutb's translation, on the

*Handwritten:* Husrev ü Shirin (Kutub)

*Handwritten:* BSOAS. XXIII. C. 5. 593-594  
1960 (Herdford)

14. TEMMUZ 1992

- Hüseyin ü Şirin (Kutup'un esesi)

Türk Dili, N. 10, 5, 1992  
E. 10, 5, 1992

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105 HACIEMİNOĞLU, Dr. M. Necmettin: Kutb'un Husrev-ü Şirin'i ve dil hususiyetleri. [İstanbul] 1968 Edebiyat Fakültesi Matbaası. XIV+477 s. 8° F. 53.90 TL.

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Inhaltsangabe: Wörterbuch d. Gedichts »Chusrov ü. Şirin«.  
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06 HAZİRAN 1996

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2.34- Hüsrev ü Şirin, A. Zajaczowski, Varşova 1963 (Tıpkıbasım).

06 HAZİRAN 1996

on the Hungarian folkmusic was greater than the Turkish influence on the Hungarian language. Therefore the comparison of the Chuvash and Hungarian folkmusic is of great historical importance. For this reason the study of the Chuvash folkmusic is essential. It can only be hoped that the Tatar and Bashkir collections of the same authors will be published soon and enable to make a comparative study on the history of the folkmusic of all Turkish peoples in the Volga region. This will help to solve some aspects of the interrelationship among the Volga Turkish and Finno-Ugrian peoples.

A. Róna-Tas

A. İYBATOV, *Qubtāng «Husraw wa Şirîn» poemasınānġ sözdiġi (XIV ġasır)*. Qazaq SSR-niġ «ġilim» baspaı, Almatı 1974, 279 pp.

The findings made so far confirm the fact that the oldest Turkic literary piece, written in the time and area of the Golden Horde, was the epic poem *Husrāw u Şirîn* by Qutb. This work not only has a significant position among the Turkic linguistic records, but as the first Turkic translation of the similarly entitled work of Nizāmī (altogether 21 translations have been revealed so far), it is also of outstanding importance regarding Turkic literary history. Qutb's poem of 4730 couplets, written in 1341–42, did not survive in the original version, only the manuscript of its translation compiled in Egypt in 1383 by the *faqih* Berke of Kipchak origin, which is available today in the Bibliothèque Nationale in Paris under the reference *Mss. Turcs, Anc. F. 312*. The facsimile and the text of the manuscript were first edited by A. Zajaczkowski, who was also the first to publish the record's vocabulary (*Najstarsza wersja turecka Husrāw u Şirîn Qutba*. Część I, Tekst, Warszawa 1958; Część II, Facsimile, Warszawa 1958; Część III, Słownik, Warszawa 1961). A. Zajaczkowski deserves eternal credit for his research into

this outstanding literary and linguistic remnant of the Golden Horde, because so far Turcologists relied almost exclusively on his editions to support their research, nevertheless it is a fact that he could not accomplish the complete scientific examination of this work from both the literary, historical, cultural historical, and linguistic aspects.

M. N. Hacıeminoġlu is the scholar who made a thorough and precise philological analysis of this record from the linguistic viewpoint. He corrected several of Zajaczkowski's mistakes and errors, summarized the major orthographic, phonetic and morphological features of the poem and re-edited its complete text (*Kub'un Husrev ü Şirîn'i ve Dil Hususiyelleri*, İstanbul 1968, 477 pp.).

M. N. Hacıeminoġlu's very helpful volume could have earned even more credit if the author had published the complete vocabulary of the record, thus supplementing A. Zajaczkowski's rather out-dated vocabulary of hardly half of the words in the record. This gap has been recently bridged by the valuable dictionary of A. İybatov, a researcher of the Koman-Kipchak linguistic records in Alma-Āta, whose work comprises the entire vocabulary of Qutb's poem *Husrāw u Şirîn* in about 4,410 entries.

In the introduction, A. İybatov gives a detailed analysis of the history of this record, the major philological problems and the positions of researchers — A. N. Samojlovič, A. Zajaczkowski, A. M. Ščerbak, Ė. N. Nadzip, Ė. Fazylov, N. A. Baskakov — concerning the nature of the language of the *Husrāw u Şirîn* (pp. 9–18). He points out that former classifications rested either solely on phonetic or lexical aspects. All the researchers working on a phonetic basis agreed that the language of the *Husrāw u Şirîn* belongs to the *d* group of Middle Turkic, or at least it manifests several features characteristic of the Middle Turkic literary language, while some of those who took the lexicon as their starting-point regard the language of

this record as Kipchak, or Oguz, or as a «mixture» (dialect) of the Kipchak-Oguz or the Oguz-Kipchak languages, depending on which language's (dialect's) lexical influence is thought to be dominant in the vocabulary of the record. He correctly states that the only way to decide on the classification of its language is to analyze all the phonetic, morphological and lexical characteristics at the same time. The author selected a morphological phenomenon seemingly suitable for distinguishing the language from others: calculating the frequency of the accusative suffix attached to the 3rd person sing. genitive suffix, he attempted to prove that the language of the *Husrāw u Şirîn* is morphologically nearest to the Kipchak tongue, because *-i + n*, *-i + n*, characteristic of Kipchak tongues, has 538 occurrences in the text, *-i + ni*, *-i + ni*, a feature of Oguz and Qarluq languages, has 211, and similarly, *-si + n*, *-si + n* has 38, while *-si + ni*, *-si + ni* only 9 (pp. 17–18). The data seem convincing, yet it is impossible to define the character of a language on the basis of a randomly chosen morphological phenomenon; a thorough comparison of all the morphological (and phonetic and lexical) features must be concluded, which, however, is not the task of the author.

It is to the credit of A. İybatov, that in analyzing the Arabic-Persian words, personal, ethnic and tribal names, patronyms, place names and various derivatives in separate entries, he more than doubled the number of head-words compared to the 1,950 items in A. Zajaczkowski's dictionary. The author presents the head-words and the illustrating material partly in the Russian Cyrillic alphabet, partly in the Cyrillic script modified to suit the Kazak tongue. However, it would have been more consistent to use the Kazak Cyrillic script throughout, thereby unifying the transcription of the linguistic material. (It is hard to comprehend why he did not use the Kazak *ä* for *ä*, the Kzk. *u* instead of the Russian *u* to denote *u*, the Kzk. *w* instead of the Russian *v* to denote *w*.) The

head-word is followed by the abbreviated definition of its grammatical category, the number of occurrences in the text in brackets, then by the meaning given in the Kazak tongue. Then comes a quotation from the text containing the given word with the place of occurrence in brackets, and the exact Kazak translation rounds off the entry. An entry does not include equivalents from other Turkic records or the present Turkic tongues, although it would have amplified the scientific value of his dictionary.

Apparently, the author closely follows the transcription or transliteration of A. Zajaczkowski's vocabulary, neglecting the correction of even the most conspicuous mistakes, such as *čab*-, *qab*-, *qab qadaš*-, *qabsa*-, *qob*-, *sab*, *tab*-, *tebsi*-, etc., instead of the correct *čap*-, *qap*-, *qap qadaš*-, *qapsa*-, *qop*-, *sap*-, *tap*-, *tepsi*-, etc., or the word *ongur* instead of the correct form *ünġür* 'cave, pit; den' (cf. Kom.-Kip. of Hungary and Kzk., Kkalp., Kirg. etc. *ünġür*, *ünġür*, *ünġökör* 'id.'). Likewise, the form *örk*-'to fear' is unwarranted, because the form of the verb both in Old and present Turkic is expressly *ürk*-. Errors of this sort could have been avoided by comparing the data of the record to other linguistic data, producing the surplus result that several words (e.g. see: *čayan* 'scorpion', cf. Kom.-Kip. of Hungary, and Nog., Kzk., Kkalp., Kirg. *šayan*, *čayan* 'id. '; but Uigh. *čadan*, Kāšġ. *čadan*; the word *goltqa* 'question' with equivalents only in the Kom.-Kip. of Hungary and Kar., or the words *alis* 'far away' and *öte* 'particularly, extremely, very', which are extant only in the Kom.-Kip. of Hungary, modern Kzk. and Kirg. apart from the record) would have indicated signs characteristic of either the Kipchak, the Oguz or the Qarluq tongues.

To summarize, the so far most complete vocabulary of Qutb's *Husrāw u Şirîn* edited by A. İybatov is a very thorough and useful volume, especially helpful for scholars whose field of interest encompasses the Koman-Kipchak linguistic records

قلج ارسلان دوم سلجوقی

که پس از ازبک خان در اردوی زرین بر تخت نشست، اتحاف کرده است. تنها نسخه دست‌نویس این اثر در کتابخانه ملی پاریس نگهداری می‌شود. آ. زیاتسکوفسکی این نسخه را با نام *Najstarsa wersja turecka Hüsrav ü Şirin Qutba* رسانده است (ورشو، ۱۹۵۸م). افزون بر این، نجم‌الدین حاج‌امین‌اوغلو ترجمه قطب را نسخه‌برداری کرده و پس از پرداختن به ویژگی‌های زبانی آن چاپ کرده است (۱۹۶۸م).

منابع: اصغر دلبری‌پور، «مقلدان و نظیره‌پردازان ترک خنجر»، مجموعه مقالات کنگره بین‌المللی بزرگداشت نهمین سده تولد حکیم نظامی گنجوی، ۵۶۹/۱؛

*Türk edebiyatı ansiklopedisi*, 3/781 ; *Türk edebiyatı tarihi*, 1/357-358.

محمدی

قلج ارسلان دوم سلجوقی (qe.leč.ar.sa.lân-e.do.vom-e.salju.

qi) عزالدین فرزند مسعود فرزند قلج‌ارسلان، - ۵۸۴ ق، فرمانروای سلجوقی آناتولی (۵۵۱ - ۵۸۴ ق). در آغاز فرمانروایی‌اش خواست تا قلمرو سلجوقیان را در آناتولی گسترش دهد. بنابراین، نخست به سرزمین‌های دانشمندیان که قلمروشان چند ناحیه مهم را دربرمی‌گرفت چشم دوخت. ابتدا از امیردولتون حکمران قیصریه و ذوالقرنین حکمران ملطیه که از حکمرانان قلمرو دانشمندی بودند در برابر محمدشاه دوم دانشمندی حمایت کرد تا میان آنان جدایی افکند. سپس به پشتیبانی از آن‌ها به سرزمین دانشمندیان یورش برد و ملطیه را از آنان گرفت. اما به تهدید یا تطمیع نورالدین محمود زنگی، اتابک شام (- ۵۶۱ ق)، آن‌جا را به دانشمندیان واگذارد. سپس آق‌سرای را در نزدیکی سرزمین‌های دانشمندیان بنا کرد و کاروان‌سراها و ساختمان‌های بسیاری در آن‌جا برآورد و خود نیز در آن‌جا اقامت گزید. در همین زمان مانوئل یکم، امپراتور بیزانس (۱۱۴۳ - ۱۱۸۰م)، نیز با سپاهش به آناتولی رخنه کرد و قلج‌ارسلان ناگزیر به قسطنطنیه رفت و پس از چندی اقامت دربار بیزانس با امپراتور سازش کرد. قلج‌ارسلان به آق‌سرای بازگشت و دانشمندیان را زیر نظر گرفت تا این‌که در ۵۶۷ ق که اتابک نورالدین درگذشت به دانشمندیان یورش برد و قلمرو گسترده آن‌ها از ملطیه تا سنیواس و قیصریه را پیوست

مثنوی‌های او است. وی همایون خود را به پیروی از نظامی و خواجه‌ی کرمانی سروده است. مطلع‌الانوار او نیز به پیروی از مخزن‌الاسرار نظامی است. قره‌فضلی کتابی به نام نخلستان به پیروی از گلستان سعدی نوشته و همچنین در تتبع هر غزل حافظ غزلی سروده است. مثنوی گل و بلبل او در ادب عثمانی آوازه دارد و هاجر پورگشتال که برخی از آثار او را به آلمانی برگردانده و به اروپاییان شناسانده، این کتاب را هفت‌ترانه نامیده است. نسخه‌هایی از این اثر به شماره ۲۵۲۶ در کتابخانه اسعدافندی و به شماره Add.19,507 در کتابخانه موزه بریتانیایی نگهداری می‌شود. همچنین گمان می‌رود وی منظومه‌ای به پیروی از مثنوی نیز سروده باشد. در تذکره لطیفی از دیوان او سخن گرفته، اما در دیگر تذکرها نامی از آن به میان نیامده است.

منابع: پارسی‌نویسان آسیای صغیر، ۵۲؛ تذکره الشعراء حسن چلبی،

۷۵۴-۷۵۸؛ حافظ شیرین‌سخن، ۷۷۱/۲؛ دفتر کتابخانه اسعدافندی،

۱۴۷؛ ذکر جمیل سعدی، ۳۲۶/۳؛ عثمانلی مؤلفی، ۲۵۹/۲ - ۳۶۰؛

فهرست کتب خطی کتابخانه مجلس شورای اسلامی، ۴۹/۲؛ قاموس

الاعلام، ۳۴۱۵/۵؛ کشف‌الظنون، ۱۹۳۷/۲؛ عبدالرحمان ناجی

طرقماق، «خمسه‌سرایان عثمانی»، مجموعه مقالات کنگره

بین‌المللی بزرگداشت نهمین سده تولد حکیم نظامی گنجوی، ۳۰۲/۳؛

نگاهی به روند نفوذ و گسترش زبان و ادب فارسی در ترکیه، ۲۷۹ -

۲۸۰

*A history of Ottoman poetry*, 3/108-116 ; *Catalogue of the*

*Turkish manuscripts in the British museum*, 177 ; *Islam*

*ansiklopedisi*, 4/533-534 ; *Türk dili ve edebiyatı*

*ansiklopedisi*, 3/171-172 ; *Türk edebiyatçılar sözlüğü*, 219 ;

*Türk edebiyatı ansiklopedisi*, 2/491, 558 ; *Türk edebiyatı*

*tarihi*, 1/597-598.

سارم

قطب (qotb)، سده هشتم هجری، شاعر کریمه‌ای. تنها می‌دانیم که در اردوی زرین در کریمه می‌زیسته و در سال‌های ۷۴۲ تا ۷۴۳ ق مثنوی خسرو و شیرین نظامی را به ترکی قیچاقی برگردانده است. وی در برگردان این اثر گاهی به توصیف محیط اجتماعی خود نیز پرداخته است. مثلاً خسرو در اثر وی یکی از خوانین اردوی زرین است. وی این اثر را به تینی‌بیگ و همسرش ملکه‌خاتون