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#### PHILOSOPHY

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HISTORICAL EXCURSION OF THE MEDIEVAL MONUMENT "AT-TUHFA AZ-ZAKIYYA FIL LUGAT AT-TURKIYYA" Konkabayeva N.N.<sup>1</sup>, Avakova R.A.<sup>2</sup> 1PhD student, 2Doctor of philological sciences, Professor Al-Farabi Kazakh National University

Kazakhstan Abstract The article deals with medieval monument "Kitab al-Tuhfat-uz-fil-zakiyya lugat-it-turkiyya" ("The precious gift to Turkic languages"). It is provided an overview of the history of the study of the monument and the works of scientists, it is done scientific analysis. It is noted the advantages and disadvantages of different translations that are known among scientific circles. For the first time, it is provided personal, author's arguments and evidence, it is made an attempt to draw conclusions. Key words: manuscript, Kipchak language, Mamluk, a medieval monument, the Arabic alphabet. Аннотация В статье рассматривается средневековый памятник «Китаб ат-Тухфат-уз-закийя фил-лугатит-туркийя» («Драгоценный подарок тюркскому языку»). Дается обзор истории изучения памятника и труды ученых, делается научный анализ. Отмечается преимущества и недостатки вариантов перевода, которые известны в научных кругах. Впервые, дается личные, авторские рассуждения и доказательства, делается попытка сделать выводы. Ключевые слова: рукопись, кыпчакский язык, мамлюк, средневековый памятник, арабский алфавит. INTRODUCTION Turkish literary languages and Turkic literature passed difficult way of development and becoming. The first written monuments of Turkic writings, writing language and literature were Enisei-Orkhon writings, which has written in V-VIII AD. The writing that was used in these writings called runic writings. Almost at the same time, Turkic tribes had another writing as "Uigur writing". The first monuments which has written in Uigur writing belong to V centuries. It had Manichean content. Then the writings and texts appear with buddhism and christianity content. These monuments and documents at the present time are researched by for an example V.V. Radlov, V. Tomsen, P.M. Melioransky, S.E. Malov, V.L. Kotvich, G. Ramsted, Rahmeti Arat and etc [1]. Since 636 year Arabs started their conquer war to Central Asia. In the beginning VIII century Arab had conquered all Central Asia. From that time there spread Arabic language among Turkic people. Unfortunately we have not any manuscript written in Arabic letter. The history of manuscripts written in Arabic letter begins from XI century. Basically, all of the time, the monuments were written in different languages. Extant monuments are Kipchak monuments. G. Aydarov, A. Kuryshzhanov, M. Tomanov and other scientists said that, manuscripts have written in Kipchak around the XI-XVII centuries. The manuscripts related to the written language divided to the following package: 1) Gothic monument is the oldest type (XIII-XIV centuries); 2) The heritage that is written with Arabic letter (XI-XIV centuries) 3) The Armenian script (XV-XVI centuries); 4) Konkabayeva N.N., Avakova R.A., 2016

4) The data is recorded in the Russian alphabet (XI-XIII centuries); 5) Eastern Europe of the peoples living in the area, some specimens preserved in the same parts of the world record of the words (the names of the people and the land and water, etc.) [2]. Uzbek scientist E.I. Fazylov thinks, that it is advisable to divide the written monuments of XIX centuries, by genre and thematic groups: poetry, prose, poetic and prosaic, chronicles, epistolary, legal, medical, philological, etc. and explore them in the comparative aspect [3]. The written monument of the Middle Age "التحفة الزكية في اللغة التركية" "ат-Тухфа аз-закияя филлуғат ат-түркийя" (-at-Tuhfa az-zakiya fil-lugat at-turkiye) (further will be given as «at-

Tuhfa») according to significance in the third position in Turkology, during investigation were discovered lots of valued information in Middle age Kipchak language. So this manuscript will be the main subject of the study. METHODS As the research work is theoretical investigation, mainly used theoretical methods. At the beginning used bibliographic work, it means first of all collected all information concerning to the manuscripts and made a list of them. According to this methods also gathered the list of researchers too. It was considered each researcher's field of investigation concerning to the medieval monuments. As a result the sides which were not defined before became the object of our investigation. The article is devoted to the Middle Age manuscript «Kitab at-Tufhat-uz-zakiya fil-lugat-it-Turkiye» («Valuable gift to Turkish language») and the absolute chronological method help us to consider the data of historical events of that time through information which are given in the manuscript, according to time expressions from the work we can make conclusion that the manuscript relates to the end of XIV and the beginning of the XV century. RESULTS The following results had concluded: - The research history of manuscript "Kitab at-tuhfa az-zakiyya fil luagat at-turkiyya" is given. The main three translations of manuscripts are analyzed; - It is given the list of scientists who researched the manuscript; - The Middle Age manuscript «Kitab at-Tufhat-uz-zakiya fil-lugat-it-Turkiye» is one of important works for Turkic people, we can define that this work wide affected to the development of history Kazakh nation and exactly to the improvement of Kazakh language. Manuscript is not the heritage of only Kazakh nation, but also unique for all Turkic world. Investigation to the manuscript was done widely, but we can't find investigation, which followed by scientific research. DISCUSSION "التحفة الزكية في اللغة التركية at-Tuhfa az-zakiyya fil-lugat at-turkiyya» (after that it is used shortly as «at-Tuhfa») is widely known since 1922 year. The first time the manuscript was become famous among scientific community by Hungarian scientist M.F. Köprül. Tuhfa is an anonymous grammatical treatise on Turkic, preserved in only one ms which is kept in Istanbul, at the Beyazit Library, coded Veli ed-Din No. 3092 [4]. The translation of the manuscript for the first time was made by Şamsettin Sami, whose work was unfortunately disappeared. Because the work did not printed, kept as manuscript. For this reason, the translation of Hungarian scientist H. Kun in 1940 into French language "La langue des kiptshaks", the print version was in 1942, was the first. The scientist not only translated the manuscript and also he gave the facsimile of Tuhfa. Unfortunately, at the present time, from the bibliographic side it is one of the rare works [5]. Therefore, scientist A. Dubinsky made a special study of the language of work. Also Polish scientist A. Zayonçkovskiy in his article named as "some reservations about the Arab-Kipchak dictionaries that was written during the reign of the Mamluk" wrote about the manuscript [6]. In 1945, Turkish professor Besim Atalay translated the manuscript into Turkish and titled the

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work as "Türk dilinde temiz". The value of labor devoted a photo copy of the manuscript. Unfortunately, there are deviations from the photo copy. In the preamble to the translation it is given a brief description of the author of the manuscript and historical data about time of writing of the manuscript. The dictionary part of "At-Tuhfa" is done in alphabetical order by the author, made a comparative analysis of other ancient Turkic language dictionaries. Currently, the translation of the manuscript is recognized as one of the translated works very well [5]. According to the research of Dutch scientist R. Ermers the transcription that was given to Turkish words by B. Atalay cannot be restored to the original transcription [4]. This issue is one of the faults in the translation. Scientist of Kazakhstan T. Arynov said that in the translation of B. Atalay there were a few words that B. Atalay could not read and these words are divided into two groups: 1) both Turkish and Arabic language translation is given and B. Atalay did not read; 2) and the Arabic version is only given, Kipchak language translation is not given and there is

put a question mark [7]. In addition, some of the words does not match with the original version of 3; 12]. In 1968, the third translation of the manuscript "Al-Tuhfa" was created. Saleh Mutallibov translated the manuscript into Uzbek language named as "Turki til (kipchak tili) hakkida noeb tuhfa". This variant of translation was criticized a lot. Among them were A. Shukyurlu's critical articles and T. Arynov's candidate dissertation that was written about manuscript "Al-Tuhfa". A. Shulurlu's wrote in his critical article that in the Uzbek-language translation of the manuscript 16 page, it means that from 30b tenth verse till 41 pages had not been translated, it is approximately 660 word of manuscript are not included in the translation. Similarities of some words in Kipchak language with Turkmen language had not written in the Uzbek language translation. Some words were given only in Arabic translation or only in Turkish language are given. In addition, in some places the order of the words were not match with manuscript, for an example by the sounds of words, supple colon, sometimes marked, sometimes designated [8]. And T. Arynov in his candidate dissertation said about A. Shulurlu's comments and added from his point of view the words that were translated wrong in table form from the Uzbek language translation [7]. The feature of S. Muttalibov's translation from B. Atalay's translation that he did not consider relative to other Turkic monuments. And he did not give the not the facsimile. If we compare the Uzbek translation with Turkish translation the words in Arabic language are given in Uzbek language. In 1972, M.T. Ziyaeva "Al-Tuhfa" wrote a candidate work concerning the morphology of "AlTuhfa" [6]. In 1978 on the basis of this work by edition of A.N. Kononov "Al-Tuhfa" was translated into Russian language as "Iziskanni dar turskomu yaziku" and was published in Tashkent. The basic translation was made by M.T. Ziyaeva and E.I. Fazylov. The translation consisted from income, lexical and grammatical essays, dictionary, a complete translation of the manuscript, grammatical indicator [8]. Comparing this version of translation to another language translations that mentioned above, Russian translation had words that Kipchak language borrowed from Arabic and Turkmen languages. The main minus of this translation is not given the Arabic variant of words. For this reason, Russian translation did not go over B. Atalay's translation. The advantage of the translation is that there given the characteristic features of the letter. Translation is popular among scientific community. All the variant of translations did not definitely match with the number of sheets. The manuscript بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ('Bi'smillahi ar-rahmani ar-rahim' (In the name of Allah the most gracious, the most merciful)) is started. It is only the surface 2a of the text. The name of the manuscript does not take into account that include the number of pages by scientists who translated the work. Therefore, to compare with the original translation, you could not search the words by the number of page, but the consideration should be given to the meaning of the word. At the same time, a scientist A.I. Chaikovskaya in her "Tyurkskaya grammatika v araboyazıchnih filologicheskikh traktatah XIII - XIV vv. (Glagol)" [10] work considered the verbs of the monument "at-Tuhfa". E.P. Najib in his research work concerning Kipchak-Oguz literary language of the Mamluk period said that "Al-Tuhfa" is manuscript of that mentioned period. Dutch scientist Robert Ermer's research work as "Turkic forms in Arabic structures" stopped briefly to all

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of the XIV century manuscripts in his work; a description has been given [3]. The first scientist among Kazakh scientists spoke about the manuscript is widely known as specialist at Kipchak studies A. Qurishjanuly. The scientist A. Qurishjanuly in his research writings wrote that the manuscript "al-Tuhfa" played a big role in the history of the Kazakh people, it is closest to the Kazakh language Kipchak language and it was improved by a lot information taking from the other medieval manuscript. In addition to these special memorial studies and he could not researched only "al-Tuhfa", but in his doctoral dissertation as "Yazyk starokipchakskih pismennih XIII-XIV" he used and analyzed the words. T.

Arynov dedicated his candidate dissertation titled as "Leksika-semanticheskie I stilisticheskie osobennosti yazika starokipchakskogo pamyatnika "Kitab at-tuhfa az-zakiyya fil-luga at-turkiyya" to manuscript "al-Tuhfa" [7]. The scientist made analyzes to the main three translation of the manuscript "al-Tuhfa and he compared translations. He pointed out every translation's advantages and disadvantages. The lexical part of the monument researcher divided into 26 groups. For example: astronomical names, building names, family names, mineral names etc. Scientist compared with the first Turk medieval dictionary of M. Kashgari named as "Diwani lugat at-turk". He made the table of sinonim, antonim, omonim, dialect words that were given in the manuscript. The first time in science it was given the list of Kipchak-Kazakh dictionary. Unfortunately, the dictionary is remained only in addition to the dissertation. A huge amount of work has not been published as a separate book. Author made lexical-semantic and lexicographical analysis to the manuscript and made conclusion that the language of the manuscript "al-Tuhfa azzakiyya fil-lugat at-turkiyya" is medieval Kipchak language, among Turkish languages it is closer to Kazakh language and the words of the manuscript make up 75-80% of the dictionary of Kazakh language [7]. Among Kazakh scientists in recent years, the manuscript "Al-Tuhfa" has been researched specially by B. Suerqul. Scientist analyzed the category verbs of the monument in her candidate dissertation titled as "At-Tuhfa... eskertkyshy /XIV q./ tylyndegy etistik kategoriyalary (tarihisalystyrmaly taldau)" [11]. It was given description to research works that made before and mainly author worked with part of dictionary, verb forms, categories, passive forms. B.Suerqul used the manuscript in her other research works. One of them is joint work with B. Sagyndykov under his leadership as "the history of the Kazakh language". In addition, scientists S.E. Boranbayev, M.E. Alimbayev in their works gave only examples from the manuscript "Al-Tuhfa". It was said only the work that written in Kipchak language. "AlTuhfa" is translated in Kazakh books as "Turki tili turaly jazylgan erekshe syiluk" (The original gift that was written about Turk language). "Kitab Al-Tuhfa az-zakiyya fil lugat at-turkiyya" is medieval monument of the Turkic people and played a big role in the history of the Kazakh people, especially the formation of the Kazakh language. The manuscript is not only belongs to Kazakh people, it belongs to whole Turkic world. References [1] Najib E.N. Turkoyazichny pamyatnik XIV veka "Gulistan" Seifa Sarai I ego yazyk. – Alma-Ata, 1975. – 207 s. [2] Aydarov G., Quryshzhanov A., Tomanov M. Kone turki zhazyu. – Almaty: Mektep, 1971. – 262 b. [3] Problemy Sovremenoi Turkologii: Materialy II vsesouznoi turkologicheskoi konferensii, - Alma-Ata: Nauka, 1980. – 428 s. [4] Ermers R. Arabic grammars of Turkic. - Leiden, 1999. - 229 p. [5] Izyskanniy dar turkskomu yazyku (Grammaticheski traktat XIV v. na arabskom yazike). – Tashkent: Fan, 1978. – 452 s. [6] Suerqul B. Belgysyz avtordyn belgyly murasy. – QR GN-GA Habarlary. Til, adebiet seriyasy, 1997, №5. – 52 -57 b. [7] Arynov T.A. Leksiko-semanticheskie I stilisticheskie osobennosti yazika starokypchakskogo pamyatnika "Kiatab Attuhfa az-zakiyya fil-luga at-turkiyya": dissertasiya.kand.fil.n. – Almaty, 1983. – 152 s. [8] Shukurly A. Ob uzbekskom perevode "At-tuhfat uz-zakiyya fil-lugat-it-turkiyya". – Sovetskaya turkologia, 1970, №1. – 100-105 s. [9] Ziyaeva M.T. Mestopolozhenie pamyatnika v "Kitab at-Tuhfat uz-zakiya fil-lugatit-turkiyya": diss. Kand.fil.n. – M., 1972. – 129 s/

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