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PROBLEMS OF TRANSLATING PERSIAN WORDS INTO THE KAZAKH LANGUAGE IN TURKIC-ISLAMIC MANUSCRIPTS

The first written work has appeared Karahanlı Turkish Islamic period. These works contain extensive and deep information about the history, society and state structure of the Turks, language, belief and philosophy of life. Various researches and studies about Atabet ul-Haqayiq, Kutadgu Bilig, Divan-i Lügati at-Türk, Divan-i Hikmet that is the most important works of this period have been made and continue to be done. Many scientific studies have begun to be carried out in Kazakhstan in recent years. In fact, extensive support has been made by the Kazakhstan State under the project “Medeni Mura” in other words Cultural Heritage. However, we think that the characteristics of language and alphabet of these works, which unites the Turkish world around common beliefs and ideas, are not considered sufficiently.

It is possible to say that the influence of ancient Iranian culture and belief is obviously seen in these great works based on studies of Turkish, Kazakh, Persian and Russian. The use of Persian words take attention among these effects. We will try to evaluate in our work, the writing of the words of Pahlavi and the ancient Persian; examinations of their meanings and usage; explain that these words are used in today’s Kazakhstan with the examples and the studies on this subject in recent years in Kazakhstan.

Key words: Karahanlı period, Turkish-Islamic works, Iranian culture, Kazakh, Persian.

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Түркі-ислами шығармалардағы парсы сөздерінің қазақ тіліне аудару мәселелері

Алғашқы түркі-ислам жазба әдеби шығармалар Қараханииттер дәуірінде жазылған. Бұл еңбектерде түркілердің тарихы, қоғамдық және мемлекеттік құрылымы, тілі, наным-сенімі және философиясы туралы кеңінен ақпарат беріледі. Бұл кезеңнің ең маңызды шығармалары: Атабет-ул-Хақайық, Құтадғу Біліг, Диуан-е Луғат-ат Түрк, Диуан-и Хикмет туралы әлемнің түрлі ғалымдары тарапынан зерттеулер жасалған және жасалып жатыр. Қазақстанда соңғы жылдары көптеген ғылыми зерттеулер мен жұмыстар жүргізіле бастады. Қазақстан Республикасы үкіметі тарапынан осындай жұмыстарды қолдайтын «Мәдени мұра» бағдарламасы шеңберінде де көптеген зерттеулер орындалмақ. Бірақ, түрік әлемін ортақ нанымдар мен идеялар айналасында біріктіретін осы еңбектердің тілі мен әліпбиінің ерекшеліктеріне жеткілікті назарға алынбай тұр деп ойлаймыз.

Түрік, қазақ, парсы және орыс тіліндегі ғылыми еңбектер мен зерттеулерге сүйене отырып осы маңызды шығармаларда ежелгі Иран мәдениеті мен наным-сенімінің ықпал еткенін ашық айта аламыз. Мысалы, парсы сөздерінің қолданылуына назар аударуға болады. Мақаламызда жоғарыда аталып өткен шығармаларда кездесетін ежелгі парсы (пехлеви) тіліндегі сөздердің жазылуы, мағынасы және қолданылу ерекшеліктерін талдап, қазіргі қазақ тіліндегі жұмсалы аясын мысалдармен анықтауға, соңғы жылдары Қазақстанда жасалған ғылыми жұмыстарды бағалауға тырысамыз.

Түйін сөздер: Қараханииттер кезеңі, түркі-ислам шығармалары, парсы мәдениеті, қазақ тілі, парсы тілі.

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Проблемы перевода персидских слов в тюрко-исламских произведениях

Первые тюрко-исламские письменные источники появились в период Караханидов. Данные работы содержат обширные и глубокие сведения об истории, общественном устройстве и государственной структуре тюрков, их языке и мировоззрении. В этом направлении разработаны и продолжают реализовываться различные исследования, посвященные Атабетюль-Хакаику, Кутадгу Билигу, Дивани Луга тат Тюрк и Дивни Хикмет, которые являются ценными работами своего периода. В последние годы в Казахстане начали проводиться многочисленные научные исследования. Фактически, казахстанское правительство оказало всестороннюю поддержку по реализации проекта «Мадени Мура» (Культурное наследие). Однако мы считаем, что особенности языка и алфавита этих произведений, которые объединяют тюркский мир в русле общих убеждений и идей, недостаточно изучены.

Можно сказать, что влияние древней иранской культуры и верований очевидно отражены в этих ценных работах, основанных на исследованиях турецкого, казахского, персидского и русского языков. Среди них четко отражено использование персидских слов. В связи с этим в данной исследуемой работе будут рассмотрены письменность, значения и характеристики использования слов периода Пехлеви и древнего персидского языка, которые отражаются в данных работах; применяя примеры, будут рассмотрены слова, использующиеся в современном Казахстане; будет проделана попытка оценить работы, которые были реализованы в Казахстане в последние годы.

Ключевые слова: Караханиды, тюрко-исламские произведения, персидская культура, казахский, персидский.

Introduction

The Karakhanian Turkic language or Hakaniye dialect is a Turkic language spoken and written in Middle Turkic period (between the X-XVth centuries). According to the Turkologists who divide periods of the Turkic language into three as old, middle and new, the Karakhanian Turkic language constitutes the first period. Turkologists also consider the period between the X-XVth centuries as the period of Middle Turkic language.

Some Turkologists, who take into consideration that the Turkic written language has developed in two different branches as (North-) East and (South-) West since the XIIIth century, state that the Karakhanian Turkic language refer to the Old Turkic language. According to the available texts of the Karakhanian Turkic language of the XI and XII centuries, it is possible to conclude that the Karakhanian Turkic language is contemporary with the Old Uygur Turkic language (Ercilasun 2010: 342). In the Old Turkic period, Turkic languages had a single written language. The Karakhanian Turkic language, which is the beginning period of Middle Turkic, is based on the Old Turkic language.

We can say with certainty that this historical period which is called Karakhanian State period or Islamic period (the X-XIIth centuries) is Renaissance in terms of socio-cultural aspects of Turkic people.

Kutadgu Bilig, Divan-i Hikmet, Divan-i Lughat at-Turk and Atabet ul-Haqayiq are written in this period. These works have serious and invaluable preliminaries in the development and progress of the middle-aged Turkic written literature.

These works are shown as the most important works of the Middle Age Kazakh literature in the second volume of the 10-volume work titled "History of Kazak Literature". However, the Kazakh scientists classify stages of Kazakh literature as following in the work titled "Ancient and Middle Century Literature" (Ежелгі дәуір және орта ғасырлардағы әдебиет): the period from ancient times (from unknown times) to the XIth century is named Ancient period, the period from XIIth century to the establishment of the Kazakh Khanate (the XVIth century) is called Middle period (Kirabayev et al., 2006: 24).

In our work, we will try to discuss the usage characteristics of the present Persian items present in Hodja Ahmad Yassawi's Divan-i Hikmet and Edib Ahmed Yugneki's Atabet ul-Haqayiq in the contemporary Kazakh language. In this respect, we will start from discussing scientists who studied these two magnificent works and their researches, and go on with examining the significance and influence Turkic-Islamic manuscripts made in establishing the national education, science, culture, history and linguistic values of Kazakhstan.

Divan-i Hikmet

One of the Turkic-Islamic works of Karakhanian period is Divan-i Hikmet by Hodja Ahmad Yassawi. The work is a religion-moral work that begins with praising and glorifying Allah-u Taala and the Islamic religion, and tells about the Prophets and their companions and approves dervish and Sufism. In Divan-i Hikmet, ideas, orders and beliefs on such issues as religion, ethics are discussed alongside with the other topics as social, military, political, state administration. The writer of Divan-i Hikmet Hodja Ahmad Yassawi was closely related to religious education, eastern philosophy, literature and poetry from his young age, and he was trained by Iranian intelligent scholar Yusuf Hamadani in Buhara. From seventeen he began writing poetry in his native Turkic language.

This work, written in the XIIth century in the Karakhanian Turkic language, was translated into the Kazakh language early in the XXth century. The Divan-i Hikmet translation by M. Tynyshtykuly, which was published in Kazan in 1901, played a major role in the recognition of the Sufi poetry of Hodja Ahmad Yassawi among the Kazakh people. Despite the prohibition of translation of religious subjects during the Soviet period, Professor H. Suinshaliyev tried to translate some “Hikmets” while studying Hodja Ahmad Yassawi’s works. Since 1990 such researchers and scientists as S. Baitenuly (1990 “Ortalyk Kazakistan Gazetesi”), a linguist B. Sagindikuly (“Ejelgy Dayır Adebieti” Hristomatyası/ Haz: A. Kiraubaiyeva, Almaty 1991), H. Imanjanov (Türkistan, 1991), M. Jarmukan (1991), S. Daituly (1991), M. Shafegi (Almaty 1993, 1998, Tahrán 2000, Pavlodar 2004) as well such poets as R. Abdırşukurov (Türkistan 1993), A. Jamışuly (Almaty 1991, 1995), E. Duisenbaiuly (Almaty 1998) have translated Hodja Ahmad Yassawi’s poems into the Kazakh language. Alongside with them such orientalist and linguists as A. Ibatov, Z. Candarbek, A. Nurmanova (Almaty 2000), T. Ainabek (Shymkent 2001), D. Kenjetai (Ankara 2003) succeeded in translating Hodja Ahmad Yassawi’s Hikmets into the Kazakh language (Alibekuli et al., 2008: 7).

In addition to the work of these scientists, many works have been published in recent years. One of the most important among these works is Rabiga Sızdıkova's “The Language of Hikmets by Yasawi”. In this work, Rabiga Sızdıkova examines the lexicophrasological (word and idiom) and morphological structure, phonetic system and narrative art of Yasawi’s “Hikmet’s” language, which is the most

significant manuscript of the Middle Age (XIIth century) Turkic written literature. In his work, she describes verse as well as such features of “Hikmets” as meter, measure, rhyme. Her aim was to contribute to turkology and language theory written literature in general by examining the language of ancient Turkic writings. During her research she used the facsimile of the handwritten work (the XVIIth century). This work, written in Arabic letters, is presented in the form poem / verse by transcribing every single page and line. This book can be used in universities that provide religious education, trainings in eastern languages and philology.

Atabet ul-Haqaiyiq

Atabet ul-Haqaiyiq is a religious work written by Edib Ahmed Yugneki in the XII-XIVth centuries. According to the information available, he was a blind poet. Atabet ul-Haqaiyiq was written in the Kashgar language and addressed to Muhammad Dad Isseh al-Râr Beg (Ercilasun 2010: 326). In his work Yugneki invited people to be educated in the light of Turkic Islamic culture and generally reinforced his own views with verses and traditions. The title of the work differs in various manuscripts. The earliest manuscript in the Uyghur alphabet is named “Atabet ul-Haqaiyiq”. In other copies, such variants as “Hibet ul-Haqaiyiq” and “Gaybat ul-Haqaiyiq” are also found (Akar 2005: 152). There is hardly any information about the period and the environment Edib Ahmed Yugneki lived in. However, this work has great prominence in researching the Turkic language, history, literature, philosophy, and culture of the Karakhanian period of the XIIth century. The declaration of the year of 2018 by UNESCO as the year of Atabet ul-Haqaiyiq is a proof that he has a significant place in world culture and literature.

Ahmed Yugneki and his work Atabet ul-Haqaiyiq were presented to the scientific world of Kazakhstan in 1985 by A. Kuryshzhanov and B. Sagyndikuly in their work titled “The Gift of the Realms” (Ақиқат Сыйы). This cooperative work of A. Kuryshzhanov and B. Sagyndikul contains photocopies, transcriptions, and translations of verse and prose of the original text (Alibekuli et al., 2008: 8).

Kazakhstani scientists such as G. Aidarov, H. Suinshaliyev, M. Tomanov and A. Darbesaliyev have also examined Atabet ul-Haqaiyiq. In all of these works, Ahmed Yugneki’s work Atabet ul-Haqaiyiq is referred to as Haybat ul-Haqaiyiq instead of Atabet ul-Haqaiyiq. The name of the book in Arabic is Atabet ul-Haqaiyiq (The Threshold of the

Facts) or Haybat ul-Haqayiq (The Gift of the Facts). The title “Atabet ul-Haqayiq” is used in the studies of Turkish researchers and scientists.

According to A. Kurishzhanov, B. Sagyndikuly and N. Kelimbetov in some manuscripts the name of this work was written as “Aybat ul-Haqayiq” (The Gift of the Facts) and “Atabet ul-Haqayiq” (The Threshold of the Facts) in others (Kelimbetov, 2005: 217).

However, these scientists used “Atabet ul-Haqayiq” (The Gift of the Facts) version in their works. In Kazakhstan, researchers who have conducted studies on this work in recent years such as B. Sagyndikuly and A. Kurushzhanov used the title “Haybat ul-Haqayiq”.

The information given about Edib Ahmed Yugneki and his work in the sources of both Kazakhstani and Turkish researchers and scientists is almost the same. However, some Kazakh researchers (Altynbekova K. S., Torakhmetova Z. B.) wrote that there 6 variants of Haybetül Hakayik including the manuscripts found in libraries of Samarkand, Hagia Sophia, Topkapi Palace and in book resources of Seyit Ali in Uzunköprü; 4 pages of “Atabet ul-Haqayiq” found in the Maarif Library in Ankara; and the one page Uighur manuscript found among Uighur writings in the Prussian Science Academy in Berlin (Altynbekova et al., 2016: 87).

The sixth volume of book series “Adebi Jadigerler” (Literary Memento) published within the framework of the Kazakhstan State's project “Medeni Mura” (Cultural Heritage) is devoted to Atabet ul-Haqayiq / Haybat ul-Haqayiq and Divan-i Hikmet. This project aimed at covering the researches on manuscripts of Turkic literature of the Karakhanian period. The above mentioned volume contains the manuscript of B. Sagyndikuly “Aybat ul-Haqayiq is the memorial of the XIIth century” prepared and published by in 2002, as well as the most accurate and high quality translation and text of the Divan-i Hikmet made by M. Jarmukan, S. Dautyuly and M. Shafeghi.

A dictionary of Arabic, Persian and Turkish word met in Yasawi’s Hikmets and “Atabet ul-Haqayiq” is given at the end of Rabiga Sızdıkova’s “The Language of Yasawi’s Hikmets” and the sixth volume of “Adebi Jadigerler” (Literary Memento). Our work is based on these Arabic-Persian dictionaries given at the end of these two books.

In the dictionary part, we can see that there are some mistakes and confusions in the meaning and writing of Arabic and Persian words. For example:

In the dictionary section of Rabiga Sızdıkova’s “The Language of Yasawi’s Hikmets”:

Ағйар (aghyar-اغيار) is given as a Persian word, which means “conflict” (63 b – 8). In fact this word is of Arabian origin and has a meaning “stranger”.

Ада (Ada-أداء) is given as a Persian word, which means “satisfaction, to be satisfied” (49 a- 5). In fact this word is of Arabian origin and has a meaning “to fulfill, to pay, to do a job”.

Ларзан (larzan-لرزان) is given as an Arabian word, which means “fire” (94 a- 3). In fact this adjective (lerzan-لرزان), which means “trembling” is a Persian word originating from the verb لرزیدن, which means “to tremble”.

Ахгар (akhgar-أخگر) is given as an Arabian word, which means “blind” (41a- 6). Its actual meaning in Persian is “a part of fire, burning coal, fireball”. This word is given as an Arabian word meaning “a past of fire, flame” in the dictionary of Yasawi’s Hikmets, which entered the sixth volume of “Adebi Jadigerler” (Literary Memento).

The sixth volume of “Adebi Jadigerler” (Literary Memento) also contains a dictionary of Arabian and Persian words. Because of some problems connected with the written forms of words, it is quite difficult to read them. For instance:

Бадкардар (bad kardar - بد کردار) is to read and written as “badkardar” (بدکردار). It means “evil minded man, bad man”.

Базар (bazrag – بازار/بزرگ) has a meaning “big” and it is to be written as “bozorg” (بزرگ). There is no word *bazrag* in Persian, which means “big”.

Бидар (bidar-بیدار) is a Persian word which means “awake”. But it was translated into Kazakh as “sleepless”. Thus, it is used in the contrary meaning.

Газар (gazar-گذار) is a Persian word that means “to escape from something, somewhere or the world”. There is no equivalent of the word “*gazar*” in Persian. In fact, it has to be written as “gozar” (گُذَر).

Миғаз (maghz-مغز) is a Persian word meaning “mind, the core”. It has to be read and written as “maghz”. But the written and pronounced version given in the discourse *mighaz* is not found in the Persian language.

Alongside this, some other words are given in wrong connotations as Бичун (bichun-بیچون) – supernatural, matchless; Даргах (dargah-درگاه) – be in the hands of someone, to praise Allah; Би худ (bikhod-بیخود) coward, in vain. However, *biçon* means “reasonless, sometimes unique”, “*dergah*” means “the place where dervishes and sufis gather

and stay together to take lessons”. *Bikhod* means (in Hikmets) “self-cleansed” and in general, sense is used to denote “supererogatory”. Such false and misleading interpretations are often confronted. We will give a few examples here.

On the sixth volume of “Adebi Jadigerler” we can find a similar situation in the Arabic / Persian-Kazakh dictionary of Edib Ahmed Yugneki’s Heybatul Hakayik. For instance;

Дыранг (دِرَنگ - dirang) is given as a Persian (Pehlevic) word meaning “non-stop, sudden”, which was borrowed into Turkish as “drang”.

Абад (آباد - abad), (آسان - asan) – The first letter *a* of these words is to be read longer. If these words are read as they are written in the books, they are read short.

Пур (پُر - por) – The sound *o* in this word is to be pronounced hard, not mild. If to read it as it is written here, the word “پُر - por” meaning “full” changes into “پور - pur” meaning “son” and causes misunderstanding.

Пасбан (پاسبان - pasban) – the first sound *a* of this word is to be pronounced longer. If it is read as it is given in the book, it will lead to mistakes.

Турфа (طُرْفَه - turfa) is presented as a French word. In fact, this word is of Persian origin and the sound *u* in the first syllable has to be pronounced round, wide as “Torfa/torfe”.

Һуш (هُوش - hush) – the sound *o* in the first syllable is to be pronounced round, hard and thin, but not round, hard and wide. It means “mind, intelligence” in Persian and is to be written and read as “هُوش - huş”. Writes demonstrate the differences between such Arab letters as “ه” (h), “ح” (h) ve “خ” (h) with the help of various transcription signs. Thus, some problems concerning meaning and pronunciation occurred.

The results of more thorough study of the Persian language elements, which took place in the Central Asian Turkic history and changed their identity via various ways and because of different reasons during a long historical period demonstrate that these items are changing both phonetically and morphologically. This change has occurred so deep and wide that we can now say that the Persian words have now entirely entered the vocabulary of the Kazakh language. Some Persian words found in the texts of *Divan-i Hikmet* and *Atabet ul-Haqayiq* belonging to Karakhanian period and used in today's Kazakhstan are as follows:

In Atabet ul-Haqayiq:

Yar/yari – Both in Turkish (yar) and Kazakh (жар) languages this word means “mate, spouse”. However, in the text it is used as “yari” and denote “helper, assistant”. This version is not used in contemporary Kazakh language.

Janavar – In the Kazakh language *жануар* (Januar) means “living being, creature” which coincides with its origin in Persian.

Seza/sezai – In the contemporary Kazakh language *саза\сазай* (saza/sazai) means “reward” which coincides with its origin in Persian.

Yad/yadı – In the contemporary Kazakh language *жад\жады* (jadı) means, “to remember, keep in mind” which coincides with its origin in Persian. The Persian word *yadegar* entered the Kazakh language without any changes *жадігер* (jadiger).

Derman – In the contemporary Kazakh language *дәрмен* (darmen) has the same meaning as in its origin and denotes “drugs”. Moreover Persian word *daru* (drugs) was borrowed by the Kazakh language and is used in combination with the previous word as *дәрі-дәрмен* / *дәрі – дәрмек*, while it derives a new word *дәріхана* (darihana) meaning “pharmacy”.

Ashekar/ashkar – In the contemporary Kazakh language, this word is used in various derived forms. The word *ашкерлеу* (aşkerley) is made with the help of suffixes making verbs from nouns -ла, -ле (-la, -le). The word *ашкер ету* (aşker ety) is formed with the help of the auxiliary verb *ety* (etmek). Both of the words means “to disclose, uncover” in accordance with the Persian origin.

In addition to the examples, we have listed above, some misinterpretations and shortcomings of transferring Persian words into the Kazakh language are being encountered. Some more examples of this situation are given below:

Some misinterpretations and translations encountered in the Atabet ul-Haqayiq:

The sentence “Direngsiz keçer baht ya kuş deg uçar” which is given as *دِرَنگ سیز کیچار بخت یا قوش دک اوچار* by R. R. Arat, is translated in different way by B. Sagındıkuly into the Kazakh language in the work “Adebi Jadigerler”, viz.: *دِرَنگ سیز کیچار بخت یا قوش دک اوچار* – “тоқтаусыз кетеді немесе құс сияқты ұшады” – “durmadan gider veya uçar kuş gibi” (will continually go or fly as a bird).¹ Here the sentence is

¹ For example: LXXXV B 23th page - 224th lines.

missing the subject (baht) despite the fact that is present in the text. Both predicates, which are used in the form of “keçer-کیچار - (will pass)” and “uçar - اوچار - (will fly)” in the sentence, obviously need a subject. The “baht” that is meant to be the luck that will fly away like a bird without any expectation. However, that meaning is understood when the original text of the work is looked at. This sentence is given in the chapter “The Love to Goods and Property is at the beginning of the mistakes”.

In translating the sentence

بیان دک بو آزون بیان اوڭ لاغو / یوقامق قا یومشاق ایچی
 بیان دک بو آزون بیان اوڭ لاغو / یوقامق قا یومشاق ایچی into the Kazakh language as “Бал жалатып, алдымен аузының дәмін келтіріп, Кейін тосток ұсынып, у қатады” (At first honey is served and the mouth tastes it, then a dish is served to taste a poison), we can note the following situation:² the original word of پور in Persian is پُر - dur meaning “dolu” (full). It is given as پُر in the fascimile, while in R. R. Arat’s work is given as پور. In Kazakh translation, there is not a word meaning “poison-filled, serpent-like”, which is quite striking.

In Divan-i Hikmet:

Farzand - فرزند - the letter/sound “f” in this word is changed into “p” in the Kazakh language. Thus, a word перзэнд (perzend) appeared that has the same meaning as in Persian “child”.

Peyda/payda bolu – This word is different from the Arabian word fayda / faide. This word of Persian origin has a meaning “пайда болу” (to appear). However, in the Persian language it is used for something that is lost and found later. It is used in combination with the helping verb “болу” (to be).

Khor/Khar – There are two words in the Persian language as خوار and خار. They are written the same, but pronounced differently. The word خوار means “hor, alçak, adi, aşığlık” (low, vile) in the Turkish language, while the other خار means “diken” (thorn). Unfortunately, the word خوار meaning “low, vile” in the original text is substituted by خاریق/خار by transcribers. This word is not used in the meaning “thorn” in the Kazakh language. There is a word ليق - خوار - қорлау\ қорлық (qorlau, qorlyq) which means “insult, humiliation” in the Kazakh language.

Nan- نان – It is one of the oldest words of the Persian language left from Sanskrit and ve Pahlavi. It is used in the meaning of “bread” as it is in Persian. There are even such idioms as نان табу/ нанын жеу (nan tabu/ nanın jeu) meaning “to earn,

to make profit”; نان ұрсын (nan ursın) meaning “let the bread curse”.

Duzakh – دوزخ This ancient Persian word is used in contemporary Kazakh language in the sense of тұзақ (tuzak) “hell”.

Tark kılmak – The first part of this compound verb, which is the Persian word “terk” meaning abandonment, is used in religious texts. It is used in combination with the auxiliary verb “kılmak” (to do) which means, “to abandon”.

Besides these in the contemporary Kazakh language there are idioms of Persian origin used in different meaning: Зарлау (zarlau) – suffering from pain, talk in a pathetic way; грептар болу (greptar bolu) to fall into a bad situation and not get out of it; жан-тәнімен (jan ve ten ile) with heart, өнерпаз (onerpaz) artist / ingenious; бижәй болу (bijai bolu) to be uncomfortable; қамқор (kamqor) assistant / supporter; парақор (paraqor) bribe, мейманхана (meimankhana) guest house / hotel.

A similar situation to some of the translation and interpretation mistakes we have mentioned above for Atabet ul-Haqayiq is also seen in Divan-i Hikmet interpretations.

Some misinterpretations in Divan-i Hikmet:

- The translation of the expression روزی هر نه بیرسه قانع بولغیل on the 19th line of the first page of the text in verse is translated into Kazakh as “ыр-зық берсе, тағдырына қанағат қылғай” (if the prosperity is given, let to be satisfied with it). The second word ruzi - روزی in here means “daily, daily life, movement” and in combination with the word rızk - رزق (sustenance), it means, “gain”. However, we see that this form is shortened in the Kazakh language.

- The translation of the expression روزه نماز قضا قلیل بولدوم كاهل on the 39th line of the second page of the text in verse is translated into Kazakh as “Ораза, намаз қаза қылып, болдым кәпір” (I was doing namaz and fasting, but I became a faithless). Here it can be easily seen that the Persian and Arabic word kahel/kahil meaning “lazy” (<http://www.jasjoo.com/>) is translated into the Kazakh language as “kapır” (infidel). One can see the existence of an interpretation error rather than a lack.

- On the 43th line the sentence جرم و عُصیان كره لارين مونده چيچماي is translated into the Kazakh language as “Қылмыс, күнә айыбын мұнда шашпай” (Not spreading the guilt of the sin, crime here). A Persian word “gereh (گره)” meaning “node,

² For example: LXXXV B 22th page - 213-214th line.

problem” is translated as “as a shame”, while a word of Turkic origin چيچماي is translated as “scatter”.

- پير مُغان حاضر بولديب ساچتى تریاک - Пирмұған әзір бол деп апыын алды (The master took the opium and said to be ready). The word “pir-e moghan/ پير مُغان” meaning “moğān/tapınak/ dergah + piri, rahibi” (temple, dervish + patron, priest) in Persian is presented as a proper noun on the 47th line of the 11th page of “Adebi jadigerler”. Moreover, the word “تریاک-teryak” is translated as “апыын” (opium). The initial meaning of the word “teryak/tiryak” is drug, medicine. (<https://www.vajehyab.com>) We consider that in the original text the the word was used in the same meaning.³

Conclusion

Some Kazakh researchers claim that at the end of the XIIth century Edib Ahmed Yugneki’s work might have been written in the footsteps of Yusuf Balasagun and Hodja Ahmad Yassawi. Some other researchers state that Atabet ul-Haqayiq might have been written long before, because there are used archaisms which are not met in Divan-i Lughat at-Turk and Kutadgu Bilig (Altunbekova and Torahmetova, 2016: 89).

We can say that the studies about the main works of the Turkic-Islamic written literature, which appeared at the beginning of the Middle Age in Kazakhstan during the period of Karakhanian State, have been intensively conducted in the last 20 years. Despite the fact that these works were written in the X-XIIth century, they have been introduced into Kazakhstani scientific world since the XIXth century. In addition, it means that there are to be done very serious and volumetric works in this direction.

The above-mentioned studies are important and invaluable resource for researchers of new and young turkologists, orientalist, philologists, literature researchers of independent Kazakhstan. Despite the policy against the investigation and examination of the religious and national subjects in the Soviet period, the fact that the authors of these books tried to translate Hodja Ahmad Yassawi’s “Hikmets”, Edib Ahmed Yugneki and his “Atabet ul-Haqayiq” were first presented to the world of science of Kazakhstan in 1985 pushes us to conduct

more important work on the study of the cultural and intellectual heritage of our ancestors.

In our work, we tried to explain the usage characteristics of the original Persian words in the contemporary Kazakh language by selecting two major works out of scientific researches and studies done in Kazakhstan on Divan-i Hikmet and Atabet ul-Haqayiq, which are the first Turkic Islamic works of Karakhanian period.

As the result of the research done, we can state that:

1. A thorough research of manuscripts of Turkic Islamic culture written in Arabic letters is to be done by Kazakhstani scientific world.

2. Despite the fact that Kazakh, Turkish, Persian and Arabic languages are taught separately in different branches of science such as Turcology, Philology, Orientalism, Theology, etc. in Kazakhstan, the Arabic Turkic (Karakhanian, Jagatay, Ottoman) language is not taught and manuscripts of the XIIth century are not studied. Consequently, it leads to some problems in understanding the written works of that period.

3. There is no discipline or subject in the university curriculum that creates the real expert training difficulties in this area.

4. The incorrect translation and misuse of Persian and Arabic words given above originate from these reasons.

5. Kazakh scientists do not distinguish between Arabic and Persian languages because they are written with Arabic letters. However, they are separate language. Therefore, this may cause some confusion.

6. All of these researches will lead to negative and incorrect results in studies of language issue, national literature, literary history, culture of Kazakhstan.

In order to get rid of such misconceptions, it is of great importance to include such lessons as text translation and transcription of Karakhanian, Harezmi, Jagatai, Seljuk, Anatolia, Ancient Anatolia, Ottoman periods of the Turkic language into both undergraduate and graduate programs at the universities and faculties.

³ Adebi Jadigerler, 6th Volume, 2008. P. 10-11, 326-328.

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