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STUDIES ON KUTADGU BILIG DURING THE SOVIET PERIOD

During the era of the Soviet Union, Kazakh philological science, including historical lexicology, has undergone a significant stage of development. Starting with studies of ancient Turkic runic monuments and medieval written monuments, significant progress was made. In most cases, these studies were fundamental in nature. However, this process was carried out under strict ideological control. This is how the so-called political culture of scientific interpretations of the objects under study appeared. These statements in most cases had a collective character, in other words, they were presented as a concept of the socialist system. These tendencies also affected the study of medieval written monuments; Yusuf Balasaguni's *Kutadgu Bilig*, a didactic poem in verse, was no exception. The article also notes the Kazakh interpretation of the title as "Knowledge that brings happiness" ("Құт әкелетін білім") and refers to related scholarly publications, including a 1999 edition published in Istanbul and a 1996 Uyghur-language publication issued in Almaty. A collective edition in Kazakh in 1971 was published as a textbook for university students. Short extracts from these publications were given, as well as a short review of the academic edition of *Kutadgu Bilig* in Kazakh. In addition, Emir Nadjip's book, published only in 2000, was also relevant to the study of medieval Turkic scripts. The article used thematic commentaries of academic editions published both in modern times and during the Soviet era.

Keywords: Yusuf Has Hajib, Soviet Turkology, historical lexicology of the Kazakh language, Istanbul edition, Kashkaria, Turkic languages, Sovietism, translation.

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Кеңес Одағы дәуіріндегі «Құтадғу біліг» туралы зерттеулер

Кеңес Одағы дәуірінде филология ғылымы, оның ішінде қазақ тілінің тарихи лексикология саласы айтарлықтай даму сатысын басынан өткерді. Көне түркі руникалық жазба ескерткіштерден бастап орта ғасыр жазба ескерткіштерін зерттеу ісі айтарлықтай жетістікке жетті. Алайда, осындай зәру де сапалы жұмыстармен қосақталып, сол дәуір саяси конъюктура талап еткен, көптеген тұстарда мәжбүрлеп енгізген саяси риторика мәдениеті де пайда болды. Ол коммунизм мен пролетаризм айналасына топтасқан жиынтық (концепт) атаулар еді. Бұл үрдіс мазмұндық, лексикалық және графикалық–стильдік жағынан құнды деп танылған орта ғасыр жазба ескерткіштеріне де әсер етті. Жазба ескерткіштердің танытылуына, зерттелуі мен ғылыми интерпретациясында саяси немесе саясат ізінің таңбасы сезілді. Бұл Жүсіп Баласағұнның «Құтадғу Біліг» еңбегіне де қатысты болды. Мақалада «Знания, которое приносит счастье – Құт әкелетін білім» деп айтылып жүрген жазба ескерткіштің Кеңес дәуірі кезіндегі зерттелу барысы туралы, жекелеген жарияланымдарының авторлары туралы сөз болады. Отандық және шетелдік түркітанушы ғалымдардың зерттеулерінен, оның ішінде 1999 ж. шыққан түрікше аудармасы мен 1996 ж. ұйғыр тіліндегі басылымын, 1971 ж. жарияланған қазақ ғалымдарының зерттеулеріне және толыққанды академиялық аудармасына шағын шолу жасалады. Бұған қоса Әмір Нәжіптің кешігіп, 2000 ж. жарияланған еңбегінен және Кеңес Одағының соңғы уақыттарында жарық көрген оқулық кітаптардан тақырыптық комментарийлер бермекшіміз.

Түйін сөздер: Юсуф Хас Хаджиб, Советская тюркология, тарихи лексикология, Стамбұл басылымы, түркі тілдері, Қашқария, советизм, аударма.

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Исследования о «Кутадгу билиг» в советский период

В эпоху Советского Союза казахская филологическая наука, в том числе историческая лексикология, прошла значительный этап развития. Начиная с исследований древнетюркских рунических памятников и средневековых письменных памятников, достигли значительных успехов. В большинстве случаев они имели фундаментальный характер, однако, этот процесс сочетался с политической риторикой того периода, которое отождествляли коммунистический строй и пролетарскую идеологию. Так появилась так называемая политическая культура научной интерпретаций исследуемых объектов. Эти высказывания в большинстве случаев имели собирательный характер, иными словами, представлялась как концепт социалистического строя. Эти тенденции коснулись исследования и средневековых письменных памятников, произведение Юсуфа Баласагунского «Кутадгу Билиг» не был исключением. В статье так же упомянута казахская интерпретация названий книги, как «Знания, которые приносят счастье – Құт әкелетін білім», а также об авторах отдельных научных публикаций, изданных в 1999 г. в Стамбуле, 1996 году на уйгурском языке в Алматы. Коллективное издание на казахском языке в 1971 г. был выпущено как учебное пособие для студентов вуза. Были приведены краткие отрезки с этих публикаций, а так же небольшой обзор академического издания Кутадгу Билиг на казахском языке. Кроме того, изданное только в 2000 г. книга Эмира Наджиба тоже имела отношение к исследованиям средневековых тюркских письменных памятников. В статье использовались тематические комментарии академических изданий, опубликованные как в новейшее время, так и в эпоху Советского Союза.

Ключевые слова: Юсуф Хас Хаджиб, советская тюркология, историческая лексикология казахского языка, стамбульское издание, Кашкария, тюркские языки, советизм, перевод.

Introduction

In 2019-2020, the 750th anniversary of the Golden Horde was commemorated at the state level in Kazakhstan. There were also participants from foreign countries. Much has been said about the official language of the Golden Horde – Kypchak. Information was given about the progress of the study of written monuments of that era. The medieval Turkish written heritage, called the “Kipchak language”, written during the Golden Horde or Joshi Khan period, including “Codex Kumanicus”, “Tarjuman Turki”, “Kitap al-idrak”, “Kitab ad-durra” – all in the written form of the old Kazakh language. Marco Polo also notes that in the medieval East the Kipchaks were referred to as “Comans,” a name associated with their light complexion. At present, it can be said that the comprehensive research and analysis of the texts of Middle Turkic written monuments is going on intensively. It is known that the source of the Kazakh language is rooted in the written monuments of the Middle Ages. Monuments of the common written language of the Turks, who spread over the Eurasian space and settled far away in Egypt, Sham (Syria), are also being studied (Valitova, 1973). In addition, the books of medieval European travelers such as Marco Polo are being published in

the Kazakh language. The edition of Marco Polo's book *The Description of the World* prepared by the Turkologist A.N. Garkavets opens with an introductory article by the editor and then continues with a section devoted to Europe's relations with China up to the twelfth century. Within the overall thematic structure of the book, Chapter LI includes a passage on the Kashgar (Kashkar) region. The chapter contains the following description: “In ancient times, Kashgar (Kashkar) was a separate kingdom, and now this country is subject to the Great Khan. The local people are Muslims”. In the same context, the edition provides scholarly clarifications: V. Bartold notes that, in the text, the ‘country of Kashkar’ does not refer to all of Kashgaria but rather to the southern part of the Xinjiang region located in the Lobnor basin, whose center lies in the Kashgar oasis; I. Magidovich also offers geographic commentary on this identification. There are enough cities and small towns. Kaskar is a huge and famous city. The territory of this country stretches to the southeast and east; local people are engaged in trade and crafts; with beautiful gardens, vineyards, and fertile lands. A lot of cotton grows here. You couldn't reach the number of merchants who leave here and travel the world with trade. The local population is poor and stingy; those who eat and drink are also unattractive.

Nestorians live here; they have their own customs and laws. The communication language of the local people is unique. It will take you 5 days to visit this region. And now let me tell you about Samarkand (Samarkand)”.

At the end of this work, A.N. Garkavets has a lengthy commentary entitled “Marco Polo, who has been named a million times, and his book on the diversity of the world” (Şemsedin, 1991: 83).

Materials and methods

This article about “Kutadgu Bilig” among the works of Yusup Balasagun, which was called the “first classical work” of Turkish written monuments. This monument has not been studied much. Purely philological, that is, from grammar to Oriental studies, including Turkological studies, it is among the most mentioned and most studied works. As an example, the magazine “Soviet Turkology” in 1970. it can be said that one whole issue is devoted to the materials of the 900th anniversary conference of Kutadgu Bilig. The IV Turkish Studies Conference was organized by the Institute of Oriental Studies of the Academy of Sciences of the Soviet Union, and a special journal issue was published by the Soviet Turkic scholar A.N. Kononov’s speech “Yusuf from Balasagun and his poem “Kutadgu Bilig” – Yusuf from Balasagun and his poem “Kutadgu Bilig”. In addition, G.A. Abdrakhmanov’s “On the translation of “Kutadgu Bilig” into Russian”, “Old Turkic manuscripts and the Nogais” by A. Sikaliyev, and finally “Dedicated to the 900th anniversary of Yusip Balasagun” The resolution of the IVth conference of Turkologists dedicated to the 900th anniversary of “Kutadgu Bilig” by Yusuf from Balasagun” and the Decision of the IV Turkish Studies Conference within the framework of this resolution:

1. The participants of the conference believe that the analysis of the scientific problems of the research on the written monument “Kutadgu Bilig” was successful and that the work carried out at this time should be continued. This lays the foundation for a new direction and possibility of scientific research approved by us.

2. The conference approves the publication of the full text of “Kutadgu Bilig” and the completion of its translation into Russian (the translation is being carried out by A.A. Valitova and G.A. Abdurakhmanov). The conference supports the translation of the written monument into Uzbek language (K. Karimov).

3. 1971 considers it appropriate and useful to hold a Turkic Studies Symposium in Ferghana in September-October. He believes that the conference should be dedicated to the 900th anniversary of Mahmut Kashkari’s written monument “Divan-i Lugat-it Turk”.

4. It is recommended to organize the 5th Conference of Turkic Studies in Leningrad and dedicate it to the language, history and culture of peoples who speak the Oghuz language group of Turkic languages (Balasagun, 1970, p. 142). As can be seen from such examples, “Kutadgu Bilig” played an important role in bringing to the readers publications that studied the language and culture of all Turkic peoples. However, as was the case with other scientific publications at that time, “Sovetskaya Turkology” magazine was supplemented with tautologies such as “class struggle, proletarianism” and “Sovietisms” based on Eurocentric and Russian rhetoric. Nevertheless, we think that it is necessary to refer to and remember such publications even now: “Balasagun’s saga “Kutadgu Bilig” cannot be viewed only in the light of his era. 1069 Although it is known that it was written, it reveals the scope of the general Turkish poem-song tradition and shows the historical continuity of the traditional song-song. Dastan was nourished by a very rich oral literature. In addition X century to the school of mass poetry, the propaganda elements called pend-nameh and didactic poetry such as andarz and adab were embedded throughout. In the saga, the influence of Ferdowsi’s “Shah-nama” can be seen. In addition, “Kutadgu Bilig” brought to the tradition of Turkish poetry-songs a type of aruz measure called quantanativ.

Literature review

This innovation, added to the tradition of the Turkish poem-epic, influenced the structure of the poem and the art of oral literature that followed. This, in turn, is called the Dari language, which some scholars refer to as *Old Uzbek*, *Old Azerbaijani*, *Old Tatar*, *Old Bashkir*, etc. and there are opinions that it was written in this language.

Traces of the culture of several Turkic peoples can be seen in the saga. We can say that the epic is the first classical Turkish epic that stands in its era and looks to the future in terms of its technical execution. Alisher Nauai’s work “Khamse” will undoubtedly be recognized as a successful continuation of this saga. This, in turn, can be a clear manifestation of the common cultural heritage of the Turks, which extends to Central Asia and the

Volga basin (Nacip, 2007: 36). We looked at the words *pend-name*, *andarz* and *adab* mentioned in this quote from the dictionary provided by *Kamus-i Turki* with the modern Turkish abbreviation: *pend-name*: propaganda book; any written record; *andarz*: useful advice and didactic words; *adab*: moral value, education, behavior related to etiquette. Moral values valued in Islam (Nyssanbayev, 2000: 1062). The *Dari language* mentioned in the quote is also taken from the Turkish language reference book: *Dari language*: Belongs to the Indo-European language family. Iranian branch of the Indo-Iranian language group. One of the two official languages of Afghanistan (alongside Pashto).

In other words, the Afghan branch of the Persian language. It uses Arabic graphics adapted to that language. The phonetics of the Dari language differ from the Persian language in that it has more consonants. Five million people in Afghanistan speak this language. This dialect is dominant in Tajik, Hazari and Jakhar provinces of Afghanistan (Kajibekov, 1986: 612). As can be seen here, the author of the article in “Soviet Turkology” by adding the Dari language between the quotes reveals the development of the scientific rhetoric during the Soviet Union era around the Russian or Eurocentric point of view. In fact, although the written monument “Kutadgu Bilig” has some relation to those regions (modern Iran, Pakistan and Afghanistan, Tajikistan) from a purely geographical point of view, it is clear that it has no relation to Persian-Arabic languages from a linguistic point of view.

Another data can be found in the works of Emir Nadjip. The scientist’s work entitled “Regions and stages of the formation of Turkic written languages – eras and regions of the formation of Turkic written languages” contains the following information: “... the Karakhanids introduced Islam in 960 AD. Many Central Asian Turks accepted it even earlier. However, together with Islam, the Arabic alphabet was introduced. At the mouth of the Shu River in 1069 in such a historical period. the greatest poetic work in the didactic style of the Turks came to life, it was *Kutadgu Bilig*, meaning “knowledge that brings happiness”. From the content of the book, we can see that the author of the book, probably Kashkar, received a very high-quality education at that time. He was born and raised in the town of Shu near Balasagun. In the process of writing the book, the author was able to show that he has mastered both Arabic and Persian in addition to his mother tongue. He was aware of the classical literature of the Persians who appeared

before him in Iran and Central Asia. The saga is a didactic one, but also a valuable literary relic. This is more noticeable in the “Spring” column of the saga. In the saga, there is also a very rich astronomy, education, manner of speech and speech, kindness, loyalty, happiness and instability, the expression of the human personality of the commander and the officials who rule the state, metaphysical concepts and concepts such as this world and the next world, almost humanities. Philosophical concepts in all fields are used in different places and it seems to be very effective (Gumilev, 2013: 29). The definition of the word Balasagun mentioned in this quote in the Kazakh language is: “The name of a medieval city that was one of the capitals of the Karakhan state. The inscription on the monument has been known since the 20th century. According to al-Maghdisi, it was “a great city, rich in wealth”. And Mahmut Kashkari reports that Balasagun had other names such as Kuz-Ulys or Kuz-Orda (Aidarov and etc., 1971: 172). In addition, in the monographs published in the Soviet era, *Kutadgu Bilig* was recognized as an important source when comparing the literary texts of the Old Turkic and the Middle Ages. We can see from the work published in Almaty (Arziev, 1996: 211). In the encyclopedic reference about the literary personality of the famous writer, orientalist Lev Gumilev, information is given about the works and scientific articles in which *Kutadgu Bilig* saga was used (Balasaghuni, 2004: 76).

Results and discussion

One of the earliest Kazakhstani textbooks on the topic was published in 1971 in Almaty by G. Aidarov, A. Kuryshjanuly, and M. Tomanov. The textbook provides a detailed discussion of the language of the poem, the author’s life and work, as well as the socio-political context and human relations of the period. Foreign scholarship on *Kutadgu Bilig*, including publications produced in Turkey, is also noted in the section “Written Monuments of the Karakhanid Era Turks.” In particular, editions associated with the Turkish Language Association (Türk Dil Kurumu, Ankara) are mentioned: the Vienna manuscript was published as a separate volume in 1942, and the Tashkent and Cairo manuscripts in 1943. According to the same account, R. R. Arat later prepared publications of the introductory sections of the three copies, and Parts I (1947) and II (1959) were subsequently reprinted in Istanbul. The Vienna manuscript is reported to contain 1,439 po-

ems, the Cairo manuscript 4,361 poems, and the Namangan manuscript 6,095 poems; some sources, however, give 6,645 verses for the latter. As noted, the work is a verse text and is composed of couplets (Reshit, 1999, p. 19). The monograph published in Almaty in 1996 is also one of the most thorough studies on Kutadgu Bilig. Here, the semantics of the monument, the parts of the sentence, the lexical-grammatical features of the text are analyzed and differentiated according to the rules of modern linguistics. The Appendix includes a modern Uyghur translation of selected passages.

The complete Kazakh translation of the “Namangan version” of the saga was published in 2004 by Professor A. Kuryshzhanuly. The 541-page work consists of 67 sections and 6405 verses. The lines of each stanza (poem line) are numbered and performed in the order of textual indexing. The translator named the book “Education that Brings Blessings”. From 494 pages to 541 pages of the book are equipped with “Commentaries”. Here, each line of the text is divided into sub-topics such as anthroponymy, toponymy, names of famous people of that era, supplemented with a small handbook.

Table 1 – Below is a short excerpt from the first academic version of Kutadgu Bilig performed by a Turkish scholar and the same text in Kazakh and Uyghur languages:

<i>A. Kuryshjanuly – in Kazakh</i>	<i>R. Arat – in Turkish</i>	<i>R. Arziyev – in Uighur language</i>	<i>The English version is translated from the Kazakh text</i>
Марғау тырна сызылтады үзіліп,	Kökiş turna kökte ünün yang kular	Тизилған төгидәк көкиш (бир хил қуш) турнилар,	A pussy crane chirps periodically
Қалықтайды керуендей тізіліп.	Tizilmiş titir teg uçar yilkürer	Учар, йәлпүнәр һәм үнин йаңрита.	Lined up like a floating caravan.
Ұлар шулап, іздер досын көз көрген,	Ular kuş ünün түзді ünder işin	Улай қуш сайриди үндәп йолдишин,	The Ular murmured and traced the eye of their friends
Ару қыздай сүйгеніне сөз берген.	Silig kız okır teg köngül birmişin	Гәзәл қиз қичирған кәби сәймишин	As a beautiful girl pledged to her lover.
Салды сайран кекілік те әуезді үн,	Ünin ötti keklik küler katgura	Сайриди кәклик күлүп қақхлап,	the partridge chirped melodiously
Тұмсық – қызыл, қасы – қара бейне түн	Kızıl agzı kan teg kaşı kap kara	қизил ағзи қандәк қеши қап-қара.	Beak red, eyebrows black as black night.
Көкала үйрек сыңқылдатып ән салды,	Kara çumguk ötti sita tumşukın	Қара қушқач өтті сита тумшуғин,	A blue-crowned duck quacked and sang
Ерке қыздың үніндей-жүрт тамсанды.	Üni oglagu kız üni teg yakın.	Үни назинин қизниң үнидәк йеқин.	People were amazed at how raspy the girl's voice was.

From this small example, it can be seen that the written monument of Kutadgu Bilig is a linguistic heritage common to the entire Turkic people. We can clearly see this from the stylistic and semantic structure of modern Turkish, Kazakh and Uighur translations. The fact that the Turkic languages have a common history was also mentioned in the Soviet era: “In general, the Turkic tribes lived in close economic, social and cultural relations with each other, and shared writing, drawing, and the alphabet before the formation of a nation. An example of this is the Orkhon-Yenisei inscriptions, a monument of the V-VIII centuries. The most outstanding literary heritage of the 9th century “Oguz name” was written in the 11th century, the didactic poem “Kutadgu Bilik”

by Yusup Balasaguni, the book “Kissa-su-l enbiya” by Rabguzi was published at the end of the 12th century (in East Turkestan). Ahmet Yugnaki’s Khtbat-el-Hikaiq, Khorezmi’s Mahabbat-nama of the 14th century (written in 1352), Seif Sarai’s Gulistan-bit-Turkin (translation appeared in 1391, when the Kipchak Mamluks dominated Egypt) .p. should be considered as a common precious treasure of the Turkic peoples. The fact that the historical monument, which is based on the article, is accessible to the Kazakh reader in a scientific, literary and poetic sense is the result of the hard work of Professor Abzhan Kuryshzhanuly. Similar opinions are expressed at collegial gatherings such as Turkological conferences and seminars: it is known that Kazakh

readers are familiar with “Kutadgu bilik” in 1985 through the artistic translation of Askar Egeubayev. A feature of Abzhan Kuryshzhanuly’s translation is the clear and accurate translation of word meanings.

When we read the translation, we noticed the relatability of the words in the poem, the preservation of poetic artistry, the thoughtfulness of the poem and the impressiveness of the words.

Table 2 – Key Soviet-Era Studies and Editions of Kutadgu Bilig (Chronological Overview)

<i>Transcription</i>	<i>Translation word-by-word</i>
Aqyl – shyraq, kor sokyrğa – koz bolgan, Olige – zhan, mylkau tilge – soz bolgan. Til men sozi akyldynyn shyndalar, Bar qylygy ari taza, shyn bolar. Sor men qyrmet – Bir Qudaïdan, – bolinbe, Sodan keler omir shirkin, olim de. Essiz basshy bilese – el-zhurt shogedi, El azady, halyk azdap shegedi. El bileushi esti bolsa bilimdi, - Bereke ornap, elge nuryñ sebedi t.b.	The mind is a lamp, the blind are eyes for the blind, There was a soul for the dead, and a speech for the dumb tongue. Language and speech are the peaks of the mind, All behavior is pure and honest. Sorrow and honor – from one God, – do not separate, The life that follows is ugly, and so is death. If an insane leader rules, the nation will sink. The country will shrink, the people will suffer. If the ruler of the country is intelligent, - Brings blessings and light to the country, etc.

Although we didn’t know Abzhan brother as a poet before, after reading “Kut bryan edim” we can’t help but be amazed by the poetry of the scientist brother’s big heart, the light that shines through it. All the system of rhythm, rhyme, and syllables in the translation “like a girl’s accumulated luggage” found internal agreement and obeyed the rule of the “king of words”. And the clear and precise presentation of the inner meaning of the thought and word brought this translation to a scientific and poetic level. So, in the future, the way is open for seekers who want to consider the cognitive and cultural aspect of “Kut – bringing knowledge” and study the language of old Turkic writings”.

Conclusion

Written monuments, which have passed down from century to century without losing their value, are the common cultural and literary-linguistic heritage of the entire Turkic people. And Kutadgu Bilig saga is only one of dozens and hundreds of historical

relics shared by Turkic countries. Asia Minor – a huge area stretching from Anatolia to North Caucasus, Central Asia, the Volga River basin and Siberia – was the homeland of many Turkic written monuments. And the main task of modern researchers is to reexamine the works that were studied and distinguished during the Soviet Union in terms of content and vocabulary in accordance with modern requirements, and show them from the perspective of their own historicity. Because only then, historically, the researches of the Soviet Union era, which have been published for a short period of time, will find their deserved high and prestigious place. The main goal is to clean all Turkish written monuments from the political tautology created during the Soviet era, and deliver them to the masses of readers as they were written hundreds of years ago, as they were written hundreds of years ago, and read as we see them, without leaving or changing any letters or commas. Only then will the valuable works of great personalities be seen from the heights worthy of their status.

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