SERPENT OR PARADISE? KISAS-1 ENBIYA AS TRANSLATION

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Abstract

Kisas-ı Enbiya, the recently published edition of the 14th-century Turkish translation of al-Tha’labi’s Tales of the Prophets, raises the question of its relation to the Arabic original. The following categories are distinguished: (1) the translator depended on an Arabic text different from the standard text - “serpent” for “paradise” serving as the paradigmatic example; (2) the translator interpreted the Arabic text in original fashion; (3) the translator expanded on the Arabic text, adding explanatory material; (4) the translator made omissions from the Arabic text; (5) the editors of Kisas-ı Enbiya misinterpreted the Turkish text because they failed to take the Arabic original into consideration; (6) a large number of personal and geographical names in Kisas-ı Enbiya have a different form from that in the Arabic original.

Abbreviations:

A The Ankara ms., referred to in KE as TDK or “Türk Dil Kurumu nüshası” (see KE 15).

B The Bursa ms. (see KE 14).


KE Edition of the 14th-century Turkish translation, based almost exclusively on A: Kisas-ı Enbiya, ed. Emine Yılmaz, Nurettin

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Demir, Murat Küçük (Ankara: Türk Dil Kurumu, 2013). Citations follow the convention established here of ms. page number -- slash -- line number.


QA The Arabic text of al-Tha’labi: Qisas al-anbiyāʾ al-musammā ’arā’ is al-majālis (Dār iḥyā’ al-kutub al-‘arabiyya, ʿĪsā al-bābī al-ḥalabī wa-shurakāh; no date). Please note that this is not the same edition cited in KE as “Ar.” (see KE 12, 41).


The recently published edition of the 14th-century Turkish translation of al-Tha’labi’s Tales of the Prophets contains the following passage in connection with the twelve cities built by Dhu’l-Qarnayn or Alexander the Great (KE 762/3-4): ve bir şehir Isfahan yirinde kim ata Ḥay dirier ānu bir yılan gibi yapıd “And one city in the region of Isfahan, called Ḥay, he made like a serpent.” This is puzzling. Why should Alexander make a city in the shape of a serpent? A clue to the puzzle is offered by the original Arabic text of this passage (QA 324): wa-madīna bi-aḫr ʿasfahān buniyat ‘alā mithāl al-jannā “a city in the land of Isfahan built on the model of paradise” (Br. 609), “eine Stadt im Gebiet von Isfahan — sie wurde dem Paradies ähnlich erbaut” (Bu. 457). The Turkish translator must have been working from a ms. in which the word for paradise, al-janna, was not pointed correctly; he read instead the word for serpent, al-hayya, and he then added this as the name of the city. (In Arabic script, the distinction between the two words is only a question of the placement of some dots.)

This example raises several questions with regard to KE: How does it relate to the Arabic original? How should we judge it, whether as a translation or as a monument of Anatolian Turkish literature? And how adequate is the edition of the text?

Before embarking on a comparison of the Arabic and Turkish texts, we should say a word about the status of the Arabic text itself. Tha’labi’s work, written in Baghdad in the early 11th century, is considered one of the great monuments of Islamic culture; yet we do not have a critical edition. According to a recent survey (KL. 2-4) there are at least forty-two
catalogued mss. and "countless" modern editions, none with any claim to superiority. The English translator used three 20th-century editions (see Br. 750). The German translator used a standard edition originally established in 1937 and frequently republished with slight emendations — essentially the same as the edition cited in this article as QA (see Bu. x-xi). Despite this variety, there is large agreement on the text, perhaps because it "is written in good clear Arabic" (Kl. 2). I will refer to this as "the standard text."

In general, KE is also a good clear and accurate rendering of Tha'labi's text. The example that we began with — reading al-hayya instead of al-janna — shows that the translator sometimes misinterpreted the text or depended on a defective text. (He was himself aware of defects in the text he used; note e.g. 317/15 birisi adi Zafir ve birisi nisbada yogdu “one of them was named Zafir and the other’s name was not in the manuscript;” cf. QA 135 yuqalu li-alzadihima malik wa-li'l-iikhir dhafir “one of them was named Malik and the other Dhafir”.) But this is rare. More frequently, he made omissions or expansions, and it is these omissions and expansions that show his attitude toward the original and what he was trying to accomplish in his translation.

I will first analyze those passages where KE seems to depend on an Arabic text different from the standard text, as in the serpent/paradise example. Second, I will deal with those passages where KE seems to be giving an interpretation of the text that differs from the plain meaning of the Arabic. Third, I will point to passages where KE expands on the Arabic text, adding explanatory material in the Turkish. Fourth, I will cite passages that KE omits and will try to account for these omissions. Fifth, I will list cases where the editors of KE misinterpreted the Turkish text because they failed to take the Arabic original into consideration. Sixth, I will examine the special difficulties relating to proper names, personal and geographical.

1. Translations based on a defective text or a misreading of the Arabic original

Aside from the al-hayya / al-janna example above, there are several other instances where it appears that the translator depended on a reading that differed from the standard text. Thus:

12/5-6 bir kez yuvlaya “and smells him” — QA 7 fa-tasumuhâ “and poisons him” — The translator read fa-tashumuhâ.
24/13 ăfetleri “calamities” – QA 12 al-awqāt “times” – The translator read al-ăfāt.

155/15-156/1 ƙefāʾ,l-lāhu keydeʾ,l-fāciri ve aḥdemenihāċer yaʾni taḥiri taʾalā ol cabbāri kūr kaldi ve Hāceri bāna kullukaçi ve yār kaldi “God blinded that adulterer and made Hagar my servant and companion” – QA 70 ƙafā allāh kāyir al-fājir ve akhadha minnī hājar “May God avert ... the cunning of the adulterer ... and ... take Hagar away from me as a servant” (Br. 136) – The translator read akhadha minnī as akhdamanī.

213/12 ʿAbduʾl-Melik ibnu Mervān biṭti yazdzū “ʿAbd al-Malik b. Marwān wrote a letter” – QA 92 kuntu ʿinda ʿabdʾl-malik ibn marwān “I was in the presence of ʿAbd al-Malik b. Marwān” – The translator read kataba ʿabduʾl-malik ibn marwān.

327/13 bunca ʿayubula “with so many faults” – QA 140 bi-ghayyika “in your sinfulness” (Br. 262) – The translator read bi-ʿaybika.

338/10 dilemegilī ʿefeti “the calamity of begging” – QA 144 fāqat al-suʾāl “the poverty of begging” (or “the destitution of beggars”) Br. 270 – The translator read ʿafat al-suʾāl.

419/7 pes taḥir kelecisi Miisa tatlu geldi “now it seemed sweet to Moses the Spokesman of God – QA 178 fa-takhalla Mūsā li-kalam “now Moses gave himself entirely to the speech of God” (Br. 332) – The translator read fa-takhalla li-Mūsā kalim allāh.

423 dört yaz tāc “four hundred crowns” – QA 189 arbaʾat awjuh “four faces” – The translator read arbaʾ miʾa tāj; or else tāc was inserted by a copyist who understood yaz as “hundred” rather than “face”.

426/12 konuṣuṭ avratana ʿozur eylemegilī “Do not excuse your neighbor’s wife” – QA 181 la taṣṣuran bi-ḥallat jārik “Do not commit adultery with your neighbor’s wife” – The translator read la taʿdhiran.

590/4 alim baṣ olda “my forehead has become wounded (?)” – QA 252 faragha al-hanīn “The entreaty has stopped” (Br. 475) – The translator read faragha (?) al-jabīn.

630/12 siziʾ azz yaratdum “I created you noble” – QA 269 khalaqtuka ʿarabīyan “I created you Arab” – The translator read khalaqtuka ʿazzan.

"they had all been lacking food for the past seven days" – QA 335

"they hardly had enough food to satisfy themselves";

"Dabei hatten sie alle kaum das Nötigste, um satt zu werden" (Bu. 473) – The translator read sab’a instead of shu’ba and interpreted it to mean “for the past seven days”.

2. Translations that depart from the Arabic text, whether from misunderstanding or from a desire to clarify or to abbreviate

6/4 ƙark ... ƙark “forty ... forty” – QA 4 sab‘ūn ... arba‘ūn “seventy ... forty”.

11/14 Gaffer “the Forgiving One” – QA 6 al-malik al-jabbār “the King, the Almighty”.

32/6-7 günüş yaratdı dünyā ululuğnca maşriqdan mağribė degin ammā ta’ārumun kadim ‘ilmī içinde varıdī kim günüşi yayadı ve belülüsiz kilup aya döndürdü pes ayni günüşden yaratdı ve günüşi yaydı “He created the sun as large as the earth from east to west, but in His prior knowledge God foresaw that he would destroy the sun and transform it into the moon. Then He created the moon from the sun and destroyed the sun” – QA 16 khalaqa ... shamsayn min nuf ‘arshih fa-ammā mā kānā min sābiq ‘ilm allāh ta’ālā an yadu‘ahā shamsan fa-ınnahu khalaqahā mithl al-dînıyā mīn ... etc. “He created two suns from the light of His Throne. As for the one, which in His prior knowledge God foresaw to leave as the Sun, He created it like this world, together with its places of rising and of its setting. As to the other one that God foresaw in His prior knowledge He would destroy and transform into a moon, He created it to be less than the sun in strength. But one only sees it as small because of the great height of heaven and its distance from Earth.” (Br. 30) – The translator either did not understand the original text or tried to simplify it.

32/15 ayyu‘ ol girū kalan nūrmdan “from that remaining light of the moon” – QA 16 mīn dū ‘nūrīh “from the brilliance of His light” (Br. 31), “aus dem Leuchten seines Lichtes” (Bu. 25).

50/10-11 avrat eyegüden yaradıldı eger ayni gündürüşseñ simur eger hänınca körisan eksügii bitürür “Woman was formed from a rib; if you try to straighten her, she will break; if you leave her as she is, she will make up your deficiency” – QA 25 khuliqat al-mar‘a min dīl’
a'waj fa-in tuqimhii takshirhii wa-in tatrukhii tastamta 'bihii 'alā tvajjjhii “Woman was formed from a crooked rib; if you straighten ... her, you will break her, and if you leave her as she is, you will relish her despite her crookedness” (Br. 48).

64/6-7 Ādem Hind yirine indi ve amūn yili derele doldi ve ağaçlara siiddi “Adam came down to the region of India and his spirit (? – or is yili erroneous for yiyisi his smell?) filled the valleys and penetrated the trees” – QA 31 nazala Ādam mīn al-janna wa-mā'ahu ṣiyb fa-żara 'ā Ādam shā'ar al-hind fī awdiyatihī wa-kānā astūhu mīn al-janna fa-'mlala 'ā mā hunālika ṣiybar “Adam came down from the Garden with some perfume. Then he planted trees originally from the Garden in the valleys of India, and so everything in those valleys was filled with perfume” (Br. 61).

70/5-6 Ādemã suzu ve yiyisi yotun doldi “he slit openings in Adem’s urinary tract (lit. his water path) and his rectum (lit. his stink path)” – QA 33 fataqa gabiha wa-dubrahu “he slit openings in his front and in his back” (Br. 65).

84/14-85/1 sağlagz tā mīrāğ kalsun ve bümüli ādemiler gönlü yufkalsun pes ol am yazd ve saklad ve kavumdan kavm[aj] degdī tā 'Araba degince kaçan 'Araba irdi lbnü Kuhṭān ol sagaçu 'Arabcaya döndürdī ʂi ri eyledi amma Ādem paygāmbar eyitdiği ʂi ri degdil lbnü Kuhṭān ʂi ri döndürdī “ ‘so remember these words that people may pass them on as a heritage and men will feel compassion.’ He wrote them down and remembered them and they were transmitted from people to people until they came to the Arabs when Ibn Qalītan translated that lament into Arabic verse — it was not as a poem that the prophet Adam uttered it, but Ibn Qalītan made it into a poem.” – QA 39-40 fa-hfaz ḥādīh al-kalâm li-yatawārathū al-nās ... etc. “ ‘so remember these words that people may pass them on as a heritage.’ They were continuously transmitted until they reached Ya’rab b. Qalītan b. Hūd, who spoke both Syriac and Arabic. He was the first to ride a horse, to speak Arabic, and to compose poetry. He examined the lament and saw that it was in rhymed prose (ṣaj’), so he said: ‘This will be a poem.’ He changed the order of the lines, putting early ones later and some later ones earlier, and gave it the meter of a poem, but he neither added nor subtracted a word, and he said: ...” (Br. 78) — The translator clarified the text, omitting technical vocabulary.
88/1 ve tek tek kefin düstülediler “they perfumed the shroud one by one” – QA 41 wa-kafanahu ft thalâihat thiyâb “they wrapped him in a shroud made of three pieces of cloth”.

97/11 ve ol anı işlememiş “and she did not do it” – QA 45 wa-mâ ta’malu bih “and what she should do about it” (Br. 90) – The translator understood mā as negative.

105/6 [Noah tells the recalcitrant donkey to enter the ark] yâñilup ve undup kim girgil “erring and forgetting, enter” – QA 49 wayhak ukhdul “woe on you, enter”.

107/7 [month of ‘Abb] sûryân dîllîncî pes yîdîncî yîr âltındaq ulu dîñizûn bihârînîn deprendî “in Syriac, and then the springs of the sea underneath the seventh earth stirred” – QA 49-50 bi’il-rümiyya fałammâ dakhala wa-’hamala ma’ahu man ’hamala taharrakat yanânî’ al-ard wa’il-ghayît al-akbar “in the Byzantine (calendar), and when he entered and loaded those he took, the springs of the Earth stirred, as well as the great deep” (Br. 98).

112/4 Cezire yîrînde Bâkârada buçaqında – QA 51 ft nahiya min ard al-ja’zîra.

122/1-2 [the wind’s effect on the people of ‘Ad] yîl bularûn alîndaq girîp bulari görtîrî ve başûrîn geveîsînden âyîrup bundûk taqî gibi atdî “The wind went underneath them and lifted them up and separated their heads from their bodies and threw them like gravel” – QA 55-56 fa-ja’alat al-rih tadkhulu tahta al-wâhid minhum fa-tahlîlih thamma tarih bih fa-yandaqqu umaqq wa-kânat al-rih taqla’u al-shajara al-aqîma bi-irâqihâ wa-tahidumu ‘alayhim buyîthahum wa-taqîla ‘umum fa-tatrukkhum kamâ qala allaâ ta’âla ka-amnahu la jâz nâkkî khâîiyya “But the wind would go under each one of them and lift him up, then throw him down and break his neck. The wind would pick up large trees with their roots, and tear down their houses on top of them. It would pick them up and leave them, as God has said: ‘As though they were uprooted trunks of palm-trees’ (69:7)” (Br. 110) – The translator abbreviated the text and perhaps read fa-yandaqqu as ka-bunduq, which would account for his addition of “like gravel”.

122/15 ve dahi bular yîrinde ve irta olıcaq (incoherent; irta olıcaq is repeated from earlier in that line) – QA 56 va-yusîbhum khasaf wa-qadaf “and ignominy and calumny befalls them” (Br. 110).
126/13 buları taşrıya çağırdı tā kargıl olınca “He summoned them to God until his hair turned gray” – QA 58 fa-da’āhum ilā allāh ta’ālā va-ilā ‘ibādatih “He summoned them to God and to His worship”.

128/11 andan başın gottürürdi “then she would raise her head” – QA 59 fa-tahlaju thumma tariju ‘alayhim “she would crouch down, then return to them” (Br. 116).

139/10 Buhrında – QA 63 bi’il-warkā’ nāhiya fi hudud kaskar.

147/1 gördü kim bir ālu şuffe üstinde haclar düzülüp oturur ve şuffe kapusuna karsı bir ‘azīm şanem-durur “He saw that there were idols sitting lined up on a large platform and facing the door of the platform was a huge idol” – QA 66 fa-ihdā fi al-bayt nahr mustaqqit bāb al-nahr şanam ‘azīm “There was a stream in the temple and facing the entrance to the stream stood a huge idol” (Br. 130).

173/11-12 heb lī hukmen “Give me judgment” – QA 77 hab lī kaynan “Give me a stone” – The translator substituted the Koranic verse (26:83) for the similar expression in the original, which he apparently found obscure (for explanation see Br. 149, Bu. 118).

197/8 ışın taşrıya köyup dinin kaçuran “he who gives over his affair to God and puts his religion to flight” – QA 87 man hājara lillah “he who emigrates for the sake of God”.

217/4 lafl-z mubahəlagadur ve hakīm şəfəndur “it is an expression of exaggeration and the quality of a sage” – QA 94 lafl-zah lafl al-mubahəlagha wa-hakımu ḥukm al-ṣifa “the use of the superlative intensifying adjective as a simple adjective” (Br. 181) – The translator apparently did not understand the grammatical terminology.

244/7-10 ‘avrat am tama’landururdı ve bir dem yine korkudurdu ve gündü arzısın almak isterdi ... ‘avratılı korkutmağın gördi “the woman made him desirous of her and once again intimidated him and wanted to get her desire ... he saw that the woman intimidated him” – QA 104 fa-lam tazal ta’muruh narratan wa-tu ‘azzimuh uktar wa-tad’āh ilā al-ladhdha ... limā yarā min kalafihā bih “She went on in this manner, now ordering him, now extolling him, and inviting him to pleasure ... because he saw how much she was in love with him” (Br. 198).

312/9-10 iblis’in iki kızı var idi bir yumurdadan çıkmış birisi adı Delhāğ ve birisi adı Şeyşabān pes Delhāğ bir ‘avrat şüretinde ol ‘avratlara geldi “Iblis had two daughters that emerged from a single egg, one
named Dalhās and the other Shaysābān. Now Dalhās came to those women in the likeness of a woman” — QA 133 fa-jā‘at li-l-nisā‘ shaytāna fi šīrēt ʿimra‘a wahya al-dalhān bint iblīs wahya ʿukht al-shaytān wa-kānā fi bayaḍa wāḥida “Then a female demon came to the women, in the likeness of a woman: she was al-Dalhān, the daughter of Iblīs and the sister of Satan — both of them having come from a single egg” (Br. 250)

324/7-8 taḥrūnu‘ ʿazameti ve ulūği ve ölüm zikri sizün dilişiz kesmeşi ve gönlüüzü simaş “God’s glory and magnificence and the remembrance of death did not silence your tongues and discourage you” — QA 138 fa-qad kāna lakum fi ʿazm allāh wa-celalīh wa-dhikr al-mawt mā yaqta‘u al-sinatakum wa-yakṣuru qulūbakum “the Lord’s glory and magnificence and the remembrance of death should have sufficed to silence your tongues and discourage you” (Br. 90) — The translator understood mā as negative.

359/8-9 Makkal şehrinde gündüz ortasında şehre girdi “He arrived at midday in the city of Maqīl” — QA 152 wa-adrakahu al-maqil bi-arrā ṣīrū ṣīrū “He arrived during a midday siesta in the city called Memphis” (Br. 287) — The translator understood maqīl as “midday” but also got it confused with the name of the city.

408/11 dehlize garılmak “drowning in the sea” — QA 173 falaq al-bahr “splitting the sea” — Based on the Arabic text one would expect dehliz yarılmak.

477/4 ʾalimlerin bir nicesi “certain scholars” — QA 203 ba‘d al-ʿalawīyya “a certain Alid” (Br. 380) — Substituting “scholars” for “Alids” blunts the sectarian point of the narrative.

566/9 libāsların “their clothes” — QA 241 ruʿūsahum “their heads”

622/10 pes gemisin sürdüği vardi ve ol kız kim simurğ yavasındaydı su çağısun işitti ve ādem ünun işitti kim hich andan ileri işittiş degüldi pes bașın yavadan çıkarıp baṣdı pes oğlan su içinde ol kızıvi ştiaretin görd kim ʿızın gurklı “Then he set sail and that girl who was in the Simurğ’s nest heard the sound of water and the voices of men that she had never heard before. So she put her head out of the nest and looked. Then the boy saw the girl’s features in the water and that she was very beautiful” — QA 265-266 fa-qāla li-aʃābīhī ... etc.; fa-ra‘a al-ghulām šuratahā wa-ra‘a ajaban min ‘azm jamālihā “So he said to his friends: ‘I see something! I see a lofty mountain in the middle of an island; I have never before seen one like it, nor one so large. And I
see a tree with every sort of beauty. This has piqued my interest.’ Then he set sail, came to the island and anchored the ship there, and said to his friends, ‘Stay here until I go and look over the island and the mountain, to see whether there is any building or trace of mankind, and bring you an account of it.’ Then he disembarked, he and his comrades, and went over to the island, and found no trace of a building, nor any sign that a human being had been there before. Finally he ascended to the mountain and saw the base of the tree. Now the girl had looked out at the ship. She was only a young girl and did not know what it was, because she had been taken away when she was little before she learned what ships were. She kept wondering, but had nobody to ask about it. While she was thinking about the ship, the talk of human beings was heard. So she put her head out of the nest and looked to the right and the left and did not see anyone. Then she looked down toward the base of the tree, and there were the youth and his companions. She was amazed by them when she saw their beauty and their elegance, and was puzzled as to how they had gotten there. Now the boy, when he reached the base of the tree, looked to the right and the left, and still marveling at its girth and height, and he began to look up at its branches. The girl had put out her head to look at the ship, and she happened to look toward the base of the tree, and her eye met the boy’s eye. Then he saw her features, and marveled at her great beauty.” (Br. 500-501) - The translator condensed the narrative considerably.

625/2 *kızla gülür* eyitdi ve *yüklü kılıh* “laughed and talked with the girl and made her pregnant” - QA 267 *fa-lâ’abahā wâ-lâmasahā wâ-ifāddâhā wâ-abbâlahâ* “dallied with her and had intercourse with her and deflowered her and made her pregnant” - The translator toned down the sexual language.

629/10 *hâttâ kîm Kandâhâr yîrîne geldî* “until he came to the region of Kandahar” - QA 269 *hâttâ atâ arâd al-hind thumma kharafa minhâ ilâ makrân* “until he came to the land of India, then went from there to Makrân”.

634/3 *iki yol* “two paths” - QA 271 *khâyţân* “two threads”.

646/1 *yaşıl* “green” - QA 276 *al-jîss* “gypsum” - Perhaps *yaşıl* is an error for *yalçî* (TS 4231-2); cf. *alçî, alçû.

659/11 *fâlân deñîzde* bir ‘acab at canavar gördük bil[f] înçe sis renklû *kîm bir benegî dâhî bir benegine bênzemez* – “In such-and-such a sea we saw a strange horse creature, with thin waist and colored with
spots, not one spot resembling another” – QA 282

“In such-and-such a sea we saw creatures of various colors”.

671/1-2 pes aṭāli azżūandan gażulṣüzirik müsālimān oldt “But she became a Muslim because of the paucity of her intellect and unwillingly” – QA 287

“Sie wurde aus Furcht vor ihm und weil sie ihm nur wenig vertraute, äusserlich Muslimin” (Bu. 406).

676/13-14 durup deñiz ḥatuna varup ḍasān ḍanun yusū durumda pes esirgeyīp arḫa iki balık virdi “He rose and went to the seashore and kept washing the blood on his head. Then they pitied him and gave him two fish” (Br. 542).

695/6 incīleri “their Gospel” – QA 297

“their Koran”.

704/3 yīz aṭṣa “one hundred silver pieces” – QA 300

“thirty silver pieces”.

740/8 eyīlere kul olgul yawzlar aġul olmagul “Be a slave to good men and do not be a son to bad men” – QA 314

“Be a slave to good men and do not be a friend to bad men” – The text has oğul (see KE 429, n. 287); oğul must not be correct; perhaps reconstruct as [f]ostuň?

770/12 pes ol dişi ḥalifa biṭiye yazdi Selām tercūmān eline virdi Ermeniyeye issi İshāka viritidi “Then the caliph wrote that dream in a letter which he entrusted to the dragoman Ṣalām and send to İshāq the ruler of Armenia” – QA 328

“He departed from Samarra with a letter from al-Wathiq Billāh to İshāq b. İsmā’il the ruler of Armenia”.

779/1 geçir-i Zārdā “in Shahrizor” – QA 332

“a month before arriving there” (Br. 621).
842/5 ve burnun nesene yuyusundan örtmedi “nor did he cover his nose from any bad smell” – QA 358 wa-lâ dhabba dhubâban ‘an wajhih wa-lâ akhadha ‘alâ anfîh marratatayn shay an “nor [did he] drive away flies from his face, nor take anything against his pride twice” (Br. 666), “verscheuchte keine Fliege aus seinem Gesicht, verpflichtete sich nicht zweimal zu der gleichen Sache” (Bu. 503) – The translator misunderstood the Arabic idiom akhadha ‘alâ anfîh, lit. “to take upon one’s nose”.

900/5 buyurdi kim bularun biliklerin ve siliâhlârin aldâlar “He ordered their bowcases (?) and weapons to be taken from them” – QA 379 amara bi-îhiyatin kânât ma’ahum min dhâhab wa-fi’dô fâ-nuzî’at ‘anhum “He ordered the gold and silver ornaments that were with them to be taken from them” – The translator apparently borrowed bilik sîlîh from 892/15 (cf. QA 376 al-lijam wa-l-sîlîh “bridles and weapons”), abandoning the gold and silver ornaments.

921/1 gormez misiz i$bu yûsû cîrlînergîn “Don’t you see his ugly smell?” – QA 388 alâ tarawna ilî suklîn rîhih wa-qillât haybatîh “Don’t you see his breathing cease and his dread diminish?” (Br. 719), “Seht, wie verfallen er ist, und wie wenig Respekt er einflöst!” (Bu. 545).

3. Additions to or expansions of the original text

5/1-2 dînyâyâ gelen kamu ûle gide terciîme gevdesi ûprak süûngi toz ola “He who comes to the world will die and leave it / His body will turn to dirt, his bones to dust” – The translator added this Turkish verse between an Arabic verse of Ibn Durayd (QA 3: “Man is only a report that is left behind; therefore be a good report to him who understands” – Br. 5) and its Turkish translation; the word terciîme is misplaced.

9/11-12 riyâ olmasun diyâ “in order to avoid hypocrisy” – The translator added this explanation to his translation of an Arabic proverbial saying (QA 5: “He gives alms with his right hand and conceals it from his left”).

17/11-12 tânî yire çıkmakhir ve çıkırmakhir va’de ûldî ya’ni tânî kaşasına ve hûkmûne yökarû kalka ve çika ve nekim içinde gizlûdûr çıkara “God promised emergence and bringing out, meaning, God will emerge for the final judgment and will bring out whatever is hidden” – QA 9 al-bîrûz ... ya’ni lî-fa$t al-qadî “emerging ... meaning, for the rendering of final judgment” (Br. 17).
28/5-6 *kim âyete 'l-kürsi îmân ehlînîn dîv perrî şerrinden ininligi-durur* "because the Throne Verse (Koran 2:255) is secure from the evil of devils and jinn" – Explanation of a hadîth about Iblîs instructing Abu Hurayra to recite the Throne Verse (QA 14).

31/9-10 *Ka ‘bu ‘l-Ahbâr [recte -Ahhbâr] yalan sûyledi didi andan İbnü ‘Abbâs eyitdi iy yâranlar belkim işbu er cihûd-durur bûnuñ müstîlmân olmaktîgîn dîlerdi ay gün hâkkana ol sûzî didügî bûm korkuûmak ve İslâm[a] getürmek içün idî “‘Ka’b al-Ahbâr lied!’ he said. Then Ibn ‘Abbâs said: ‘O friends, nay, this man is a Jew. He wanted this [lore] to become Islamized. What he said about the moon and the sun was to make people fear it and to bring it into Islam.’” – QA 15 kadhiba ka ‘b al-aßhâr qâlahâ thalâthan bal hádhihi yahûdiyya yûrîdu âddhâlahâ fi al-islâm “‘Ka’b al-Ahbâr lied!’ He said that three times. ‘Nay, this is Jewish lore which he wants to bring into Islam’” (Br. 30).

64/10 *dahi bir rivayet içinde sörkân ağacydi dînişler* – Adds a further tradition about Moses’s staff (QA 31).

107/4 [There were a total of eighty people in the ark] *bûlarun birisi Hûm idî “one of whom was Hûm” – Probably Hûm is an error for Âdem, since the text continues with Noah bringing Adam’s coffin onto the ark (QA 49).

162/1 *gördiler *kim bol ve siïner su “they saw that there was some water, plentiful and wholesome” – QA 72 wa-idhâ hum bi’l-mâ “they suddenly saw some water”.

182/5 *anuñ içün kim İsmâ‘îl ‘arab-1 ambân atasîdûr* – Adds a reason for the Jews’ envy of the Arabs (QA 81).

190/10-11 ve korkudan Nemrûdûñ uşsu gidüup dâyî ve yîrîne hâdeş kîldî ‘Out of fear Nimrod lost consciousness, fell down and soiled himself” – QA 85 wa-akhabhat al-namrûd ra’dâ “Fear seized Nimrod”.

225/7-8 ve tâsça eyedîr kîm ûhabar issi ulûlar yag kîldîr kîm Ya’kub ‘as Yûsûf hic kimsîye inanmazdi – Adds an introductory remark to the story of Joseph and his brothers (QA 97).

227/12-14 *Dünîst eyitdi Yûsuf ve anuñ kardûşî ya’ñî İbnü Yâmîn atmaza bizlerden sevgûlûrekdûr ve biz on gişîyûz ve bellü bizîm atmuzu hatâ içîndedîr kîm bir Yûsûfî biz on gişî üzerê yîgler “Dünîst [error for Rûbîl, i.e. Reuben?] said: ‘Joseph and his brother, meaning Benjamin, are dearer to our father than we, though we are ten. Our father is
surely in the wrong because he prefers one Joseph to us ten.' " - Adds an explanatory translation of the immediately following Koranic verse (12:8): 'They said: 'Surely Joseph and his brother are dearer to our father than we, many though we be. Our father is surely in the wrong.'" (QA 98).

239/4 gördü kim bir görkülü yüzü oğlan kim nur damar "He saw a boy with a beautiful face that dripped with light" – QA 102 fa-ra’ā ahsan mā yakūn min al-ghilmān “He saw a boy of the utmost beauty” – Adds an image borrowed from 29/6-7: silkinir anuñ silkindiginden yitmiş biñ katre damar nûrdan (cf. QA 14 fa-yantafîdu intifâdan fa-yakhruju minhu sab’în alf qaṭra min nûr).

249/14 bir kükülü sakallu ḥakîm ve bilûşi çok eridi “He was a grey(?)-bearded sage and a very knowledgable man” – QA 106 kâna rajulan ḥakîman wa-lahu ra’y “He was a wise and knowledgable man”.

257/5-6 düş maddam kim yorulmaya bir uşar lfuş ayagznda bagludur “A dream, as long as it has not been interpreted, is tied to the foot of a flying bird; when it is interpreted it falls down and the interpretation comes true” – QA 109 inna al-ru’yā ‘âlā rajul tā’ir mā lam tu’abbir fa-iṭha ‘ubbirat waq̣a’t “A dream is a man’s omen as long as it has not been interpreted; but once interpreted it comes true” (Br. 206); “Das Traumgesicht schwebt über dem Menschen, solange es nicht gedeutet ist. Wenn es gedeutet ist, trifft es ein” (Bu. 164) – The translator understood tā’ir as “bird” although it probably only means “flying” or “hovering” (as in Busse’s translation); adding ayagznda bagludur after ḥakîman seems to alter the sense.

298/10-11 ol er eyitdi 9olf zamiin gëmekden sayalanmışdır ve daş yüzide yïnî kalmamışdır böyle dice “That man said: ‘It has been rubbed smooth (?) with the passage of time and no odor remains on the surface (?) of the stone.’ Having spoken thus …” – Adds an explanation about the odorless beads of musk and saffron found in the fabled city of ᾲd (QA 127).

308/11-12 anuñ içiñ nekim olursa [recte alursa] dulundururdu ve kańçaru iletdügin hîc bilmëzleridî “because she would cause to vanish whatever she seized and they had no idea where she took them” – QA 131 liannañah tughribu bîmâ ta’khudhu “because she would vanish into the air (tughrib) with whatever she seized” (Br. 247) – Expands on the explanation of the term mughrīb.
311/3-4 ve buluру́n üzere ташри та’дл тау ﬂзитма вирди kim ol metэ’ларын ызне тақи ылларынын таууа гизлеүе ве дутмаға тақамдары ылмағы “And God sent chills and fever among them so that they did not have the strength to hide those goods and fabrics of theirs” – Adds a reason why the people of al-Rass were unable to prevent the winds from blowing away their possessions (QA 311).

312/5 салихler ve сүннilerdi ыш мүддет анда олдар “they were righteous and Sunnis and were there for a long period” – QA 133 wa-kаны салихин fa-аэманы фізэ сэтин сана “they were righteous and stayed there for sixty years” (Br. 250) – The addition of “and Sunnis” perhaps betrays the translator’s sectarian affiliation.

315/15-316/1 та ким су ... ol агаар сувэрди “so that those trees were watered” (cf. QA 135).

324/8-9 kim Eyyüb ызл гана дата татар ве сиз анан меламат жууу ве ата дил вирүрсиз “since Job is lying in that condition and you reproach him and villify him” – Expands on Job’s friends’ pitiless attitude (QA 138).

595/11 курт қуң “worms (or wolves?)” and birds” – QA 254 al-dүд “worms”.

682/15-683/7 – more on the jinn and Solomon’s staff (cf. QA 293).

712/9-11 ne дилерииң қалдың и болуруң тағысы вир гөк тағысы ве кана қалы тағындырың ким буляр ағындарын ве азыз дүтарын ве ыш кирүрдүн “You did what you wish. But their God is the God of heaven and earth and the God of all people. He esteemed them and held them in honor and gave them much. But when they sinned, God destroyed them.” – Expansion of al-Suddi’s report about God and the Israelites at the time of Nebuchadnezzar (QA 303).

769/5-6 пе а ти ызл урд ыты та ким ырын андан ики ма’ден чыкарды бириси дюрүүн бириси батыртун “Then he struck two mountains until he split them and from them he brought forth two mines, one of iron and one of copper” – Expansion detailing how Dhu’l-Qarnayn produced iron and copper for the Wall of God and Magog (QA 133).

778/7-9 ве зеберцед аңұң ичінде ыз алға ғиби татурд ... дәнымдикден елін дармпадың “and the chrysolite lay in it like pebbles in a stream ... he had withdrawn his hand from this world” – Addition to the story about the Valley of Chrysolite in the Land of Darkness and a reason why
Dhu’l-Qarnayn told his men to take what they wanted but took none himself (QA 332; Br. 620).

822/9 kim eger ben anıli bașmağı olam ol ben[i] bașmak idinmege lâyıkdu “if I were his shoe he would be worthy of taking me as a shoe” — Added to Jesus’s report about Muhammad as a prophet greater than himself (QA 351); apparently a muddled recollection of a tradition based on John 1:27 “He is the one who comes after me, the thongs of whose sandals I am not worthy to untie.”

827/10 ve yağ sızup tamarıdi ... evine geldi “and his fat was oozing and dripping ... he came home” — Additions to the description of Lazarus emerging from his grave (QA 353).

849/4-5 dile diler kim ‘İsâya bular dağ küllük ve ikrâm kılalar ... uşbu dün içinde “they wanted to be the ones who would minister to Jesus ... this very night” — Additions to the narrative about Jesus washing his disciples’ feet (QA 360).

867/11 ve ol sızuli soh ‘özrühüzdür “and that will be your last excuse” — Added to Jonah’s warning to the Ninevites (QA 367).

934/7 şöyle kim bir çardak gibi “like a pavilion” — Added to the description of the columned city brought down by Samson (QA 393).

4. Omissions from the original text

10/9 — QA 6 isnad.

21/9 evvelki gök adi semâ’ud-dûnya “the name of the first Heaven is the Heaven of this world (or the Lower Heaven)” — QA 11 awwaluhâ samâ’ al-dûnya dînâh “The first of them is the Heaven of this world, Dînâh” (Br. 21).

23/2 — QA 11 law qisat sha’ra bayn manâkıbihim mâ ingâsat “if one were to measure between their sholders, a hair’s breadth could not be measured” (Br. 22) — description of the angels of the third Heaven.
31/3-4 – QA 15 isnâd – n.b.: bu kitâbi taşınf iden ... mulâtasar kaldum ol hadîsîle kim.

34/3 berciș – QA 17 al-bajîsh walwa al-mushtarî.

55/2 – QA 27 wa-lihdâlika qîla kafâ bi‘l-maqsar hayâ‘an yawm al-qiyâma – a proverbial saying.

56/1 – QA 28 wa-yuqâlu inna allâh ta‘âlî akhrâja âdam min al-janna qabl an yudkhilahu fihâ wa-dhâlika qawlhu ta‘âlî innî jâ’ilun fi al-ard khalsatan wa-lam yaqul fi al-janna – a report about Adam in paradise relating to a Koranic text.

67/12 – QA 32 wa‘l-alât ya’ânî al-sindân wa‘l-matraqa wa‘l-manfâkha wa‘l-kalbatayn – list of tools that Gabriel brought to Adam.

85/5-6 – QA 40 verses – n.b.: bir nice beyt.

118/8 – QA 54 verses – n.b.: yidi beyt tamâm – cites only the first two.

121/3 oêiz burnîndan çîêarca “as if emanating from the nostrils of a bull” – QA 55 bi-gayr kayî wa-la wazn ‘alâ qadr minkhar thawr “without limitation or boundary [lit. without weight or measure], as if emanating from the nostrils of a bull” (Br. 109) – description of the wind that destroyed the people of Hûd.

124/14 – QA 57 seven verses omitted – n.b.: tâ bir nice beyt böyle inşâ kaldı.

128/6 – QA 58 two verses omitted.

153/2 – QA 68 genealogy.

156/1, 156/7 – QA 70 hadiths.

162/5 – QA 72 end of second verse and beginning of third omitted although translated.

171/9 – QA 75 a story about Adam when he descended to earth.

178/5 – QA 79 verses.

181/15 – QA 80 Koranic verse cited to explain why God commanded Abraham to sacrifice Ishmael not Isaac.

183/13 – QA 81 more evidence that it was Ishmael not Isaac.

187/14 – QA 83 verses.

195/15 – QA 87 details about Abraham’s autocircumcision.
217/6 — QA 94 verse.
235/14-15 — QA 101 Arabic proverb is cited in a truncated form although translated correctly.
265/8 — QA 113 verses,
307/9 — QA 131 verses — n.b.: bu resme on bir beyt tamam olancia yazilmişid.
313/7 — QA 133 wa-dhālika qabl sulaymān bin dāvud ās.
419/9 pes yirse ṭaḻdā “then penetrated into the earth” — QA 178 ghāṣa al-khabīḥ īblīs fi al-ārd “evil īblīs penetrated into the earth” (Br. 332).
433/6 — QA 183 hadith about Moses’s anger.
463/7 — QA 196-197 long section omitted, story of al-Khīḍr.
463/10 — QA 197 long section omitted, story of al-Khīḍr.
516/11 — QA 220 hadith.
538/2 - QA 229 wa-amarahum an yadhura al-raml fa-anbata allāh lahum minhu al-dakhīn “Then he commanded them to sow sand, and from it God caused millet to sprout forth for them” — detail about Elijah and the Children of Israel.
550/4 — QA 235 Koranic verse referring to Samuel.
573/12 jyrīn ehlinden — QA 244 min al-rūm min ahl īrān.
576/11 — QA 246 more reports on the meaning of faṣt al-khīṭāb.
606/13 [note that 606/14-15 is missing] — QA 258 more of David’s advice to Solomon.
608/14 — QA 259-260 verses.
622/8 — QA 265 three passages omitted, story of the Phoenix.
630/3 — QA 269 verses — n.b.: birkaç beyt inşād kalmışlar.
635/5 [the editors indicated the lacuna by (…)] — QA 272 ‘uluwwan wa-suflan taḥmiluhā al-rāḥ haythu yashā wa-kānat tilka al-madīna lahu.
646/3 — QA 276 wa-idhā ḍakhalaḥu al-fājīr istabāna khayāluhu fi dhālik al-hā’if aswat – one of the marvels of Solomon’s temple.
667/12 — QA 285-286 passage about Solomon’s inquisitiveness.
5. Passages misinterpreted in KE because the editors failed to take the Arabic original into account

51/3 gördü ve hicrel oldı — QA 8 fa-ahfama al-majüsî “Thus he silenced the Majüsî” (Br. 15) → kör ve hacıl oldı “he (the Majüsî) was blinded and baffled”.

26/10, 13-14 dölemdürđi ... dölemdı ... dolandururur — QA 13 tawwāqahu ... iīţafata ... multawiya → dolandurarı ... dolandı ... dolandururur.

48/8 aña durā — QA 24 liyetedhakkar bih → aılıdura.

53/7 ol iki bildi — QA 27 lā yaʿlamān → ol iki bil(meq)dı.

54/11 on nesneyile múbtelā kıldı ol ... — QA 27 ibtalāhu ʿilāhu bi-ʿasharat ashyāz al-ālā ... → on nesneyile múbtelā kıldı evvel ...
75/10 evüm yiri ... evüm yiri - QA 36 maşāyid → avum yiri ... avum yiri.
92/5 dördüncü günde - QA 43 fi 'l-samā` al-rābi`a → dördüncü gökde.
111/3-4 ava - QA 51 ilā ehīnā → eve.
124/10 etā lubdūn 'alā lubdūn - QA 57 atā abadūn 'alā lubdūn “Eternity has overtaken Labad” (Br. 112) → etā ebedūn 'alā lubdūn.
149/1 gördüler bir eridi - QA 67 rajul min al-akrād → Kürtüler[den] bir eridi.
196/8 ol - QA 87 avval → evvel.
202/2 kaldı - QA 89 bağiyet → kaldı.
206/8 [among the misdeeds of the Sodomites] dirmekleri içinde oturūşlara-rıdī - QA 90 yatağrara-tına fi majālisihim “They would fart in their assemblies” (Br. 175); “in ihren Versammlungen um die Wette fürzten” (Bu. 138) → osuruğlara-rıdī – This is actually what the text has (see footnote); the editors’ misdirected prudery made them substitute musical chairs for the farting contest.
211/7-8 ‘ayiile-rıni alup dān içinde gitgil ve hiç kimseye yakılmagal - QA 92 fa-asrī bi-ahlīka bi-qā‘īn min al-layl [wa-lā yaltaftī mīnkum abādūn] (Koran 11:81 “So leave late at night with your family [and none of you should turn back to look]” (Br. 177) → ‘ayiile-rıni alup dān içinde gitgil ve hiç kimseye bakılmagal – The entries for dān and yak-2 in the index should be eliminated.
222/7 ve ol beñ yüzin yazardı - QA 96 wa-kāna dhālika al-khāl yuzyayınu wajihahu → ve ol beñ yüzin bezeridi.
225/9 gendū yammda ey[l]e[d]irdi - QA 97 kāna yunawwimuh īlā jamībih → gendū yammda ayuudardı – This reading avoids amending the text and positings *eylet- (index, p. 783) as equivalent to eglet-.
228/10 köyup çaçıcı - QA 98 sellāb → kapup çaçıcı.
274/14 biter (note: not in index) - QA 117 sharrun → beter.
300/3 kılmdalar - QA 128 īm yabqā → kılmadilar.
308/11 nekīm olursa dulundururdu “she would cause to vanish whatever she seized” - QA 131 tughribu bīmā ta’khudahu “she would vanish into the air with whatever she seized” (Br. 247) → nekīm alursa dulundururdu.
316/2 anûn gökleri Katında – QA 135 tahta kabûrîhâ → anûn kebîrleri (?) Katında.

319/13 oturup – QA 136 alladîhî ikhtartahu → iyyûrûp.

322/15 meşgül – QA 138 ishta’ala → meş’tül.

325/4 siz baña buçulu kez – QA 139 ataytumüni gha’dâhan → siz baña buçulu gel[de]liz – There is no need for speculation about kez on p. 543 (also p. 34); it is a ghost word.

346/13 oldı – QA 146 mûta → oldı.

348/7-9 niçe avurda varisa virdi ... her bir orduya bir kişi müvekkel çokdi – QA 148 fa-jama’a al-qawâbil ... wa-wakkala bihinna wak’ilan → niçe avurda varisa dirdi ... her bir avurdaya bir kişi müvekkel çokdi.

380/14 öñide – QA 162 beyna yadayka → öñide.de.

385/7 benî Isrâ ‘ilden uçlanlar virdi – QA 163 akhâda ghîlûnûn min benî Isrâ’il → benî Isrâ ‘ilden uçlanlar dirdi.

400/1 yile ‘ahd olsun – QA 170 ud’u lanâ rabbaka bi’mâ ‘ahida ‘indaka “Pray unto your Lord for us, by the covenant He has made with you” (Koran 7:134) – The Turkish text is defective, but yile cannot be interpreted as yil + e (index, p. 1185); perhaps reconstruct as: [du’a kidîl bize sentî[nî]e ‘ahad olsun.

407/13-14 mül bayramınîz içûn – QA 173 li-‘idikum → sizûn bayramûnîz içûn – There is no need for speculation about mül on p. 543; it is a ghost word.

417/9 bu İbni Nûn – QA 177 yûsha’ bin nûn → Yû[şa’] bin Nûn.

426/9 ve rizka günûlmege – QA 180 wa-lâ tahsud al-nâs ‘alâ mâ → ataytuhum min fa’dî wa-rizqî → ve rizka günûlmedegil.


434/13-14 yâ çeri ehlînden – QA 184 min ahl bâjarmî “sus Bûğarmâ” (Bu. 268 + n. 78: Ein Ort bei ar-Raqa, am mittleren Euphrat, MB I 372) → bâcar[mi] ehlînden.

458/9-10 pes altında yaşil olup göz gördi – QA 194 fa-idîhî hiya tahtazz tahtahu hadrâ ‘it shimmered green underneath” → pes altında yaşil olup gözûkûrdî – Cf. 646/3, 696/2.
459/12 eger anu nú üstine doğurursanız – QA 195 in anta sami 'tih “if you are attentive to it” (Br. 366) → eger anu nú üstine d<og>urursanız (?).

464/8 kul – QA 198 qawl → kavl.

475/11 ötrürven – QA 202 la-azidan → a[r] karşıvan (?).

477/9 usahaği saklaya – QA 203 an yabalghâ ashadahumâ → usahaği resıde ol[a] – Cf. 473/5; whereas sakla= hûz.

483/1 oyundu – QA 205 wa-qâla → eyitdi.

483/7 ar Kasyla – QA 'alâ zahrîh → ar Kasyla (?).

487/13 kurbân kablesi içün – QA 207 wa-qubâban li'îl-qurbân → kurbân kubbest içün (?).

490/9 'ibâdeti – QA 209 'ibârât → 'ibâreti.

510/12 ƙulu – QA 218 al-aqwâl → ƙulu.


527/5-6 anu nú sözün sizdî – QA 225 ahassa bi 'l-sharr → anu nú şerrin sizdî.

538/1 tozi – QA 229 al-mîlîh → tuzî.

545/4 tâ buña degin kim melik girî benî Isrâ'îl içinde oldî – QA 233 ilâ an thabuta al-mulk fîhim → tâ buña degin kim mûlîk girî benî Isrâ'îl içinde oldî.

545/13 Karnà – QA 233 li'îl-ajûz → karṣya.

553/15, 554/1, 554/2 elinde – QA 236 'alâ jabhatîh → al[n]inda.

560/12 ve fethe hazır oldîlar – QA 239 wa-lam yashhadâ al-fâth → ve fethe hâçr ol[ma]dîlar.

563/7 çûkûr gözûl – QA 240 açraaq → çûkûr gözûl – Cf. 573/5-6; TS 801.


584/10 aramûza hûkûm eyleğil ve Dîvûdumuzu doğru virgil – QA 249 fa-hûm haynanâ bi'îl-haq wa-lâ tushîît (Koran 38:22) “Therefore judge between us; be not unjust” (Br. 471) → aramûza hûkûm eyleğil ve dâ<vû> dumûzu doğru virgil.

590/4 başûm tûkendi – QA 252 faraghat al-dûmû → yaşam tükendi.

595/6 bir ulu - QA 254 mayyit → bir ölü.

606/9 issisi - QA 258 naф'uh → assisti.

617/2 Bidiyeden - QA 263 al-bādiya → b[ā]diyeden.

619/9 ʿoteledi - QA 264 dāwā → otalādi.

620/15 taʿiri taḵdirin kālam - QA 264 ana uḫṭulu al-qādar → taʿiri taḵdirin [bāṭil] kālam - The suggestion in the note that kīram would be more appropriate is not correct; cf. 395/13.

629/10 Sāḥilsire ḫattā kim Ḫandūhr yirine geldi - QA 269 'alā sāḥil al-bahr ḫattā atā ard al-hind thumma kharaja minhā ilā makrān → sāḥil<sīr>r ḫattā kim Ḫandūhr yirine geldi.

634/9 göçler - QA 271 jīfān → güveçler - Cf. 616/14.

665/12 dūraj - QA 285 sayd → dūsātī.


689/13 kocaları - QA 295 kībāšuhā → kočları.

718/4 kūl issi - QA 306 sāḥib al-qātīl "the master of slaying" (Br. 573) → kāt issi.

733/15 Lokmān Derzidd - QA 312 anna Luqmān 'as kāna khayyāṭan → Lokmān derzidd[1].

740/7 kim diline melik olmazsa - QA 314 man lā yamliku lisānah → kim diline m[fā]lik olmazsa.

755/13 ve yiyesi taʾām yidīrem - QA 321 wa-mā ajidu mā ʿakulu wa-mā ašhribu qāla fa-qāla al-hūt al-ʿām yā bulūšiyā sa-ṣī ṭimuk taʾāman → ve yiyesi [taʾām ve içesi su bulumazam pes uī bāλık evîdī yā Bulūšiyā saḥna] taʾām yidīrem - The copyist’s eye skipped from taʾām to taʾām; the editors ought to suggest a restoration along the lines of the one offered here (or else one in B?).

KE 768/8 Türk sözü kesildiği yolda - QA 327 fi baʾd al-ṭāriq mimmā yalī mungagiʾ al-turk “on that part of the road that adjoins the remote region of the Turks” (Br. 615) → Türk s[inj]ari kesildiği yolda - as in B (see KE 552); there is no such expression as sözı kesil-.}

778/2 henüz ṭapmaduž - QA 332 fa-lam tashbaʾ → henüz ṭapmaduž.
783/10 ayag – QA 335 duhnan → yang.

788/2-3 evvel 'Isâya imân getüren ve kirtinen Yahya anâsî eyitdi – QA 336 wa-yahyâ awwal man âmâna bi-îsâ wa-șîdîqîn wa-dhâlika ânna ummahu kânât hâmîla bih fa-ıstaqbalâtâ maryam waqâdat hâmîlat bi-îsâ fa-qâlat lahâ umm yahyâ → evvel 'Isâya imân getüren ve kirtinen Yahyâları ve ol eyleydi ki Yahyâ anasî âha yüktüyidi ve Meryeme yapışdi ve Meryem 'Isâya yüktüyidi ve Yahyâ' anasî eyitdi – The copyist's eye skipped from Yahyâ to Yahyâ; the editors ought to suggest a restoration along the lines of the one offered here (or else one in B?).


801/1 'Ilci Mecüsi[yî] musallat kîldi – QA 342 fa-sallatu 'alayhim akbbath ahî al-ârîd 'iljân maqûsiyân “Then the most mischievous of the people of the Earth, a pagan Magian, was given power over them” (Br. 637) → 'îç-i mecûsi musallat kîldi.

837/7 ye's kîlmas – QA 356 là ba’s → be’s kîlmas.

838/9 karîlup – QA 357 maqîlûn → kîrîlup.

853/14 ve Yuhabisi âshâbu’l-keff köyine – QA 362 wa-yahyâ ıla afûtis qaryat âshâb al-keff “John to Ephesus, the city of the People of the Cave” (Br. 673) → ve Yahyâfü Efsûșs aşâbu’l-keff köyine.

856/11 ol – QA 363 balâl → âl.

861/9 ol iki – QA 365 al-mâyîit → EMPL (?)

870/12 Yemnevi suynâ – QA 368 ilâ nînavî → Nînevi suynâ.

893/14 ta'îrimûnh luftî şünl ila – QA 377 bi-latîf sûn ‘allâh → ta'îrimûnh latîf-i sûn ‘ila – As the editors point out in the note, the ms. has latîf.

895/10 ev îti – QA 377 kalb sûdîhîm → av îti.

895/15 olî – QA 377 mîta → EMPL.

899/11 bizîm – QA 379 inîna lanû ilâhân → bizîm [ta'îrîmûs var] – The editors point to the lacuna in a footnote but fail to suggest a restoration such as the one offered here.

908/11 işûkûnûsî cabbâr katında – QA 383 'inda hâdhâ al-jabbâr → işûbû Dâkyûnûsî cabbâr katında (cf. 908/13 işûbû Dâkyûnûsî cabbâr öhinde – QA 383 boyana yaday hâdhâ al-jabbâr)
6. Proper names

An inordinate number of personal and geographical names in KE have a different form from that in the standard text. In many cases, the reason seems to be that the translator depended on a defective text (as in Section 1 above). A few examples:

55/12 **Delhā** – QA 27 hind – India.

104/15 **Gitde** – QA 48 kinda – Kinda, name of a gate in Kufa.


772/12 **Sezemārīye** – QA 329 surra man raʾā – Samarra, capital city of the Abbasid empire in the 9th century.

812/15 **Efsertis** – QA 347 Aghustūs – Augustus, the Roman emperor at the time of Jesus’ birth.

In other cases, there seems to have been a discrepancy within the redactions of Tha‘labī’s text:

226/14 **Bustān** – QA 97 nistār (Br. 186 Nistār, Bu. 148 Bustān).

In some instances, the original text apparently had the mistaken form side by side with the correct form. Thus we find **Bahhrān** (5 times, see index, p.
1222) along with the correct Harān / Harrān (3 times, see index, p. 1240); Miṣā (7 times, see index, p. 1263) along with the correct Menṣā (1 time, see index, p. 1261) - the Biblical Manasseh; Yennevī (3 times, see index, p. 1290) along with the correct Neynevī (1 time, see index, p. 1261) - Nineveh. In some cases there is simply a confusion with regard to vowels and quiescence, as in the case of Ḥamīr / Ḥuneyr (index, p. 1240, 1245) for Ḥimyar. Or there are misplaced dots, as with Sībbet (65/4) for Tūbbet - the country of Tibet; Ṭokyālī (203/11) for Nāftālī - the Biblical Naphtali; Taṣīlmus (779/6) for Bāṣīlmus - i.e., Ptolemy. In other cases, the form in KE, while mistaken, is so consistent that the erroneous form must have been found consistently in the ms. used by the translator, e.g. Ibnī Čūreyh (index, p. 1247) for Ibn Jurayj (cf. Bu. 49n.); Meniǐçehid (index, p. 1261) for Manūchahr; Raḵāyil (index, p. 1274) for Raphael. In all these cases, the editors should have informed readers of the correct form, at least in the index if not in the text, and there should have been many more cross-references in the index. It is a shame that readers of KE might have no idea that this text refers to such famous historical figures as Augustus and Ptolemy, such scholars as al-Wāqīḍī, or such places as Samarra and Ephesus. (By the way, the footnotes of the German translation [Bu.] are a goldmine of information about the many individuals mentioned in isnāds and elsewhere in Tha'labī’s text.)

A related problem are the many mistranscriptions of Arabic, e.g. muğaβberē (84/6), muğaβberun (85/2), both of which should be muğaβerrun; or the Arabic is very different from the standard text and not coherent as transcribed, e.g. ‘alā šama ‘in feinne gālikę vehnun minke ... feinne rizḵake.

Conclusion

The Qiṣāṣ al-anbiyyāʾ of al-Tha’labī (d. 1035), one of the most important and most popular works of Islamic literature, has been translated into Turkish at least three different times. The oldest translation — the subject of this study, published as KE — was commissioned by Mehmed Bey of Aydın (d. 1334).

The anonymous translation is extant in two ms. copies, A and B. Based on a comparison of the two, the editors suggest that B is a condensed version of A, with some changes in the wording and vocabulary (KE 35-36). The idea that B was copied from A (KE 35: “Bursa nüshasının TDK nüshasından çoğaltıldıği”) is belied by the fact that B sometimes has a
more complete text which the editors make use of to restore lacunae in A (see KE 38). The editors make frequent reference to the shortcomings of A — see the many footnotes to the text beginning "Yazmada ..."; also p. 549: "Türk Dil Kurumu nüshasındaki genel yazım ve hareke özessizliği"; p. 38: "Metinde çekim eklерinin kullanılmasında büyük bir özessizlik görülmektedir." If B has some of the same misspellings as A, that would be evidence that it was copied from A; but the editors are silent about this. At any rate, we may tentatively accept that B is derivative in some fashion from A and that the editors were justified in publishing a painstaking transcription of A, leaving a critical edition of the text as a task for the future.

It is clear that the translator aimed to make a complete and accurate translation so that Turkish readers who did not know Arabic would profit from al-Tha’labi’s book (1/7: ‘arab dilin bilmeyp türkçe bilen dahi kâsas kitâbından fayi ide bula). The result is a monumental work of early Turkish literature, with texts ranging from the banal, such as Loğmâ’s advice on how to behave in the privy (736/4-5: hac etinde rol olur ve basar renci getürtür ve issilik başa andan agar pes ehli oturgul ve tiç üçgüf) to the sublime, such as God’s thunderings to Job (328/3-6: yâ Eyyub ol gün kandayduñ kim gögi havâ üzere yüksekdim sendî hikmetiñ aha trîr mi kim aha när viresin yâ dañî anuñ yolduzlarrın yöridesin yâ dañî dön gün senîn buyruğuna muhtelif ola ay sen ol gün kandayduñ kim deñizler daşaf ve irmaqlar gözlandi ol deñizler mevcun haddince senîn kandetîñ mi dutü). There is a wide range of subject matter, vocabulary and genres, as the editors point out (KE 28). Since the text is largely narrative, the translator was usually able to provide straightforward and accurate renderings.

What was the translator’s attitude toward the source text? While he occasionally followed it too slavishly, with questionable results (examples in Section 1 above), more often he interpreted it in original fashion (examples in Section 2) or expanded on it in order to make it clear (examples in Section 3). And he had no qualms about omitting certain things that he thought his patron would find tedious or too difficult to understand, such as some isnâds and hadiths, rambling narratives, grammatical discussions, genealogies, and especially Arabic verses — but in that case he often informed his readers that some verses had been omitted (examples in Section 4).

As for the edition of KE, it is in general scrupulous and reliable; but in many instances, the editors went astray for failing to take the Arabic
original into account (examples in Section 5). Some tasks for scholars in the future are the following:

— Making a comprehensive study of the two mss. (A and B) and coming to a definitive conclusion about their relationship, with the goal of making a critical edition based on both.

— Drawing up a complete inventory of the above six categories, based on a systematic comparison between the Arabic and Turkish texts, and analyzing them more thoroughly. (Are any of the discrepancies noted in Sections 1 and 2 above based on discrepancies within the redactions of Tha‘labi’s text? To answer this question would require a thorough analysis of the Arabic ms. tradition.)

— Revising the index to take into account the emendations suggested here and other corrections based on attention to the Arabic original. (See Appendix: Notes on the Index.)

— Analyzing KE in the context of Anatolian Turkish translation literature of that period (e.g., 1001 Nights) and compared with other translations of Tales of the Prophets in Persian and Eastern Turkish (e.g., RabghuzT).

In conclusion, a word of counsel to all students of KE or any other translation literature: If you find a serpent lurking in the text, do some research and you may discover paradise.

**Appendix: Notes on the Index**

The index of KE, covering 700 printed pages (581-1295), lists every occurrence of every word, except for the most common. Thus in the entry for ben we are told that the bare word with no suffix occurs 721 times; but the hundreds of instances of beni and beniim are duly listed. Perhaps this is justified, although it is hard for me to imagine that any researcher would set out to examine all the uses of beniim.

The entry for ben also has a cross-reference to bin, suggesting that the latter is a genuine variant form of the former. But it would be better to

consider the vowel in *bin* as a copyist’s error, since there is only one example of it as opposed to the thousands of spellings as *ben*, and since it is known in Turkish studies that the vowel in *ben* is the open *e* and not the famous “closed *e*” which in Arabic-script texts is sometimes indicated with the grapheme for *e* and sometimes with the grapheme for *i* (as is the case here with *əʃ / ıʃ 2*). The transcription in KE conflates the phoneme *i* and the “closed *e*,” using the grapheme *i* for both (many scholars distinguish them by using a dotted *e* for the latter). One unfortunate result is that two different verbs are conflated under the rubric *diril-* (see below).

One of the excellent features of the index is to list idiomatic expressions as discrete entries. But it would be useful to have a cross-reference as well; e.g. there is an entry for *kalemı çalm-* but none for *çalm-*.

In general, cross-referencing should be more complete; e.g. *burn* and *burun* should be cross-referenced, as should *dād vir-* and *dâz vir-*.

Some of the corrections to be made in the index are the following:**

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<th>Page</th>
<th>Item</th>
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<tr>
<td>136</td>
<td>‘ıdī: basit, degersiz</td>
<td>The meaning is: belonging to the tribe of ‘Ād.</td>
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<tr>
<td>136</td>
<td>‘ılem 733/1</td>
<td>Misreading of ‘amel.</td>
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<td>136</td>
<td>artur-</td>
<td>Of the various meanings listed, <em>fayda etmek</em> is illustrated only (?) by a.-madi 101/14 and <em>terk etmek</em> by a.-madi 323/5.</td>
</tr>
<tr>
<td>136</td>
<td>bañ barmaş: işaret</td>
<td>The corresponding word in the Arabic text is <em>ıbham</em> “thumb” not <em>sabbababa</em> “index finger”.</td>
</tr>
<tr>
<td>136</td>
<td>parmağı</td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>bölük: b.+e 759/10</td>
<td>The meaning is: <em>sağ örgüsü</em>.</td>
</tr>
<tr>
<td>136</td>
<td>bürk: şapka</td>
<td>The corresponding word in the Arabic text would suggest the meaning: <em>elbise</em>.</td>
</tr>
</tbody>
</table>

** Note: I have not listed any of the eighty or so items suggested in Section 5 above. E.g., the entry *av* (p. 622) should include a. 895/10, a.+un 75/10 and should not include a.+a 111/3, while the entry *ev* (p. 776-7) should include e.+e 111/13 and should not include e. 895/10 and e.+un 75/10.
<table>
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<tr>
<td>710</td>
<td>damar 239/4</td>
<td>Belongs under dam-.</td>
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<td>730</td>
<td>dil 1: anhaftar</td>
<td>d. in 1/7 has the meaning “language” not “key” and thus belongs under dil 2.</td>
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<tr>
<td>730</td>
<td>dil 2: dil; nazahr, dedikodu</td>
<td>The second meaning only pertains to dil göz.</td>
</tr>
<tr>
<td>739</td>
<td>diril-</td>
<td>This entry conflates two separate verbs, one meaning “to come to life” (dirilmek) and the other meaning “to gather, to assemble” (toplanmak, bir araya gelmek); the latter is illustrated only (?) by d.-di 895/1, d.-diler 940/8, d.-üp 907/4, 914/4.</td>
</tr>
<tr>
<td>778</td>
<td>ey-: söylemek, demek</td>
<td>Since there is only one example of this, it would be better to consider it as a faulty writing: ey[t]-</td>
</tr>
<tr>
<td>782</td>
<td>eyle: öyle, o şekilde</td>
<td>There should be cross-reference to öyle 1. The item at 539/8 should be a separate entry: eyle vaştu “noon” (cf. QA 230 nisf al-nahār), with cross-reference to öyle 2.</td>
</tr>
<tr>
<td>810</td>
<td>girü vir-</td>
<td>Only once (g.-se 827/15) is this used in the sense of girivermek. The other instance cited (g.-di 415/15) has an inchoative sense, meaning to begin or to undertake an action, corresponding to the Arabic verb ja‘ala followed by the imperfect of the main verb. Other instances of this usage, always as girü virülp, include 581/12, 907/14, 908/2 (all corresponding to ja‘ala); and 591/10, 727/12 (corresponding to tafīqa).</td>
</tr>
<tr>
<td>831</td>
<td>gur / gür</td>
<td>In a few instances the meaning is not “grave” but “thicket”: gurlarda 628/1 (al-djam); gür 378/3, 378/5, 386/7 (ghayda). In these cases is it to be read gür?</td>
</tr>
<tr>
<td>854</td>
<td>hažine</td>
<td>Only (?) once does this have the meaning ana rahmi: ḥbye 200/15.</td>
</tr>
<tr>
<td>865</td>
<td>hümeýrî: kırmızı</td>
<td>➞ Hümeýrí or Ḥimyařî.</td>
</tr>
</tbody>
</table>
This should probably be read ı.madı[n] since it corresponds to mā zāla / lā yazāl in an inchoative sense, meaning to continue an action, followed by the imperfect of the main verb, as with all the instances of ırlımadın.

Two of the instances listed here (i.+i 547/9, i.+tm 546/2) belong with iş 2; both refer to a woman’s co-wife (QA 224 darra, 223 sāhibe).

Add to index: ı.-di 127/11

Three instances (482/3, 482/4, 482/4) should be separated off as ğatı dut- (cf. ğatı dutuci).

Add to index: ı.-di 52/6.

This should probably be read sa[ğ]lığ.

In at least one instance (s.-di 711/6) the meaning is saymak.

The meaning is not "turban" but "containers, wrappers" (cf. QA 281 aw‘iya).

This unusual form, although appearing three times, is probably simply a copyist’s error for sekline.

The meaning “lineage” (soy) is illustrated only by s.+i 104/3 (QA 48 nasf).

All the instances of y.+i (and also 74/5) belong under yalin 1.

There should be cross-reference to yiyyek. The only instance of the meaning dişki is y.+si 70/6.

The entry belongs in the Sözlük-Dizin as berciṣ: Jüpter yıldızı (cf. müsteri).