

Religious Language of a Belarusian Tatar Kitab

A Cultural Monument of Islam in Europe / With a Latin-Script Transliteration of the British Library Tatar Belarusian Kitab (OR 13010) on CD-ROM

Bearbeitet von
Shirin Akiner

1. Auflage 2009. Taschenbuch. XXVII, 457 S. Paperback

ISBN 978 3 447 03027 4

Format (B x L): 17 x 24 cm

Weitere Fachgebiete > Literatur, Sprache > Sonstige Europäische Literaturen >
Slawische Literaturen

Zu Leseprobe

schnell und portofrei erhältlich bei



Die Online-Fachbuchhandlung beck-shop.de ist spezialisiert auf Fachbücher, insbesondere Recht, Steuern und Wirtschaft. Im Sortiment finden Sie alle Medien (Bücher, Zeitschriften, CDs, eBooks, etc.) aller Verlage. Ergänzt wird das Programm durch Services wie Neuerscheinungsdienst oder Zusammenstellungen von Büchern zu Sonderpreisen. Der Shop führt mehr als 8 Millionen Produkte.

Mediterranean Language and Culture
Monograph Series

Edited by
Alexander Borg, Sasson Somekh and Paul Wexler

Volume 11

Faculty of Humanities Tel Aviv University
Harrassowitz Verlag · Wiesbaden

Shirin Akiner

**Religious Language
of a Belarusian Tatar Kitab
A Cultural Monument of Islam in Europe**

With a Latin-Script Transliteration of the British Library
Tatar Belarusian Kitab (OR 13020)
on CD-ROM

2009

Harrassowitz Verlag · Wiesbaden

CONTENTS

Editorial Comment	xiii
Author's Preface	xiv
Summary	xvi
Abbreviations	xvii
Scripts and Transliteration	xxiii

PART I INTRODUCTION

1 Research on the Tatars of Belarus, Lithuania and Poland	1
2 Aims and Methodology of the Present Work	9

PART II HISTORY AND RELIGION

1 History	
Introduction	11
1.1 Central Asian Origins	13
1.2 Mongol Empire	14
1.3 Rise and Fall of the Golden Horde	17
1.4 The Grand Duchy of Lithuania	20
1.5 Tatar Immigration into the Grand Duchy	21
1.6 Social structure of Tatars in the Grand Duchy	31
1.7 Assimilation, Discrimination and Disaffection	36
1.8 Divided Communities	42
1.9 Wars and Changing Political Geographies	45
2 Religion	
2.1 Tatars and Islam	48
2.2 Religious Intolerance	53
2.3 Islam under Russian rule	56
2.4 Popular Beliefs and Practices	59
2.5 Post-First World War	62
2.6 Survival and Revival of Islam	65
2.7 Evolution of Islam in North Eastern Europe	68
3 Language and Literature	
3.1 Linguistic Legacy	69
3.2 Creating a Religious Literature	73
3.3 Content of Tatar Religious Literature	75

PART III THE BRITISH LIBRARY KITAB

1 Physical Characteristics	
1.1 Appearance of the manuscript	81
1.2 Script	81
1.3 Language variation: main features	85
2 Phonetics and Phonology of Slav Vocabulary	
Overview of main features	86
2.1 Vowels	
General comments	87
2.1.1 Akańie	87
2.1.2 Pleophony and 'mock' pleophony	88
2.1.3 Substitution of [e] for [a] in stressed position	88
2.1.4 Alternation of [v] and [u]	88
2.2 Consonants and Consonant-Vowel Combinations	
General comments	89
2.2.1 Regressive palatalization	92
2.2.2 Regressive palatalization in adjectival endings	93
2.2.3 Regressive palatalization in nouns	93
2.2.4 Voicing and Devoicing	93
2.2.5 Assimilation and Dissimilation	94
2.2.6 Use of Jot [ȝ] with Vowels	95
2.2.7 Reflexes of *CS suffix consonant + ije	95
2.2.8 Development of [l] and [v] to [w]	96
2.2.9 Prothetic and epenthetic consonants	96
2.2.10 Alternation [b/p]	97
3 Other Phonological Features	
3.1 Polish	98
3.2 Old Church Slavonic	99
3.3 Ukrainian	99
3.4 Lithuanian	99
4 Morphological Characteristics of Slav Vocabulary	
4.1 Nouns	
4.1.1 Vocative Singular	100
4.1.2 Instrumental Singular Feminine	100
4.1.3 Prepositional Singular	100

4.1.4 Nominative Plural Masculine	100
4.2 Adjectives	
4.2.1 Nominative Singular Masculine	101
4.2.3 Genitive Singular Masculine	101
4.2.4 Accusative Singular Feminine	101
4.2.5 Instrumental Singular Feminine	101
4.2.6 Possessive Adjectives	102
4.2.7 Superlative Degree of Adjectives	102
4.3 Verbs	
4.3.1 Third Person Singular, First Conjugation Verbs	102
4.3.2 Reflexive Verbs	102
4.3.3 Future Tense	103
4.3.4 Infinitive	103
5 Ottoman Turkish Loanwords	
5.1 Phonetic/Graphic Characteristics	
General comments	103
5.1.1 Confusion of <i>elif</i> and <i>fethē</i>	104
5.1.2 Confusion of symbols for long and short vowels	105
5.1.3 Word-final <i>hemze</i> and 'ayn	105
5.1.4 Substitution of word-final <i>fethē</i> for Ott. ئ (< A ئ)	105
5.1.5 Preservation of word-final Ott. ئ (< A ئ)	105
5.1.6 Treatment of Arabic initial [a]	106
5.1.7 Substitution of [e] for [i] after [m]	106
5.1.8 Substitution of [e] for [u] after palatalized s [ş]	106
5.1.9 Development of word-final [-i] to [-ej]	106
5.1.10 Confusion of ئ and ؤ [z]	107
5.1.11 Confusion of ئ and ئ [ch]	107
5.1.12 Confusion of ئ and ئ [ş / š]	107
5.1.13 Use of letter ئ [ž]	107
5.1.14 Treatment of Arabic monosyllabic words	108
5.1.15 Preservation of Arabic double consonants (<i>shedde</i>)	108
5.1.16 Preservation of Arabic article <i>al-</i>	108
5.1.17 Preservation of 'frozen' Arabic inflections	108
5.1.18 Preservation of <i>elifi maqsure</i>	109
5.1.19 Substitution of [f] for [p]	109
5.1.20 Substitution of ئ [ch] for ئ / ؤ [k/k']	109

5.1.21 Three oddities	109
5.2 Morphological Adaptation of Ottoman Words	
General comments	110
5.2.1 Nominative Singular	111
5.2.3 Vocative Singular	111
5.2.4 Genitive Singular	112
5.2.5 Prepositional Singular	112
5.2.6 Nominative Plural	112
5.2.7 Genitive Plural	113
5.2.8 Instrumental Plural	113
6 Lexical Extension of Ottoman Loans	
General comments	113
6.1 Adjectives from common nouns formed with <i>-n-</i>	114
6.2 Adjectives from proper nouns formed with <i>-ski</i>	114
6.3 Possessive adjectives formed with <i>-ov(ij)</i>	114
6.4 Possessive adjectives formed with <i>-in</i>	114
6.5 Abstract nouns formed with <i>-stvo</i>	114
6.6 Feminine nominal forms with <i>-ka</i> and <i>-ova</i>	115
6.7 Singulative suffix <i>-in</i>	115
6.8 Suffixes <i>-ec</i> and <i>-an</i>	115
7 Syntactic Adaptation of Ottoman Loans	
7.1 Slav adjectives with Ottoman nouns	115
7.2 Adjectives from Ottoman lexemes with Slav nouns	115
7.3 Adjectives from Ottoman lexemes with Ott. nouns	115
7.4 Ottoman nouns with explanatory Slav doublet	115
7.5 One Ottoman noun qualifies another (<i>izafet</i>)	116
7.6 Same construction with Ottoman and Slav nouns	116
7.7 Compound verbs with Ottoman nouns, Slav verbs	116
8 Contents of the British Library Kitab	
8.1 Overview	116
8.2 Sources	118
8.3 Main Topics	119
8.4 Folio Guide to Contents of BLK	121

PART IV THE RELIGIOUS VOCABULARY	
Presentation of the Vocabulary	135
1 Doctrine, Beliefs and Ethics	
1.1 Deity and Divine Attributes	138
1.2 Angels, Devils and Other Non-Humans	165
1.3 Revelation, Holy Scriptures and Prophecy	171
1.4 This World and the World to Come	194
1.5 Mankind: Body, Soul, Spirit	213
1.6 Faith, Doctrine, Behaviour	221
2 Worship	
2.1 Prayer, Ablutions and other Religious Obligations	262
2.2 Islamic Law	296
2.3 Community Worship	302
2.4 Holy Days, Nights and Months	307
3 Proper Nouns	
3.1 Prophets and Other Scriptural Figures	313
3.2 Other Revered Figures	322
3.3 Place Names	327
3.4 Other Proper Nouns	331
4 Miscellaneous Ottoman Words	333
PART V CONCLUSIONS	
1 General	336
2 Etymological	337
2.1 Belarusian-Polish Segmentation (including Latin and German Loans)	337
2.2 Old Church Slavonic	341
2.3 Dialectal Components	342
2.4 Ottoman Turkish (Arabic/Persian) Components	344
3 Semantic	347
3.1 Doctrine	347
3.1 Supreme Being	348
3.3 Heaven and Hell	349
3.4 Religious Leaders and Scriptures	351
3.5 Prayer and Other Prescribed Ritual Practices	352
3.6 Community	354

3.7 Proper Nouns and Esoteric Terms	355
4 Socio-Linguistic	356
TABLES	
Table 1 Percentage of terms in standard BR dictionaries	343
Table 2 Percentage of terms in BR dialect dictionaries	344
APPENDIX 1	
Turkish loans in East European languages	361
APPENDIX 2 Extracts from British Library Kitab	
1 Story of Jesus and Mission to Antioch	369
2 Paraphrase of Yā Sin	382
3 On the Duty to Seek Knowledge	385
4 Story about Death of Meryem	387
5 Biblical extracts	392
6 Jesus and the Three Men who Find Gold	394
7 Acrostic Based on Arabic Alphabet	395
APPENDIX 3 Narratives of the 'Death of Mary' (Katanov)	
1 Rabghuzi version	400
2 Oral version from Xinjiang	400
APPENDIX 4	
Extracts from <i>Annales Ordinis Minorum</i>	402
MAPS	
Description	403
1 The Mongol Empire c. 1300	404
2 The Grand Duchy of Lithuania 1240-1462	404
3 Tatar Settlements (20th century)	405
ILLUSTRATIONS	
Description	407
Folio 5a, British Library Kitab	408
Folio 124b, British Library Kitab	409
© British Library Board. All Rights Reserved (OR 13020).	
BIBLIOGRAPHY	
INDEX OF LEXICAL ENTRIES	411
	440

Editorial Comment

The Belarusian Tatars are the descendants of a Turkic community that arrived in the Grand Duchy of Lithuania during the fourteenth century. Their settlement was probably contemporaneous with that of another Turkic people, the Karaites (Karaim), who moved to the Grand Duchy from the Crimea. Today, both groups remain as tiny minorities in their adopted Northern European homeland. Although the Tatars assimilated to Slavic languages (Belarusian and Polish) as early as the 1600s, unlike the Karaites who have only recently become almost uniquely Slavic-speaking, they retained their Islamic religion, and a rich Arabo-Turkic terminology.

The Mediterranean Language and Culture Monograph Series is a fitting vehicle for this study, which should appeal to a double audience. Students of Mediterranean linguistics should find interest in the discussion of Islamic terminology and in the ways in which a Mediterranean community, in the broadest sense of the word, became acculturated to a Northern European milieu, while Slavists will appreciate this publication of an early nineteenth-century colloquial Belarusian document. This monograph sheds new light on the linguistic creativity of the Belarusian Tatars - a creativity which spans more than three hundred years.

Paul Wexler

Author's Preface

молю же въсѣхъ почитающихъ. не мозете
клати нъ исправльше. почитайте.
Тако бо и сты апль пауль глѣть.
(Colophon to Ostromir Gospel, 1056-1057)

I first embarked on this study over thirty years ago. It became my doctoral dissertation, submitted and approved by the University of London in 1980. Thereafter, commitments and distractions of many kinds, as well as constantly changing (and improving) technical facilities, delayed preparation of the text for publication for decades. Inevitably, I now long to rewrite the work completely, and am only restrained from attempting this task by the thought that history would probably repeat itself and that ten years hence I would still be wanting to rethink it. In a subject of this complexity there will always be the need for new and more specialised research.

The work is essentially the same as originally presented as a thesis. However, some parts have been expanded (notably the section on the historical background). There has also been some new research on sources and texts, and these too have been consulted and the findings incorporated here. Yet in other areas, such as dialectology, there has been relatively little advance, hence minimal updating was required.

Needless to say, this work has many shortcomings, but if it stimulates the interest of others and provokes further investigation, then something useful will already have been achieved. The Colophon to the Ostromir Gospel, cited above, which I first read as a student of Comparative Slavonic Philology many years ago, gives admirable advice: 'I pray all who read this work, do not curse [its faults] but as the Holy Apostle Paul said, correct [them] and read on'.

I am indebted to Professor A. B. McMillin (School of Slavonic and East European Studies) for first introducing me to things Belarusian and for encouraging me to engage in research in this field; also to Professor V. L. Ménage (School of Oriental and African Studies) for much valuable advice and unflagging patience in answering my many queries. Special thanks are due to the Very Reverend Monsignor Dr Alexander Nadson, Librarian of the Francis Skaryna Belarusian Library, without whose

active encouragement and support this work could never have been undertaken. No reference book, however rare, eluded him for long and (almost as important to an impecunious student) no visit to the library was ever allowed to pass without a gargantuan, mouth-watering (and memorably garlic-laden) meal. Father Nadson's energy, enthusiasm and meticulous scholarship were, and remain, an inspiration and spur to further endeavour.

I also remember with deep affection and gratitude my many other Belarusian friends, among them the late Bishop Česlaŭ Sipovič, who showed me unfailing kindness and hospitality. The Belarusian Charitable Trust generously provided funds for the publication of this book. I am also grateful to Professor Paul Wexler of Tel Aviv University. Professor Wexler's own research on Jewish interlinguistics has done much to establish a general framework within which to examine the phenomenon of language shift without loss of cultural and ethnic identity. His work on Jewish languages in the Slav context points to similarities with the language of the Belarusian Tatars and opens up intriguing possibilities for further comparisons between the two groups.

Many other friends and scholars have given me help and encouragement over the years, including Gökçe Abdurazzak (School of Oriental and African Studies), Uilieam Blacker (School of Slavonic and East European Studies), Andrzej Drozd (University of Poznan) and Moshe Gammer (University of Tel Aviv). I thank them warmly. I also appreciated the kindness of the Dominican Order at Santa Sabina, Rome, particularly Fra Bernadino Prella's patience in helping me untangle sixteenth-century Latin syntax. I must, too, acknowledge the fortitude of my publishers, Harrassowitz Verlag, for patiently waiting for this manuscript despite innumerable broken promises on delivery dates.

Above all, I am indebted to my husband David. Without his unstinting support I would not have persisted in taking this study thus far.

Shirin Akiner (London, January 2009)

Summary

The Belarusian Tatars (also known as Lithuanian or Polish Tatars) are descendants of Turkic-Mongol tribes from the Golden Horde who settled in the Grand Duchy of Lithuania in the 14th and 15th centuries. Like the rest of the Golden Horde, they were converted to Islam, probably during the 14th century. They were quickly assimilated by the local population and by the mid-16th century had almost completely forgotten their original linguistic heritage (Turkic, with possibly some residue of Mongol). They remained Muslim, however, and the need soon arose for the Quran and other essential religious texts to be translated. Compilations of such translations, called *chamail* or *kitab*, were made of prayers, pious narratives and ritual instructions. The British Library Kitab, the main focus of the present study, is a typical example of its genre. Like all the religious works of the Tatars of this region, it is written in the Arabic script, although the language is Belarusian/ Polish.

The Tatars were confronted with the task of conveying Islamic ideas in a Slav/Christian language. Their religious vocabulary falls into two main semantic groups: terms relating to ethics, and terms relating to ritual practice. For the former, acceptable Slav equivalents were generally available, since it is an area in which Christian and Islamic teachings frequently coincide, but for the latter, Ottoman Turkish (predominantly of Arabic origin) terms had to be used, as the concepts are virtually untranslatable. The conclusion reached in this study is that the Tatars' religious vocabulary is basically Slav, with an admixture of a relatively small number of Turkish/Arabic terms to convey uniquely Islamic ideas. These loanwords were grammatically and syntactically fully incorporated into the Slav linguistic structure.

Abbreviations

Dictionaries and other Reference Works

- AVAK *Akty, izdavajemye Vilenskoj komissijeju dlja razbora drevnich aktov*
- (BC)* *Chronika vsego Sveta Martina Bel'skogo* (Bielski's Chronicle)
- Bial Bialkiewič, I. K. *Krajovy složnik uschodniaj Mahiloŭščyny*, Minsk, 1970
- (BK)* *Biblejskije knigi* (Biblical books of the early 17th century)
- BM Aničenka, V. V. et al. 'Materyaly dla dyalektnaha složnika Homielščyny', *Biełaruskaja mova i movaznaustva*, 3-6, Minsk, 1975-78.
- BN Bajkoŭ, M. and Niekraševič, S. *Biełaruska-rasijski složnik*, Minsk, 1926.
- BR-R Krapiva, K. (main ed.). *Belorussko-russkij slovar'*, Moscow, 1962.
- Bud Budagov, L. Z. *Sravnitel'nyj slovar' turecko-tatarskich narečij*, 2 vols, St Petersburg, 1869-71.
- Bul Bułyka, A. M. *Daňnija zapazyčańni biełaruskaj movy*, Minsk, 1972.
- (CAN)* Card index for the dictionary of modern Belarusian at the AN BSSR/Belarus.
- (CB)* *Knihy rožaju* (Christmas Books).
- Da Dal', V. *Tolkovyj slovar' živogo velikorusskogo jazyka*, 4 vols, Moscow, 1863-66.
- DABM Avaniesaŭ, R. I. et al. (eds). *Dyjalektalahičny atlas biełaruskaj movy*, AN BSSR, Minsk, 1963.
- DI Hughes, T. P. *A Dictionary of Islam*, London, 1896.
- Dob Dobrovolskij, V. N. *Smolenskij oblastnoj slovar'*, Smolensk, 1914.
- EI *Encyclopaedia of Islam* (new, second, edition), Bearman, P. J. et al. (eds). Leiden and London, 1960 – 2004.