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On the Translation of Marzubân-Nâme (Düstûr-ı Şâhî Fî- Hikâyet-İ Pâdişâhî) by Şeyhoğlu

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Abstract

Having a great significance for proving the power and richness of the Old Anatolian Turkish stage of Turkish language, the book was written by Mustafa Şeyoğlu who grew up in the beylik of Germiyan. Şeyhoğlu presented the book to Süleyman Bey, son of Mehmed, the ruler of Germiyan. The first nine chapters of the book is the translation of the text Varavînî in Marzubân-nâme serving as a siyaset-nâme (political letter) ve nasihat-nâme (guidance letter) in Persian language. The tenth chapter of the book is a copyrighted work. Important studies were made on Warsaw and Berlin copies of the book that have been found till the present. Warsaw copy burned during the years of the World War II. Berlin copy has missing parts and the introductory chapter, the stories “*Hikâyet-i Henbûye Bâ-pâdişâh-ı Dağhak, Dâsitân-ı Hurre-nümâ Bâ-Behrâm-ı Gûr, Hikâyet-i Gûrg ve Büzgâle ve Hunyâger*” in the first chapter and the stories “*Hikâyet-i Keyk [Bâ-] Düzd-i bezbâht, Hikâyet-i Hüdhiid Bâ-Nîk-merd, Hikâyet-i Bâzîrgân Bâ-zen, Hikâyet-i Nedîm Bâ-şütür-mürğ, Hikâyet-i Husrev Bâ-pâdişâh, Hikâyet-i Lağlak Bâ-püncüşk*” in the fifth chapter are missing. This study aims to suggest the chapter and story frame of the work on the basis of the third and complete copy of the book that we have found, provide information regarding the kind, cause of writing (sebeb-i telif) and cause of translation (sebeb-i tercüme), language and style of the book and specify the scientific studies having been made on the book till the present.

Keywords: Şeyhoğlu, Marzubân-nâme, siyâset-nâme, translation, Düstûr-ı Şâhî

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1. Introduction

Most of the works written in the early periods of Anatolian Turkish literature are of a religious-moral nature. Authors and translators of this period aimed to educate Anatolian people and governors and guide them into being a good person and a virtuous governor by means of books in their original languages and translations from Arabic and Persian. Translation of Marzubân-nâme by Şeyhoğlu is the translation of Marzubân-nâme, which is a book written by Marzubân, son of Şervîn, the ruler of Tabaristan, in the later periods of the 10th century and giving moral and political advices, made from Persian to Turkish late in the 14th century.

The book was translated by Şeyhoğlu Sadreddin Mustafa, who grew up in the Beylik of Germiyan and then initiated in the Ottoman palace.

The original copy of Marzubân-nâme was written in Tabarian, which was spoken in Tabaristan and a dialect of the Old Persian language. The original copy of the book is lost. However, it was written again two times in the years 1192-1204 and 1210-1225 in the Persian language of the period. The first one is the book named Ravzatü'l-ukûl of Muhammed b. Gâzî Malatyevî, the vizier of Süleyman Şah, from Anatolian Seljuks. Malatyevî presented the book to Rükneddin Süleyman Şah [1]. The second one is the work of Sadeddin Varavîni. Sadeddin Varavîni dedicated the book to Rebîbüddin, the atabeg of Azerbaijan. Translation of Şeyoğlu is based on the text of Varavîni.

2. Name:

The work is the first translation of Marzubân-nâme to Turkish. Having conducted a significant study on the work, Zeynep Korkmaz [2] expresses the following in her study under the title of "Translations of the Book":

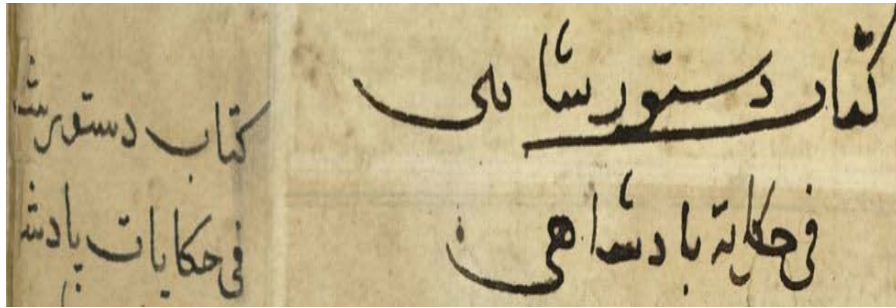
Şeyhoğlu states the name of the book as follows in the beginning of the chapter I: "*bilgil ki Tañrı te'âlâ tevfiķ vîrsün, bu kitâbı ki Tûrkî diline naķl eyledük adı Marzubân-nâmedür, zırâ ki tasnif iden kişinüñ adı Marzubân idi* [3]." It is again stated in the end of the chapter IX that the work was the translation of Marzubân-nâme with the following words: "*temâm oldı haķ fażlı birle marzubân-nâme tercümesi, şürü' kılduķ onuncı bâba*". However, Şeyhoğlu states in Berlin copy that he gave a new name to this translation with the words "'ve bu kitâbuñ adın Destûr-ı Şâhî ķoduķ. Ümîzdür ki aña ĥalvetde yâr u münis, ĥalķ arasında danışıķcı ve mürşid ola.'" [2] after giving the title of the chapter right in the beginning of the chapter X.

Zeynep Korkmaz expresses that, although Şeyhoğlu changed the name of the translated book from Marzubân-nâme to De[ü]stûr-ı Şâhî, he preferred not to use this new name as there was no other copy of the book in the libraries. Zeynep Korkmaz was cautious, because there was nothing to support Düstûr-ı Şâhî. The reason is that, among two copies of the book found till the present, Warsaw copy burned in the years of the World War II and leafs of Berlin copy were missing. Because there were missing parts of Berlin copy and the name given by the translator to the work was not known, she took the expressions in the ninth chapter of the text as a basis. Researchers, who studied on the book later, followed the lead of Korkmaz.

There are two reasons for us to state that name of this translation of Marzubân-nâme by Şeyhoğlu is *Düstûr-ı Şâhî*. Firstly, he clearly expressed the name he gave to the translation with the words “Onıncı bâb. Der-beyân-ı ziyâdet-i ‘ömr ü devlet ve zindegân-ı bâ-dost u bâ-düşmen ve hâtimet-i kitâb ve bu kitâbuñ adın De[ü]stûr-ı Şâhî kuduğ.” [2] on the page 68a of the book. As Şeyhoğlu translated the book from Persian, he used the expression “temâm oldı hağ fazlı birle marzubân-nâme tercümesi, şürü’ kılduğ onıncı bâba.” [2] in the ninth chapter to specify which book he translated.

Secondly, name of the book was revealed as *Düstûr-ı Şâhî* in the third and complete copy of the book. Name of the copy registered under no. Gotv. 13 in Kazan Federal University Scientific Library is specified as *Destûr-ı Şâhî Rû Hikâye-i Pâdişâhî* [3] in the library catalogues.

Figure 1: *Destûr-ı Şâhî Rû Hikâye-i Pâdişâhî*



Besides the expression in the inner cover of Kazan Copy, the translator again stated the name of the book on the page 1b as follows:

Figure 2: The Inner Cover Of Kazan Copy of *Destûr-ı Şâhî Rû Hikâye-i Pâdişâhî*



For the above-specified reasons, it is understood that the original name of the work is *Düstûr-ı Şâhî Fî-hikâyet-i Pâdişâhî*, but it has gained a reputation as *Düstûr-ı Şâhî*.

3. Copies:

Three copies of the book have been found till the present. These are the copies in Berlin State Library, Warsaw University Islamic Arts Library and Kazan State University Scientific Library.

Berlin copy, introduced by W. Pertsch, is in the size of 25,5X17,5 cm and has 69 pages. Its writing is legible and nastaleeq. Each page has 14 lines. However, some parts of the book were impaired due to impacts like humidity and cannot be exactly read...The initial part of the book is missing. The book starts with the title of *dāsītān eyit işidelüm, Dāsītān-ı şağāl-i har-sivār* on 2a. There are notes and verses on the page 1 of the writing. The text that starts on 2a is united with the continuance of the story on 6a. The third and fourth leafs in-between belong to the end of the text and the fifth leaf does not belong to the book. There is a writing of thirteen lines on 4b, which is written by a different hand and does not belong to the text. It is the same on 5a. There is an empty leaf between the 4th and 5th leafs. [2]

Warsaw copy kept in Warsaw University Islamic Arts Library until 1944 is a complete copy according to the expressions of A. Zajaczkowski. It is in a size of 18x26 cm and has 115 pages. There are 15 lines on each pages. It is written with a large, nice, diacritic and legible naskh. This copy does not contain the name of the copyist and date of translation. It was written 40 years after Berlin copy. It was copied on H. 10 Rebiülevvel 890 (M. 1485, late in March). Titles of chapters are in Turkish. Unfortunately, this copy, which was declared to include exactly all stories, burned during the World War II. [2].

The third copy is kept in the chapter of Turkish Scripts in Kazan State University Scientific Library. Name of the book is specified as *Düstür-ı Şâhî Fî-hikâyet-i Pâdişâhî* in the inner cover. Kazan copy is the only available complete copy of Şeyhoğlu's translation. Berlin copy does not include the part of cause of translation and the stories "*Hikâyet-i Henbüye Bâ-pâdişâh-ı Dahhak, Dāsītān-ı Hurre-nümā Bâ-Behrām-ı Gūr, Hikâyet-i Gürg ve Büzgāle ve Hunyāger*" in the first chapter and the stories "*Hikâyet-i Keyk [Bâ-] Düzd-i bezbahıt, Hikâyet-i Hüdhüd Bâ-Njk-merd, Hikâyet-i Bāzırgān Bā-zen, Hikâyet-i Nedim Bā-şütür-mürğ, Hikâyet-i Hüsrev Bâ-pâdişâh, Hikâyet-i Laqlağ Bâ-püncüşk*" in the fifth chapter are missing. This chapter and stories missing in Berlin Copy are included in Kazan copy. The copy is written with naksh and without diacritics. The copyist put diacritics on certain words in order prevent misreading. The book has 133 leafs and a size of 195x130. There are 13 lines on each page. Copying date of the book is specified as H. 974 (M. 1566) in the library records. Mehemmed bin Mehemmed el-Ĥasenî is recorded on the inner cover of the book [3].

4. Kind:

Düstür-ı Şâhî is a book written in the kind of *siyaset-nâme* (political letter). Generally containing the matters of government, political letters are written for governors. Competences that the rulers should have and principles of reign are specified in the political letters[4]. Structure of a government structure complying with the requirements of the period is described and suggestions are made to help the ruler to achieve his target.

5. Cause of Translation and Cause of Writing:

Şeyhoğlu expresses why he translated *Marzubân-nâme* to Turkish as from the page 2b of Kazan copy. The translator states that, while he was examining historical books, he saw a beautiful book full of wise stories and it was a really useful book for intellectuals and rulers. Şeyoğlu also says that it is easy to be a governor in a

country, but it is hard to govern that country and it is easy to repent, but it is hard to stick to it. The translator specifies God teaches people how to be a governor as well as to pray and fast. It is also stated that a ruler cannot govern his country if he does not know the meaning of Quran and hadiths and rules of previous caliphs and fair rulers. Şeyhoğlu states that he translated Marzubân-nâme to Turkish as he did not find a book more useful than Marzubân-nâme for governors among the books he read. He even compares Marzubân-nâme to previously written and well-known Kelile and Dimne and states that Marzubân-nâme is more useful in terms of wisdom and benefit. (“*Bu kitâbdan yeg kitâb görmedüm. Her çend ki Kelîle meşhûr u muğaddemdür. Lîkin hîkmet ve fâyide bunda artuğdur.*” *Kazan Copy 3a/3.*)

After the part regarding the cause of translation, Şeyhoğlu stated that he translated the book in the name of Süleyman Bey, son of Mehmed, and gave titles of the chapters. It is understood from this information given by the translator, who grew up in the Beylik of Germiyan, presented the book to Süleyman Bey, the ruler of Germiyan, between the years 1361-1387.

After giving the above-specified information, the translator specified titles and topics of the chapters in the book. The first chapter of Marzubân-nâme is written as the cause of writing. In this chapter, Marzubân is introduced as the son of the king, who wants to keep away from possible throne struggles among his brothers after the death of Şervin, king of Tabaristan. Marzubân-nâme was written upon that the notables of the state asked Marzubân to write a book beneficial both for the ruler and the society after they learned that Marzubân wanted to seclude himself. Stories in the book are based on the stories told on the occasion of the discussions between Marzubân and the ruler’s brother and vizier.

6. Language and Style:

Building style was not used in literary genres, apart from official correspondences governmental organizations, in Anatolia in the 14th and 15th centuries [5]. Use of building style in literary works in Anatolia started after the second half of the 15th century. As the prose language was derived from the colloquial language until the second half of the 15th century, Düstûr-ı Şâhî was written with a plain language in compliance with the literary atmosphere of the period. There are no long and abstruse sentences consisting of Arabic and Persian phrases in the book. As didacticism is of primary importance in the book, stories are based on short and simple sentences.

7. Chapter and Story Titles:

Varavînî text in Marzubân-nâme consists of nine chapters. Although Düstûr-ı Şâhî is a translation of Varavînî text, it consists of ten chapters. The tenth chapter was added to the end of the translation by Şeyhoğlu. In other words, the tenth chapter of the book is not a translation, it was written. Titles of the chapters and stories of Düstûr-ı Şâhî are as follows: (*Kazan Copy is taken as basis in listing the section and story titles, as it is a complete copy.*)

Table 1: Titles of the chapters and stories of Düstûr-ı Şâhî

Chapter	Story
Bâb-ı Evvel: Kitâb adını ve yazılmasına sebep nedir anı bildirir. (The First Chapter: Name of the book and cause of writing are specified)	1. [Hz.SüleymanKıssası] 2. Hikâyet-i Henbüye Bâ-pâdişâh-ıDahhak 3. Dâsitân-ı Hurre-nümâ Bâ-Behrâm-ıGür 4. Hikâyet-iGürgveBüzgâleveHunyâger 5. Hikâyet-i Şegâl-iHar-süvâr
Bâb-ı Şânî: Ol pâdişâh kazıyyesidür kim oğlanlarınavaşiyetkıldı. (The Second Chapter: It is the bequest of the ruler to his sons.)	1. Hikâyet-iBâzîrgânBâ-mâr 2. Hikâyet-iGulâmBâ-bâzîrgân 3. Hikâyet-i Uqâb Bâ-muş 4. Hikâyet-i Nev-hurre 5. Hikâyet-i Şehryâr-ı Bâbil vePâdişâh-zâde 6. Merd-iÂhengerBâ-müsâfir 7. Hikâyet-iRübâhBâ-Batt 8. Hikâyet-i Bâzîrgân Bâ-dost-ıDânâ 9. Hikâyet-i Dihkân Bâ-püseriHod
Bâb-ı Şâliş: Melik Erdeşîr ve Dâñâ-yı Mihrân hikâyetidür.	1. Hikâyet-i Serâniyân Bâ-yek-dîger
Bâb-ı Râbî': Dîv Gâvpây ve Dâñâ-yı Nîkdîn hikâyetidür. (The Fourth Chapter: It is the story of Dîv Gâvpây and Dâñâ-yı Nîkdîn.)	1. MîzbânBâ-püser-iHod 2. Dâsitân-ı Merd-i Bâgubân veDâñisten-i 'İlm-iTa'bir[6] 3. Hikâyet-iMüşBâ-mâr 4. Hikâyet-iDervîşBâ-Mîzbân 5. Hikâyet-i Buzurcmihr Bâ-Husrev

<p>Bāb-ıHāmis:Dāzimehikāyetinbildürür.</p> <p>(The Fifth Chapter: It presents the story of Dāzime.)</p>	<ol style="list-style-type: none"> 1. Hikāyet-i Keyk [Bā-] Düzd-i Bežbaht 2. Hikāyet-i Hüdhüd Bā-Nīk-merd 3. Hikāyet-i Buzurcimihr Bā-Ḥusrev 4. Hikāyet-iBāzircānBā-zen 5. Hikāyet-i Nedim Bā-şütür-mürğ 6. Hikāyet-iḤusrevBā-pādişāh 7. Hikāyet-iLaqlaḳBā-püncüşk
<p>Bāb-ıSādis:ZirekveZirüyhikāyetidür.</p> <p>(The Sixth Chapter: It is the story of ZirekandZirüy.)</p>	<ol style="list-style-type: none"> 1. Hikāyet-iMāhī-ḥārBā-māhī 2. Hikāyet-iŞāhib-iGüsfendBā-çübān 3. Hikāyet-iMüşBā-gürbe 4. Hikāyet-iZāḡBā-Beççe-iḤiş 5. Hikāyet-i Müsāfir Bā-dıraht-ıMerdümān-perest 6. Hikāyet-i Keşşger Bā-zen-iDībāfürüş 7. Hikāyet-iDüzd-iDānā 8. Hikāyet-i Ḥusrev Bā-Ḥar-ıGāzur 9. Hikāyet-iGüyende 10. Hikāyet-iḤurūsBā-rubāh
<p>Bāb-ıSābi‘:Şir[ve]Şāh-ıPīlānhikāyetidürki beyānķılınur.</p> <p>(The Seventh Chapter: It is the story of Şir[and]Şāh-ıPīlān.)</p>	<ol style="list-style-type: none"> 1. Hikāyet-iCününBā-Ḥusrev 2. Hikāyet-i Pādişāh Bā-müneccim 3. Hikāyet-iŞayyād 4. Hikāyet-i Şütürbān Bā-şütür-iḤod 5. Dāsītān-ıMüşBā-kethuzā [6]

<p>Bāb-1 Şāmin: Deve ile Perhīzkār Arslan hikāyetidür.</p> <p>(The Eight Chapter: It is the story of Deve and Perhīzkār Arslan.)</p>	<ol style="list-style-type: none"> 1. Hikāyet-iHusrevBā-zışt-rū 2. Hikāyet-iCūlahBā-mār 3. Hikāyet-iMār 4. Hikāyet-iBerzgerBā-māruBā-gürg 5. Hikāyet-iZen-iDürger 6. Dāsītān-iHātūnBā-İrāceste [6]
<p>Bāb-ıTāsi: TavşancılveİrāveĀzādcehre hikāyetidür.</p> <p>(The Ninth Chapter: It is the story of Tavşancıl and Āzādcehre.)</p>	<ol style="list-style-type: none"> 1. Hikāyet-iMāhī veMāhī-h'ār 2. Hikāyet-iZāğBā-saısar 3. Hikāyet-iPiyādeBā-fāris 4. Hikāyet-iBāğubānBā-Husrev
<p>Bāb-ı 'Āşir: Der-beyān-ı Ziyādet-i 'Ömr ü Devlet ve Zindegānī Bā-dost-ı Düşmen ve Hātımetü'l-kitāb</p> <p>(The Tenth Section: Der-beyān-ı Ziyādet-i 'Ömr ü Devlet ve Zindegānī Bā-dost-ı Düşmen ve Hātımetü'l-kitāb)</p>	<ol style="list-style-type: none"> 1. [Hz. Ömer Hikāyesi] 2. [İsa Peygamber Kıssası] 3. [Padişah Sadıka ile Melik Sencarib Hikāyesi] 4. [Padişah Ācib ile komşusu Mezdekî hikāyesi] 5. Faşl-ı Der-beyān Zindegānī Kerden Bā-düşmen 6. [Mağaraya Sığınan Üç Kişi Hikāyesi] 7. [Şāh Behrām Hikāyesi]

8. Scientific Studies on the Book

Various studies have been carried out on the book till the present. As stated by Zeynep Korkmaz, Warsaw copy of the book was introduced by A. Zajaczkowski. Berlin copy was introduced by W. Pertsch in 1889. In 1966, Zeynep Korkmaz published the article named “*Whose are the Translations of Kābus-nāme and Marzubān-nāme?*” suggesting the translator of the book. S. Kleinmichel published a written translation text of a part of 38 leafs of Berlin copy in 1969. Zeynep Korkmaz obtained Berlin copy in 1973 and published it under the name “*Marzubān-nāme Tercümesi (İnceleme-Metin-Sözlük-Tıpkıbasım)* [2]”. Following the study of Zeynep Korkmaz, Semih Tezcan published two articles named “*Marzubān-nāme Tercümesi Üzerine*” and “*Suyun*

Dibindeki Deveci Marzubân-nâme Tercümesi Üzerine". Finally, Resul Özavşar wrote a master's thesis named "*Marzubân-nâme Tercümesi Metin, Çeviri, Art Zamanlı Anlam Değişmeleri, Dizin*" on the book in Dicle University in 2009 [6].

9. Conclusion

This is a work having some properties from ancient Anatolian Turkish and the names of the sections and the stories were exactly determined in the third issue. It is also understood after finding the Kazan copy of the book that the interpreter translated it from Persian with the name of "Marzubân-nâme" but the original name is "Düstûr-ı Şâhî Fî-hikâyet-i Pâdişahî".

It is also important that Şeyhoğlu translated a work on politics during an era when there was no political unity in Anatolia. This kind of work on politics and political advice for the governors occupied a crucial place for the prospective Sultans.

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