TRANSCRIPTION SYSTEM IN TEXTUAL STUDIES

Key words: textology, manuscript, sign, transcription, run.

Besides comments and interpretations written within borders for compiled texts, internal interpretations of some parts of the texts through the system of various transcriptions are also given in classical textual studies. The internal interpretations are reflected not with words, but with individual figures, letters, signs and combination of letters. These transcriptions of the textual studies are mainly put in texts in Arabic under and rarely on individual words, personal and demonstrative pronouns, prefixes, personal affixes, connecting pronouns, particles and etc., and significantly helps readers to correctly understand the coherency of the thoughts and the meanings there. Such interpretations are not given throughout the texts, but are used in its complex parts to enable to correctly understand the ideas written by authors. For example:

والقضية التي جعلت جز اقيما تسمي مقدمة و المقدمة التي فيها الاصغر الصغرى و التي فيها الاكبر
الكبرى المكرر بينهما حدأ أوسط (b 312, 139)

In this example, the crossed meanings between nouns and conjunctives, verbs; nouns and conjunctives, connecting pronouns; adjectives and adjectives, connecting pronouns; and conjunctives and connecting pronouns are interpreted with these transcriptions (.). It should also be noted that the transcriptions used in internal interpretations were written with ink colors (red, pink and etc.) differing from the ink of the text to prevent confusion with diacritic characters and other signs.

Although the transcriptions of textual studies, used in the internal interpretation of texts had been in the focus of Orientalist scholars of the Soviet period for a long time, they were not determined as a complete system and were not studied comprehensively. For the first time in 1932, these transcriptions attracted the attention of Academician I.Y.Krachkovski, a prominent Russian researcher of Oriental studies. He, for the first time, expressed an opinion about these transcriptions in his Article titled Arabic Manuscript of Memorials on Shamil: ‘Individual letters were accompanied with a range of specific transcriptions which still need a special paleographic analysis. Some of them remain incomprehensible at first sight.’ (2, 569)

Another Soviet researcher of Oriental studies, who paid attention to the transcription system was G.V.Sereteli. In 1934, in his Article titled ‘Shamil’s Letter from Kaluga’ [3, 113-114], he gave a comprehensive scientific description and translation of one of the letters that Shamil wrote to Rounovski and explained the huge number of transcriptions in it as a paleographical characteristics of Caucasus manuscripts and related each transcription to one word or individual letter. After one year, in June 1935, G.V.Sereteli again addressed these transcriptions in his report titled Newly Discovered Letters of Shamil in the first session of the Association of Arabian Studies and repeated his previous opinions about it by saying:
These letters are interesting in terms of paleography. The use of unclear transcriptions draws attention. (4, 112)

After a long break, the system of textual transcriptions drew the wide attention of A.M. Barabanov and the importance of one part of them and the issue for which purposes they are used in texts were clarified and some attempts were made to study the place and history of generation of this system. (5) As a result of the researches he conducted with regard to this system, he clarified that in contradiction to the opinions of I.Y. Krachovski and G.V. Sereteli, the shown transcriptions were not signs determining the paleographic characteristics of the texts, but had various meanings and explanatory functions in the texts. Due to the insufficiency of the researches he conducted, A.M. Barabanov could not determine that they were textual transcriptions and thus, named them only descriptive signs.

A.M. Barabanov divided the few transcriptions he found from Dagestani manuscripts and documents in Arabic into two groups, transcriptions in the form of Arabic figures and litters (half of letters) [5, 183], and interpreted them. In fact, the number of these textual transcriptions is significant as mentioned in the table, and they are very different by their meanings, graphical structures and forms.

The extensive researches conducted discovered that the unidirectional and limited nature of A.M. Barabanov’s researches caused him to make many quite wrong assumptions without any scientific bases about the origin, place of generation and time of the textual transcriptions. Although G.V. Seretely rightfully underlined the necessity to research all of the Caucasus manuscripts in Arabic to study this transcription system [4, 112], A.M. Barabanov ended his researches after studying only several Dagestani manuscripts and made such an unjustified assumption: ‘Most of the manuscripts and documents in Arabic originated in North Caucasus, which we know, include specific signs not found anywhere else, in another Arabian and Middle East manuscripts.’ (5, 183)

As stated by many prominent scientists [18], besides other sciences, Textual Studies have also passed through specific development stages for centuries and have formed as a science, and their theoretical bases and methodology were developed. Y.I. Prokhorov writes that ‘Textual Studies formed as a practical activity in the distant past.’ [6, 7]

The Textual Studies passed through a long way from the compilation of Koran and hadiths in the Islamic world until today. (7, 58-116) During this period, a range of methods and techniques have been applied in the compilation and interpretation of texts. The application of textual transcriptions consisting of individual numbers and letters, and combinations and signs was also one of the techniques used in interpretation of texts in the medieval period. This transcription system is not only found in manuscripts in Arabic as mentioned by A.M. Barabanov, it is also observed that Azerbaijani scientists and intellectuals composing the texts of manuscripts in Turkish and Persian occasionally used these transcriptions in addition to the comments and interpretations they wrote in the footnotes of texts to make their contents and various complex parts completely clear to the national readers, as the national readers did not significantly need interpretation of the manuscripts in Turkish through these transcriptions. Thus, the textual transcriptions used both in the internal interpretation and the composition of the scientific-information tool were not created by any book readers as mentioned by A.M. Barabanov, but prominent scientists and intellectuals of their times.

The oldest written monument that A.M. Barabanov based on in studying of the history of generation of the textual transcriptions used in internal interpretations was a manuscript belonging to 1664-65 [8]. In general, its researches were limited to only Dagestani manuscripts, documents and letters of the 19th century.

Therefore, A.M. Barabanov could not discover that the transcription system formed in relation to the generation of the idea of textual studies of the medieval period and made wrong assumptions about the history of generation and the place of this system. He writes: ‘This
system is used in none of the Eastern and Western languages and probably is not known to them. Its adaptation from local Dagestani and generally Caucasian Japhetic languages and dialects is also impossible, as in the period of generation of this system (approximately late 14th century and 1st half of the 15th century), all these languages except the Georgian and Armenian languages were unwritten. And the Georgian and Armenian languages do not know this system. So, there is no doubt that the descriptive transcriptions formed there, in Dagestan.’ (5, 208)

As A.M.Barabanov could not study the history and place of the generation of the great literary thinking process, he based on one manuscript copied out in Dagestan in the 17th century and made a very incorrect and non-scientific conclusion. And his conclusion indicating that none of the Eastern languages were aware of the textual transcriptions system is also scientifically unjustified. Long-term researches conducted on written monuments in Turkish, Arabic and Persian of the medieval period discovered that the mentioned transcription system was not found in the manuscripts copied out in other Eastern countries. This system formed in relation to the generation and expansion of the Textual Studies in the history of literary thinking of Azerbaijan (8, 19-20) and has passed a long development way.

We find some examples of these transcriptions in an almanac of manuscripts, copied out yet in the 14th century in Azerbaijan. [9]
At the end of the manuscript, it is written that the text of the work was comparatively researched with other copies, which shows that the transcriptions used in the internal interpretations of the text was yet available in the 14th century and was used by Azerbaijani scientists and intellectuals. These textual transcriptions were already started to be applied as a system in the 15th century. In the manuscript of the work titled ‘Al-Andar li Amalil-Abrar’ ('Lights for Acts of Innocents') of Jamaladdin Yousif bin Ibrahim al-Ardabili, a prominent Azerbaijani lawyer lived in the 14th century, dedicated to Islamic Law [10] and copied out between 1417-1425, of which text was soon researched, the transcriptions created for internal interpretations were already used as a system. After the copying out, the work was researched on the basis of several copies, and wide comments and interpretations were written on the sides of the manuscript by indicating the differences of the copies. The researcher comprehensively interpreted various complex parts of the text through individual numbers and letters, and combinations and signs of the transcription system and tried to clearly explain the author’s thoughts to readers.

The copy of the mentioned work of Jamaladdin Yousif bin Ibrahim al-Ardabili (10), copied out in 833 of the hegira calendar (1429-30) is also a valuable source to study the history of generation of the idea of textual studies of the medieval period. This copy of the scientist’s work was also researched by Scribe Musa bin Mahyaddin al-Mahmudabadi and the transcription system was widely used in the internal interpretation of various parts of the text. More comprehensive researches conducted on various works [11] in the following centuries significantly influenced the development of the idea of textual studies and the transcriptions were gradually improved. Thanks to the productive activity of Abdoulgani Mukhavi Khalisagarizadeh, a prominent scientist of the 19th century, in the sphere of textual studies, these transcriptions have formed as the perfect system based on some orders. [12]

The transcriptions used in the internal interpretation of the texts were not only applied in manuscripts in Arabic as mentioned by A.M.Barabanov, but were also applied in works in Persian. As an example, we can give the Yusuf & Zuleika poem [13] of Abdourrahman Jami (1414-1492), a great classic of Tajik-Persian literature. After copying out this poem in 1281-82 of the hegira calendar (1864-65), Haji Abdullah Afandi Imam, a leading poetical spirited intellectual of the 19th century studied its text and gave its indirect philological translation into the Azerbaijani language. In addition to the wide interpretations he wrote to the work in the footnotes of the manuscript, he also gave a comprehensive internal interpretation through the mentioned transcript system. Here, almost all of the transcriptions of this system were used. Thus, it becomes clear that the transcriptions used in the internal interpretation of the text formed in relation to the generation of critiques in Azerbaijan. These transcriptions expanded to a wider area at the subsequent development stages of the textual studies and were also reflected in manuscripts of Northern Caucasus. Lately, that is, starting from the end of the 18th century, they were also applied in letters and documents written in Arabic.

In the study of the origin of the textual transcription, their graphical forms are also especially interesting. When studying these graphical forms, A.M.Barabanov concludes that the graphical forms of the transcriptions system formed on the basis of Arabian numbers, letters and combinations generated from them, and no other scripts and alphabets were used [5, 208]. When studying them as a complete system, it becomes clear that although these transcriptions were mainly created on the basis of the Arabian graphics, we think that some part of them were taken from ancient alphabets. Due to the shortage of the material, A.M.Barabanov could not study these transcriptions systematically. The transcriptions studied by him constitute only a small part of this system and in addition to the Arabic numbers and letters, there are only four signs ( ) there, which he calls graphical combinations [5, 183]. In fact, the majority of the transcriptions used in the internal interpretation were taken from the ancient Turkish-Runic scripts [14, 15] and stamps and scripts existed in the territory of
Azerbaijan [16, 243]. The major part of the transcriptions given in the table is fully identical with the graphical forms of the Turkish-Runic scripts. In order to differentiate the transcriptions of that system from the Arabian graphics as much as possible, researchers addressed to the Turkish-Runic script, which shows that the scientific world had already an understanding of the ancient Turkish-Runic scripts before the 17th century. But it is shown in scientific researches [14, 15, 17] that the first information given about the ancient Turkish-Runic scripts belong to late 17th century and early 18th century. Thus, the above indicated transcriptions create new opportunities for studying of the history of the Turkish-Runic scripts.

The textual transcriptions used in the internal interpretations of the text were almost only shown under the words and rarely above the lines. Selection of the places of these transcriptions was not absolutely occasional, but had been related to the generation and development of transcriptions in the classical textual studies for centuries and based on some techniques and orders. A.M.Barabanov could not also correctly interpret the principles of use of them and frequently used various unreal assumptions. He divided those transcriptions into four groups. According to him, the transcriptions included in the first group were always written under the words to avoid confusing them with diacritic signs of the Arabic script, decorative letters and signs used in the writing [5, 206-207].

However, as is known, diacritic sings, decorative letters and signs are written not only on lines, but also under the lines. It should also be noted that decorative letters and signs are generally used in writing of the titles of works, divisions and chapters. But they are almost not observed within texts. The diacritic signs were only used in some of the manuscripts of the medieval period. On the other side, as the text of the work was written with black ink, the transcriptions system was given with inks of different colors, such as red, pink and blue. Therefore, they absolutely could not be confused with the diacritic signs. Hence, it becomes clear that the assumption that A.M.Barabanov made about the place of use of the first group transcriptions was absolutely groundless. Furthermore, as the signs that he included in another three groups (ه، م، ﯽ) formed later thanks to the development of this system, the assumption that he made that they were written both on and under words is also incorrect [5, 207]. The script of some of the transcriptions used in the internal interpretations sometimes on the words was just due to the reason that they were applied in some places of the texts in a great amount. Considering that the use of them in such places in a great amount may cause misunderstanding and confusion, the researcher showed some of them on the words. In this case, the places of these transcriptions are selected so that they differ from others and don’t get confused with them.

Understanding that the assumptions he made about the places of use of the textual transcriptions which he called descriptive signs were not so persuasive and scientific, A.M.Barabanov then writes that ‘now, we don’t know what exception orders there are here. But it may be assumed that no stable order was determined for the place of scripting of these signs and every author preferred to write them (the signs – K.S.) mainly above the lines and could place them where they found suitable and reasonable.’ (5, 207)

The textual transcriptions system have been improved thanks to the researches that various scientists have conducted on texts for centuries and the techniques of use of them have been developed. This system was not absolutely applied by any desiring people and in any desired form as mentioned by A.M.Barabanov, but based on some methods and principles. According to those principles, the textual transcriptions used to show the differences between the copies and the comments given in the footnotes of the texts were always shown above the lines, and the transcriptions applied in internal comments were mainly used under the words. And in some cases, joint letters and signs were also used in the internal comments.
and in the comments by the sides of the texts, which was included to avoid making the textual transcriptions system very complex.

References:

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Kamandar Şarifov

Mətnşünəsliqda şərti işarələr sistemi

XÜLASƏ

 Açar sözər: mətnşünəsil, əlyazma, işarələr, şərti, run.

Klassik mətnşünəsliqda tərtib olunmuş mətnlərə həsiyələrdə yazılan şərh və izahlarla yanaşı müxtəlif işarələr sistemi vəsитаşıl mətnin bazı hisslərinin daxili şərhər də verilənmişdir. Daxil şərhərlər sözə yox, ayrılışlı rəqəmlər, harflər, şəmlər və harf birləşmələri ilə ifadə olunmuşdur. Bu şərti mətnşünəsliq işarələri asanərəbdilli mətnlərdə ayrı-ayrı sözərərr, şəxəs və işarə əvəzliklərinin, ön şəkilçilərinin, şəxs sonluclarının, bitişən əvəzliklərin, adətlərin və s. altında, az-az hallarda isə üstündə qoyularaq, orada fikir ardıcılığının, ifadə olunan mənə çalərərinin düzgün bəşə düşülməsində oxucuya böyük kömək göstərir.Bela şərhərlər bütün mətn boyu verilməyərək, onun çatın yerlərinə müəllifin irəli sürdüyü fikirləri düzgün dərk etmək üçün istifadə edilmişdir.
Камандар Шарифов
Система условных текстологических обозначений

РЕЗЮМЕ

Ключевые слова: текстология, рукопись, обозначения, условный, рун.

В результате текстологических исследований, проведенных над средневековыми рукописями произведений азербайджанских поэтов, писателей и ученых, впервые в предлагаемой статье рассматриваются и широко комментируются условные текстологические обозначения, использованные учеными в средневековой практике.

В статье опровергается точка зрения А.М. Барабанова по поводу места и времени возникновения, графической формы и порядка расположений в тексте условных пояснительных текстологических обозначений. На основе фактических материалов сделаны выводы о том, что в создании системы указанных обозначений, наряду с арабским алфавитом, также использована тюркская руническая письменность.