

## LANGUAGE FEATURES OF BOOKS FOR CHRISTIAN TATARS AND KARAMAN TURKS

Okan Guler<sup>1</sup>

Zoya N. Kirillova<sup>2</sup>

Liaisah Sahin<sup>3</sup>

**Abstract:** This article is carried out in line with comparative studies and is devoted to the study of the specific language features of baptized Tatars and Karamanlid Turks. The need to study this topic is caused by increased attention to the Kryashen and Karamanlid dialects, their linguistic features and history. The objects of study were religious texts, textbooks and literary works in Kryashen and Karamanlid dialects. As the subject of the study, the language features of these texts were examined, as well as the history of the appearance of baptized Tatars and Karamanlid Turks. The scientific novelty of this work lies in the fact that the Kryashen and Karamanlid dialects were studied for the first time in a comparative aspect. The analysis was based on data from a continuous sample of explanatory, etymological, encyclopedic dictionaries of the Tatar,

Turkish, and Ottoman-Turkish languages based on the following sources: religious texts, textbooks, and literary works. The theoretical basis of this study is the following main points: language and religion are interconnected and interdependent; phonetic and lexical features reflect the specifics of the language; sacred texts, textbooks and literary works make it possible to identify the history and origin of the people, the belonging of the language to certain language groups.

**Keywords:** baptized Tatars, grunts, Turks, Karamanlids, dialects, linguistic features, borrowings.

### Introduction

Baptized Tatars (Kryashen) are an ethno-confessional group of Tatars of the Volga and Ural regions. Today they

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<sup>1</sup> Kazan Federal University.

<sup>2</sup> Kazan Federal University, Tel.: +79274344737. e-mail: [zkirillova@yandex.ru](mailto:zkirillova@yandex.ru).

<sup>3</sup> Marmara University.

live in the Russian Federation, mainly in the Republics of Tatarstan, Bashkortostan and Udmurtia, as well as in the Samara, Kirov and Chelyabinsk regions. In 2000, according to the results of the All-Russian population census, the Kryashens received the status of a sub-ethnic group of Tatars.

According to territorial and linguistic features, baptized Tatars, or Khryashens, are divided into five groups:

- Zakazansky kryasheny;
- Kryasheny from Lower Prikamye;
- Nagaybaki;
- Chistopol kryasheny;
- Molkeev's kryasheny.

They all differ from each other (Bayazitova, 1986).

Kryashen profess the Orthodox direction of Christianity. Over the course of several centuries, they found themselves in relative religious isolation among Muslim Tatars. Kryashen retained some ancient customs associated with paganism. In the names and contents of pagan rituals, common features are observed with the Chuvash, Mari and Mordovian, however, most of these names are of ancient Turkic origin, and the presence of such rituals and the

words denoting them among neighboring peoples is apparently explained by very ancient ethnocultural and economic ties. The Kryashens more firmly preserved ancient ritual, wedding and memorial songs, as well as archaic forms of jewelry and clothes.

According to the traditional and most justified point of view on the problem of the occurrence of kryashens, the formation of this group as an independent community took a long time with the participation of various ethnic groups, primarily of Turkic and Finno-Ugric origin. This point of view is also confirmed by the linguistic features of the baptized Tatars.

The Karamanlid Turks, on the other hand, are part of the Turks who lived on the territory of the Anatolia Peninsula and adopted Christianity (Orthodoxy).

The first time about the Karamanlids in his book was told by the German traveler Hans Dernschwam (German: Hans Dernschwam). He traveled to Istanbul and Anatolia from 1553-1555.

According to Dernshwam, these people whom he met in Istanbul in one block near the Edikule district, came

to Istanbul from Karaman (Anzerlioğlu, 2003).

There are two different views on the origin of the Karamanlids. At first glance, the Karamanlids are Greeks who initially lived on the shores of the Aegean Sea. After moving to central Anatolia, the Karamanlids, having forgotten their native language, mastered the Turkish language. Especially Greek historians support this view. According to these historians, the adoption of Christianity and the use of the Greek alphabet prove that the Karamanlids are Greeks. However, the use of the alphabet is an incorrect criterion to determine the origin of one or another people. For example, Turks throughout history have used different alphabets, such as runic, Manichean, Sogdian, Old Uigur, Brahmi, Tibetan, Assyrian, Arabic alphabets, Cyrillic, Jewish, Greek, Armenian and Latin alphabets.

And the second view, supported more by Turkish historians, suggests that the Karamanlids are Turks who crossed from Central Asia to Anatolia. Then they served in the Byzantine army and converted to Christianity (İbar, 2010). That is, we can say that there is some

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kind of connection between the Karamanlids and the Pechenegs.

Although the Karamanlids used the Greek alphabet, they did not know the Greek language at all. They prayed and communicated among themselves only in Turkish; even their ministry in the churches was in their native Turkish language.

And why were they called karamanlids? This name is associated with the Karaman region, in which the Karamanlids themselves lived. Although today Karaman is only the name of the city, from the Middle Ages until 1864 served as the name of the region. In this region there were some cities like Kayseri, Konya, Nowhere, Nevsehir and Karaman. However, the Karamanlids lived not only in the Karaman region, but also in other cities of the Anatolia Peninsula (İbar, 2010). Hungarian Turkologist - Janos Eckmann (Janos Eckmann) says about the settlements of Karamanlids except Anatolia, that today in Gagauzia there is a village called Karamanköy (Turkish Karamanköy) (Anzerlioğlu, 2003).

And what did the Karamanlids call themselves? Gazanfer İbar (tour: Gazanfer İbar) writes about this in the

introduction of his book. In many sources of Karamanlids, they call each other as "Anadolulu hemşehrilerimiz" (our Anatolian compatriots) or "Anadolulu karındaşlarımız" (our Anatolian brothers). And, in addition, the Karamanlids called themselves "Anadolular" (Anatolians), "Anadolu Hristiyanları" (Anatolian Christians), "Anadolu Rumları" (Anatolian rooms). And they called their native language as "Yavan Türkçe" (pure Turkish), "Açık Türkçe" (simple / understandable Turkish) or "Anadolu Lisanı" (Anatolian) (İbar, 2010).

But after the creation of the Republic of Turkey, on July 24, 1923, the Lausanne Peace Treaty was adopted. Under this agreement, a Greek-Turkish population exchange took place: Turks who lived on the land of Greece were sent to Turkey, and the Greeks who lived on the land of Turkey (except those living in the city of Istanbul) was sent to Greece. Including the Karamanlids were sent to Greece, because they were also considered Greeks. This population exchange was very difficult for the Karamanlids, because they did not know Greek at all. They could not adapt to life in Greece. In addition, they spoke

Turkish for a long time. And at present, only elderly people among them remember the Turkish language. We can understand that the Karamanlids spoke only Turkish, from the following sentences: "Türkçe konuşuyorlardı. Buraya gelincik de Türkçe konuşuyorduk. Urumca bilen yok idi. Çocuklarımız bilmiyordu Urumca". (We spoke Turkish. After arriving here, we continued to speak Turkish. There was nobody who knew Greek. And our children did not know Greek.) (Anzerlioğlu, 2003).

## **Methods**

The paper used a descriptive method, including observation, comparison and generalization, collection of factual material; dictionary definition analysis method; comparative typological method; a statistical method for processing language material; in the course of work, various analysis methods were applied: etymological analysis, component analysis with the identification of semantic components of a language unit and phonetic analysis.

## **Results And Discussion**

This issue is covered in the works of many scientists from different branches of knowledge, since the study of the language features of dialects is at the junction of such scientific areas as areal linguistics, lexicology, dialectology and the history of language. The linguistic features of the dialects of baptized Tatars, spiritual and religious culture, traditions of Kryashen were reflected in the works of F.S. Bayazitova, O. Guler, F.Sh. Nurieva et al., Ethnostereotypes in Tatar and Turkish paremias were studied in an article by F.Kh. Gabdrakhmanova, the problems of ethnocultural identity and interlanguage communication are investigated in the work of G.Kh. Gilazetdinova, historical changes in the texts of the Karamanlid Turks identified by Miller Michael Grimm, etc (Bayazitova, 1986; Guler et al., 2018; Nurieva et al., 2016; Gabdrakhmanova et al., 2018; Aminova et al., 2014; Miller, 1974).

The sociological nature of the Kryashen and the Karamanlid Turks is very similar to each other. Both of them are subgroups of two of the Turkic peoples, and they both adopted the same religion - Christianity. For this reason,

we wanted in our work to compare their sociological nature, as well as the specifics of the linguistic features of the Kryashens and the Karamanlid Turks.

What similarities and differences are there between the Kryashens and the Karamanlid Turks? First, the Karamanlids are a sub-ethnic group of Turks, and the Kryashens are a sub-ethnic group of Tatars. In other words, they are not different peoples from Turks or Tatars. Kryashen have one root with the Tatars, and Karamanlids - with the Turks. Secondly, they are both in the same religion (Orthodoxy or Orthodoxy). If we compare their name, we can say that the names of both groups imply geographical features. Only the first point of view about the name “Kryashen” is associated with religion.

We can say that there are more books published for the Karamanlids than books published for the baptized Tatars. However, it must be emphasized that today no books are published for the Karamanlids (except for research books on the Karamanlid Turks and their dialects). This means that Karamanlid literature and publications do not currently exist. And the Kryashen

newspaper continues to publish the Tuganailar newspaper.

In this newspaper, along with news in Russian and Tatar languages, there are articles reflecting the language features of Kryashen dialects and the spelling of writing in the Kryashen alphabet of the 19th century is preserved.

We have revealed the linguistic features of the Gospel for the baptized Tatars and the Karamanlid Turks. As a result, many borrowed words were studied that came from Arabic, Persian, Greek and Russian. For comparison, some words of Turkic origin were also investigated (Chirkova, 1891).

In the Gospel of John we meet Turkism, Arabism, Persism, Rusism and Greekism. In both dialects, Arabic and Persian borrowings were used, but when compared, in the Gospel in Karamanlid there are more Arabisms, and instead of these borrowings in Kryashen, Turkic words were used. And this is explained by the fact that at that time the Arabic language had a very strong influence on the Karamanlid dialect (including the Turkish language). In addition, many Russisms were found in the Kryashen dialect, and together with these words in the Karamanlidic Arabic versions were

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used more. As a result, we can say that in relation to borrowed words, the Kryashen dialect is cleaner than the Karamanlidic one, since the Kryashen dialect uses more Turkic / common Turkic words.

In addition to religious texts, we have studied textbooks and literary works in Karamanlid and Kryashen dialects (Emelyanov, 1879). First, we selected a certain number of words from each book, then studied their etymology. After that, these words were compared with literary languages, and if they were found, then they indicated the phonetic changes that occurred in these words.

In the books studied, most of the words of origin, of course, are Turkic words, since both dialects belong to the Turkic languages. Also in the books in Kryashen and Karamanlid dialects we found a lot of borrowings. In Karamanlid, Arabic and Greek borrowings were most often used, and in Kryashen, Russian and Arabic borrowed words. However, if we compare, in Kryashen most Turkic words are used than in Karamanlid. And we can say that the Karamanlid dialect is very close to the literary language of that time. And Kryashensky differs from the literary

language in phonetic and spelling features.

In the books of both dialects one can find different descriptions of one word: quack. Bugen / øgøn, quack. “Blon / beln”, car. "Τιῶαρ / διῶαρ / δουῶαρ" and car. Ἄμμα / ἔμμα.

In the textbook in Kryashen at the beginning of the word “y” is usually saved: jafraq, janga, jasa [u], jaz [u]; and in the Gospel and poems of Yakov Emelyanov words are used in which at the beginning of the word the consonant “y” changes to “zh”: jakty, jazyk, zhoz, jean, zhagymny, zhosh.

### Summary

As a result, out of 62 words we selected in Kryashen, there were 26 words - Tatar / General Turkic, 20 words - Russian, 11 words - Arabic, 5 words - Persian. And in Karamanlid, out of 85 words, 34 words were Arabic, 27 words Turkish / Pan-Turkic, 11 words Persian, 10 words Greek, 2 words French and 1 word Italian. As you can see, most of the words in Kryashen are Tatar / General Türkic, and in Karamanlid they are Arabic. This can be explained by the fact that the Turkic words were preserved in the Kryashen dialect, the Arabic and

Persian languages influenced him less than the Karamanlid.

### Conclusions

Summarizing the above, we can say that these two subgroups are wealth for the Turkic world with its similarities and differences. If the Karamanlids did not have to move to Greece, then their literature could become richer. The cessation of the literature of the Karamanlid Turks is a very big loss for Turkish literature.

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