 DOI: 10.7816 /idil-07-48-01

CÜMCÜME SULTAN HİKÂYESİNİN İLK MENSUR TÜRKÇE ÇEVİRİSİ

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ÖZ

Eski çağlardan beri söylenegelen, olağanüstü varlıkları, olayları konu edinen hayalî hikâyeler olan efsaneler; halkbilime sözlü ve yazılı malzeme sunarlar. Kimi efsanelere, sadece yazıldıkları zamanda ve bölgede değil; bazı değişikliklerle, daha sonraki yüzyıllarda farklı coğrafyalarda da rastlanır. Böylece, her toplumun kendince şekillendirdiği bu efsaneler üzerinden çeşitli kültürlerin izlerini sürmek mümkün olur. On dördüncü yüzyılda, Altın Orda Devri Tatar Edebiyatı devri şairlerinden Hüsam Katib tarafından kaleme alınan ve sonraki yüzyıllarda yazılmış çeşitli varyantları bulunan Cümcüme Sultan hikâyesi de böyle ilgi çekici bir efsanedir. Bu hikâyede, dünyada sultan iken İlyas peygambere inanmadığı için tamuda işkence gören ancak cömert olması ve fakirleri koruması sebebiyle affedilerek Allah'ın izniyle İsa peygamber tarafından diriltilen bir kuru kafanın başından geçenler anlatılır. Hikâye boyunca Hz. İsa ile sohbet eden kuru kafa; dünyadaki hayatına, ahiret yaşamına, tamunun katlarına ve tamu ehline dair bilgiler aktarır. Burada verilmek istenen mesaj, dünyanın faniliğidir. Dünyaya gelen her canlı bir gün ölecektir ve insanlar bu gerçeği bilerek ihtiyaç sahiplerine güçleri yettiğince iyilik yapmalıdır. Dinî didaktik özellikler taşıyan Cümcüme Sultan hikâyesinin bilinen en eski iki metni Harezm Türkçesiyle, Hicri 770 (Miladi 1368) ve Hicri 777 (Miladi 1376) yazılmıştır. Söz konusu ikinci nüsha, Kırım Hanı Sahip Giray Han bin Hacı Giray tarafından Hazine kitapları içinde bulunmuş ve onun emriyle Hicri 955 (Miladi 1548) yılında Osmanlı Türkçesine çevrilmiştir. Bu makalede, Cümcüme Sultan hikâyesinin literatürde bilinen ancak üzerinde hiç çalışma yapılmayan Harezm Türkçesiyle yazılmış manzum metninin, Osmanlı Türkçesine mensur çevirisi dil ve kültür bağlamında ele alınacaktır. Elde edilecek çıktılar sadece dil ve edebiyat alanlarında değil, sosyoloji ve halkbilim sahalarında da kullanılabileceği için çalışma, disiplinler arası bir niteliğe sahiptir.

Anahtar kelimeler:
Cümcüme Sultan, Hüsam Katib, Altın Orda, Harezm Türkçesi, İsa peygamber, Kuru Kafa

THE FIRST VERSE TRANSLATION OF THE STORY OF CÜMCÜME SULTAN

ABSTRACT

Legends are very old stories or sets of stories from ancient times, or the stories, not always true, that people tell about a famous event or person but they contribute to the folklore with verbal and written material. Some myths are found not only in their written period and in the region, but also in the following centuries in different geographies with some changes. Thus, it is possible to trace the traces of various cultures through these myths that each society shapes itself. The story of the Cümcüme Sultan, written by Hüsam Katib who is one of the most influential poets of the Golden Horne of the Tatar literature in the fourteenth century and various variants of which were written in the following centuries, is such a fascinating legend. In this story, the adventures of a skull that once belonged to a man who, because of his disbelief in the prophet Elijas when he was a sultan in this world, went to hell are told. But he was resurrected by the prophet Jesus with God's willing due to his generosity, patronage of the poor and not showing favouritism among people. The message to be given here is knowing that life is mortal. The two oldest texts of the story of Cümcüme Sultan which had religious didactic features, were written by Harezm Turkic, in Hijri 770 (1368) and in Hijri 777 (1376). In this study, the second one that Sâhib Giray Khan (son of Hacı Giray Khan) of Crimean Khanate saw among the treasure books and by order of him, was translated to the Ottoman Turkish in 955 will be handled in the context of language and culture. Because the outputs of the study can be used not only in the fields of language and literature, but also in sociology and folklore fields, the study has an interdisciplinary character.

Keywords:
Cümcüme Sultan, Hüsam Katib, Golden Horde, Harezm Turkic, prophet Jesus, The Skull

DOI: 10.7816 /idil-07-48-01

THE FIRST VERSE TRANSLATION OF THE STORY OF CÜMCÜME SULTAN

1. Introduction

Parables on prophets' lives, saints, eminent religious figures and their legendary personalities and heroic deeds, are considered as the earliest examples of the story genre in Turkish literature (Levend, 1968: 71). In those early examples that had affected the process of spreading of Islam and that had been composed with a plain language which can be considered close to public language, the aim was to inform people of religion and to ensure that they are well-behaved and dignified human beings (Kavruk-Pala, 1998: 491). Thus, many variants of some stories, which were written in different centuries and different regions, have emerged.

Cümcüme Sultan, a well-liked and highly popular work of Islamic Turkish literature, is a thematically religious story written in verse. The fact that it was included even among anonymous texts in *mevlid* (texts on the birth of the prophet Muhammad) books indicates that it was read as a *mevlid* in village chambers and listened by communities (Argunşah, 2012: 15). In this story, we follow the adventures of a skull that once belonged to a man who, because of his disbelief in the prophet Elijas when he was a sultan in this world, went to hell. But he was resurrected by the prophet Jesus with God's willing due to his generosity, patronage of the poor and not showing favoritism among people. Because of its subject matter, it has been associated with Kesikbaş Destanı[1] and some variants of the story are even titled as *Kitabı Kesik Baş*, *Dâsitânı Kesik Baş* ve *Kesik Baş Destânı*.

The first information on Cümcüme Sultan Destanı was provided by Fuat Köprülü in his book *Türk Edebiyatında İlk Mutasavvıflar* (Köprülü, 1918: 197). Köprülü wrote that the work titled Cümcüme Sultan included in his private collection is a text written in prose and translated by Giray Khan of Crimean Khanate. Another valuable information in this book can be mentioned as that there exists a text written in Mogul  language by Hüsam Katib in 1368 (777 of the hejira) among the treasure books of Giray Khan.[2]

Cümcüme Sultan, the first written text of which belongs to the 14th century, was very well-liked among the people and this led to the emergence of its many variants in prose and verse in different fields. Thus, many studies were conducted on these verse and prose Cümcüme Sultan stories[3].

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The theme of Kesikbaş Destanı is as follows: One day while Prophet Muhammad was having a conversation with his comrades, forty cavaliers with a bodiless head came along. The head said that an ogre ate his body and son, took away his wife to a well and asked help from the prophet. Ali, cousin of prophet Muhammad, accepted the request of the head. After a journey of seven days and seven nights, they arrived at the well the ogre lived. The well was so deep that Ali had to go down the well for seven days and seven nights and then he killed the ogre. He saved the wife of the head and five hundred prisoner Muslims. At the end, Ali (in some copies, Prophet Muhammad) prayed to God and the head became a person again and God bestowed life to his son. The story ends with a prayer.

2 Fuat Köprülü claims that with the word "Mogal", old Qipchak dialect was implied. On the other hand, Tansel argues that it was Chagatai language which was also called as "the language of Nevâyî", "language of Tatars", "Turkish" or "language of Mogal" by Turkish writers of the 15th and 16th century (Tansel, 1970: 252).

3 Müjgân Cunbur, (1976), "CümcümeSultan Destanı", Türk Folkloru Araştırmaları Yıllığı. Ankara: Ankara Üniversitesi Basımevi, 39-54; Özkan Daşdemir, (2015) "Düzyazı Şeklinde Yeniden Yazılan Anonim Bir Cümcüme Hikâyesi", Türkiyat Araştırmaları Dergisi, 387-414; Zafer Önler (1991), "Manzum Halk Hikâyelerinden Cümcüme Sultan", Fırat Üniversitesi Sosyal Bilimler Dergisi, cilt 5, sayı 2, Elazığ, 371-381; Tansel, F[evziye] A[bdullah] (1970), "Cümcüme Sultân Ottoman Translations of the Fourteenth Century Kıpchak Turkic Story", Archivum Ottomanicum, C. II, 252-269; Toker Mustafa (2017), "Cümcümenâmenin Çağatay Türkçesiyle Yapılmış bir çevirisi", SUTAD, (42): 23-35; Türker, Çiğdem (2011a), "Manzum Halk Hikâyeleri İçerikli Bir Yazma Eser", Uludağ Üniversitesi Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi, Yıl: 12 (21): 256-265; Türker, Çiğdem (2011b). Manzum Halk Hikâyeleri (İnceleme-Metin-Dizin). Çanakkale: Çanakkale Onsekiz Mart Üniversitesi Sosyal Bilimler Enstitüsü (Unpublished dissertation).Antoloji kısaltması, şu yayım için yapılmıştır: Başlangıcından Günümüze Kadar Türkiye Dışındaki Türk Edebiyatları Antolojisi Nesir-Nazım (2001), "Tatar Edebiyatı", c. 18. Ankara: Kültür Bakanlığı.

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2. HAZÂ HİKÂYET-İ CÜMCÜME SULTÂN

2.1 Author and Translator

In the introductory section of Cümcüme Sultan, it was written that in 955 Sâhib Giray Khan (son of Hacı Giray Khan) of Crimian Khanate saw the Cümcüme Sultan story translated by Hüsâm Katib as verse in 777 in Mogul language among the treasure books.

Except for the little information about Hüsâm Katib being a Golden Horde poet and the author of the verse story which is the source of prose translation and the story of Cümcüme Sultan, we don't have any detailed information about him (Antoloji[4], 2001: 93).

There isn't any information about the identity of translator. The person who translated the text didn't write his name but referred to himself as "the weakest servant":

…Çün *Wa½ret-i Xan bu kitâbı* görüp *buyurmış ki: "Varuñ bu kitâbı* e½'afü'l-'ibâd *duacımuza iledüñ* Türkî dilince *nesr eylesün oquyup diñlemege* āsān *olsun" diyüp* göndermiş… (120b/12-121a/2)

2.2 Description

The manuscript on which this study is based is registered with number 156/2 in the library. The story included in pages 119b-128b has the title of "Cümcüme Sultan". There are 13 lines in the first page, 10 lines in the last page and 19 lines in the other pages of the manuscript. It was written with *nesih* style and in black ink. For the titles, some religious expressions and the ellipses ending the sentences, red ink was used. The measurements of the manuscript are 19 x 13 cm, 15.5 x 8 cm.

In the index card of manuscripts, it is stated that the book was obtained from the private collection of Fuat Köprülü.

2.3 Area, Language and Style

Spreading from one branch till the 13th century, There were two separate written languages for Turkish. One was used in Khwarezm and Golden Horde and the other one was used in Anatolia In addition to having been affected by Kipchak and Oghuz dialects, Khwarezm Turkish became the common written language of Turks in Central Asia as a continuation of Hakaniye Turkish.

Since the 11th century, the Oghuzs that came to Azerbaijan and Anatolia diverged from this common written language, which was developed by Turks in Central Asia, and started to write their spoken dialect based on the accented writing of the Qur'an in their new land. This new written language that emerged this way has been generally called Old Anatolian Turkish. This process, starting from the 11th to 15th century, was named after the period of Old Ottoman, also called Old Turkey Turkish as well. Old Anatolian Turkish gave its place to Ottoman Turkish and Azerbaijani Turkish since the 15th century on.

The text in question was composed with a plain language that can be understood by the common folk in Ottoman Turkish, which is a continuum of Old Anatolian Turkish in the 16th century. Generally speaking, in this text which is dominated by Old Anatolian Turkish qualities, the percentage of Turkish words and words

4 The abbreviation of anthology was made for the following publication: Başlangıcından Günümüze Kadar Türkiye Dışındaki Türk Edebiyatları Antolojisi Nesir-Nazım (2001), "Tatar Edebiyatı", c. 18. Ankara: Kültür Bakanlığı.

that assimilated into Turkish is 86%, while Persian words constitute 10% of the text and Arabic words constitute 4% thereof.

Hazâ Hikâyet-i Cümcüme Sultân was enriched with the samples of proverb (*Bir sehavet bin ayıbı örter)*, idiom *(baş urmak, cân yüzin dergâha §utmak, qan yaş dökmek, söze gelmek)* and euphemistic words (*cân kuşı* uçmak, cân murğı ten qafesinden uçmak, ecel derdine *dermān bulmamak, cānı şerbeti virmek, qara wâk birle yeksân olmak, rahmete kavuşmak)* and it was written in a lively literary style.

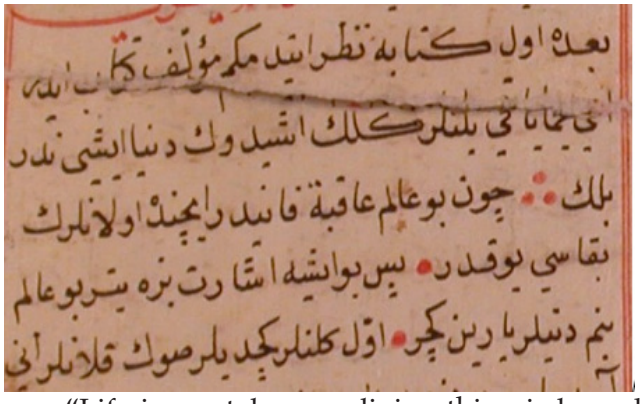
2.4 Subject

Cümcüme Sultan story has its source in the anecdotes narrated on prophet Jesus's resurrection of the dead. In the story, there is a sultan who did not believe in the prophet Elijas during his lifetime thus after his death went to hell and suffered, but because of his fair treatment and generosity to the poor, he was forgiven and resurrected by God's will and experienced a second death as a believer by accepting God's unity and the Jesus as a prophet.

The message conveyed in the work is the mortality of this world and in that sense the might of God, the life in hell, prophets, the other world etc. and other religious subjects are given in the frame of stories. It is emphasized that if the authorities like the rich, the rulers and the judges do not act as they should and get involved with lies, illicit deeds and tyranny, they will be punished with eternal hellfire in the afterlife. In these premises, it is commended that people should perform good deeds as long as they live. In a study on the work, Köprülü mentions that the work describes the court life of the Golden Horde sultans saying, "Hüsam Katib almost give voice to the life styles of that period's Golden Horde sultans while reciting the pomposity and ostentation of Cümcüme Sultan's life style in this world" (Köprülü, 1981: 308).

2.5 Theme

The translator starts the introduction with the words of the author of the story to be translated: *Ba'dehu ol kitāba naẓar itdüm ki müe'llif-i kitāb eydür: "*İy *ḥimâyâtı bilenler! Gelüñ işidüñ dünyā* işi *nedür, bilüñ.* Çün *bu '*ālem *'*āqıbet *fānîdür* içinde *olanlaruñ beqāsı yoqdur. Pes bu işe işāret bize yiter. Bu '*ālem *benüm diyenler yarın geçer…"* (121a/7-11).



"Life is mortal; every living thing is bound to die eventually, with death there is no discrimination left, as poor-rich, young-old among people. Therefore, one should not rely on worldly possessions; instead one should worship God Confidingly". This main theme is supported by various descriptions and evidences throughout the story: so many prophets, saints, sultans pass on into eternal life. Only thing they could ever take away with them is their cerement. One who wants to reach God should abandon worldly possessions. One who abandons life while alive is a wise man while the one who lays his hopes on wordly pleasures is wailful.

DOI: 10.7816 /idil-07-48-01

Eventually this world makes people who love it sorry. Everyone is doomed to die, no one can stand forever and whatever a man soweth, that shall he also reap. Under the ground, there is no distinction among people as sultan, servant, rich, poor, big and small.

2.6 Time and Setting

There are three time periods. The current time period is the period of Jesus' prophethood. The second time period starts with flashbacks as some sort of "remembrance" steps in. This is the prophet Elijas's period during which the skull was actually Cümcüme Sultan. The third period is the period in which the after-life of 4000 years in the grave and hell occurs.

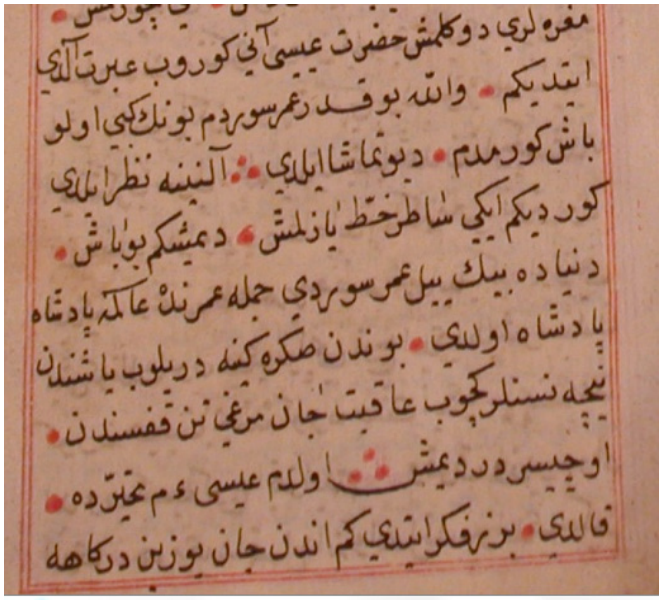
It is possible to infer from some city names that the story takes place in the Middle East. At the beginning of the story, it is said that Jesus came across with the skull in the desert on his way to Damascus. At the end of the story, there is information on Cümcüme Sultan that before he died as a believer, he retired into seclusion in a cave in Jerusalem.

2.8 Sections

The skull's encounter with Jesus

Jesus sees a grave while sitting and looking around in the waterfront of a desert in Damascus. There is a skull with rotten flesh and spilt brain in the grave. He is completely stunned with that skull. He is left speechless upon seeing an inscription on the forehead of the skull, saying: "This skull lived a thousand years in the world; he was a sultan throughout his life. He will first resurrect and after many adventures he will die again":

Wa½ret-i ʿÎsâ anı görüp ʿibret aldı. Eyitti kim: "Vallâh bu qadar ʿömür sürdüm, *bunuñ gibi ölü baş görmedüm" diyü temâşâ eyledi. Alnına naẓar eyledi. Gördi-kim iki sa§ır xa§§* yazılmış. *Dimiş kim: "Bu baş dünyâda biñ* yıl ʿömür *sürdi, cümle* ʿömrinde ʿâleme *pâdişâh oldı. Bundan ¢oñra gine dirilüp başından niçe nesneler geçüp* ʿâqıbet *cân murğı ten qafesinden uçısardur" dimiş. Ol dem ʿÎsâ a.s. tewayyürde qaldı* (122a/11-19).



The skull's Speech

Jesus prays to God to be able to listen and learn his adventures from the skull himself. At that moment God commands to Gabriel to send his compliments to Jesus; meaning he has accepted his prayer. Upon Gabriel's message, Jesus approaches the skull and asks whether it was of a man or a woman, a sultan or a slave, a mighty or poor in the world. The skull narrates his adventures without a tongue with God's grace.

The scull's Identity and Presentation

The skull was a mighty sultan in its life. He behaved

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justly to his subjects and did not cause any problems for anybody. Thereby he introduces himself: His name is Cümcüme. He is a very rich, very young sultan and son of a sultan. He is so powerful that he is like a man with a lion's grandeur. His subjects admire him; he tells that his face resembles the sun, his forehead the moon, his beauty spots the stars and his eyebrows to the crescent. Though he is very knowledgeable in various sciences he is extremely humble.

Cümcüme Sultan's Land

The Sultan's country is prosperous and his benefaction is abundant. The city that holds his throne is so big that it could only be traveled in five days. Majestic looking from the outside, the city is a heaven on earth inside. Not a single enemy could attack the sturdy fortresses of the city which is made of bronze. The sultan's goods and chattels are beyond measure and incomparable.

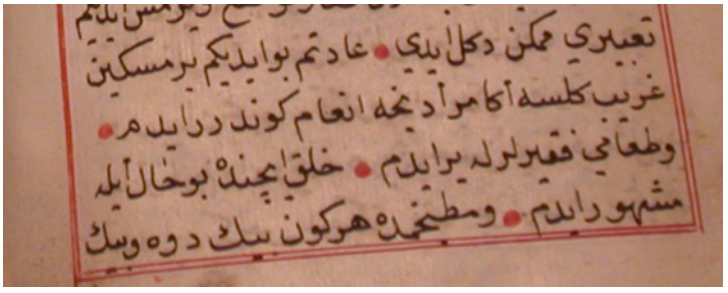
Cümcüme Sultan's Subjects

The sultan has forty viziers, each of whom is highly wise and knowledgeable, eighteen thousand esteemed governors who come and show respect to him every day, and a hundred thousand subjects that follow him side by side when he mounts his horse. Also, there are a hundred thousand soldiers each of whom is worth a thousand soldiers, and ten thousand wearing white satin attire, ten thousand wearing red satin attire subjects, ten thousand armed subjects, ten thousand Ethiopian subjects. A highly colorful nightlife goes on in the sultan's palace. He often assembles libation gatherings with a thousand concubines and a thousand dames that are angel-like and matchless in beauty, a thousand musicians each of whom plays various instruments and a thousand singers.

Cümcüme Sultan's Kind Custom

The Sultan has a custom popular among the folks: to give as many goods and food to every poor person that comes to his door and to welcome them with open arms and feed them. He is renowned for his generosity among his people:

Âdetüm *bu idi kim bir miskîn* ğarîb *gelse aña murādınca in`ām gönderür idüm ve ṭa`āmı faqîrlerle yir idüm. Xalq* içinde bu *ḥāl ile meşhūr idüm* (123b/16).



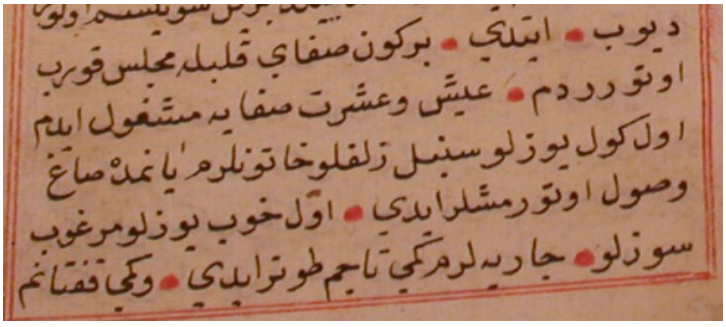
Cümcüme Sultan's Sin Before His Death

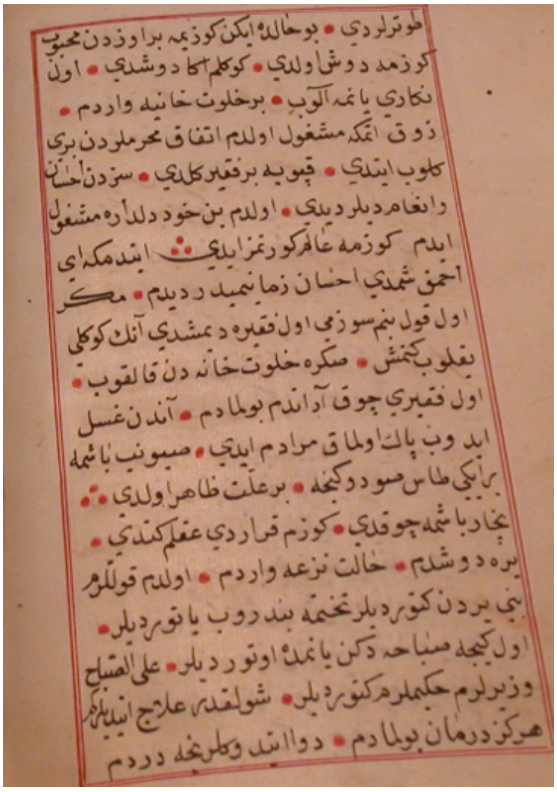
The setting of the story changes with the question "How did you die?" by Jesus. One day the sultan takes a concubine to his private chamber. While he is busy with having fun, one of his servants informs him that a poor person came and asked for food and help. The sultan scolds the servant as "Is this the time for benefaction?". When the servant tells him that the sultan got very angry, the poor person leaves with a heavy heart. Realizing his mistake, the sultan searches for the man but could not find him anywhere. While cleaning himself, he contracts a disease with every Bowl of water he pours on his body. Steam flops down on him, he feels dizzy and falls. His servants bring him to his throne. He lays there in agony till morning. Not a single physician

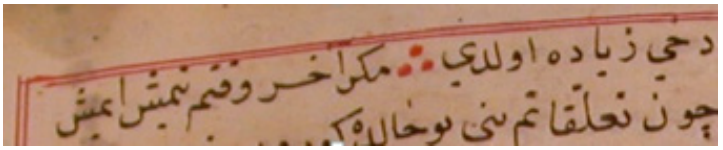
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could find a cure to his disease and the sultan gets sicker every day:

Bir gün ¢afā-yı qalble meclîs qurup otururdum. `Iyş u `işret-i ¢afāya meşğūl idüm. Ol gül yüzlü, sünbül zülüflü ḫātunlarum yanumda ¢ağ ve ¢ol oturmışlar idi. Ol ḫūb yüzlü, merğūb sözlü cāriyelerüm kimi tâcum §utar idi ve kimi qaftânum §utarlardı. Bu ḥālde iken gözime bir uzdan maḥbūb gözüme düş oldı. Göñlüm aña düşdi. Ol nigārı yanuma alup bir ḫalvetḫāneye vardum. Zevq itmege meşğūl oldum. İttifaq maḥremlerden biri gelüp eyitti: "Qapuya bir faqîr geldi. Sizden iḥsān ve in`ām diler" didi. Ol dem ben ḫod dildāra meşğūl idüm. Gözüme `ālem görünmez idi. Eyittüm ki: "İy aḥmaq! Şimdi iḥsān zamanı mıdur?" didüm. Meger ol qul benüm sözümi ol faqîre dimişdi. Anuñ göñli yıqılup gitmiş. ¡oñra ḫalvetḫāneden qalqup ol faqîri çoq arandum bulmadum. Andan ğusl idüp pāk olmaq murādum idi. ¡oyunup başuma bir iki §as ¢u döküince bir `illet ®āhir oldı. Buḫār başuma çöqdi. Gözüm qarardı, `aqlum gitdi, yere düşdüm. Wālet-i nez`e vardum. Ol dem qullarum beni yerden getürdiler taxtuma bindirüp yaturdılar. Ol gice ¢abāḥa degin yanumda oturdılar. `Ale'¢-¢abāh vezîrlerüm wekîmlerüm getürdiler. Şol-qadar `ilāc itdiler kim hergiz dermān bulmadum. Devā itdüklerince derdüm daxı ziyāde oldı. Meger āḫir vaqtüm yetmiş imiş (124a/15-125a/2).







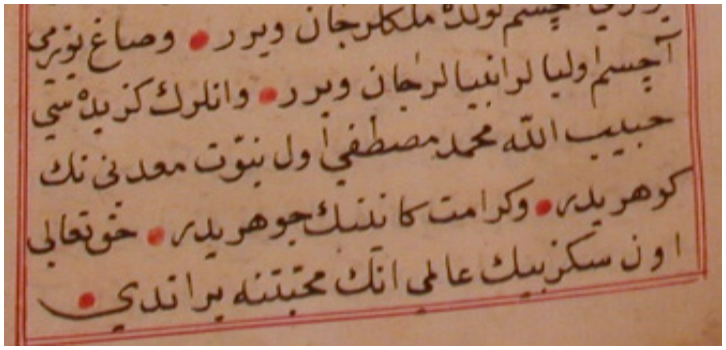
Cümcüme Sultan's Encounter with Azrael

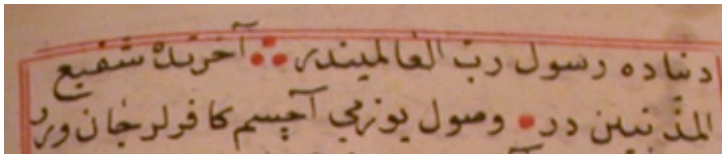
Nearing to death, the Sultan suddenly sees the world as a vast desert after being sick for 7 days and he comes across a venerable person with 6 faces and 2 wings named Azrael, the angel of death. In one hand he holds a spear, in another, a cup full of a drink which makes the person eternally restless. The sultan dreadfully asks Azrael why he has six faces. Azrael answers that when he opens his upper face angels above will die, when he opens his right face saints, prophets and Muslim ummah will die, with his left face infidels and with his undermost face every living thing in the universe will die.

In the story of a skull with prophet Jesus, the fact that Azrael praises prophet Muhammad shows that this manuscript copied in Anatolia was Islamized. Prophet Muhammad is the ore of prophethood mine. God created the eighteen thousand worlds just for the sake of his love. He is the prophet of God on earth and the intercessor of sinners in the afterlife:

Ve sağ yüzümi açsam *evliyālar, enbiyâlar cān virür ve anlaruñ* güzîdesi *Wabîbüllāh Muḥammed Mu¢§afā ol nübuvvet ma`denināñ gevheridür ve kerāmet kānınuñ cevheridür. Waq Te'âlâ on sekiz biñ* ʿâlemi *anuñ muḥabbetine yaratdı. Dünyâda Resūl-i rabbü'l-*`âlemîndür. Â*ḫiretde* şefî`*-i müznibîndür* (125a / 15-126b / 2).

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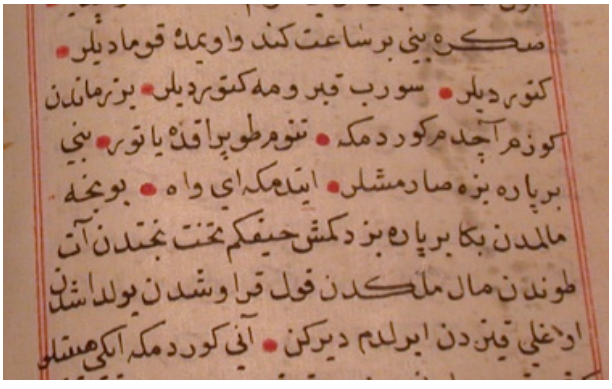




Cümcüme Sultan's Moment of Death

When Cümcüme Sultan asks Azrael what the spear and cup in his hand are for, Azrael puts the spear on his breast and gives the cup him to drink. Drinking in fear, the Sultan drops dead at that moment. Not even an hour passes; they bring him to his grave. After a while he opens his eyes and sees that he lays underground wrapped in burial robe. Only a piece of cloth has been left after all those abundant goods. The theme of the story is given via the sultan's perspective here:

¡oñra *beni bir sā'at kendü evimde qomadılar* sürüp *qabrüme getürdiler. Bir zamāndan* gözüm *açdum* gördüm ki *tenüm §opraqda yatur. Beni bir pāre beze ¢armışlar. Eyüttüm ki "Ey vah! Bunca mālumdan bana bir pāre bez degmiş. Wayf kim taxt baxttan, at §ondan, māl mülkden, qul qarāvaşdan, yoldaşdan, oğlı qızdan ayrıldum* (125b/8-15).



Cümcüme Sultan's Experiences in the Grave

Two imposing-looking men come to the sultan shattering the walls of the grave. Cümcüme Sultan asks who they are in fear and learns that they are *Münker* and *Nekir* which are the angels in charge of questioning the dead. The angels shred a piece from his shroud, write the sultan's actions in the world and put it on his face; saying "This is your deed; experience its punishment" and leave. Then two people with sticks in their hands come. Squeezing the sultan with nippers, they ask "Who is your God?" In fear the sultan cannot answer to them and gets beaten up very badly with sticks of fire. After that, hellhounds come and stigmatize his forehead; binding his neck with a chain made of fire they drag him into hell:

The Layers of Hell

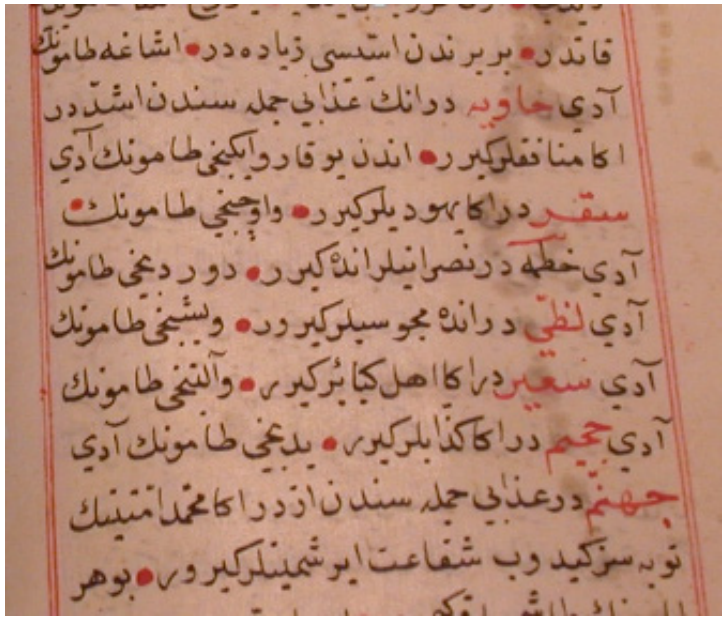
Extremely thirsty, the sultan wants water. They bring him oleander of hell, this time he parches more badly. They put a 70 ell-long chain into his mouth and take it out from the back of his neck. Dragging him on his face, they deliver him to another hell. They boil him many times there as well.

In short, they bring him to seven hells each of which has different kinds of tortures. Jesus asks the sultan what and whom he saw in the hell. The lowermost one is *Haviye*; its torture is the worst of all and two-faced and tartufe people go there. The one above it is *Sakar* to which the Jews go. The third floor is *Hutame* and it's the hell for Christians. The fourth floor is *Leza* for worshippers of fire. *Sair*, the fifth one is the place for big sinners. The sixth is *Cahir* and it is for liars. The one with the

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least torture is *Cehennem* and people that die repentless and could not get intercession from the Muslim ummah go there:

Aşağa §amunuñ adı xavyedür. Anuñ a¿abı cümlesinden şeddür. *Aña münâfıqlar girer. Andan yuqaru ikinci §amunuñ adı Saqardur. Aña yehudîler girer ve* üçüncü *§amunuñ adı Ḫu§emedür. Na¢rāniler anda girer. Dördünci §amunuñ adı Lâzîdür. Anda mecūsiler girür ve beşinci §amunuñ adı Sa`îrdür aña ehl-i kebā'ir girer ve altuncı §amunuñ adı Cahîm'dür aña ke¿¿*āblar *girer. Yedinci §amunuñ adı Cehennemdür `a¿ābı* cümlesinden *azdur aña Muḥammed* ümmetinüñ tövbesiz *gidüp* şefā`at *irişmeyenler girür* (126b/6-16).



In each one of the hells, there are various kinds of tortures; none of them resemble each other. The sultan sees there a clan from the mouths of who runs pus. They smell so bad that even the hell is disturbed by them. These are the people who had ill-gotten gains in the world. Another clan who was egocentric suffers torment upside down. Another clan who perjured doesn't have eyes. A clan of tyrant rulers doesn't have eyes, hands, feet and tongues. Tongues of slanderers who deny the truth stick out of their napes. The demons of hell stigmatize the faces of rich people who did not give their alms in the world. The cheeks of another clan are covered in flameless fire; they killed and shed blood wrongfully. Another clan who is stigmatized with brand on the face was those who had the benefaction of God yet did not feel grateful. But the most violent torture falls upon a clan with their bare heads, messy hair and running pus from their naked bodies. Everybody in hell seeks refuge in God seeing the torture they suffer. Those are the sultans of seven regions that worn different clothes every day and did not take care of the poor saying "The whole world's possessions are ours".

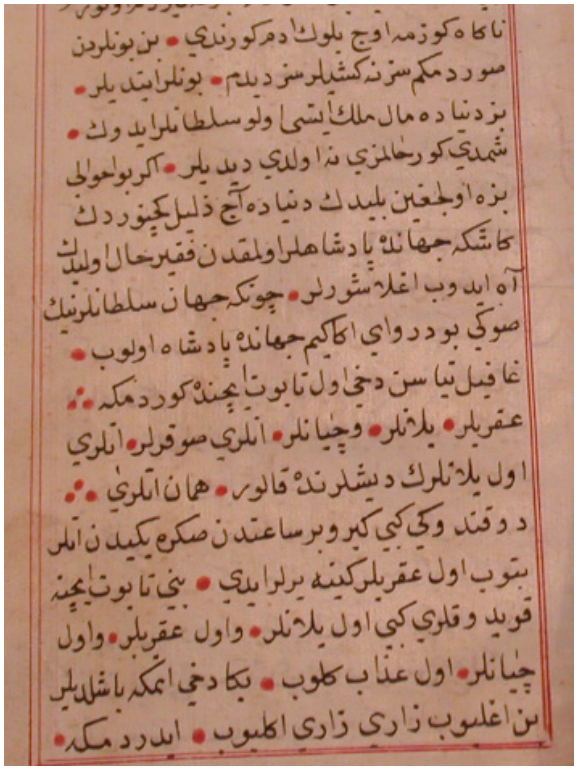
Coming to the Valley of Selvan

Jesus starts crying upon hearing the skull's words. The skull continues talking as he also starts crying. After that, a couple of angels come and take him to a vast valley called Selvan. The torment he will suffer here is a hundred times worse than all the others. There he sees a coffin, they tell him to sit inside the coffin. He does as they say and suddenly sees three groups of people. He learns that they are great sultans with great property in the world. They say that if they knew the torture in hell, they would prefer being a servant than a sultan; because the aftermath of those sultans who do not care for the people around them is bad. He sees that scorpions, snakes and centipedes bite them in that coffin. Their flesh gets stuck in the mouths of the snakes. After an hour, their flesh grows again and the scorpions eat them as well. When they put the sultan in the coffin, he also suffers from the same torment:

Nāgāh gözüme üç bölük âdem *görindi. Ben bunlar*

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dan ¢ordum-kim "Siz ne kişilersiz?" didüm. Bunlar eyitdiler: Biz dünyâda māl mülk *issi ulu sulţânlar idük. Şimdi gör walümizi ne oldı" didiler. Eger bu awwāli bize evvelceğın bileydük dünyâda* aç *¿elîl geçinürdük. K*āşki *cihânda pâdişâhlar olmaqdan faqîr wāl olayduk". Â*h *idüp ağlaşurlar,* çünki *cihân sulţânlarınuñ ¢onı budur. Vay aña kim cihânda pâdişâh olup* ğāfil *yatasın. Daḫı ol tābut* içinde gördüm ki *`aqrebler, yılanlar ve çıyanlar anları soqarlar. Etleri ol yılanlaruñ dişlerinde qalur. Hemān etleri dökündügi gibi girü bir sā'atden ¢oñra yeñiden bitüp ol `aqrebler gine yirler idi. Beni tābut* içine *qoyduqları gibi ol yılanlar ve ol `aqrebler ve ol çıyanlar ol a¿āb gelüp baña daxı itmeğe başladılar* (128a / 4-18).



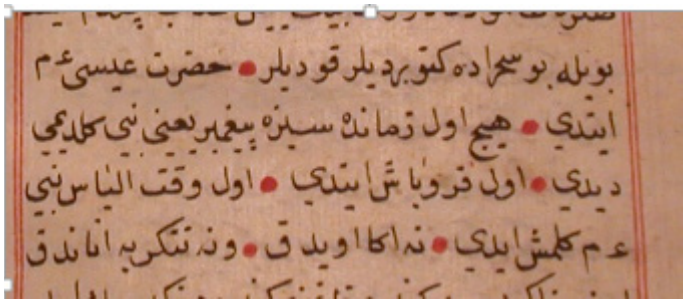
Time of Intercession

The sultan cries and begs for intercession but he reaps what he sow. Nobody hears him and the demons give him no quarter. While the sultan is being tortured, God commands that "Let him out of this torment. He was infidel but he was very generous to those under his service, he used to like the poor". At that time, the sultan, who lived a thousand years in the world and suffered four thousand years in the hell, was put into the desert where Jesus found him in the form of a skull.

The Reason for the Torture in Hell

Prophet Jesus asks whether they had a prophet or not. The skull says they had Elijas as a prophet but they neither believed in God nor worshiped him:

Wa½ret-i 'Îsâ *a.s. eyitdi: Hiç ol zamānda size peyğamber ya`ni nebî geldi mi?" didi. Ol quru baş eyitdi: "Ol vaqit* İlyās *nebî a.s. gelmiş idi. Ne aña uyduq ve ne Tañrı'ya inanduq (128b/12-16).*



The skull's Resurrection

When the skull finishes his words, Jesus asks if he has any wish from God. The skull says that he wishes to resurrect and worship God for a few years to show gratitude for his forgiveness. Then, Jesus prays for him. Cümcüme Sultan transforms into his former self and becomes a human with God's grace.

The second death of the sultan

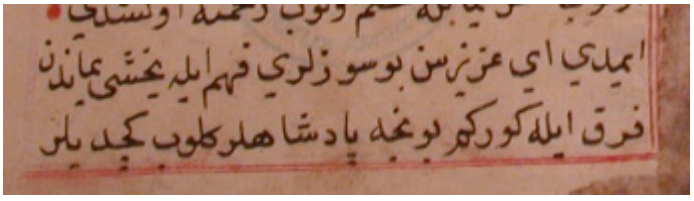
Jesus imbues him with faith. Then the sultan says "There is only one God, Jesus is of God's soul" and chooses his religion. Then he goes to Jerusalem to worship God for seventy years in a cave and finally dies with faith.

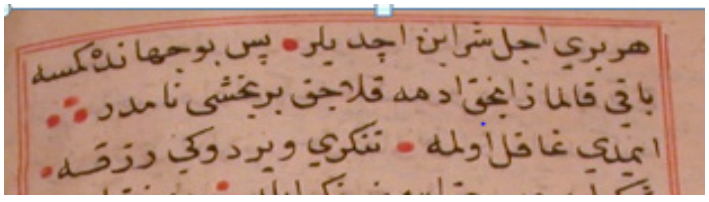
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Translator's Note

The translator calls out to readers in the last section and requests that the readers should grasp what is told in the parable well and differentiate the good from the bad. Many sultans with so many possessions have come to this world yet every one of them died at the end. No one is immortal here and the important thing is to be remembered as a good person after death. One should not be careless:

İmdi ey *ʿazîz! Sen bu sözleri fehm eyle. Yaḫşı yamāndan farq eyle gör kim bunca pâdişâhlar gelüp geçdiler, her biri ecel şerbetin içdiler. Pes bu cihânda kimse bākî qalmaz; ancaq âdeme qalacaq bir yaḫşı nāmdır. İmdi* ğāfil *olma.* (129a/18-129b/10).





3. Conclusion

As the Story of Cümcüme Sultan written by Hüsam Katib had been highly popular in Islamic Turkish literature, it was handled many times in different centuries and in different places. Each variant although it considers the same subject, differs in style, language features and vocabulary. In this article, the Ottoman Turkish translation of the first Cümcüme Sultan written in Harezm Turkic variant was examined in detail. Thanks to the results of the study, it can be used not only in the fields of language and literature, but also in sociology and folklore. From this aspects, the article has an interdisciplinary nature.

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