

EWA SIEMIENIEC-GOŁAŚ



Turkish Vocabulary
in Aleksander Chodźko's
Vocabulaire français-turc
(1854)



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Contents

1. Introduction	7
1.1. Aleksander Chodźko – his life and works	9
1.2. Turkish subject matter in the works of Chodźko	22
1.3. <i>Vocabulaire français-turc</i>	30
2. Turkish-French dictionary	37
3. Conclusions	109
4. Bibliography	117
5. List of illustrations	123
6. Summary	125
7. Streszczenie	127
8. Index of names	129

Introduction

Although many experts have already expressed their opinions about the history of Oriental studies in Poland, its beginnings and people who contributed to its development, this subject still seems to be attractive and important, as evidenced by publications which constantly appear.¹ The outstanding Polish turkologist Ananiasz Zajączkowski trying to determine when we can talk about Polish interest in the Orient, stated in one of his articles: “[...] Oriental studies in Poland could find a patron in the person called Benedict of Poland, who almost eight centuries ago, in the years 1245–1247, took part

¹ It would be impossible to mention all publications on Oriental studies in Poland and its relative fields, which were issued through years in the form of articles or broader monographies. It is worth mentioning at least, besides the articles of T. Kowalski and A. Zajączkowski cited here, some other Polish works which discuss this issue: *Szkice z dziejów polskiej orientalistyki*, vol. 1, ed. by S. Strelcyn, Warszawa 1957; the next two volumes, ed. by J. Reyhman, were issued in 1966, 1969, and after over 30 years the new volumes, ed. by T. Majda – IV in 2007, V in 2010, VI in 2013. Furthermore, in 1983, the multi-author monography *Oriental Studies in the Sixty Years of Independent Poland*, ed. by W. Tyloch, was published. As far as newer works are concerned, one should mention two jubilee multi-author publications from the Krakow centre issued on the occasion of the ninetieth anniversary of local Oriental studies celebrated in 2009, and the centenary anniversary in 2019. The first of these works *Orientalia Commemorativa* was written under the editorship of L. Sudyka and the second *Języki i cywilizacje. Orientalistyka w Krakowie. Languages and Civilisations. Oriental Studies in Cracow* by K. Paraskiewicz, A. Pisowicz as the authors. The last publications dedicated to Oriental studies, especially Arab studies, include the work of Z. Landowski *Arabistyka w PRL (1945–1990). Narodziny, historia, modernizacja*, published in Lublin in 2021.

in an expedition to Central Asia from Wrocław, together with the famous Jan da Pian del Carpine as his closest companion and maybe interpreter” (Zajączkowski, 1949, p. 3). Of course, the expedition to the East of a Franciscan friar from Wrocław, who participated in the papal mission to the Mongol khan in Karakorum, can hardly be considered as the beginning of Polish research on the Orient, but it is an important historical fact, especially since this journey was described by Benedict of Poland, becoming a valuable source of information for later research. In the quoted article, Zajączkowski also says another very important sentence, due to which we are able to determine when the beginnings of a field of science called the Oriental studies were formed. The author writes: “The scientific foundations and proper development of the Oriental studies were brought only at the beginning of the 19th century.” He also emphasises: “It is no longer exoticism or supposed »bizarreness« of the East that pushes enlightened university youth to the Oriental studies. No, this is a strong desire to acquaint with a new refreshing source of culture” (Zajączkowski, 1949, p. 5). The important words of Tadeusz Kowalski, the founder of Oriental studies in Poland, fit such a thesis.

In his article published in the same first issue (1948) of *Przegląd Orientalistyczny* (this publication appeared only in 1949), he draws attention to an important detail: “Romanticism prepared the way for learned oriental studies, which only gained momentum since its times and made groundbreaking discoveries that only discoveries in the latest natural sciences can match” (Kowalski, 1949, p. 10). Furthermore, Kowalski writes: “Learned orientalists were eager to serve Romantics as guides during journeys to the East. It was not for nothing that Słowacki was a friend of Spitznagel; it was not for nothing that Mickiewicz remained in relations with Sękowski, Kowalewski and Chodźko – these are only the Polish examples” (Kowalski, 1949, p. 10). In the quoted sentences, Kowalski mentions Aleksander Chodźko

among several² Polish orientalists from the 19th century, and Zajączkowski writes: “Aleksander Chodźko devotes himself to Oriental studies and soon became famous as an outstanding researcher of Iran” (Zajączkowski, 1949, p. 5). In the cited articles, both authors refer quite intentionally to the figure of Aleksander Chodźko. Mentioned by the luminaries of Oriental studies in Poland, Aleksander Chodźko was a 19th century orientalist whose numerous interests and scientific achievements deserve attention and more detailed discussion of his works. He was not only “a brilliant researcher of Iran”, as Zajączkowski called him. He was, *par excellence*, a researcher, orientalist, whose studies and knowledge were not confined to Iran – to the language and culture of Iranian peoples, which is presented in more detail later in this publication.

1.1. Aleksander Chodźko – his life and works

Aleksander Chodźko was born in 1804 in Krzywicze, Lithuania, in a family of patriotic traditions. After graduation from a high school, he entered the philological faculty of the Vilnius University where he met Mickiewicz, Zan and Odyniec. At that time, he also became involved in secret organisations of the Filaretes and the Philomaths. In the years 1823–1824, he was imprisoned for his activities in these

² Kowalski lists here only four figures as examples: Józef Sękowski, Józef Kowalewski, Ludwik Spitznagel and Aleksander Chodźko. As a supplement, it is worth adding that the galaxy of 19th century Polish orientalists was quite numerous, and it comprised travellers, diplomats, scholars, and missionaries. Their knowledge of the East and its regions as well as linguistic competencies were fairly diverse. Some of them represented a group of true experts and researchers of the Orient; others can be classified as amateurs and adventurers. The topic of Polish orientalists from this period could be undoubtedly the subject of a separate, extensive discussion.



Fig. 1. A portrait of Aleksander Chodźko from the Vilnius times

associations. After leaving a prison, he went to St. Petersburg where he studied Oriental languages in the Eastern Institute. Some biographers state that tsarist authorities ordered the most active members of the Filaretos to move out to Russia so some of them chose Petersburg where they started oriental studies (Reychman, 1972, p. 252; Baranowski, 1979, p. 48). Aleksander Chodźko was among these men. After completing his studies, he left for Persia and worked in the Russian consulate in Tebriz as a dragoman. Later on, he worked in Russian consular offices in Tehran and as a consul in Rasht, province Gilan, at the Caspian Sea. During his stay in Persia and numerous travels in this country, he made notes, collected dialect texts and lyrics; he was interested in local folk works. Chodźko published travel reports and collected linguistic materials from visited areas in Paris, London, and Petersburg (Reychman, 1972; Baranowski, 1979; Krasnowolska, 2003; Calmard, 2020; Siemienieć-Gołaś, 2020). Most of Chodźko's works dedicated to Oriental studies were issued in Paris, in the French language. A part of his reports was published in the 1830s in *Tygodnik Petersburski*, issued in the Polish language. Some of them were later reprinted and published in the Russian language in *Literaturnaja Gazeta*. When Chodźko was away on holiday in 1841, he visited the Middle East, Greece, Italy, and finally went to France. Furthermore, he stayed in London for some time, where he published a collection of folk Persian poetry. From 1842, Chodźko lived in Paris. Contacts with numerous Polish political emigrants also living there, including his brother³ and Adam Mickiewicz, strengthened his conviction that he should have resigned from the job in the interest of Russia. Chodźko shared the dilemmas on this matter with his friends and loved ones. Very personal words, contained in a letter to Adam Mickiewicz, who was his friend already in the Vilnius

³ The brother Michał, a poet and political activist.

times, are the evidence of such an attitude. In 1842, when Chodźko was in London, he wrote a letter from which this fragment comes:

I stay with you. A request for permission to continue to stay in Europe, with a certificate of Mr. Alexander, the first oculist, is already on the way to Saint Petersburg. [...] God and good people know that the Russian cause is a bad one. Serving this cause, I sinned against God and against my country. During the eleven years of my stay in the East, this thought was constantly before my eyes, it woke me up from sleep and bit my conscience. [...] They were satisfied with my activity, as I served honestly, many times skilfully (Odrowąż-Pieniążek, 1962, p. 260).

Andrzej Towiański, who strongly influenced Chodźko in ideology for some time,⁴ may also have contributed to the decision to withdraw from the diplomatic service. The son of Adam Mickiewicz, Władysław, refers to this possibility in his *Pamiętniki*.⁵ Chodźko made the final decision to withdraw from the Russian diplomatic service in 1844, submitting in the Russian embassy a letter to the tsar Nicholas I (Płoszewski, 1937).

After official resignation from the service of the tsarist Russia, Chodźko began to develop intensive scientific activity. Based on materials, manuscripts and personal notes collected during the stay in Persia, he published works concerning the Persian language, folk literature, as well as the Persian theatre forms. Chodźko was also interested in the culture and languages of minorities living in Persia, primarily Azerbaijanis

⁴ Andrzej Towiański was the founder of a religious-mystical sect representing one of the currents of Polish messianism. His views, called "towianism" due to his surname, were followed by numerous believers within the Polish emigration circles from Paris, including Adam Mickiewicz or just Aleksander Chodźko.

⁵ This is a fragment of Władysław Mickiewicz's *Pamiętnik* referring to this issue: "[...] Towiański took advantage of the arrival of Aleksander Chodźko – a Russian consul in Teheran – to Paris for inducing him to send a letter to the emperor Nicholas" (Mickiewicz, 2012, p. 31-32).

and Kurds (Baranowski, 1979; Baranowski and Baranowski, 1987; Krasnowolska, 2003). Besides intensive activities within the scientific field, Chodźko also cooperated with representatives of Western European countries as an expert on Middle Eastern affairs. In the years 1852–1855, he worked for the French Ministry of Foreign Affairs. In the period of preparation for a war with Russia (the Crimean War), Chodźko served with his knowledge and proficiency for English and French authorities, elaborating special memorials (Reychman, 1972; Baranowski, 1979). In 1857, he tried to take up a chair of the Persian language in a school of Oriental languages (*École de la Langues Orientales*), but these efforts failed (Calmard, 2020). In the same year, Chodźko received an offer of taking up the chair of the Slavonic literature in Collège de France, which had been earlier held by Adam Mickiewicz. Until 1883,⁶ Chodźko gave lectures there on the Slavic philology and literature. It is worth paying attention to an important detail in the biography of Chodźko, concerning his relations with Krakow, especially with the Academy of Learning (today: the Polish Academy of Learning). In other words, Chodźko tried to be a member of this Academy and was officially accepted by its authorities as a foreign corresponding member in 1874. The fact of his acceptance was noted in the annual *Rocznik Zarządu Akademii Umiejętności. Rok 1874*.⁷

⁶ Leon Płoszewski, the author of Chodźko's biographical note in *Polski Słownik Biograficzny*, states that Chodźko resigned from the chair in 1883 "due to the age" (1937, p. 381). Furthermore, Reychman wrote that Chodźko retired in 1887 (1972, p. 261).

⁷ In this annual, published in 1875, on page 2, in the division comprising "More important resolutions and official correspondence", a passage of the archduke Karol Ludwik's letter to the chairman of the Academy of Learning, dated on 8 May 1874, was quoted: "His Imperial and Royal Apostolic Majesty was so kind to accept the most graciously with the highest decision dated on 30 April of this year the following selection of the foreign members of the Academy of Learning in Krakow: (...) – Prof. of the Univ. in Paris Alex. Chodźko." The original text of this letter written in the bilingual (Polish and German) form is in other group of old materials kept in the Archive of the Polish Academy of Sciences and the Polish Academy of Learning.

Summary

Turkish Vocabulary in Aleksander Chodźko's *Vocabulaire français-turc* (1854)

This book presents Turkish lexical material selected from the dictionary *Vocabulaire français-turc*, which is part of the textbook *Le Drogman turc donnant les mots et les phrases les plus nécessaires pour la Conversation. Vade mecum indispensable à l'armée d'Orient par A. Ch.* written by the nineteenth-century orientalist Aleksander Chodźko.

The main aim of this book is to present and discuss the Turkish vocabulary contained in *Vocabulaire français-turc*. The analysis refers not only to the semantics of the collected material, but also to phonetics and grammatical forms. The lexical material presented by Chodźko presents the nineteenth-century Turkish, i.e. the so-called New-Ottoman language. In the dictionary of Chodźko, however, there are words in archaic forms typical of the older period of development of the Ottoman-Turkish language. This archaic character is manifested not only in the phonetics of words and the morphemes they contain, but also in numerous lexical archaisms. However, they are similar in meaning to their counterparts attested in modern Anatolian dialects. The phenomena occurring in the studied material may indicate that the process of modernization of the Ottoman-Turkish language was not yet completed at the time when the textbook in question was written.

The aim of this paper is also to draw attention to the figure of the author himself, who is not properly appreciated even by contemporary orientalist, and whose rich scientific and literary heritage is known only to a few researchers. An orientalist by education, a diplomat, and at the same time a poet and researcher of Slavic literatures, he is known primarily as an expert in the language, literature and culture of the Iranian peoples. He is hardly known as an author of works on Turkish subjects. A work that is definitely worth knowing about is the textbook *Le Drogman turc...* written in special historical circumstances. This book was intended to serve as a guide and at the same time a textbook for learning Turkish for French soldiers taking part, as an ally of the Turkish side, in the Crimean War (1853-56). Chodźko himself called his textbook both a translator (*le drogman*) and a guide (*vademecum*). A user of *Le Drogman turc...* was able not only to become familiar with the basic Turkish vocabulary necessary to communicate with the Turkish population, but also to gain knowledge about the realities of life in the Turkish state.

Despite its concise form (96 pages), Chodźko's work is undoubtedly a novelty among the nineteenth-century European publications devoted to the Ottoman-Turkish language, which were primarily dictionaries and grammars. It can be said that *Le Drogman turc...* could be a prototype for the so-called phrasebook, which nowadays is indispensable in the equipment of every tourist.

Keywords: Aleksander Chodźko, Turkish language textbook, dictionary, Turkish lexis

Streszczenie

Turecka leksyka w *Vocabulaire français-turc* Aleksandra Chodźki (1854)

Niniejsza książka prezentuje turecki materiał leksykalny ze słownika *Vocabulaire français-turc*, stanowiącego jedną z części podręcznika *Le Drogman turc donnant les mots et les phrases les plus nécessaires pour la Conversation. Vade mecum indispensable à l'armée d'Orient par A. Ch.* napisanego przez dziewiętnastowiecznego orientalistę – Aleksandra Chodźkę.

Zasadniczym celem pracy jest prezentacja i omówienie tureckiego słownictwa zawartego w *Vocabulaire français-turc*. Przeprowadzona analiza odnosi się nie tylko do semantyki zebranego materiału, ale również do fonetyki i form gramatycznych. Przedstawiony przez Chodźkę materiał leksykalny prezentuje dziewiętnastowieczną tureczyszynę, czyli tzw. język nowoosmański. W słowniku Chodźki spotyka się jednak wyrazy występujące w formach archaicznych, typowych dla starszego okresu rozwojowego języka osmańsko-tureckiego. Ta archaiczność przejawia się nie tylko w fonetyce wyrazów i zawartych w nich morfemów, ale też widoczne są liczne archaizmy leksykalne. Niektóre z badanych wyrazów nie są poświadczane we współczesnym tureckim języku literackim. Są natomiast znaczeniowo zbliżone do swoich odpowiedników poświadczonych we współczesnych gwaraach anatolijskich. Występujące w badanym materiale zjawiska mogą

świadczyc o tym, że w czasie, w którym powstał omawiany podręcznik, proces modernizacji języka osmańsko-tureckiego nie był jeszcze zakończony.

Celem niniejszej pracy jest też zwrócenie uwagi na postać samego autora, który nawet przez współczesnych orientalistów nie jest należycie doceniony, a jego bogata spuścizna naukowo-literacka wciąż jest znana tylko niewielu badaczom.

Ten z wykształcenia orientalista, dyplomata, a równocześnie poeta i badacz literatur słowiańskich znany jest przede wszystkim jako znawca języka, literatury oraz kultury ludów irańskich. Nieznany jest prawie wcale jako autor prac poświęconych tematyce tureckiej.

Dziełem, o którym na pewno warto wiedzieć, jest właśnie książka *Le Drogman turc...*, napisana w szczególnych historycznych okolicznościach. Miała ona służyć jako przewodnik, a zarazem podręcznik do nauki języka tureckiego dla francuskich żołnierzy biorących udział, jako sojusznik strony tureckiej, w wojnie krymskiej (1853–1856). Sam Chodźko nazwał swój podręcznik zarówno „tłumaczem” (*le drogman*), jak i „przewodnikiem” (*vademecum*). Korzystający z *Le Drogman turc...* mógł zatem nie tylko zapoznać się z podstawowym słownictwem tureckim, niezbędnym w komunikacji z turecką ludnością, ale też zdobyć wiedzę na temat realiów życia w państwie tureckim.

Praca Chodźki – pomimo swej zwięzłej formy (96 stron) – stanowi niewątpliwie *novum* wśród dziewiętnastowiecznych europejskich publikacji poświęconych językowi osmańsko-tureckiemu, które były przede wszystkim słownikami i gramatykami. Można powiedzieć, że *Le Drogman turc...* mógłby stanowić pierwowzór dla tak zwanych rozmówek, które współcześnie są niezbędne w wyposażeniu każdego turysty.

Słowa kluczowe: Aleksander Chodźko, podręcznik języka tureckiego, słownik, turecka leksyka



Ewa Siemienieć-Golaś – a linguist, full professor at the Department of Turkology in the Institute of Oriental Studies of the Jagiellonian University; 2002-2008 Director of the Institute of Oriental Philology (currently Institute of Oriental Studies); 2000-2021 head of the Department of Turkology.

Her research focuses primarily on the Ottoman-Turkish language and Polish-Turkish linguistic contacts, as well as the other Turkic languages (Chuvash, Karachay-Balkar). Ewa Siemienieć-Golaś has published eight monographs (including three co-authored), as well as over a hundred articles and reviews. She was also the editor of three multi-authored monographs.

The subject of her current study is a textbook of the Turkish language entitled *Le Drogman turc donant les mots et les phrases les plus nécessaires pour la Conversation. Vade mecum indispensable à l'armée d'Orient*, written by a 19th-century orientalist Aleksander Chodźko. The main purpose of this publication is to present and discuss the Turkish vocabulary in the French-Turkish dictionary (*Vocabulaire français-turc*) which constitutes a part of the textbook. The analysis of Turkish material allowed to draw attention to interesting linguistic phenomena both in terms of phonology and semantics. They seem to indicate that the process of modernization of the Ottoman-Turkish language was not yet fully completed in the 19th century. The book also introduces the person of Aleksander Chodźko, a rather forgotten and underestimated Polish orientalist, as well as the circumstances in which he wrote his textbook.



“This publication will certainly arouse the interest not only of Turkologists but also of all orientalists who are increasingly passionate about discovering the 19th-century texts of pioneers of Polish, and in this case also European, oriental studies.”

(from the review of Dr. hab. Kinga Paraskiewicz, Prof. UJ).



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