

B.S. Zhiyembay
M.M. Kossybayev
L.K. Meirambekova

L.N. Gumilyov Eurasian National University, Astana, Kazakhstan
*Corresponding author: zhiembai_bibigul@mail.ru

Literary and cultural facts for the study of the Armenian-Qypchak heritage

Abstract. *At the current time, turning to historical facts is a matter of great significance for the public life of Kazakhstan, since only a thorough study of documents related to the history of the country will help form knowledge about the history and future of our sovereign state.*

It is known that in the Middle Ages the rich heritage of the Qypchaks, who had founded the Desht-i-Qypchak state in Eurasia and contributed to world civilization and culture, was written in different alphabets at certain periods of history. Historical documents, written in Armenian graphics in Qypchak, are based on knowledge of religion, literature, history, law, philosophy, natural sciences and tell about the political, economic, historical and cultural spheres of the life of the ancient state. The Armenian-Qypchak heritage, since the 20th century, has been the subject of in-depth study of scientists, published in foreign academic editions, transcribed, supplemented by dictionaries and translations, its secrets are being revealed day by day. The term «Armenian-Qypchak» was introduced by scientists, and the life and cultural ties of the medieval Qypchaks and Armenians became the basis for their research. Today there is a need for a more detailed study of the linguistic features of the Armenian-Qypchak heritage, set out in different genre texts.

Keywords: *Cultural Heritage, Armenian-Qypchak monuments, Historical chronicles, Legal codes and act documents, Philological works, Religious Works, Works of Art, Natural Science works.*

DOI: <https://doi.org/10.32523/2616-6887/2022-141-4-206-216>

Received: 22.06.2022 / Accepted: 11.08.2022

Introduction

The study of data on the history of Kazakhstan is based on the national idea of the Eternal Country, aimed at collecting, studying, preserving, as well as reproducing and effectively using historical and cultural artifacts. The state program of the Republic of Kazakhstan entitled *Cultural Heritage* provided access to thousands of historical and cultural documents related to the history of the country from foreign archives and scientific institutions. Today, 112 inscriptions in the

Armenian-Qypchak language dating from 1521 to 1669 represent a large collection of inscriptions testifying the high cultural significance of the Armenian-Qypchak monuments.

Discovery, collection, transcription, publication, translation, definition of genre character of Armenian-Qypchak written monuments were studied by foreign scientists J. Denis, E. Schutz, G. Derfer, J. Klosson, A. E. Krymsky, F. E. Korsh, E. Triyarsky, Ya. Dashkevich, I. Vashari, O. Pritsak, E. Slushkevich, G. Alishan, M. Levitsky, R. Kokhnova, I. A. Abdullin, A. V. Safaryan and by

domestic scientists G. Aidarov, A.N.Garkavets, G. Sapargaliev, S. Kudasov etc. To study the peculiarities of the monument languages systematic statements and scientific research by S.Zh.Kudasova, T.I. Grunina, E.V. Sevortyan, J. Clauson, J. Denis, A.N.Garkavets and other scientists are proof. However, it is difficult to say that the Armenian- Qypchak heritage has been fully studied in historical and linguistic terms. Undoubtedly, the historical and cultural monuments found in a number of archives of the world need a detailed study.

In the Middle Ages, one of the largest Turkic-speaking tribes that owned the vast territory from Central Europe to northern China was the *Qypchaks*, whose territory of settlement is well known in eastern sources as *Desht-i- Qypchak*.

In his work, M.Kashgari states that the Qypchak unity of the IX century included a number of tribes as *Kimek, Subar, Kangly, Karaborykty, Toksoba, Zhete, Borly*. After the collapse of the Turkic Khaganate, the Qypchaks were originally part of the Kimak Khaganate, but separated from it in the 11th century. Since the XI century, the political union of Qypchak tribes had become a powerful state under the name of *Desht-I-Qypchak*, and the Qypchak language had served as a state language. Thus, the written heritage of the Qypchak language has made a significant contribution to world civilization, culture, and history.

Due to the lack of geographical unity in terms of settlement, the Qypchaks were called differently in different regions (*Golden Horde Qypchaks, Central Asian Qypchaks, Crimean Qypchaks, Cumans, Cumans, Mamluk Qypchaks, Armenian Qypchaks*). Written artifacts of the Qypchak language are classified by domestic scientists into several groups according to content, structure and pictorial character.

Experiment. G. Aidarov, A. Kuryshzhanov and M. Tomanov recognize Qypchak inscriptions as a heritage of the XI-XVII centuries and group them into five according to the schedule: 1) *monuments written in the ancient Gothic font (XIII-XIV)*; 2) *heritage written in Arabic letters (XI-XIV)*; 3) *materials in Armenian script (XV-XVI)*; 4) *data written in the Russian alphabet (XI-XIII)*; 5) *Words preserved*

in the language of some peoples inhabiting the territory of Eastern Europe and given by their own writing patterns (personal names, place-names etc.) [1].

In addition, A. Kuryshzhanov classifies Kipchak inscriptions as follows: 1) *monuments written in the language of the Karakhanid Turks*; 2) *monuments written in the language of the Turks of Central Asia*; 3) *monuments written in the ancient Kipchak language*; 4) *monuments written in the Chagatai language*. Since written documents appeared in certain political and administrative centers and were written in accordance with their requirements, the artifacts can be differentiated by the language written into the following groups: *Kuman Kypchak, Polovtsian Kypchak, Central Asian Kypchak, Golden Horde Kypchak, Mamluk Kypchak, and Armenian colony* [2].

Guided by the research of scientists who studied the monuments of the Middle Ages and made valuable remarks, the scholar M. Sabyr divided the monuments into two major groups: a) oral artifacts in the Qypchak language; b) written artifacts in the Qypchak language [3].

The term «*Armenian-Qypchaks*», which is frequently exploited by both historians and linguists, refers to the Qypchaks, who at one time adopted the Armenian-Gregorian branch of Christianity as a religion. According to the data, the disseminators of the Armenian-Qypchak language indicated their languages as «*Qypchak language*», «*our language*», or «*Tatar*». Currently, 112 inscriptions dated back from 1521 to 1669, and written in the Armenian-Qypchak language, which have not yet been fully scrutinized, comprise a collection of volumes of about 25-30 thousand pages.

Currently, Armenian- Qypchak inscriptions are preserved in Kiev (Kamenets-Podolsk Armenian court records and Andrei Torosovich's «*Secrets of the Philosopher's Stone*»), Lviv (1 Armenian-Qypchak dictionary and 26 personal documents), Yerevan (3 Christian and philological monuments) and 6 Qypchak Armenian inscriptions), in St. Petersburg (Armenian- Qypchak dictionary, Psalter), in Vienna (3 Armenian-Qypchak dictionaries and 13 Christian and court manuscripts - Tore inscriptions, act books, Psalters, prayer books,

3 poems by Anton testament books), in Venice (10 manuscripts - Psalters, prayer books, act books, chronicles), in Krakow, Warsaw, Wroclaw (Psalter, prayer book, calendar, 11 manuscripts, including the Book of Judgment of 1528-1604), 4 manuscript - Psalter, calendar, Tore inscription and collection of «Legend of the Wise Hikar» and chronicles), in Gerla (Armenopolis, Shamoshuvar - Romania - Psalter) and Leiden (1 prayer book).

Results and discussion

Medieval written monuments in the Armenian-Kipchak language are large in size, diverse in genre, and can be divided into 6 groups based on the thematic system: 1) *historical chronicle*; 2) *legal codes and act documents*; 3) *philological works*; 4) *religious works*; 5) *works of art*; 6) *scientific works of natural sciences*.

1. Historical chronicles. Currently, the World archives keep three Armenian-Qypchak annals in its funds, namely, «*Kamenets Chronicle*», «*Venetian Chronicle*» and «*Polish Chronicle*».

The Kamenets Chronicle was originally compiled by Agop Piradir (1582-April 16/26, 1621), a representative of the clergy, originated from the Armenian aristocracy of Kamenets, in the Armenian and Qypchak Armenian scripts, and later edited and supplemented by his brother Aksent der Krikor in 1650-1652 years. The chronicle describes the events that took place on the Right Bank and in the west of Ukraine, in Moldavia and Wallachia, the most important of them, which took place in Kamenetz-Podolsk from 1430 to 1652. The section Qypchak depicts the aggravation of Polish-Turkish relations during the Battle of Caesarea and the Khotyn War. The first Qypchak chronicle is dedicated to the election of the Armenian community in Kamenets in January 1611, and the last chronicle is about the death of Mesrop, Kafka's commander, who died on May 12, 1622 in Zamosc.

The Kamenets chronicle is written in short and extended versions. Currently, the manuscripts are stored in the National Library of Paris in the form of manuscripts No. 194 (short version) and in the library of the Library of St. Lazarus in Venice in Manuscript №1700 (expanded version) compiling of 169 pages.

Jan Deni published a Latin transcription of the Paris version of the chronicle, translated it into French under the title «L'arméno-coman et les» Ephémérides «de Kamieniec» and supplemented the edition with a dictionary. In the text of the «Chronicle» there are records from January 1060 (1611) to November 3 (13) of 1062 (1613) [4]. And the version of the chronicle preserved in Venice was published by G.Alishan the full text in Armenian script in 1896 [5]. The Qypchak texts in this manuscript, in particular the part describing the Battle of Tsetsor and the Khotin War were published in 1968 by E. Schutz. He translated into English and provided a translation with a dictionary, a voluminous foreword and explanations [6].

In 1969 I. Vashari published his work Armenian-Qypchak Parts from the Kamenets Chronicle, where he provided English translation and transliteration for manuscripts by E.Schutz and J.Deni and added indexes and glossaries of proper and geographical names [7].

«*The Chronicle of Venice*» and «*Chronicle of the Polish nation*» (Chronicle of Poland) are kept in their original handwritten form in the collections of the National Library in Paris, both published by G. Alishan [8].

Fragments from «The Venice Chronicle» were quoted by J.Deni in his work published in 1957. The Chronicle of Poland was carefully studied and reprinted in 1981 by Ya. Dashkevich and E.Triyarsky, based on the publications by G. Alishan [9].

Both chronicles written by Armenian alphabet in the Qypchak language, are brief and tell the story from the time of the birth of Jesus to 1537 and 1530. These two manuscripts have not yet been subjected to a deliberate study. The Qypchak version of the «Kamenets Chronicle» preserved in Venice has been studied by the scientist A.Garkavets on the basis of the publications by Schutz and J.Vashari The scholar also provided a Russian translation of the chronicle [10]. Still, the incompleteness of the passages or the lack of a close connection between the events described does not diminish the value of the manuscript. The presented data reveal astonishing facts about the activities of the Armenian-Qypchak colonies

in Kamenets and Lviv and the Armenian-Gregorian Church in Ukraine.

2. Legal codes and act documents

Most of the Armenian-Qypchak monuments are presented by the documents for conducting judicial and administrative affairs, charters of professional and public organizations, codes of law and acts of religious and civil self-government.

A unique document among these monuments and an additional source for studying the legal history of the Kazakh people is the collection of secular laws «Tore Bitigy», which was translated from the Armenian language into Latin in 1519 and approved by the Polish king, later translated into the language of the Armenian-Qypchaks of Lviv. This set of laws consists of three parts, including an introduction, secular laws, and an additional article, comprising of 3 chapters. Here is a set of rules, including The «Book of the Armenian judge», which contains 124 articles regulating various legal relations related to state power, other rights and legal proceedings, and 99 additional articles to the «Procedural Code» [11].

Currently, 3 versions of «Tore Bitigi» are stored in the archives of the world, they are:

1. *Wroclaw version* (1523) - registered in the National Library named after Ossolinsky in Wroclaw (Poland) under number 1916 / II. This manuscript is considered complete and surpasses 53 additional Kipchak inscriptions than other manuscripts. The Wroclaw version was first published in 1957 by M. Levitsky and R. Kokhnova published as «La version turquekiptchak du Code des lois des Arméniens polonais» in the magazine «Rocznik Orientalistyczny» [12].

2. *Lviv version* (1568) - registered in the National Library of Paris (France) under number 176 [13].

3. *Kamenets version* (1575) - registered in the Vienna Library of Mkhitarists (Austria) under number 468 [14].

The Qypchak-Polish version of the Armenian Tore Bitigy inscription and the Armenian-Qypchak Judicial Procedure Code were written in Kazakh and Russian in 2003 by the well-known linguist A.N.Garkavets and a historian, scientist, and academician of the National Academy of Sciences of the Republic of Kazakhstan

G.Sapargaliev. The first part of the book presents a translation of the text of the Wroclaw version and its translation into Russian, and the second part displays a comparative analysis of the Paris and Vienna versions of the manuscripts.

Also in Lviv, records in assembly documents, such as birth certificates, religious and court cases, in addition to Armenian-Qypchak, were conducted in Polish, Latin, Italian, and Ukrainian. And in Kamenets-Podolsk, court cases were mostly conducted in the Kipchak language, so the last document registered on March 20, 1663 (*the Central State Historical Archive of Ukraine in Kiev, f.39, op. 1, unit. 42, l. 266*) was known as the will of Simon Harakhash's wife Zosi. The letter is dated approximately December 8/18, 1118/1669 (*Bibliography of the Academy of Sciences in Lviv, F. Bavorovskikh, manuscript 1660 III, ll. 6-9*). The manuscripts written earlier include documents written in the Lviv Church, and they are registered in the Mkhitaryan Library in Vienna as a manuscript under the number 440.

Among the unique documents stored in the collections of libraries and Archives in Lviv (*Lviv city, state archive of Ukraine*), the letter of katolikos Melkhisedek, written in Yazlovets on February 15, 1627, and the letter of vartabed Jovganes, governor of katolikos Filippos, in Tokhat on August 6, 1957, are of great importance. These two manuscripts were translated and published by Ya. Dashkevich and E. Slushkevich in Latin and Polish [15].

In the Lviv State Library of Ukraine, two debt obligation documents written in the Armenian-Qypchak language from Edirne (1609) and Lviv (1615) were also found, one of which turned out to be the debt obligation from the Lviv Armenian merchant Stetska Oganovich. This commitment was corrected to the Armenian-Qypchak language in Edirne in 1609 for Joseph, the son of Abraham from Constantinople. It was translated into Polish in 1620, and on September, 15 the same year, along with the original text, it was transferred to the Lviv Armenian-Polish judicial institution. The second is a debt obligation in the Armenian-Qypchak language, made in Lviv on April 24, 1615 for the Armenian merchant Shimka Kevorovich, as well for the Armenian merchant

Andrey Torosovich. In 1618, the script and debt obligation was translated into Polish, and on May 28, 1618, along with the original document it was delivered to the Lviv Armenian-Polish judicial institution. Both of these manuscripts, together with translations into Polish and Russian, were published by Ya. Dashkevich and E. Triyarsky [16].

Currently, 40 books of acts published in the Armenian-Qypchak language have been identified by scientists, and the total volume of these legal documents with Armenian-Qypchak records exceeds 18 thousand pages. The three manuscripts which have been lost, and can only be determined by the fragments published by scientists are as follows:

T. I. Grunin in 1967 published 298 entries of the oldest act book of the Armenian judicial institution in Kamenets-Podolsk (1559-1567) No. 4386, stored in the central archive of Kiev ancient manuscripts. The four texts of the same manuscript were published by I. Abdullin in 1976 on the basis of a handwritten copy by H. I. Kuchuk-Ioannesova and F. E. Korsh [17].

2 entries of the book of acts dated 1585 were published by M. Brzhshkyants in 1830 on the basis of a document stored in the archive in the form of a manuscript No. 4395. He also published an excerpt from *The Book of the Lviv Armenian religious court in the Armenian-Kipchak language, which dates back to 1521.*

The remaining 37 books of acts written in the Armenian-Qypchak language are kept in the archives of Kiev, Vienna, Venice, and Poland, namely:

In the inventory 1 of the 39 funds of the Central State Historical Archive of Ukraine, 28 books of the Armenian-Kipchak court of Kamenets-Podolsk for 1572-1663 (more than eight thousand pages);

In the Vienna Armenian Library of the Mkhitarayan Congregation, the metrical records of the Lviv Church No. 440 for the period from 1636 to 1736 (120 pages), two books of the Lviv Armenian-Kipchak legal Proceedings No. 444, the Second Epistle of the Apostle Paul No. 446, the Cash Book of the Lviv Armenian-Kipchak Legal Proceedings No. 452, the cash book of the Lviv Armenian-Kipchak judicial proceedings under the number No. 441, No. 447 Lviv assembly books of the Armenian religious Court, written in 1572-1630,

1643-1667. e. Tryarsky published the manuscript under the number No. 446-the Second Epistle of the Apostle Paul in 1976 [18]. And E. Schutz published in 1971 the assembly books of the Armenian religious court of Lviv, preserved as a manuscript under the numbers No. 441, No. 447 [19].

In the library of the Armenian mkhitarists Congress in Venice, The Book of acts of the Armenian religious court of Lviv (179 pages), which covers the period from 1630 to 1642, is kept as a manuscript under No. 1788.

Also there are two works kept in the personal fund of descendants of Marian Levitsky, who has been engaged in the study and collection of Oriental, Armenian-Qypchak written monuments, microfilms and photocopies for many years: 1) The Book of acts of the Lviv Armenian judicial institution, covering the years of 1625-1630, consisting of 48 pages (the series of the manuscript is in the library fund of the Armenian mkhitarists Congress in Vienna); 2) the Archbishop's book of Birth Records.

3. Philological works. Among the philological studies of Armenian-Qypchak monuments there are two auxiliary textbooks (grammar textbooks) in the Qypchak language with Armenian graphics, five Qypchak translation dictionaries and one Psalter. The grammar textbooks were written in Lviv within the period of 1581-1613 in and are currently available at the Matenadaran Institute of manuscripts (Yerevan/Armenia) and in the libraries of Vienna and St. Petersburg, namely: *the manuscript of 366 pages, numbered 51 in the Manuscripts Department of the Lviv University library; the 280-page manuscript, numbered 8 in the M. E. Saltykov-Shchedrin State Library in St. Petersburg; and 106 pages manuscript in the Vienna National Library, numbered 3. Also two manuscripts of 178 and 301 pages, correspondingly numbered 84 and 311 kept in the library of the Armenian mkhitarists of Vienna*

In 1968-1972 in Warsaw E. Triyarsky developed the Qypchak-Polish-French dictionary, based on three versions of the Armenian-Qypchak translation dictionary in Vienna, by listing words in the Qypchak language and comparatively providing their meanings in Polish and French. The dictionary was distinguished by an extensive introduction, also with a facsimile of some pages of the five manuscripts at the end of the dictionary

[20]. Later, lexicographical work of E. Tryarsky became the basis for G. Derfer, K. Menges, J. Clauson's etymological research.

Nowadays, eight manuscripts are kept at the Matenadaran Institute of Manuscripts in Yerevan, Republic of Armenia [21]. None of these works has been the subject of comprehensive study to date.

None of these works has been the subject of careful study to date. Knowledge of ancient Armenian scripts, Western versions of Armenian graphics, Armenian dialects, as well as knowledge of Turkic languages, including Qypchak-Oguz is required to read these manuscripts.

Among the manuscripts, one sample under No. 3522 (354 pages), entitled as *the Grammar of the Qypchak language* is of particular value, which covers 226-353 pages, and the author listed as Avetik. The manuscript is mainly religious, but much attention is paid to everyday topics, as nature, animal husbandry, agriculture, astronomy and geometric dimensions, and there are also terms related to these topics. The parts of speech classification is presented in Armenian and Qypchak, i.e. the manuscript is bilingual, sometimes with text insertions given in three languages (Armenian, Qypchak and Polish).

The Grammatik's provides the description for case forms of Nouns (singular, plural), word-formation (presented in appendices), and synonyms and homonyms. To reveal the internal grammatical patterns in the Qypchak language, a clear description of the environment is delivered with a help of nouns, adjectives and numerals, pronouns and verbs [22]. These manuscripts allow us to reconstruct the features, as well phonetic, grammatical, and morphological models of the Qypchak language. It is the valuable document to render the information about the vocabulary of the Qypchak language at that time.

4. Religious Works.

A number of religious works written in the Qypchak language with Armenian graphics are now stored in the libraries and archives of Europe, among which the Psalter, the collection of the Apostle Paul, prayer books, and the collections of the sermon of the theologian Anton are worth considering. In addition, one Easter calendar and an 18-year calendar, as well as a list of 12-year

animal calendars in Armenian and ancient Turkic languages, are found among the works of this category.

The first translation of the Psalter was made in Lviv in 1575. According to A. N. Garkavets, the issue was translated by the Lviv Deacon Lustig [10, p. 17]. The versions of the Psalter work written in Qypchak are registered and stored in the following locations: 1. *the Czartoryski Museum in Krakow (Poland) with number 3646 (Cracow version)*. 2. *the Vienna National Library (Austria) under number 13 (Vienna version)*. The Armenian-Qypchak dictionary developed for Lusig's Psalter book is kept at the Matenedaran Institute of manuscripts in Yerevan under No. 2267. In addition, there are three records of the Psalter existed, preserved in Paris, Venice, and St. Petersburg. Two versions of this work (Krakow and Vienna) and the Armenian-Qypchak dictionary for it were published by A.N.Garkavets and E.Khurshudyan [23].

One of the religious manuscripts written in Armenian script in the Qypchak language is the prayer book «Algysh Bitigi» written in 1618 in Lviv. This work is recognized as the first manuscript in Turkish published in the world, the only version of the manuscript is stored in the library of the University of Leiden in the Netherlands. The work was first published by E. Schutz in 1961 [24].

Among the religious manuscripts in St. Petersburg were Manuscripts «Zhitii svyatyh» and «Haismavurke» written in Kipchak in ancient Armenian script stored in the State Library named after M.E. Saltykov-Shchedrin. In science, these manuscripts were published by I.A. Abdullin in 1971 [25].

5. Works of Art

In the category of works of art, there is a The Word by Wise Hikar piece of work of the literary and didactic genre, written in Qypchak with Armenian script, which had reached our times. The manuscript is currently kept in the library of the Armenian Congress of mkhitarists in Vienna under No. 468. For the first time a publication related to this manuscript was released by J. Denis and E. Triyarsky [26]. It is assumed that the work originally appeared in Assyria, Babylonia, as the manuscript mentions the land of Assyria,

the city of Nineveh, as well the names of the kings

Sinaherib and Assarhadon. Besides there are evidence from the papyrus fragment in Aramaic from the fifth century, discovered and now kept in Berlin. The description of the life of Ahikar,

the wise and resourceful adviser of the king Sinaherib and his commandments to his adopted son was collected, although incomplete, and then disseminated in Arabic, Armenian, Greek,

Russian, Persian, Romanian and many other languages. One of them reached the Qypchaks who lived near Lviv, and it was translated into the Qypchak language with the Armenian script.

Domestic scientist S.Kudasov published the work «Kipchak monument with Armenian inscriptions» «The language of the words of Wise Hikar» in 1990. Moreover, he transcribed the manuscript into modern Kazakh, translated it into Kazakh for the first time and analyzed the phonetic, lexical and morphological system of the monument. The variant written in the Qypchak language with the Armenian script was slightly shortened, and only the commandments had been kept till nowadays. There the miscellaneous

issues related to the world existence, human qualities, and Justice, good and evil are skillfully depicted by literary and expressive means as brief descriptions, reflections, comparisons, epithets,

exaggerations, proverbs and sayings. In «The word by Wise Hikar», for example, there are many instructive or propaganda commandments: e.g.: «What is sweet in the world? Hikar answered: Shame on the face. Whoever has shame on his or her face is charming, because every evil act is born of dishonesty»; «Be afraid of shame as you afraid of Lord»; «Keep your tongue out of bad words», «if you see your fallen enemy, do not laugh and humiliate him, as soon as he recovers, he will revenge on you»; «When give alms, do not humiliate a beggar, as Lord would not reward you» [27].

6. Natural Science works

One of the most valuable monuments of Armenian-Qypchak origin, which belongs to the category of Natural Sciences, is the work by Andrey Torosovich of Lviv titled as *Secrets of the Stone of Philosophy*, written in 1626-1631. The work is considered valuable, as Andrey Torosovich wrote a number of comments on the work in the Armenian-Qypchak language. This manuscript is

currently stored in the State Archives of Ukraine in Kyiv under the number No.250. Some excerpts from the works of Socrates, Aristotle, Avicenna, Democritus, Plato and other philosophers are given in the Polish version of the work and the experience of scientists in alchemy, such as Hermes Trismegist, Skyd Geber, Arnolde de Villanov, Albert is described extensively.

Andrei Torosovich wrote a number of explanations to the work in the Armenian-Kipchak language, and for that it is considered valuable. In the Kipchak version of the manuscript, individual analysis and experiments on gardening are widely discussed, as well as an irreplaceable scheme of herbal medicines, for example, the recipe for ointments for headaches is presented as follows: «*Baş ahrîḫîna hakimlik: al 2 lot temyan, 2 lot mira, 2 lot burç, 2 lot šalviya, 4 lot sîrkä, 4 lot olîva. Bu barçanı ezip igi sîrkä bilä olivaga qatıştırma da bişirmä igi, ki mast kibik bolgay. Soñra çöpräk üsnä kendin silama da anîñ bilä basin çürgämä keçär ahrîma baş*». In the Qypchak version of the manuscript, there is a wide range of personal analyses and experiment descriptions on gardening, and unique formula of herbal medicines, such as a prescription of ointment compresses for headaches. The manuscript is treated to be priceless as it contains many scientists' experiments on chemistry, fruit cultivation, hybridization (selection), as well as excerpts and notes from the works by outstanding scholars of the ancient and Middle Ages [10, p. 18].

Conclusion

As can be seen, the genre diversity of the Armenian-Qypchak written monuments, to be considered as a masterpiece by the Middle Ages, is unique and has the greatest volume. Today, Armenian-Qypchak manuscripts, which are stored in the world archives, are of great cultural value, written in various genres, covering various topics such as history, jurisdiction, religion, as well philology and fiction, and natural sciences. This article was prepared within the framework of the project AP13068438 «The universal and the special in the language of the Armenian-Qypchak monuments».

References

1. Айдаров Ф., Құрышжанов Ә., Томанов М. Көне түркі жазба ескерткіштерінің тілі. – Алматы: Мектеп, 1971. – 277 б.
2. Құрышжанов Ә. Ескі қыпшақ тілі. – Алматы: Мектеп, 2007. – 316 б.
3. Сабыр М.Б. Көне қыпшақ жазба ескерткіштерінің тілі. – Орал, 2009. – 152 б.
4. Deny J. L'arméno-coman et les «Ephémérides» de Kamieniec (1604-1613). – Wiesbaden, 1957. – 96 p.
5. Алишан Г. История армян Польши и Румынии с приложением первоисточников. – Венеция, 1896. – 228 с.
6. Schütz E. An Armeno-Kipchak chronicle on the Polish-Turkish wars in 1620-1621. – Budapest: Akadémiai Kiadó, 1968. – 215 p.
7. Vásáry S. Armeno-Kipchak Parts from the Kamenets Chronicle // Acta Orientalia Hungarica. – 1969. – Т. 22, fasc 2. – P. 139-189.
8. Алишан Г. Каменіц: Тарегірк һайоц` Леһастані йеу Румыніой һауагч`еай йауелуацовк`. – Венетік, 1896. – 221 p.
9. Dachkevitch Ya., Tryjarski E. «La Chronique de Pologne» - un monument armeno-kiptchak de premiere moitie du XVII siècle // Rocznik Orientalistyczny. – 1981. – Т. 42, z. 1. – S. 5-26.
10. Гаркавец А.Н. Кыпчакское письменное наследие. – Алматы: Дешт-и Кыпчак, 2002. – Т. 1. – 1084 с.
11. Гаркавец А., Сапаргалиев Г., Капраль М., Цимбал М. Төре бітігі: армяно-кыпчакский судебник 1519-1594 гг. – Алматы: Дешт-и-Кыпчак, Баур, 2003. – 792 с.
12. Lewicki M., Kohnowa R. La version turque-kiptchak du “Code des lois des Arméniens polonais” d’après le ms: 1916 de la bibliothèque Ossolineum // Rocznik Orientalistyczny. – 1957. – Т. 21. – P. 153-300.
13. Macler F. Catalogue des manuscrits arméniens et géorgiens de la Bibliothèque Nationale. – Paris: Imprimerie nationale, 1908. – 203 p.
14. Dashian Ja. Catalog der armenischen Handschriften in der Mechitaristen Bibliothek zu Wien. – Wien, 1895. – 1541 p.
15. Дашкевич Я., Слушкевич Э. Два армянских документа XVII в. из львовских коллекций // Rocznik orientalistyczny. – 1972. – Т. 35, №1. – С. 77-110.
16. Дашкевич Я., Трыярский Э. Армяно-кыпчакские долговые обязательства из Эдирне (1609) и Львова (1615) // Rocznik Orientalistyczny. – 1974. – Т. 37, №1. – С. 47-58.
17. Абдуллин И.А. Армяно-кыпчакские тексты из архива Ф.Е. Корша // Татар теле һәм әдәбияты: сб. – Казань, 1976. – С. 5-23.
18. Tryjarski E. Der zweite Brief des Paulus an die Korinther in armeno kiptschakischer Version und seine Sprache // Im Buch: Altaica Collecta. – Wiesbaden, 1976. – P. 267-279.
19. Schütz E. Armeno-kiptschakische Ehekontrakte und Testamente // Acta Orientalia Hungarica. – 1971. – Т. 24, f. 3. – S. 265-300.
20. Tryjarski E. Dictionnaire Arméno-Kiptchak d’après trois manuscrits des collections viennoises. – Warszawa: Polish Academy of Sciences, 1968. – Т. 1. – 283 p.
21. Сафарян А., Саакян Л. О филологической ценности армяно-кыпчакских рукописей XVII века, хранящихся в Матенадаране (Ереван) // Тез. междунар. тюрколог. симпоз. «Тюркский мир: история и современность». – Астана: ЕНУ, 2011. – С. 103.
22. Грамматика кыпчакского языка / АрхФИДР Матенадаран имени М. Маштоца // Рукопись. – Ереван, 2013. – №3522. – С. 226-264.
23. Garkavets A., Khurshudian E. Armenian-Qypchaq Psalter written by deacon Lussig from Lviv, 1575/1580. – Almaty: Desht-i-Qypchaq, 2001. – 656 p.
24. Schuts E. An Armeno-Kipchak Print from Lvov // Acta Orientalia Hungarica. – 1961. – Т. 13. – P. 123-130.
25. Абдуллин И.А. “Памятная записка” Агопа на армяно-кыпчакском языке (1620) // Советская тюркология. – 1971. – №3. – С. 118-129.
26. Deny J., Tryjarski E. “Histoire du usage Hikar” dans la version arméno-kiptchak // Rocznik Orientalistyczny. – 1964. – Т. 27. – № 2. – P. 7-61.
27. Құдасов С. Армян жазулы қыпшақ ескерткіші «Дана Хикар» сөзінің тілі: оқу құралы. – Алматы: Ғылым, 1990. – 120 б.

Б.С. Жиёмбай, М.М. Қосыбаев, Л.К. Мейрамбекова

Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан

Зерттеуді қажет ететін армян-қыпшақ мұраларының әдеби-мәдени деректемелері

Аңдатпа. Қазақстанның дәл бүгінгі қоғамдық өмірінде тарих қойнауында жинақталған бағалы деректерге баса назар аударудың маңызы зор. Ел тарихына қатысты барлық құнды жазбалардың тыңғылықты зерттелуі – егеменді мемлекетіміздің тарихы мен болашақтағы таным-ұстанымының қалыптасуына көмектеседі.

Орта ғасырда Еуразия кеңістігінде Дешті қыпшақ мемлекетін құрып, әлемдік өркениет пен мәдениетке өз үлесін қосқан қыпшақтардың артында қалған мол мұра әр кезеңде түрлі әліпбилермен жазылғаны мәлім. Армян графикасымен қыпшақ тілінде жазылған мұралар дін, әдебиет, тарих, құқық, философия, жаратылыстану ғылымдарына негізделіп, өмірдің саяси-экономикалық, тарихи-мәдени салаларын қамтыды. ХХ ғасырдан ғалымдардың тыңғылықты зерттеу нысанына айналған армян-қыпшақ мұралары шетелдік басылымдарда жарияланып, транскрипцияланып, сөздіктермен, аудармалармен толықтырылып, сыры күн санап ашыла түсті. Ғалымдар тарапынан сан түрлі ғылыми пайымдаулар мен көзқарастар толастамай, «армян-қыпшақ» термині ғылымға енгізіліп, орта ғасырдағы қыпшақтар мен армяндардың өмірі мен тіршілігі, мәдени байланыстары соны зерттеулерге арқау болды. Бүгінде осынау ауқымды жанрлық сипатта жазылған армян-қыпшақ мұраларының тілдік ерекшеліктерін тереңірек зерттеу қажеттілігі сезіледі.

Түйін сөздер: мәдени мұра, армян-қыпшақ ескерткіштері, тарихи жылнамалар, заң кодекстері және акт құжаттары, филологиялық еңбектер, діни еңбектер, көркем шығармалар, жаратылыстану ғылыми еңбектері.

Б.С. Жиёмбай, М.М. Қосыбаев, Л.К. Мейрамбекова

Евразийский национальный университет имени Л.Н.Гумилева, Астана, Казахстан

Литературно-культурные факты для исследования армяно-кыпчакского наследия

Аннотация. В современной общественной жизни Казахстана важно акцентировать внимание на ценных фактах, накопленных в недрах истории. Тщательное изучение всех ценных записей, относящихся к истории страны, поможет сформировать видение истории и будущего суверенного государства. Известно, что богатое наследие кыпчаков, создавших государство Дешт-и-кыпчаков на просторах Евразии в средние века и внесших свой вклад в мировую цивилизацию и культуру, на разных этапах было написано разными алфавитами. Наследие, написанное армянской графикой на кыпчакском языке, основывалось на религии, литературе, истории, праве, философии, естественных науках, охватывало политико-экономическую, историко-культурную сферы жизни. С ХХ века армяно-кыпчакское наследие, ставшее предметом пристального изучения ученых, публикуется в зарубежных изданиях, транскрибируется, пополняется словарями, переводами, раскрывается тайна. Со стороны ученых не обошлось без различных научных суждений и взглядов, термин «армяно-кыпчак» был введен в науку, в основу которого легли исследования жизни и быта, культурных связей кыпчаков и армян в средневековья. Сегодня возникает потребность более глубокого изучения языковых особенностей армяно-кыпчакского наследия, написанного в таком большом жанре.

Ключевые слова: культурное наследие, армяно-кыпчакские памятники, исторические хроники, правовые кодексы и акты документы, филологические труды, культовая литература, художественная литература, естественнонаучные сочинения.

References

1. Aidarov G., Kuryshzhanov A., Tomanov M. Kone turki zhazba eskertkishterinin tili [The language of ancient Turkic written monuments] (School, Almaty, 1971, 277 p.) [in Kazakh].
2. Kuryshzhanov A. Eski kypshak tili [Old Kipchak language] (School, Almaty, 2007, 316 p.) [in Kazakh].

3. Sabyr M.B. Kone kypshak zhazba eskertkisher [The language of ancient Kipchak inscriptions] (Uralsk, 2009, 152 p.) [in Kazakh].
4. Deny J. (1957) L'arméno coman et les «Ephémérides» de Kamieniec (1604-1613). (Wiesbaden, 1957, 96 p.) [in French].
5. Alishan G. Istoriya amyan Pol'shi i Rumynii s prilozheniem pervoistochnikov [History of the Armenians of Poland and Romania with the application of primary sources] (Venice, 1896, 228 p.) [in Russian].
6. Schütz E. An Armeno-Kipchak chronicle on the Polish-Turkish wars in 1620-1621. (Akadémiai Kiadó, Budapest, 1968, 215 p.) [in French].
7. Vásáry S. (1969) Armeno-Kipchak Parts from the Kamenets Chronicle. Acta Orientalia Hungarica. T. 22, fasc 2. P. 139-189. [in German].
8. Alishan G. Kamenits: Taregirk haiots Lehastani ieu Rumenioi hauastch'eai iaeluatsovk [Камениці: Тарегірк найоц` Леастані йеу Руменіой хауастч`еай йаеулацовк`] (1896, 221 p.) [in Ukrainian].
9. Dachkevitch Ya., Tryjarski E. (1981) «La Chronique de Pologne» - un monument armeno-kiptchak de premiere moitie du XVII siècle. Rocznik Orientalistyczny. – T. 42, z. 1. P. 5-26. [in Polish].
10. Garkavets A.N. Kypchakskoe pis'mennoe nasledie [Kypchak written heritage]. (Desht-i Kypchak, Almaty, T.1., 2002, 1084 p.) [in Russian].
11. Garkavets A., Sapargaliev G., Kapral' M., Tsymbal M. Tore bitig: armyano-kypchakskii sudebnik 1519-1594 gg. [Tore bitigi: Armenian-Kypchak judicial code 1519-1594] (Desht-i-Kypchak, Baur, Almaty, 2003, 792 p., [in Russian].
12. Lewicki M., Kohnowa R. La version turque-kiptchak du "Code des lois des Arméniens polonais" d'après le ms: 1916 de la bibliothèque Ossolineum, Rocznik Orientalistyczny. T. 21. 1957. P. 153-300. [in Polish].
13. Macler F. Catalogue des manuscrits arméniens et géorgiens de la Bibliothèque Nationale. – Paris: Imprimerie nationale, 1908, 203 p. [in German].
14. Dashian Ja. Catalog der armenischen Handschriften in der Mechitaristen Bibliothek zu Wien. (Wien, 1895, 1541 p.), [in German].
15. Dashkevich Ya., Slushkevich E. Dva armyanskikh dokumenta XVII v. iz l'vovskikh kollektzii [Two Armenian documents of the 17th century. from Lviv collections], Rocznik orientalistyczny. 1972, T. 35, No. 1. P. 77-110. [in Russian].
16. Dashkevich Ya., Tryjarsky E. Armyano-kypchakskie dolgovyobyazatel'stva iz Edime (1609) i L'vova (1615) [Armenian-Kypchak debt obligations from Edime (1609) and Lvov (1615)], Rocznik Orientalistyczny, 1974, T. 37, No. 1, P. 47-58. [in Russian].
17. Abdullin I.A. Armyano-kypchakskie teksty iz arhiva F.E. Korsha [Armenian-Kypchak texts from the archive of F.E. Korsha] Tatar tele häm ädäbiyatı, Kazan, 1976, P. 5-23. [in Russian].
18. Tryjarski E. (1976) Der zweite Brief des Paulus an die Korinther in armeno kiptschakischer Version und seine Sprache. Im Buch: Altaica Collecta. Wiesbaden. P. 267-279. [in German].
19. Schütz E. Armeno-kiptschakische Ehekontrakte und Testamente. Acta Orientalia Hungarica. T. 24, f. 3. 1971. P. 265-300. [in French].
20. Tryjarski E. (1968) Dictionnaire Arméno-Kiptchak d'après trois manuscrits des collections viennoises. (Warszawa, Polish Academy of Sciences, Vol. 1, 283 p.), [in Polish].
21. Safaryan A., Sahakyan L. O filologicheskoi tsennosti armyano-kypchakskikh rukopisei XVII veka, hranyashihsy v Matenadaran (Erevan) [On the philological value of the Armenian-Kypchak manuscripts of the 17th century stored in the Matenadaran (Yerevan)], Tez. mezhdunar. Turyrkolog. Simpoz. "Turyrski mir: istoriya Isovremennost'" [«Turkic world: history and modernity»], ENU. Astana. 2011. P. 103. [in Russian].
22. Grammatika kypchakskogo yazyka [Grammar of the Kypchak language], ArhFIDR Matenadaran imeni M. Mashtotsa [ArchFIDR Matenadaran named after M. Mashtots], Rukopis' [Manuscript]. Yerevan. 2013. No. 3522. P. 226-264, [in Armenian].
23. Armenian-Qypchaq Psalter written by deacon Lussig from Lviv (2001), 1575/1580 /ed. by A. Garkavets, E. Khurshudian. (Almaty, Desht-i-Qypchaq, 656 p.).
24. Schuts E. An Armeno-Kipchak Print from Lvov. Acta Orientalia Hungarica. Vol. 13. 1961. P. 123-130. [in French].
25. Abdullin I.A. "Pamyatnaya zapiska" Agopa na armyano-kypchakskom yazyke (1620) ["Memorandum" of Hagop in the Armenian-Kypchak language (1620)], Sovetskaya tyurkologiya [Soviet Turkology], 1971, No. 3, P. 118-129, [in Russian].

26. Deny J., Tryjarski E. "Histoire du sage Hikar" dans la version arménokiptchak. Rocznik Orientalistyczny. 1964. Vol. 27. No. 2. P. 7-61. [in Polish].

27. Kudasov S. Armyan zhazuly kypshak eskertkishi "Dana Hikar" sozinin tili [Kipchak monument with Armenian inscription «Dana Hikar» language: textbook] (Science, Almaty, 1990, 120 p.) [in Kazakh].

Information about the authors:

Жиембай Бибигуль Сауровна – Ph.D., түркітану кафедрасының доценті, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан.

Қосыбаев Мирас Махмедунұлы – Ph.D., түркітану кафедрасының доценті, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан.

Мейрамбекова Лязат Касымовна – Ph.D., Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан.

Zhiembai Bibigul Saurovna – Ph.D., Associate Professor of the Department of Turkology of the L.N. Gumilyov Eurasian National University, Astana, Kazakhstan.

Kosybaev Miras Makhmedunovich – PhD, Associate Professor of the Department of Turkology of the L.N. Gumilyov Eurasian National University, Astana, Kazakhstan.

Meirambekova Lyazat Kasymovna – Ph.D., L.N. Gumilyov Eurasian National University, Astana, Kazakhstan.