



Studies on the Armenian-Kypchak manuscripts in Turkey

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ABSTRACT

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This article raises a question that has not been considered before. It refers to Turkish researchers' studies of old Kypchak manuscripts, written in the Armenian alphabet in the 16th-17th centuries. During this period, due to historical events, Armenians and Kypchaks lived in the same settlement. Trade was especially active among Kypchaks and Armenians so kinship was established.

This led to the formation of the Armenian-Kypchak language and writing. According to researchers, the Armenians who were living in Ukraine during the 16th-17th centuries forgot their native language and used the Kypchak as a spoken language and even they prayed in the Kypchak. In accordance with sources sources, only church ministers spoke Armenian. The Turkish-Armenian researcher K. Pamukchia, relying on the classification of Yak. Dashkevich, who studied the of Armenian-Kypchak written records, divides the development process of the Armenian-Kypchak language into three stages.

The first is the mastery of the Kypchak language by the Armenians as a spoken language before the linguistic period (end of 13th -15th centuries).

The second is the flourishing of the Armenian-Kypchak written language (start of 16th-first half of 17th century, i.e. 1524-1699).

The third is the decline and death of the Armenian-Kypchak language (second half of 18th century).

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Introduction

Language is not only a means of communication, but also an expression of human nature and culture (Mankeeva, 2021: 51). The development of a language is directly related to the history of the development of a people.

Therefore, apart from classical linguistics, which is limited to describing only the level structure of the language, it is important to conduct a comprehensive study of the language, connecting it with the history, culture and worldview of the people who speak that language. The history of the language is an integral part of the history of the people. Determining the glottogenesis of a particular language or group of languages overlaps with issues of ethnogenesis. The way of life, economy, culture, and general concepts of the people, in turn, are reflected in their language. Therefore, in order to study the origin of a language, it is necessary to study the anthropocentric paradigms in combination with the historical-comparative method. At the same time, written heritage has a special place in restoring the names and concepts whose meanings have been obscured and even forgotten from the people's memory. The place and role of linguistic data reflected in the written monuments of the Middle Ages are very important in determining the historical development of modern Turkish languages. This is evidenced by the fact that this century is becoming the main object of research in Turkological works. We can add manuscripts written in the Armenian-Kypchak language to the list of such valuable medieval written monuments. Kypchak monuments of Armenian writing, which are large in size and include various genres, have a special place among the medieval written heritage, where monuments of the old Kypchak language are mentioned. In the 14th-17th centuries, an ethnic group that settled in the lands of modern Ukraine, Moldavia, and Romania, lived as a community, followed the Armenian-Gregorian religion, and spoke the Kypchak language, are called «Armenian-Kypchaks» in domestic and foreign Turkology, and their relics written in the Armenian alphabet are called «Armenian-Kypchaks».

The Armenian-Kypchak language is the language of many ethnographic groups of Armenian-Kypchaks who lived in separate colonies in Ukraine. Many written records of different genres have appeared, which have become an important cultural achievement of the people who speak this language. The total number of monuments written in the Armenian-Kypchak language, written between 1521 and 1669, is 112, they are about 25-30 thousand pages. These works are preserved in the archives of Likhistan and Warsaw, and in the national libraries and institutes of Austria, the Netherlands, Italy, Romania, Russia, Ukraine, Armenia, and Vienna.

The written heritage of the Armenian-Kypchaks, which gives a lot of information about their economic, political, social and cultural life, is diverse in terms of genre and style, also it has a large volume, in the subsequent research of these heritages in this field:

- 1) historical records;
- 2) legal codes and act documents;
- 3) philological works;

- 4) religious literature;
- 5) works of art;
- 6) it is considered as natural science-scientific literature (Garkavec, 2002: 12).

Materials and research methods

The research of Turkish scientists on the written language of Armenian-Kypchak manuscripts was considered in the article. This is because we can determine the closeness of Armenian-Kypchak written monuments to general Turkic languages, including the Kazakh language, only by comparing them with the language of related Turkic peoples, the Kazakh language. That is why descriptive and comparative-historical methods were used during the writing of the article.

History of the study of the problem

Although linguistic features of Armenian-Kypchak written monuments have become the object of research by many scientists, it is still one of the issues that need deeper research. Kypchak manuscripts written in Armenian scripts are a common cultural heritage of Turkic-speaking peoples, so they received considerable attention of Turkish researchers. A number of Turkish scientists showed great interest in this issue and conducted comparative-historical research.

Turkish scientists showed considerable interest in this issue and conducted comparative-historical researches. Linguistic and cultural significance of monuments and some grammatical features of Professor Mehmet Kutalmış (Kutalmış, 2004), Hülie Kasopoulou Çengel's (Kasapoğlu, 2009) morphological and phonetic features of Armenian-Kypchak monuments are published in scientific publications. Moreover, professor Zhan Özgür's (Özgür, 2019) works about synonyms in the texts of the Armenian-Kypchak language are included.

Turkish scholar Fulya Akman wrote about the usage of the verb «*ma bol*» in the Armenian-Kypchak language. In his article, Fulya Akman says that the verb «*ma bol*» is used in the Armenian-Kypchak language, as well as in the Karatay-Kypchak language in the sense of *bol*. So, it is emphasized that the verb «*ma bol*» is used in the negative sense in modern Turkish. Verb + *ma* + *bol*, *bol* + verb + *ma* had such a sentence formation system in the Armenian-Kypchak language. It is said to be found only in this language and not in the texts of any other language (Akman, 2021).

We can underline Musa Salan (Salan, 2017) as one of the scholars who conducted research work related to works written in the Armenian-Kypchak language in a religious direction.

He has a research article entitled «The version of our grandfather's prayer in Armenian Kipchak». He translated the Armenian-Kypchak version of the prayer «Our Father's Prayer», which was previously unknown to the Turkic world, into Turkish.

The Turkish scientist Kevork Pamukçiyani (Pamukçiyani, 2002) in his article «Kypchak-Turkish inscriptions based on Armenian letters» considers the stages of development and formation of the Armenian-Kypchak language.

Hulia Kasapuli Çengel (Çengel, 2012), who is actively engaged in the study of the Armenian-Kypchak language in Turkey, studies the issue of the emergence of the Armenian-Kypchak language and Armenian-Kypchak written monuments in her book «Kypchak Turkish with Armenian writing».

Nadezhda Özakda (Chirli) (Chirli, 2005) in her doctoral thesis entitled «Armenian-Kypchak writing: Algış Bitigi» states that there is a double opinion regarding the emergence of the Armenian-Kypchak language, and researches the opinions of scientists who have been engaged in researching this issue, and the notes of travelers. In addition, M. Kutalmış (Kutalmış 2004) in his article «About the Armenian Kypchaks» writes that trade relations between Armenians and Kypchaks led to kinship ties.

Similarly, Ismail Emre Özkan (Özkan, 2021) in his article entitled «Cultural connection between Armenians and Kypchaks and Kypchak writings based on Armenian letters», as a result of the development of public and social relations established between Armenians and Kypchaks, Kypchaks adopted the religion of Armenians and the Armenian-Kypchak language appeared.

Erdoğan Altynkaynak (2011) translates Adalbert Merck's book «Proverbs and Idioms of the Gregorian Kypchaks written in the Armenian alphabet» into Turkish and compares the proverbs of the Armenian-Kypchak language with the proverbs of the modern Turkic languages and makes a comparative-historical analysis. Ersyn Akbulut (Akbulut, 2017) conducts a scientific study of the valuable relic of the Armenian-Kypchak written monuments in his dissertation «Tore Bitigi» (Text Review).

Analysis

Based on historical data, there is information that Turks and Armenians lived in the same region for certain periods and established close relations. For example, Turkish scientist Ismail Emre Özkan in his article «Cultural connection between Armenians and Kypchaks and Kypchak inscriptions based on Armenian letters» says that Armenians and Kypchaks were sometimes friends and sometimes even enemies. The Kypchaks who settled in the territory of Deshti Kypchaks first established trade and cultural relations with Armenians. Later, the Kypchaks adopted the Armenian-Gregorian religion. As a result, Kypchak language texts with Armenian script appeared (Özkan, 2021: 118).

In general, there are different opinions among scholars regarding the history of mutual relations between Armenians and Kypchaks. One of the Turkish scientists engaged in the study of Armenian-Kypchak monuments is M. In his article «About Armenian-Kypchaks», Kutalmış says that the relationship between Kypchaks and Armenians started mainly in the 11th century, and a bridge of friendship was established between them from the 13th century. An important factor that led to the interaction of the Kypchaks and Armenians was trade. Initially, they engaged in mutual trade, and over time, kinship relationships such as marriage and marriage took place between them (Kutalmış, 2004: 38).

Turkish and Armenian scholar Kevork Pamukchiya's research work entitled «Kypchak-Turkish inscriptions based on Armenian letters» published in 2002: Kypchak Turkish language

based on Armenian letters developed in three stages. The first of them is the period when the Kypchak language was acquired by the Armenians as a spoken language and before the written language (between the end of the 13th century and the end of the 15th century).

The second is the formation of the Armenian-Kipchak written language and the flourishing period of the Armenian-Kipchak written language (the beginning of the 16th century and the first half of the 17th century, i.e., 1524-1699). The third is the period of decline and death of the Armenian-Kipchak language (second half of the 18th century).

This opinion was expressed in the XVI-XVII centuries. Dashkevich Yaroslov, a Soviet and Ukrainian historian who actively studied Armenian-Kipchak written monuments written in the Armenian script since the 60s of the 20th century and emphasized the importance of studying these monuments in the science of Turkic studies, and an Armenologist who specially studied the Armenian colonies in Ukraine and Poland (Pamukçiyani, 2002): 11).

Kevork Pamukchyan says that the Armenian-Kypchak language flourished in Western Ukraine between 1524 and 1699, that is, during the period when the written language was formed.

This period appears in the research of Soviet and Western Turkologists under different names: «Armeno-Coman, Armenisch-Kyptschakisch, Armeno-Qipchaq, Armenian Qıpchaq, Armyano-kıpçakskiy yazık, Armyano-Polovetskiy yazık» etc.). And in Turkology it is known as «Armenian-Kypchak language».

However, the name «Armenian-Turkish language» is frequently used in Anatolia (Pamukçiyani, 2002: 11). Professor of Afyon Kozhatepe University, Turkologist Nadezhda Özakda (Chirli) in her doctoral thesis entitled «Armenian-Kypchak script: Algış Bitigi» points out that there are two different opinions among scientists about the formation of the Armenian-Kypchak language. In the science of Turkic studies, scientists like Edward Tryarsky, Edmund Schütz, Omelyan Prytsak and Jean Denis, who began to study the language of the «Armenian-Kypchak monuments» in 1970, using the term «Armenian-Kypchak» in their works, pointed out that the Armenians followed the Kypchaks, who were much more numerous, and they believed that over time, they forgot their mother tongue, they began to speak and even write in Kypchak language.

According to professor A. Garkavets: «Armenians in Ukraine called themselves Armenians and used Armenian letters».

However, they completely forgot their mother tongue, Armenian, and spoke Kypchak. He wrote and prayed in Kypchak (Chirli, 2005: 8).

The spread of the opinion that «Armenians became Kypchak and started speaking Kypchaks» was influenced written by travelers.

Antonia Maria Grazini (1537-1611), Italian church figure, Martin Kromer (1512-1589), Polish historian and German traveler Johann Alnpe (1636) travelled to the regions where Armenians and Kypchaks lived between the 15th and 18th centuries and kept records. In his writings, «... the people who live in this region and call themselves Armenians speak only the Tatar-Kypchak language. Worship in Kypchak language. And only some priests use the Armenian language» (Chirli, 2005: 9). According to the opinions of the above-mentioned

scientists, professor, Turkicologist Nadezhda Ozakda (Chirli): «It is clear that the main language of Kypchak texts written in Armenian letters is Kypchak Turkish language. It is false that the Armenians were Kypchak and adopted this language as their mother tongue. This opinion should be reconsidered. We must take into account one thing, they are not Kypchaks who accepted the Armenian-Gregorian religion and became Christians. Kypchaks are the only ones who used Armenian letters he concludes.

Professor Erdogan Altynkaynak, a Turkish Turkologist made a great contribution to this topic and Turkology by studying the Gregorian Kypchaks and their languages. He translated the book «Proverbs and idioms of Gregorian Kypchaks written in the Armenian alphabet» published by the German orientalist Merck Adalbert in 1877 into Turkish and conducted his research. According to Erdogan Merck named this book as «Proverbs of the Turks». The content of this book is clearly written in Turkish; however, the proverbs and phrasal verbs in the book are written in the Armenian alphabet. The title of the book itself, proves that people who use the Armenian alphabet are not Armenian (Altynkaynak, 2011: 150).

There are approximately 355 proverbs and idioms in the book.

Unfortunately, Merck was not able to translate some parts of the book entirely, nevertheless, he could translate it successfully.

Since there are no letters like «sh» (՝) and «sh» (՝) in the Armenian alphabet, different letters were used instead. The letter «c» was sometimes used instead of «u», and the letters «c» and «3» were sometimes used instead of «u» (Altynkaynak, 2011:150).

The book illustrates examples of 76 proverbs and idioms found in the language of Turks in Turkey:

1. *Damlaya damlaya göl olur. / Damla damla göl olur. (353)*
2. *Kusursuz dost arayan dostsuz kalır. / Kusursuz dost arayan dostsuz kalır. (237)*
3. *Allah bir kapıyı kaparsa diğerini açar. / Allah bir kapıyı kaparsa birini açar (206)*
4. *Su testisi su yolunda kırılır. / Su bardağı su yolunda kırılır. (177)*
5. *Haydan gelen huya gider. / Haydan gelen huya gider. (176)*
6. *Ak akçe kara gün içindir. / Ak akce kara gün isindir. (9)*
7. *Kendi düşen ağlamaz. / Kendinden disen ağlamaz. (170)*
8. *Akıl yaşta değil baştadır. / Akıl yasta değil bastadır. (33)*
9. *Üzüüm üzümüne baka baka kararır. / Üzüm üzümüne bakarak kararır. (43)*
10. *Her kuşun eti yenmez. / Her kusun eti yenmes. (21)*
11. *Vakitsiz öten horozun boynunu keserler. / Vakitsiz öten horozun boynunu keserler. (48)*
12. *Balık baştan kokar. / Balık basdan kokar. (100)*
13. *Leyleğin ömrü laklak ile geçer. / Legleğin ömrü laklak ile gecer. (87)*
14. *Tok açın halinden anlamaz. / Tok agın halinden ne agnar. (123)*

The proverbs and idioms which are mentioned above, are still frequently used in both daily life of Turks and Kazakhs in Turkey. Undoubtedly, it proves that the Gregorian Kypchaks spoke the Kypchak language, and they were Turkic-speaking.

Table 1. Comparison of proverbs found in the Armenian-Kypchak language with proverbs in the Turkish and Kazakh languages.

Armenian-Kypchak language	Turkish languages	Kazakh languages
<i>Damlaya damlaya göl olur.</i>	<i>Damla damla göl olur.</i>	<i>The sea is filled by drops.</i>
<i>Akil yaşta değil baştadır.</i>	<i>Akil yasta değil bastadır.</i>	<i>The mind starts from the young age.</i>
<i>Balık basdan kokar.</i>	<i>Balık baştan kokar.</i>	<i>Fish rots from the head down.</i>
<i>Tok açın halinden anlamaz.</i>	<i>Tok açın halinden ne agnar.</i>	<i>A full child does not think that he will be hungry.</i>
<i>Kusursuz dost arayan dostsuz kalır.</i>	<i>Kusursuz dost arayan dostsuz kalır.</i>	<i>A person who is looking for a perfect friend, will be without any.</i>
<i>Allah bir kapıyı kaparsa diğerini açar.</i>	<i>Allah bir kapıyı kaparsa birini açar.</i>	<i>When God (Allah) closes one door, he opens another.</i>
<i>Haydan gelen huya gider.</i>	<i>Haydan gelen huya gider.</i>	<i>Easy come, easy go.</i>
<i>Her kuşun eti yenmez.</i>	<i>Her kusun eti yenmes.</i>	<i>It is forbidden to eat every bird.</i>
<i>Aza kanaat etmeyen çoğu bulamaz.</i>	<i>Aza kanagat et ki sokı bulasın.</i>	<i>Be grateful for what you have, you can lose it, though.</i>
<i>Ak akçe kara gün içindir.</i>	<i>Ak akce kara gün isindir.</i>	<i>Save money for a rainy day.</i>

It is obvious that our research problem is closely related to historical aspects. Today's written monuments have covered the 20s of the 16th century and the end of the 17th century. Those written in the earlier period have been lost, so there is a lack of information about them. However, we cannot deny that it was discovered and studied in earlier times. For example, Mkhitar Gosh's «Collection of Laws» - «Tore Bitigi», written in Armenian in the 12th century, has now become the object of research of many Turkologists. Although «Tore Bitigi» was originally written in Armenian in 1184-1213, it was translated from Armenian into Latin and from Latin into Polish in 1518-1519 under the King of Poland's instructions. In 1523 it was translated from Polish into Kypchak language. It is basically a Polish-Kypchak version of the law collection of Armiyanskiy Sudebnik (Kasapoğlu, 2012: 29).

The first who studied «Tore Bitigi» were Marian Levitskyi and Renata Konnova. The Polish version of «Tore Bitigi» was studied and presented to the public by these two scientists. Substantially, Turkologist A.N. Garkavets conducted the most extensive research related to «Tore Bitigi». He published his book «Tore Bitigi». In his book, A.N. Garkavets compared the French and Austrian versions of «Tore Bitigi». Moreover, in this book the Polish and Russian version were also included. He also compiled all his research work until 2000 related to the language of «Tore Bitigi» which were translated into Latin and he created a special collection of dictionaries (Akbulut, 2017: 27).

Nowadays a young Turkologist Ersin Akbulut, who is currently engaged in the study of Armenian-Kypchak monuments and analyzes the Austrian version of «Tore Bitigi» in his dissertation «Tore Bitigi» (Review of Texts). This version consists of three parts. The first part consists of introduction, the second part of the laws on the secular state and the third part of the procedural articles. In addition to these three parts, a collection of laws which consist of 24 articles describing the concept of law of the Kypchaks and 98 articles describing the Gregorian laws are attached. Ersin Akbulut expressed that he reviewed 149 to 210 of the Austrian versions of the decree, because these pages contain data about the customs and laws of the Kypchak Turks. The Austrian version of the Tore inscription is written in the Polish-Armenian alphabet (arevelahayeren) used in the Eastern dialect of the Armenian language. There are seven vowels in the alphabet. They are: *a*, (*a*, *á*) *e*, *ı*, *i*, *ı*, *o* (*ö*), *u* (*ü*). After the destruction of Bagratid state and by conquering Ani Seljuks, in the 11th century Gregorian Armenians started to settle in Ukraine as a result of migration. The main alphabet used by the Armenians who settled here was the Polish-Armenian alphabet used in the Western dialect of the Armenian language. This alphabet does not correspond at all to the Kypchak Turkic rules for using vowels. For instance, Armenians used the symbols (*ı*, *u*) to indicate the vowels and *ä* found in the texts. Furthermore, the letter *n* was used to indicate the letters *o* and *ö*, and the letter *nı* was used to indicate the letters *u* and *ü* in the Armenian alphabet. Some confusion was found in the works of Zh.Deni, T.Grunin, E.Schutz, Ya.Dashkevich and E. Tryarsky who had read the transliterated format of Gregorian texts in Kypchak Turk languages. However, a great specialist of Kypchak monuments with Armenian writing A.N. Garkavets read the texts according to the Turkish transcription and transliteration. For example, *köz* (*eye*), *kün* (*sun*), *köp* (*a lot of*), *körün* (*blind*), *yüräk* (*heart*). In addition, N.Garkavec also indicated the letters /a/ and /ä/ in the transcription with two different signs: *barçañız* «hepiniz» (all/everybody); *emgäk* (*emek*) – meal). One more symbol was used for the closed letter /e/: *eyämiz*, *sahibimiz*, Tanrı (our Lord, our Creator); *kendiläriniñ*; themselves (their). Therefore, phonetics and laws of the Gregorian Kypchak Turkish language are well preserved in the texts of Garkavets. Ersin Akbulut, in his dissertation «Tore Bitigi» comes to the following conclusion that there is a difference between the vowels used in «Tore Bitigi» and in Gregorian Kypchak Turkish. It goes without doubts, lip and voice harmonies are preserved in both texts. However, there are many places where the laws of harmony are violated in the texts. For example, when adding a noun forming suffix after the verb «*vuçi*» in old Turkish, the law of harmony of sounds is significantly violated. In addition, when the letters *g/g* change to *v*, the tone of voice is broken to the human ear. Some words with the /e/ sound found in Old Turkish were written in Gregorian Kypchak Turkish with /ı/ instead of /e/ in the texts. It leads to the break of sound rhythms. Moreover, /v/ changed to *a > u* to *e > ö* under the influence of a silent sound. There are 31 consonants used in Tore. They are: *b*, *c*, *ç*, *d*, *dz*, *f*, *g*, *ğ*, *h*, *ḥ*, *j*, *k*, *k'*, *l*, *m*, *n*, *ñ*, *p*, *p'*, *r*, *ř*, *s*, *ş*, *t*, *t'*, *ts*, *ts'*, *v*, *w*, *y*, *z*. Even in the use of consonants, sound harmony is not preserved. Voiceless consonants in the texts are as following: *k > ğ/g*, *p > b*, *t > d*, *k > g*, *-k- > -ğ-*, *b- > m-*, *ğ/g > y*, *q > ḥ*, *k > ḥ*, *b > v*, *k > ḥ*, *g/ğ > v*, *g/y > v*, *d > y*, *d > t*, *g/ğ > k*. Between the texts, when silent consonants changed, the letter *g* at the end of words was sometimes dropped. It

is true that Gregorian Kypchak Turkish was influenced by Slavic languages and Armenian. As a consequence of these languages, some unique features of Turkish language have changed. The syntactic structure of Gregorian Kypchak Turkish texts is contrary to the structure of classical Turkish. The syntactic features of Tore dialect are similar to Gagauz Turkish, which is considered to be one of the modern Turkish dialects. (Akbulut: 28).

In documents, there are a lot of words related to trade and sales: *ališli berišli kiši* “merchant, speculator”, *paylaş* (shareholder), *bazar*, *bezirgän* (merchant), *kebit* (store), *ülüš* (share), *ziyanlı* (harmful), *ağça*, *pul*, *altın ağça*, *kümüš ağça*, *som taši* etc.. Along with metal names such as *altın*, *kümüš*, *sari yez*, *çalayî*, *bağır* with names of jewellery such as *altın yüziük yılan sıfatlı*, *altın sıvlu yüziük*, *biläziük*, *boyunçağ*, *indži* are also encountered. One of the words in the language of deed books belongs to lexis about lifestyle, clothing, fabric, house and construction.

Fabric names: *atlas*, *xadifa*, *çirmizi*, *ças ipäk* (eyebrow, pure, silk), *yašil altınli çamça*, *yurγan* (blanket), *belbaγ*, *türk yaγlıçi* (Turkish hostility),

Clothing names: *börk*, *xadifa börk*, *çayit* (paper) *börk*, *çatun kišiniñ börkü*, *saçtıyan etik*, *iç etik*, *yalan ton*, *tülkü ton*, *tiyin ton*, *teri ton*, *ton-opraç*;

Names of household items: *tepsi*, *çaşuç*, *tegänä*, *aγaç tegänä*, *biçaç*, *balta* etc.,

Names of saddle: *er*, *noçta*, *yügän*, *çayıš yügän* (crossbow), *çamçi* (17, 26-27).

There are generally three versions of Tore Bitigi. Different people at different times wrote them in Lviv and Kaments-Podolsk.

1. Wroclaw copy (1523) registered as 1916/II in the library of the National Institute named after Wroclaw Ossolineum.

2. Paris copy (Lviv version 1568) registered in the National Library of Paris (National Library of Paris) with number 176.

3. Stored in the library of the Vienna Mkhitarist Monastery with the number 468 (Vienna Mkhitarist Monastery), (Kamenets-Podolsk version 1575).

4. Hulia Kasapuli Chernel, one of the Turkic scholars from Turkey, in her book «Kypchak Turkish with Armenian script» published in 2012, focuses on the monuments of Armenian-Kypchak written in the 16th and 17th centuries. In her book, she gives an overview of the history of the writings written in earlier century.

Hulia Chernel, according to the genre and style of Armenian Kypchak written heritage on the basis of professor A.N.Garkavec's research classified as the following (Çengel, 2021: 29):

- 1) Historical records;
- 2) Legal codes and act documents;
- 3) Philological works;
- 4) Religious literature;
- 5) Works of art;
- 6) Classified as natural science literature.

Religious works: Among the Armenian Kypchak written monuments there are a lot of written works which have religious content. They were written in Kypchak language with Armenian letters and stored in the libraries of Europe, Russia and Armenia. Among written works of religious direction, we can include 5 Psalm collections, 1 Psalm dictionary, 9 prayer

books (one of them is a printed work), 4 sermon collections by Vartabed Anton, letters of Apostle Paul and works written about the lives of saints. The first translation of the psalm into Kypchak Turkish was made in 1575 in Lviv. It is not known who made the first translation of the Psalms. Deacon Lussig retranslated the Psalms five years later, in 1580 (Çengel, 2021: 30).

Prayer books: Among the prayer books, the most necessary book is «Algiş Bitigi» (The book of Gratefulness). It was published in Lviv in 1618, was known in the world of science as the first printed book in Turkish. The work is stored in the library of Leiden University of Holland (Leiden University Library). This book was first introduced to the public in 1961 by scientist Edmund Schutz. In 1962, he published the transcribed text and dictionary of the three prayers in the book (Çengel, 2021: 31).

It should be noted that Nadezhda Özakda (Chirli), a professor of Kozatepe University and a Turkologist translated «Algiş Bitigi» into Turkish and published the book «Ermeni Kıpçakça Dualar Kitabı, ALGIŞ BİTTİĞİ» in 2005.

Philological works: Two language textbooks about the Armenian language written in Kypchak, 5 Armenian Kypchak dictionaries and 1 dictionary of Psalms. These works were in Lviv between 1581 and 1613. Today they are kept in the libraries of Yerevan, Vienna and St.Petersburg (Çengel, 2017: 17).

Literary works: «Bilgir Hikar's» story is written in Kypchak with Armenian letters. There is also discussion among scholars that it was translated from Armenian into Kypchak. It is recorded in the Ermeni Mekhitarist Library in Vienna as manuscript # 468. (Çengel, 2021: 31).

Works on natural sciences:

Andrey Torosovich's work «The Secret of the Philosopher's stone» can be attributed to the work written in the direction of natural science. Exactly this work was written for chemical problems between 1626-1631. It is preserved in the State Historical Archive of Ukraine in Kyiv. (Çengel, 2021: 31).

In 2012 a special scientific visit to Ukraine was organized by the International Turkic Academy established in Astana. The purpose of this visit was to obtain, if possible, digital photocopies of Kypchak monuments with Armenian writing stored in archives, libraries and museums of Lviv and Kyiv. As a result of the visit, photocopies of all Armenian-Kypchak monuments which were preserved in Ukraine were taken and brought to Kazakhstan. (Qūdasov, 2016: 24).

Furthermore, in her book, Hulia Chengel briefly touched on every work of different genres written in the Armenian-Kypchak language.

Results

The language of Armenian-Kypchak monuments, covering numerous genres, is very rich. There are words and phrases related to the cultural and spiritual world, material culture, public and social life, profession and the Turkic peoples' lifestyle are extensively reflected in them. These linguistic materials are abundantly found in the records of the act books, which were recorded directly from the mouths of court visitors. According to grammatical

rules of Kypchak language new words were created to give concepts and names that have no equivalent. Linguistic facts reflected in written monuments include all thematic groups of Kypchak language vocabulary. The main vocabulary is made up of the general Turkish vocabulary.

According to historical development and external linguistic influences, new word usages created on the basis of Kypchak language in order to expand the meanings of words and giving new concepts can be noticed. This process was also used to create new words by word-forming way, exactly by adding suffixes. In the written monuments, there are loads of words that inform about the names of various phenomena and objects, beliefs and culture; moreover, borrowed names are also adopted from the original language with absence of equivalent in the Kypchak language. The inclusion of borrowed words in the vocabulary along with original words is considered as a phenomenon characteristic of all languages.

Conclusion

In the process of studying the lexicon of a certain language, it is important to take into consideration the natural conditions in which the people lived, economy, the main occupation, household features, socio-political structure, features of the ancient beliefs of the people. The essential vocabulary of the language if the written monuments consists of words common to modern Kypchak and other Turkic languages, that is, words of general Turkic character. It is seen that a large group of Turkic words from ancient times, although they have undergone phonetic changes that form their own system of modern Turkic languages, have preserved their main characters and lexical meanings. General Turkic vocabulary is a common treasure that was the impetus for the modern Turkic languages and the basis for their further development. By studying the linguistic features of the Armenian-Kypchak written monuments, which prove the deep history of Kazakh language, is one of the most significant drawbacks in the language history. Therefore, the importance of studying the language of our relics written in Armenian script proves the relevance of the topic of our article.

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Армян-қыпшақ жазба ескерткіштерінің Түркияда зерттелуі

Аннотация. Мақалада бұрын-соңды қарастырылмаған мәселе көтеріледі. XVI-XVII ғасырларда армян әліпбиімен жазылған қыпшақ тіліндегі жазба ескерткіштердің Түркиядағы ғалымдардың тарапынан зерттелуі жайлы айтылады. Бұл кезеңде армяндар мен қыпшақтар тарихи оқиғаларға байланысты бір елді мекенде өмір сүрген. Әсіресе, қыпшақтар мен армяндардың арасында саудаттық жұмыстары белсенді жүргізілген, кейінірек туыстық қарым-қатынастар орнаған. Соның нәтижесінде, армян-қыпшақ тілі пайда болып, армян-қыпшақ жазба ескерткіштері дүниеге келген. Ғалымдардың айтуынша, Украина аумағында өмір сүрген армяндар XVI-XVII ғасырларда өздерінің туған тілі – армян тілін ұмытып, күнделікті өмірде ауызекі сөйлеу тілі ретінде қыпшақ тілін қолданған, қыпшақ тілінде дұға жасаған. Тіптен, кейбір дереккөздер көрсеткендей, армян тілінде тек шіркеу қызметкерлері ғана сөйлеген.

Түрік және армян ғалымы К. Памукчия армян-қыпшақ жазба ескерткіштерін зерттеумен айналысқан ғалым Я. Дашкевичтің жіктемесін негізге ала отырып, армян-қыпшақ тілінің даму кезеңін үшке бөліп қарастырады. Олар: біріншісі – армяндардың қыпшақ тілін ауызекі сөйлеу тілі ретінде меңгеруі және жазба тілге дейінгі кезеңі (XIII ғасырдың соңы мен XV ғасырдың арасы). Екіншісі – армян-қыпшақ жазба тілінің қалыптасуы және армян-қыпшақ жазба тілінің гүлдену кезеңі (XVI ғасырдың басы мен XVII ғасырдың бірінші жартысы, яғни 1524-1699 жж). Үшіншісі – армян-қыпшақ тілінің құлдырауы және жойылуы кезеңі (XVIII ғасырдың екінші жартысы) деп атап көрсетеді.

Кілт сөздер: армян-қыпшақ ескерткіштері, армян-қыпшақ тілі, қыпшақ тілі, қыпшақтар, мақал-мәтелдер, стилі мен жанры, ауызекі сөйлеу тілі, жазба тіл, түрік ғалымдары.

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Изучение памятников армяно-кипчакской письменности в Турции

Аннотация. Статья посвящена изучению учеными Турции письменных кипчакских памятников, написанных армянским алфавитом в XVI-XVII веках, когда в силу ряда исторических событий и причин армяне и кипчаки территориально проживали вместе. Кипчаки и армяне особенно активно вели торговлю, между ними установились культурные, родственные связи и отношения. В результате появился армяно-кипчакский язык, на котором были написаны памятники армяно-кипчакской письменности. Также в армянских колониях на территории Украины, Молдавии, Польши в XVI-XVII веках армяне активно использовали кипчакский язык в качестве разговорного языка в повседневной жизни, в торговле, в религиозных молениях, в судебных и других решениях.

Турецкий ученый К. Памукчия, опираясь на классификацию Я. Дашкевича, занимавшегося изучением памятников армяно-кипчакской письменности, процесс развития армяно-кипчакского языка делит на три этапа. Первый этап – овладение армянами кипчакским языком как разговорным языком (конец XIII и XV вв.). Второй этап – период становления армяно-кипчакского письменного языка и расцвет армяно-кипчакского письменного языка (начало XVI-первая половина XVII в., т. е. 1524-1699 гг.). Третий этап – период упадка и гибели армяно-кипчакского языка (вторая половина XVIII века). Авторы статьи освещают эти исторические этапы развития армяно-кипчакского языка, раскрывают особенности его письменного и разговорного типов, привлекают для иллюстрации пословицы и поговорки из армяно-кипчакского языка.

Ключевые слова: армяно-кипчакские памятники, армяно-кипчакский язык, кипчакский язык, кипчаки, пословицы и поговорки, стиль и жанр, разговорный язык, письменный язык, турецкие ученые.

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