

HISTORICAL AND CULTURAL FACTS FOR THE STUDY OF THE ARMENIAN-QYPCHAK HERITAGE

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1. 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 to the high cultural significance of the Armenian-Qypchak written heritage.

The discovery, collection, transcription, publication, translation and definition of Armenian-Qypchak written heritage has been studied by foreign scientists, such as J. Deni, 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, as well as by national scientists, such as G. Aidarov, A. N. Garkavets, G. Sapargaliev, S. Kudasov, etc. To study the peculiarities of the heritage languages, systematic statements and so on, scientific research has been carried out by S. Zh. Kudasov, T. I. Grunin, E. V. Sevortyan, J. Clauson, J. Deni, A. N. Garkavets and other scientists. However, it is difficult to say that the Armenian-Qypchak heritage has been fully studied in historical and linguistic terms. Currently, the research requires manuscripts written in Armenian-Qypchak language stored in archives around the world, but mainly in Armenia and Ukraine.

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; the territory they occupied is well known in eastern sources as *Desht-i-Qypchak*.

In his work, M. Kashgari states that the Qypchak unity of the 9th century included a number of tribes, such as the *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. From the 11th century, the political union of the Qypchak tribes became a powerful state under the name of *Desht-i-Qypchak*, and the Qypchak language served as the state language. Thus, the

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written heritage of the Qypchak language 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 (e.g. Golden Horde Qypchaks, Central Asian Qypchaks, Crimean Qypchaks, 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.

2. Methods

The main principles and scientific methods developed in modern language education were used for this study. Specifically, the main linguistic methods employed were: semantic analysis, diachronic and synchronic comparative studies, description, systematization, grouping, data processing, differentiation, and concepts collection methods were also used.

3. Experiment

G. Aidarov, A. Kuryshzhanov and M. Tomanov recognize Qypchak inscriptions as a heritage of the 11th-17th centuries and group them into five categories.

- 1) written heritage in the ancient Gothic font (13th-14th);
- 2) written heritage in Arabic letters (11th-14th);
- 3) materials in Armenian script (15th-16th);
- 4) data written in the Russian alphabet (11th-13th);
- 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 Qypchak inscriptions as follows:

- 1) written heritage in the language of the Karakhanid Turks;
- 2) written heritage in the language of the Turks of Central Asia;
- 3) written heritage in the ancient Qypchak language;
- 4) written heritage 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 written language that was used, into the following groups: Kuman Qypchak, Polovtsian Qypchak, Central Asian Qypchak, Golden Horde Qypchak, Mamluk Qypchak, and Armenian colony [2].

Guided by the research of scientists who studied the heritage of the Middle Ages and made valuable remarks, the scholar M. Sabyr divided the heritage 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

4. Results and discussion

Armenian-Qypchak issues have been studied by scientists in Kazakhstan over the years, based on the scientific works of A. Garkavets, S. Kudasov, N. Shaimerdinova. Figure 2 showcases a collection of book covers related to Armenian-Qypchak heritage, highlighting texts and research documents that explore this linguistic and historical phenomenon. As a result, Armenian graphic Qypchak texts that are kept in foreign archives have been deciphered and linguistic peculiarities have been revealed. For the Kazakh people, who are considered the direct heirs of the Qypchaks, and for global science, Armenian-Qypchak scripts have yet to be fully explored, because although manuscripts written in Armenian script, have been transcribed, transliterated and translated, they have not been historically and linguistically fully investigated.



Figure 2. Armenian-Qypchak research publications collection.

The main peculiarity of the Armenian-Qypchak written heritage is the use of Armenian script in terms of appearance, while the internal meaning is given by the presence of the Qypchak language. As A. N. Garkavets points out, these inscriptions differ in the designation of consonants from the Western (Old Armenian script) and the Eastern (the current Armenian script) version of the Armenian script. That is, by origin the Armenian-Qypchak language belongs to one of the Qypchak-Polovtsian languages of the Crimean area, and by structural specificity it is closer to the Trakai dialect of the Karaime language, the Quman language, and the Urum dialect of the Qypchak language, on the territory of the Donetsk region of Ukraine, and the mountain dialect of the Crimean Tatar language. For this reason, the language is scientifically labeled as Qypchak. T. I. Grunin comprehensively analyzes the similarity of the Armenian-Qypchak language and the Old Qypchak language. Taking into account that the basis of the modern Armenian literary language was formed on the basis of the eastern version of the Armenian script, it is understandable today that the reading and deciphering of these written worlds has

been delayed and also influenced by this complexity. Determination of the linguistic peculiarities of Armenian-Qypchak script in the Middle Ages allows us to form a model specificity of the Qypchak language.

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

4.1. Historical chronicles

Among the important works for Armenian-Qypchak written heritage are the historical chronicles: «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, who was a descendent of the Armenian aristocracy of Kamenets and was later edited and supplemented by his brother Aksent der Krikor during 1650-1652. The chronicle describes the events (wars) that took place on the Right Bank and in the west of Ukraine, in Moldavia and Wallachia, the most important of them in Kamenets-Podolsk during the period from 1430 to 1652. The Qypchak section 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), which is approximately 80 pages and in the library of the Library of St. Lazarus in Venice in Manuscript No.1700 (extended version), compiled 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 according to the Gregorian calendar) to November 3 (13) of 1062 (1613) [4]. The version of the Annals of Venice preserved in Venice; Alishan published the full text with 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 them 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 an English translation and transliteration for manuscripts by E. Schutz and J. Deni and added indexes and glossaries for proper names and geographical locations [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 in the Armenian alphabet in the Qypchak language, are brief and tell the story from the birth of Jesus to 1537. 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 information about the activities of the Armenian-Qypchak colonies in Kamenets and Lvov and the Armenian-Gregorian Church in Ukraine.

4.2. Legal codes and acts documents

Most of the Armenian-Qypchak written heritage is represented by documents for conducting judicial and administrative affairs, charters of professional and public organizations, codes of law and acts of religious and civil self-government. Among them, a unique document and an additional source for studying the legal history of the Kazakh people, is the collection of secular laws «Tore Bitigi», which was translated from the Armenian language into Latin in 1519 and approved by the Polish king; it was 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 three chapters. There 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 different nations, they are the:

- 1) Wroclaw version (1523) - registered in the National Library and named after Ossolinsky in Wroclaw (Poland) under number 1916 / II. The Wroclaw version was first published in 1957 by M. Levitsky and R. Kokhnova published it as «La version turqueiptchak du Code des lois des Arméniens polonais» in the journal «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 Bitigi and the Armenian-Qypchak Judicial Procedure Code were written in Kazakh and Russian in 2003 by the well-known linguist A. N. Garkavets and G. Sapargaliev, a historian, scientist, and academician of the National Academy of Sciences of the Republic of Kazakhstan. 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. In Kamenets-Podolsk, court cases were mostly conducted in the Qypchak 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 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), are the letter of Catholicos (ecclesiastic title) Melkhisedek, written in Yazlovets on February 15, 1627, and the letter of the vardapet (archimandrite) Jovganes, governor of the Catholicos Filippos, in Tokhat on August 6, 1957. They are important because these documents reveal the specificity of the Qypchak language. The 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 a debt obligation from the Lviv Armenian merchant Stetska Oganovich. This debt obligation was translated into 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 of 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 as for the Armenian merchant Andrey Torosovich. In 1618, the script and debt obligation were 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 eighteen thousand (18,000) 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 book of acts 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-loannesova and F. E. Korsh [17].
- Two 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-Qypchak 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, and are namely:

- In inventory 1 of the 39 funds of the Central State Historical Archive of Ukraine, 28 books of the Armenian-Qypchak court of Kamenets-Podolsk for 1572-1663 (consisting of more than eight thousand pages).
- In the Vienna Armenian Library of the Mkhitaryan 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-Qypchak legal Proceedings No. 444, the Second Epistle of the Apostle Paul No. 446, the Cash Book of the Lviv Armenian-Qypchak Legal Proceedings No. 452, the cash book of the Lviv Armenian-Qypchak judicial proceedings under No. 441, No. 447 Lviv registers 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 in 1971, E. Schutz published the registers of the Armenian religious court of Lviv, preserved as a manuscript under the numbers 441, 447 [19].

- In the library of the Armenian Mkhitarist 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.

There are also two works kept in the personal collection of the descendants of M. Levitsky (1906-1992); Levitsky had been engaged in the study and collection of Oriental, Armenian-Qypchak written heritage, microfilms and photocopies for many years: 1) The Book of acts of the Lviv Armenian judicial institution, covering the years 1625-1630, consisting of 48 pages (the series of manuscripts is in the library archive in the Armenian Mkhitarists Congress in Vienna); 2) the Archbishop's book of Birth Records.

4.3. Philological works

Among the philological studies of Armenian-Qypchak written heritage 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 1581-1613 and are currently available at the Matenadaran Institute of manuscripts (Yerevan/Armenia) and in the libraries of Vienna and St. Petersburg, namely: a manuscript of 366 pages, numbered 51 in the Manuscripts Department of the Lviv University library; a 280-page manuscript, numbered 8 in the M. E. Saltykov-Shchedrin State Library in St. Petersburg; and a 106 page manuscript in the Vienna National Library, numbered 3. Also, two manuscripts of 178 and 301 pages, correspondingly numbered 84 and 311 are 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 and included a facsimile of some pages of the five manuscripts at the end of the dictionary [20]. Later, the lexicographical work of E. Tryarsky became the basis for G. Derfer, K. Menges, and 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 have been the subject of comprehensive 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 "The Grammar of the Qypchak Language" is of particular value, and covers 226-353 pages; the author is listed as Avetik. The manuscript is mainly religious, but much attention is paid to everyday topics, such as nature, animal husbandry, agriculture, astronomy and geometric dimensions, with terms related to these topics. Classification of the parts of speech 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 Grammar of the Qypchak Language» 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 surroundings is delivered with the 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 an extremely valuable document which provides information about the vocabulary of the Qypchak language at that time.

4.4. 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. They include the Psalter, the collection of the Apostle Paul, prayer books, and the collections of the sermons of the theologian Anton, which are all worth considering. In addition, there is one Easter calendar and an 18-year calendar, as well as a list of 12-year animal calendars in Armenian and ancient Turkic languages found among the works in this category. The first translation of the Psalter was done in Lviv in 1575. According to A. N. Garkavets the issue was translated by the Lviv Deacon Lustig [10]. 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 existing records of the Psalter 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 published manuscript in Turkish 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 are the Manuscripts, «Zhitii svyatyh» and «Haismavurke», written in Qypchak in ancient Armenian script. They are stored in the State Library named after M. E. Saltykov-Shchedrin. These manuscripts were published by I. A. Abdullin in 1971 [25].

4.5. Artistic works

Among the artistic works discovered so far, written in Armenian script in the Qypchak language and which have become the subject of study, is the work «The Word of Dana Hikar», written in the artistic and didactic genre. 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. Deni 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 as the names of the kings, Sinaherib and Assarhadon. There is also additional evidence given by the papyrus fragment in Aramaic from the fifth century, which was discovered and is 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 in Armenian script.

The Kazakh scientist S. Kudasov published the work «Qypchak heritage with Armenian inscriptions» «The language of the words of Wise Hikar» in 1990. Moreover, he transcribed and translated the manuscript into modern Kazakh for the first time and analyzed the phonetic, lexical and morphological system of the text. The variant written in the Qypchak language with the Armenian script was slightly shortened, and only the commandments have survived till nowadays. They contain miscellaneous issues related to world existence, human qualities, and justice, and good and evil are skillfully depicted by literary and expressive means as brief descriptions, reflections, comparisons, epithets, exaggerations, proverbs and sayings. In «The language of the words of 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 the Lord*»; «*Keep your tongue away from bad words*», «*If you see your fallen enemy, do not laugh and humiliate him, as soon as he recovers, he will take revenge on you*»; «*When you give alms, do not humiliate a beggar, as the Lord will not reward you*» [27].

4.6. Natural Science works

One of the most valuable manuscripts of Armenian-Qypchak origin, which belongs to the category of natural sciences, is the work by Andrey Torosovich of Lviv entitled *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, Arnaldo de Villanov, and Albert is described extensively. Andrei Torosovich wrote a number of explanations to the work in the Armenian-Qypchak language, and for this reason it is considered valuable. In the Qypchak 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 ahriḫina hakimlik: al 2 lot temyan, 2 lot mira, 2 lot burč, 2 lot šalviya, 4 lot sīrkā, 4 lot oliva. Bu barčani ezip igi sīrkā bilā olivaga qatīštirma da biširmā igi, ki mast kibik bolgay. Soḡra čöprāk üsnā kendin silama da anīḡ bilā basin čürgāmā kečār ahrīma baš*». In the Qypchak version of the manuscript, there is a wide range of personal analyses and experimental descriptions on gardening, and unique formulae of herbal medicines, such as a prescription for ointment compresses for headaches. The manuscript is considered to be priceless as it contains many scientists' experiments on chemistry, fruit cultivation, hybridization (selection), as well as excerpts and notes from works by outstanding scholars of the fifth to tenth centuries and the Middle Ages (10th-16th centuries) [10].

5. Conclusions

This article was prepared within the framework of the project AP13068438 «The universal and the special in the language of the Armenian-Qypchak monuments», and paves the way for further historical and comparative research in the field of Qypchak

studies. Armenian-Qypchak issues are studied by scientists of the L. N. Gumilyov Eurasian National University.



Figure 3. L.N. Gumilyov Eurasian National University.

As can be seen, the genre diversity of the Armenian-Qypchak written heritage is to be considered as a masterpiece of the Middle Ages. Today, Armenian-Qypchak manuscripts, stored in archives around the world, are of great cultural value, since they are written in various genres, and cover extremely diverse topics, such as history, jurisdiction, religion, as well as philology and fiction, and natural sciences [28].

Kazakh scientists also make a great contribution to the collection and publication of the Qypchak written heritage with Armenian graphics, as well as to the translation and study of the peculiarities of the language of this particular heritage. The work of G. Aydarov «The language of the Qypchak heritage with Armenian writing» contains information about the Armenian alphabet and phonetics, vocabulary, grammar, and syntax.

A. N. Garkavets collected, transcribed and published the written heritage in the Armenian-Qypchak language, which is scattered in libraries and various archives of the world. Also, in the work «Qypchak languages: Cuman and Armenian-Qypchak» on the basis of the «Codex Cumanicus» A. N. Garkavets tried to identify the linguistic features of the Qypchak language and the phonetic features of the Armenian-Qypchak language, as well as the use of nouns and verbs; and in his second work «Convergence of the Armenian-Qypchak language to Slavic in the 16th-17th centuries», he devoted the first chapter to morphology, and the second chapter to syntax, comparing them with Slavic languages [29].

Taking into account the relevance of the Armenian-Qypchak written heritage, Kazakh scientists are pleased that scientists from both countries are making efforts to jointly study the historical heritage stored at the Institute of Manuscripts Matenadaran in Yerevan, Republic of Armenia. A. V. Safaryan and A. Sargsyan were the first to study in detail the Qypchak written heritage in Armenian graphics from a philological point of view [21]. This, in turn, will serve to strengthen Kazakh-Armenian cultural ties and expand cooperation.

The historian, and scholar G. Sapargaliev, translated «The Qypchak-Polish version of the Armenian judicial act and the Armenian-Qypchak procedural code». S. Kudasov

through his work «The language of the words of Wise Hikar» examined the specifics of the Qypchak language. N. G. Shaimerdinova conducted a lexical and semantic analysis of the Armenian-Qypchak manuscript «Tore Bitigi» through the scientific monograph "Qypchaks: history and language" (based on Armenian-Qypchak monuments) [30].

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Summary

At the current time, turning to historical facts is a matter of great significance for the public life of Kazakhstan. 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 talk about the political, economic, historical and cultural spheres of the life of the ancient state. Since the 20th century, the Armenian-Qypchak heritage, has been the subject of in-depth study by scientists, and, 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 more detailed study of the linguistic features through comparative analysis of the Armenian-Qypchak heritage set out in different genre texts.

Riassunto

Al momento, il riferimento ai fatti storici è una questione di grande importanza per la vita pubblica del Kazakistan. È noto che nel Medioevo la ricca eredità dei Qypchak, che avevano fondato lo stato Desht-i-Qypchak in Eurasia e contribuito alla civiltà e alla cultura mondiale, era scritta in diversi alfabeti in determinati periodi storici. I documenti storici, scritti in grafica armena in Qypchak, si basano sulla conoscenza di religione, letteratura, storia, diritto, filosofia, scienze naturali e raccontano le sfere politiche, economiche, storiche e culturali della vita dell'antico stato. L'eredità armeno-Qypchak, dal XX secolo, è stata oggetto di studio approfondito da parte di scienziati, pubblicata in edizioni accademiche straniere, trascritta, integrata da dizionari e traduzioni, i suoi segreti vengono svelati giorno dopo giorno. Il termine «Qypchak armeno» è stato introdotto dagli scienziati e la vita e i legami culturali dei Qypchak medievali e degli armeni sono diventati la base per la loro ricerca. Oggi è necessario uno studio più dettagliato delle caratteristiche linguistiche attraverso l'analisi comparativa del patrimonio armeno-Qypchak, esposto in testi di genere diverso.