

THE SCIENTIFIC VALUE OF ARMENIAN WRITTEN MANUSCRIPTS

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1. Introduction

The 1893 work «Türkische Sprichwörter» (Turkish Proverbs) by German orientalist Adalbert Merx is one of the written heritages published in Armenian script.

It can be found in the European library fund, specifically in the Bayerische Staats Bibliothek Muenchen library. The Congress of Armenian Priests' publishing house, on the island of Saint Lazarus, published the work after the scientist read 355 Armenian proverbs from the original and translated them into German [1].

The location, author, and year of writing of the original Armenian manuscript that A. Merx read are unknown in science and the German scientist noted that despite having read and translated this work from the original, he was unable to read certain passages correctly. Additionally, the ancient Armenian alphabet lacked some letters, so substituting other letters would have made it impossible to read the text correctly. It is also worth noting that the German scientist stated that the people who used the Armenian alphabet were part of a different nation to the Armenians.

2. Methods

The goal of the research is to increase the work's current scientific value and relevance by reading the data from the original provided by ancient Armenian graphics. During the writing of the scientific article, an electronic version of A. Merx's (Adalbert Merx) «Türkische Sprichwörter» was used as the main resource (stored in the Bayerische Staats Bibliothek Muenchen). Some of the texts written in Armenian were transcribed and their Kazakh equivalents were presented. Historical-comparative research, collection, description, grouping, systematization, and semantic analysis methods were also used.

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3. Experiment

An ethnic group that had not yet been studied scientifically at that time, lived as a community, spoke the Qypchak language, used the Armenian alphabet in graphic form, adhered to the Armenian-Gregorian branch of Christianity, and settled in what is now Ukraine, Moldova, Romania, Turkey, Armenia, Azerbaijan and Georgia in the fourteenth century. It is said that the «Qypchak» are a widely recognized linguo-ethnic group.

According to Armenian historians, the first recorded appearance of Armenians in Ukraine occurred when the Bagratid state (Armenian state), with Ani as its capital, fell in the second half of the 11th century (1064). In 1064, after the fall of the Bagratid state and its capture by the Seljuks, most of the Armenians who had settled in this region left the country and began to migrate north to the Black Sea. The vast majority of Armenians who had settled in Crimea, in particular, started to migrate north of the Black Sea. As a result of such migrations, Armenians settled in these places and the surrounding regions over a long time, having a large population in Crimea. After relocating, the Armenian people integrated with the Qypchaks and started living hand in hand. In daily conversational practice, the Qypchak language was regarded as the second native language of the Armenians. At the same time, about 300 Armenian households were displaced as a result of the Mongol invasion in the 13th century, along with the Qypchaks who inhabited the Caucasus and Crimea, and on the invitation of King Leo I of Galicia, the fourth ruler of Cilician Armenia, settled in Western Ukraine, Galicia, Podolia, and Kamyanyets in 1280. There, an independent Armenian colony (Magdeburg) was established, whose documentation was conducted in three languages: Armenian, Qypchak, and Polish [2].

A. N. Garkavets and E. Sh. Khurshudyan assert that the initial Turkic-speaking Armenian colonies emerged in Galits-Podolsk in Ukraine, around the 14th century, coinciding with the period of the Golden Horde (Khanate) and the establishment of Karaim or Lithuanian Tatar colonies. Several colonial directions were added to them by the end of the 15th century, following the Ottoman Turks' conquest of the city of Kaffa (Feodosia), in Crimea, in 1475. Armenians in Crimea departed from the city of Kaffa and moved to the cities of Podolia (center of Podolia – Kamianets, Ukraine) and Galicia (center – Lviv, Ukraine) to join their co-religionists. Like other local people, these Armenian groups spoke Ukrainian, Russian, and Polish in addition to Turkic. Nevertheless, records composed in the Qypchak language between the 16th and 17th centuries using the Armenian alphabet demonstrate the language they previously spoke [3]. Most Armenians, who had been forced to abandon their homeland, lived for a long period with the Qypchaks in Crimea and Bessarabia before relocating to Ukraine. Nonetheless, historical records show that even during their earliest years in Armenia, the Armenians and Qypchaks maintained strong ties. Early in the 12th century, the Qypchaks, who lived in Georgia and Armenia, are mentioned for the first time in the Georgians' historical written legacy. This was during the reign of King David IV, who was known among Georgians as the Builder. At that time, Georgia was threatened by the Islamicized Oghuz Seljuks, who periodically attacked the country due to the small amount of tribute (a type of payment) being paid to them. And, because the Georgian king's force was insufficient to protect the city and citadel, let alone their surroundings, King David IV had no alternative but to call on the Qypchaks for assistance. In 1118, King David IV sought help from the Qypchaks and prematurely concluded a military alliance with them. That was a time (1118) of strengthening for the principality of Kiev. The Horde consented Qypchaks to move to Georgia, and the Kiev principality started to drive out the Qypchaks who lived in the North Caucasus. King

David settled 40,000 soldiers and their families in Georgia (Borjomi) to capture the Oghuz (medieval Turkic people). About 200,000 Qypchaks migrated in total. Moreover, King David IV's wife, Gurandukht (Turandokht - the daughter of Turan in historical literature) was the daughter of Atrak (Artyka), the son of the famous Qypchak Khan Saruhan.

King David's act had a significant impact on Georgian history. Three years later, in 1121, King David's 60,000-strong army (including 50,000 Qypchaks) defeated the Oghuz and a year later captured Tbilisi, the capital of Georgia. As a result, King David gave the Qypchaks significant roles in the government of the nation because of their merits. The Qypchaks consequently intervened in the internal and external governance of the state, ruled, and became a major political force in the state of Georgia and, since the economy of feudal Georgia could not support an army, it provided soldiers with land and supplies. Also, one warrior from each family was required to join the army, and of course the choice fell to the Qypchaks. The reason for this is that the Qypchaks were skilled warriors. Thus, King David created a unified Caucasian state, an unprecedented phenomenon in the history of the Middle Ages. His descendants ruled Georgia for many years and returned the lost lands to the enemy, so that Christian, Muslim people and tribes lived peacefully under one flag. There are specific data on the study of the Armenian language by the Qypchaks and the adoption of the Armenian-Gregorian religion in the works of Armenian historians and epigraphic monuments. In the epigraphic inscriptions studied by researchers G. Alishan, R. Acharyan, and E. Khurshudyan regarding the adoption of the Armenian-Gregorian religion by the Qypchaks, the settlement of Arich in the Artik district of the modern Shirak Province of Armenia was named Qypchak, and in the 12th century there was a church there called «Khypchakavank» (Armenian: «khpchak» – Qypchak, «avank» – church) [2].

In the mid-11th century, the largest Armenian colonies were located in the city of Kaffa (Feodosia) in Crimea, and the second-largest Armenian colony was in the city of Sudak. Moreover, Armenian colonies were located in Kozlevte (Yevpatoria), Karasubazar (Belogorsk), Akmeshit (coast of Simferopol), Inkerman (on the borders of present-day Sevastopol), Surkhate (Old Crimea), and could also be found in other places. These colonies, along with the 'Roumains' (Greek-speaking Greeks), Uryms (Turkic-speaking Greeks), Volokhs (Moldovans), and Gurji (Turkic-speaking Georgians), settled in the Northern Volga region in 1778-1779. Crimean Armenians founded the city of Nakhichevan-on-Don and several villages in the territory of modern Rostov-on-Don. In the middle of the 13th century, Armenian colonies started to spring up in the city of Lviv. Over time, the cities of Lutsk, Vladimir, Suchov, and Sheret, in what is now Romania, became the center of Armenian colonies that stretched all the way to Lviv. Historians, like S. Baronch and T. Gromnitsky later claimed that Armenians had populated roughly 70 Ukrainian cities and villages. It is said that public centers such as markets, churches, baths, shops, nursing homes, shelters for the poor, etc. in the cities of Lviv and Kamenets (three-quarters of the city) belonged to Armenians.

The Armenians of Kamenets rented water mills, villages, agricultural lands, beehives (honey producers) and borders. They also owned specialized crafts, self-governing civil and religious institutions, workshops, public associations, and schools [2]. Armenian Qypchaks engaged in various professions based on their place of residence. Among them were mostly merchants engaged in transit trade, diplomats, and writers who formed a writing tradition based on the legality of the Qypchak language in the Armenian alphabet. Along with the cities of Istanbul, Edirne, Kaffa, Kiliya, Akkerman, Lviv, Yaroslavl, Lutsk, Krakow (Poland), Vilnius (Lithuania), Smolensk (Russia), and Moscow, the Armenians inherited transit trade and commerce from the Qypchaks. O. Pritsak states that the closeness between the Armenians and the Qypchaks

is due to their trade relations with each other. This is because historical documents indicate that after the Armenians settled in the Crimean Peninsula, they began to trade; for example, many jobs in the domestic market were done by local Armenians [3]. The usage of Armenian script for exterior purposes and the Qypchak language for interior content is the primary characteristic of the Armenian-Qypchak literary legacy. The Armenian-Qypchak language is one of the Qypchak-Cuman languages of the Crimean area, and its structural features are similar to the Trakai dialect of the Karaim language, the Kumyk language, the Qypchak-Urum dialects of Ukraine's Donetsk region, and the mountain dialect of the Crimean Tatar language [2].

For this reason, on a scientific basis, this language is designated as *Qypchak*. Considering that the basis of the modern Armenian literary language was based on the Eastern variant of Armenian writing, the reading and transcription of these written texts by scholars was delayed. In particular, the difference in graphical variants lies in the pronunciation and reading of the consonants *ben*, *gim*, *da*, *ken*, *pē*, *tyun* and the affricates *tsa*, *dza*, *chē*, *dzhē*.

Most of the words in Armenian-Qypchak hand-written literary sources are common to Turkic languages: this can be confirmed by referring to the linguistic facts of the Old Turkic, Middle Turkic, and New Turkic periods. Linguistic comprehension based on lexico-grammatical groupings (word classes), their grammatical forms, and grammatical categories reveals the internal structures of the Qypchak language.

These grammatical notions reflect the Qypchaks' daily lives and religious beliefs, external links in the territory and conquered territories, and national culture in an enhanced form. A few years later, Turkish scholars became interested in the work of the German scientist, A. Merx, who wrote «Türkische Sprichwörter» (Turkish proverbs). Z. Kaymaz [4], E. Altınkaynak [5], K. Pamukçıyan [6], M. Kutalmış [7], H. K. Çengel [8], N. Chirli [9], M. Salan [10], I. E. Özkan [11], E. Akbulut [12], and other Turkish scientists focused their research on the problems of Turkish written manuscripts with Armenian script. Particular attention was paid to issues surrounding Turkish written manuscripts with Armenian script by Z. Kaymaz [4], E. Altınkaynak [5], K. Pamukçıyan [6], M. Kutalmış [7], H. K. Çengel [8], N. Chirli [9], M. Salan [10], I. E. Rızkan [11], E. Akbulut [12], and other Turkish scientists. In 2013, the Turkish researcher Z. Kaymaz (Zeki Kaymaz) wrote a special article on the topic, «Ermeni harflı bır türkçe atasözleri kitabı» and proposed a German-Turkish translation.

Moreover, he emphasized the importance of the article for the Turkish language and highlighted the relevance of the original material.

He also analyzed the phonetic variations in the pronunciation of proverbs. The author concluded the article by stating that in the Middle Ages, Armenians living in the Turkish regions of Adana, Ankara, Gaziantep, Kayseri, and Kutahiya mixed with Turks, used Turkish proverbs in their speech, and many of them spoke *Turkish* rather than Armenian [4]. E. Altınkaynak (Erdogan Altınkaynak) in his article «Ermeni alfabesi ile yazılı Gregoryen atasözleri kitabı» noted that «if the Gregorian Qypchaks had lived in the Kamianets-Podilskyi region of modern Ukraine and had written works in their native language using the Armenian alphabet, A. Merx would have compiled a book of proverbs in German based on this work».

According to the researcher, G. Karaağaç, «in ancient times there was a mutual exchange of words between the Qypchaks and Armenians, who lived in a mixed manner in a certain region and confessed the same religion», as a result, the Qypchaks began to use the alphabet created by the Armenians in their writings as early as the 5th century, and «the Armenians temporarily adopted the Qypchak Turkish language as their official language» [13].

Turkish was taught as a foreign language in the 19th century, and it is well known that numerous grammar books were published in Istanbul and Europe by foreigners. The majority of published books were printed in Latin letters, either in English or French, depending on the language of the intended readership. However, we believe that the work «Türkische Sprichwörter» (Turkish Proverbs), first published in 1893, is different from these books. The Turkic written manuscripts with Armenian graphics are presented by J. Deny [14], E. Shyutz [15], A. E. Krymsky [16], E. Tryarsky [17], T. I. Grunin [18], I. A. Daskevich [19], I. Vashari [20], O. Pritsak [21], G. Alishan [22], M. Levitsky [23], I. A. Abdullin [24], A. V. Safaryan [2], G. Aidarov [25], A. N. Garkavets [26], S. Kudasov [27], and other scientists, who studied them in detail. This led to the identification of 112 Turkic (Qypchak) written manuscripts in Armenian script for which we can currently provide a name and location, as follows:

- Kiev (Ukraine) – Kamenets-Podolsk Armenian court records and Andrei Torosovich's «Secrets of the Philosopher's Stone»;
- Lviv (Ukraine) – 1 Armenian-Qypchak dictionary and 26 personal documents;
- Yerevan - 3 Christian and philological manuscripts and 6 Qypchak Armenian inscriptions;
- Ереван (Armenia) – 3 Qypchak manuscripts of Christian and philological content and 6 Qypchak Armenian inscriptions;
- St. Petersburg (Russia) - Armenian-Qypchak dictionary, psalter;
- Vienna (Austria) – 3 Armenian-Qypchak dictionaries and 13 Christian and court manuscripts - Tore Bitigi (Code of Laws), act books, psalters, prayer books, 3 specimens of the Anton testament books;
- Venice (Italy) - 10 manuscripts - psalters, prayer books, act books, chronicles;
- Krakow, Warsaw, Wroclaw (Poland) – psalter, prayer book, calendar, 11 manuscripts, including the Book of Judgment of 1528-1604;
- Paris (France) – 4 manuscripts - psalter, calendar, Tore Bitigi (Code of Laws) and collection of «Legend of the Wise Hikar» and chronicles;
- Gerla (Romania) – Armenopolis, Shamoshuvar – Romania – psalter;
- Leiden (Netherlands) – 1 prayer book.

The focus of the researchers' work was on identifying and inventorying these manuscripts, as well as addressing issues related to the history, religion, and language of the people who used the Armenian script (there are few studies on this). The use of external Armenian script, with internal content written in Turkic languages (Qypchak, Turkish) is the primary characteristic of the Qypchak heritage with Armenian writing.

The western variant of the Armenian script was used to write ancient Armenian written manuscripts (which differs from the eastern variant in terms of consonant marking) [28]. It is highly likely that the eastern variant of Armenian writing, which forms the basis of the current Armenian literary language, is the cause of the delay in scientific research and the transcription of the foundational texts of the written heritage that have been discovered. Graphic variants differ in pronunciation and reading of consonants – *ben, gim, da, ken, pē, tyun*, and affricates *tsa, dza, chē, dzhē*. Most of the words in Armenian written manuscripts are common words in Turkic languages, as evidenced by linguistic data from the old, middle, and new Turkic periods [29].

4. Results and discussion

The book by A. Merx «Türkische Sprichwörter» (Turkish Proverbs) contains 355 proverbs. The text of the proverbs is presented in Armenian script, as depicted in Figure 1, with the language of the manuscript represented in Armenian script, as well as its equivalents in German and Kazakh.

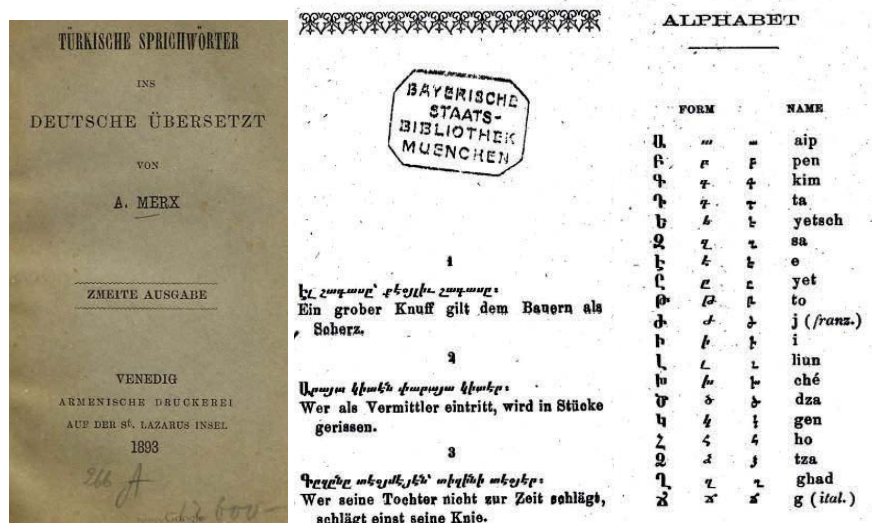


Figure 1. «Türkische Sprichwörter» (Turkish Proverbs), work by A. Merx.

In the process of writing the article, the proverbs and sayings proposed by A. Merx were directly read from the Armenian script. The following are some examples.

Տիլին քեմիգի եօգ, սէջլէր [Dilin kemigi yok, soyler]
Tilinin kemigi (kemistigi) yok soiler (Kazakh equivalent)
Die Zunge hat keinen Knochen, sie spricht (Adalbert Merx)
 He, who is sinless has to speak out (English equivalent)

Աղլլ եաշտաւ տէլիլ պաշտաւ տըր [Akıl yasda deyil basda dir]
Aqyl jasta emes, basta (Kazakh equivalent)
Verstand kommt nicht mit Jahren, er sitzt im Kopf (Adalbert Merx)
 It is not age that makes one wise, but the ability to think (English equivalent)

օստ պաշա պազար, տիւշւան պաղաւ [Dost basa bakar, dusman ayağa]
Dos basqa qaraydy, dushpan ayaqqa qaraidy nemese Dos basqa, dushpan ayaqqa qarar (Kazakh equivalent)
Der Freund blickt auf den Kopf, der Feind auf den Fuss (Adalbert Merx)
 For a friend, the most important thing is a person's dignity, while for an enemy, it is a person's wealth (English equivalent)

*Պալրգ պաշտան զոգար [Balık basdan kokar]
 Balyq basynan shiridi (Kazakh equivalent)
 Der Fisch stinkt zuerst am Kopfe (Adalbert Merx)
 Fish rots from its head or, all problems start from the head (English equivalent)*

*Միլէսէն՝ սօզ օլուր, էջլէսէսէն տէրստ օլուր [Soylesen soz olur, soylemesen derd olur]
 Soilesen soz oler, soilemesen dert oler nemese Soilemese soz atasy oler
 (Kazakh equivalent)
 Redest du, so gibt es Streit, redest du nicht, so drückt es dich (Adalbert Merx)
 Silence is golden or, too many words devalue speech; silence is priceless (English equivalent)*

*Հէրնէ էքէրսէն . 'օնու պիչէրսին [Her ne ekersen onu bisersin]
 Ne eksen, sony orarsyn (Kazakh equivalent)
 Alles was du säest, das erntest du (Adalbert Merx)
 You reap what you sow (English equivalent)*

*Թօղ՝ արն հալինտէն նէ աղնար [Tok asin halinden ne agnar]
 Toq ashtyn halinen ne ugar nemese Toq bala ash balamen oinamaidy (Kazakh equivalent)
 Was weiss der Satte von des Hungrigen Gefühl? (Adalbert Merx)
 The full do not understand the hungry (English equivalent)*

*Ազըլսըզ տօւթտան իսէ՝ ազըլլը տիւշման էյի տիր [Akılsız dostdan ise akıllı dusman eyidir]
 Aqylsyz dostan aqyldy dushpan artyq (Kazakh equivalent)
 Ein kluger Feind ist besser als ein dummer Freund (Adalbert Merx)
 A wise enemy is better than a foolish friend (English equivalent)*

5. Conclusions

Merx's work «Türkische Sprichwörter» is regarded as the only linguistic source that has preserved information from its time. Most proverbs read from the manuscript language are clearly similar to Turkic proverbs, including those of the Kazakh people: the commonality of structure and cultural content is obvious. Proverbs, which illustrate the continuity of the common Turkic worldview, can be used to understand the common life positions and perspectives on spiritual values shared by the Turkic peoples of the Middle Ages and those of the present. The strength of the shared Turkic linguistic consciousness and the continuation of the development of Turkic paremiology are determined by the ideas shared in the ethnocultural content and structure of the proverbs in the written traditions of the Turkic language and the modern Kazakh language, by the identity and semantics of the dominant words that capture the proverbial meaning, and by the similarities and commonality in their usage. Reading proverbs in their original form allows one to study the Turkic lexical layer (words common to Turkic peoples since ancient times) and it is clear that these proverbs must be compared to those of other Turkic peoples, including the Kazakhs.

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Summary

Language plays an important role in the development of any state because it evolves in direct contact with people's thinking, history, culture, and worldview. When studying the works of foreign and domestic scientists and classifying the Middle Ages

heritage by linguistic features, it can clearly be seen that Turkic written manuscripts in different periods were written in different alphabets, such as runic, Uyghur, Manichaean, Brahma, Arabic, Latin, Armenian, Chagatai, and Cyrillic. Based on the use of Armenian graphics, it has also been established that in the Middle Ages, the heritage of Turkic peoples, including the Qypchaks, was written in a variety of genres and has survived to this day in written manuscripts. The study of Armenian writing in the Qypchak language is especially important in today's Kazakhstani social life.

We seek the origins of the Kazakh language and nation in the Qypchak community which emerged in the ancient Turkic period and flourished in the Middle Turkic period. Historical and linguistic works written about the history, language, and culture of the Qypchak community, which ruled the territory from Central Europe to Northern China in the Middle Ages, have demonstrated that the study of the Qypchak people who lived in the Middle Ages is still relevant in modern science. This field studies the history, language, ethnography, culture, and other aspects of the steppe nomadic civilization. Moreover, it aims to thoroughly investigate its aspects, compare the origins and roots of ethnic groups of Qypchak descent to their current condition, and demonstrate traces of historical continuity.

The German scientist Adalbert Merx's work «Türkische Sprichwörter» (Turkish proverbs) written in 1893 and stored in the Bayerische Staats Bibliothek Muenchen library is taken as the object of research. Moreover, the proverbs in the manuscript language are read directly from the Armenian script; the relevance and scientific value of the topic is reported in the given article.

Riassunto

La lingua svolge un ruolo importante nello sviluppo di qualsiasi stato perché si evolve a diretto contatto con il pensiero, la storia, la cultura e la visione del mondo delle persone. Studiando le opere di scienziati stranieri e nazionali e classificando il patrimonio culturale medievale in base alle caratteristiche linguistiche, si può chiaramente osservare che i manoscritti turchi di periodi diversi utilizzavano alfabeti diversi, come il runico, l'uguro, il manicheo, il brahma, l'arabo, il latino, l'armeno, il chagatai e il cirillico. Basandosi sull'uso della grafica armena, è stato inoltre stabilito che nel Medioevo il patrimonio dei popoli turchi, inclusi i qypčak, era scritto in una varietà di generi ed è sopravvissuto fino ad oggi nei manoscritti. Lo studio della scrittura armena in lingua qypčak è particolarmente importante nell'attuale vita sociale kazaka.

Cerchiamo le origini della lingua e della nazione kazaka nella comunità qypčak, emersa nell'antico periodo turco e fiorita nel periodo turco medio. Le opere storiche e linguistiche scritte sulla storia, la lingua e la cultura della comunità Qypchak, che governò il territorio dall'Europa centrale alla Cina settentrionale nel Medioevo, hanno dimostrato che lo studio del popolo Qypchak vissuto nel Medioevo è ancora rilevante per la scienza moderna. Questo campo studia la storia, la lingua, l'etnografia, la cultura e altri aspetti della civiltà nomade della steppa. Inoltre, si propone di indagarne a fondo gli aspetti, confrontare le origini e le radici dei gruppi etnici di discendenza Qypchak con la loro condizione attuale e dimostrare tracce di continuità storica. L'opera "Türkische Sprichwörter" (Proverbi turchi) dello scienziato tedesco Adalbert Merx, scritta nel 1893 e conservata presso la Bayerische Staats Bibliothek di Monaco, è oggetto di ricerca. Inoltre, i proverbi in lingua manoscritta vengono letti direttamente dalla scrittura armena; la rilevanza e il valore scientifico dell'argomento sono riportati nell'articolo.