

Торайғыров университетінің
ҒЫЛЫМИ ЖУРНАЛЫ

НАУЧНЫЙ ЖУРНАЛ
Торайғыров университета

**ТОРАЙҒЫРОВ
УНИВЕРСИТЕТІНІҢ
ХАБАРШЫСЫ**

Филологиялық серия
1997 жылдан бастап шығады



**ВЕСТНИК
ТОРАЙҒЫРОВ
УНИВЕРСИТЕТА**

Филологическая серия
Издается с 1997 года

ISSN 2710-3528

№ 2 (2022)

Павлодар

**НАУЧНЫЙ ЖУРНАЛ
ТОРАЙГЫРОВ УНИВЕРСИТЕТА**

Филологическая серия

выходит 4 раза в год

СВИДЕТЕЛЬСТВО

О постановке на переучет периодического печатного издания,
информационного агентства и сетевого издания

№ KZ30VPY00029268

выдано

Министерством информации и общественного развития
Республики Казахстан

Тематическая направленность

публикация материалов в области филологии

Подписной индекс – 76132

<https://doi.org/10.48081/AHDL2386>

Бас редакторы – главный редактор

Жусупов Н. К.

д.ф.н., профессор

Заместитель главного редактора

Анесова А. Ж., *доктор PhD*

Ответственный секретарь

Уайханова М. А., *доктор PhD*

Редакция алқасы – Редакционная коллегия

Дементьев В. В., *д.ф.н., профессор (Российская Федерация)*

Еспенбетов А. С., *д.ф.н., профессор*

Трушев А. К., *д.ф.н., профессор*

Маслова В. А., *д.ф.н., профессор (Белоруссия)*

Пименова М. В., *д.ф.н., профессор (Российская Федерация)*

Баратова М. Н., *д.ф.н., профессор*

Аймухамбет Ж. А., *д.ф.н., профессор*

Шапауов Ә. Қ., *к.ф.н., профессор*

Шоқубаева З. Ж., *технический редактор*

За достоверность материалов и рекламы ответственность несут авторы и рекламодатели

Редакция оставляет за собой право на отклонение материалов

При использовании материалов журнала ссылка на «Вестник Торайгыров университета» обязательна

© Торайгыров университет

<https://doi.org/10.48081/UCQX1079>

***K. K. Aubakirova¹, A. A. Mustafayeva² G. A. Kamisheva³**

^{1,3}Korkyt Ata Kyzylorda University, Republic of Kazakhstan, Kyzylorda;

²Al-Farabi Kazakh National University, Republic of Kazakhstan, Almaty

COMPARATIVE STUDY OF THE MANUSCRIPT «TARJUMAN» WITH DICTIONARIES IN THE MAMLUK-KIPCHAK LANGUAGE

The article provides a comprehensive analysis of medieval written heritage and Arabic-Kipchak dictionaries written in the old Kipchak language during the Mamluks (13–15th centuries). In particular, a comparative study of lexical sections of linguistic works known in modern Turkic studies, such as «Tarjuman», «Al-Idrak», «At-Tuhfa», «Al-Qawanin» and «Ad-Durra» was conducted, and similarities, structural differences and content features of Arabic-Kipchak dictionaries are determined. By studying the linguistic materials in the Arabic-Kipchak dictionaries sections of these monuments, it is possible to collect valuable data in the study of the history of modern Turkic languages, including the Kazakh language belonging to the Kipchak group. Linguistic data in the Mamluk-Kipchak language preserved in the medieval manuscripts of the Mamluks provide information not only about the medieval Egyptian society, but also about the history, culture, literature, language, religion, mentality and life of the peoples of the Golden Horde, which had close relations with the Mamluk state of Egypt. Therefore, a comprehensive study of the Mamluk manuscripts as a common cultural heritage of all Turkic peoples, including a comparative analysis with a general description of linguistic works, is one of the most important issues in the field of linguistics and Turkic studies. In modern domestic science there is a need to propagate among the people by finding and comprehensively studying written monuments about the history and culture of our nation.

Keywords: Kipchak-Arabic dictionaries, manuscript «Tarjuman», old Kipchak language, Mamluks, medieval written heritage.

Introduction

The Mamluks from the Kipchak Steppe ruled Egypt and Syria from the 13th to the 16th centuries, even during the Ottoman Empire. Due to various historical events, the Mamluk-Kipchaks, who were initially sold as slaves and later ruled in Egypt for about three hundred years, came from modern Central Asia, including Kazakhstan. The Mamluk-Kipchaks not only ruled, but also influenced the formation of the centers of the Great Steppe culture in the land of Egypt, which had great political power in the Middle Ages. Thus, the centuries-old interaction between the culture of the Great Steppe and the Arab-Muslim culture has influenced the culture and language of both peoples.

Although the Mamluks were ethnically diverse, they were subordinate to one center and spoke the Mamluk-Kipchak language. During the Mamluk rule, the demand for learning Mamluk-Kipchak as an elite language in Egypt and Syria increased, and Kipchak-Arabic dictionaries, grammar works, and literary works for the study of Mamluk-Kipchak began to appear. The mother tongue of the Mamluk-Kipchaks, who ruled Egypt for centuries, became the palace language, and those in power and other people were interested in speaking Kipchak, and the palace was staffed by translators fluent in Arabic and Kipchak. Thus, as a result of complex cultural and linguistic connections, literary and religious works were translated from Arabic and Persian into Kipchak. The **purpose of this article** is to determine the content and structural features of the monument «Tarjuman» through a comparative analysis of the Arabic-Kipchak dictionaries of the Mamluks. In order to achieve this goal, the following **tasks** were set: to provide a general description of the linguistic works of the Mamluks; Study of the manuscript «Tarjuman» in comparison with other dictionaries of the Mamluks; identify their structural and content features. **The object of research** is comparative analysis of the manuscript «Tarjuman» with the written monuments in Mamluk-Kipchak language.

Materials and methods

At present, six monuments, such as «Tarjuman», «Bulgatul-Mushtak», «Al-Idrak», «At-Tuhfa», «Al-Qawanin», which are among the dictionaries and grammar works in science, have been identified, found in the archives and put into scientific circulation. In order to determine the historical and cultural value of the monument «Tarjuman» under study, the structure of the Kipchak-Arabic dictionary, consisting of 26 chapters in Part 1 of the manuscript, is compared with other translation dictionaries of the same period. Due to the structural and semantic features of the monument, only the work of Jamal ad-Din «Bulgatul-Mushtak» was not included in the study. A comparative analysis of the spelling, peculiarities of word formation and structural features of the Kipchak-Arabic dictionary sections of the monuments was made. In order to give a general description of the written monuments, bibliographic, codicological, polygraphic, historical-comparative,

comparative-typological, description methods, analysis, summarization and translation methods were used while writing the article.

Results and discussion

One of the first Arabic-Kipchak dictionaries of the Mamluk period the manuscript «Tarjuman» is one of the most valuable heritages in terms of content and volume. The only surviving copy of the monument «**Kitab Majmua Tarjuman Turki Ua Ajami Ua Muguli**» («يلغمو يجمعو يكرت نامجرت عومجم باتك») is preserved in the Leiden Academic Library in the Netherlands (№ 517). According to the hijra year, the composition was recorded in the month of Sha'ban 27 in the year of 743 / January 25, in the year of 1343. The author of this manuscript is Khalil bin Muhammad bin Yusuf al-Qunawi [1, p. 5–6]. The manuscript is clean, concise, and clear. This work consists of 76 papers, 152 pages, each page is about 13 lines. The monument «Tarjuman» is written in the style of «Nash», a common form of Arabic calligraphy. The monument consists of two parts. The first section (1a-62b) presents the grammar of the Kipchak language and the Kipchak-Arabic dictionary, the second section (63a-75b) presents the Turkish-Mongolian dictionary [1, p. 5].

Dutch orientalist M. T. Houstma first published the Monument «Tarjuman» in 1894 and translated it from the original into German. The works of Turkic scholars such as A. Zayonchkovsky, E. N. Najib, A. Inan, R. Toparly, Z. B. Mukhamedova, A. Yunusov and A. Kuryshzhanov provide various scientific information about this manuscript. Turkish researcher A. Inan connects the coexistence of several languages (Arabic, Persian, Mongolian) in one dictionary with the rule of the Mongols in Iran, Mamluk-Kipchaks in Egypt and Syria at that time. Uzbek scientist A. Yunusov in his research work «Tarjuman turki wa ajami wa mugali (Morphology, vocabulary, dictionary, translation)» considered the monument «Tarjuman» in structural, morphological, lexical and semantic terms. In 1970 A. Kuryshzhanov in his scientific work «Research on the lexicon of the Old Kipchak monument in the 13th century Turkish-Arabic dictionary» reviewed the manuscript in detail and based on M. Houstma's work, he translated it into Russian. The researcher E. N. Najib and A. Kuryshzhanov's works, it is stated that in the manuscript, along with the Kipchak language, there are also elements of the Oguz language. Scholars such as E. V. Sevortyan and S. E. Malov, along with Kipchak manuscripts such as the «Codex Cumanicus» and «At-Tuhfa», have shown that the «Tarjuman» monument is an invaluable source for studying the culture and history of the Kazakh people. Nowadays, this manuscript is studied in detail by orientalist K. A. Kydyrbayev's. For this purpose, first of all, a brief description of the monument «Tarjuman» and the structural features of the dictionary are considered. His work deals with the history of the origin of the ethnonym «Kazakh» in the Kipchak-Arabic dictionary and the correct pronunciation and spelling of the names of some Mamluk sultans who came from Kazakh lands and held the

reins of power in foreign lands. In their research, scientists who studied this Kipchak-Arabic dictionary M. Houstma and A. Kuryshzhanov read the Arabic interpretation of the word «Kazakh» as *دَرَجَمَلَا* (al-mujarrad), meaning «wanderer», «lonely, simple, deprived of something». K. A. Kudyrbayev who studied the original manuscript clarified that the Arabic interpretation of the word «Kazakh» in the nineteenth chapter, «Human Characteristics» is not *دَرَجَمَلَا* (al-mujarrad), but *دَرَحَمَلَا* (al-muharrad), meaning «to be divided into families, to be separated». Thus, for many years, the name of a nation, the meaning of the word «Kazakh» has been negatively described due to a single mistake under the word in the manuscript. Therefore, through a comprehensive study of linguistic materials in the Mamluk-Kipchak dictionaries, we can obtain valuable information not only about the Kipchak language and culture of Egyptian society and Mamluk rule, but also about the history and culture of the Turkic peoples in general [2].

According to the author of the monument «Tarjuman», the work consists of four main sections: **Nouns** (*طوقف ءامسألآ يف لوألآ مسقلآ* [al-qismu-l-’aḡḡalu fī-l-’asmā’i faḡat]); **The intoxicants of the verb and the mood of the command** (*امرمألآو لاعفألآ رداصم يف ين ائلا مسقلآ* [al-qismu-t-ṭānī fī maṣādūr-l-’af’āli ḡa ’amrihā]); Classification of nouns and verbs (*مالكلآ في رصت يف عبارلآ مسقلآ* [al-qismu-r-rābi ’fī taṣrīfi-l-kalāmi ḡa-l-’af’āl]); Affixation (*عبارلآ مسقلآ* [al-qismu-r-rābi ’fī ḡaḡḡabiti-l-kalāmi ḡa mā lā budda minh]).

Like other works written during the Mamluk rule, the first part of the monument “Tarjuman” contains a list of Kipchak-Arabic words. The Kipchak-Arabic dictionary, which contains about 1800 words, first gives the word in Arabic, and then its translation into Kipchak [3, p. 5]. The main text in Arabic is written in black ink, the words in Turkic-Kipchak are written in red ink and are represented by diacritical marks and characters typical of Arabic. A. Kuryshzhanov who studied the lexical fund of the dictionary «Tarjuman» shows that the first part of the dictionary consists of forty-one sections [4, p. 51]. The author divided the words semantically into several groups and wrote the title of each chapter in red ink. In the first section, called nouns, words are divided into 26 chapters (thematic groups): Great names and their names (*اب راقني امو تايول علا ءامسألآ* [’asmā’u-l-’alaḡiḡiḡāti ḡa mā iḡaḡribuhā]); Land and water names (*نكآمالآ نم اديف امو ضرألآ* [al-’arḡu ḡa mā fihā mina-l-’amākin]); Water and its allies (*اديف امو هايملآ* [al-miḡāhu ḡa mā fihā]); Trees, fruits and plants (*تابنلآو ملكاوفلآ و راجشألآ* [al-aṣḡāru ḡa-l-faḡākihi ḡa-n-nabāt]); Crops and cereals (*ببوبحلآو اهلآو اتاعارزلآ* [az-zrā’ātu ḡa-l-’aha ḡa-l- ḡubūb]); Birds and their relatives (*اهبسآن امو رويطلآ* [ḡa-t-ṭiḡūru ḡa mā nāsabahā]); Wild animals and their relatives (*اهغبنني امو شحولآ* [al-ḡuḡūṣu ḡa mā ḡanbaḡu]); Insects (*اهمبشيوي تارشحلآ* [al-ḡaṣarātu ḡa iḡṣbuhuhā]); Horse, its sex and color (*امن اولآو امسانجآو ليخلآ* [al-ḡaiḡu ḡa ’aḡnāsuhā ḡa ’alḡānuhā]);

Horses, weapons and armaments (بحرل او حالسل او ليخلا ددع [‘adadu-l-ḥajīli ḡa-s-silāhi ḡa-l-ḥarbi]); Camels and cows (رقبل او لامجل [al-ḡimālu ḡa-l-baqar]); Sheep and goats (زعا مل او من غلا [al-ḡanam ḡa-l-mā‘iz]); Food and beverages and dairy products (ابن لال او بورش مل او لوكلامل او قم عطلال [al-‘at‘imat u ḡa-l-ma‘kūlu ḡa-l-mašrūbu ḡa-l-‘albān]); Furniture, bedding and items for women (تيلبل ثاثل [‘atāḡu-l-bajti ḡa-l-firāši ḡa mā taḡuṣṣu bi-n-nisā‘]); Types of clothing and fabrics (املبس انامل او عاون او نقش مل او سوبل مل [al-malbūsu ḡa-l-aqmīšatu ḡa ‘anuā‘uhā ḡa mā nāsabahā]); External and internal organs of man (اه عمو قن طابل اعمل او قراهظلا اناسن ال اضع [‘a‘dā‘u-l-‘insāni-z-zāhirati ḡa-l-ma‘ā-l-bāḡina ḡa ma‘ah]; Numbers (باس حل او دادع ال [al-‘a‘dādu ḡa-l-ḡisāb]); Names and degrees of profession (سانل بتارمو اددعو عي ان صل [aṣ-ṣanāji‘u ḡa ‘adaduhā ḡa marātibu-n-nās]); Human characteristics (سانل اتافص [ṣifātu-n-nās]); Common names and their antonyms (مدضو يش لك مسا [ismu kulli šai ḡa didduh]); Time (يف [fi-l-‘auḡāt]); Interpretation of Turkic names (فكفرتل املس ال اري سفت يف [fi-l-‘auḡāt]); Colors (امتادي كفاتو نول ال [al-‘alūānu ḡa ta‘kīdātuhā]); Metal names (ندا عمل [al-ma‘ādin]); Names of relatives, acquaintances, gentlemen, Mamluks, and ladies and names of the sun (براق ال [al-‘aqāriḡu ḡa-l-maḡālī ḡa-l-mamālīku fi-l-‘alzāmi ḡa-l-ma‘ārif]); Sicknes, medicine and death (لعل او ضارم ال [al-‘amrāḡu ḡa-l-‘īlalu ḡa-l-‘adūijatu ḡa-l-maḡt]) [23, p. 103].

The original version of the largest monument in the Mamluk-Kipchak language «**Al-Idrak**» has not been preserved, but nowadays we have three copies of it. The Istanbul copy of the manuscript, numbered 2896, consists of 66 papers, 132 pages, 23 lines on each page. Although the monument is written in the style of «Nash», a common style of Arabic calligraphy, unlike other monuments of the Mamluk-Kipchak language, this version of the manuscript is very difficult to read. This is because there is a lot of clumsy writing in the middle of the main text line and at the edges of the page. The manuscript consists of three parts: 1) introduction; 2) Arabic-Kipchak dictionary; 3) grammar. The section on the grammar of the Kipchak language contains 78 chapters (p 66 – 132). The Kipchak-Arabic dictionary, which contains about 3,500 words, gives the first word in the Kipchak language, followed by its Arabic equivalent and definition and, if necessary, an explanation [5, p. 14].

The manuscript «**At-Tuhfa**» is similar to the structure of Abu Hayyan’s monument “Al-Idrak” and was written in Arabic and Kipchak languages. It consists of 91 papers, 182 pages, each page has 13 lines. The monument is written in the popular «Nash» style of Arabic calligraphy and the Arabic translations are written in black ink, and the Kipchak words are written in red ink. T. Arynov divided the words in the manuscript into 26 lexical groups [6].

The medieval monument consists of three parts: 1) phonetics; 2) Arabic-Kipchak dictionary; 3) grammar. The phonetics section of the work contains 2 pages. It gives a brief description of the letters and sounds of the Kipchak language and features of pronunciation. The third part of the monument on the grammar of the Kipchak language, written in Arabic, consists of 64 chapters [7, p. 33].

The dictionary section of the manuscript, which includes Kipchak-Arabic words, consists of 29 chapters. The dictionary gives the first nouns in the Arabic alphabet, followed by a list of verbs in the past tense form, III person, singular. The Arabic-Kipchak dictionary, according to the Arabic alphabet, begins with Hamza and includes the following sections: Words beginning with Hamza; Human body parts; Names depending on the color of the horse; Horse equipment; Names of the inhabitants of the earth; Food names; Time and address names; Directions; Past tense verbs [8].

Although these chapters of the work are grouped by content, their topics are not indicated. The rest of the words in the dictionary are listed in alphabetical order according to the Arabic alphabet. The dictionary consists of 29 chapters according to the number of letters in the Arabic language. The dictionary first contains a word in Arabic and a Kipchak equivalent next to it. Words in the Kipchak language are represented by diacritical marks and characters typical of the Arabic language. Kipchak words are written in red ink, and characters are written in black ink. Although the manuscript is clearly written, it is very difficult to read the words written on the margins of the manuscript. T. Arynov for the first time created a Kipchak-Kazakh dictionary, comparing the dictionary of the monument with other medieval works and modern Turkic languages, proving that almost all lexical materials in it correspond to the words of the modern Kazakh language [6, p. 79]. The data presented in this work provide invaluable linguistic information on the historical grammar of modern Turkic languages and the etymology of words.

«**Al-Qawanin**» one of the medieval manuscripts written in the Mamluk-Kipchak language, is dedicated to explaining the grammar of the Kipchak language. The manuscript was written in medieval classical Arabic in the style of «Nash», which was popular at that time. The size of the monument is 85 papers, 169 pages, each page has 13 lines. The author of the manuscript and the exact date of writing are unknown. Scholars believe that the manuscript was written in Egypt in the 14th and 15th centuries. Kipchak words are written in red ink, and Arabic explanations are written in black ink. The last paragraph 5 of Chapter 2, called nouns, contains a list of Arabic-Kipchak words. The thematic grouped dictionary consists of about 15 pages. It contains first Arabic words and then a Kipchak translation. Kipchak words are written in red ink and have characters. In Dutch turkologist R. Ermers' work it's said that the dictionary contains 500 words [9, p. 28], some studies report 900 words. The dictionary divides the words of the Kipchak language into several

semantic sections and shows the direct translation into Arabic [10, p. 136]. In the absence of an exact equivalent of the words typical only of the Kipchak culture, the method of interpretation was used. Interpreted words include household items, weapons, national costumes, and food that are unique to the Turkic peoples. The vocabulary of the Arabic-Kipchak dictionary is divided into 14 thematic groups.

The shortest work in the Mamluk-Kipchak language «**Ad-Durra**» is a dictionary written in classical Arabic in the 14th century in Egypt and Syria for the study of the Kipchak language. The monument consists of 24 papers, 47 pages, each page has 15–16 lines. The monument «Ad-Durra» contains a list of Arabic-Kipchak words. Arabic words are written in black ink, and words in Kipchak are written in red ink, with a clear, plain pattern of «nash». Lexical materials in the Arabic-Kipchak dictionary are divided into 24 chapters. The first chapters of the dictionary contain various nouns and their adjectives, a list of numbers in the Turkic language, and the last chapter 24 contains the most common phrases and ready-made phrases in the Turkic-Kipchak language. The last chapter contains 235 phrases on various topics [3, p. 101].

The following conclusions can be drawn from a comparative analysis of the dictionary sections of the manuscripts described above:

- The interpretation of grammatical features and linguistic features of the Turkic-Kipchak language in the written monuments of the Mamluk rule on the basis of traditional Arabic grammar should be convenient and easy for the general reader and learners of the Mamluk-Kipchak language;

- As a result of the study of manuscripts written during the Mamluk rule, it can be concluded that all the monuments are written in the form of a textbook with a Kipchak-Arabic dictionary for the purpose of teaching the Kipchak language; All manuscripts written during the Mamluk rule include a Kipchak-Arabic dictionary with a phonetic and grammatical section;

- All manuscripts are written in a clear, understandable «Nash» style (apart from the main text, it is difficult to read only the monument «al-Idrak» due to the inscription between the lines and at the edges); In all Kipchak-Arabic dictionaries, the main Arabic text is in black ink, and the Kipchak words are in red ink, and the Arabic diacritical marks and characters are written (only in the monument “At-Tuhfa” the Kipchak words are written in red ink and the characters are in black ink). Red ink in Kipchak is a common feature of all medieval Mamluk-Kipchak dictionaries. This makes it much easier to study the works of the Mamluks;

- In all Kipchak-Arabic dictionaries the first Arabic word is given, then its Kipchak equivalent is written, and only in «Al-Idrak» the first Kipchak word is given and then it is translated into Arabic;

- In all monuments, synonyms or dialects are given side by side, indicating several words connected by the vowels **اولا** [al-uāu], **وا** [ʾau]), ie «and», «or»;

Although all the monuments are guided by the system of Arabic linguistics, many peculiarities of the Turkic-Kipchak language, which are not subject to this system, are identified and given as a warning. In the interpretation of some words in the Kipchak language, in doubtful places, «God knows everything,» «All knowing God» (بَاوَصْلَاب مَلْعَ لَلَا و) [ʋa-l-Lāhu 'a'lam]), «God knows the truth» (بَاوَصْلَاب مَلْعَ لَلَا و) [ʋa-l-Lāhu 'a'lamu bi-ṣ-ṣaḡāb]) were used;

- In the Kipchak-Arabic dictionaries such as «Al-Idrak» and «At-Tuhfa» the words are presented in alphabetical order, while in other dictionaries they are semantically grouped into several chapters (26 chapters in the «Tarjuman», 24 chapters in the «Ad-Durra»; 14 chapters in «Al-Qawanin»);

- The lexical fund of monuments can be specified as follows: 3600 words in «At-Tuhfa»; 3500 words in «Al-Idrak»; 1,800 words in the «Tarjuman», 1070 words in the «Ad-Durra»; 368 words in «Al-Qawanin»;

- Among the monuments written during the Mamluk rule, only the monument «Tarjuman» contains a Kipchak-Arabic dictionary, as well as a Turkish-Mongolian dictionary; Among the Kipchak-Arabic dictionaries written during the Mamluk rule, the name «Kazakh» is found only in the monument «Tarjuman». This increases the historical and cultural value of the dictionary.

Financing information

The research was carried out under the research project №AP08855781 with grant funding from the Science Committee of the Ministry of Education and Science of the Republic of Kazakhstan.

Conclusion

As a result of a comparative analysis of the Kipchak-Arabic dictionaries we see that the Kipchak language was of great importance in that society during the Mamluk rule. All these manuscripts are a direct historical heritage of the Kazakh people. By studying the Kipchak-Arabic dictionaries, you can get valuable information about the history, culture, literature, language, life of the peoples of that period. Therefore, it is necessary to consider written monuments, Kipchak-Arabic dictionaries as a linguistic source during the Mamluk rule. This is because the linguistic units and language images in it reflect the worldview and national character of the Turkic-Kipchak people who speak this language.

REFERENCES

1 **Гаркавец, А. Н.** *Китаб-и Маджмуи Тарджуман-и Турки ва Аджами ва Мугали ва Фарси. «Сводная книга переводчика по-тюркски, и по-персидски, и по-монгольски, и на фарси» Халила бин Мухаммада бин Йусуфа ал-Кунави [Текст].* – Алматы : Баур, 2019. – 600 с.

2 **Mustafaeva, A., Aubakirova, K.** Linguistic situation and the status of the Turkic language in the Mamluk state of Egypt and the Golden Horde [Текст] // KazNU Bulletin, Oriental Studies Series. – 2021. – № 2(3). – P. 244 – 249.

3 **Жұбатова, Б. Н., Аубакирова, Қ. Қ.** Мысырдағы мәмлүктер билігі тұсындағы түркі-араб мәдени-тілдік байланыстары : монография [Текст]. – Алматы : Қазақ университеті, 2019. – 235 б.

4 **Курьшжанов, А.** Исследование по лексике старокыпчакского письменного памятника XIII в. «Тюркско-арабского словаря» [Текст]. – Алма-Ата, 1970. – 234 с.

5 **Есбосынов, Е.** Ескі қыпшақ тілінің лексика-грамматикалық ерекшеліктері (Әбу Хайян еңбегі бойынша XIV ғ.) [Текст]. – Алматы, 2005. – 196 б.

6 **Арынов, Т.** Лексико-семантические и стилистические особенности языка старокыпчакского памятника «Китаб ат-тухфа аз-закыйа фил-луга-ат-туркийя» [Текст]. – Алматы, 1983. – 152 с.

7 **Қонқабаева, Н.** «Ат-Тухфа аз-закыйа фи әл-луғат ат-туркийя» ескерерткішіне тарихи-лингвистикалық интерпретация : 6D021200 – Түркітану бойынша филос. докт (PhD) ғыл. дәрежесі. дисс. [Текст]. – Алматы, 2020. – 181 б.

8 **Зияева, И.** Исследование памятника XIV в. Китаб ат-тухфат уз-закыйа фил-лугаги-ит туркийя (лексика, морфология, словообразование) [Текст]. – Ташкент, 1972. – 23 с.

9 **Erners, R.** Turkic Forms in Arabic Structures : the description of Turkic by Arabic Grammarians [Текст]. – Nijmegen, 1995. – 260 p.

10 **Aubakirova, K., Jubatova, B., Zhumazhanova, F., Mustafayeva, A.** Turkic-arabic cultural and linguistic relations [Текст] // Analele University din Craiova, Istorie. – 2016. – № 1(29). – P. 133 – 143.

REFERENCES

1 **Garkaves, A. N.** Kitab-i Majmui Tarjuman-i Turki va Ajami va Mugali va Farsi. «Svodnaya kniga perevodchika po-turkski, i po-persidski, i po-mongolski, i na farsi» Halila bin Muhammada bin Iusufa al-Kunavi [Kitab-i Majmui Tarjuman-i Turki va Ajami va Mugali va Farsi. «Brief book of the translator in Turkish, Persian, Mongolian and Farsi» Khalila bin Muhammad bin Yusuf al-Kunawi] [Text]. – Almaty : Baur, 2019. – 600 p.

2 **Mustafaeva, A., Aubakirova, K.** Linguistic situation and the status of the Turkic language in the Mamluk state of Egypt and the Golden Horde [Text] // KazNU Bulletin, Oriental Studies Series. – 2021. – № 2(3). – P. 244–249.

3 **Zhubatova, B., Aubakirova, K. K.** Mysyrdagy mamlukter biligi tusyndagy turki-arab madeni-tildik bajlanystary : monographia [Turkic-Arab cultural and linguistic relations during the Mamluk rule in Egypt : monograph] [Text]. – Almaty : Qazaq universiteti, 2019. – 235 p.

4 **Kuryshzhanov, A.** Issledovanie po leksike starokypchakskogo pismennogo pamjatnika XIII v. «Tjurksko-arabskogo slovarya» [Research on the lexicon of the Old Kipchak monument in the 13 century «Turkish-Arabic dictionary»] [Text]. – Almaty : Nauka, 1970. – 234 p.

5 **Esbosynov, E.** Eski qypshaq tilinin leksika-grammatikalyq erekshelikteri (Abu Hajjan enbegi bojnynsha XIV g.) [Lexical and grammatical features of the old Kipchak language (according to the work of Abu Hayyan in the 14 century)] [Text]. – Almaty, 2005. – 196 p.

6 **Arynov, T.** Leksiko-semanticheskie i stilisticheskie osobennosti jazyka starokypchakskogo pamjatnika «Kitab at-tuhfa az-zakija fil-luga-at-turkija» [Lexical-semantic and stylistic features of the language of the Old Kipchak monument «Kitab at-tuhfa az-zakija fil-luga-at-turkiya»] [Text]. – Almaty : Nauka, 1983. – 152 p.

7 **Qonqabaeva, N.** «At-Tuhfa az-zakia fi Al-lugat at-turkija» eskerertkishine tarihi-lingvistikalyq interpretasiya : 6D021200 – Turkitanu mamandygy boynynsha Filosofiya doktory (PhD) gylimi darezhasin aluga arналған dissertaciya [Historical and linguistic interpretation of the monument «At-Tuhfa az-zakija fi al-lugat at-turkiya» : dissertation for the degree of doctor of philosophy (PhD) in the specialty 6D021200 – Turkology]. – Almaty, 2020. – 181 p.

8 **Zijaeva, I.** Issledovanie pamjatnika XIV v. Kitab at-tuhfat uz-zakija fil-lugati-it turkija (leksika, morfologija, slovoobrazovanie) [Research of the monument 14 c. Kitab at-tuhfat uz-zakija fil-lugati-it turkiya (lexicon, morphology, word formation)] [Text]. – Tashkent, 1972. – 23 p.

9 **Erners, R.** Turkic Forms in Arabic Structures : the description of Turkic by Arabic Grammarians [Text]. – Nijmegen, 1995. – 260 p.

10 **Aubakirova, K., Jubatova, B., Zhumazhanova, F., Mustafayeva, A.** Turkic-arabic cultural and linguistic relations [Text] // Analele University din Craiova, Istorie. – 2016. – № 1(29). – P. 133–143.

Material received on 13.06.22.

**Қ. Қ. Аубакирова¹ А. А. Мустафаева² Г. А. Камшиева³*

^{1,3}Қорқыт Ата атындағы Қызылорда университеті,
Қазақстан Республикасы, Қызылорда қ.

²Әл-Фараби атындағы Қазақ ұлттық университеті,
Қазақстан Республикасы, Алматы қ.

Материал баспаға 13.06.22 түсті.

«ТӘРЖҰМАН» ҚОЛЖАЗБАСЫН МӘМЛҰК-ҚЫПШАҚ ТІЛІНДЕГІ СӨЗДІКТЕРМЕН САЛЫСТЫРА ЗЕРТТЕУ

Бұл мақалада мәмлүктер кезінде (XIII–XV ғ.) ескі қыпшақ тілінде жазылған ортағасырлық жазба мұралар мен арабша-қыпшақша сөздіктерге жан-жақты талдау жасалады. Оның ішінде қазіргі түркітану ғылымында белгілі болған «Тәржұман», «Әл-Идрак», «Әт-Тухфа», «Әл-Қауанин» және «Әд-Дурра» сияқты лингвистикалық еңбектердің сөздік бөлімдеріне салыстырамалы зерттеу жүргізіліп, арабша-қыпшақша сөздіктердің ұқсастықтары, құрылымдық және мазмұндық ерекшеліктері айқындалады. Аталған ескерткіштердің арабша-қыпшақша сөздік бөлімдеріндегі тілдік материалдарды зерттеу арқылы қазіргі түркі тілдерінің, оның ішінде қыпшақ тобына жататын қазақ тілінің тарихын зерттеуде құнды деректерді жинақтауға болады. Мәмлүктер кезіндегі ортағасырлық қолжазбаларда сақталған мәмлүк-қыпшақ тіліндегі лингвистикалық деректерден ортағасырлық Мысыр қоғамы туралы ғана емес, сонымен қатар Мысыр мәмлүк мемлекетімен тығыз қарым-қатынаста болған Алтын Орда халықтарының да тарихы, мәдениеті, әдебиеті, тілі, діні, ділі, тұрмыс-тіршілігі туралы ақпаратқа қолжеткізе аламыз. Сондықтан мәмлүктер кезіндегі қолжазбаларды жалпы түркі халықтарына ортақ мәдени мұра ретінде жан-жақты зерттеу, оның ішінде лингвистикалық еңбектерге жалпы сипаттама бере отырып, салыстыра талдау жасау тіл білімі мен түркітану саласындағы өзекті мәселелердің қатарына жатады.

Кілтті сөздер: қыпшақша-арабша сөздіктер, «Тәржұман» қолжазбасы, ескі қыпшақ тілі, мәмлүктер, ортағасырлық жазба мұралар.

* К. К. Аубакирова¹, А. А. Мустафаева², Г. А. Камшиева³

^{1,3}Кызылординский университет имени Коркыт Ата,

Республика Казахстан, г. Кызылорда;

² Казахский национальный университет имени аль-Фараби,

Материал поступил в редакцию Республика Казахстан, г. Алматы

Материал поступил в редакцию 13.06.22.

СРАВНИТЕЛЬНОЕ ИЗУЧЕНИЕ РУКОПИСИ «ТАРДЖУМАН» И СЛОВАРЕЙ НА МАМЛЮК-КЫПЧАКСКОМ ЯЗЫКЕ

В настоящей статье проводится комплексный анализ средневекового письменного наследия и арабо-кыпчакских словарей, выполненных на старокыпчакском языке в эпоху правления мамлюков (XIII–XV вв.). В работе выполняется сравнительное изучение лексических разделов известных в современной тюркологии лингвистических памятников, таких как «Тарджуман», «аль-Идрак», «ат-Тухфа», «аль-Кауанин» и «ад-Дурра», где достаточно подробно рассматриваются особенности арабско-кыпчакских словарей, их схожести по структуре и содержанию. Изучение языкового материала раздела памятников, включающего арабо-кыпчакский словарь, позволит собрать ценные сведения по истории современных тюркских языков, в том числе казахского языка, относящегося к кыпчакской группе. Посредством лингвистического материала в средневековых мамлюкских рукописях мы получаем сведения не только о средневековом египетском обществе, но и об истории, культуре, литературе, языке, религии, менталитете и быте народов Золотой Орды. Поэтому комплексное изучение мамлюкских рукописей на базе сравнительного анализа является одним из ключевых вопросов, рассматриваемых языковедом и тюркологом и тем самым представляет важность для всеобщего культурного наследия тюркских народов.

Ключевые слова: кыпчакско-арабские словари, рукопись «Тарджуман», старокыпчакский язык, мамлюки, средневековое письменное наследие.

Теруге 13.06.2022 ж. жіберілді. Басуға 30.06.2022 ж. қол қойылды.
Электронды баспа
2,19 МБ RAM
Шартты баспа табағы 18,65. Таралымы 300 дана. Бағасы келісім бойынша.
Компьютерде беттеген: А. К. Мыржикова
Корректор: А. Р. Омарова
Тапсырыс № 3937

Сдано в набор 13.06.2022 г. Подписано в печать 30.06.2022 г.
Электронное издание
2,19 МБ RAM
Усл. печ. л. 18,65. Тираж 300 экз. Цена договорная.
Компьютерная верстка: А. К. Мыржикова
Корректор: А. Р. Омарова
Заказ № 3937

«Toraighyrov University» баспасынан басылып шығарылған
Торайғыров университеті
140008, Павлодар қ., Ломов к., 64, 137 каб.

«Toraighyrov University» баспасы
Торайғыров университеті
140008, Павлодар қ., Ломов к., 64, 137 каб.
67-36-69
e-mail: kereku@tou.edu.kz
www.vestnik.tou.edu.kz