

UDC 81(091); 81(092); IRSTI 16.01.09

<https://doi.org/10.47526/2024-3/2664-0686.81>A. SERIKKAZYKYZY¹, R.A. AVAKOVA²¹PhD Doctoral Student of Al-Farabi Kazakh National University
(Kazakhstan, Almaty), e-mail: akonya_alakol_kz@mail.ru²Doctor of Philological Sciences, Professor, Al-Farabi Kazakh National University
(Kazakhstan, Almaty), e-mail: r_avakova@mail.ru**ARMENIAN-KYPCHAK MONUMENT PRAYER BOOK “ALGYSH BITIGI”: PHONETIC AND SOME GRAMMATICAL FEATURES**

Abstract. The prayer book “Benefactor” which has become the subject of the article's research is known in the world of science as the first printed book in Turkish. The book “Algysh bitigi”, written for the Armenian-Kipchaks, whose native languages were Kipchaks, is a valuable relic of the written culture of the Turkic peoples in Turkology.

The purpose of the article is to provide a scientific and theoretical examination of the phonetic and grammatical features of the prayer book “Algysh bitigi”, which informs about the religious beliefs of the Armenian-Kipchaks.

The relevance of the article lies in the fact that this written monument was studied in Turkey by Nadezhda Ozakda Chirli, but has never been deeply appreciated in Kazakh linguistics as an object of fundamental research.

The novelty of the article lies in the fact that during the analysis of applications and cases used in the prayer book “Algysh bitigi”, their similarity with applications used in the Turkic languages of the Kipchak and Mamluk, ancient Turkic and Altyn-Horde periods is revealed. This, in turn, indicates that this monument is an important object of studying the history of the Kipchak language.

The article uses methods of comparative historical, content analysis, stylistic analysis, mathematical and statistical analysis.

The results of the research of the article can be used in scientific research in the field of Oriental studies, Turkology, Kipchak studies, in compiling an information fund of written monuments of the Middle Ages.

Keywords: prayer book, subordinate, subordinate, subordinate, religious, Turkic languages.

А. Серікқазықызы¹, Р.А. Авакова²¹Әл-Фараби атындағы Қазақ ұлттық университетінің PhD докторанты
(Қазақстан, Алматы қ.), e-mail: akonya_alakol_kz@mail.ru²филология ғылымдарының докторы, профессор, Әл-Фараби атындағы Қазақ ұлттық университеті
(Қазақстан, Алматы қ.), e-mail: r_avakova@mail.ru***Бізге дұрыс сілтеме жасаңыз:**

Serikkazykyzy A., Avakova R.A. Armenian-Kypchak Monument Prayer Book “Algysh Bitigi”: Phonetic and Some Grammatical Features // *Ясауи университетінің хабаршысы*. – 2024. – №3 (133). – Б. 148–157.
<https://doi.org/10.47526/2024-3/2664-0686.81>

***Cite us correctly:**

Serikkazykyzy A., Avakova R.A. Armenian-Kypchak Monument Prayer Book “Algysh Bitigi”: Phonetic and Some Grammatical Features // *Iasaui universitetinin habarshysy*. – 2024. – №3 (133). – Б. 148–157.
<https://doi.org/10.47526/2024-3/2664-0686.81>

Date of receipt of the article 01.10.2023 / Date of acceptance 27.09.2024

**Армян-қыпшақ тілінде жазылған «Алғыш бітігі» дұғалар кітабы:
фонетикалық және кейбір грамматикалық ерекшеліктері**

Аңдатпа. Мақаланың зерттеу нысанына айналып отырған «Алғыш бітігі» дұғалар кітабы ғылым әлемінде түрік тіліндегі алғашқы баспа кітабы ретінде белгілі. Туған тілдері қыпшақ тілі болған армян-қыпшақтар үшін жазылған «Алғыш бітігі» кітабы – түркітану ғылымындағы түркі халықтарының жазба мәдениетінің құнды жәдігері.

Мақаланың мақсаты – армян-қыпшақтардың діни наным-сенімдерінен хабар беретін «Алғыш бітігі» дұғалар кітабының фонетикалық және грамматикалық ерекшеліктеріне ғылыми-теориялық сараптама беру.

Мақаланың өзектілігі – қарастырылып отырған аталмыш жазба ескерткіш Түркияда Надежда Озакда Чирлидің тарапынан зерттелгенімен, қазақ тіл білімінде бұрын-соңды іргелі зерттеулердің зерттеу нысаны ретінде терең бағамдалмағандығы.

Мақаланың жаңалығы – «Алғыш бітігі» дұғалар кітабында қолданылатын септіктер мен қосымшаларды талдау барысында олардың қыпшақ және мәмлүк, ескі түркі және Алтын Орда кезеңіндегі түркі тілдерінде қолданылған қосымшалармен ұқсастығының анықталуы. Бұл өз кезегінде аталмыш жазба ескерткіштің қыпшақ тілінің тарихын зерттеуде маңызды зерттеу нысаны екенінің дәлелі.

Мақалада салыстырмалы-тарихи, контент анализ, стилистикалық талдау, математикалық-статистика әдіс-тәсілдері қолданылды.

Мақаланың зерттеу нәтижелерін шығыстану, түркітану, қыпшақтану салаларының ғылыми зерттеу жұмыстарында, орта ғасырлардағы жазба ескерткіштердің ақпараттық қорын құрастыруда пайдалануға болады.

Кілт сөздер: дұғалар кітабы, септік, қосымша, кірме сөздер, діни, түркі тілдері.

А. Серикказықызы¹, Р.А. Авакова²

*¹PhD докторант Казахского национального университета имени аль-Фараби
(Казахстан, г. Алматы), e-mail: akonua_alakol_kz@mail.ru*

*²доктор филологических наук, профессор, Казахский национальный университет имени аль-Фараби
(Казахстан, г. Алматы), e-mail: r_avakova@mail.ru*

**Армяно-кипчакский памятник-молитвенник «Алғыш битики»:
фонетические и некоторые грамматические особенности**

Аннотация. Книга молитв «Алғыш бітігі», ставшая предметом исследования статьи, известна в мире науки как первая печатная книга на турецком языке. Она написана для армяно-кипчаков, родным языком которых был кипчакский, и является ценным памятником письменной культуры тюркских народов в тюркологической науке.

Цель статьи – представить научно-теоретическую экспертизу фонетических и грамматических особенностей молитвенника «Алғыш бітігі», информирующего о религиозных верованиях армяно-кипчаков.

Актуальность статьи заключается в том, что рассматриваемый письменный памятник изучался в Турции Надеждой Озакдой Чирли, но никогда не подвергался глубокой оценке как исследовательский объект фундаментальных исследований казахского языкознания.

Новизна статьи состоит в том, что в ходе анализа аффиксов и падежей, используемых в молитвеннике «Алғыш бітігі», выявляется их сходство с аффиксами, использовавшимися в тюркских языках кипчакского и мамлюкского, древнетюркского и Алтын-Ордынского периодов. Это, в свою очередь, свидетельствует о том, что данный памятник является важным объектом изучения истории кипчакского языка.

В статье использованы сравнительно-исторический, контент-анализ, стилистический анализ, математические и статистические методы.

Результаты исследования статьи могут быть использованы в научных исследованиях в области востоковедения, тюркологии, кипчаковедения, при составлении информационного фонда письменных памятников средневековья.

Ключевые слова: молитвенник, винительный падеж, аффиксы, вводные слова, религиозные, тюркские языки.

Introduction

It is well known that the Turkic world's spiritual values, life experience accumulated over centuries, culture, and traditions are preserved in the language [1, p. 35]. The Armenian-Kypchak language, which differs in its socio-linguistic structure, is rich in works written on a variety of subjects, including philology, history, religion, literature, law, as well as chemistry [2, p. 8].

Researcher A.N. Garkavets, devoted forty years to the study of the Armenian-Kipchak language and translated many texts written in the Armenian-Kipchak language with transcription into Latin: “The Armenian-Kipchak language of the XI–XIV centuries. The language spoken by the Kipchak-Cuman are Cumans in Southeastern Europe and Hungary and in which the monument “Codex Cumanicus” was written is identical. The Armenian-Kipchak language is similar in origin and structure to Crimean Tatar, Urum, Karaiym, Krymchak, Karachay-Balkarian, Kumyk, Tatar, Kazakh, Nogai, Kyrgyz, Uzbek, etc. Turkic languages. In addition, it is the XII–XIV centuries, the language of the written monuments of the states of the Golden Horde and Mamluk Egypt is also close to Oguz-Kipchak” [3, p. 20].

The linguistic value of the language of the Armenian-Kypchak written monuments is that they are the resources that can provide gripping information about the ancient Kypchak languages after the written monument “Codex Cumanix” and the spoken language of the Kypchaks (Polovets, Kumans) appeared in XVI-XVII centuries.

A.E. Krymskyi, a famous Turkic scholar and Armenian historian, wrote about Armenian-Kypchaks in his book “Türki, x movi ta literaturi»: «Turkish-speaking Armenian colonies may have appeared in Galicia Podolsk Ukraine during the Mongol Khanate, during the Golden Horde, probably in the 15th century, that is, at the same time as the Tatars. Later, at the end of the 15th century, when the Turks-Ottomans conquered the city of Kafu in Crimea, their co religionists, that is, the Armenians there, left Kafu and settled in Ukrainian Padolia (the center of Kamenets) and Galicia (the center of Lviv)” [4, p. 514].

According to Professor Garkavets: “Armenians in Ukraine used Armenian letters, calling themselves Armenians. However, their native language completely forgot Armenian and spoke the Kipchak language. He wrote in the Kipchak language, and performed prayers in the Kipchak language” [5, p. 10]. The spread of claims that “Armenians were Kipchaks and abandoned their native language and began to speak the Kipchak language” was also influenced by the data written by travelers. The Italian church figure Antonio Maria Graziani (1537–1611), the Polish historian Martin Kromer (1512–1589), and the German traveler Johann Alnpe (1636) traveled between the XV and XVIII centuries to the regions where Armenians and Kipyshaks lived and kept their records. In the records “... People living in this region and calling themselves Armenians, communicate only in the Tatar-Kipchak language. They worship in the Kipchak language. And only some priests use the Armenian language”, he wrote [5, p. 8].

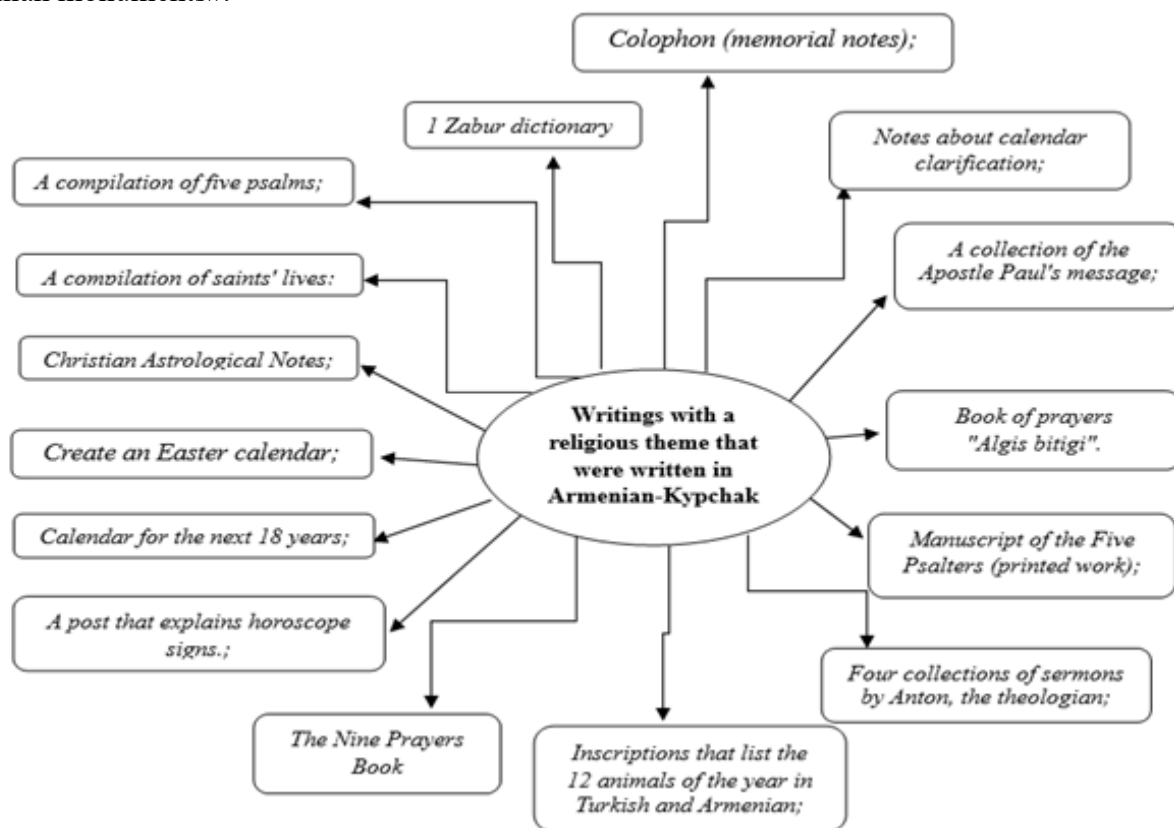
Some monuments in the Armenian-Kypchak language have yet to be fully researched. Monuments written on religious themes are among them. There are many monuments written on religious topics among the Armenian-Kypchak written monuments. In the libraries and archival holdings of Europe, Russia, and Armenia, there are numerous written monuments with church-

religious content written in Kypchak and Armenian letters that have survived. A.N. Garkavets makes reference to the written monuments listed in the table below that were produced in the Armenian-Kypchak language with a religious focus.

The linguistic vocabulary in these religious works also reflects the previous religious beliefs of the Kipchaks, and a few words are an example of this. For example, the Word of God is *teriri*, and the words judge, Court, and prince are *yaryuči* and *törači*. The Empire, more precisely the Byzantine Empire, was called *Xayanat*, and the person from this state was *çayan* (old) or *urum* (new). This text differs from the Kipchak translation of these religious psalms in our hands. I.A. Abdullin is engaged in his research. However, it is unknown who translated these works' texts into ancient Armenian and other languages [6, p. 17].

There are priceless church writings in the colonies, according to the medieval Polish scholar Maciej Mechowski, who first wrote about the Armenians in Ukraine in his work «Трактате о двух Сарматиях» (1517) [6, p. 116]. During his visit to Lviv in 1564, eminent Catholic cardinal F.D. Comandone studied sacred Armenian manuscripts. F. Maclera, a French Armenist, in 1926, and Holland in 1618, and it is said that a «rare work» created in Lviv, half-Armenian, half-Tatar, exists, although neither philologists nor publishing historians were interested at the time [7, p. 118] (Scheme 1).

The passages of the Book of Prayers are transcribed in the researcher A. Garkavets' work, which was released in 2022 under the title «Kypchak written heritage: T I, Catalog and text of Armenian monuments».



Scheme 1 – Writings with religious theme that were written in Armenian-Kypchak

In addition to the volumes indicated above, many manuscripts with varying contents (fragments of the Gospels, memoirs, etc.) are known. The colophon «Zhytiya svyatyh» («Haysmavurke»), written in ancient Armenian by I.A. Abdullin (memorial notes) preserved in

Armenian cipher №2, found in 1620, is kept in St. Petersburg's library №2 named after M.E. Saltykov-Shedrin. A comparable colophon can also be discovered in collections conserved at Gerla, Romania. The epigraphic Armenian Kypchak monument, of which only one copy exists, demands special consideration. An expert engraver draws a commemorative inscription on both sides of the ceiling beam of an Armenian home in Lviv in 1609. The mentioned text differs from the Kipchak translation of these religious songs that we have. I. A. Abdullin studies this issue [6, p. 17].

To date, 5 Kipchak psalms have been found. They are in the Czartoryski Museum in Krakow, Poland (No.3546/III), the Austrian National Library in Vienna (Arm. 13), in the Library of the Congregation of Armenian Mkhitarists in Vienna, Italy (№11, №359, №1817) stored. The author of four manuscripts (No. 3546/III), transmitted along the path of God, does not mention himself, but only indicates himself as Yazuchi is a writer, a copyist, however, makes the customer clear and understandable Mr. Stepan, son of Lazarus, etc.

The passages of the Book of Prayers are transcribed in the researcher A. Garkavets' work, which was released in 2022 under the title «Kypchak written heritage: T I, Catalog and text of Armenian monuments». One of the Kypchak prayers is remarkable in that it is written in Armenian script with metal typing forms of typographic paint rather than oak nuts with ink and goose feathers. The title page on the cover reads: “Այո՛ւ՛կ՛ հասարակ կ՛րիստոնէի. Ալլի՛՛՛ Բիտիկի. Հալի օճալի բասիլճի հայբաճնա Բիւ Եղրինի յերգալիկնա կօրա Երմենի սուրբ յաջօճնոյն. Եր Եովհանէս օճիրա Կարմանեանց. Իլօճա. Եւգանվ1067, ք՛եճ(րար)”. Prayers for Ordinary Christians. A prayer. Thank God, it has now been published for the first time in accordance with the Holy Armenian Church canon. Signed up with Jovannes Karmadanec. February 27 [March 5] in 1067 [1618] in Lviv. As stated on the last page, the typing labor for this document started on March 20 and was completed on March 30, 1067 [1618]. The words “a prayer for ordinary Christians” are printed in Armenian on the cover. [6, p. 17].

The book “Algysh Bitigi» contains several prayers and psalms that are often utilized in the Armenian-Gregorian Church's liturgical practice. This book was published in Lviv in 1618 by Ter Hovhannese Karmaganentse, a churchman. Priest Ter Hovhannes Karmatanenc is from Greater Armenia. His father Murad lived with his wife Anna in Bitlis near Lake Van. With considerable passion, Hovhannes set about establishing an Armenian printing company in Lviv. He states in the colophon to the 1616 “Psalter” that “he worked with great labor and great expense for a year until he set the letters with all the staff and created a new seal”. The visual design of the “Psalms” of 1616, filled with marginal drawings and illustrations in a typical manner for Armenian illustration, displays more references to Lviv Armenian printing's Eastern roots than to the West [7, p. 119]. The publishing of the «Algysh Bitigi» not only elevated the Armenian-Kypchak language to the rank of literary language, but it also altered the canon of religious traditions that had previously regarded the liturgical language of their ceremonies to be «sacred», “classical language”. That is, the Armenian-Kypchak language first appeared in religious texts [7, p. 121]. In contrast to the “Psalter”, “Algysh Bitigi” was widely published and unquestionably employed as a colloquial language for a large audience of readers. The distribution area of this language in the 17th century has yet to be established; however, the “prayer book” was spread in all Armenian colonies on Ukrainian territory (including Crimea and other Black Sea colonies), as well as colonies in Moldova and Wallachia [7, p. 121]. In 1575, Lviv priest (deacon) Lusig made the first translation of the Psalter in Lviv.

Scientist Edmund Schütz initially made the “Algysh Bitigi” prayer book available to the public in 1961. Additionally, in 1962, Edmund Schütz released the three prayers' transcribed text and glossary in the book [8, p. 123].

In 1575, Lviv priest (deacon) Lusig made the first translation of the Psalter in Lviv. The Psalter is available in two different Armenian-Kypchak translations. They are Krakow and Vienna

versions. The Vienna National Library has the Vienna edition, whereas the Krakow version is housed in the Czartoryski Museum in Krakow [7, p. 22].

Research methods and materials

The article examines the applications found in the prayer book “Algysht bitigi”, written in the Armenian-Kipchak language, in comparison with applications in Kipchak, Mamluk, ancient Turkic languages using a comparative historical method, analyzes the internal content of the book “Algysht bitigi” by content analysis, defines religious terms used in the text, introductory words by the method of stylistic analysis. In addition, using the mathematical and statistical method, the total number of words and applications used in this book, the number of religious borrowings from Arabic, Persian, Armenian, Polish, and Slavic languages were clarified.

In the article, we focused on the research of such scientists as Garkavets A.N., Dashkevich Y.R., Khurshudyan E., on works of religious orientation in the Armenian-Kipchak language. The book “Ermeni Kıpçakça Dualar Kitabı, ALGIŞ BITİGİ”, published in 2005, by Turkish scientist Afyon Kozhatepe, University professor, Turkologist Nadezhda Ozakda Chirli, was used as the research material.

Results and discussion

Analyses and results Currently, Leiden University Library in Holland (Leiden University Library) holds the lone copy of “Algysht Bitigi”. This book's well-known single copy contains 172 (2+168+2) pages. Each page consists of 15 (16) lines.

The language of the benefactor's book is light and simple. As the name suggests, this is a holy book called “Prayers to Christians” (prayers of all Christians). This book was dedicated to Christians, who at that time did not know the Armenian language and considered Kipchak their native language [5, p. 28].

The contents of the prologue are presented in the following order: psalms (passages from psalms), a few Bible excerpts, one-hour Armenian Church petitions, personal prayers, hymns, and a confessional explanation of the Orthodox faith.

1. ch. (Who wrote it, where and when it was written, the title of the book, and who provided it to the printed page);

2. ch. (Image);

3. ch. (to those who believe in the Prophet Jesus);

7. ch. (“The Lord's Prayer” taught by the Prophet Jesus);

8-10. ch. (Psalm 3, a Psalm written by David's son while fleeing Absalom);

10-15. ch. (Zabur 88, Karakhan's sons' Psalms);

15-21. ch. (Psalm 103, a Davidic Psalm);

22-26. ch. (Psalm 143, a Davidic Psalm);

26-32. ch. (Awakened, 1895, pages. 91-94 in Armenian);

32-37. ch. (Prayer to the Creator of the Earth and Heaven...);

37-40. ch. (Psalm 6, David's Psalm);

40-45. ch. (Psalm 32, David's Psalm);

45-52. ch. (Psalm 32, David's Psalm of Remembrance);

52-59. ch. (Psalm 102, a petition to the Creator to search your heart when you are at your weakest);

59. ch. (Despatch to Psalm 51, p. 144);

60-61. ch. (Psalm 130, baptismal hymn);

62. ch. (Despatch to Psalm 143, p. 22);

62. ch. (Our ancestor in heaven);

63-64. ch. (Prayer of Mercy);

64-65. ch. (Introduction to prayer);

66-74. ch. (Daniel 3: 26-45, the prayer of Arasia);
 74-80. ch. (Daniel 3: 52-88, Song of the Three Ages);
 80-82. ch. (Luke 1: 46-45, Hymn of Mary);
 82-86. ch. (Luke 1: 68-79, Zechariah's Prophetic Hymn);
 86-87. ch. (Luke 2: 29-32, Simon's prayer);
 87. ch. (Despatch to Psalm 52, p. 144);
 87-91. ch. (Psalm 148, David's hymn of praise);
 91-93. ch. (Psalm 149, David's hymn of praise);
 93-94. ch. (Psalm 150, David's hymn of praise);
 95-100. ch. (Morning prayer: Thank God (Good luck and garden from the Great God));
 100. ch. (Holy God);
 101-110. ch. (Private Prayer: King Manasseh's Prayer);
 110-128. ch. (Private prayer: from Narses Shinarhali);
 128-143. ch. (On getting rid of sin in the Orthodox sense);
 144-149. ch. (Psalm 52, David's Psalm, after David lay down in Basheva, the time when Prophet Nathan came to himself);
 150-151. ch. (Evening prayer);
 152-155. ch. (Evening prayer);
 155. ch. (forward to page 111);
 155-156. ch. (Hail, O Mary!);
 156-160. ch. (Ambrose-style hymn);
 160. ch. (Despatch to Psalm 6, p. 37);
 160-163. ch. (When our king's corpse is taken away...);
 163. ch. (See page 112);
 163–167. ch. (O Lord, I thank you);
 167–168 (Anthem);
 168. ch. (Who wrote it, where and when it was written, the title of the book, and who delivered it to the printed page) [5, p. 29].

Nadezhda Ozakda (Chirli) made a transcription of the alphabet used in the thank-you letter. Instead of the letters that he could not read during the transcription process, a question arises (?). Nadezhda Chirli mainly translated Algysh bitigi from the Armenian alphabet into Latin.

“Algysh Bitigi” contains vowels such as /a/, /e/, /ı/, /i/, /o/, /u/. Only one symbol is used for /a/, /i/, /ı/. And for the /O/ sound, two signs are used (o o, n n). N n (vo) is pronounced as (vo-) at the beginning of a word, within a word is read as (-). Both symbols (t l:, C h) are used for the /E/ sound. If the sign (e) in the word t l: is pronounced as open /e/, and the sign CH (yech) is pronounced as -ye at the beginning of the word, it is pronounced as closed /e/ in the middle of the word. There is no separate symbol for the /U/ sound. The /U/ sound (m wo+hyun) consists of a combination of characters. There are no special symbols for /ö/ and /ü/ in the Armenian alphabet. That is why there are some difficulties in reading Turkish words. The sounds /Ö/ and /ü/ appear as /O/ and /u/ in texts written in the Armenian-Kypchak language. Series of consonants in the «Algysh Bitigi»: /p/, /k/, /t/, /z/, /t'/, /j/, /l/, /h/, /dz/, /g/, /h/, /ts/, /ğ/, /c/, /m/, /n/, /ş/, /vo/, /ç/, /r/, /ts', /w/, /p' /, /k', /o/, /f/. In Turkish, the words do not start with /c/, /f/, /g/, /h/, /j/, /l/, /n/, /p/, /p', /r/, /ş/, /ts /, /v/, /z/. However, several words in the Algys bitigi began with consonants. For example, cins - people, frišta - angel, galacı - word, har - each, jgovurt - people, lusaworiç - teacher, nahadag - martyr, poşman - regret, ilrtsank' - calamity, shagawat - kindness, ts'atsum - anger, vernadun - upper floor, zından - dungeon, vay - mass grave [9, p. 30].

But these are terms that have either been borrowed from other languages or created by copying borrowed ones. Some consonants have two symbols in the Armenian-Kypchak language. The reason for using the signs also depends on where the tongue is touched. For example, you use

/k/, /t/ letters when you need to touch the front of your palate with your tongue. And use the letters /k/, /t/ when you need to touch the back of your palate with your tongue. However, in which consonants and in which cases the tongue should be pronounced with the back or front of the palate, it is not specified anywhere. Even some words were written with both signs. For example, (kun ~ k'un "sun", ata~ at'a "father", kel - ~ k'el – "come", temir ~ t'emir "iron", etc.) [9, p. 30].

The Armenian-Kypchak language features 9 phonemes in its system of vowel sounds, according to scientist A.N. Garkavets, who made significant contributions to the study of the language. They are: а, б, е, ы, и, о, у, ү, у. In the system of consonant sounds p, b, f, v, (u), m; т, д, н (in texts strongly influenced by the Tatar-Turkish languages), х, г, х, к, г; ch, j, ts, dz; c, z; h, h; It is concluded that there are phonemes of r, l, n, [9, p. 131].

There are many religious words borrowed from the Armenian language in the Armenian-Kipchak language. For example: "amen eyici" "let it be so", "anabad" "desert" "artar" "truthful, just", "dadzar" "church", "hnazant" "obedient", "jišadag" "memory", "rezezman" "grave", "χac̣" "cross", "ononarch" "obedient", "saymos" "religious psalms", "surp" "saint", "zharank" "heir", "zhayovurt" "people", "Apisoyom" "Avesol", "Asduadz" "God", "Yagop" "Jacob", K'risdos "Christ", etc. [8, p. 20]. Some of the words in the Algys bitigi come from the Bible (Jesus, Maria, Ankya), while others are from Arabic and Persian (din, sadaga, frişda). In addition, there are also words from the Turkish language. And some of them are composed of intricate combinations that combine words from the Turkish and Armenian languages. Additionally, some words and phrases are also used in Turkish and Persian, while others are also used in Arabic. For example, a/gışla - (Turkish) ~ *aybat/a - (Arabic) «praise» ari (Turkish) ~ surp (Aryan) "holy". Words such as Christ, Jesus, Mary, God, Saint, God, Prophet are given in full and abbreviated forms in the Infinitive: surp~sp «Saint», yisus~ys "Jesus", k' risc; s~k "Christ" sajmos~sgms "God", markare~mrkr "Prophet". According to researchers, it was necessary for them to write these words in shortened form during quick writing, and they view this as an orthographic characteristic of the Armenian Kypchak language [10, p. 31].

In the Armenian-Kypchak language, there are nine different case types. And in "Algys Bitigi", there are 7 types of adverbs instead of 9 adverbs.

According to A.N. Garkavets, a combination of Polish and Ukrainian adjectives and pronouns with markers of gender categories of men and women is noted in the Armenian-Kypchak language. He distinguishes between nominative, ilik, barys, accusative, genitive, and adverbial adverbs and indefinite adverbs, which include directional, adverbial, auxiliary, and comparative (equative) adverbs. The following are conjugations of irregular verbs.

Бағ. -хары, -кәрі, -ғары, -гәрі

Шығ. -тын, -тін

Көм. -ын, -ін, -ун, -үн

Салыс. -ча, -чә

The first three adverbs' forms are maintained in adverbial word constructions such as arthar - back, yogari - up [11, p. 138]. Equative (comparative form) means equivalence, comparison and terminative.

The accusative in the «Algys Bitigi» is formed by the endings (+niŋ/+niŋ, +nuŋ/+nüŋ, +nin/niŋ, +nun/+nüŋ). In the modern Kazakh language, it means possession. Барыс септігі was used without any changes in the Armenian-Kypchak language. However, only the bold form of the барыс септігі was used in the "Algys Bitigi". Барыс was used instead of other adverbs in the prepositional phrase, not just to accomplish its function. Thus, the indicator of adverbs executing their duties in sentences has dropped as a result of their frequent usage instead of each other. Throughout history, the past participle has been employed without variation. In the Algys bitigi, only the thick version of the gerund is employed. In the Armenian Kypchak language, the participle jatys means time and place. Despite this, the suffixes of the genitive case were frequently employed

instead of the genitive case. In the subjunctive, the genitive participle is the least utilized. In the Old Turkish language, +dın\+din, +tın\+tin, +da\+de, +ta\+te were used as the main endings of the original case (шығыс септіг). During the period of the Golden Horde, the dative-directive case endings +dın\+din, +tın\+tin continued to be used. In Kypchak Turkish and Mamluk Turkish and Armenian-Kypchak Turkish, the endings +dın\+din, +tın\+tin were often used, except for a few examples. In the preposition, the original case (шығыс септіг) is used in the weak, voiced form. In Armenian Turkish, the suffix +n is used as a suffix for the original case (шығыс септіг). Although it is often used in sentences with the suffix +n of the instrumental case, it has fallen out of use over time. It has preserved its use only in established phrases and terms. Over time, instead of the suffix +n, even prepositions together began to be used. Accuses were interchangeable in the Armenian-Kypchak language. The adverbial participle is frequently used in place of the adverbial participle, as can be seen in particular [12, p. 116].

Conclusion

The prayer book “Algysh bitigi” is a valuable exhibit in the study of the history of the Kipchak language, linguistic facts, a written monument that allows you to restore phonetic, grammatical and morphological models of the Kipchak language. When a lecturer at Beykent University, Turkologist Murat Elmaly, read “Algysh bitigi”, I felt that I was reciting a Turkish prayer. There are traces of Turkish culture”.

Since “Algysh bitigi” is a book of religious content, then, accordingly, words borrowed from another language are also words of religious significance. The book uses only 1,100 words. The book contains about 181 words from other languages. 96 words from Arabic, 56 words from Persian, 123 words from Armenian, 3 words from Polish, 2 words from Slavic.

A total of 2306 applications were used. Nadezhda Chirli researched these applications, comparing them with suffixes in the Golden Horde and Mamluk-Kipchak.

To achieve this goal, in the article we tried to focus on the features of the use of vowels and consonants in the book “Algysh bitigi”, on cases, adjuncts, functions performed in case sentences, methods of formation and basic functions of cases in the Armenian-Kipchak language, the main features of cases.

To summarize, during the comparative study and analysis of the prayer book “Algysh bitigi” we saw the following features:

– In the book Algysh bitigi there are religious words from Arabic, Persian, Armenian, Polish, Slavic languages;

– The book “Algysh bitigi” showed that the Armenian-Kipchak language has been upgraded to a literary one;- similarity with the languages of the peoples who inhabited the territory of the Golden Horde, the Mamluk Kipchaks and the Urum and Crimean Tatar languages in terms of phonetics and grammar;

– the absence of significant differences between cases and cases used in the texts of the Codex Cumanicus in terms of use and functions in the sentence;

From the results obtained in our research article, one can notice the proximity of the language of the prayer book “Algysh bitigi”, written in the Armenian-Kipchak language to the Turkic languages. This, in turn, testifies to the importance of a comprehensive linguistic study of written monuments written in the Armenian-Kipchak language, including the monument “Algysh bitigi”, for the Turkic science.

BIBLIOGRAPHY

1. Базарбаева З.М. Түркі (қыпшақ) тілдеріндегі дауысты дыбыстардың (вокализм) эволюциясы // Tiltanym. – 2023. – №89 (1). – Б. 34–43. <https://doi.org/10.55491/2411-6076-2023-1-34-43>

2. Öztürk Abdulkadir, Süyinjanova J. Ermeni Harfli Kıpçak Türkçesi Metinlerinde Dirä Çekim Edatı // Ясауи университетінің хабаршысы. Филология сериясы. – 2023. – №2 (128). – Б. 7–20. <https://doi.org/10.47526/2023-2/2664-0686.01>
3. Garkavets A., Khurshudian E. Armenian-Qypchaq Psalter written by deacon Lussig from Lviv, 1575/1580. – Almaty: Desht-i-Qypchaq, 2001. – 656 p.
4. Кримский А.Ю. Тюрки, їх мови та літератури. Твори в 5 т. Т. 4. Сходознавство. – Київ, 1974. – С. 447–583.
5. Chirli N. Algış Bitigi: Ermeni Kıpçakça Dualar Kitabı. – Stichting SOTA, Türkistan ve Azerbaycan Araştırma Merkez, 2005. – 312 s.
6. Гаркавец А.Н. Кыпчакское письменное наследие. Том I. Каталог и тексты памятников армянским письмом. – Алматы: Дешт и Кыпчак, 2002. – 1084 с.
7. Дашкевич Я.Р. Армянское книгопечатание на Украине в XVII в. // Историко-филологический журнал. – 1963. – №4. – С. 115–130.
8. Schütz E. An Armeno-Kipchak Print from Lvov // Acta Orientalia Academiae Scientiarum Hungaricae. – 1961. – T. 13. – №1/2. – P. 123–130.
9. Гаркавец А.Н. Кыпчакские языки: куманский и армяно кыпчакский. – Алма-Ата: Наука, 1987. – 226 с.
10. Şahin Y. Ermeni Harfli Bir Kıpçak Metni: Azizlerin Hayat Hikâyeleri (Metin-İnceleme-Dizin): Yayınlanmamış Yüksek Lisans Tezi. – Ankara Üniversitesi Sosyal Bilimler Enstitüsü, 2015. – 375 s.
11. Гаркавец А.Н. Конвергенция армяно-кыпчакского языка к славянским в XVI–XVII вв. – Киев: Наукова думка, 1979. – 100 с.
12. Elmalı M. Nadejda Chirli, Ermeni Kıpçakça Dualar Kitabı-Algış Bitigi // Türklük Araştırmaları Dergisi. – 2015. – №18. – S. 313–317.

REFERENCES

1. Bazarbaeva Z.M. Turki (qypshaq) tilderindegi dauysty dybystardyn (vokalizm) evoliuciasy [Evolution of vowels (vocalism) in Turkic (Kipchak) languages] // Tiltanym. – 2023. – №89 (1). – B. 34–43. <https://doi.org/10.55491/2411-6076-2023-1-34-43> [in Kazakh]
2. Ozturk Abdulkadir, Suinjanova J. Ermeni Harfly Kypchak Turkchesi Metinlerinde Dirä Chekim Edaty [Inflectional Preposition dirä in Armenian-Letter Kipchak Turkish Texts] // Jasaui universitetinin habarshysy. Filologia seriasy. – 2023. – №2 (128). – B. 7–20. <https://doi.org/10.47526/2023-2/2664-0686.01> [in Turkish]
3. Garkavets A., Khurshudian E. Armenian-Qypchaq Psalter written by deacon Lussig from Lviv, 1575/1580. – Almaty: Desht-i-Qypchaq, 2001. – 656 p.
4. Krimskiy A.Iu. Tiurki, ih movi ta literaturi. Tвори v 5 t. T. 4. Shodoznavstvo [Turks, their languages and Literatures. Essays in 5 vols. Vol. 4. Oriental Studies]. – Kіiv, 1974. – S. 447–583. [in Ukrainian]
5. Chirli N. Alyysh Bitigi: Ermeni Kypchakcha Dualar Kitabı [The End of Perception: The Book of Prayers in Armenian Kipchak]. – Stichting SOTA, Turkistan ve Azerbaycan Arashtyrma Merkez, 2005. – 312 s. [in Turkish]
6. Garkavec A.N. Kypchakskoe pismennoe nasledie. Tom I. Katalog i teksty pamiatnikov armianskim pismom [The Kipchak written heritage. Volume I. Catalog and texts of monuments in Armenian script]. – Almaty: Desht i Kypchak, 2002. – 1084 s. [in Russian]
7. Dashkevich Ia.R. Armianskoe knigopechatanie na Ukraine v XVII v. [Armenian book printing in Ukraine in the XVII century] // Istoriko-filologicheskij jurnal. – 1963. – №4. – S. 115–130. [in Russian]
8. Schütz E. An Armeno-Kipchak Print from Lvov // Acta Orientalia Academiae Scientiarum Hungaricae. – 1961. – T. 13. – №1/2. – P. 123–130.
9. Garkavec A.N. Kypchakskie iazyki: kumanskiy i armiano kypchakskiy [Kipchak languages: Cuman and Armenian Kipchak]. – Alma-Ata: Nauka, 1987. – 226 s. [in Russian]
10. Şahin Y. Ermeni Harfli Bir Kypchak Metni: Azizlerin Hayat Hikâyeleri (Metin-Injeleme-Dizin): Yayınlanmamış Yüksek Lisans Tezi [A Kipchak Text with Armenian Letters: The Life Stories of the Saints (Text-Review-Index): Unpublished Master's Thesis]. – Ankara Üniversitesi Sosyal Bilimler Enstitüsü, 2015. – 375 s. [in Turkish]
11. Garkavec A.N. Konvergencia armiano-kypchakskogo iazyka k slavianskim v XVI–XVII vv. [The convergence of the Armenian-Kipchak language to Slavic in the XVI–XVII centuries]. – Kiev: Naukova dumka, 1979. – 100 s. [in Russian]
12. Elmalı M. Nadejda Chirli, Ermeni Kypchakcha Dualar Kitabı-Algış Bitigi [Nadejda Chirli, The Book of Prayers in Armenian Kipchak-The End of Perception] // Turkluk Arashtyrmalary Dergisi. – 2015. – №18. – S. 313–317. [in Turkish]