

IRSTI811.512.1-04

[https://doi.org/ 10.63051/kos.2024.4.229](https://doi.org/10.63051/kos.2024.4.229)

¹Abdrakhmanova K.H.  *²Konkabayeva N.N.  ³Vedi Aşkaroğlu 
^{1,2}Abai Kazakh National Pedagogical University, Kazakhstan, Almaty
³Giresun University, Giresun, Türkiye
e-mail: ¹abdrakhmanovakulsun@gmail.com, ²nkonkabayeva@gmail.com,
³vaskaroglu@gmail.com

THE NAMES OF JEWELRY IN THE MEDIEVAL MANUSCRIPT “AT-TUKHFA”

Abstract. The authors used the original manuscript of «at-Tuhfa az-zakiyya fil lugatit turkiyya» preserved in Turkey. The main goal of the article is to describe the language units given in the "at-Tuhfa" manuscript, task is to make a comparative analysis of the names of jewelry items that express national uniqueness, and to provide research results. The article examines the lexical part of the manuscript "At-Tuhfa" written in the countries of Egypt and Syria during the rule of the Mamluks in the Middle Ages, around the 15th-16th centuries. There are translations of the At-Tuhfa manuscript into French, Turkish, Uzbek, and Russian languages, and each translation has its own characteristics and advantages. The article focuses on the works of foreign researchers. Since independence, we have been revising and modernizing our cultural heritage. One of them is our jewelry and products, which have been handed down since our ancestors. The novelty is that linguistic units in the manuscript are divided into 41 lexical groups, including jewelry. A synchronic-diachronic analysis is made with Turkic languages. The results of the article we have tried to determine the development change of jewelry names since ancient times on the basis of manuscripts. In addition, the study of the names of jewelry preserved since ancient times from medieval manuscripts, consideration of sound changes and semantic changes are the features that will make the article scientifically unique and valuable.

Acknowledgements: The article was prepared within the framework of the grant financing project of the Ministry of Science and Higher Education of the Republic of Kazakhstan «Ethnocultural and linguistic paradigm in the language of medieval monuments» (Registration number AP19175804).

Keywords: manuscript, Kipchak, jewelry, Middle Ages, lexica, synchronic, diachronic.

Introduction

During the medieval period, the Kipchak language, also known as the Old Kypchak or Cuman language, was spoken by the Kipchak Turkic tribes. While Kipchak manuscripts written in the Arabic script are not as well-documented compared to other Turkic languages, there are some historical records and manuscripts that exist. Here are a few examples:

1. “Codex Cumanicus”: “The Codex Cumanicus” is a medieval manuscript written in the 13th century, primarily in the Kipchak language using the Arabic script. It is a linguistic and ethnographic work containing a collection of texts and phrases in multiple languages spoken in the region, including Kipchak.

2. “Divan-i Lugat-it-Turk”: Although not exclusively focused on Kipchak, “Divan-i Lugat-it-Turk” is an extensive 11th-century Turkic dictionary compiled by Mahmud al-Kashgari. It includes vocabulary and phrases from various Turkic languages, including Kipchak, written in the Arabic script.

3. Other fragments and historical records: There might be other fragments and historical records that contain Kipchak language written in the Arabic script. These can be found in various collections, archives, or libraries that specialize in medieval manuscripts and Turkic languages.

It's important to note that the availability and accessibility of these manuscripts may vary, and some of them might require scholarly access or expertise. Consulting specialized academic resources or reaching out to experts in Turkic studies can provide more detailed information and sources regarding Kipchak manuscripts in the Arabic script. Among those manuscripts we will research the manuscript “At-Tukhfa az-zakiyya fil lugatit turkiyya” which is considered the most important manuscript after the “Al-Kitab”.

Research Materials and Methods

The main purpose of the research is to make a comparative historical interpretation of the lexical units of the manuscript, and for this reason, among the lexical units we have chosen the names of jewelry.

According to the results of the study, we have found out that the language of the manuscript of the dictionary “At-Tuhfa” is the old Kipchak language and it belongs to the group of languages, in which there are elements of the Oghuz and Karluk languages; in science, it is defined as a common language for all Kipchak-Mamluk monuments of Egypt and Syria.

The basic principles and methods specified and widely employed by almost all the researchers in modern Turkology were used in the process of defining and attaining the aim and objectives of the study. When writing the article, we made use of source studies, paleographic, component and semantic methods of analysis, historical-comparative method and methods of description, sorting and translation.

Discussion

The “At-Tukhfa” manuscript has been known in the scientific community since 1922. Although the first translation was made by H. Kuhn into French, the Turkish translation of Besim Atalay in 1945 is popular. There are scientists who subsequently considered and studied this manuscript. For example, on May 25-27, 2016, Tatarstan scientist A. R. Rakhimova held the III International Symposium on Turkic World Research, where she published an article entitled "XIV. yy. Kıpçak Türkçesine Ait “Kitab-et-tuhfet üz-zekiye” Eserinin Sözvarlığı ve İnsan Nitelendirme Kelimeleri" (vocabulary describing the qualities of a person in the work titled "Kitab-Et-Tuhfet üz-zekiye" written in the Kipchak language in the XIVth century). In the article, the author analyzed lexemes related to human behavior and collected 130 units (Рахимова, А.Р., 2016).

In addition, in her Ph.D. thesis titled "Historical-linguistic analysis of the Turko-Tatar written monument of the XIVth century Jamal ad-Dina at-Turki "Kitabu bulgat al-mushtak fi lugat at-turk va-l-kifchak", the Tatarstan scientist G. Sh. Gainutdinova included the manuscript "at-Tukhfa" in the list of manuscripts of Arab scientists written in Egypt adds (Гайнутдинова, Г.Ш., 2005).

Turkish scientists mainly considered the bibliography of the works of scientists who wrote before them. For example, Ahmet Turan Sinan wrote a list of works of scientists who studied the manuscript in the Kipchak language. This work, called "bibliography of Kipchak Turkish", contains manuscripts that were handled and studied in general until 2010. The list also includes the manuscript "at-Tukhfa". There are three different versions discussed above: Turkish, French, and Russian translations (Ahmet Turan Sinan, 2000).

Turkish scientist Musa Salan, in his article "Et-tuhfe ve onun Müellifi" (At-tuhfa and its author), gave information about the manuscript "at-Tuhfa" based on the work of T. Halashi-Kun and focused on the assumptions existing in science on the question of who may be the author of the manuscript. In his work, he also mentioned the work "Kitab al-Idrak Li-Lisan atrak". At the end of the article, there is an excerpt from several copies of the manuscript (Salan, M., 2012).

In addition, Can Özgür's article "Kıpçak sahasına ait sözlük ve kaynaklarda at ve atçılıkla ilgili terminoloji" (terminology related to horse and horse-raising given in dictionaries and resources in the Kipchak language) analyzes the lexical units related to horse from medieval

manuscripts. Among the medieval manuscripts, “at-Tukhfa” is also mentioned as an important source (Can Özgür, 2009).

A. Zayonchkovsky also referred to the manuscript in his article "Some notes on the Arab-Kipchak dictionaries from the period of Mamluk rule" (Кононов, А. Н., 1978:52). The scientist, who called the manuscript one of the philological works from the period of Mamluk rule, expressed his opinion about the time and place of writing the monument "at-Tukhfa". Although he was not sure in his allegations, as a proof of his opinion, he cited the words in Syrian dialect contained in the manuscript as an example.

In his work "Turkish Forms in Arabic Structures", the Dutch scholar Robert Ermers closely examined and described manuscripts from the XIVth century and made a scientific analysis of about 10 medieval monuments. Among the manuscripts from the Mamluk period, the manuscript "at-Tukhfa", based on a photocopy by the scientist H. Kun, "provides valuable information about the place of preservation of the monument and the history of its exploration. On the basis of the most important sources, he has made a comparative analysis of the grammar of the Arabic language. Phonetic and grammatical features are analyzed. He gave examples of these analyses from medieval works (Ermers, R., 1999)

American scholar Maria Mina Lazarescu-Zobian (Lăzărescu-Zobian Maria Mina) in her dissertation titled "Kipchak-Turkish loan words in Romanian" analysed monuments in the Kipchak language represented in different writing patterns, paying special attention to monuments written in Arabic script during the Mamluk period, including the manuscript "at-Tuhfa". The monuments "Al-Kauanin" and "at-Tukhfa" have the same phonetic aspects, and they are said to correspond with the Eastern Kipchak Turkic manuscripts (Lăzărescu-Zobian Maria Mina, 1982).

Research Results

The manuscript "at-Tukhfatur Zakiya Phil lugatit turkiya", according to the scientists E. I. Fazylov and M. T. Ziyayeva, has a lexical fund of 3600 words, which is divided into 36 semantic groups. When dividing into lexical groups, T. Arynov made a reduction in 26 groups, the result of which is 10 groups. Some groups were combined, instead of being considered separately. For example, T. Arynov collected the names of vegetables and cereals, domestic and predatory animals in one group. To this day, among the scientists who have considered and analyzed the manuscript, only these above-mentioned scientists have divided and analyzed the lexical section of the manuscript into separate groups. For our part, we also divided the handwriting units into several lexical groups, namely (التركيبية اللغة في الزكية ال تحفة):

- 1) names of body parts: انف - burn-nose; انن - ج قولطاق - qūlaq – ear, etc.
- 2) color names: اق - ابيض - aq –white; تطارطا - اسود - qara-black, etc.
- 3) plant names: اس مورط - murt – myrtle, myrta (an evergreen shrub or tree with white-gray flowers);
- 4) celestial body names: انتكررر - بنات بعش - yitkir –a group of seven Pirate stars; جسم-ا كونطاش - وكون - kūneš,kūn – the sun, etc.
- 5) kinship names: اب - الانطا - ata – father; ام - الانطا - ana – mother, etc.
- 6) human names: أالأيوغا - شال - 'āla büyā – Ala Boga human name;
- 7) names that indicate a person's disability: الروش صطاعر - الانككطروا - sāñrū –deaf; الرس - ت تل - التلاكوونكى - س سزك اللاكوونكى - tilsiz, kalakü, kalaki - dumb, unquestionable, etc.
- 8) names depending on the color of the horse: الابي و الاشهب-بووزب - اعرر - boz - a gray horse; سام بر بووزاققر اط - التامير بووزب - Qir āt - a horse with a black color, a gray tint, etc.
- 9) horse harnesses: ي يووررلوق ت ت الكلتتي - امارين ت اكلتي - juvurluq, takaltı - horse cover; ابزيم-ط طورا - toya – toga.
- 10) bird names: استلطاقطاز - انيسه - itlāqaz - sauş; تطالصصعالن - العقق - sauysayan – sauşır and so on.

- 11) names of wild animals: الارسل تانن ل - arslān – lion; ارنب-الوشطانا, تيطان - taušan, qiān – rabbit, etc.
- 12) food names: الالبنيقول-بوعقا - botqa – milk porridge; سورطات - Sür süret – dried meat, etc.
- 13) names of time, season: امس - تمونطا - tuna – yesterday; اول امس-سناسررطاطوون - 'āsrā Kūn – the day before, etc.
- 14) fruit and berry names: الاراناسرينكك - اجاع - qara irik – plum; - (كوكطامم) - (برقوق - سووكتان) - kukan (kukam), 'irik – plum, black apricot, etc.
- 15) names of cereals: - ارز طووطوورر - بت بررنجج - tuturyan, birinč – rice; - سعن طاراي - Tari – millet, etc.
- 16) names of dairy products: سووطققق - ادمام - اليب - qatiq – katik, clotted milk, sauce for food; سووط - سوتجليب - süt-milk, etc.
- 17) geographical names: قولاتووزز ق ق ق ق - برر - qulatus/qir – desert, steppe, steppe; - بحر - تانككزز و وعومنان ت سان تكزز وز - tañiz, 'uman tañiz – sea, ocean, etc.
- 18) names of fish: بوري-ب جرطا - čirā – Merlan (fish); ساوواب - بي - saāvāb – Nile carp (fish), etc.
- 19) names of reptiles and insects: اطيطار - بيطار - برراش - 'ijaz/'ajāz – mosquito; - سلحفا ق - سلابطار ججاقللي باا - qabarčaqlii bayā – turtle, etc.
- 20) names of domestic animals: بيبسراك - بعتي - bijssarak – camel (male); - بقرة-ينناك ص ص ص - صرر - 'inkk, siyir – cow, bull, etc.
- 21) vegetable names: صووان - بعل - soyān – onion; ق ق ق ق - قباق - qabaq – pumpkin, etc.
- 22) names of weapons: ارسطيد-الام قررالفقان Tem - temir qalqan – iron shield; - تركش - ثورمان - qurman – koramsak, etc.
- 23) profession names: "tilmač/tilmāč/ dilmāč" – linguist, translator; "sabanči" – farmer, farmer, etc.
- 24) names of nations: ساجكك - ساجر - tāčik – seller, merchant; Tajik (nation); - ترري جارتت واع - و sart, tat – settled, urban ; sart, tat, etc.
- 25) names of natural phenomena: للبطارا - qar – snow; - بووز - بلید- mʏzʒuz – ice, etc.
- 26) clothing names: طوونن - جوب - ton – clothing; - جاكمان - جووع - čekmen – shekmen, outerwear, etc.
- 27) religious names: الوجمطاق - الجنه - 'učmaq – Paradise; جامووظامي - بهنم - tāmu/tāmi – Jahannam, hell, etc.
- 28) names of diseases: جووعوورر - برب - qotir-scab; ج ششطاك - بدری - šišāk – smallpox, etc.
- 29) names of musical instruments: بطانكك - بلجل - čaŋ – Chang; - بلجل بطنرري - genrei – čunrayi (musical instrument), etc.
- 30) names of precious stones: جووهطارا - بوهر - kauhar – diamond; بععل - بلعش - La'l – Ruby, precious stone, etc.
- 31) jewelry names: اصصررررقا - سزرر - الان - سزرر - sizʒa/ isirqa – earring; خزر - بونشش. وقق ب - ونججوقق - - bonšaŋq/ bončūq-bead, etc.
- 32) construction names: صووان - يلى ص - مام - Jili su – bath; قنطره - كووبرري - kubri – bridge, etc.
- 33) adjectives / names related to personality: كلل. ي ين. وقا. ي. كلل. ي. ففیف-فان. - jañil, juqa/ juñul – soft, lightweight; - اك. اي. ي. - اك. كك. اي. ي. - āki/ 'iki t., 'iji – good, etc.
- 34) names of natural phenomena: كووكراك - جعد - kukrak – lightning; زلزله - ستترر اماك - titrakmak – earthquake, etc.
- 35) names of units / measurements: فتل - با. مان. Batman - Batman the unit of measurement; - فترس. ويام - sujām of Sam measure of length, etc.
- 36) names of minerals: راراششون و وقوروششون - quryašin, quršun – lead; ك كوموش - فهه - kümüš – silver, etc.

37) household names:- تُوَيْمًا وَدُوَيْمًا - *tujma, dukma* etc. - button; شَانَاقْ - زَبْدِيَه - *shanaq* - pottery, etc.

38) names of ethnographic / gender positions: جَاتوونُ - سِيده - *χatun* - Hanım; سلطان - جانا - *qan* - Hanım, etc.

39) ethnographisms: تُوْنِكَلووكْ - جِبَاكْ - *t-nlūk* - hole for the light, disappointment; *پابنن* - *kabin* - thick cattle, etc.

40) names of water vehicles: امطا - مركب - *Kama* - ship; معدانققك تچجنتت - معديه - *janiq/ kaçat* - ferry, raft, etc.

41) tool names: ساكناوا الككطاوا - مبرد - مبرد - *'ākāu, 'ikāu* - *yegu*; باكووش - مطرقه - *čāküş*-hammer, etc.

One of the sacred and complex dimension of our national craft, which continues as a legacy from generation to generation, is jewelry art, and although it has gone through many stages in time, it still strictly preserves the original features of artistic images. Jewelry is the art of making jewelry, and a jeweler is a master, a blacksmith, who makes jewelry and embroiders decorative products through them. In addition to the fact that as an art, jewelry has a special historical place in our national culture, on the one hand it reflects the degree of material culture of our people, and on the other it is a solid symbol of spiritual, philosophical, aesthetic views.

Jewelry art is of great importance in educating the younger generation in the national spirit, mastering folk art, traditions and customs. Applied art in our national culture is developing in harmony with the history, national identity and worldview of our people. That is why we have chosen to compare the names of jewelry.

Names and comparative data are related to crafts in Turkic languages, and the theoretical conclusions are based on the ancient written monuments of Orkhon-Yenisei, according to M., the medieval founder of the comparative lexicon. Kashkari, like V. V. Radlov, S. E. Malov, L. Z. Borovkov, A. Kaidar, K. Musaev and others in the same way, dealt with the studies on Altai linguistics. From the collective research led by Cincius, E.V., we find it in the etymological dictionary of Sevortian (Шойбеков, P.H., 2010).

There are a number of works and dictionaries devoted to the study of craft vocabulary in Turkic languages. S. Ibrahimov (Uzbek), S. Myradova (Turkish), M. Asamutdinova (Uzbek), I. M. Otarov (Karashay-Balkar), G. Ataev (Turkish), R. K. Rakhimova (Tatar), M. Z. Kuşoğlu (Turkish) and others should be mentioned here.

In Kazakh linguistics, Sh. Sarybaev, Zh. Doskaraev, G. Musabaev, A. Kaidar, R. Syzdyk, E. Zhanpeyisov, Zh. Mankeeva, N. Valiev, R. N. Shoibekov, M. Sh. Umirbekova, S. Kasimanov, A. B. Almayut A. Kuraluly, Z. T. Sikynbaev, T. M. have produced works in the field, just like those by Amireeva.

In the "At-Tuhfa" manuscript, jewelry names were also found:

حَلَقَةُ الْاِذْنِ - سِرْغَا - *sizya* - *syrqa* (earring);

خَاتَم - يُوْرُوْكْ - *yuzuk* - *zhuzyk* (ring);

سِيوَار - بِلَازُوْكْ - *bilezik* - *bilezik* (bracelet);

بُوْنَشُوْقْ، بُوْنَشُوْقْ - خَزْر - *bonšaq/ bončüq* - *monshaq* (bead);

حَلَقَةُ الْاِذْنِ - اِصْرَقَا - *isirqa* - *ysyrqa* (earring).

Scientist R.N. Shoibekov says that the word "earring" in Turkic languages started with a vowel and had the names *asyrga, isyr, isyr, isar, zyrr*. As evidence, in V. V. Radlov's work "Opyt slovarya türkskikh narechij" *asyrga, "asyrga"* can be cited from the poem "Khusrau wa Shirin". He cites Vambery's work as an example of words critical to *isir, esir* (Шойбеков, P.H., 2010:118-119). For our part, we give an example from the monument "At-Tuhfa" of the variants of the word earring that begin with a vowel: *işirqā*.

In modern Turkic languages:

kaz. – сырға; *hak.* – ызырға; *tat.* – алка; *turk.* – ысырға; *ozb.* – сирға, зирак; *kyrq.* – сырға; *k.kalp.* – сырға, әребек; *uiq.* – пәйнәзә; *tuva.* – сырға; *poq.* – сырға; *bashq.* – һырға, алка; *alt.* – сырға; *qum.* – сырғалар; *azirb.* – сырға; *tur.* – күпе; *chuv.* – алка.

In the monument "At-Tuhfa" there are two different versions of the word earring, *sizya* and *isirqa*. Versions beginning with a vowel are preserved in Khakassic and Turkmen languages. And in Kazakh, Uzbek, Kyrgyz, Karakalpak, Tuva, Nogai, Altai, Kumyk and Azerbaijani languages the vowel at the beginning of the word is deleted and reduced. This, in turn, means that the word earring was originally written with a vowel. Moreover, it has been established that the word *işirqā* is a Turkmen word. This means that the Turkmen language did not change the old word for *isrga*, but retained it.

In "DTS": *juezuek ring, ring* (Древнетюркский словарь, 1969:288). In the work "Kitab Majmug Tarjumani Turki wa Aghami wa Mughali" it is given as *kúpe yúk* in the manuscript "Kitab Majmug Tarjumani Turki wa Aghami wa Mughali" (Курьшжанов, А.К., 1970:23).

Yuzuk is the old Turkish word for the modern ring. V. V. Radlov points out that in the languages of Altai, Teleuit and Shor, it is pronounced as *yustuk, chustuk*. M. Habichev connects the meaning of the name of the ring with the word "brass".

Kazakh researcher E. Zhanpeyisov believes that the word ring comes from the word *chus*, which is preserved in the Tuva and Khakas languages and means "joint", that is "finger joint" in the ancient Turkic language. E. Zhanpeyisov's opinion seems to offer a satisfactory explanation. So, the root of the word ring is hundred; its meaning is "joint". And *-ik* is a suffix that creates a noun from a noun. Its full form is *dik, duk* (Шойбеков, Р.Н., 2010:115-116).

In modern Turkic languages:

kaz. – жүзік; *hak.* – нурба, еемек, егбек, ыстал; *tat.* – йөзек, кашлы йөзек; *turk.* – йүзүк; *ozb.* – узук; *kyrq.* – жүзүк; *k.kalp.* – жүзик, халқа, сақыйна; *uiq.* – үзүк; *tuv.* – билзек, чүстүк; *poq.* – юзик; *bashq.* – йөзөк; *altai.* – жүстүк; *qum.* – юзюк; *azirb.* – үзүк; *tur.* – йүзүк; *chuv.* – куслә сәрә.

In the monument "At-Tuhfa", it is given as *yuzuk*. It fully corresponds to the Turkic and Turkmen languages belonging to the Oghuz branch. In Kashkari's work it is called ring. This name, in turn, comes from the Kazakh, Kyrgyz, and Karakalpak languages, i.e., the languages of the Kypchak-Nogai and Kyrgyz Kipchak groups.

Bracelets were usually worn on the same hand or on both hands, sometimes on one hand at a time. There are also types of bracelets consisting of whole and composite pieces. The kind of bracelets that can be opened and closed and are made of two or three parts are called hinged bracelets or cover bracelets. In the past, the mother-in-law used to give a newly married young bride a silver double bracelet, which is considered a "sign of purity" in Kazakh culture, with the superstition that she should not start a new life, but should faithfully and quickly begin housework (Бикенов, А., 2010). DTS: *Biläzük билезік* (Atabay Batiş, 2008:99).

In the manuscript "Kitab Majmugh Tarjumani Turki wa Agjami wa Mughali" the word "bilezük" is given (Курьшжанов, А.К., 1970:23).

In modern Turkic languages:

kaz. – билезік; *hak.* – пилектөс; *tat.* – беләзек; *turk.* – билезик; *ozb.* – биллагузук; *kyrg.* – билерик; *k.kalp.* – билезик; *uiq.* – биләк үзүк; *tuv.* – билектәэш; *poq.* – билезик; *bashq.* – беләзек; *alt.* – билектүүш; *qum.* – билезик; *azirb.* – биләрзик; *tur.* – билезик; *chuv.* – сулă.

In the medieval manuscript "At-Tuhfa" the name of the bracelet is given as "bilezik". In the work of Kashkari it is called *bilazuk*. In the modern Turkic languages the general name of the bracelet has been preserved. Only in the Khakas language the sounds "b ~ p" have a suitable process and are called *pilectös*. In Tuva and Altai languages, we see the change of the second word - ring, as *teesh, tyysh*. And in the Chuvash language, it is rendered as *sulă*, and it can be seen that it has completely changed into another word.

A pearl is a decorative object pierced with beautiful gems of one or different colors, threaded on a silk thread and worn around the neck, pinned to a scarf, turban or other headgear, or hung and decorated (Қалиев Б., 1988).

In modern Turkic languages:

kaz. – моншақ; *hak.* – мончық; *tat.* – муенса; *tukt.* – монжук; *ozb.* – мунчоқ, маржон; *kyrg.* – мончок; *k.kalp.* – моншақ; *uiq.* – мончақ; *tuv.* – шуру, чинчи; *poq.* – мойшақ; *bashq.* – муйынсақ; *alt.* – јунју; *kit.* – минчакъ; *azirb.* – мунчуг; *tur.* – бонжук; *chuv.* – шәрса.

In the “At-Tuhfa” manuscript, the bead is given as *bonšaq/ bončüq*. Here the same word name is shown in two different ways. This, in turn, shows that even in the Middle Ages, the same word was pronounced with two different phonetic changes, and there were no common language norms. In addition to Turkish, other modern Turkic languages correspond to the sound "b ~ m". The second medieval version is preserved only in Turkish, which belongs to the Oghuz-Seljuk group. *Bûnzhuq* is pronounced in modern Turkic languages with the sound "sh" in the Kazakh, Karakalpak, Nogai languages of the Kypchak-Nogai group, while it is pronounced in the version of *bûnzhuq*, i.e. with the sound "zh" in Turkmen, Uzbek, Altai, and Turkish languages of the Oghuz and Karluk groups.

Conclusion

In the “At-Tuhfa” manuscript, there are four jewelry names and a second synonym for earring. The manuscript language is completely consistent with its versions in modern Turkic languages. Based on the jewelry names, we came to the conclusion that language of the script is the Oghuz-Kipchak language.

The names of the jewelry are clearly visible from the monuments that have been used since ancient times. Therefore, instead of looking for existing beautiful values from outside, looking for them in our own precious heritage, revitalizing and restoring each jewelry heritage of Kazakhstan, raising it to the level of national cultural studies, researching and revealing its meaning will remain very important both for science and for real social life experience.

References:

- Atabay B. M. Kashkari dictionary – the source of the ancestral language // International Kaşgarlı Mahmud Sempozyumu. Rize, 2008. S. 351–357 (in Kaz.).
- Bikenov A. Kazakh material culture. Astana: Foliant, 2010. 192 p (in Kaz.).
- Kaliyev B. Plant names in the Kazakh language. Almaty: Science, 1988. 159 p (in Kaz.).
- Rakhimova A.R. XIV century Vocabulary and Characterizing Words of "Kitab-et-tuhfet uz-zekiye" in Kipchak Türkçe. // III International Symposium on Researches of the Turkic World. Baku, 2016. P. 71–74 (in Tur).
- Shoibekov R.N. Craft lexicon of the Kazakh language: Ph.D. diss...: 10.02.02. - Almaty: name of A. Baitursynuly. Institute of Linguistics, 2006. 310 p (in Kaz.).
- Gainutdinova G.Sh. Historical-linguistic analysis of the Turko-Tatar written monument of the XIV century Jamal ad-Dina at-Turki "Kitabu bulgat al-mushtak fi lugat at-turk va-l-kifchak": diss...k.phil.n. 10.02.02. Kazan, 2005. 168 p (in Rus.).
- Old Turkic dictionary. Leningrad, 1969. 676 p (in Rus.).
- Kononov, A.N. Izyskanny dar Turkskomu yaziku (Grammatical treatise of the XIV century in Arabic language). Tashkent: Fan, 1978. 452 p (in Rus.).
- Kuryshzhanov A.K. Research on the vocabulary of the ancient Kipchak written monument of the 13th century. "Turkish-Arabic Dictionary". Alma-Ata, 1970. 233 p (in Rus.).
- Erners R. Arabic grammars of Turkic. Leiden, 1999. 229 p.
- Lăzărescu-Zobian Maria Mina. Kipchak Turkic loanwords in Romanian: PhD diss. USA: Columbia University 1982. 438 p.

Ahmet Turan Sinan. Kipchak Turkish bibliography // Journal of the Faculty of Theology of Fırat University. Elazığ, 2000. № 5. P. 421-435 (in Tur.).

Can Özgür. Terminology related to at and atçılık in the dictionary and sources of Kipchak. // Turkish Studies International Periodical For the Languages, Literature and History of Turkish or Turkic. 2009. Vol. 4/4 Summer. P. 891-905 (in Tur.).

Salan M. Et-tuhfe ve onun Müellifi // Language Research. 2012. № 11. P. 185-195 (in Tur7).

"التحفة الزكية في اللغة تركيك" at-Tuhfatuz zakiyatı fil lugatit turkiyatı. İstanbul, #3092. 182 p (in Arab.).

¹Абдрахманова К.Х. ²Конкабаева Н.Н. ³Веди Ашкарроғлу

^{1,2}Абай атындағы Қазақ ұлттық педагогикалық университеті, Алматы, Қазақстан

³Гиресун университеті, Түркия, Гиресун

e-mail: ¹abdrakhmanovakulsun@gmail.com, ²nkonkabayeva@gmail.com,

³vaskaroglu@gmail.com

«АТ-ТУХФА» ҚОЛЖАЗБАСЫНДАҒЫ ЗЕРГЕРЛІК БҰЙЫМДАР АТАУЛАРЫ

Аңдатпа. Автор ғылымда белгілі Түркияда сақталған «ат-Тухфа аз-закиййа фил луғатит туркиййа» қолжазбасының түпнұсқасын қолданған болатын. Мақалада негізінен қойылатын мақсат «ат-Тухфа аз-закиййа фил луғатит туркиййа» қолжазбасында берілген тіл бірліктерін сипаттай отырып, міндеті ретінде ұлттық ерекшелікті білдіретін зергерлік бұйым атауларына салыстырмалы талдау жасап, зерттеу нәтижесін береді. Мақалада Мәмлүктер билігі кезінде ортағасырда шамамен 15-16 ғасырларда Мысыр мен Сирия елдерінде жазылған «ат-Тухфа аз-закиййа фил луғатит туркиййа» қолжазбасының лексикалық бөлігі қарастырылады. «Ат-Тухфа аз-закиййа фил луғатит туркиййа» қолжазбасының француз, түрік, өзбек, орыс тілдеріне аудармалары бар, әр аударманың өзіндік ерекшеліктері мен артықшылықтары бар. Мақалада шетелдің зерттеушілердің еңбектеріне тоқталып кетеді. Тәуелсіздік алғаннан бері мәдени мұрамызды қайта қарастырып, жаңғыртудамыз. Соның бірі ата-бабамыздан бері келе жатқан зергерлік өнеріміз, бұйымдарымызды айтуға болады. Қолжазбаның жаңалығы тілілік бірліктер 41 лексикалық топқа бөлініп, соның ішінде зергерлік бұйымдарды бөліп жеке қарастырылады. Түркі тілдерімен синхрондық-диахрондық талдау жасалынады. Нәтижесі ретінде зергерлік атаулардың ерте заманнан бері қолжазбалардың негізінде даму өзгерісін анықтауға тырысты. Сонымен қатар, ерте кезден бері сақталған зергерлік бұйымдар атауын ортағасырлық қолжазбалардан зерделеу, дыбыстық өзгерістер тұрғысынан, мағыналық өзгерістер тұрғысынан қарастыру мақаланың ерекшелігін, құндылығын бермек.

Алғыс айту: Мақала Қазақстан Республикасы Ғылым және жоғары білім министрлігінің «Ортағасыр ескерткіштер тіліндегі этномәдени және лингвистикалық парадигма» тақырыбындағы гранттық қаржыландыру жобасын жүзеге асыру аясында орындалды (тіркеу нөмірі AP19175804).

Түйін сөздер: қолжазба, қыпшақ, зергерлік бұйым, ортағасыр, лексика, синхрондық, диахрондық.

¹Абдрахманова К.Х. ²Конкабаева Н.Н. ³Веди Ашкарроғлу

^{1,2}Казахский национальный педагогический университет имени Абая,

Алматы, Казахстан

³ Университет Гиресун, Турция, Гиресун

e-mail: ¹abdrakhmanovakulsun@gmail.com, ²nkonkabayeva@gmail.com,
³vaskaroglu@gmail.com

НАЗВАНИЯ ЮВЕЛИРНЫХ ИЗДЕЛИЙ В РУКОПИСИ «АТ-ТУХФА»

Аннотация. Автор использовал сохранившуюся в Турции оригинальную рукопись «ат-Тухфа аз-закыйя фил лугатит туркийя». Основная цель статьи – описать языковые единицы, приведенные в рукописи «ат-Тухфа», задача была провести сравнительный анализ названий ювелирных изделий, выражающих национальную самобытность, и представить результаты исследования. В статье исследуется лексическая часть рукописи «Ат-Тухфа», написанной в странах Египта и Сирии в период правления мамлюков в Средние века, примерно в XV-XVI веках. Существуют переводы рукописи Ат-Тухфа на французский, турецкий, узбекский и русский языки, и каждый перевод имеет свои особенности и преимущества. В статье основное внимание уделяется работам зарубежных исследователей. С момента обретения независимости мы пересматриваем и модернизируем наше культурное наследие. Одним из них являются наши украшения и изделия, которые передавались по наследству от наших предков. Новизна статьи лингвистические единицы в рукописи разделены на 41 лексическую группу, в том числе и ювелирные. Проведен синхронно-диахронический анализ тюркских языков. Результаты статьи что была попытка определить развитие смены названий украшений с древнейших времен на основе рукописей. Кроме того, изучение сохранившихся с древних времен из средневековых рукописей названий украшений, рассмотрение звуковых изменений и смысловых изменений придаст статье ее уникальность и ценность.

Благодарность: Статья подготовлена в рамках реализации проекта грантового финансирования Министерства науки и высшего образования Республики Казахстан «Этнокультурная и лингвистическая парадигма в языке средневековых памятников» (регистрационный номер AP19175804).

Ключевые слова: рукопись, средневековье, Кыпчак, лексика, ювелирные изделия, синхронный, диахронный.

Information about authors:

Kulsyn Halykkyzy Abdrakhmanova, associate professor, Abai Kazakh National Pedagogical University, Almaty, Kazakhstan.

Nazym Nurbolatovna Konkabayeva, Ph.D., Senior Lecturer, Abai Kazakh National Pedagogical University, Almaty, Kazakhstan.

Vedi Aşkaroglu, Professor of the English Language and Literature at the Giresun University, Giresun, Türkiye.

Авторлар туралы мәлімет:

Күлсін Халыққызы Абдрахманова, Абай атындағы Қазақ ұлттық педагогикалық университеті, доцент, Алматы, Қазақстан.

Назым Нұрболатқызы Конкабаева, PhD, Абай атындағы Қазақ ұлттық педагогикалық университеті, аға оқытушы, Алматы, Қазақстан.

Веди Ашқароғлу, профессор, Гиресун университеті, Гиресун, Түркия.

Информация об авторах:

Кульсын Халыккызы Абдрахманова, доцент, Казахский национальный педагогический университет имени Абая, Алматы, Казахстан.

Назым Нурболатовна Конкабаева, PhD, старший преподаватель, Казахский национальный педагогический университет имени Абая, Алматы, Казахстан.
Веди Ашкарроглу, профессор, Университета Гиресун, Гиресун, Турция.