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## FEATURES OF THE 14<sup>TH</sup> CENTURY DICTIONARY “KITAB BULGAT AL-MUSHTAQ” AND ITS THEMATIC COMPOSITION

The written heritage of the Kipchak language includes historical, literary and linguistic monuments written in the Mamluk-Kipchak language with Arabic graphics, and the latter includes Turkish-Arabic dictionaries and grammatical works. These works, written by the Mamluk Turks, who ruled Egypt at that time, in order to teach the local Arab people the Kipchak language, provide us valuable information not only on the language but also on the culture of the Kazakh people, containing valuable data in Arabic and Kipchak. There are six main Mamluk-Kipchak dictionaries: “Kitab al-idrak li-lisan al-atrak”, “Kitab atuhfa az-zakiya fi al-luga at-turkiya”, “al-Qawanin al-kulliyaa lidabt al-lughat-turkiya”, “Kitab ad-durrat al-mudiya fi al-lugat at-turkiya ala at-tamam wa al-kamal”, “Kitab majmua tarjuman turki wa ajami wa muguli wa farsi” and “Kitab bulgat al -mushtaq wa fi lugat at-turk wa al-kifjaq”. Since the subject of nature and its phenomena are covered in several dictionaries, in this study we will consider words related to it that are common or different from each other. The purpose of the work is to study the vocabulary in the field of “nature” in dictionaries written in the Mamluk-Kipchak language; distinguish lexical units of working nature from dictionaries; comparison of Arabic and Mamluk-Kipchak equivalents; identify similarities and differences in Mamluk-Kipchak dictionaries; and provide equivalents in modern Turkish, Kazakh, and English. The methodology of the study includes such stages as distinguishing lexical units in manuscripts, copying from the manuscript version on a computer page, finding equivalents in Turkic languages.

**Key words:** Mamluk-Kipchak, Arabic, vocabulary, manuscript, dictionary.

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### «Китаб Булғат әл-Муштақ» XIV ғасыр сөздігінің ерекшеліктері мен оның тақырыптық құрамы

Қыпшақ тіліндегі жазба мұралардың қатарына араб графикасымен мәмлүк-қыпшақ тілінде жазылған тарихи, әдеби және лингвистикалық ескерткіштер, ал соңғысы қатарына түрікше-арабша сөздіктер мен грамматикалық еңбектер жатады. Мысырда билік құрған мәмлүк түріктері жергілікті араб халқына қыпшақ тілін үйрету мақсатында жазылған бұл еңбектер араб және қыпшақ тілдеріндегі құнды мәліметтерді қамту арқылы қазақ халқының тіліне ғана емес, мәдениетіне де байланысты ақпарат береді. Мәмлүк-қыпшақ сөздіктері ретінде ғылымда алты негізгі сөздік көрсетіледі, олар: «Китаб әл-идрак ли-лisan әл-әтрак», «Китаб әт-тухфа әз-закыйа фи әл-луға әт-туркийя», «әл-Қауанин әл-куллийа лидабт әл-луғат-туркийя», «Китаб әд-дуррат әл-мудийа фи әл-луғат әт-туркийя ала әт-тамам уә әл-камал», «Китаб мажмуа тарджуман турки уә аджами уә муғули уә фарси» және «Китаб булғат әл-муштақ уә фи луғат әт-турк уә әл-кифджак». Табиғат пен оның құбылыстары тақырыбы бірнеше сөздікте қарастырылғандықтан, бұл зерттеу жұмысымызда оған қатысты ортақ немесе бір-бірінен өзгешеленетін сөздерді қарастырамыз. Зерттеудің мақсаты – мәмлүк-қыпшақ тілінде жазылған сөздіктердегі «табиғат» саласындағы лексиканы зерттеу. Жұмыс табиғат лексикалық бірліктерін сөздіктерден ажырату; араб және мәмлүк-қыпшақ тілдеріндегі баламаларын салыстыру; мәмлүк-қыпшақ тіліндегі сөздіктер бойынша бірдей мен өзгешелерін анықтау; қазіргі түрік, қазақ және ағылшын тілдеріндегі баламаларын беру сияқты міндеттерден тұрады. Зерттеудің әдіснамасы қолжазбалардағы лексикалық бірліктерді ажырату, қолжазба нұсқасынан компьютер бетіне түсіру, түркі тілдеріндегі баламаларын табу сияқты кезеңдерді қамтиды.

**Түйе сөздер:** мәмлүк-қыпшақ, араб, сөздік қор, қолжазба, сөздік.

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### Особенности словаря XIV века «Китаб Булгат аль-Муштак» и его тематический состав

Письменное наследие кипчакского языка включает исторические, литературные и лингвистические памятники, написанные на мамлюкско-кипчакском языке с арабской графикой, а последняя включает турецко-арабские словари и грамматические произведения. Эти работы, написанные тюрками-мамлюками, правившими Египтом в то время, с целью обучения местного арабского народа кипчакскому языку, предоставляют нам ценную информацию не только о языке, но и о культуре казахского народа, содержащие ценные данные на арабском и кипчакском языках. Существует шесть основных мамлюкско-кипчакских словарей: «Китаб аль-идрак ли-лисан аль-атрак», «Китаб ат-тухфа аз-закия фи аль-луга ат-туркия», «аль-Каванин аль-куллия лидабт аль-лугат-туркия», «Китаб ад-дуррат аль-мудия фи аль-лугат ат-туркия ала ат-тамам ва аль-камаль», «Китаб маджмуа тарджуман турки ва аджами ва мугули ва фарси» и «Китаб булгат аль-муштак ва фи лугат ат-турк ва аль-кифджак». Поскольку тема природы и ее явлений охватывается несколькими словарями, в этом исследовании мы будем рассматривать слова, связанные с ней, которые являются общими или отличаются друг от друга. Цель работы – изучить лексику по теме «природа» в словарях, написанных на мамлюкско-кипчакском языке; выявить лексические единицы рабочего характера в словарях; сравнить арабские и мамлюкско-кипчакские эквиваленты; выявить сходства и различия в мамлюкско-кипчакских словарях; и предоставить эквиваленты на современном турецком, казахском и английском языках. Методология исследования включает такие этапы, как выявление лексических единиц в рукописях, копирование с рукописной версии на компьютерную страницу, поиск эквивалентов в тюркских языках.

**Ключевые слова:** мамлюкско-кипчакский, арабский язык, лексика, рукопись, словарь.

## Introduction

### *Justification of the choice of the article, goal and objectives*

The aim of the research is to study lexical fund in the field of "the nature" in dictionaries written in the mamluk-kipchak language; to distinguish lexical units of the “nature” from dictionaries; to compare arabic and mamluk-kipchak equivalents; to identify the similarities and differences in the mamluk-kipchak dictionaries and to provide equivalents in modern turkish, kazakh and english languages. the research methodology includes the stages of identifying lexical units in manuscripts, copying from a handwritten version to a computer page, and searching for equivalents in the turkic languages.

“The Lexical fund of the Mamluk-Kipchak language (based on the 14<sup>th</sup> century manuscript “Kitab Bulgat al-Mushtaq”). In the 13<sup>th</sup> century, the Kipchaks, who were brought to Egypt as slaves (the Arabic word “Mamluk”), founded the Mamluk state and made the Kipchak language, the mother tongue of the modern Kazakh language, the official language of the pharaohs.

The Mamluk sultans from the Kipchak steppes did not only support the development of all branches of that time, but they also inherited a number of

linguistic, religious, historical and literary works, in order not to forget their native languages. Although these works were created in Arab countries such as Egypt and Syria, they are kept in the world's largest manuscript libraries and archives. For example, the linguistic monuments that are the subject of the research have been kept in Turkey, the Netherlands, Italy and France.

The Kipchak language, which was used along with Arabic and became the official language of both the Golden Horde and the Mamluk state of Egypt, is used in modern studies as Mamluk-Kipchak, Old Kipchak, ancient Kipchak, Turkic, Turkic-Kipchak and Turkic. When studying the history and nature of modern Turkic languages, it is important to study phonetics, vocabulary and grammar of the Mamluk-Kipchak language, which is the native language.

The purpose of the research is to determine the lexical structure of the manuscript "Kitab Bulgat al-Mushtak" of the 14th century. The following tasks have been set to achieve this goal: a description of the work structure; familiarization with the vocabulary of the manuscript and comparison of these Arabic and Turkic words; dividing topics in accordance with the structure and giving a general description of the words of each topic; giving word equivalents in modern Turkish and English.

## Research methodology

According to the goals and objectives of the research, the work consists of several stages: the first stage is familiarizing with the general structure, writing / spelling, features of the manuscript; then, the second stage is determining the thematic composition: division into sections; the third stage is highlighting key lexical units for each topic, finding their English and Turkish equivalents in the Arabic and Mamluk- Kipchak versions.

Everyone knows from the history that diplomatic relations between Kazakhstan and the Arab world, covering aspects of science, history, culture, economy, religion and language, were established after independence, but the relationship goes back to much earlier times. Although there is no beginning of such relations, one of the key periods is the 13th-15th centuries. The diplomatic relations of Deshti – Kipchak with the Mamluk states in Egypt, the center of which is Kazakhstan today, are just one of the stages of these long and lasting ties.

From the point of view of the historical development of the Kazakh land, the study of the history of the titular nation as the ethnic heir of Deshti -Kipchak is relevant and important for our science. Both countries were one of the most developed countries of their time, with political, military, linguistic and cultural ties that lasted nearly two hundred years.

As a result of Sultan Baybars’s fluid politics, military power and wisdom of the leadership, who ruled the Mamluk state from 1261 to 1277, relations were established between the Golden Horde (formed as a continuation of Deshti-Kipchak) and the Egyptian Arab state, and these relations reached a high level. (Batyrsauly, 2021, 10).

Relations between the two countries ended in the 1940s as the last ambassador of the Crimean khans of the Golden Horde to Egypt. The orientalist B. Batyrsauly introduced medieval Arab culture into the Kipchak culture, including the “ram's horn” (known as “animal style” terminology in the world) in the Egyptian architecture of that time, as well as such words: melons, bozu, bridges, flags, sign, caravan, ice, etc. He emphasizes that some Kipchak lexical units, endings and suffixes were borrowed from the local language and still exist. (Batyrsauly, 2021, 10).

In accordance with G.C. Kulnazarova’s research, Mamlyuki, who defeated the Crusaders and the Syrian rulers in 1244, founded a state in

Egypt (Egypt) and Syria (modern Syria) in 1250. They introduced their original art (the art of riding and war) and had an impact on the local people’s language. She noted that the words "hammer", "ax", "shovel" and "spring", which are also used in the modern Kazakh language, belong to the local Arabic dialect. (Kulnazarova, 2017, 140-143, 140-141).

## Literary review

The written heritage of the Kipchak language includes historical, literary and linguistic monuments written in the Mamluk-Kipchak language using Arabic script. Turkish-Arabic dictionaries and grammatical works of that time were composed to teach the Kipchak language to local Arabs in Egypt, therefore, they include Arabic and Kipchak data in both languages. At present, six linguistic monuments are known in Turkic studies: “Kitab al-idrak li-lisan al-atrak”, “Kitab at-tuhfa az-zakiya fi al-luga at-turkiya”, “al-Qawanin al-kulliyya lidabt al-lughat-turkiya”, “Kitab ad-durrat al-mudiya fi al-lugat at-turkiya ala at-tamam wa al-kamal”, “Kitab majmua tarjuman turki wa ajami wa muguli wa farsi” and “Kitab bulgat al -mushtaq wa fi lugat at-turk wa al-kifjaq”.

The researcher K. Aubakirova thinks: “Studying these inscriptions, which were produced in Egypt and Syria during the Mamluks’ reign, one can determine the place of the Turkic-Mamluks in the Egyptian society. One can find a great number of valuable lexical materials related to the Kipchak culture and language of the times of the Mamluk rule in such monuments, written in the Mamluk-Kipchak language. Written monuments in the Mamluk-Kipchak language are of great importance in the study of the formation and historical development of modern Turkic languages, in solving ethnic problems of some peoples. (Aubakirova, 2015, 28-29).

The object of the research is:

1) «Kitab bulgat al-mushtak wa fi lugat at-turk wa al-kifdjak» («كتاب بلغة المشتاق وفي لغة الترك و «الففجاق»). The book «Oratory of Turks and Kipchaks» is kept in the National Museum of France in Paris under number 293. The manuscript was written in the 14th century by Jamal ad-Din at-Turk. This monument, which in some sources is called «Bulga al-mushtak» or "Bulgat al-mushtak", is a valuable source in the study of the history of the Turkic languages, including Kazakh. In this study, the monument is called «Kitab bulgat al-mushtak».

2) "Kitab al-idrak li-lisan al-atrak" (original ("الاتراك للسان الادراك كتاب" – "Explanatory book in

Turkish"; abbreviated "Al-Idrak"; (the author is Abu Hayyan; dated 1313) is a large linguistic work written during that period; its original has not survived, but its three copies of the Istanbul version contains about 3,500 words, 66 pages, 132 sheets, 23 lines per page, vocabulary and grammar.

In the second section of the Kipchak-Arabic dictionary, the word is first given in the Kipchak language, and then it is translated into Arabic, as well as an explanation of some complex words are given too. In the manuscript "دمركو" / demreku / the word temiretki comes from the root noun "و", attached to the root noun "دمر"; By attaching "كك" and "لك" to the root of the verb, examples of verb formation are formed: "بزلك" malaria; "اسيلك" fever, chills, etc.

3) "Kitab at-tuhfa az-zakiya fi al-luga at-turkiya" or a short form "at-Tuhfa" Mamluk-Kipchak inscription with a volume of about 3600 words; 91 pages, 182 sheets, 13 lines per page; consisting of three sections: phonetics, Arabic-Kipchak dictionary and grammar. Phonetics includes Kipchak letters, sounds and their pronunciations occupy two pages; the dictionary consists of 29 chapters, including nouns and verbs, listed in the Arabic alphabet, first Arabic words come, then their Kipchak equivalents are given. Sections of the dictionary, as traditional ones of that time, include the names of food products, the names of the time (places) and places (spaces), the names of horses, parts of the human body, types of verbs, expressing different actions and their forms in the Past Simple Tense.

4) The next monument with an inscription in the Mamluk-Kipchak language, "Al-Qawanin al-kulliya lidabt al-lugat-turkiya" or in short "al-Qawanin", the author and date of writing are unknown (according to some sources, the work was written in the 13-15<sup>th</sup> centuries), its volume consists of 500-900 words, 85 pages, 169 sheets, each page consists of 13 lines. The lexical units of the lexicon, divided into 15 pages and 14 thematic groups, are translated first into Arabic and then into Kipchak, as well as explanations of complex words that have no equivalent are given too.

5) The work, written in the Mamluk-Kipchak language, which is considered to be small in volume, is "Kitab ad-durrat al-mudiya fi al-lugat at-turkiya ala at-tamam wa al-kamal" or in short "Ad-Durra", written in the classical Arabic language for studying of the Kipchak language in Egypt and Syria in the 14<sup>th</sup> century. The work consists of 24 pages, 47 sheets, there are 15-16 lines on each page. The Ad-

Durra monument contains a list of Arabic – Kipchak words. The Arabic words are written in black ink, and the words of the Kipchak language are written in red ink with a sharp and clear pattern "naskh". Lexical material in the Arabic-Kipchak dictionary is divided into 24 chapters. The first chapter of the dictionary contains different words, mainly names belonging to the noun and their characteristics, the list of numerals in Turkish, and the last 24<sup>th</sup> chapter contains general phrases and ready sentences in Turkish.

6) One of the latest manuscripts is the book "Kitab Majmua Tarjuman Turki wa Ajami wa Mugali wa Farsi", known in science as "Translator", which is kept in the Leiden Library in the Netherlands under number 517. All six of these works belong to the 13-15<sup>th</sup> centuries. A collection of valuable artifacts written by Mamluk Kypchaks in Egypt, informing about the historical phonetics, vocabulary, morphology of the Kipchak languages, including Kazakh is considered to be one of the most valuable exhibits.

G.R. Gainutdinova says that the language of the linguistic monuments written in the Mamluk era in Egypt does not differ significantly from the language of the monuments written in the Golden Horde. (Gainutdinova, 2005, 14).

The Arabist researcher of Mamluk-Kipchak literature A. Alibekuly confirms that the Kipchaks, who were originally sold into slavery, brought their native culture to Egypt based on Arab data: ambassadors, troops, merchants, poets who visited as a result of diplomatic relations, scientists and educated students brought the customs and traditions, language and mentality of the Kipchaks. They kept them like the apple of their eyes.

Some Mamluk sultans from Kipchak obliged the Arabs to follow the ancient traditions of the Turkic world. For example, when the rulers of the country for some reason went out in public or for entertainment, guards were lined up, as in the Turkic-Mongol era. And the trumpeters sounded the trumpets and sounded the alarm. (Alibekuly, 2008, 29).

The arabist – historian B. Kumekov said: "Many Kipchak tribes, destroyed by the Mongol invasion, were forced to emigrate. The rulers of the Mamluk state, who had ruled in Egypt and Syria since the 60s of the 13<sup>th</sup> century, were mainly Kipchaks from the steppes of southern Russia and Kazakhstan. The establishment of diplomatic, trade and military-political ties with the Golden Horde further strengthened Mamluks and Deshti – Kipchaks'

interaction who were constantly enslaved by the Mongol invaders. Of course, the Kipchaks tried to preserve their own traditions, customs and ethnic characteristics in a foreign ethnic environment, far from home. This can be clearly seen from the written monuments that have come down to us". (Kumekov, 1987, 24)

However, relations between the two countries are associated with the Mamluk state's coming to power Egypt in 1261, Sultan al-Zahir Beybars, and these relations are "political, diplomatic, cultural, divine, ethnic." (Batyrsauly, 2008, 21-31, 22). In another work, B. Batyrsauly described it as "political, religious and ethno-cultural." (Batyrsauly, 2021, 121)

B. Batyrsauly, who studied the relations between the Mamluk state of Egypt and Desht-Kipchak on the basis of medieval Arabic data, did not differ from each other in terms of origin and substance as an ethnonym, as well as they are used interchangeably in the data. (Batyrsauly, 2002, 109).

The arabist – scientist B. Batyrsauly also tells about the linguistic connections of the Mamluk sultans and Deshti – Kipchak khans. The scholar also proves that they used both Arabic and Kipchak languages in their correspondences, Mamluk sultans communicated with each other in the native language, even the local Arabs, who occupied high posts, studied and mastered the Kipchak language, a lot of words were borrowed from the Kipchak to the Arabic language, but they had been out of use since time immemorial and became archaisms, the author gives several examples. (Batyrsauly, 2002, 121-122).

Though the Kipchak language was the witness of complex historical, political and cultural processes and became a "dead language", but the history of modern Turkic languages is considered to be its "heir", including its formation and development that did not appear at one and the same time, especially those that appeared among the medieval Turkic works that have gone through the stages of development and improvement, have their own phonetic, lexical and grammatical systems at present.

B. Batyrsauly emphasizes that the widespread terms of the "Golden Horde" and "Deshti -Kipchak" in the Arabic data after the 16<sup>th</sup> century were proposed to be used as synonyms in Russian chronicles, "... all the lands under the rule of the Kipchaks were included in the Mongol Empire after the conquest of Genghis Khan." The Mongol

aristocracy, who took over all political power in the 60s of the 13<sup>th</sup> century, became the Kipchaks' relatives and assimilated with them gradually.

As a result of close interaction between the Kipchak and Mongolian cultures, over time, the Kipchak culture began to overcome a higher level of the development. In the long run, a real difference between them was not noticed because of such a friendly communication and as a result of the synthesis of the two titles "Kipchak culture" entered the history – Kipchaks' influence. (Batyrsauly, 2008, 22).

A. Saginayeva, who studied the material culture of the Kipchaks, says that according to the Persian poet and traveler Nasyri Khusrau Marvazi, the place where the Kipchaks ruled was called "Deshti – Kipchak". In general, the word "deshti" comes from the Persian language and means "steppe, plain". (Sagynaeva, 2015, 11)

M.B. Sabyr "Monuments of the Middle Ages, including the written archives of the Golden Horde, were written in a mixed language on the basis of Oguz and Kipchak literary languages with the traditional influence of the Karakhanid written language, which is typical to all Turkic literary heritage of that time. For this reason, the heritage of the Golden Horde in the 13-14<sup>th</sup> centuries is considered by many Turkic scholars as monuments written in a mixed language. It turns out that there were two fully formed literary languages: one is the language of the 'z' (з) group of Turkic languages in the Golden Horde, and the other is the language of the group 'e' (ё) common to Egypt and the Golden Horde during the Mamluk rule". (Sabyr, 2008, 12).

Researchers also say that such concepts as the Golden Horde language, the Sixth orda – Khorezmian language, the Oguz-Kipchak language, and the Mamluk Egyptian language are widespread among researchers. The poem "Khusrau and Shyryn", Nizami's free translation of the poem of the same name in Persian, a monument, sung by the poet Kutyp belonged to the Golden Horde era.

## Results and discussions

*Analysis of the words from the "Kitab bulgat al-mushtaq wa fi lugat at-turk wa al-kifjaq"*

It is worth noting that a large number of words given in this dictionary, beginning with the letter "y" in the modern Kazakh language are used with a replacement for the letter "ж" [zh]. This allows us to assume that the letter "ж" in this case is an element that is borrowed from the languages of other peoples

who have historically been in contact with the Kazakhs. For example: يَلٌ [yel], which means “wind”, in Kazakh language becomes “жел”, يَغْمُرٌ [yağmur], which means “rain”, in Kazakh becomes “жаңбыр”, يَرِيْقٌ [yarık], which means “moonlight”, in Kazakh it is “жарық”, يَلْدُزٌ [yalduz], which means “star”, in Kazakh “жұлдыз”, the word يَبْلُدْرَاكٌ [yapılduraq], meaning “tree leaf”, in modern Kazakh is “жапырақ”, etc.

The equivalent of the word كَكٌ gök, which means “sky”, in modern Kazakh language is “аспан”, while this word with the consonant replacement g>k “kök” is used to denote the word “blue”.

Moreover, we see an active transformation of the letter g>k in many other words, which is most likely the result of the influence of the Oguz on the Mam-

luk-Kypchak language. For example: كُمُشٌ [gümüş] – “silver”, in modern Kazakh language is “күміс”, كَلْكِيٌ gölge – “shadow”, in Kazakh “көлеңке”.

It makes sense to pay attention to words such as آيٌ [ay], meaning “moon”, قَرٌ [qar], meaning “snow”, طَبْرَقٌ [toprak] – “earth”, which have retained their phonetic and lexical features in many modern Turkic languages, including Kazakh (“ай”, “қар”, and “топырақ”, respectively).

Table 1 below contains words from the dictionary under consideration on the topic “nature”, which clearly shows the degree of transformation of Mamluk-Kipchak words in modern Kazakh and Turkish languages. There are also the equivalents of these words in Arabic, according to the dictionary, and English.

**Table 1** – Mamluk-Kipchak words on the topic “nature”, and its equivalents in Arabic, Kazakh, Turkish and English

Kıpçak	Arabic	Transkription	Kazakh	Turkish	English
كَكٌ	السَّمَاءُ	gök	аспан	gök yüzü/sema	sky
كُنٌ	الشمسُ	gün	күн	güneş	sun
آيٌ	القَمَرُ	ay	ай	ay	moon
يَرِيْقٌ	ضَوْءُ القَمَرِ	yarıık	жарық	ay ışığı	moonlight
يَلْدُزٌ	النَّجْمُ	yalduz	жұлдыз	yıldız	star
بَلَطٌ	السَّحَابُ	balut	бұлт	bulut	cloud
طَمُنٌ	الضَّبَابُ	tuman	тұман	sis	fog
يَغْمُرٌ	المَطَرُ	yamğur	жаңбыр	yağmur	rain
قَرٌ	التَّلْجُ	qar	қар	kar	ice
يَلٌ	الهَوِي	yel	жел	rüzgâr	wind
إِسْتِي	الْحَرُّ	ışı	ыстық	sıcak	heat
بُرٌ	الجَلْدِيُّ	buz	мұз	buz	ice
صَوُقٌ	الْبَرْدُ وَكَذَلِكَ القِتَامُ وَالْعُبُورُ	sovuq	суық	soğuk	cold
يَرٌ	الأَرْضُ	yer	жер	yer	earth
طَاعٌ	الجَبَلُ	tağ	тау	dağ	mountain
طَائِنٌ	الحَجَرُ	taş	тас	taş	stone
يَبْلُدْرَاكٌ	وَرَقُّ الشَّجَرِ	yapılduraq	жапырақ	ağaç yaprağı	tree leaves
يَبْرَقٌ	وَرَقَّةٌ وَاجِدَةٌ	yapraq	парақ	yapraq	a single leaf
أَرْمَنٌ	الشَّعْرَى وَالغَايَةِ وَالذَّوْحُ	orman	орман	orman	forest
يُطَقٌ	العُصْنُ	yotak	бұтағ	dal	twig
كَلْكِيٌ	الظَلُّ وَالخِيَالُ	gölge	көлеңке	gölge	shadow and fantasy
الطَّنُ	الذَّهَبُ	altun	алтын	altın	gold
كُمُشٌ	الْفِضَّةُ	gümüş	күміс	gümüş	silver
طَبْرَقٌ	التَّرَابُ	toprak	топырақ	toprak	dirt
كَمُرٌ	الفَحْمُ	kömür	көмір	kömür	coal
أَطٌ	النَّارُ	ot	өрт	ateş	fire
كُلٌ	الرَّمَادُ	kül	күл	kül	ash
دَنِيئِرٌ	البَحْرُ	deniz	теңіз	deniz	sea

## Conclusion

The written monuments of the Kipchak language are works written in the Mamluk-Kipchak language using Arabic script. Kipchak-Arabic dictionaries and grammar reference books from among these works were used by the Mamluks to teach the Arabs in Egypt the Kipchak language. In such works, written in the Mamluk-Kipchak language, a large number of valuable lexical materials related to the Kipchak culture and language of the times of the Mamluk domination in Egypt and the Levant were revealed, which is of great importance in the study of the formation and historical development of modern Turkic languages. One of such dictionaries was "Kitab bulgat al – mushtaq wa fi lugat at-turk wa al-kifjaq".

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lexical materials related to the Kipchak culture and language of the times of the Mamluk domination in Egypt and the Levant were revealed, which is of great importance in the study of the formation and historical development of modern Turkic languages, including modern Kazakh language.

Based on the analysis carried out in the article, there is reason to say that the author's work is a very important source indicating the uniqueness and antiquity of the modern Kazakh language.

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