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**A Fragment of an Unknown Armeno-Kipchak Text
from Polish Collections**

In his research work on relations between Poland and the Orient Professor Jan Reychman gave much attention to the culture of the Polish Armenians, the languages they spoke and the rôle they played as diplomats, interpreters or traders. Not only did he promote projects in this field but also initiated the study of particular problems, to quote only the paper devoted to the lexicography of the Polish Armenians (see Bibliography, Nos. 135, 249).

The text a short fragment of which is being published for the first time, in commemoration of Professor Jan Reychman, not only belongs to the patrimony of the Polish Armenians, but also presents a real pride in this group of manuscripts kept in Polish collections. It is manuscript No. 6 of the library of the former Oriental Centre of the Polish Academy of Sciences; previously it belonged most probably to Jan Grzegorzewski and, then, to Marian Lewicki. The manuscript has been left unpublished but, some fifteen years ago, K. Roszko had prepared its provisional Latin transliteration which, unfortunately, by no means can be regarded as a basis for the proper study of the text. Consequently, work on this manuscript had to be started from the very beginning. It is a collection of some 26 sermons preached in 1657 by the celebrated Anton Vartabed, an Armenian clergyman and well-known orator. Three other collections of Anton Vartabed's sermons are kept in the Mekhitarist library in Vienna. Neither the detailed contents of all those four manuscripts nor their mutual relationship have been established so far.

Only one sermon from this manuscript has been published till now¹. A few

¹ E. Tryjarski, *An Armeno-Kipchak Sermon by Anton Vartabed* [in:] Sinor-Festschrift (in print).

general remarks on the manuscript and the way of editing its fragments can be found in the edition in question. The toil of studying and editing the whole manuscript still lies ahead of us.

The sermon presented below is among the shortest in the whole volume. Even so, it reveals the genuine oratorical talent of the preacher who, keeping well in the frames of traditional orthodox teaching, knows how to give to his speech some individual poetical flavour, for instance in the passages about the angels closing round the tomb or the stars and planets mourning. While stating this, one should not forget, however, that, according to a common but unconfirmed opinion, all the texts of religious content have been translated or modelled on Armenian pattern. This important yet difficult question should still be studied in detail.

From a linguistic point of view, which is here our main object of interest, we would like to point to a number of new words, both of native and foreign origin. They are listed in the Glossary. On the other hand, it seems to be premature to make detailed observations of grammatical character on the basis of this relatively short passage.

It should be remarked here that the study of Anton Vartabed's sermons, as well as other texts of the same kind, is from the linguistic point of view of real importance because it not only helps us to know better the languages in use by the Polish Armenians, their religious terminology in particular, but also enables us to confront Armeno-Kipchak with the language of *Codex Cumanicus* and that of the Karaims², and, in consequence, to reconstruct the early stages of development of the whole Kipchak group.

Text

F° 37 r°

K'[a]r[ô]z[iel] yarut'ien K'[risdôs]i i pann m[ar]k[a]rëin džžë. Aysorë zôr arar d[ê]r iegayk' zndzasçuk' iew

K'lasa farahlik'i t'ëngrining ulu k'unlarnng ozdôbasî yawiedum dur da t'ôyuşun y[isu]s k'[risdô]snun aldî başlamaçîn nêçik' k'i ayti kapriel m[ar]ia[mga] [Arm.]

5. *[Arm.] farah bolgin farahlangan da friştalar aytiy êdlar k'utçilarga t'ôyuşun da k'[risdô]snun [Arm.]*

[Arm.] zëra ošta aytiyrmën sizga ulu farahlik' k'i t'ôydu sizga bugun xutxaruçi çaysi k'i pômazanî dr biy şaharinda t[awi]t'ning. Bulay dr barça t'ën almaçî k'[risdôs]inung farahlik'i da sövunçluk'u dur. Êvêt y[ar]u[t'i]w[nu] k'[risdô]-snun

² E. Tryjarski, *Der zweite Brief des Paulus an die Korinther in armeno-kip-tschakischer Version und seine Sprache* [in:] *Altaica Collecta. Berichte und Vorträge der XVII. Permanent International Altaistic Conference 3.—8. Juni 1974 in Bonn/Bad Honnef*. Herausgegeben von W. Heissig, Wiesbaden 1976, pp. 267—344.

- dayi artx tr zëra tugalik' tr barčanî. Anng uçun m[ar]k[a]rê undiyr bizni farahlik'k'a y[a]ru[t'i][w]nuna k'[risdô]snung nëçik' k'i aytiyr [Arm.]
10. Èvèt farahlik'i k'unun dugul ialyz ierdagilarga boldu èvèt k'ok'tagilarga da ierdagilarga da ier tibdagilarga xayisi k'i k'orguzurmèn bir bir.
- (1) Awalgi farahlandilar tamuxtagilar zëra saçti alarga iatx xaramyulu tamuxta k'i t'engrini k'ordular ènmaç bla alarga da awazî ann işittilar xa-
15. çan k'i k'[a]r[ô]z bëriy edi alarga da volnîy boldular baylamaxtan şayt'anning da k'or-
- dular buzulmaçn tamuxnung da tabalanmaçî şayt'anning da sovunçluk' bla toldular xaçan k'i işittilar k'i k'[risdô]s bla barsalar k'ok'k'a. Anning uçun bizga da k'ierak' tr farahlanma azadlıxndan alarnng.
- (2) Èk'inçi farahlandi bugün k'[risdô]s turmaxndan k'iendining k'i zorlu da xuvat' bla
- F° 37 v°
- èngdi t'uşmanlarîng k'iensining da buzdu xalasi alarnng xayda edilar iasirlar[i] anng da tugaladi êrk'i atasin xayisi edi xutxarılmaçî adamng da boldu uçu
- barça xiyinlarnng anng zëra budan songra olmas tr da nè olum anar biylik' étmas
- nëçik' b[o]y[ô]s aytiyr [Arm.]
5. (3) Uçunçi farahlandi bugün at'a k'ok'tagi turmaxndan oylunung k'iendining zëra nè k'i awaldan pòstanôvièt ètip edi usna oylunung t'èn almaçî
- adam bolmaçî t'öyurmaçî mgrdiel bolmaçnî k'arôziel étmaçnî t'engrining sk'ançielik'ni xiyinî olumu bu barçasî turmaçî bla k'[risdô]snung uçu aldi
10. da t'endi êrk'i atasinîn oylu usna ialyz t'öygannîn da k'oturuldu muşxuluxu at'asinnng k'i atam uçun zëra andan başladi tabalanmaçî adam oylunun xaryiş manzullux zrgiël étmaç téganak'lik' têrlamaçî olum
- da ol xadar iarali boldu ata t'engri k'i min iel sozlamadi adam dżînsî bla èvèt k'unu turmaxinnng k'[risdô]snung barça tabalanmaçî da xaryişî adamng alyşk'a da farahlik'k'a tşk'irildi.
15. (4) Diörtunçi farahlan dr bugün ari dżan t'engri turmaxndan haybalidan [k'ien] k'iendining zëra nëçik' barça t'èn almaçî oylunung ari dżan bla tugalandi nëçik' aytiyr b[o]y[ô]s [Arm.] ol zaman dżani k'i turyuzdu k'[risdô]snu oludan [Arm.] égar k'i bolmasa é[r]di ari
- dżan y[isu]s haybat'lanmasar edi. Anng uçun k'ierak' tr bizga farahlanma ari dżan bla.
20. (5) Bëşinçi friştalar da farahlandilar bugün turmaxndan k'[risdô]snung zëra xaçan k'i xaç usna xadaçlandi k'[risdô]s friştalar hësêp'siz k'oplux bila k'ok'-tan ier usna endilar ias étmaçk'a olumnu iaratuçisin k'iend[il]arinng da bugün turmaxndan k'[risdô]snun toldular sovunçluk' bila da k'orundular xôrçulu k'orum bila da toldurdular muşxulux bila traşani dżax ètip
25. iuvalandilar taşnî alnîna xatunlarnng k'i olieyiok' k'ieltirip edilar da k'orguzdular k[i]e[r]i[ë]mannî t'engrining boş da ozgalarîna da aytip [Arm.]
- [Arm.] nè izdiyrsiz tirini olular arasîna da dżaxt ètiy edlar alarnî barma-

F^o 38 r^o

[. . ?] k'i aytk'aylar aš[a]g[ie]rdlarga k'i turdu biy iet'e yariaw d[é]r da k'iendlari čop čovra alip k'ieriezmanni sòvunčluk' bla da farahlik' bla alyšliy edlar da maxtiy edilar da haybat'liy edilar turmaxin k'[risdò]snung da olturiy edilar biri baši sari da birsi ayaqlari sari da saxliy edilar k'etanni ari. Anng u-

5. čun k'ierak' tr bizga farahlanma frištalar bla.

(6) Altinči farahlandi bugun m[a]r[ia]m a[sdua]dzadzın zëra silk'ti k'iendinda ias tarlx-

nı da farahlandi turmaxından ialyz tóygan oylunun k'iendining zëra sahi da pev-nië tanidi oylun k'iensining da iaratuçi k'ok'nu da ierni da k'iendi k'iendinda tanidi xaničay k'ok'nu da ierni da bildi k'iensi ana k'[risdò]snung da bildi k'i bundan songra başlasalar ani ieraniël ètmaga barča džulsar da parieħos alirlar ani barča dunja nečik' anasın iara[t]učining. Anng učen k'ierak' tr bizga farahlanma s[ur]p a[sdua]dzadz-in bla

10. (7) İedinči bugun farahlandilar xatunlar k'i olëyoħ k'ieltirganlar³ turmaxından k'[risdò]snung k'i arzani boldular k'ormaxk'a frištalarıng da k'i iuvdilar tašniy alnina alarıng da iopsundular sòvunčluk'nu turmaxi učen k'[risdò]snung frištalarıdan k'i ay-tiy edilar [Arm.] k'imni izdiyrsiz tirini olular arasına da
15. barip aytilar turmaxi učen k'[risdò]snung aš[a]g[ie]rdlarına. Anng učen k'ierak' tr bi...

(8) Sek'izinči farahlandilar bugun bulak'i ar[a]k'[ial]larıng xačan k'i isittilar sòv-unčluk' t'urmaxi učen k'[risdò]snung xatunlardan tëzından k'iendlari da džaxıtan-dilar

- k'ieriezmana da nëma tapmadilar telk'ò badangni da varšamag baš ortovu
20. xaysi asri bek' farahlandilar k'i k'ordular bundan songra bolurlar barčay du-nja usna bryi da opovidat etarlar turmaxi učen k'[risdò]snung. Anng u[un]...
- (9) T'oxuzunči farahlandilar bugun iarxları k'ok'ning turmaxından k'[risdò]snung zëra nečik' vaxtina xačlagannda ias alip edilar da iasliy edilar ialandilar iarxtan bugun iangan pòħodnıa k'ibik' k'ork'aytilar da farahlanıyrlar barmaxn-
25. dan ztëšk'asina k'ien[d]larınnug bugun farahlandi ier da zëra k'i ulu ayna k'un k'i tëpraniy edi da titrar edi da tašlar padadzsa bolıy edilar olumundan k'[risdò]snung Bunu da k'ierak' tr bilma čax bugunga deg ias da iıylamaħ ta edix ogovlu

F^o 38 v^o

zëra k'iyöv k'[risdò]s dugul edi aramzda evët hali farahlik' da sòvunčluk' tur ogovl[u] zëra k'iyöv k'[risdò]s turup tur oludan da ol turup tur zaslóna artından.

Čax bunar anča oruç edi ogovlu evët hali xòzu hkr da mwr [?]⁴ dur iëmaxli.

³ k'ieltirdilar corrected into k'ieltirganlar.

⁴ Both reading and meaning of these two abbreviations are obscure. P. Grigoris Manian aus Wien was good enough to send me the following remark: „...die unterstrichenen Wörter verstehen wir überhaupt nicht. Es sind jedenfalls Verkürzungen. *đup* = so durchgestrichen scheint ein polnischer Einfluss zu sein” (in a letter of 17.2.75). I see no reason to accept this last guess. Also Professor Eugeniusz Śluszkiewicz could not, unfortunately, help me in resolving this question. I am much indebted to my both correspondents for their precious remarks and their kindness.

5. *Da nëčik' frištalar xatunlarga sôvunçluk' bérðilar da xatunlar ar[a]k'[ial]larga bu-
lay bizga da k'ierak' tr xudžaxına alma biri birin opmaç bla da aytma [Arm.]
[Arm.] k'[risdô]s turdu oludan sizga da bizga ulu [Arm.]
sôvunçluk' da k'[risdô]sk'a haybat' mêngi mêngilik' amên.*

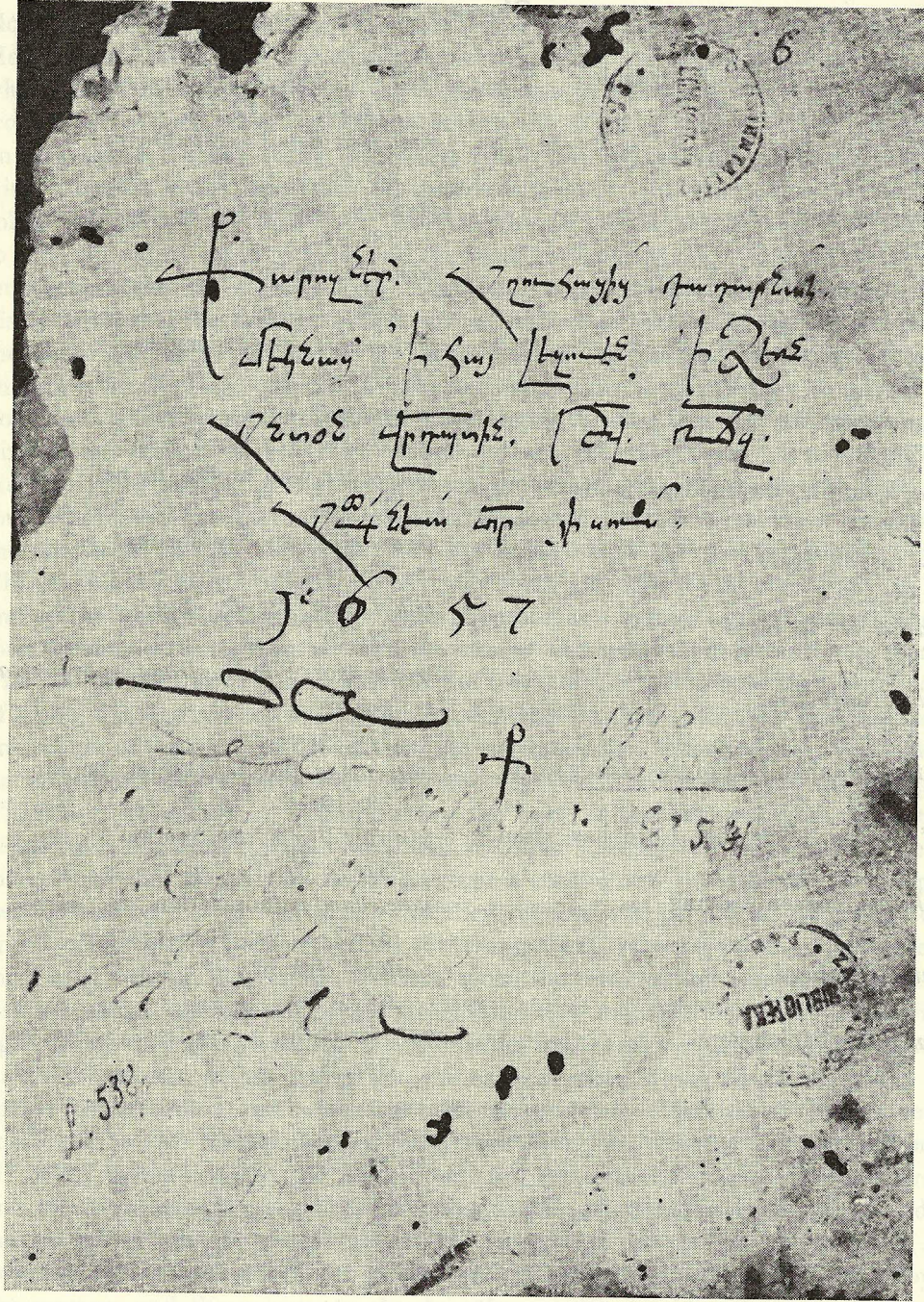
Translation

[F° 37 r°] Sermon on the Resurrection of Christ, to the Words of the Prophet: "This is a day done by the Lord, let us be joyful and rejoice at it!" A joy pleasant to [?] God, the pride [lit. adornment] of the holidays are the Annunciation and the Birth of Jesus Christ. He was conceived so as Gabriel said to Mary: [Arm.] "Rejoice!", and the rejoicing angels were telling the shepherds about the birth and Christ [Arm.]. Because I am just telling you a great joy that today in the Lord city of David a deliverer has been born to you, and he is the Anointed. In this way, all Incarnation of Christ is joy and mirth. O yes, the Resurrection of Christ is (something) still greater, because it is perfection itself (of everything; Acc. Case). Therefore, the prophet calls on us to rejoice at the Resurrection of Christ, as he says: [Arm.]. O yes, the joy of this day has befallen not only the terrestrials, but also heavenly beings and inhabitants of the other world, as I shall show in turn. First, all those people rejoiced who abode in hell because he, amidst the gloomy hell, cast light upon them so that, owing to his descent to them, they saw God, and they heard his voice when he was preaching to them, and they were delivered of Satan's fetters, and they saw the destruction of hell, and the abuse of Satan, and they were filled with joy when they heard they would go with Christ to Heaven. Therefore, we should rejoice at their liberation. Second, today Christ rejoiced at his own rising, he who, mighty (as he is), by his power [F° 37 v°] overcame his enemies and destroyed their fortress where his prisoners were kept, and he performed his Father's will, which was redemption of Man; and an end has been put to all his torments because henceforth they do not exist, and death rules over him no more, as Paul says: [Arm.]. Third, today the Father in Heaven rejoiced at his Son's rising because all he had beforehand decided about his Son: incarnation, becoming a human, birth, baptism, preaching, working God's miracles, torment, death — all this by Christ's rising reached an end and proved [?] the Father's power over his only-begotten son; and all grief of the Father because of Adam was removed; (because) from that time began the abuse of Adam's son, curse, banishment, disinheritance, thorny shrubs, perspiration, death; and God was hurt so much that during a thousand years he spoke not to the human kind. But on the day of Christ's rising all invectives and curses of Adam (Man) have turned into blessing and joy. Fourth, the Holy Ghost rejoiced today at the glorious rising of God himself because (all) Incarnation of the Son happened on behalf [or: by] the Holy Ghost, as Paul says: [Arm.]. At that time, (it was) his Ghost who raised Christ from the dead [Arm.]. If it were not the

Holy Ghost, Christ would not be glorified. Therefore, we should rejoice with the Holy Ghost. Fifth, also the angels rejoiced today at the rising of Christ because, when Christ had been nailed to the cross, angels in countless company descended from Heaven upon earth in order to lament the death of their Creator, but today, on account of Christ's rising, they were filled with joy, and they appeared as [lit. with] a terrific vision, and filled the guards with terror [lit. grief]; they hurried and rolled away the stone before the women who had brought oils and they showed to them an empty tomb of God, and they said to them: [Arm.] "Why do you search among the dead for one who lives?"; and they urged them to go [F° 38 r°] and tell his disciples that the Lord had risen, that he had resuscitated; and they closed round the tomb with mirth and joy, they blessed, praised and glorified the rising of Christ; and they were sitting, one at the head and one at the feet; and they concealed the holy linen sheet (shroud). Therefore, we should rejoice together with the angels. Sixth, today rejoiced Mary, God's Mother, because she shook (off?) her mourning-veil (kerchief) and rejoiced at the rising of her only-begotten son because she truly and for certain knew her son and Creator of Heaven and earth, and she knew (in) herself the Queen of Heaven and earth, and she learned that she was herself Mother of Christ, and she learned that from that day forth all races would start blessing her, and all the world would count her as its advocate, as a mother of the Creator. Therefore, we should rejoice together with the blessed Mother of God. Seventh, the women who had brought oils rejoiced today at the rising of Christ, because they were worth of seeing the angels who rolled away the stone before them, and they accepted mirth on account of the rising of Christ from the angels saying: "Who living are you looking for among the dead?"; and they went and reported Christ's rising to the disciples. Therefore, we should ... Eighth, today the flock of Apostles rejoiced; when they heard from the women about the mirth at Christ's rising they themselves hastened to the tomb but they found nothing except a shroud and [head-]kerchief: a napkin (which had been over his) head; and they rejoiced much at what they had seen; and henceforth they became heralds [lit. trumpet] all over the world and were relating Christ's rising. Therefore ... Ninth, today the celestial lights rejoiced at Christ's rising because, whereas during the Crucifixion they mourned and shone a mournful light, today they grew beautiful like a burning torch and were rejoicing at following turn of their own paths. Today also the earth rejoiced which on Good Friday had shaken and trembled, and stones had been falling down on account of Christ's death. It should be also known that up today mourning and weeping were praiseworthy [F° 38 v°] because Christ the Bridegroom was not present among us, but now joy and mirth are praiseworthy because Christ the Bridegroom has risen from the dead and appeared behind the courtain. In the same way, fasting was praiseworthy, but now a lamb is a good gift [?] for eating. And like the angels transmitted their joy to the women, and the women to the Apostles, so we should embrace and kiss one another saying: [Arm.] "Christ has risen from the dead for you and for us in a great joy, glory to Christ for ever and ever!" Amen.

Glossary

- aš[a]g[iē]rd, aš[a]g[ier]d* disciple
 38r,1; 38r,16
azadliχ liberation
 37r,18
badang shroud
 38r,19
bryi trumpet; fig. herald
 38r,21
ēng- to overcome
 37v,1
hkr da mwr ?
 38v,3
iēmaχli edible, destined as food
 38v,3
iuv- to roll away
 38r,13
ieraniēl ēt- to bless
 38r,10
ierdagi terrestrial
 37r,11; 37r,12
ier tibdagi inhabitant of the nether world
 37r,12
iet'ē yariaw d[ē]r that Lord has risen
 38r,1
k'ok'tagi heavenly being
 37r,11
k'utči shepherd
 37r,4
manzullux banishment
 37v,11
olīeyiok', olēyoχ oil(s)
 37v,25; 38r,12
padadzsa bol- to fall down
 38r,26
pariēxos advocate
 38r,10
pōmazani anointed
 37r,7
pōstanōviēt ēt- to decide
 37v,6
tabalanmaχ abuse, insult
 37r,16; 37v,10; 37v,13
tamuχtagi who abides in hell
 37r,13
tēganak'lik' thorny shrubs
 37v,11
tēlk'ō only, merely, but
 38r,19
traža (for Polish *straža*, now *straż*)
 guards
 37v,24
varš amag [head-]kerchief, napkin
 38r,19
y[a]ru[t']i[w]n resurrection
 37r,8; 37r,10
yawiedum Annunciation
 37r,2
zaslōna curtain
 38v,2
zētšk'a path
 38r,25



[illegible][illegible]

Ի Խաթինէի, արտփան Ֆարաշլանդարը իւրաքանչիւր զի օրն յա խաթինէի ար. որպէս իւրեւորան
 իւրեւանի. զի արդաւնի արտադար իւր ծնել իւր քիչ որպէս իւր, զի եւս իւրաքանչիւր քանչիւր արդաւն
 աւարենի, աւս երեսուն տարւոր արտփան իւրաքանչիւր արդաւն իւրեւանի քիչ որպէս իւրեւան, զի ար
 դիւրեւոր. զի իւրաքանչիւր իւրաքանչիւր Է իւր. զի խաթին իւրեւանի քիչ զի իւր օրն իւր արտփան, աւս
 որպէս արդաւն որպէս իւր արդաւն իւրեւանի արտփան. Զենի արդաւն իւրաքանչիւր զի:

Է Լեւոնյանի. Գորանյանը պար պահում, պաշտոնը անպարհան. իսկ չեք խեղդիր սով
առնալուս ինքս մեկս առնում չե՛նք իսրաւնըր տան, դէպքե տան ձեւաբար տն ձեւաբանըր
հեղինակն, տն ձեւա դարձնալուս. դէպք պատանէն. տն վար չանկ. պ. պաշ արթաւ,
իսկ պար պէտ Գորանյանըր. Դ չոր տալուս. պանտն անհրա՛ պաշարըր պարջա տն,
ձեւ տանն պարդ տն ժեպի տաւ. երաւըր դար մեկս առնում չե՛նք. 1941, ապր.

Ե Թախալանքի. ֆարսիլան արար պոռնու. ետեղերը չաճանի թարման իւն տան չաճանի.
 Կրու ճեճա վաւորն իւլլաննն տու ետեղ Բախլար տու ետեղ Բախլար ետանալար
 ետաւորան. Բախան ետանն իւրանն Կրալար տու ֆարսիլան արար տարման
 տան Կրալարն ճեճարնն. Բախան ֆարսիլան ար ետան, Կրու ճեճա տան Կրան
 ճեճարնն ետեղ տու Կրալար ետեղ. տու Կրալար բաւորան տու Կրալար Կրանն տան չաճանի.
 Բախան տու Կրալար Կրանն ճեճա տան Կրանն տան ետեղ ետեղ տու Կրալար Կրանն.

