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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 J an 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 The manuscript has been left unpublished but, some fifteen years ago, K. Roszko had prepared its provisional Latin transliteration which, unfortunately, by no means can be regarded as a basis for the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, an Armenian clergyman 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 oratorial 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

Fo 37 romand and to present the data to relate to

K'[a]r[o]z[iel] yarut'ien K'[risdos]i i pann m[ar]k[a]rėin džžė. Aysorė zor arar d[ė]r iegayk' zndzascuk' iew

K'lasa farahlik'i t'engrining ulu k'unlarnng ozdobasī yawiedum dur da toγušun y[isu]s k'[risdo]snun aldī bašlamaχīn nečik' k'i ayti kapriel m[a]r[ia]mga [Arm.]

[Arm.] farah bolgin farahlangan da fristalar aytiy edlar k'utçilarga t'oyusun da k'[risdo]snun [Arm.]

[Arm.] zėra ošta aytiyrmėn sizga ulu farahlik' k'i t'oydu sizga bugun xutxaruči xaysi k'i pomazani dr biy šaharinda t[awi]t'ning. Bulay dr barča t'ėn almaxi k'[risdos]inung farahlik'i da sovunčluk'u dur. Evėt y[a]ru[t']i[w]nu k'[risdo]snun

² E. Tryjarski, Der zweite Brief des Paulus an die Korinther in armeno-kiptschakischer 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.

dayī artχ tr zera tugalik' tr barçanī. Anng uçun m[ar]k[a]re undiyr bizni fa10. rahlik'k'a y[a]ru[t']i[w]nuna k'[risdo]snung neçik' k'i aytiyr [Arm.]
Ēvet farahlik'i k'unun dugul ialγz ierdagilarga boldu evet k'ok'tagilarga
da ierdagilarga da ier tibdagilarga χαγsi k'i k'orguzurmen bir bir.

(1) Awalgi farahlandïlar tamuχtagilar zera saĕtï alarga iarχ χaramγulu tamuχta k'i t'engrini k'ordular enmaχ bla alarga da awazï ann išittilar χa-

dular buzulmaχn tamuxnung da tabalanmaxi šayt'anning da sovunčluk' bla toldular χačan k'i išittilar k'i k'[risdo]s bla barsalar k'ok'k'a. Aning učun bizga da k'ierak' tr farahlanma azadliχndan alarnng.

(2) Ek'inči farahlandi bugun k'[risdo]s turmaxndan k'iendining k'i zorlu da xuvat'

F° 37 v°

ėngdi t'ušmanlaring k'įensining da buzdu χalasi alarnng χayda ėdilar įasirlar[i] anng da tugaladi ėrk'i atasin χaysi ėdi χutχarilmaχi adamnng da boldu uču barča χiyinlarnng anng zėra budan songra olmas tr da nė olum anar biylik' ėtmas nėčik' b[o]γ[o]s aytiyr [Arm.]

- . (3) Učunči farahlandī bugun at'a k'ok'tagi turmaxndan oylunung k'iendining zera ne k'i awaldan postanoviet etip edi usna oylunung t'en almaxī adam bolmaxī t'oyurmaxī mgrdiel bolmaxnī k'aroziel etmaxnī t'engrining sk'ančielik'ni χϊyīnī olumu bu barčasī turmaxī bla k'[risdo]snung uču aldī da t'endī erk'i atasīnīn oylu usna ialyz t'oygannīn da k'oturuldu mušχu-
- 10. luχu at asınng k atam uçun zera andan basladı tabalanmaχı adam oylunun χaryis manzulluχ zrgiel etmaχ teganak lik terlamaχı olum da ol χadar iaralı boldu ata t'engri k'i min iel sozlamadı adam džinsi bla evet k unu turmaxınng k [risdo]snung barça tabalanmaxı da χaryisı adamnıng alysk a da farahlik k a tesk irildi.
 - 5. (4) Diortunçi farahlan dr bugun ari džan t'engri turmaχndan haybalidan [k'ien] k'iendining zera neçik' barça t'en almaχi oylunung ari džan bla tugalandi neçik' aytiyr b[o]y[o]s [Arm.] ol zaman džani k'i turyuzdu k'[risdo]snu oludan [Arm.] egar k'i bolmasa e[r]di ari džan y[isu]s haybat'lanmasar edi. Anng uçun k'ierak' tr bizga farahlanma ari džan bla.
- 20. (5) Běšinçi frištalar da farahlandīlar bugun turmaxndan k'[risdo]snung zera χαξαη k'i χαξ usna χαdαχlandī k'[risdo]s frištalar hesep'siz k'oplux bila k'ok'tan ier usna endilar ias etmaxk'a olumnu iaratuçisin k'iend[il]arīnng da bugun turmaxndan k'[risdo]snun toldular sovunţluk' bila da k'orundular χότχulu k'orum bila da toldurdular mušxulux bila tražanī džax etip
- 25. juvalandīlar tašnī alnīna χatunlarnng k'i olieyjok' k'ieltirip ėdilar da k'orguzdular k[ie]r[ie]zmannī t'ėngrining boš da ozgalarīna da aytip [Arm.] [Arm.] nė izdiyrsiz tirini olular arasīna da džaχt ėtiy ėdlar alarnī barma-

5.

10.

15.

20.

F° 38 r

[.. ?] k'i aytk'aylar aš[a]g[ie]rdlarga k'i turdu biy iet'e yarjaw d[e]r da k'iendlari čop čovra alīp kieriezmannī sovunčluk' bla da farahlik' bla alyšliy edlar da maxtīy edilar da haybat'līy edilar turmaxīn k'[risdo]snung da olturiy edilar biri bašī sarī da birsi ayaxlarī sarī da saxlīy edilar k'etannī ari. Anng učun k'ierak' tr bizga farahlanma frištalar bla.

(6) Altinți farahlandi bugun m[a]r[ia]m a[sdua]dzadzin zera silk'ti k'iendinda ias tarly-

nī da farahlandī turmaxīndan ialyz toygan oylunun k'iendining zera sahi da pevnie tanīdī oylun k'iensining da iaratuči k'ok'nu da ierni da k'iendi k'iendinida tanīdī χαπίζαγ k'ok'nu da ierni da bildi k'iensi ana k'[risdos]nung da bildi k'i bundan songra bašlasalar anī ieraniel etmaga barča džnlsar da parieχos alīrlar anī barča dunia nečik' anasīn iara[t]učining. Anng učun k'ierak' tr bizga farahlanma s[ur]p a[sduadzadz]in bla

(7) Iedinči bugun farahlandilar χatunlar k'i oléyoχ k'ieltirganlar³ turmaχindan k'[risdo]snung k'i arzani boldular k'ormaχk'a frištalarnng da k'i iuvdilar tašniy alnina alarnng da iopsundular sovunčluk'nu turmaχi učun k'[risdo]snung frištalardan k'i aytiy edilar [Arm.] k'imni izdiyrsiz tirini olular arasina da

barip aytilar turmaχi učun k'[risdo]snung aš[a]g[ier]dlarina. Anng učun k'ierak' tr bi...

(8) Sek'izinči farahlandīlar bugun bulak'ī ar[a]k'[ial]larnng χαčan k'i išittilar sovunčluk' t'urmaχī učun k'[risdo]snung χatunlardan tezindan k'iendlarī da džaχtlandīlar

kieriezmanga da nėma tapmadīlar tėlk'o badangnī da varšamag baš ortovu χaysi asrī bėk' farahlandīlar k'i k'ordular bundan songra bolurlar barçay dunia usna brγi da opovidat ėtarlar turmaχī učun k'[risdo]snung. Anng uč[un]...

(9) T'oxuzunçi farahlandilar bugun iarxlari k'ok'nung turmaxndan k'[risdo]snung zera nečik' vaxtina xačlagannda ias alip edilar da iasliy edilar ialandilar iarxtan bugun iangan poxodnia k'ibik' k'ork'aytilar da farahlaniyrlar barmaxndan xtekb'asina b'iandlariyna hugun farahlandi iar da saina b'iandlariyna b'ian

25. dan ztéšk asīna k ien[d]larīnng bugun farahlandī ier da zera k i ulu ayna k un k i tepranīy edi da titrar edi da tašlar padadzsa bolīy edilar olumundan k [risdo]snung Bunu da k ierak tr bilma čaχ bugunga deg ias da i i y lamaχ ta ediχ ogovlu F° 38 v°

zėra k'iyov k'[risdo]s dugul ėdi aramzda ėvėt hali farahlik' da sovunčluk' tur ogovl[u] zėra k'iyov k'[risdo]s turup tur oludan da ol turup tur zaslona artindan. Čaχ bunar anča oruč ėdi ogovlu ėvėt hali χοzu hkr da mwr [?]⁴ dur įėmaχli.

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.

**Lp* = 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 Słuszkiewicz could not, unfortunately, help me in resolving this question. I am much indebted to my both correspondents for their precious remarks and their kindness.

Da nečik' frištalar χatunlarga sovunčluk' berdilar da χatunlar ar [a]k' [ial] larga bulay bizga da k' ierak' tr χudžaχīna alma biri birin opmaχ bla da aytma [Arm.] [Arm.] k' [risdo]s turdu oludan sizga da bizga ulu sovunčluk' da k' [risdo]sk' a haybat' mengi mengilik' amen.

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[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 [Fo 37 vo] 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

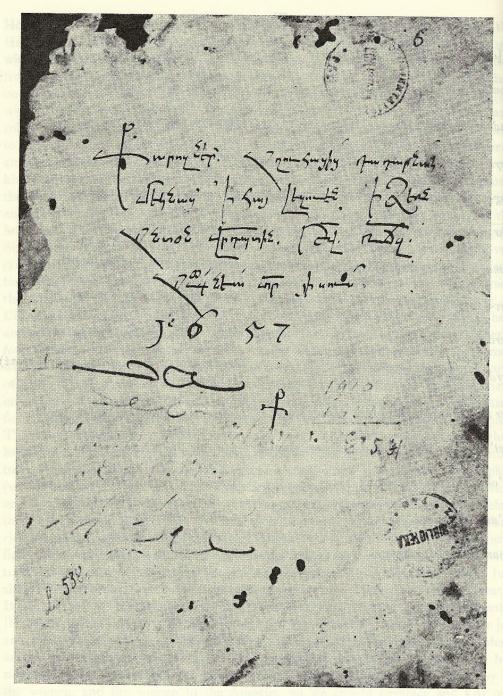
Holy Ghost, Christ would not be glorified. Therefore, we should rejoice with the Holy Ghost. Fifth, also the angels rejoiced today at the rising of Christ because, when Christ had been nailed to the cross, angels in countless company descended from Heaven upon earth in order to lament the death of their 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 [Fo 38 vo] 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 iov, glory to Christ for ever and ever!" Amen.

Glossary

aš[a]g[ie]rd, aš[a]g[ier]d disciple olieyiok', oleyox oil(s) 38r,1; 38r,16 azadlix liberation 37r,18 38r,26 badang shroud 38r,10 38r,19 bryi trumpet; fig. herald 37r,7 38r,21 eng- to overcome 37v,6 37v,1hkr da mwr? 38v,3 iėmaxli edible, destined as food 37r,13 38v.3 juv- to roll away 37v,11 38r,13 ieraniel et- to bless 38r,19 38r,10 jerdagi terrestrial guards 37r,11; 37r,12 37v,24 ier tibdagi inhabitant of the nether world 37r,12 38r,19 iet'e yariaw d[e]r that Lord has risen 37r,8; 37r,10 k'ok'tagi heavenly being 37r,11 37r,2zaslona curtain k'utči shepherd 38v,2 37r.4 manzullux banishment ztėšk'a path 37v,11

37v,25; 38r,12 padadzsa bol- to fall down pariexos advocate pomazani anointed postanoviet et- to decide tabalanmax abuse, insult 37r,16; 37v,10; 37v,13 tamuytagi who abides in hell tėganak'lik' thorny shrubs tėlk'o only, merely, but traža (for Polish straża, now straż) varš amag [head-]kerchief, napkin y[a]ru[t']i[w]n resurrection yawiedum Annunciation 38r,25

A FRACMENT OF AN UNENOWN ARMIND-KIPCHAR TEXT



M. S. No. 6

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