

NEWS

OF THE NATIONAL ACADEMY OF SCIENCES OF THE REPUBLIC OF KAZAKHSTAN

SERIES OF SOCIAL AND HUMAN SCIENCES

ISSN 2224-5294

<https://doi.org/10.32014/2018.2224-5294.32>

Volume 6, Number 322 (2018), 28 – 32

DOI 811. 35.

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LINGUISTIC FEATURES OF EPIGRAPHIC MONUMENTS

Abstract. In this article, the author explores the linguistic specificities of the epitaphs of the necropolis Maulimberdi discovered in the region as a result of scientific expeditions in this region while studying epigraphic monuments of Arab descent in the West Kazakhstan region. Phonetic features and graphic expressions are analyzed here. We can say that there is no uniformity of orthography in epitaphs. Each stone cutter freely used Arabic symbols depending on his knowledge. Arabic words embedded in the Kazakh language were adapted to the phonetic system of our language, its original image was transformed and get used to our language. Also lexical-semantic features of the text of the gravestone were analyzed, including the lexemes regarding the deceased, the words of the deceased and the heads of religious leaders. These words are used in modern Kazakh as religious themes of Arab-Persian languages.

Key words: West Kazakhstan region, epigraphic monuments in Arabic, necropolis Maulimberdi, epitaph, phonetics, graphics, orthography, lexico-semantic features.

Arabic epigraphic monuments are a rich source of historical and cultural heritage. Among them are memorial buildings (epitaphs) made out of stones (gravestones, tombs), and other types of monuments in Arabic graphics. They are very popular in all regions of Kazakhstan, especially in the western regions. If you pay attention to the period when they signed, such historical monuments are in the first quarter of XII-XIII centuries - XX century, was stoned and preserved till nowadays.

The gravestones and sandwiches placed over a grave who have passed away, and the cemetery signs are part of the culture of the Kazakh people. If you take a deeper look, you see the basins of the Kazakh steppes, necropolises - burials and graves, mausoleums and cemeteries. It would be a mistake to think that the stone signs on the head of a person belong exclusively to that person or his family. It is not only a sign of one person, it is the history and life of the Kazakh people, beliefs, convictions, social status, activity, etc. we should also take into account the fact that the information is in question. That's why the epitaphs on gravestones also serve as a source for the Kazakh history and culture.

Among our epigraphic monuments are our epitaphs written in Arabic graphics. The Soviet era destroyed the religion of the Kazakh people, mentality, their language, and the majority of the population abandoned their own religion and forgot the language of the Quran and couldn't read the signs on gravestones of their ancestors written in Arabic. In order to compensate these gaps, group of scientists from the Institute of Oriental Studies named after R.B.Suleimenov began studying Arabic-written epigraphic monuments. Within the framework of studying Arabic-made epigraphic monuments in the West Kazakhstan region, scientific expeditions have been arranged in the region for the past three years. Research works led by Aitzhan Nurmanova the leader of research project has give results and has become a research object in the West Kazakhstan region, which has long been demanded for research and "During the expedition, several complexes were studied, photographed, inventirised, sized, described, and reading of signs. As a result of these works, many historical sites are found, including khan-sultans, biy (a person who solves disputable points on the customary law of the Kazakh)-heroes, historical persons" [1, 89].

According to the local ethnographers and elderly people there are about 50-60 thousand Arabic epigraphic monuments in WKR . But it is not our main goal to go through all this. Our main goal is to find

valuable data on the history and culture of the Kazakh people by studying Arabic epigraphic monuments. As a result of researches of scientific expeditions and laboratory inspection, archival documents, etc. we have gained a lot of fresh information.

Historical figures, historical epochs of epigraphic researches in WKR, distribution of Islam among the Kazakh people, education and culture, etc. Many studies have been made on the subject, and comprehensive reports have been made. In today's article, we decided to focus on the linguistic peculiarities of epigraphic monuments in WKR. The main necropolises, which are the subject of research - Epitaphs in the necropolis Maulimberdy of Akzhayik district of West Kazakhstan region.

The phonetic features and graphic expressions of the epitaphs are quite different. Arabic cemetery gravestones contain 28 letters of the Arabic alphabet and additional sounds of the Persian alphabet: a (أ, آ), b (ب), p (پ), t (ت), zh (ج), č (چ), h (ح), d (د), r (ر), z (ز), s (س), š (ش), ğ (غ), q (ق), k (ك), g (گ), l (ل), m (م), n (ن), ŋ (نك), v (و), y (ي), u (و).

Here is one of the epitaphs' texts with the use of these symbols:

1. طانا روعى
2. خلق امان طا
3. نفهسى منصور بولمى
4. مولام بردى
5. حضرت بلاسى
6. زين الله شاكرت
7. وفات ۲۹ پاشنده
8. ۱۹۱۶ يلدە

1. بو طاشنى قويدى اغاسى حاجعلى خليفه

Tana tribe Kalkaman tribe Mansur division son of Maulimberdi Zeynolla protege died in 1916 at the age of 29.

Script at the left: This stone was put by Kazhigaly khalif.

It is written purely in Kazakh without taking into account single phonological peculiarities of transcription, sounds, and semantic features of the lexemes. Only in some sentence there is a common Turkic language, which is based on the use of the old scripts, ie the Chagatay language spells.

However, in the archeographics of the epitaphs, there are many discrepancies in the verbal orphanage that do not appear in many monuments. Some of them are found in the graphical transmission of vowels, and some of them are found in the orphanage of consonant sounds. Translated epithaphs written in the Arabic script to Cyrillic, transliteration is not translated in Arabic, but is transliteration even though no sounds are specific to the Kazakh language. For example: منصور بولمى if translated from pure Arabic, it will be *mnstur bulmy*, transliteration of the Cyrillic graphic into Kazakh is *Mansur bolimy* (in Kazakh *Мансур бөлімі*). These epigraphic monuments contain 9 classical vowels of the Kazakh language: a, ə, e, o, ɵ, ʏ, ʉ, ы, і. It also applies to both y and й vowels that are recognized as two semi-consonants.

The empathic sounds that are typical for the Arabic language have been used freely in Kazakh words: طاشنى - stone; منصور - Mansur; حضرت - khazret in Kazakh);

Q (q in Kazakh) voiceless consonant in Kazakh language changed with the Arabic sound and writes as خلق ho. *Kalkaman* (қалқаман in Kazakh) is often referred to by the Arabic word ق Qaf. Therefore, there is no uniformity in the epithelium orphan. It is possible to say that each stone cutter used Arabic symbols freely in his knowledge. Arabic words embedded in the Kazakh language were adapted to the phonetic system of our language, its original image was transformed and get used to our language. "Every language has its own laws. That is why, the sound of a particular language may be different in another language" [2, 220].

The lexical-semantic peculiarities of the epitaphs are of particular importance. Many Islamic phrases, terms and religious lexis are often found in necropolis Maulimberdi.

If you're taking the words related to man and rank and occupation necropolis Maulimberdi, particularly. Because of the inscriptions on these gravestones, there are many words related to deceased

man. In terms of modern Kazakh language, it is possible to call them Arabic-Persian words of religious origin. Including following words for deceased:

مرقد markad – in arabic *sepulcher; gravestone, tomb* gives a lots of meaning. It is often used word *grave (qabir in Kazakh) the place where a dead person is buried.*

المرحوم al-markhum – in arabic *dead and desolate*; For deceased person is often used word *markum* in the Kazakh language.

المغفور al-magphur – in arabic *forgiven; pardoned*. In Kazakh it means *forgiveness of sins, becalm.*

تربة turaba – in arabic *grave; it means tomb, one's last home.*

المتوفى al-mutauffa – in arabic *dead and desolate*; In the Kazakh language, the deceased is used for *dead (olik in Kazakh) man*. Similarly, this word appears in ancient Kazakh monuments. For example, in the "Chronicles collection" of Kadyrgali Bi Kosymuly. "She even gives the Arabic mutuaaffa word instead of the word "dead", which is widely used in her mother tongue as well as in the common Turkic languages, says Rabiga Syzdykova [3, 106].

At the same time, there were scholars who were buried in the grave by the hands of scientists, who proved that at that time there were many experts in Islam. For example, in Arabic, about the son of Maulimberdi Kaigali provided the following information:

1. هذا مرقد المرحوم المغفور
2. داملا حاجلي بن الشيخ
3. مولام بردى الفاضل الكامل العالم
4. النحرير ولد سنة ست و ثمانين ومائتين والـف
5. من الهجرى و اخذ العلم عن امام محمد على
6. القارغالى وكان اماما كاملا معدوم النظير فى
7. زمانه فرد اوانه وتوفى سنة ست وثلاثين وثلاث
8. مائة والـف وسنة تسع عشر وتسع مائة والـف
9. من المسيحية وفى جنبه الشمالى اخوه عبدالرحيم مات
10. ايضا فى هذه السنة وهو ابن اربعة واربعين

This grave is for deceased, Kazhigaly Ibn shaikh Maulimberdi, (he) was a phazyl, an auspicious, a scholar, a nakhrir. He was born in 1286 in Hidzhra. Imam Muhammad al-'Ali Kargaly was a scholar of science and was a great Imam. He was the only one who did not have the equivalent of his time in his time. Hidzhra died in 1336, according to the masihiya in 1919. On the northern side, were buried his brother 'Abd ar-Rahim who died at the age of 44.

Explanation:

Kazhigaly Maulimberdiuli (1869-1919) - had a Muslim high education, actively involved in the political events of the twentieth century, headed the national liberation movement in 1916, participated in the delegation of the All-Russian Congress of Muslims in Moscow.

Here are the highest rank in religion:

داملا damolla – in arabic ruler, lord is a religious post of propagandists of Islam, teachers of mosques and madrassahs (religious schools). Damolla is elected by a religious community depending on his / her merits in the propagation of Islam and the degree of religious education. In the Kazakh districts, there were many damolas who held a madrassa and served religious and spiritual education to the people until the Soviet government was fully established. Kazhigly, who was promoted to the rank of damolla in the necropolis Maulimberdi was a prominent figure that time.

الشيخ ash-Sheikh, Sheikh in Arabic old man, ruler, mentor, researcher; an elder, an older among the Kazakhs, and so on. as the great figure of the country that gave meaning, especially to the figure of Islam. Position of the head of the tribe of Arabia. The title of sheikh is the title of respect for religious figures, educators of religious disciplines and heads of trade and craft associations, teachers.

الفاضل Al-Phasl, Phasl - in arabic *worthy, ideal*; among Kazakh people it means *a person who knows religion very well, knowledgeable, wise, genius*. Often called Pazyl (Пазыл in Kazakh).

الكامل Al-Kamil, Kamil - in arabic *superfluous person*; is used in the sense that *a mature, fullfledged person* in religious philosophy among Kazakh people.

العالم al-'alim - in arabic *researcher, alim (moolvee)*; In Kazakh language used words *a scholar, a religious figure*.

النحرير An-Nakhrir - in arabic *in plural form: a knowledgeable, distinguished (title of scientist)*; It is not a word entered in the Kazakh language, but it is found in religious writings.

امام Imam in arabic *imam, chief, leader, ruler*; widely used as *a mosque ruler, ie imam of a mosque* among Kazakh people. In addition, who leads prayers in a mosque.

النظير An-nadir - in arabic *incomparable, outstanding, unwieldy*; In Kazakh language, the word "*nazir*" - is a charity for god's way, used for charity purposes. It was used as an unprecedented scientist on gravestones.

طالب talib - in arabic *searching, learning*; Although word taalip in arabic may refer to purposeful, driven person, in Kazakh only refer to driven person. And word taalip most commonly used for Talib people.

ملا mulla - in arabic *mulla*; in Kazakh language is widely known as mullah: a person who is familiar with Quran, religious worship.

حضرته khasrat - in arabic *mister*; religious position in the Kazakh language. Highly qualified religious people are given it. One of the four caliphs of the Prophet Mohammed Ali was known to the Kazakh as "Hazrat Ali." The post was also given to a representative of the regional religious administration

الحاج الحرمين Al-Hadzhul-Haramayn is a person who makes pilgrimage to two sacred sites (Mecca and Medina). The Maulimberdi tomb is often referred to as the Hajar al-Haramayn, which is one of the highest authority. This term also occurs in the epitaphs of other regions of Kazakhstan [4, 131].

خليفة Khalifa is the founder of the Messenger of Allah, the leader of the Muslim community, and the title given to the founder of the Sufis brotherhood or the direct assistant of the leader. The mausoleum of Maulimberdi is written as Khalifa Kazhigaly.

The language of monuments in the necropolis Maulimberdi can be seen in the richness of religious, everyday, cognitive, teaching-related lexicon. Because Maulimberdi was a person who was the greatest religious figure of that day. Religious scholars, who have mastered the dignity of Islam, are buried in this burial ground. The Senkibay buried in the Karakoin burial ground in the West Kazakhstan region, and the Khan burial place in the village of Shagatay, and in each of the burial grounds, have their own language peculiarities. Texts in the epitaphs of each burial site have different language applications. At the Bokey, religious leaders, khan-sultans, biy teams, traders are buried, and their bundles are diverse, with a wide range of lexical resources.

As a result of scientific expeditions in West Kazakhstan region, many materials were collected. Studying the epitaphs here and still studying language peculiarities is a great deal of research - the future of the future.

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ЛИНГВИСТИЧЕСКИЕ ОСОБЕННОСТИ ЭПИГРАФИЧЕСКИХ ПАМЯТНИКОВ

Аннотация. В данной статье, автор рассматривает языковые особенности эпитафий некрополи Маулиберди, зафиксированных в результате научной экспедиции, в рамках проекта по исследованию

арабографичных эпитафических памятников Западно-Казахстанской области. Проведен анализ фонетических особенностей и графической подачи эпитафий. В орфограммах эпитафий, практически отсутствует единообразие. Можно предположить, что каждый мастер-каменотес в силу своих знаний, свободно использовал арабские буквы. Арабские слова, введенные в оборот казахского языка, адаптировались к фонетической системе нашего языка и их первоначальный вид подвергся трансформации. Наряду с этим, проанализированы лексико-семантические особенности текста надгробия, в частности, слова, сопутствующие человеку, покинувшего этот мир, то есть, покойному, а также лексемы, относящиеся к высоким титулам религиозных деятелей. В современный казахский язык указанные слова введены с арабского и персидского языков, и используются в религиозной тематике.

Ключевые слова: Западно-Казахстанская область, арабографические эпитафические памятники, некрополь Маулимберди, эпитафия, фонетика, графика, орфограмма, лексико-семантические особенности

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ЭПИГРАФИКАЛЫҚ ЕСКЕРТКІШТЕРДІҢ ЛИНГВИСТИКАЛЫҚ ЕРЕКШЕЛІКТЕРІ

Аннотация. Бұл мақалада автор Батыс Қазақстан облысындағы арабжазулы эпитафикалық ескерткіштерді зерттеу барысында осы өңірге жүргізілген ғылыми экспедициялар нәтижесінде табылған Мәулімберді қорымының эпитафияларындағы тілдік ерекшеліктерді қарастырады. Мұнда эпитафиялардың фонетикалық ерекшеліктері мен графикалық берілуі талданған. Эпитафиялардың орфограммасында біркелкілік жоқ десе де болады. Әрбір тас қашаушы өзінің білім-білігіне қарай араб таңбаларын еркін қолданған деп айтуға болады. Қазақ тіліне енген араб сөздері тіліміздің фонетикалық жүйесіне бейімделіп, алғашқы бейнесі өзгерістерге ұшырап, тілімізге сіңісіп кеткен. Сонымен қатар құлыптас мәтінінің лексика-семантикалық ерекшеліктері, соның ішінде өмірден өткен адамға, яғни марқұмға айтылатын сөздер мен дін қайраткерлерінің жоғары титулдарына қатысты лексемалар да талданған. Бұл сөздер қазіргі қазақ тілінде араб-парсы тілдерінен енген діни тақырыптағы сөздер ретінде қолданылады.

Түйін сөздер: Батыс Қазақстан облысы, арабжазулы эпитафикалық ескерткіштер, Мәулімберді қорымы, эпитафия, фонетика, графика, орфограмма, лексика-семантикалық ерекшеліктер.

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