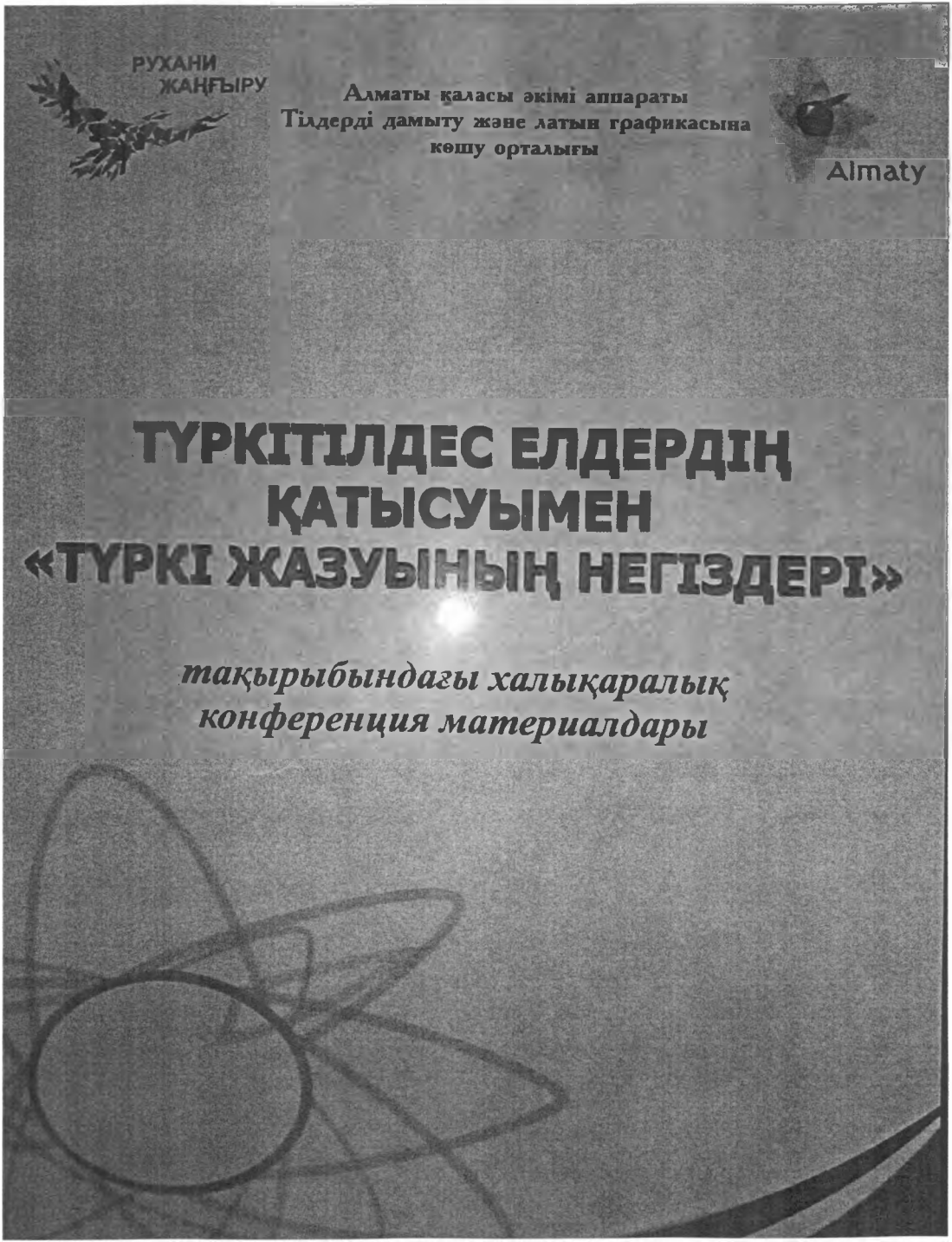


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РУХАНИ  
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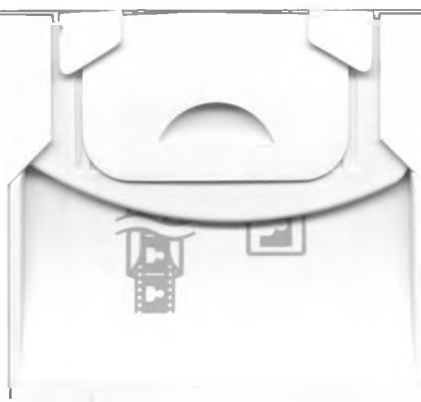
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**ТҮРКІТІЛДЕС ЕЛДЕРДІҢ  
ҚАТЫСУЫМЕН  
«ТҮРКІ ЖАЗУЫНЫҢ НЕГІЗДЕРІ»**

*тақырыбындағы халықаралық  
конференция материалдары*

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## **THE IMPORTANCE OF STUDYING CHAGATAI MANUSCRIPTS WITHIN THE FRAMEWORK OF THE «SPIRITUAL HERITAGE» PROGRAM**

Мақала ескі түркі тіліндегі (шағатай тілі) еңбектерді, әсіресе ортағасырдан бастап XX ғасырға дейін қамтитын қолжазбалар мен кітаптарды негізгі дереккөз ретінде алып, оларды зерттеу мәселесіне негізделді. «Рухани жаңғыру» бағдарламасы ұлттың терең тарихынан бастау алатын рухани ұстанымды сақтап қалу деген бағытын ұстана отырып, шағатай тіліндегі еңбектерді зерттеудің негізгі мәселелері мен міндеттері анықталып, сонымен қоса шешімдері де ұсынылды.

One of the most errands of the First President of the Republic of Kazakhstan N.Nazarbayev within the “Towards the Future: Spiritual Heritage” is to preserve a spiritual foundation, which starts with the profound history of the Kazakh nation. Spiritual position lies within the history of our Kazakh language. The Turkologists have been working with the landmarks of the Turkic-Kipchak engraving in XIII-XVII centuries (Kudathu Bilig, Divan-i lugat at-Turk, etc.), to think about the works of prominent figures, to discover their etymological idiosyncrasies and linguistic peculiarities. Nevertheless, Turkic studies, not to mention of being at world-class, still cannot remain substantial within the Turkic studies of our country. A Kuryshjanuly clarified the main reason for this problem: “The method of comparative-historical technique and research about on it is not a propensity of the Turkic linguistics in Kazakhstan” (Kuryshzhanuly, 1987: 4).

The task of the Turkic studies as a methodological instrument of research work ought to be carried out in a uniform way. One of the main issues of modern Turkic studies is to get acquainted with and enact in scientific circulation of the old Turkic language (Chagatai) materials, which had been written down from the middle Ages till the beginning of XX century. Professor K. Zhubanov and academic N. Sauranbayev had referenced about this issue in their works.

Chagatai is a language of the Central Asian Turks from the fourteenth to the early twentieth century. It was stratified literary idiom which was spoken not only in Khorasan, Fergana, East Turkistan but also was used as the lingua franca in India, Kazan.

the Crimea and the Ottoman Empire. Samarkand, Bukhara, Herat, Khiva, Kokand and Kashgar were cultural centres where Chagatai language was employed as the language of religion, literature, folklore and history.

Chagatai is the language in which a great variety of written records created between the Fourteenth and the Nineteenth Centuries have been preserved: chronics, didactic (mostly Islamic) treatises, collected works of many poets, stories of the lives of the saints, glossaries, grammatical studies, extensive memoirs, translations of commentaries on the Qur'an and the Traditions reflecting the literary life of a region which in the fifteenth and sixteenth centuries was the scene of a remarkable historical-cultural phenomenon called the scene of Central Asian renaissance (Bodrogligeti, 2001:2).

As A.Bodrogligeti mentioned in his book, Chagatai can give indispensable sources for many areas for scholars (Bodrogligeti, 2001: 3). Take as an example scholars like religion, history, social history, literature, folklore, historical linguistic, lexicography and lexicology can give us valuable knowledge and date of more than five hundred years.

Today Chagatai has been considered as "dead language". Due to maintain independence of national languages in the region after nineteenth century it lost its main role as the stratified literary idiom of the Turks of Central Asia. In spite of influence of some historical events and losing significance among the people, nowadays Chagatai is started to be one of the main subjects to resume in the Turkic World.

Studies on the Chagatai language in the world has been started in the nineteenth century. The first interest to the Old Turkic language (Chagatai language) was represented by European scientists. Among such researchers it can be named A.Vambery (Hungary), I. Zenker (Germany), Paul de Courteille (France), J. Eckmann (Hungary) and others. The interest in studying the grammar and vocabulary of the Chagatai language did not leave Russian and Turkish turkologists unattractively. In the list of Russian turkologists are L. Budagov, A. Romaskevich, A. Sherbak, V. Radloff, A.Samoylovich, A.Borovkov and etc. B.Atalay, A.Akar, H.Eren, Z. Ölmez, and others can be included as Turkish scientists. Along with Turkey, Uzbek Turkologists such as P. Shamsiev, A.Ibragimov, V. Rakhmanov, F.Irgash, etc. also has worked diligently. Among the Kazakh scientists who learned the Chagatai language and presented the works of A.Nauai to the Kazakh people there can be attributed the prominent figures like M.Auezov, S.Mukanov, E.Ismailov, R. Berdibayev, Y.Duysenbayev, S.Seyitov, O.Kumisbayev and others. Many of the above-mentioned scholars learned Chagatai language and worked directly with manuscripts. As a result of these extensive scientific studies, the Chagatai language, which has become a common Turkic peoples, has become one of the main topics in the Turkic world.

Nowadays, the issue of Chagatai language's significance can be questioned. Taking into consideration the article "Seven sides of the Great Steppe", which is a continuation of the "Spiritual Heritage" program, one of the key issues of our country's national policy is modernization of historical consciousness. "Numerous documentary records about the life of our precursors and their civilizations have not yet reached a scientific level. They are waiting in all archives around the world for their scientists and researchers" encouraged First President of our country. Having said that he also had launched a seven-year period program "Archive-2025". The main purpose of this program is to examine, study and translate manuscripts in the Turkic languages of

the ancient (including the ancient Turkic language of Runic written monuments, the Turkic-Kipchak language inscriptions, the Chagatai) language, which is the basis of the history of the Kazakh language. It is worth mentioning that the archive data should not only be compiled, but should be actively transmitted to digital formats in order to draw broader public's attention and be available for them. One of the most promising areas in this sphere is Al-Farabi Kazakh National University.

The Scientific Research Center "Written Monuments and Spiritual Heritage" has been operating since January 2019 at the Faculty of Oriental Studies by support of the rector of the Al-Farabi Kazakh National University G.Mutanov. The center's main goal is an investigation of ancient manuscripts and rare books. Moreover, it has objectives such as scientific analysis, expertise, research, finding, cataloguing old materials being found in the Kazakh steppe, studying the national values and spiritual heritage of the Kazakh people in various fields of science such as history, literature, ethnography, religion, sociology development, etc. "We have to look at the manuscripts found in Central Asia and Kazakhstan, in the Kazakh steppes, and not only to rely on Russian scientists, researchers of other countries. For this purpose, we need to work together in collecting manuscripts found in the Kazakh steppes, to investigate them by its language, history, religion, and other sphere" said the director of the scientific center, associate professor, candidate of philology Zubaida Shadkam.

Nowadays despite of numerous sources in all over the world, there are many unreviewed materials in our country. Al-Farabi KazNU has about 361 manuscripts (including 61 old books in Chagatai language, the rest are in Arabic and Persian). More than 1000 rare books are kept in the Fond of Rare books and Manuscripts of the National Library of Kazakhstan Republic. However, this number is not limited in the country. For example, in 2014 the director of the Institute of Oriental Studies after R. Suleimenov, professor A. Derbisali brought about 37 thousand pages of manuscripts from the famous library of Suleymaniya in Istanbul (anatili.kz).

Translating the manuscripts in the Chagatai language found in our country discovering the linguistic peculiarities of the monuments, indicating its lexical-semantic and grammatical aspects, as well as comparing them with modern Kazakh literary language, creating transcripts to make valuable ancient works valuable for the Kazakh people, all these systematic work are the basic tasks of Turkic Studies today. As a first project, in the further future we are planning to investigate the manuscript "Kissa-i Cangname-i Risale-i Shahi-Mardan" written in Chagatai language at the end of XIX century. As a result of the first work of the scientific centre "Written Monuments and Spiritual Heritage" there had been prepared a catalogue of rare books and manuscripts in Chagatai language. According to the name of the work, the catalogue has a list of manuscripts in the Chagatai language which are kept in the National Library of the Republic of Kazakhstan and the library of the KazNU. There is no doubt that this catalogue collected by Scientific centre's specialists will be beneficial for young Turkologists in order to be acquainted with the manuscripts and engaged them in scientific research as a main material.

One of the main issues of Turkic Studies is a necessity of gaining an ability of young specialists in working with manuscripts. A.Kuryshjanuly gave the main objective criteria of the tasks assigned to the turkologists.

1. The scientist shall be obliged to read an original text (or photocopy) of work. It means they must know the language of manuscript. We can not deny the fact that

nowadays there are very few specialists who have ability in reading, understanding and translating Chagatai language. In order to train young specialists, associate professor Z.Shadkam has prepared a manual guide "Introduction to Chagatai language". The tutor teaches using Chagatai language grammar, reading, writing and transcribing manuscripts. The textbook will be published in autumn this year. Such works will increase the readiness of the old Turkic manuscripts and the training of appropriate interpreters.

2. It is essential to be able to analyze the content of the text as a grammatical aspect. Historical formation and development of many linguistic phenomena can be determined by a thorough study of linguistic peculiarities (morphological, syntactic, lexical aspects) of the heritages, which have been preserved for centuries. It is important to investigate the history of the literary language, to compare its development with dialects of the Turkic world and the language of ancient writing.

3. Depending on the form of the translation, young researcher should be informed about the appropriate source of literature (dictionaries, definitions, explanations, etc.).

4. Some of the works are significant for translating as their texts often contain elements of different languages (Persian, Arabic), which represent different religious concepts (words and phrases, terms, etc.).

Lying his hope to next generation of Turkologists A. Kuryshjanuly exclaimed that "a scientist who decided to bind his scientific career with this sphere has to have a good preparation, appropriate knowledge base, weighty and well-balanced responsibility. It will not only take a long time, but also there will be spent a lot of effort to achieve substantial results. First of all, it is necessary to become a professional... A translator should be philologist, especially linguist, moreover it will be better to be Turkologist linguist (Kuryshzhanuly, 1987: 5)!"

Take all these criteria we can come to conclusion that being a Turkologist who works directly with Chagatai original texts, he must be familiar with Arabic-Persian languages, distinguish between the stages of ancient Turkic words and the differences between modern Turkic languages.

Nowadays, it is known that the national idea and culture, the ethnos thinking system based on the national language, and the multifaceted culture of language. Orientalists and Turkologists in the Soviet Union studied ancient Turkic literary monuments in Chagatai language and considered it as continuation of modern Uzbek language.

However, these days Turkologists have realised the fallacy of considering the Chagatai language as special creation to particular nation. Chagatai language is a common written and literary language of the Turkic world, which is proven in modern Turkic science. The aim of Turkic studies today is to read, understand and translate materials in ancient Turkic languages.

Nevertheless, considering the way to achieving the goals, there are some problems of studying of Chagatai manuscripts:

1. In Turkic Studies Chagatai language is not being taught as a basic discipline;
  2. Shortage of scientific specialists with knowledge of Chagatai language;
  3. Search and practical strengthening of Chagatai language research methods.
- A.N.Mukanova's article titled "History of emergence of Turkic ethnolinguistic term "Chagatai":" Before studying Chagatai language the main problem is in teaching and learning it. Because the results of the linguistic study of the language are quite well known, but the question is whether the results of these studies are helping to learn the

language. And the ability to read this language is very important for historians, especially for Kazakh history researchers (Mukanova, 2012: 45). “

In conclusion, although Chagatai language studies continued since the late XIX century, it was clear that the research papers were not based on a specific system. Therefore, this duty is imposed on scientists who are engaged in Turkic studies.

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