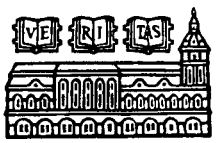
HARVARD UKRAINIAN STUDIES

EUCHARISTERION:

Essays presented to
OMELJAN PRITSAK
on his Sixtieth Birthday
by his Colleagues and Students

Edited by
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Volume III/IV 1979-1980
Part 2



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An Armeno-Kipchak Version of the Lord's Prayer

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We all recognize Omeljan Pritsak as an eminent expert in Slavic and Turkic philology, linguistics, and history, but this modest offering is made in recognition of his research in Armeno-Kipchak studies, which has left its distinct imprint, especially his work on the grammatical principles of the Armeno-Kipchak language presented in "Das Kiptschakische . . . B. Armenisch Kiptschakisch," Philologiae Turcicae Fundamenta, *vol. 1 (Wiesbaden, 1959), pp. 81–87. More than twenty years have elapsed since that article was written and many new texts have appeared in the meantime, but Professor Pritsak's detailed and systematic study and his keen observations on the Armeno-Kipchak language, based on an analysis of all earlier texts, remain valuable to scholars — E. Tryjarski.*

A considerable amount of Armeno-Kipchak material, including religious texts, has been published in recent decades,[1] but a version of the Lord's Prayer — that most fundamental of Christian texts — was not included among them; Turkologists did not even know where to look for it. Finally, however, a version has turned up in Poland. Of inestimable value in comparative studies, this rare copy is in the collection of the National Museum in Cracow, its text inserted into an Armeno-Kipchak breviary that is part of the Czartoryski Collection, ms. no. 2412, folios 129–130.

The text in question must have been seen by the Reverend K. Roszko when he prepared a catalogue of Armenian manuscripts in Polish collections some twenty years ago; unfortunately, however, he mentioned it neither in the catalogue[2] nor in a paper that summed up the results of his work.[3] A. Zajączkowski, in a book published in 1948, compared seven Turkic versions of the prayer, but made no mention of the Armeno-

[1] Cf. Ja. R. Daškevyč (Daškevič), "Armjano-kypčakskij jazyk: Bibliografija literatury 1802–1978," *Rocznik Orientalistyczny* 40, no. 2 (1979): 79–86.

[2] *Catalogue des manuscrits arméniens et géorgiens,* comp. by K. Roszko and E. Słuszkiewicz, *Catalogue des manuscrits orientaux des collections polonaises,* comp. by S. Strelcyn, M. Lewicki and A. Zajączkowski, vol. 3 (Warsaw, 1958), p. 27.

[3] K. Roszko, "Rękopisy ormiańskie w zbiorach polskich," *Przegląd Orientalistyczny* 3 [23] (1957): 309.

Kipchak version in Cracow,[4] and was probably unaware of its existence — had he known, he would surely have included it. It seems likely that texts of this basic prayer are also hidden away in collections in Erevan, Venice, Vienna, and other places. E. Schütz, when he listed the contents of the Armeno-Kipchak prayer book he discovered in Leiden,[5] wrote, "p. 7–10. Reference to Pater noster. Domine si labia mea aperies, os meum canet laudes tuas (Karg. p. 5, Brev. p. 1),"[6] but so far as I know neither that text nor any of the other religious texts in the prayer book have ever been published.

The Armeno-Kipchak Lord's Prayer reads:

(fol. 129)

atamïz bizim k'i kokta sèn
ari dir at'ïng sèning k'èlgay χan-

(fol. 130)

lχïng sèning bolsun èrking sèn-
ing nèčik' kokda alay ịerda
ot'mak'imïznï k'undalik' bèr
bizgay damay bukun boš-
at bizga bizim borčumuznu
nèčik' biz bošatïrbiz bizim
borčlularïmïzgay bèrma
bizni dušmannïng snamaχ-
ïnay saχla bizni ịamandan
abray sïnamaχïndan sèning
dir χanlχ u kuč haybat'
mèngi mèngilik' amèn[7]

Its translation follows:

Our Father who [which] art in heaven
thy name is holy.
Might thy kingdom come,
might thy will be
as in heaven so in earth.
Give us our daily bread
always today,
forgive us our debts [offenses?]
as we forgive our debtors [offenders?].

[4] See the Turkish catechism of Jan Herbinius in A. Zajączkowski, *Glosy tureckie w zabytkach staropolskich* (Wrocław, 1948), pp. 59–70.

[5] E. Schütz, "An Armeno-Kipchak Print from Lvov," *Acta Orientalia Hungarica* 13, nos. 1–2 (1961): 123–30.

[6] Schütz, "An Armeno-Kipchak Print," p. 127. Cf. also E. Schütz, "Armeno-Kipchak Texts from Lvov (A.D. 1618)," *Acta Orientalia Hungarica* 15, nos. 1–3 (1962): 291–309.

[7] The document is reproduced on p. 901.

Do not bring [lit., give] us to the test [temptation]
of the devil [or Satan; lit., enemy, foe],
save us from [the] evil,
protect from his test [temptation].
Thine is the kingdom and the might, the glory
for eternal eternity. Amen.

To evaluate the text in terms of its relations to others and what the translator may have contributed is an instructive, but not an easy, task. The sources for Zajączkowski's seven different Turkic versions for the period from the fourteenth to the eighteenth century are:

1. Codex Cumanicus (CC) — ca. 1300,
2. Schiltberger — ca. 1405,
3. Georgievits — 1548,
4. Megiser — 1612,
5. Bohemus (Boehm) — ca. 1650,
6. Herbinius — 1675,
7. Wieczorkowski — 1727.[8]

A comparison of the Armeno-Kipchak version with these seven does not show much in common between them. The Ottoman versions (3–7), all of which have *baba* and not *ata* in the first line, differ the most, but even the Schiltberger text and that inserted into the German part of the Codex Cumanicus are variants.

The Armeno-Kipchak version should be compared with that contained in the Codex Cumanicus to see if the two might have a common Kipchak basis, even though their dates of origin differ considerably. The text of the prayer from the codex in K. Grønbech's transliteration, as presented by A. Zajączkowski, follows:

Atamis kim köktä sen
algiszle bulsun sening ating
kelsin sening hanlechin
bulsun sening tilemegin nečikkim köktä allay ierdä
kundegi ötmackimisni bisgä bugun bergil
dage iazuclarimisni bisgä bozzatkil (bošatkył)
nečik bis bozzattirbis bizgä iaman etchenlergä
dage iecnik sinamakina bisni kuurmagil
bassa barča iamandan bisni kuthargil. Amen.[9]

The first two lines of the two versions show differences both in phonetics (-i ~ -ï; -s ~ -z; -ö ~-o. I shall not go into the still unsolved problem of the palatal labials ö and ü; -ä ~ -a) and in syntax (the use of the

[8] Zajączkowski, *Glosy tureckie,* pp. 64–67.
[9] Zajączkowski, *Glosy tureckie,* pp. 64–67.

possessive suffix *bizim*). Substantial differences also turn up in verb forms, especially in the imperative and optative moods:

CC	Arm.-Kip.
-sin (kelsin)	-gay (k'ėlgay)
-sun (bulsun)	-sun (bolsun)
-gil, -kil/-kył (bergil, bozzatkil/bošatkył, kuurmagil, kuthargil)	-° (bėr, bėrma, saχla, abray)

There are also differences in vocabulary between the two versions:

CC	Arm.-Kip.
kim	k'i
algiszle	ari
bul-	dir
tilemek	ėrk
nečikkim . . . allay	nėčik' . . . alay
kundegi	k'undalik'
—	damay (= dayma)
dage	—
iazuc	borč
(bizgä) iaman etchenler	(bizim) borčlularïmïz
dage	—
iecnik	dušman
kuur-	bėr-
bassa	—
kuthar-	saχla- abra-

The Armeno-Kipchak version also departs on some important points from the Schiltberger text. For example:[10]

Schilt.	Arm.-Kip.
alguschlu	ari
iasoch	borč
bisum iasochlamasin	bizim borčlularïmïzgay
koima bisni sunamacha	bėrma bizni dušmann-ïng snamaχïnay

The Armeno-Kipchak version concludes with the well-known formula: "Thine is the kingdom, and the power, and the glory for ever and ever [eternal eternity] (*sėning dir χanlχ u kuč haybat' mėngi mėngilik'*)," which generally does not figure in the Latin versions. The additional phrase in line 10, "protect [us] from his test [temptation] (*abray sïnamaχïndan*)," should also be noted.

The Armeno-Kipchak version has a distinctly individual character

[10] Zajączkowski, *Glosy tureckie*, pp. 64–67.

among medieval Turkic versions of the Lord's Prayer. It seems to be the product of a bilingual (Armeno-Kipchak) translator, probably someone living in Lviv or in Kamj"anec'-Podil's'kyj, who did not know the other Turkic versions. To ask what text he used is, then, justified. A general presumption is that, as was usually the case with canonical and also many noncanonical Armeno-Kipchak texts, this one was modeled after an Armenian original. It is a matter for Armenologists to establish which Armenian version of the prayer our translator used, but even for the nonspecialist it is striking that the Armeno-Kipchak version includes the final formula (doxology) that is found in the modern Armenian version of the prayer: "k'anzi k'ukd ē t'agaworut'iwnə ew zawrut'iwnə u p'aṙk'ə yawiteans."[11] This formula does not appear in an interesting Armenian version, probably little known to Armenologists, dating from around 1550, and published as "Das Armenische Pater noster." It was printed as a supplement on the last page of Johannes Schiltberger's *Ein wunderbarliche vnn kurtzweilige History* [sic] (Frankfurt-am-Main, ca. 1550). Attention was drawn to this text, and to "Das Tartarisch Pater noster" printed on the same page, by Zajączkowski, who reproduced it in facsimile.[12] Below, in transliteration, is the same text, which was originally printed in a German (Schwabacher) type:

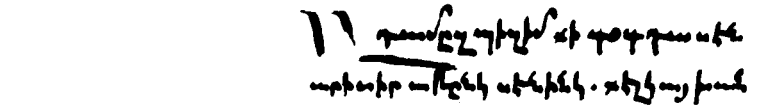
> Haer myer vr Gegnik es surpeitza annum chi
> ka archawtnichaw jogacy kam thuhy ergnick yep ergaty hatz
> meyr an-habas tur mies eis or yep thawg meis perdanatz hatz [?]
> mincm [?] therog nuch memrock per danabas yep mythawg myes
> yp-bwertz uchin heba prigo es mies ytz scheren — Amen.[13]

This early Armenian text could not have been the source for the Armeno-Kipchak version; it was an independent translation made for the use of that group of Armenians in the Polish-Lithuanian Commonwealth who in the sixteenth and seventeenth centuries still spoke, read, and wrote mainly in Armeno-Kipchak. The existence of the doxology "Thine is the kingdom . . . " indicates that the *terminus ad quem* for the translation was the union of the Polish Armenians with Rome.

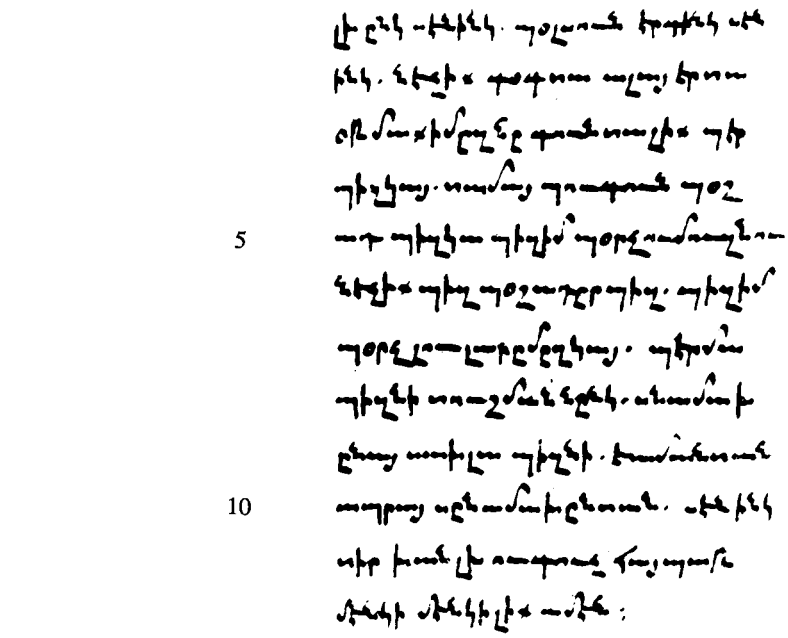
Polish Academy of Sciences, Warsaw

[11] Matt. 6:13. *Astuacašunč' Girk' Hin ew Nor Ktakaranac'* (Beirut, 1963), "Nor Ktakaran," p. 6.
[12] Zajączkowski, *Glosy tureckie,* p. 62.
[13] I am indebted to Professor W. Haussig of the University of Bochum for correcting my reading of the text. It still contains some uncertain points, however, and should be analyzed by an Armenologist.

National Museum in Cracow,
Czartoryski Collection
Ms. No. 2412



Fol. 129, lines 14–15



Fol. 130, lines 1–12