ABSTRACT
of the dissertation submitted by Serikqazykyzy Akbota for the degree of Doctor of Philosophy (PhD) under the educational program "8D02303 – Linguistics" on the topic
"Linguistic Interpretation of the Language of Armenian-Kipchak Monuments"

Relevance of the Research Topic. The Armenian–Kipchak language is a historical written language that emerged in the fourteenth century on the basis of Armenian script among a Kipchak-speaking ethnic community that lived in the territories of present-day Ukraine, Moldova, and Romania and adhered to the Armenian Gregorian faith. The written heritage preserved in this language is notable for its considerable volume and genre diversity, encompassing legal documents, religious texts, paremiological materials, and official records. This written tradition is regarded as a unique linguistic source that makes it possible to identify the social and communicative functions of the Armenian–Kipchak language, the formation of written language norms, and its functional potential. Although Armenian–Kipchak was long considered a "dead language" in scholarly discourse, its written legacy requires comprehensive interpretation within modern linguistics, particularly from the perspectives of historical linguistics, sociolinguistics, and gender linguistics. Armenian–Kipchak texts provide insight into the functioning of a linguistic system formed in a multilingual and multicultural environment, revealing processes of linguistic convergence, functional differentiation, and language standardization.

Armenian–Kipchak monuments reflect the interaction of Turkic, Armenian, and Slavic cultural and linguistic elements and represent the polyethnic historical and social reality of the Eurasian space. However, to date, legal discourse, systems of social status, gender relations, and the linguistic representation of women in these texts have not been systematically examined as objects of specialized linguistic analysis. This gap highlights the need to study the Armenian–Kipchak language not only as a historical and ethnic phenomenon but also as a complex communicative system that encodes social, legal, and gender categories in language. In contemporary linguistics, the analysis of linguistic data at the intersection of historical-diachronic, functional, and sociocultural approaches constitutes one of the most relevant research directions. From this perspective, Armenian–Kipchak written monuments recorded in Armenian script represent significant linguistic material for examining the multilayered structure of language, patterns of linguistic interaction in multilingual contexts, and the historical evolution of written language. The phonetic, lexical, morphological, and syntactic units preserved in these texts make it possible to trace the historical development of the linguistic system, the relationship between variability and stability in language norms, and the functioning of linguistic units within social contexts. Moreover, the genre diversity of Armenian–Kipchak texts allows linguistic analysis to move beyond purely structural approaches and to interpret linguistic data in close connection with ethnocultural, social, and gender-related factors. In

particular, legal and paremiological texts reveal the mechanisms through which social roles, evaluative systems, and conceptual models are linguistically represented. In this regard, the linguistic interpretation of the language of Armenian–Kipchak monuments constitutes a relevant scholarly issue aimed at describing historical changes in the linguistic system, language processes in multilingual settings, and the interaction between language and society.

Object of the Research. Armenian–Kipchak monuments written in the 16th-17th centuries.

Subject of the Research. Linguistic interpretation of the language of Armenian-Kipchak monuments of the 16th–17th centuries.

Purpose of the Research. The purpose of the study is to determine the place of the Armenian–Kipchak language within the system of Kipchak languages through linguistic interpretation of Armenian–Kipchak written monuments, to scientifically substantiate its genetic and historical-diachronic continuity with the Kazakh language, and to identify linguistic features of ethnocultural and gender representation based on paremiological and legal texts.

Research Objectives. To achieve this goal, the following objectives were set:

– to systematize the history of the study of Armenian–Kipchak monuments in world and domestic Turkology from a linguistic perspective and to substantiate the genetic and historical-diachronic continuity of the Armenian–Kipchak language with the Kazakh language;

– to clarify the historical development of the Armenian–Kipchak language, its convergent evolution in conditions of bilingualism, and its place in the system of Kipchak languages through linguistic analysis of the scholarly works of A.N. Garkavets;

– to conduct a linguistic-semantic analysis of the image of the human being and spiritual-moral values in Armenian–Kipchak proverbs, demonstrating their historical continuity with Kipchak worldview and Kazakh paremiology;

– to interpret elements of material culture and ethnocultural codes in Armenian–Kipchak proverbs from a linguistic-semantic perspective, identifying their connection with the everyday experience, worldview model of Kipchak society, and historical continuity with Kazakh paremiology;

– to analyze the legal and socio-gender representation of women in Armenian–Kipchak legal texts from the perspective of gender linguistics, identifying linguistic mechanisms of female legal subjectivity, its interaction with patriarchal hierarchy, and the ambivalent model of equality and restriction;

– to examine the linguistic representation of gender equality and patriarchal hierarchy in Armenian–Kipchak legal texts and determine the limitations and possibilities of women's legal subjectivity.

Scientific Novelty of the Research.

– Armenian–Kipchak written monuments were comprehensively studied for the first time from the perspective of the historical linguistics of the Kazakh language, and their place in the system of Kipchak languages as well as their

historical-genetic continuity with Kazakh were determined based on concrete linguistic data;

– based on the analysis of A.N. Garkavets' works, the historical development of the Armenian–Kipchak language, its convergent evolution in a bilingual environment, and its position among Kipchak languages were scientifically characterized;

– Armenian–Kipchak proverbs were substantiated as a paremiological system representing the image of the human being and spiritual-moral values, and their historical-genetic continuity with Kazakh paremiology was clarified;

– elements of material culture and ethnocultural codes in proverbs were systematized from a linguistic-semantic perspective as manifestations of the Kipchak worldview;

– for the first time, the image of women in Armenian–Kipchak legal texts was analyzed from the standpoint of gender linguistics, and female legal subjectivity was described as an ambivalent discursive model within a patriarchal hierarchy;

an ambivalent model was identified in which linguistic formulas of gender equality in legal texts simultaneously expand and restrict women's legal status.

Sources of the Research. The sources of the study include Kipchak-language written monuments of the 16th–17th centuries recorded in Armenian script, as well as scholarly works devoted to these monuments. The main linguistic material consists of Armenian–Kipchak texts from A.N. Garkavets' *Kipchak Written Heritage* (2002, 2017), the dictionary *Kipchak Dictionary Based on Armenian-Script Monuments of the 16th–17th Centuries* (2018), and the legal code *Töre Bitigi* (Armenian–Kipchak Law Code, 1519–1594). The paremiological material includes 355 Armenian–Kipchak proverb units published in Adalbert Merx's *Türkische Sprichwörter* (Venice, 1877).

Research Methods. The Armenian–Kipchak written monuments were analyzed using a комплексive methodological approach. The comparative-historical method was applied to compare Armenian–Kipchak with other Kipchak language varieties (Cuman, Mamluk, Karaim, Tatar, and modern Kipchak languages), identifying grammatical, lexical, and phraseological similarities and differences. Source studies and historical-ethnographic methods were used to assess the reliability, historical context, and ethnocultural nature of the Armenian–Kipchak community. Linguistic analysis (phonetic, morphological, lexical-semantic) allowed for a structural description of the language system. Paremiological, interpretative, and ethnolinguistic methods were employed to reveal the genre, semantic, and ethnocultural content of proverbs. Quantitative-statistical analysis demonstrated the frequency of paremiological units across Turkic languages, while gender-linguistic and discourse-structural analyses identified linguistic representations of gender equality and androcentric hierarchy in legal texts.

Theoretical and Methodological Framework. The theoretical and methodological framework of the study is based on the works of domestic and international scholars on Armenian–Kipchak monuments. Among Kazakhstani

researchers, the works of G. Aidarov, A.N. Garkavets, S.Zh. Kudasov, B.S. Zhiyembay, S.M. Torebekova, T. Aktipan, N.G. Shaimerdenova, Sh.D. Burkitbayeva, S.A. Yarygin, and T. Moldabay were utilized. The study also draws on works by international scholars including J. Clauson, S.G. Klyashtorny, Yu.A. Evstigneev, E.R. Tenishev, Z. Ibraimova, V.R. Grigoryan, V.S. Kulchitsky, L.S. Khachikyan, A.E. Krymsky, E.D. Polivanov, T. Tekin, G. Doerfer, and many others.

Theoretical Significance. The theoretical significance of the study lies in its comprehensive examination of Armenian–Kipchak monuments at the intersection of historical-linguistic, ethnocultural, and gender perspectives, contributing to a deeper understanding of the historical development and structural continuity of Kipchak languages. The results substantiate Armenian–Kipchak as an independent historical variant within the Kipchak language system and enrich theoretical frameworks in Turkic historical linguistics, paremiology, ethnolinguistics, and gender linguistics with concrete linguistic evidence. The discourse-based and interpretative analysis of legal and paremiological texts also contributes to theoretical models explaining the relationship between language and society, culture, and power.

Practical Significance. The practical significance of the research is determined by the applicability of its results in teaching and research in Turkic linguistics, the history of the Kazakh language, historical lexicology, paremiology, and legal linguistics. The materials can be used in university courses such as *History of Turkic Languages*, *Historical Grammar of the Kazakh Language*, *Linguoculturology*, *Gender Linguistics*, and *Language of Legal Texts*, as well as in special seminars and elective courses. The collected linguistic data may also serve as a practical basis for transcription and translation of Armenian–Kipchak monuments, compilation of comparative dictionaries and textual corpora, interpretation of historical legal documents, and preparation of scholarly editions.

Main Scientific Conclusions

1. Armenian–Kipchak monuments are identified as an independent written tradition in the historical development of Kipchak languages, with their linguistic system showing genetic and historical-diachronic continuity with ancient and medieval Kipchak languages as well as modern Kazakh.

2. Analysis of A.N. Garkavets' works clarifies the position of Armenian–Kipchak within the Kipchak language system and demonstrates its formation through convergent evolution in a bilingual environment.

3. Armenian–Kipchak proverbs represent a system reflecting the image of the human being and spiritual-moral values inherent in the Kipchak worldview, with clear historical-genetic continuity with Kazakh paremiology.

4. Elements of material culture and ethnocultural imagery in proverbs are systematized as linguocultural models reflecting a shared Kipchak worldview.

5. Although women's legal subjectivity is formally recognized in Armenian–Kipchak legal texts, it is restricted within a patriarchal hierarchy and represented through an ambivalent gender model.

6. Despite the linguistic declaration of gender equality in legal discourse, it remains systematically limited by patriarchal structures, preventing full autonomy of women's legal status.

Approbation and publication of the research results. The materials and main conclusions of the dissertation have been published in the form of scholarly articles and have undergone academic approbation, including one article in a scientific journal indexed in the Scopus database, as well as three articles in journals recommended by the Committee for Quality Assurance in Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan. The principal findings and results of the dissertation were presented and discussed at five national and international conferences.

Structure of the research. The dissertation consists of an introduction, three chapters, a conclusion, and a list of references.