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The Intellectual Biography of a Scientist: Fragments of the Life and Creation of Istvan Mandoki

The study of the creative path and scientific legacy of scientists occupies a special place in the subject field of intellectual history — one of the most dynamically developing areas of contemporary historical science. Thus, the need to study this topic is conditioned by the growing interest of the scientific community in the biographies of scientists as carriers of scientific and cultural knowledge. At the present stage, researchers are increasingly focusing on issues such as the role of the historian's personality in the development of scientific problems, the social functions and role of the historian in modern society. In this context, the biography and work of István Mandoki are of particular interest. The article is devoted to the intellectual biography of the renowned Hungarian scholar, Turkologist, and European Kipchak expert István Konyár Mandoki, author of a fundamental work on the remnants of the Kipchak language in Hungarian and many other works on the history, culture, and language of the Turkic peoples, born in the city of Karcag. The scientific novelty of this article lies in the historical understanding and interpretation of István Mandoki's rich legacy in terms of the interdisciplinary methodology of new biographical history. The article examines the life and scientific activity, the main directions of creativity and scientific research of István Mandoki, and analyzes his contribution to Turkology and Kipchak studies. The aim of the study is to reveal the mechanisms of exchange, dissemination, and influence of the scientist's ideas on the professional historical community by referring to the intellectual phenomenon of I. Mandoki, his professional biography, and his work.

Keywords: Istvan Mandoki, biography, intellectual history, historical biography, Turkology, interdisciplinary field, history of ideas, intellectual culture

Introduction

This article is written in the genre of intellectual biography, which is a product of the interdisciplinary synthesis of scientific disciplines that emerged in the 1980s in the Western historical school. The theoretical developments of American philosopher and historian Arthur Lovejoy in his book "The Great Chain of Being: A Study of the History of an Idea" marked the beginning of the study of the 'history of universal ideas and thoughts' from different eras, which became integral parts of various teachings and theories [1]. The author identified several units of ideas, or "idea blocks", that influence an individual's or generation's thinking. The author's main goal is "to create a complete biography of the idea under study" [1; 16]. A. Lovejoy argued that traditional methods would be ineffective for analyzing ideas. Therefore, a systematic analysis requires an interdisciplinary approach that covers all aspects of a person's reflective life. This allows us to understand the deep mechanisms of intellectual history [1; 21].

In the context of intellectual history, an article by A.M. Neiman dedicated to the American economist D. Walker was published in 2002. In the course of his research, A.M. Neiman proposes a four-fold classification system for the study of intellectual biography, encompassing the following types: personal biography (the scientist's personal life), professional biography (professional activity), bibliographic biography (analysis of scientific works and views), and situational biography (biography of the environment in which the scientist lived and worked) [2]. Consequently, when conducting research in the domain of intellectual biography, it is imperative to consider a comprehensive array of factors, including personal, professional, situational, and bibliographic elements. The theoretical underpinnings of intellectual biography were laid by Russian scholar L.P. Repina. According to the researcher, the convergence of intellectual and new social history led to the emergence of "the history of intellectuals and new biographical history". The author posits that a thorough understanding of intellectual history necessitates more than a mere recreation of the vicissitudes experienced by an individual. Conducting historical research into the continuous movement of an individual along their life path in the course of communication is necessary in a changing social and intellectual space. The absence of the biographical dimension of intellectual life results in an incomplete understanding of the

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ideas themselves [3; 102]. According to L.P. Repina, a distinguishing trait of contemporary intellectual biographies is the integration of biographical, textual, and sociocultural analysis. Given the profound influence of family, state, and societal factors on intellectual thought, it is imperative for scholars of intellectual history to take these social mechanisms of knowledge production and reproduction into careful consideration. In order to undertake a profound analysis of intellectual history, it is imperative to engage in a comprehensive reconstruction of the micro-level of the quotidian life of the subject under scrutiny. In this regard, L.P. Repina posits that the object of intellectual biography is the dynamically developing system of cognitive interactions between the individual and their surrounding socio-intellectual environment [3; 108].

Consequently, the historical-anthropological shift that occurred during the 20th century has resulted in the history of interactions between the social environment and the individual becoming a matter of utmost importance in historical research. The advent of intellectual biography, a novel approach within the domain of historical science, has highlighted the potential to comprehensively explore the life of an individual while concurrently elucidating the historical process through the lens of their personality, particularly that of intellectuals, who serve as the custodians of specific ideologies.

The present moment is characterized by a marked shift in the focus of historical knowledge towards the anthropological dimension. This “anthropological turn” in historical research has given rise to a number of new areas of study, including historical anthropology, intellectual history, new local history, and new biography. In light of this transformation, there is a growing interest in the genre of intellectual biography, as it offers a unique perspective on the personal dimensions of historical figures and events.

István Kongur Mandoki became well known in the spiritual life of the Kazakhs in the late 1970s and early 1980s. As a result of his great work, he left behind a rich and spiritually valuable legacy for his compatriots and followers. Turkologists specializing in Hungarian studies, among them K. Mandoki, have dedicated themselves to the study of Turkic literature, history, and fundamental characteristics that define it. These scholars have produced seminal works in the fields of history, literary history, and folklore, contributing significantly to the advancement of Turkology. Their research has focused on the origins and social activities of Turkic peoples, as well as the literary-historical processes that have shaped this rich and diverse tradition. Nevertheless, a comprehensive evaluation of the scholar’s extensive scientific contributions remains to be undertaken. Consequently, a meticulous examination of the scholar’s life and oeuvre is imperative.

Materials and Methods

The primary sources for this article were the works of István Mandoki himself. The primary focus of Kongur’s research, which was consistent with the prevailing subjects in the field of Hungarian Turkology, pertained to the ancient history of the Magyars and the historical relations between the Turks and the Magyars. His research revealed the etymology of numerous Magyar words, confirming their ancient Turkic origin, and clarifying previous misconceptions surrounding the common ethnonyms “Bashkir” and “Magyar”. With the aid of anthroponyms, toponyms, dialect words, and folkloric elements, he was able to demonstrate the commonalities between the Magyars, the Kumyks, and the Turks. There are many articles and scientific publications on the traces and monuments of the Kuman-Kipchak languages. They cover topics related to Kuman counting rhymes, prayers dedicated to the heavenly spirit Khan Tengri, fragments of folk song lyrics, translations of religious psalms, anthroponyms and toponyms of Kuman origin, Kuman borrowings in the Magyar language, and Kuman dialects. Another valuable source of information for us is an interview given by Mandoki Kongur to Kazakh Radio in 1992.

A comprehensive understanding of the role of István Mandoki’s scientific contribution to 20th-century historical science necessitated a multifaceted process. This process entailed, firstly, a thorough examination of the historical context, and, secondly, an in-depth analysis of the professional biography of the historian and Turkologist. Additionally, an extensive review of his works was conducted to gain a nuanced insight into his scientific contributions.

Intellectual history, due to the specifics of its development and the existence of various approaches, including in the form of “history of ideas” [1], “archaeology of knowledge” [4], and “history of mentalities”, possesses a rich methodological toolkit. This toolkit can be used to summarize and interpret the complex process of interaction between historians in the context of trans-temporal and cross-cultural interaction. This study utilizes the potential of new biographical history to examine various aspects of István Mandoki’s scientific and public life. In writing this article, a historical-biographical method was used, which made it possible not only to reconstruct and describe not only the biography and life of István Mandoki, but also to reveal his

thinking and methods of defending his professional ideas. The retrospective method made it possible to identify the main stages and achievements of István Mandoki in the field of Turkology.

The present study utilizes the method of hermeneutic text analysis, the purpose of which is to extract and scientifically interpret the information contained in the text, as well as elements of historical and semantic analysis. This allows for the determination of the specific meaning that István Mandoki put into the terms and concepts he used. In certain instances, the method of affiliation of ideas is employed to elucidate intellectual “influences” and “borrowings”. A critical component of the methodological framework employed in this study is a systematic approach to the issues under consideration. This systematic approach is conceptualized as a research strategy that aims to study all elements of the research object interconnectedly.

Results

Mandoki Kongur István was born on 10 February 1944 in Karcag, considered the spiritual centre of the Kiskun County (Kiskunság) between two large rivers in Hungary, the Danube and the Tisza, into the family of landowners Mandoki Sándor and Kocskor Karasi Erzsébet. The Mandoki family had a great reputation in the country, Kongur’s ancestors were wealthy, and the family was renowned among the aristocracy for its strong commitment to tradition. The Kongur dynasty was representatives of the aristocracy of the city of Karcag. His grandfather served as mayor of the city. After World War II, the Soviet Union established Soviet rule in Hungary and began persecuting famous and wealthy people. He was forced to change his surname and graduated from school in Budapest. He often visited Soviet soldiers, found Kazakh officers and began to study the Kazakh language. Kongur returned to his hometown of Karcag, where, with the help of the director of the agricultural technical school, Haylu Bela, he began to study secretly and graduated with honours.

When Kongur was born, his surname and first name was Mandoki István, but later, as an adult, he took his original surname. In Kazakhstan, he is known as Mandoki Kongur or István Kongur. According to Tormay Joseph, “Brown believed in the magic of names, and that a name determines a person’s future”. Because of this, Kongur changed his name to Atlan, which is Attan in Kazakh [5; 195].

In addition to Kazakh, he was fluent in Romanian, German, French, English, and Turkish, and could write articles in all of these languages. Kongur was a polyglot. In addition to the languages mentioned above, he spoke nearly 30 languages. In his interviews, he said: “A person is like a large room. The more languages you know, the more windows in that room will appear” [6].

It is known that István Kongur’s childhood coincided with the period of the communist regime in Hungary, which led to a punitive campaign and caused him to face many difficulties. For instance, according to researcher B. Hinayat, the Hungarian Revolution against Soviet oppression in 1956 not only invigorated the young Kongur, but also wounded his soul. As in the rest of Hungary, the economy of the residents of Kumania was undermined and oppressed. Due to the Mandoki family’s origins, he was placed on a list of suspects. As a result of his origins, he forfeited all the land and property that had belonged to his family during the mass executions, and his father was also killed. Consequently, due to the prevailing political and ideological climate, the university’s doors were closed to the adolescent, who was the offspring of a prosperous individual. In light of these circumstances, Kongur returned to his place of origin, Karcag, where he initiated clandestine academic pursuits with the assistance of Haydu Bela, the director of the local agricultural technical school. Although he was initially unable to register on the official student list, he continued to study, hiding and appropriating the necessary materials. The child, eager to learn and quick-witted from birth, graduated from the educational institution with highest honours. Finally, when the political situation in Hungary changed somewhat, thanks to the party guarantee of his fellow countryman, the world-renowned Turkologist, Academician Németh Dula, in 1963, Konir was admitted to the Budapest State University [7]. In addition to studying Turkology and ancient Hungarian history with Professor Nemeth, scholars teaching at the then-renowned university studied Arabic philology and the history of Hungarian settlement in Europe with Csegedi Károly, Mongolian and Chinese studies with Ligeti Lajos, and Iranian studies under Telegdi Zsigmond and Bodrogligeti Andras. A talented student who lived up to his teacher’s expectations, Kongur graduated with honours and began his search for true science as an B in the Department of Turkology at the same university [8; 117].

Since his university days, Kongur has been collecting information about different cultures and languages during scientific expeditions to communities of people who speak Turkic in Europe. To this end, he visited the Polish Karaites, the Tatars of Dobruja in Romania, and the Turks of Bulgaria several times. In 1970, he successfully defended his doctoral thesis on “Linguistic Studies of the Dobruja Tatars”. In 1974, he visited Mongolia and collected a lot of information about folklore and culture.

Mandoci Kongur István spent his life researching his Kuman ancestors' linguistic notes, searching for unknown texts and their variants, and collecting Kuman surnames from old manuscripts, dialect words, and geographical names found in the Kuman region [9]. In 1975, he combined the results of these studies into a version with new data. In 1976, Kongur had the opportunity to visit Almaty. Before that, he had been in touch with scientist Telkozha Zhanuzakov. During his trip, he met with him and helped him with his scientific research. Kongur's letters, written without a single mistake in pure Kazakh, can now be seen in the museum of School No. 154, which is named after him. His extensive travels to Uzbekistan and Turkmenistan, where he studied languages and folklore with his friend Bolat Komekov, a well-known scholar who specialized in Kipchak studies, helped him greatly in his scientific work. He also led scientific expeditions to the Caucasus and the Black Sea region. The scholar's library, which has 25,000 books in 40 languages from around the world, is kept in the International Turkish Academic Library in Astana. Kongur never tired of visiting Turkic-speaking countries. In 1980, Kongur visited Bashkortostan and Tatarstan. As a result of this trip, he wrote his work: "Monuments of the Kipchak Language in Hungary". Kongur chose the ancient history of the Hungarians and their connection with the Turkic Magyars, the origin of the Kipchaks, and their language as the subject of his research.

The main goal of István Kongur's research work in various fields was to identify and prove the traces of the Kuman language in Hungary, as well as to realise the ideal of reconstructing the Kuman language. As a result of his research, in 1981 Kongur defended his doctoral dissertation on the topic "Remarks on the Kuman language in Hungary".

Kongur did not neglect the promotion of Kazakh culture and literature. He published articles in the Encyclopaedia of World Literature (Vilagiradolmi Lexikon) about the great figures of Kazakh literature (Abai, Zh. Zhabayev, I. Zhansugurov, N. Baiganin, Y. Altynsarin, etc.) and genres of oral literature. He also made a significant contribution to the promotion of Kazakh literature translated into Hungarian: B. Momyshuly's "Ushkan Uya" (Nagychalad. Budapest, 1980), published a collection of short stories by Kazakh writers entitled Adijnyertes ló — "Baygeli saigulik" (Budapest, 1977), and published special research articles on Kazakh, Karakalpak, Tatar and Uzbek folk songs. Concurrently, as a folklorist, Kongur switched attention to riddles as a significant subject. Riddles represent a genre of oral literature with origins in ancient times, a tradition that persists to the present day. The phenomenon that primarily gave rise to mysteries is taboo. Taboo, originally an ethnolinguistic concept from the Tonga language of Polynesia, has become an international term that has penetrated all languages of the world [10; 198].

Kongur proposed a novel analysis of the study of Turkic and runic inscriptions in Mongolia, meticulously analyzing and identifying known monuments and sources. In the course of his 12 expeditions pertaining to this issue, he unearthed eight hitherto unknown monuments, and four monuments in conjunction with his Mongolian colleague. In a subsequent expedition, he engaged in repeated visits to the Kipchak-Uzbek and Turkmen communities in Uzbekistan and Turkmenistan, where he undertook a comprehensive study of their dialect, folklore, and ethnography [11; 125].

In this regard, an interview given by Mandoki Kongur to Kazakh Radio in 1992 is of great significance. In this interview, he said about the Kazakh language: "... We can also include other Turkic languages. Modern Kazakhs should turn to the Kazakh language. For a long time, it (the language) was not given equal rights. When we arrived, we were surprised how the people, the local residents, the history and culture of such a large territory could endure (this)! The Kazakh people have lost a lot. We consider it a great crime that the Kazakh language does not have its own status. Therefore, we are very grateful that it was given state status" [6; 231]. Among the written monuments of the Kuman people, Kongur thoroughly researched counting rhymes, which are one example of children's folklore. In addition to the aforementioned points, the author briefly touches upon issues related to the Halash epic, table blessings, types of greetings, and children's tongue twisters and puns. Among I.M. Kongur's most successful and significant works from a methodological perspective is the children's counting rhyme of the Kumans. Utilizing a Kazakh analogy, he successfully elucidated the children's counting rhyme of the Tatars of Dobruja, which had previously defied deciphering (numerous attempts by European scholars had been unsuccessful).

During the analysis, it was hypothesized that the author utilized the counting rhyme of the Dobruja aul of Atsapan (Romania) and another counting rhyme recorded in 1915 by Kunos Ignatz from Tatar prisoners of war, which was of Crimean Tatar origin, as exemplars, and that these rhymes exhibited a perfect match. Kongur's linguistic fieldwork in Kumania focused on the collection of dialect words, proper names, and toponyms that were still in use. This endeavor was undertaken with the objective of documenting and preserving the region's rich linguistic heritage, particularly in the context of its historical and cultural significance. This

concept is thoroughly explored in a separate chapter of the work entitled “Distant Monuments”, where the author meticulously analyzes each dialect word, elucidating its phonetic, semantic, and historical characteristics.

At the same time, he also wrote an article about the prominent scientist Shokan Ualikhanov. The article, titled “He made the world listen”, was published in the 1985 issue of the “Bilim zhane enbek” journal No. 11. In the article, Kongur made the following commentary about Shokan: “Just as the great al-Farabi explained Aristotle to his contemporaries, Shokan explained the science of the East to his contemporaries, to the world, and to us, the future generation,” he evaluates Shokan from a scientific perspective. Personally, I admire the “impatience” in Shokan’s personality to achieve scientific truth. I admire the fact that he does not just do a little bit of everything, but does a thorough job. I am very surprised to see what he would be like when he is eighty or ninety years old “... One of those who worshipped the spirit of Shokan and zealously protected and propagated his heritage was the famous Turkologist, Professor Zhula Nemet. He used to give a lecture about Shokan called “Shokan and Central Asian Science”. One of the teacher’s words has been deeply engraved in my mind. We wrongly call Shokan Ualikhanov the first Kazakh scientist. Before him, the world of nomads had loved many bright, handsome sons. Shokan was the last scientist who lived separately before the Great Kazan Revolution. That is how it should be concluded” [12].

Concurrently, in his manuscripts, István Mandoki delineates the primary research directions, noting that “I proposed a novel analysis of the study of Turkic and runic inscriptions in Mongolia, encompassing the analysis of previously identified monuments and sources. In the course of the 12 expeditions undertaken to address this issue, eight previously unidentified monuments were discovered, with four of these being identified in collaboration with a Mongolian colleague. The author participated in two long-term expeditions among the Tuvans in Mongolia. In the course of similar expeditions, the researcher visited the Kipchak-Uzbeks and Turkmens in Uzbekistan and Turkmenistan on two occasions, studying their unique dialects, folklore, and ethnography” [11; 125].

According to the manuscript of István Mandoki, approximately 60 articles were published on the primary research subjects. Of these, 40 were scientific and 20 were scientific-educational articles. In the domain of translation, he undertook numerous projects pertaining to the cultures and folklore of the Dobrudzha Tatars, Nogai Tatars, Karachay, Balkars, Kumyks, Kyrgyz, Bashkirs, Karakalpaks, Kazan Tatars, Altai, Yakuts, Uzbeks. In addition, he compiled multi-volume collections, pioneered the field with first translations, and provided control translations relevant to the literature and folklore of the aforementioned peoples. He also authored prefaces and comments, and edited these works.

Discussion

A paucity of comprehensive studies exists on the life and creative activity of István Kongur Mandoki in both domestic and foreign historiography. However, a number of scientific studies have been conducted on this subject. Of particular note is the article authored by A.A. Mukhametzhanova and R.A. Avakova. The research work is devoted to a brief review of the scientific work of the renowned scientist of Turkic and Hungarian origin, Kipchakologist István Kongur Mandoki. During the review, the history of the Kipchaks (Kumans), who migrated from Central Asia and settled in Hungary and are Turkic by origin, was analyzed. The contribution of István Kongur Mandoki to the science of Kipchakology (Turkology) was also examined. According to the authors, István Mandoki elevated the discourse on the historical and cultural affinities between the Kuman-Kipchaks and the Turkic peoples in Europe to an unprecedented level of sophistication. As a figure who made significant contributions to the translation, research, and promotion of the folklore and literature of the Turkic peoples, he has earned a place in the hearts of the Turkic people. From 1965 until his demise, Konyr traversed a vast expanse, extending from the Balkans in Eastern Europe to Central, Minor, and Central Asia, as well as the Urals, Altai, Pamir, and Orkhon. During this period, he profoundly influenced thousands of individuals, advocating for unity and benevolence [13; 278].

According to researcher O. Berkinbaev, Kongur initiated the collection of ethnographic and linguistic data during his university studies, participating in scientific expeditions to Turkic ethnic communities in Europe. In pursuit of this objective, he engaged in multiple visits to the Polish Karaites, the Tatars of Dobruja in Romania, and the Turks of Bulgaria. In 1970, he successfully defended his dissertation, which was entitled “Linguistic Studies of the Dobruja Tatars”. In 1974, he visited Mongolia and collected a substantial body of folkloric and ethnographic information. It is evident that Konyr’s personal mission was shaped by the Kipchak environment in Hungary, characterized by its unique mentality and the rich tapestry of languages that once flourished there. Consequently, he was motivated to continue the scientific legacy of

Kuna Geza and Nemeté Dyulan, with the objective of reviving the extinct Kumans' language in Hungary. Konyr is a man who has traveled extensively throughout the world. He possessed an extensive knowledge of the Turkic languages, traversed the expanse from the Danube to the Altai, and amassed fragments of spiritual heritage. It is noteworthy that prior to embarking on each of his extended sojourns, he would first pay a visit to the graves of his parents and offer a prayer for their souls. In the final years of his life, he underwent a religious conversion to Islam. The etymology of the surname "Mandoki" is derived from the name of a pasture known as "Mandykt" in Hungary [14].

In his research, B. Khinaiat notes his powerful intellect, capable of comprehending what he saw and feeling historical reality with his heart, which elevated him to the heights of an expert in Asian studies. He took his rightful place among Turkic intellectuals and was showered with honours. At the same time, Kongur collected a great deal of valuable information about the ethnogenesis and genealogical tree of the Kumans. The primary domains of Kongur's scientific inquiry, which he documented in his own handwriting prior to his demise in 1985, encompassed the following:

-The history, languages, culture, and literature of the ancient and modern Kipchaks (the Kipchak branch of the Turkic languages), which are of particular interest [15; 114].

- A comprehensive collection and analysis of data concerning runic inscriptions belonging to the Uyghurs and ancient Turkic peoples inhabiting Mongolia is essential from the vantage point of ethnographic linguistics and folklore studies. A similar undertaking is requisite for the Tuvans in Mongolia and the Uzbeks and Turkmen of the former Soviet Union, as well as the Gagauz of Romania and Bulgaria. Research on the ancient connection between the Turks and the Magyars is also necessary, as are studies of borrowings in the Magyar (Hungarian) language from ancient Turkic and Pecheneg words. A final point to be made here is the imperative to examine the linguistic and historical connections between the Bashkirs and the Magyars.

Conclusions

Thus, contemporary trends in historical science indicate the emergence of novel interdisciplinary research directions. These include the intellectual biography, which has emerged as a prominent trend in the realm of foreign historical science in recent decades. This article thus endeavors to examine the life and fate of István Mandoki through the lens of the intellectual biography genre. A review of the scientist's biography reveals that his life was marked by significant and frequent changes, often characterized by difficult periods. His profound knowledge and brilliant erudition, linguistic aptitude, organizational skills, integrity, and modesty have earned him great authority and a solid reputation as an intelligent and fair person. His scientific contributions to the fields of history and Turkology laid the foundation for numerous contemporary studies. His contributions to science and education have been instrumental in establishing the foundations for future scientific progress and have significantly influenced the intellectual landscape of Kazakhstan and Hungary.

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Ғалымның зияткерлік биографиясы: Иштван Мандокидің өмірі мен шығармашылығының кезеңдері

Ғалымдардың шығармашылық жолы мен ғылыми мұрасын зерттеу — бұл қазіргі заманғы тарих ғылымының қарқынды дамып келе жатқан бағыттарының бірі саналатын зияткерлік тарихтың пәндік саласында ерекше орын алады. Сондықтан, аталмыш тақырыпты зерттеудің қажеттілігі ғылыми-мәдени білім иегері саналатын ғалымдардың биографиясына деген ғылыми қауымдастықтың қызығушылығының артуымен байланысты. Қазіргі кезеңде зерттеушілер ғылыми мәселенің дамуындағы тарихшы тұлғаның рөлі және қазіргі қоғамдағы тарихшы тұлғаның әлеуметтік функциясын қандай болды деген сұрақтарға көп назар аударуда. Осы тұрғыдан алғанда Иштван Мандокидің биографиясы мен шығармашылығы үлкен қызығушылық танытады. Сондықтан мақала танымал венгерлік ғалым, түріктанушы, еуропалық қыпшақтанушы, венгер тіліндегі қыпшақ тілінің қалдықтары туралы еңбектің және түркі халықтарының тарихы, мәдениеті мен тілі туралы басқада өзінің мазмұны мен ғылыми қорытындылары жағынан іргелі еңбектердің авторы, Карцаг қаласының тумасы — Иштван Қоңыр Мандокидің зияткерлік биографиясына арналған. Мақаланың ғылыми жаңалығы — жаңа биографиялық тарихтың пәнаралық әдіснамасы аспектісінде Иштван Мандокидің бай мұрасын тарихи тұрғыдан зерттеу. Ғалымның өмірі мен ғылыми қызметі, шығармашылығы және ғылыми зерттеулерінің негізгі бағыттары қарастырылған, оның түркітану мен қыпшақтануға қосқан үлесі талданған. Зерттеудің мақсаты — И. Мандокидің интеллектуалды құбылысы, оның кәсіби өмірбаяны және шығармашылығы арқылы оның идеяларының кәсіби тарихи қоғамдастықтағы алмасуы, таралуы мен ықпалын анықтау.

Кілт сөздер: Иштван Мандоки, биография, зияткерлік тарих, тарихи биография, түріктану, пәнаралық сала, идеялар тарихы, зияткерлік мәдениет.

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Интеллектуальная биография ученого: фрагменты жизни и творчества Иштвана Мандоки

Обращение к творческому пути и научному наследию ученых занимает особое место в предметном поле интеллектуальной истории — одного из наиболее динамично развивающихся направлений современной исторической науки. Таким образом, необходимость изучения данной темы обусловлен возрастанием интереса научного сообщества к биографиям ученых как носителей научно-культурного знания. На современном этапе, в центре внимания исследователей все чаще оказываются такие вопросы, как роль личности историка в развитии научной проблемы, социальные функции и роль историка в современном обществе. В этом контексте особый интерес представляет биография и творчество Иштвана Мандоки. Статья посвящена интеллектуальной биографии известного венгерского ученого — тюрколога, европейского кыпчаковеда Иштвана Коңыра Мандоки, автора фундаментального труда об остатках кунского (кыпчакского) языка в венгерском языке и множества других по содержанию и научным выводам трудов по истории, культуре и языку тюркских народов, уроженца города Карцаг. Научная новизна данной статьи заключается в историческом осмыслении и интерпретации богатого наследия Иштвана Мандоки в аспекте междисциплинарной методологии новой биографической истории. В статье рассматривается жизнь и научная деятельность, основные направления творчества и на-

учных исследований Иштвана Мандоки, анализируется его вклад в тюркологию и кипчаковедению. Целью исследования является через обращение к интеллектуальному феномену И. Мандоки, его профессиональной биографии и творчеству выявить механизмы обмена, распространения и влияния идей ученого на профессиональное историческое сообщество.

Ключевые слова: Иштван Мандоки, биография, интеллектуальная история, историческая биография, тюркология, междисциплинарная область, история идей, интеллектуальная культура.

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