

Kipchak Riddles Of The Codex Cumanicus Monument As The Common Heritage Of All Turkic-Speaking Peoples

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Abstract

This scientific article is devoted to the research of the Kipchak monument Codex Cumanicus. The author takes Kipchak riddles as the research, carries out interlinear translation into Kazakh and Turkish, according to the degree of belonging, creates the classification of riddles, performs phonetic, morphological analyses, and also shows the continuity of Kipchak words in modern Turkic languages.

Keywords: Codex Cumanicus, Kipchaks, riddles, Turkic languages.

Introduction.

The dictionary of Kipchak languages, Codex Cumanicus, is the famous written monument of the Cuman (Old Kipchak) language of the beginning of the XIV century (1303), the only list of which is kept in the library of St. Mark's Cathedral in Venice.

The research of the Codex Cumanicus monument was carried out by A. von Gaben, O. Blau, F.E. Korsch, K.G. Zaleman, V. Bang, F. von Cleritz-Greifenhorst, Yu. Nemet, T. Kovalsky, D.A. Rasovsky, J. Denis, V. Drimba. P.M. Melioransky, A.N. Samoilovich, V.V. Bartold, S.E. Malov, N.A. Baskakov, A.K. Kuryshzhanov, A.A. Zayonchkovsky, M.A. Khabichev and such Turkish scientists as N. Asym, A. Jaferoglu, S. Chagatai, A.J. Emre, A.N. Garkavets devoted their works to Codex Cumanicus. The monument was not sufficiently researched in Crimean Tatar linguistics. Only general information about the work is in the books "Kyrymtatar tilinin ilmy sarfa" ("Scientific grammar of the Crimean Tatar Language") of B. Choban-zade, "Lexicology" and "Crimean Tatar Language" of A. Memetov [Шаймердинова и др., 2014, P. 15].

Despite the large number of works, devoted to the research of Codex Cumanicus, the language of the monument has not yet been sufficiently studied. The Kuman dictionary reflects the features of not

only one, but several Turkic languages. The dialect differences of the work were noted at one time by V.V. Radlov, T. Kovalsky [Zhiyembay и др., 2018, Vol. 34, P. 66-70].

The very complex knot of problems that formed around the question of the ethnogenesis of the Kumano-Kipchaks (Polovtsians) still remains unraveled. Even the true name of this confederation of tribes remains unclear. Western (Byzantine and Latin), and occasionally Russian sources call them **Comani**, **Cumani**, **Kumani**. The medieval Hungarians, with whom they had strong ties, and into whose lands they fled, fleeing the Mongols, knew them under the name **Kun**. This name can undoubtedly be correlated with the ethnonym **Qun** of Muslim authors (such as al-Biruni and al-Marvazi, comments on this from Yakut and al-Bakuvi are obviously borrowed from al-Biruni), which, according to al-Marvazi, becomes known due to migration of the Kumano-Kipchaks (Cuman-Qipcaqs) to the west. However, it is unclear whether the term Qun can in turn be correlated with the ethnonym – **Hun** (*un) = **Xun/Qun** - the people who were part of the confederation of Tele/Tokuz-Oguz tribes (T'ieh-le/Toquz Oguz - Tokuz-Oguz - lit. 9 tribes - ancient Uighurs) [Golden, 1992, P. 6].

According to N.A. Baskakov, the monument indicates "existence of several dialects in

Polovtsian or Cuman languages, which characterized and Kipchak (for example, **tav** "mountain", **tuv** "be born", **buvun** "joint"), and Oguz (**tağ**, **tuğ**–//**toğ**–, **boğun**) traits.

Ancient Turkic sources refer to the elements from which the Cuman-Kipchak (Human-Qipcaq) tribal union with Kybchak, and possibly with some other names was developed. The same ethnonym - Qibcaq - was chosen by Muslim authors (for example, in the forms Xifjax, Qifjaq, Qipcaq, etc.) and Transcaucasian sources (for example, Georgian – Qivc‘aq-, Armenian - Xbsax). It was also borrowed by some other neighboring settled peoples in translation form. Namely, there is in Russian - Polovchin, Polovtsians (> in Polish, Czech - Plauci, Hungarian - Palocz), in Latin - Pallidi, in Germanic and German-Latin sources - Falones, Phalagi, Valvi, Valewen, etc., in Armenian – Xartes. All these names are considered to be the translation of of Turkic **qu** / ***qub** or another close form - "pale, yellowish, yellow-brown, pale". In turn, a number of other sources no less confidently call this people Kangly (Qangli), by the name, under which it was known the easternmost - Central Asian - the offshoot of the Cuman-Kipchak (Cuman-Qipcaq) confederation of tribes [Golden, 1992, P. 7].

These tribes included Turkic, Mongolian, as well as Iranian elements that preceded them (in these steppes). However, the language of tribal communication - lingua franca - of the confederation became the certain Turkic dialect, which now we call Kipchak (Qipcaq) language, in which Codex Cumanicus is written.

The object of scientific research is the Kipchak riddle, considered as the standardized, cliched dialogue.

The study of the riddle, proverbs, and Kipchak in particular, allows us to get closer to understanding the syncretic nature of the genre. The riddle exists as an artistic text in the game communicative context. Most of the works are devoted to the philosophical-mythological and literary-epic analysis of this genre, and in the context of general paremiology, where the close relationship with ethnoculturological traditions is seen. Linguistic aspects of the study of this genre are extremely rarely the subject of research by scientists. However, this type of proverbs occupies

the intermediate position between the units of language and folklore, that is, they relate simultaneously to language and folklore, so the research of the linguistic embodiment of ethnocultural ideas and their implementation in the text of the riddle are especially important and relevant problems in linguistic science.

The research subject was the linguistic and stylistic features of Kipchak riddles, considered on the basis of modern linguistic methodologies.

Codex Cumanicus is dictionary of the Kipchak language, the example of early Turkic folklore, which includes riddles, aphorisms of religious texts and much more. The riddles of the Codex Cumanicus monument are a very important and rare source for the study of early Turkic folklore. The monument is one of the ancient monuments, which are fixed documentary that have survived to our time. As Andreas Titze noted in his work, Kipchak riddles are "early variants of the types of riddles that represent the common heritage of all Turkic-speaking peoples".

Few people know that in the XIII-XIV centuries, the language of interethnic communication throughout the vast Eurasian continent was the medieval Kipchak language, basic for modern Kipchak languages, exactly the Kazakh language.

Materials

The work uses the complex of riddles of the Codex Cumanicus monument translated into Kazakh, Turkish and Russian, in addition, the author made the interlinear translation into Kazakh and Turkish.

The work uses the anthropocentric approach to the study of the monument, that is, at its core, the research of the connection of the language of the monument with the life of a person, his consciousness, thinking, culture, object-practical activity [Меметов, 2000, P. 5].

Riddles belong simultaneously to the sphere of oral verbal artistic creativity and speech. As the language phenomenon, they function in speech, as well as they are texts that have independent meaning and the completed grammar-syntactic structure.

The purpose of the scientific research is the linguistic analysis of the riddle, the research of its

text at different levels of the language, as well as its consideration as a way of language encoding of denotations of the surrounding world. In order to achieve this purpose, it is necessary to solve a number of **tasks**:

1) to implement the structural-semantic and thematic classification of Kipchak riddles, revealing through them the picture of the world of medieval Kipchak;

2) to identify the lexical-semantic features of the language of Kipchak riddles;

3) to show the phonetic features of Kipchak riddles in Kazakh, Turkish;

4) to analyze the morphological-syntactic system of the Kipchak riddle and to determine its features.

Methods and methodology

In order to solve the set tasks, the work uses the general scientific method from general to private, from private to general, the methods of historical-cultural analysis, as well as a number of methods of linguistic researches, in particular, the method of semantic analysis, comparative-contrastive typology.

The scientific novelty of this research is that for the first time in Kipchak studies, the systematic linguistic analysis of Kipchak riddles is carried out with the identification of their phonetic, lexical-semantic, structural-grammatical and functional-stylistic features.

The theoretical basis of the research was the works of V.P. Anikin on the theory of folklore, the famous works of V.V. Mitrofanova, devoted to the various issues of the specifics of the riddle genre, theoretical researches of the structural-linguistic and logical-semiotic classification of the proverbs of G.L. Permyakov; as well as a number of articles that consider structural-semiotic and functional-stylistic approaches used to the analyze of riddles (N.G. Shaymerdinova V.N. Toporov, Yu.I. Levin, E. Kenges-Maranda, Z.M. Volotskaya, etc.).

The texts of riddles reflect knowledge and ideas about the world and about man in this world, representing not scientific, but refracted by daily routine knowledge. The picture of the world of riddles contains information about how a person sees the world. Therefore, the linguist is more

interested in the way of encoded of subject than the subject itself.

The riddle is the unconscious "check" of the person answering membership in the particular linguistic-cultural community. Such "check" originates in deep ancient times, when riddles were endowed with special magical power, and they served as the identifier - "our person – or not our person": after all, only the person initiated into the secret could correctly interpret the complexly encrypted language. The purpose of the search in riddles becomes a sign. According to the concept of Yu.N. Karaulov, the work of linguistic consciousness in the passive mode can be presented in the form of the scheme: meaning - > way - > sign [Gabain, 1988, P. 83].

The text of the riddle is divided into "question" and "answer" parts. The mysterious object is not named in the text itself and the text-description does not represent the object in the exhaustive way.

The riddle can serve as the valuable source of study of the peculiarities of the mentality at the archaic person and the human mentality in general, the source of reconstruction of the archaic picture of the world. Considering the riddle as a way of knowing the world around us to identify stereotypes of human thinking, it can be noted that, on the one hand, with the help of the riddle, we can trace the stereotypes of behavior - based on his knowledge about the world and about the person in the world, which is important for the language collective, and therefore, fixed with the help of the language sign. On the other hand, the internal form of the riddle reflects everyday symbolic ideas that guide the daily life of people.

Analysis

The anthropocentric approach was used in the research of Kipchak riddles, which implies the development of such perspective directions of linguoculturology as ethnolinguistics, sociolinguistics and linguistic folklore. For this reason, along with the importance of describing the structural organization of the riddle, it is also important to reveal their anthropocentric essence, namely, the typologization of human knowledge about the surrounding reality, which is reflected in these texts, as well as the attempt to answer the

question: about what and what kind of knowledge is presented in riddles. The appeal to these genres of texts allows us to consider the interaction of the language system and ethnos in dynamics (in the diachronic aspect), from new positions to comprehend the linguistic phenomenon of folk culture and its influence on modern creativity, which determines the relevance of the research [Телия, 1988, P. 175].

Analyzing the text of the monument, we classify them according to key concepts that recreate the picture of the Kipchak world, and such concepts include:

- riddles about the person (about the appearance of the person, parts of his body, about family relations, family, about clothes and jewelry, about food and drink, about means of movement),
- riddles about human labor activity (about planting and processing of bread, arable land, mowing, about occupations and crafts),
- riddles about the dwelling (about the village, the yard, domestic economy, about heating and lighting, about furniture of the house, about ware and utensils),
- riddles about phenomena of nature, heaven, earth, water, stars and others,
- riddles about the plant world (wild and home crops),
- riddles about the animal world (insects, reptiles, mammals, etc.).

1. Riddles about the person (about the appearance of the person, parts of his body, about family relations, family, about clothes and jewelry, about food and drink, about means of movement).

-Beş başlı elçi keliyir. (Ol, etiktän beş barmaq bañar).

-Ambassador about five heads goes. (These are five toes sticking out from under the hem).

-Bes bastı elşi kelejatır. (ol etikten bes barmak karap tur).

-Beş başlı elçi geliyor. (o çizmeden beş parmak bakıyor).

Beş başlı elçi- Bes bastı elşi- Beş başlı elçi
Etiktän- etikten- çizmeden
beş barmaq- bes barmak- beş parmak
bañar- karap tur- bakıyor

The phonetic comparison reveals that in Kazakh *s* (bes, bas) is the voiceless, occlusive, characteristic for the Kipchak group of languages, and *ş/ş* (Beş/ beş, baş/baş) is the voiceless, sibilant sound, characteristic for the Oguz group of languages; *ş* (elşi) is the voiceless spirant; *ç/ç* (various graphic designations) is the voiceless affricate (elçi/ elçi); *i* - slender vowel of the front row, corresponds to and in elçi (CC)/ elçi (modern Turkish language); *-i* - always the soft special vowel of the Kazakh language and it is found mainly in anlout, less often inlout (elşi); use of various word-forming morphs *-li/-tı/-lı* [Тенишев, 1997, P. 36-40].

Morphological features are primarily the use of the affix of the present tense *-yir* (keliyir), which speaks of the historical form of the Kipchak language.

-Uzun ayač başında urıvul atlı quş olturur; anı atma är kerek, eki uçuna > yüreginä taş kerek. (Ol, tın).

- At the top of the tall tree sits the bird - Urguvul; it takes the courageous person to shoot it, he must be steadfast in all respects (from both ends) > his heart needs stone patience. (This is the soul).

-Uzun ağaştın basında urugvul attı qus otır, onu atu uşın er kerek, eki uşuna jüregine tas kerek. (ol tın).

-Uzun ağaçın başında urugvul adlı kuş oturur, onu atmak için er gerek, iki ucua yüreğine taş gerek. (o tın)

Uzun-uzun-uzun
Ayač-agaş-ağaç
Başında- basında- başında
urıvul atlı quş- urugvul attı qus- urugvul adlı
kuş
olturur- otır- oturur
anı-onı-onu
är-er-er
kerek-kerek-gerek
yüreginä- jüregine- yüreğine

It is revealed at the phonetic comparison that in the Kazakh *ş* (agaş) is the voiceless, occlusive, characteristic for the Kipchak group of languages; and *ç/ç* (ayač/ağaç) is the voiced sound characteristic for the Oguz group of languages. Also, the use of *k/g* (*k* - voiceless, *g* - voiced) and *y/j* (*y* - voiced, *j* - voiced) are at the beginning of

the word, k and j are characteristic for the Kipchak group, while g and y - for the Oguz group. There are used in the Kipchak group the vowel ı - non-labial, and a in the Oguz languages u - labial; in Kipchak and modern Turkish languages, u – is the front row, and in modern Kazakh language ı - the high of the middle row; there is a change in the position of sounds among themselves in modern Turkic languages **urugvul** from the Kipchak language **uryuvul**; difference of phonetic-phonological structure in the root and affixal morpheme: **at** (CC / modern Kazakh language), **ad** (modern Turkish language), the word-formation affix **li** keeps its form in modern Turkish language, it is used in Kazakh the form to submitting law of the vowel harmony **ti**; the falling out of the consonant l in modern Turkic languages **oltur- otr-otur**, the transformation of the labial u into the non-labial ı in the modern Kazakh language; change of non-labial **a** in labial **o** in the anlaut in modern Turkic languages, in modern Turkish happens the labial position in the auslaut (**onu**), various graphic writing of vowel **ı** / **ı** in the monument and modern Kazakh; in the Kipchak monument, auxiliary particles are not used to denote the verb of cause, which leads to various forms of verb formation, the form **-u/-mak** in modern Turkic languages denote the indefinite form of the verb, the difference **uşin / için** in modern Turkish and there is the narrowing the vowel from **u-i** [Deny, 1941].

2. Riddles about human labor activity (about planting and processing of bread, arable land, mowing, about occupations and crafts).

- Yoyartın kelgän ne kiyik? Yolabars kiyik, - deşirlär; yotasıncä su yinçi tama kelir, - deşirlär. Quyrutın kelgän ne kiyik? Qula bars kiyik, - deşirlär; quyruğunça su yinçi tama kelir, - deşirlär. (Ol, bezergen-din).

- "What kind of animal is coming from above?" This animal is a tiger (striped leopard), - they say; pearls stream down its shins, - they say. What kind of animal is coming from below? This animal - light-brown (black-marked? speckled?) is a leopard, - they say; pearls stream down its tail, - they say. (This is the merchant).

- Jogardan kelgen ne keyik? Jolbars kiyik, deydi, ayagınan inju tama keledi, deydi. Astınan

kelgen ne keyik? Qulabars kiyik deydi. Quyrıgınan inju tama keledi. (ol köpes).

-Yukarıdan gelen ne keyik? Yolbars keyik dedi, ayağınan inci damlıyor, dedi. aşağıda ne keyik geliyor? Kulabars kiyik dedi. Tüpeğinen inci damlıyor. (o tüccar).

Yoyartın-Jogardan-Yukarıdan

Yolabars-Jolbars-Yolbars

The use of y at the beginning of the word before the vowel i is characteristic for the Old Kipchak language, with modern Kazakh and Turkish, there is the falling out of sound y (inci, inju). Also, the use of k/g (k - voiceless, g - voiced) and y / j (**y** - voiced, **j** - voiced) at the beginning of the word, k and j, are characteristic for the Kipchak group, while g and y for the Oguz group (keyik/geyik, yolbars/jolbars, yukarıda/jogarıda).

Morphological features are the use of the affix of participle – gän (kelgän), in the modern Kipchak language this form (kelgen) is still used. In addition, the statement form by accession -din at the end of the word was used as the statement (bezergen-din, later -dir), the characteristic feature for medieval Kipchak language is the use of this form which has grammatical meaning - the statement. This form is currently preserved only in Oguz languages, such as Turkish, Azerbaijani, Gagauz and others.

3. Riddles about the dwelling (about the village, the yard, domestic economy, about heating and lighting, about furniture of the house, about ware and utensils).

- Qašta qara-qula uvşap-dir. (Ol, işliq-dir).

- On the crossbar, black and light-brown likened to each other (became similar). (This is the skin smokehouse).

- Qasta qara-qulga uqsaptır. (ol teri keptiretin bölme).

- Kašta kara-kula benziyorlar. (o işliktir).

Qašta -qasta-kašta

Qara-qara-kara

Qul-qul-kul

Uvşap-uqsap-benzer

- Itip-itip iryalmas, içindägi çayçalmas. (Ol, uru).

- No matter how much you push, it will not swing, which is inside, it will not splash. (This is the grain storage pit).

-İterip iterip jiljimas, işindegi şayqalmas. (ol şunkır).

-İtip itip sallanmaz, içindeki sıçramaz. (o çukur).

İterip-itip-itip

İçindägi-işindegi-içindeki

-Butu-butu uzun, butumdan arıq ol, uzun. ([*Ol, üçayaq-dır]).

- It has many legs, and they are long, thinner than my legs, and longer. (We believe that it is the tripod, the tripod for hanging the boiler or the double tripod with the crossbar for boilers, with the spit, which legs are usually called the word - but).

-Ayagı-ayagı uzun, ayagımdan arıq, uzun. (ol üçayaq).

-Ayağı-ayağı uzun, ayağımdan zayıf, uzun. (o üçayaktır).

But-ayaq-ayak

Uzun-uzun-uzun

Arıq-arıq-zayıf

üçayaq-dır- üçayaq- üçayaktır

-Uzun ayaç başında ulu bitiv bitidim; kemsän ovlu kelgäy dep, kemsän turup saıladıım. (Ol, qarmaq bile balıq).

- I wrote a big letter at the end of the long pole; hoping that the son of the unlucky (scaly) would come, I stood and watched for the unhappy (scaly). (This is fishing rod and fish).

-Uzun ağaş basında ulı hat jazdım, bireu keledi dep, bireudi turıp küttim. (ol qarmaq pen balıq).

-Uzun ağaş başında ulu yazı yazdım, kemsan oğlu gelecek diye, kemsan durup sakladım. (o karmak ile balık).

Uzun- Uzun- Uzun

Ulu- ulı- ulu

Phonetic comparison reveals that s (qas) in Kazakh is voiceless, occlusive, characteristic for the Kipchak group of languages, and š/ş (qaş/kaş) is the voiceless, sibilant sound characteristic for the Oguz group of languages. There is used in the Kipchak group the vowel ı – as non-labial, and in the Oguz languages - u as labial. X – is the voiceless, specific sound in Kipchak group of languages, k – is the the voiceless.

In addition, the statement form was used as the statement by accession –diñ at the end of the word (uvşap-dır, işliq-dır, later -dır) in modern Oguz languages, in particular in Turkish, this statement form has still been preserved.

The repeat of the verb is used to strengthen the meaning, which is formed using the affix -ip, in modern Kazakh to iter-; -mas / -maz - the negative form of the affix of the present-future tense of the verb; in order to form the belonging of 3rd person singular, there are used forms -u/-ı; -um/-ım forms are used for the formation of belonging 1st person singular, -dan form is used to form the category of the ablative case; the form -gäy is used for the formation of the future tense in the Kipchak language, -e-di - in the modern Kazakh language, and –ecek- in the modern Turkish language; the form -p is used in order to form the adverbial participle form in Kipchak and modern Kazakh, and – (y)e - in modern Turkish; the connective particle in the form of the modern Turkish language anlaut b falls out and turns into the form - ile, the copulative - pen is used in the modern Kazakh language.

4. Riddles about phenomena of nature, heaven, earth, water, stars and others.

-Silevsin yayı silkip bolmas, sırma tonum bögüp bolmas. (Ol, yulduz).

- You can't shake off the fat from the lynx, you can't fold my gold-embroidered fur coat. (These are the stars).

-Sileusin mayın silkip bolmas, sırma tonum büküp bolmas. (ol juldız).

-Vaşak yağın silkip bolmaz, işlemeli kürkümü büküp bolmaz. (o yulduz).

Silevsin- Sileusin- Vaşak

Yayı- mayın- yağın

Silkip- silkip- silkip

-Kün altundan älci keliyir [keliyir] - kümiş biryi tarta keliyir [keliyir]; ay altundan elci keliyir - altun biryi tarta keliyir. (Ol, a[ydınliq?].)

- The ambassador of the sun goes - plays the silver pipe; the ambassador of month goes - plays the golden pipe. (Is it [radiance, light, rays?])

-Kün altında elşi kelejatr- kumis kerney tartılıp jatr, Ay altında elşi kelejatr- altın kerney tartılıp jatr (ol aydınlıq).

-Güneş altında elçi geliyor- gümüş Ay altında elçi geliyor- altın (o aydınlık).

Kün-kün-güneş

Altundan-altında-altında

Älci-elşi-elçi

Keliyir-kelejatr-geliyor

Kümiş-kümiş-gümüş

Altun-altın-altın

-Salp keşim, sansız oğum. (Ol, kök bile yulduz-dîñ).

- I have one quiver, my arrows are countless.

(This is the sky and the stars).

-Salp keşim, sansız oqım. (ol kök pen juldız).

-Salp keşim, saysız okum. (o gök ile yıldızdır).

Salp-salp-salp

sansız oğum-sansız oqım-saysız okum

-Oñlu-sollu ayırğan otuz tümen öney-dir. (Ol, quyaş, ay, yulduz, tañ).

- Divided right-to-left, thirty tumens ascend up. (This is the sun, moon, stars, dawn).

-Onga-solga ayrılğan otız tümen önedi. (ol kün, ay, juldız, tan).

-Sağ sola ayrıldığı otuz tümen yükseldi. (o güneş, ay, yıldız, şafak) [Документы на половецком, 2000, P. 175-180].

Oñlu-sollu- Onga-solga- Sağ sola

quyaş, ay, yulduz, tañ- kün, ay, juldız, tan-güneş, ay, yıldız, şafak

The use of k/g (k - voiceless, g - voiced) at the beginning of the word, k is characteristic for the Kipchak group, while g for the Oguz group (kun/gün, kumis/gümüş, keliyir/geliyor); there is the change in the sounds of v/u in Kipchak and modern Kazakh, and in modern Turkish another root basis is used; various graphic writing of vowel i/ı in the monument and modern Turkic languages; y - voiced, γ - mediopalatal, occlusive, voiced specific sound of the Kipchak group of languages; there is the process of labial position from i-ü in modern Turkish.

Morphological features are primarily the use of the affix of the present tense - yir (keliyir), which speaks about the historical form of the Kipchak language; the affix of the ablative case -dan is used in the monument, and the affix of the locative-ablative case -da – in modern Turkic languages; it is formed using the word-forming affix -lu in the language of the monument; the affix of the dative-aditive case -ga – in the modern Kazakh language; the affix of the dative-aditive case -a – in modern Turkish.

In addition, the statement form was used as the statement by accession –dîñ at the end of the word

(yulduz-dîñ, later -dir) in modern Oguz languages, in particular, this statement form has still been preserved in Turkish.

5. Riddles about the plant world (wild and home crops).

-Biti-biti-bitidim, beş ayaçğa bitidim, könesuvum yuvurdım, kök yibekim çirmadım. (Ol, qına-dir).

- I wrote-wrote-wrote, used up the five of the trees, I kneaded my mercury, I twisted my heavenly silk. (It is henna).

-Jazdım-jazdım-jazdım, bes ağaşka jazdım, sınağı aralastırdım, kök jibegimi buraladım. (ol kına).

-Yazdım-yazdım-yazdım, beş ağaca yazdım, cıvamı yoğruldum, gök ipeğimi büktüm. (o knadır).

Bit-jaz-yaz

beş -bes-beş

Yuvurdum-aralastırdım-yoğruldum

Kök-kök-gök

Qına-kına-kna

-Kökçä ulağım kögende semirir. (Ol, çavun [çuun]).

- My gray goatling is fattened out on the tether. (It is a melon).

-Kökşe ulaqım kögende semiredi. (ol kaun).

-Gökçe ulağım kögende semirir. (o kavun).

Kökçä- Kökşe- Gökçe

Xavun-kaun-kavun

-Çapçaçiq üstündä çapçaçiq. (Ol, çamiş-dîñ).

- Keg on the keg. (This is reeds).

-Şapşasığın üstinde şapşasıq. (ol qamıs).

-Çapçaçığım üstünde çapçaçık. (o kamıştır).

üstündä -üstinde-üstünde

-Yazda yañi kelin yügünä-dir. (Ol, çamiş başi-dîñ).

- A young bride in the meadow on the bale of her dowry [sits]. (This is the broom (flower, ear, sultan) of reeds).

-Jazda jana kelin jügünde. (ol qamıs bası).

-Yazın yeni gelin yükündedir. (kamış başıdır).

Yazda-jazda-yazın

Kelin-kelin-gelin

Yügünä-jügünde-yükündedir

-Al savrı yançıyım, altın tovrām aşınam. (Ol, xoz).

- My handbag made of scarlet shagreen, My meal – is the slice of gold. (It is a nut).

-Al savrı sömkem, altın tilim – asım. (ol jangaq).

-Al savrı çantam, altın dilim –aşım.(o ceviz)

Altın-altın-altın

Aşınam-asım-aşım

Also, the use of k/g (k - voiceless, g - voiced) and y/j (y - voiced, j - voiced) at the beginning of the word, k and j, are characteristic for the Kipchak group, while g and y for the Oguz group (yaz/jaz, yangi/jana, yük/jüg, kök/gök).

Affix of belonging of 1st person singular is formed using the affix -im, affix of the accusative case -i; affixes of the degree of comparison of the adjective in the considered examples are expressed as follows -çä/-şe/-çe; the affix of the present-future tense -ir is used in Kipchak and modern Turkish, and the affix of the present-transitional tense -e-di is used in modern Kazakh; the local-ablative case in modern Turkic languages is expressed by the affix -de, and in the language of the monument -ä.

Also, the statement form was used as the statement by accession –diñ at the end of the word (yügünä-dir, başı-dñ, later -dir) in modern Oguz languages, in particular, this statement form has still been preserved in Turkish.

6. Riddles about the animal world (insects, reptiles, mammals, etc.).

-Tap, tap: tamızıq, tama-dıryan tamızıq, kölägäsi bar köye-dirgän tamızıq. (Ol, köbelek).

- Guess, guess: a drop, a dripping drop, a burning drop, which has a shadow. (It is a butterfly).

-Tap, tap: tamşa, tamıp-turgan tamşa, kölenkesi bar küyip-turgan tamşa. (ol köbelek).

-Bul, bul: damlacık, damlayan damlacık, gölgesi var (olan) yanan damlacık. (o kelebek).

Tap-tap-bul

Kıp. T (tamşa) Oğuz. D (damla),

Kıp. K (kölenkesi), oğuz. G (gölsesi)

-Al paçali, yabovli, altun başli, çoğmarli. (Ol, turna-dñ).

- Red-legged, with saddle-cloth (horsecloth), gold-headed, with the mace (club, bat, kiyka, boyka). (This is the crane).

-Al paşalı, jabovlı, altın bastı, şokmarlı. (ol turna).

-Al paçalı, yabovlı, altın başlı, çokmarlı. (o turnadır).

Al- Al- Al

Altun- altın- altın

Başli- bastı-başlı

-Qoçqar müüzi qoyurmaq, qoyurmaqtan qoyurmaq. (Qoçqar müüzi - qud[..?] ~ küd[..?]).

Tegä müüzi tiyirmaq, tiyirmaqtan tiyirmaq. (Tegä müüzi - teñ[...]).

-The ram's horn becomes denser and becomes completely solid. (Ram's horn - [?]).

The goat's horn is compacted and it becomes completely strong. (Goat's horn - [?]).

-Qoşqar müüzi qoyurmaq, qoyurmaqtan qoyurmaq. (qoşqar müüzi.) Teka müüzi tüyilmaq, tüyilmaqтан tüyilmaq. (tega müüzi).

-Koyun boynuzu sertleşir, sertleştikçe sert olur. (keçi boynuzu). Keçi boynuzu sertleşir, sertleştikçe sert olur.(keçi boynuzu).

Qoçqar- Qoşqar- Koyun

Müüzi- müüzi- boynuzu

-Tav üstindä talaşman, tayayı bar beş batman. (Ol, tülküçiginiñ/[=tülküçikniñ] tüpegi).

- Evil-doer stands on the mountain with the club in five batmans. (This is the tail of the fox).

-Tau üstinde talasman tayayı bar bes batman. (ol tülkinin kuyruğı).

-Dağ üstünde talaşman dağağı var beş batman. (o tilkinin kuyruğı).

Tav-Tau-Dağ

Üstindä-üstinde-üstünde

-Araba - şaq! - taş araba şaq ete tüşti. (Ol, tövä).

- The cart - bang-bangity bang! - the cart of stone fell down with the crash. (This is the camel).

-Arba-onga!-taş arba şaq ete tusti. (ol tüye).

-Araba –sağ!-taş arba şak ala düştü. (o deve).

Araba-Arba-Araba

taş-taş-taş

-Yazda yavli toqmaq yatir. (Ol, kirpi-dñ).

- The greasy beater lies on the meadow. (It is the hedgehog).

-Jazda maylı toqmaq jadır. (ol kirpi).

-Yazın yağlı tokmak yatıyor. (o kirpidir).

Yazda- Jazda- Yazın

yavli toqmaq- maylı toqmaq- yağlı tokmak
yadır- jadır- yatıyor.

kirpi-diñ- ol kirpi- kirpidir

-Yazda yavli çayış yadır. (Ol, yılan-diñ).

-The greasy belt lies on the meadow. (It is the snake).

-Jazda maylı kayıs jadır. (ol jılan).

-Yazın yağlı kayıs yatıyor. (o yılandır)
[Drimba, 2000].

yavli çayış- maylı kayıs- yağlı kayıs
yılan-diñ- jılan- yılandır

The use of k/g (k - voiceless, g - voiced) and y/j (y - voiced, j - voiced), t/d (t - voiceless, d - voiced) at the beginning of the word, k and j, are characteristic for the Kipchak group, while g and y for the Oguz group (yılan/jılan, yatmak/jatu, yazda/jazda, kölenke/gölge, tau/dağ); the modern Kazakh language is characterized by the use of the consonant m in the anlaut position, while modern Turkish is characterized by the use of the consonant b; there is the coincidence of words with various phonetic-phonological structure v-α in Kipchak and modern Turkish.

The participial form is formed using the affixes -yan/-gan/-(y)an; the category of belonging of the 3rd person singular is formed using affix -si; the local-ablative case is expressed by the affix -dä/-de; the affix -niñ/-niñ/-nin is used for the formation of the genitive case; the affix -ir/-ır is used for the formation of the present - future tense in the Kipchak group of languages, and the affix ı-yor; -diñ/ -dır is used for the formation of the present tense in modern Turkish and it has the grammatical meaning – the statement, the most common use of which has been preserved in modern Oguz languages.

Considering the above differences, the similarities of language of Codex Cumanicus with different Turkic languages are named by scientists-turkologists [Шаймердинова, 2016, №4, P. 15].

Having analyzed such semantic groups as anatomical names, terms of kinship, names of plants, animals, insects, birds, elements of non-living nature, comparing them with analogues in Crimean Tatar and other Turkic languages, we will allow ourselves to draw some conclusions.

At the same time, words-lexemes are met in Kipchak riddles, which are common in form for Kazakh and Turkish languages, they have retained the continuous semantic-notional connection with the Old Turkic language, and are used to date (**ana** "mother", **ata** "father", **Tengri** "God, Tengri, the Supreme Being", **at** "horse", **qurt** "worm", **su** "water", **ayaq** "leg", **au** "moon, month", **ak** "white", **qara** "black", **süt** "milk", **balıq** "fish", **qan** "blood", **qarın** "belly, gut", **sirt** "back", **baqır** "copper", **kirpi** "hedgehog", **buz** "ice", **it** "dog", **iz** "trail", **sarı** "yellow", **saray** "palace", **qaz** "goose" and others).

Some of the words have changed phonetically, while retaining their meaning:

KK **altun** - KZ **altın** - TR **altın** "gold" (u - labial, ı - non-labial), KK **kök** - KZ **kök** - TR **gök** "blue, sky" (k - voiceless, g - voiced), KK **keçe** - KZ **keşke** - TR **gece** "evening, night" (k - voiceless, g - voiced), KK **beş** - KZ **bes** - TR **beş** "five" (ş - fricative, voiceless, s - voiceless), KK **qına** - KZ **kına** - TR **kna** "henna" (k - voiceless, q - hard, uvular, g - voiced), KK **qaş** - KZ **qas** - TR **kaş** "brow" (k - voiceless, q - hard, uvular, g - voiced), KK **avzu** - KZ **auzi** - TR **ağız** "mouth" (v - voiced, g - without sound), KK **yoğ** - KZ **jok** - TR **yok** "no" (y - voiced, j - voiced), KK **älçi** - KZ **elçi** "ambassador" (ä/e - non-labial), KK **kümiş** - KZ **kümis** - TR **gümüş** "silver" (k - voiceless, g - voiced), KK **uzun** - KZ **uzın** - TR **uzun** "long" (u - labial, ı - non-labial), KK **sendä** - KZ **sende** - TR **sende** "at you" (ä/e - non-labial), KK **mendä** - KZ **mende** - TR **bende** "at me" (m - voiced, b - voiceless, ä/e - non-labial), KK **ayaç** - KZ **agaş** - TR **ağaç** "tree" (ç - voiced, ş - voiceless), KK **başında** - KZ **basında** - TR **başında** "on the head" (c - voiceless, ş - voiceless), KK **kerek** - KZ **kerek** - TR **gerek** "need" (k - voiceless, g - voiced), KK **yaz** - KZ **jaz** - TR **yaz** "summer" (y - voiced, j - voiced), KK **yat** - KZ **jat** - TR **yat** "lie down" (y - voiced, j - voiced), KK **yılan-diñ** - KZ **jılan** - TR **yılandır** "snake" (y - voiced, j - voiced), KK **iç** - KZ **iş** - TR **iç** "drink" (ç - voiced, ş - voiceless), KK **ye** - KZ **je** - TR **ye** "eat" (y - voiced, j - voiced), KK **bıçaq-diñ** - KZ **pişak** - TR **bıçak** "knife" (b - voiced, p - voiceless), KK **burunsız** - KZ **murunsız** - TR **burunsuz** "without a nose" (b - voiced, m - voiced), etc.

The Cuman words **sıǵır** "cow," **qoy** "sheep," **it** "dog," **börü** "wolf," **qoyan** "rabbit," **qol** "hand" are signs of Kipchak languages, and the words **inek** "cow," **toñuz** "pig," **el** "hand" are the feature of Oguz languages. Language of Codex Cumanicus, despite being the Kipchak language, due to its close proximity to the Oguzes, did not escape the influence of Oguz languages. Such lexical and phonetic dialecticisms of Codex Cumanicus as **sıǵır - siir – inek** "cow", **qol – qol el** "hand", **tavuq – tauıq- tavuk** "chicken", **qoz - hoz** "walnut", **aq – aq - ah** "white", "light", **taǵ – orman - orman** " forest", **aǵız – auız - aǵız** "mouth", **oǵul – ul - oǵul** "son", **tap – tap – bul** "find", **but – ayaq – ayak** "leg", **tamızıq – tamşa – damlacık** "drop", **eşik – esik - kapı** "door", **etek – etik – çizme** "boots", **ot – ot – yangı** "fire", **anı – onı – onu** "his", **yıl – jıl – yıl** "year", **yolabars – jolbarıs – yolbars** "snow leopard", **kema – keme – gemi** "ship" and others are still used to this day in Kazakh and Turkish, which indicates their such early formation.

The separate layer of vocabulary of Codex Cumanicus is borrowed words from Persian (**canavar - januar - canavar** "beast", **şeftalu – şabdalı - şeftale** "peach", **bazar - bazar - Pazar** "market"), Arabic (**horma - hurna - hurma** "date"), Greek (**kiraz - kiraz - kşraz** "cherry"), Mongolian (**silevsün – sileusin – vaşak** "lynx"), Russian (**ovus** "oats") languages, which are still used in Turkic.

Conclusions and results

1. The riddle reveals the picture of the world of medieval Kipchak, their thinking, reflected in the main ways of life.
2. When comparing riddles in Kazakh, Turkish, their typological signs appeared, characteristic for Kipchak and Oguz groups.

During the writing of Codex Cumanicus (1303), it can be judged that although the state of the Cumans was disintegrated, but they had not yet lost their language by that time. The Cumans did not leave any monuments in their language, but the Cuman language reached us through other peoples. This is evidenced by the examples given from the monument in comparison with other Turkic

languages, in particular with Kazakh and Turkish languages.

Conclusion

As the result of scientific research, the classification of Kipchak riddles of the Codex Cumanicus monument was created. The following groups are selected:

1. Riddles about the person (about the appearance of the person, parts of his body, about family relations, family, about clothes and jewelry, about food and drink, about means of movement),
2. Riddles about human labor activity (about planting and processing of bread, arable land, mowing, about occupations and crafts),
3. Riddles about the dwelling (about the village, the yard, domestic economy, about heating and lighting, about furniture of the house, about ware and utensils),
4. Riddles about phenomena of nature, heaven, earth, water, stars and others,
5. Riddles about the plant world (wild and home crops),
6. Riddles about the animal world (insects, reptiles, mammals, etc.).

As the result of the analysis, similarities with other Turkic languages were revealed. Such semantic groups as anatomical names, terms of kinship, names of plants, animals, insects, birds, elements of non-living nature are analyzed. At the same time, words-lexemes are met in Kipchak riddles, which are common in form for Kazakh and Turkish languages, they have retained the continuous semantic-notional connection with the Old Turkic language, and are used to date (**ana** "mother", **ata** "father", **Teñri** "God, Tengri, the Supreme Being", **at** "horse", **qurt** "worm", **su** "water", **ayaq** "leg", **au** "moon, month", **ak** "white", **qara** "black", **süt** "milk", **balıq** "fish", **qan** "blood", **qarın** "belly, gut", **sirt** "back", **baqır** "copper", **kirpi** "hedgehog", **buz** "ice", **it** "dog", **iz** "trail", **sarı** "yellow", **saray** "palace", **qaz** "goose" and others).

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