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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

THE VOCABULARY OF “CODEX CUMANICUS”

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INTRODUCTION

The actuality and the usage rate of the research work.

Compared with Oghuz Turks, both the writing tradition of Kipchak Turks, especially the Turks living in the region of Desht-i Kipchak (Cuman-Kipchak) is weak and their written monuments are less. In this regard, the book of Cuman – “Codex Cumanicus” written in the Turkic city located on the North coast of the Black Sea in the middle of the XIV century at the latest attracts the attention with the scientific importance. The researching of “Codex Cumanicus” as the first work or dictionary written with the Latin alphabet in the Cuman (Turk) language assumes the most importance for the Turkological linguistics. The Cuman dictionary of “Codex Cumanicus” is diverse and colourful according to the reflection of both the riddles and aphorisms being the samples of folklore, and the words related to the daily life, the religious songs and texts translated with both the poetry and prose.

This work also embraces the signs of more previous social, religious and daily life besides the features of that periodical Turkic language by reflecting the lexical fund of cultural and daily life of its period. To attract the dictionary of “Codex Cumanicus” to the systematic linguistic analysis firstly carries the most important necessity for the study of the Azerbaijani language expressing the many features of Kipchak language, Turkic languages, especially the history of Kipchak language.

Writing of “Codex Cumanicus” by the Latin alphabet gives the opportunities for clarifying most of the phonetic and graphic issues in the Middle Ages when most of the Turkic written monuments have written by the Arabic alphabet. But this monument isn’t known for the problem of expression of vowels in writing that reflected in the works written by the Arabic alphabet in the Turkic language. Though the Turk-Cuman vocabulary of the “Codex Cumanicus” hasn’t been researched systematically in Azerbaijan till nowadays, it was attracted to the research from some aspects by A.Gaben, O.Unal, A.Karahan, A.Garkavets, M.Argunshah, G.Guner and the other researches in different countries. Despite all of these

researches, the vocabulary of “Codex Cumanicus” hasn’t been chosen as the object of the independent research up to now, the vocabulary, thematic structure of the monument hasn’t been researched systematically. Given these, the lexical features of “Codex Cumanicus” has researched from some aspects by comparing with the Turkic languages in all-Turkic context, and also with the other Turkic written monuments of the time, especially with the Kipchak works in the dissertation.

Object and subject of the research: The object of the research is the Kipchak monument named as “Codex Cumanicus” characterizing the Middle Turkic Age. And the subject is the vocabulary of “Codex Cumanicus”. To define the origin of the words on the base of the language materials of “Codex Cumanicus”, to give the classification of lexical-semantic word groups in the Kuman language, to attract the religious vocabulary to the research which capturing the special attention in work, and also the necessary aspects of the word formation arranges the subject of this dissertation work.

The aim and the tasks of the research: The main aim is to research the Turkic vocabulary of “Codex Cumanicus” for the lexical-semantic feature, to research the lexical units in the historical aspect and in comparison with the modern Turkic languages, to reveal the historical appearance and internal regularities of the language in the dissertation work.

For this aim, the following duties have defined:

- to elucidate the research history of “Codex Cumanicus”;
- to define the written year and place of “Codex Cumanicus”;
- to group the vocabulary of “Codex Cumanicus” according to origin, to define the place of national original vocabulary, to research the specification of borrowings in “Codex Cumanicus” with the other written monuments;
- to group the Kuman dictionary of “Codex Cumanicus” according to the types of lexical meaning and to give the lexical-semantic analysis, to explain some words etimologically and to compare;

- to confront the Cuman lexical units in “Codex Cumanicus” with the Turkic languages, modern Turkic languages and dialectical facts and to define the specific features of vocabulary of “Codex Cumanicus”;
- to research the expression of Kipchak words, many of the expressions being the remains of the ancient beliefs in new colors during the translation of the religious texts;
- to give the linguistic analysis of the process of word formation with concrete samples by the morphological and syntactical way in “Codex Cumanicus”. To reveal the appearance of compound words and composite verbs in “Codex Cumanicus”.

The methods of the research: The descriptive and historical-comparative methods, in the same time, the statistical method have been used firstly by taking into consideration of the specification of research work. By the way, several methods and ways have been applied in the same time, the signs of the words have been searched in the ancient and middle Turkic languages, in the same time, in the modern Turkic languages, and the parallelisms have been followed.

The basic provisions giving to the defence:

1. It is also necessary to follow the notes of travellers of that period besides with the language materials on the monuments for defining the written place and time of “Codex Cumanicus”.

2. The language of “Codex Cumanicus” assumes different features from the Kipchak language on the monuments of the Kipchaks of Egypt Mamluk Sultanate. And also Desht-i Kipchak Turks, as well as, Kumans, if we say concretely, the Cuman language of “Codex Cumanicus” haven’t been incurred to the influence of Islam religion and Arabic language as the Mamluk Kipchaks. The written atmosphere of “Codex Cumanicus” has been far from the cultural-religious centres of Islamic East of that time relatively, has closely associated with the Christian religion, unlike Oghuz and the other Kipchaks.

3. The national origin vocabulary predominates naturally in the Cuman dictionary and embraces the words belonging to all fields of life. One part of this vocabulary is used in the modern Turkic languages, and also in the Azerbaijani language either with the same

or with less phonetic and lexical changings. One part of it exists in the dialects and slangs though they have turned into archaisms in the literary language.

4. The origin of the borrowing vocabularies in the Cuman language informs about the communications of Cuman Turks with the other nations in different times. Especially, the Mongol origin words appear not only as the period of Mongol occupations, but also as the result of relations of ancient language.

5. The words almost belonging to all fields of Cuman life are met in the thematic division of the “Codex Cumanicus”. Most of these words embracing the abstract and things belonging to most of the fields from the military to the daily life live with less phonetic changings in the modern Turkic languages.

6. The specific expressions belonging to Christianity in the translated texts to the Cuman language attract the attention as the first variants of written forms of the religious terms in this language. The existing of these terms in the languages of modern Turkic inhabitants of that region as the written form in the “Codex Cumanicus” is important according to follow the first period of the formation of Christian vocabulary of that region.

7. The Cuman language has been used from its own lexical opportunities for expressing the notions of Christianity – the religion which was acquainted in the new region, besides by keeping the signs of the ancient beliefs of the Kipchaks in the motherland. Let’s note that, to meet with the signs of Khazar Turks accepting the Judaism is possible in the language of “Codex Cumanicus”.

8. The language materials of “Codex Cumanicus” show the formation of all directions of word formation in the Cuman language on that time, especially, the activation of morphological style in the process of word-building. Most of the lexical affixes have also preserved the productivity in the modern Turkic languages as being on that time and etc.

The scientific novelty of the research: This disseration is the first research in the “Codex Cumanicus” and the content of its vocabulary that was assumed recording at the end of the XIII century and in the middle of the XIV century at the latest. The

Cuman dictionary of “Codex Cumanicus” is systematically researched from the linguistic aspect firstly in the dissertation.

The lexical units used in the language of “Codex Cumanicus” are analyzed through the prism of historical linguistics, the words only used in the “Codex Cumanicus” among the Kipchak works are noted, the correlation of national vocabulary is defined, the periods when the borrowings passed to the Kipchak language and the reasons of usage are touched, especially the words passed through the Mongol language are compared with the equivalents of Mongol language, the signs of those words are researched in the Turkish written monuments, Turkic languages and dialects firstly in the dissertation. The religious vocabulary in the “Codex Cumanicus”, the religious national words, the signs of Khazars in the daily life of the Cumans, the odds of the ancient Turkish beliefs in the language have been attracted to the research firstly, too. In the same time, the etimological elucidation of some words is expressed.

The dissertation will enrich the turkological researches with new facts by clarifying many of the issues from the point of view of both to reveal the lexical features of Cuman language, the common features of Oghuz and Kipchak languages, and to make comparisons among the language facts as being the first research in this field.

The theoretical and practical importance of the research:

The facsimile of the “Codex Cumanicus” as the main source during the research, some of the publications of the monument (G.Kun, V.Drimba, M.Argunshah and G.Guner, A.Garkavets) during the specifying of the meanings and the reading of words has been used. In the same time, the dictionary of the historical Kipchak works, the vocabularies by E.V.Sevortyan, T.Gulensoy, G.Clauson, A.Jaferoghlu, the vocabularies of some modern Turkic languages, the last research works that applied in the fields of the Azerbaijani linguistics and Turkological linguistics have been referenced.

The dissertation work assumes an importance theoretically and factological for the new researches in the field of applying of the “Codex Cumanicus”, Cuman language from different aspects, making compare among Oghuz language – Kipchak language,

Mamluk Kipchak language – Cuman language, Cuman language – modern Turkic languages. The dissertation can be useful as the scientific resource, helpful material in the applying of the noted topics, in the subject of Turkology, at the high schools where the history of literary language, the historical dialectology is studied, the scientific-research centers where researching the Turkic languages, in the research works related to the history of language and culture of the Kipchak Turks. The topic used in the dissertation will be useful in the study of the history of the Turkish language deeply, in the compared researches with the other written monuments, in the applying of the elements of Kipchak language in our written monuments, language and dialects. The given samples, explanations and results in the research will help to the researching of the borrowing layers in the Kipchak language, the words passed through the Mongol, Russian, Persian, Arabic and Chinese languages, the historical language communications. Also the explanation of some specific words lexical-semantically and etymologically belonging to the “Codex Cumanicus” can be used in the scientific articles, archaic and etymological dictionaries.

The approbation and the applying of the work: The speeches about the basic provisions of the dissertation work, the first results have been discussed at the international and republic scientific conferences, the articles have been published in different scientific publications. The results of the research have been totally published in the 10 articles and 6 conferences.

The name of the organization where dissertation has been accomplished: The dissertation has been accomplished and discussed at the department of “Turkology” of Baku State University.

The volume of the structural sections of dissertation separately and the general volume with the sign: The introduction of dissertation consists of 6 pages, the first chapter is 53, the second chapter is 43 pages, the third chapter is 42 pages, the conclusion is 5 pages, the list of literature is 15 pages. Totally, the volume of the dissertation: 169 pages – 281,842.

THE BASIC CONTENT OF THE WORK

The actuality of content and the usage rate of the research work is based, the object and the subject of research, the aim and the tasks, the method and ways of the research, the basic provisions giving to the defence are defined, the information about the scientific novelty of the research, the theoretical and practical importance of the work, the approbation and the applying of the work, the name of the organization where the dissertation has been accomplished, the volume of the structural sections of dissertation separately and the general volume with the symbol is given in the part of **“Introduction”** of the dissertation.

The **first chapter** of dissertation is entitled as **“Codex Cumanicus” and its vocabulary** and consists of two main sections: **1. The first Turkic monument “Codex Cumanicus” written with the Latin alphabet; 2. The vocabulary of “Codex Cumanicus”**.

The research history of monument is applied, the main publications, the important features of these publications are shown, the articles which dedicated to the language materials of monument and the necessary issues which touched in those articles in different years are noted in the section of dissertation named as **“The first Turkic monument “Codex Cumanicus” written with the Latin alphabet”**. Special place is given to the explanation (G.Kun, V.Drimba, M.Argunshah and G.Guner, A.Garkavets) of content of five large publications of “Codex Cumanicus” (Kodeks Kumanikus – “Kodeks”). Here also the information related to the dissertation work of prominent turkologist B.Chobanzade written about the “Codex” is given and the state of the researching of monument in Azerbaijan is commented.

The thoughts put forward by the researchers related to the year and the written place of “Codex” are introduced and compared, to approach to the issues from different aspects, to define the written year and place of the work is tried in the same time. This time is mainly referenced to the features of period, the thoughts of researchers and the coinciding of the months given on the columns of

“Codex” in Latin and Persian languages. The thoughts about the authors of vocabulary are generalized, the thought of written of the Italian section by the Italian merchants, the German section by the German merchants is emphasized by based on the language materials.

Firstly, to introduce the “Codex” to the world of science completely has occasioned to the Hungarian turkologist G.Kun. G.Kun has published the book of “Codex Cumanicus” in the Latin language in Budapest in 1880¹. The Denmark scientist K.Grönbech has published the facsimile of “Codex” in 1936, and the dictionary with the translation to the German language in 1942². The Romanian turkologist V.Drimba has published the reading form, vocabulary, comments and facsimilies of “Codex” as the book form in 2000³.

The Kazakhstani turkologist A.Garkavets has shown the reading form of all words of “Codex” in his capacious research, the transliteration and the Russian translation of the texts of the German section has given⁴. The book of “Codex Cumanicus” published by the Turkish turkologists – M.Argunshah and G.Guner in 2015 is one the most comprehensive publications of this monument⁵.

As for the study of the “Codex” in Azerbaijan, this precious monument has been left aside from the attention of Turkology.

¹ Codex Cumanicus / ed. G. Kuun – Budapestini: Editio Scient. Academiae Hung., – 1880. – cxxxiv, 395 p.

² Grönbech, K. Codex Cumanicus Cod. Marc. lat. DXLIX in Faksimile herausgegeben mit einer Einleitung. – Kopenhagen: Levin & Munksgaard, – 1936. – 82 p.; Grönbech, K. Komanisches Wörterbusch. Türkischer Wortindex zu Codex Cumanicus. – Kopenhagen: Einar Munksgaard, – 1942. – 275 p.

³ Drimba, V. Codex Cumanicus. Edition diplomatique avec facsimiles. – Bucarest: Editura Enciclopedica, – 2000. – 476 p.

⁴ Гаркавец, А. Codex Cumanicus Половецкие Молитвы, Гимны И Загадки XIII-XIV Веков / А.Гаркавец. – Москва: Русская деревня, – 2006. – 89 с.; Гаркавец, А. Codex Cumanicus. III. Транскрипция и пословный перевод / А.Гаркавец. – Алматы: Баур, – 2015. – 316 с.; Гаркавец, А. Codex Cumanicus. IV. Латинский, персидский, куманский и немецкий словари и вкрапления из других языков / А.Гаркавец. – Алматы: Баур, – 2015. – 596 с.

⁵ Argunşah, M. Codex Cumanicus / M.Argunşah, G.Güner – İstanbul: Kesit Yayınları, – 2015. – 1079 s.

Perhaps, the main cause of this is the non-existing of Azerbaijani publication of “Codex” till today. The short information has been given about “Codex” in some monographies, researches and articles. At last years, the language materials of “Codex” have been studied over certain directions in some research works.⁶

It is needed to analyze the Italian and German sections of “Codex” separately. The Italian section is more orderly than the German section in compare. The words have been written by the Alphabet, the interval has been consistently followed among the columns, also the thematic division has been done and the names of thematic groups have been shown. Though all of them have demanded how much preparation, it couldn’t be so neat in the first copy. Firstly, the Italian column has written in this section, then the Persian and Cuman columns have filled. The face of copies of the Italian section, probably, has been recopied in several times. It has been put in order everytime, too. Because so there have been incomplete columns in this section (the 1st–55th sheets) by differed from the second section, none of the sheet has been left empty. Perhaps, there have been empty pages, (now there are the empty columns, too), but its face has been recopied in several times, the incomplete gaps have been filled in, after the last copy some words and letters have deleted, the new ones have been added, the empty rows have been filled in various lines. But front of some Latin rows has been empty again, and because of not knowing it, the secretary has repeatedly written the Persian column’s word to the Cuman column or vice versa in some columns. Later, the additions with the bold and different lines are not belonged to the secretary of the copies and it reminds the adjustments made by the other secretary during reading. So that, the Latin words in the 1st and 2nd rows of the

⁶ Oğuz, Ə.M. “Codex Cumanicus” – “Kodeks Kumanikus” və Qıpçaq türkcəsindəki Tapmacalar // – Bakı: “Xəzər” dünya ədəbiyyatı jurnalı, – 2015. № 1, – s. 121-128; Əliyeva, L. Azərbaycan xalqının etnogenezində qıpçaqların yeri. Dərs vəsaiti. / L.Əliyeva. – Bakı: “Bakı Universiteti” nəşriyyatı, – 2015. – s.110-115; Səmədova, K.İ. Ortaq türk leksikasında qıpçaq mənşəli sözlər və Azərbaycan dilində arealları / K.İ. Səmədova – Ankara: İKSAD Publishing House, – 2019, – 330 s.

Cuman column, the Latin and Cuman words in the 8th row, the Latin and Cuman words in the 20th, 21st, 22nd rows, the Cuman words in the 26th, 27th and 28th rows of the 8v⁷ page have been written with different lines. The four different lines are clearly selected here. Probably, the words such as *Iolga Iur*, *Iol*, *Iſſinurmen*, *Iſſilic*, *Iſſanurmē*, *Iſſanmac* have been added in the page of 8r, later. Because: 1. The line is differed from the writing of the other words. 2. The main letters have been written with the capital letters by differed from the words of the 23rd and 24th rows of the Cuman column. So that, the previous letters have been written with the capital letter *I*, the words as *ızzangıl ızzangıl* have been noted with the small letter *ı*. 3. As the secretary has written the words *Iſſanurmē* *Iſſanmac* with the letter *ſ*, then the secretary thought to make a false by looking through the writing forms of the 23rd and 24th words, probably, he has added the letter *z* to the half part of the letter *ſ*. But the secretary has added nothing to the Persian column. Probably, the corrector or the correctors have been the Christian missionaries who tried to spread the religion among the Cumans. It means, they have known the Cuman language than the Persian language and mainly they have worked in the Cuman region.

Based on all of them, the year of 1303 can be considered the history of only the Italian section, it means the history of copy of the faces of the 1st-55th sheets. The thought of writing of the Italian section in 1294 or till today and the copy of the face in 1303 is seen possible.

The second section of the I chapter is entitled as “**The vocabulary of “Codex Cumanicus”**”. This section consists of two main semi-sections: **1. The national origin vocabulary in the language of “Codex Cumanicus”**; **2. The borrowings in the language of “Codex Cumanicus”**.

One of the main principles has been to elucidate the Turkish origin vocabulary reflecting on the monument from different features in the usage of the contents of all chapters of the dissertation, too. In other words, to give information about the rich of the national

⁷ 8 – the number of the sheet, r – shows the front page, v – shows the back page.

vocabulary, the commitment to the ancient roots and the important place keeping in the Cuman language expresses as the main line in the dissertation. The Turkic origin vocabulary has been researched by comparing with more ancient monuments and the works being the modern form of “Codex” and also dialects, here.

The language of “Codex” embraces the vocabulary of most periods starting from the most ancient lexical layers till the signs of language relations of its time. The Turkic origin vocabulary is dominant with its weight naturally in this dictionary. The Turkic origin vocabulary of “Codex” being the Kipchak monument protects the usage in this or other degree in all Turkic languages, the dialects and slangs of the Turkic languages.

Most part of the Turkic origin vocabulary of the language of this monument, especially the common Turkic vocabulary preserves the semantics of that period in the Azerbaijani literary language. Tens of the national words used in “Codex” are met only in the dialects and slangs of our language. *“Compared with the vocabulary of literary language, the vocabulary of dialect is more conservative. The words belonging to the layer of the ancient vocabulary of the language are preserved more in the vocabulary of slangs”*⁸. The Turkic origin vocabulary arranging the base of Cuman dictionary of “Codex” has been mainly summarized by compared with the Azerbaijani language in this section. Thus, it is possible to classify the Turkish origin vocabulary of “Codex” in three categories according to the feature of usage in the Azerbaijani language: 1. The words being the same according to the phonetic, lexical-semantic and morphological features in the modern Azerbaijani language; 2. The words used with certain phonetic or semantic changes in the modern Azerbaijani language; 3. The words being archaic or considering archaic in the modern Azerbaijani language. The Turkic–Mongolian common words used in “Codex” have been also researched in this section.

⁸ Əzizov, E.İ. Azərbaycan dilinin tarixi dialektologiyası: Dialekt sisteminin təşəkkülü və inkişafı: Dərs vəsaiti. / E.İ.Əzizov. – Bakı: “Elm və təhsil” nəşriyyatı, – II nəşr, – 2016. – s.205.

As a result, the original national equivalents of the borrowings attract the attention in the Turkic origin vocabulary of “Codex”. Most of these words have been replaced with the borrowings and have been archaic in the modern Azerbaijani language. The vocabulary of “Codex” is more national by compared with the Turkic languages, as well the Azerbaijani literary language according to whether the names or the verbs, focusing to the opportunities of the national word-formation is stronger in the expression of new concepts in this language.

The origin of borrowings in the Cuman dictionary of “Codex”, the times of passing of these borrowings to the language has been researched in the section named as “**The borrowings in the language of “Codex Cumanicus”**”. The words passed from different ten languages (Mongolian, Persian, Arabic, Greek, Latin, Hebrew, Chinese, Russian, Sogdian, Aramaic) have been separately researched in the Cuman language.

The specific feature of “Codex” is to have been written only after the Mongol invasion, in the period of domination of Mongolian influence and mainly in the region under the ruling of the Golden Horde. For that, most of the Mongolian origin borrowings met in the “Codex” isn’t reflected in the works belonging to the Mamluk (Egypt) Kipchaks. Thus, the Mongolian origin words carry the signs of two main periods in the “Codex”:

First, the time of relations of Turkic-Mongolian languages realizing at native land before starting the moves of the Cumans to the direction of the Black Sea. The second is the time of language relations starting with the Mongolian invasions. For example: *Botay* <mon. *buday* “shadow” [57v]. The Turkic origin synonym of this word has been also given beside with such word *botay* in “Codex”: *köləgə* [57v]. Also it has been used in the Cuman puzzle: *Tap-tap tamızık, tama dırqan tamızık, köləgəsi bar* “Drip, drip drop, dripping drop. It has a shadow” [60r].

The various alternative of the Persian origin word of the Persian column given in the Cuman column gives us interest. For example: *piala* “glass, goblet”, the opposite in Persian is *kuda* (kuzə) [52v]. It is interesting that, though the word *goblet* is in

Persian, the word *kuzə* “pitcher” has been written in the Persian column, not the word *piyalə* “goblet”. The word *kuzə* has been also used as the Persian equivalent of the word *Bardak* “cup” [52v]. Instead of some Persian origin words of the Cuman column, not the same word, but the other Persian word has been given in the Persian column. For example, *çıraq* “candle, chandelier”, the Persian equivalent is *mom pi şama* [40r; 52v]; *abuşka /abişka* - “old”, the Persian equivalent is *pir* [38v; 65v]. This situation is related to either the passing of those words before, or passing by the other languages, or the compiler has confused the words.

The II chapter of dissertation is entitled as “**The thematic division of the vocabulary of “Codex Cumanicus”**”. The Cuman dictionary of “Codex” has been collected in 22 basic lexical-semantic word groups by considering the thematic division in the monument. The reading form, translation and the page of each word has been shown, the additional information has been given when needed. In this section, some methods have been used in the research of lexical-semantic word groups:

1. The word expressing the general name of that group has been defined at the beginning of most lexical-semantic word group. For example: The word *ayuan* “animal” in the Persian column, the word *canavar* “wolf” in the Cuman column has been given as the general name of the lexical-semantic word group called as “the words expressing the names of animal and bird”. “*Given the names of animals confusedly in this column (both the domestic and the wild animals) is shown that, the word canavar “wolf” has been used in the meaning of “animal” firstly, this word stabilized in the meaning of “wild animal” and as the type of special animal “wolf” by the passing of the word “animal” from the Persian to the Turkic languages later*”⁹.

2. Not only the words including to each lexical-semantic word group have been listed, but also the usage form, the meaning changes of lexical units in the ancient and middle aged Turkic monuments, in

⁹ Quliyev, İ.İ. “Codex Cumanicus”da zoonimlər // – Bakı: Filologiya məsələləri, – 2019. №6, – s.116.

the modern Turkic languages and dialects has been touched as needed in the same time. *For example*, the signs of the words as *soğan / yova* “onion” [54r] have been researched in the lexical-semantic word groups named as “The words expressing the names of plant”. These two words are given as the synonym in the same row. The word *yova* as the meaning of “wild onion” is only used in the “Codex” from the works written in the Kipchak language¹⁰. C.Klauson has noted the using of this word as *yuva/yuwa* “wild onion” in the Kazakh, Karakalpak and Nogai languages, as the meaning of “the spring plant having the severe taste” in the Turkmen language¹¹. This word that used in most of the Turkic languages expresses two meanings: “1. Wild onion; 2. Eatable plant as an onion”¹².

3. The interesting samples met in the “Codex” have been explained in this chapter. For example, the word “*yabuldurak*” “leaf” has been only used in the “Codex” being one the Kipchak works¹³. The word *yarpak* “leaf” is noted in the other Kipchak works¹⁴. This word is such as the from of *yapurqak* in the Praturk. It has different phonetic variants in the modern Turkic languages: *japurğak, yaprak, japraq, yarpaq, yarfix, yapirğan, japrok, jopurmak, japrax, jafrak, japraq, zalbırak, zapıraq, çapraq* and etc. As seen, the form of *yabuldrak* cannot be found. The creation of the word from the roots as *yap-* “to close”, *yalbıra-* “to tremble”, *yalbra-* “to wave” has been put forward that, the first idea (*yap-* “to

¹⁰ Toparlı, R. Kıpçak Türkçesi Sözlüğü / R.Toparlı, H.Vural, R.Karaatlı. – Ankara: Öncü Basımevi, – 2007. – s.327.

¹¹ Clauson, G. An Etymological Dictionary of Pre-thirteenth-Century Turkish. – Oxford: Clarendon Press, – 1972. – s.872.

¹² Starostin, S.A. An Etymological Dictionary of Altaic Languages / S.A. Starostin, A.V. Dybo, O.A. Mudrak. – Leiden: Brill Academic Publishing, – 2003. – s.883.

¹³ Toparlı, R. Kıpçak Türkçesi Sözlüğü / R.Toparlı, H.Vural, R.Karaatlı. – Ankara: Öncü Basımevi, – 2007. – s.305.

¹⁴ Again there, – p.327.

close”) is seen more logically¹⁵. The word *yapkiç* “cover, lid” [7v] used in the “Codex” is from the same root, too.

4. In the same time, the features of usage of the in the Turkish language groups have been touched: The two words have been explained from this aspect in the lexical-semantic word groups named as “Tree and the fruit names”: *armut - kertmә* [53r] “pear”. Most of the researchers have nominated the passing of the word *armut* “pear” from the Persian language to the Turkic languages. But T.Gülensoy considers that, the fruit name in the Turkish language has appeared by the joining of the word “*murt*” to the word “*al*”. He bases his thought with the word *almurut* using in the Karakalpak, Uzbek and Kirgiz languages¹⁶. The word “*armud*” has spread in the Oghuz languages, the word *kertmә* has been preserved in the languages of Turkic nations belonging to the Kipchak group and in the languages of the modern Turkic citizens (bashgird, tatar) of Desht-i Kipchak. Nowadays, the word *kertmә* is used as the synonym of the word *armud* “pear” in the Turkic languages of Bulgarian group¹⁷. The using of each two words in “Codex” can be explained as the sign of the Oghuz-Kipchak language relations.

5. In this chapter the signs of some words have been researched in the dialects, too. For example: *epçi - çinay* “housewife” [49r]. The word *epçi* has remained by endured to the changings with the small phonetic difference lexically in our dialects. “*It is used as the form of “aḫçi” in the meanings of “the man interfering to the woman’s work” (Basarkechar), “pedantic, irksome” (Gazakh, Borchaly, Gadabay), “gossiper, eloquent”*

¹⁵ Этимологический словарь тюркских языков: Общeturкские и межтюркские основы на буквы 'Ж', 'Ж', 'Й' / Э.В.Севортян, Л.С.Левитская. – Москва: Наука, – 1989. – s.131-132.

¹⁶ Gülensoy, T. Türkiye Türkçesindeki Türkçe Sözcüklerin Köken Bilgisi / T.Gülensoy. – Ankara: TDK Yayınları, – 2007. – s.79.

¹⁷ Clauson, G. An Etymological Dictionary of Pre-thirteenth-Century Turkish. – Oxford: Clarendon Press, – 1972. – s.738.

(Mingachevir) in the Western dialects of the Azerbaijani language”¹⁸.

6. The samples belonging to the meaning changings of the words in the Turkic languages which are using in the Cuman language have been explained during the research of the lexical-semantic word groups. For example: *ortak - nögər* “friend, partner, comrade” [49r]. Almost, the word *nögər* has lost the first meanings of “friend, partner, comrade” by incurring the changings of meaning and has kept the meaning of “servant” in the Azerbaijani and Turkish languages. It is used as the meaning of “servant” in the Kazakh¹⁹, Turkish and Azerbaijani languages today. Also the meaning of “partner” is expressed with the word combination of *koş nögər* in the Karachay-Balkar language. Its meaning is “a person who is busy with the animal husbandary in common”. It has remained as the form *jökör* in the meaning of “friend, comrade” in the Kirgiz language. It accepts even the lexical suffix besides with the using in this meaning in the Karachay-Balkar language: *nögər* “friend”, “comrade”, *küyöv nögər* “best man”, *nögərləşmək* “to be a friend”²⁰.

The subject of “The religious vocabulary in the language of “Codex Cumanicus” has been researched relatively large in this chapter. Here the lexical-semantic features of the religious texts having special weight in the monument, using from the opportunities of the Cuman language in the expression of the Christian religious terminology, the terms belonging to the Judaism and Islamic religion in the Cuman language, also the signs of the ancient beliefs in the language has been attracted to the research. As differed from most of the other Turkic written monuments, the Greek, Latin, Ibrani origin words related to the Christian religion, also the specific terms are met mostly in the “Codex”. The basic notions belonging to the

¹⁸ Əzizov, E.İ. Azərbaycan dilinin tarixi dialektologiyası: Dialekt sisteminin təşəkkülü və inkişafı: Dərs vəsaiti. / E.İ.Əzizov. – Bakı: “Elm və təhsil” nəşriyyatı, – II nəşr, – 2016. – s.256.

¹⁹ Kazak Türkçesi Sözlüğü / Terc. H. Oraltay, N. Yüce, S. Pınar. – İstanbul: Türk Dünyası Araştırmaları Yayını, – 1984. – s.213.

²⁰ Tavkul, U. Karaçay Malkar Türkçesi Sözlüğü / U.Tavkul. – Ankara: Ankara Üniversitesi Basımevi, – 2000. – s.306-307.

Christian religion have been collectively given only in one sheet [35v] in the Italian section of “Codex”. The translation of many texts from Gospel and Torah, the translation of the religious song consisting of 77 items named as “Ave Maria” has been given in the German section by depending on the aim of writing. The religious vocabulary of this section is important according to the research of both the difference of Cumans’ belief and the relations of language-religion.

Besides with the Arabic and Persian words, the lexical opportunities of the Cuman language have been also used in the expression of some religious concepts during the translation of Christian religious texts. Even the religious meaning belonging to the Christianity has been belonged to many Turkic words during the translation. For example, the word *beg* has been used in the meanings of “*leader, guide, prophet, heavens, god*” besides with the meanings of “*prince, nobleman, pasha*” [45v]. M.Argunshah considers that, “*the word bəy using in the ancient Turkic language has been used in the meaning of “son, heaven” as the term belonging to Christianity in the “Codex”, firstly*”²¹. This word has expressed the religious color in the ancient Uyghur-Manikhei religious texts, it means as the meaning of “*rəbb*” in the translations. It means that, the usage of this word in the meaning of “*heavens*” isn’t new: *ölügüg tiriglügli beg ay teñri “God of the Moon bringing the death and the life”* Even the expression of *bey teñri* exists: *bilge beg teñri Mar Nev Mant*²².

Most of the religious name and terms belonging to Judaism also exist in the Christianity. It means that, they also reflect in the Christian religious texts besides with the Judaism belief. But the word *şabat* has been used among the names of weekdays in front of the word *şambe* (şənbə) in Persian as the meaning of “*Saturday*” which coming from the root of *şabbat* in Hebrew that related to the

²¹ Argunşah, M. Codex Cumanicus’ta Hristiyanlığın Baba, Oğul ve Kutsal Ruh Üçlemesini Karşılaman Türkçe Söz Varlığı // – Ankara: Türklük Biliminin Ulu Çınarı Zeynep Korkmaz Armağanı, – 2017. – s.9.

²² Clauson, G. An Etymological Dictionary of Pre-thirteenth-Century Turkish. – Oxford: Clarendon Press, – 1972. – s.323.

belief of only the Jews: *şabat kün* <the equivalent in Latin *sabato* “weekend of the Jews, Saturday” [36v]. P. Golden has considered this word as the element of Khazar language²³. Some religious terms carry the signs of the ancient beliefs of the Cumans: the word of *bügü* - *bögü* has been used in the meaning of “wisdom” in the ancient Uyghur language²⁴, in the meaning of “hero” in the monuments of “Orkhon-Yenisey” monuments, in the meanings of “clever, wisdom” in “Divan”²⁵. This word is using as the form of *büyü* in the meaning of “witchcraft, sorcery” in the Truksh language, nowadays. This word in the “Codex” has been translated as the “wisdom” in the vocabulary of Kipchak language²⁶. The word *profet* in Latin, the Persian origin word *payğambar* has been used in this meaning in the dictionary, too. The meanings as “wisdom, priest, magician, sorcerer, shaman” belonging to the word of *bügü* have been given in the “Etymological dictionary of the Turkic languages” that, they remember the signs of the ancient beliefs, too²⁷.

The III chapter of the dissertation is entitled as “**The word formation in the language of “Codex Cumanicus”**”. The III chapter consists of two semi-sections: 1. “**The word formation by the morphological way in the language of “Codex Cumanicus”**”; 2. “**The word formation by the syntactical way in the language of “Codex Cumanicus”**”.

The process of word formation by the morphological way in the Cuman language has been explained by the concrete samples in

²³ Golden, P.B. *Codex Cumanicus // Central Asian Monuments*, – 1992. – s.50.

²⁴ Caferoğlu, A. *Eski Uyğur Türkçesi Sözlüğü / A.Caferoğlu*. – İstanbul: Edebiyat Fakültesi Matbaası, – 1968. – s.49.

²⁵ Rəcəbli, Ə.Ə. *Qədim türkçə-azərbaycanca lüğət / Ə.Ə.Rəcəbli*. – Bakı: Azərbaycan Milli Ensiklopediyası NPB, – 2001. – s.34; Kaşğari, M. *Divanü-Lüğət-it-Türk: [4 cildə] / tərc. ed. və nəşrə haz. R.B.Əskər*. – Bakı: “Ozan” – c. I. – 2006. – s.428.

²⁶ Toparlı, R. *Kıpçak Türkçesi Sözlüğü / R.Toparlı, H.Vural, R.Karaatlı*. – Ankara: Öncü Basımevi, – 2007. – s.39.

²⁷ Севортян, Э.В. *Этимологический словарь тюркских языков: Общетюркские и межтюркские основы на букву 'Б' / Э.В. Севортян*. – Москва: Наука, – 1978. – s.293-294.

the first semi-section named as **“The word formation by the morphological way in the language of “Codex Cumanicus”**. The derivative suffixes have been given by the alphabetical way for the categories of names and verbs, the suffixes have been divided into productive and unproductive suffixes in the same time. The productive suffixes have been also classified for the meaning groups.

All lexical and grammatical elements of the word formation are related to each other on the frame of rules of the Turkic languages, they change and improve in the Cuman language of “Codex”. The creation of new words has happened with three ways in the Turkic languages, and also in the Cuman language: lexical, morphological and syntactic. The language material of “Codex” embraces the samples belonging to every three ways.

The language materials of “Codex” belonging to the XIII-XIV centuries introduce the concrete samples for playing an important role of the morphological way in the process of word formation on that time and formation of this way at least 2-3 centuries ago. *“The derivative words, as a rule, directly reflect how the innovation (democracy, nationality) of thought of period has become fact, in which ratio the abstraction appears with the concreteness”*²⁸.

The Cuman language, generally the materials of Turkic languages in the “Codex” are valuable according to put out the animated and operated samples of this language process, too. The Cuman dictionary of monument shows the formation of the process of word formation in the Turkic languages in the XIII-XIV centuries any more, existing of the language on the basis of the internal rules and laws. On the other hand, the language materials of “Codex” written in the atmosphere where the Arabic and Persian languages haven’t been hegemon embrace different lexical-morphological features by compared with most of the Turkic languages being under the influence of these languages.

the suffix – mak. *tıymak* “obstacle, hassle” [10r]; *kobarmak* “building, foundation” [11v]; *urmak* “whip, knout” [13v]; *yltramak*

²⁸ Cəfərov, N.Q. Azərbaycan türkcəsinin milliləşməsi tarixi / N.Q.Cəfərov. – Bakı: Azərbaycan Dövlət Kitab Palatası, – 1995. – s.76.

“lightning” [17r]; *toğmak* “character” [19r] <*toq-* “to birth”; *çıqmaq* “bone” [48v]; *kolmak* “request, desire” [20v] <*kol-* “to desire”; *otalamak* “pasture” [39v]; *çaplatmak* “slap” [65v]. The morpheme *-mak* has been treated as the lexical suffix and the samples as *olturmak* “the sitting form”, *turmak* “standing” have been given in the grammatical explaining of the 64rth sheet. After the samples of the Cuman language given for the changing of the verb according to person and time in “Codex”, the infinitive form of that verb has been shown as the equivalent of the nouns in Latin and Persian. But this rule hasn’t been always followed, after many verb samples, the words expressing the name made by the lexical suffixes have been given except those verbs. For example, after three samples (*tutarmən, tuttum, tut; saqınurmən, saqındum, saqınqıl*) belonging to the verbs *tut-*, *saqın-*, the nouns as *tutqun* “captive, prisoner”, *saqınç* “thought, idea” have been accordingly given [7r]. It is clear from here that, the compiler has written if he knew the noun samples belonging to the roots of the verb, he has noted the infinitive forms if he didn’t know. Probably, expressing the meaning of name of the infinitive form of the verbs, expressing the name of the action of the verb has caused to choose this suffix as only the lexical suffix by the compiler. There are more samples for this suffix in “Codex”: *kıçkırmak* “calling” [5v]; *saklamak* “protecting” [6r] and etc. This suffix performs as both the lexical suffix making the noun from the verb and the grammatical sign of the infinitive form of verb in “Codex”, commonly in the Turkic written monuments and languages. These two functionalities have appeared the necessity of expressing the view about being the first of which feature.

Instead of A.Kononov²⁹ who notes the suffix *-maq // -mək* has been lexical suffix before, and then it has accomplished the function of grammatical suffix, S.Jafarov has noted non-existing of such language function: “*as being now, the suffix ... maq, mək has served to express the infinitive meaning as being the grammatical suffix really. The meaning of making the noun from the verb appeared*

²⁹ Кононов, А.Н. Грамматика турецкого языка / А.Н. Кононов. – М.-Л.: Изд-во АН СССР, – 1941. – с.114.

from its meaning and the suffix *-maq / -mak* has formed as the suffix making the noun in the same time”³⁰. In our opinion, the first function of the suffix *maq*² is to express the beginning form of the verb, is to be the grammatical suffix. It is possible to say the same idea about the suffix *acaq*² making the noun from some verbs as being the suffix of definitive future tense form.

The suffix *-it -it. sarxıt* “remainder, rest” [57v] <*sarx-* “to increase”; *keyit* “wear” [71r]. This suffix is rarely met. It is met inside the words as *ögüt, keçit*³¹ in the language of Q.Burhaneddin, as *öçüt* “revenge, vengeance” in Diwan Lughat al-Turk, *ölüt* “old, weak”³² in the words. It lives in the words as “reprimand, hope” [*um-*], “passage” in our language.

The II section of this chapter is entitled as “**The word formation by the syntactical way in the language of “Codex Cumanicus”**”. The compound words and composite verbs in “Codex” are researched in this section. Firstly, the theoretical principles of the process of complication are paid attention, then the **compound words** that met in “Codex” are classified in the first semi-section of this section.

The syntactical way is the process passed through the complicated structure to simplification as a result. This language process lays to the phonetic confluence of the word, in other word, the lost of independent phonetic component. The word being the compound in any time of the language, for example, *karıncə* has formed as *karınca* in the Turkish language today and it considers the simple word. The word formation by the syntactical way isn’t more productive and multifaceted in compared by the morphological way in the language materials of “Codex”. But still the materials of “Codex” give the opportunity to explain the process of word

³⁰ Cəfərov, S.Ə. Azərbaycan dilində söz yaradıcılığı / S.Ə.Cəfərov. – Bakı: ADU nəşriyyatı, – 1960. – s.101.

³¹ Bühranəddin, Q. Divan / tərt.ed. Ə.Səfərli. – Bakı: Azər nəşr, – 1988. – s.143, 626.

³² Kaşğari, M. Divanü-Lüğat-it-Türk: [4 cildə] / tərc. ed. və nəşrə haz. R.B.Əskər. – Bakı: “Ozan” – c. 1. – 2006. – s.122, 125.

formation by the syntactical way of the Turkish language of that time, comprehensively.

The meaning of the elements has been explained during the process of the research of compound words. For example, *balavuz* “beeswax” [41r]. This word using in the forms of *balaqız*, *balağız*, *balavuz*, *balawız* in the Turkic languages and dialects (Turkish, Karaim, Kumyk, Balkar) has been probably created from the words *bal və ağız* “honey and mouth”³³. Bee plasters the opening of the honeycombs with special material after gathering the honey that, the Turks have called it as *balavuz* / *balağız* in the meaning of “the beeswax cap that covers the face of of the honey” in that time. *Yixöv* “church” [61r]. it can be the territorial word belonging to the region where the “Codex” has been written. It is one of three words (*kilisa*, *termə və yixöv*) using in the meaning of “church, temple” in “Codex”.

The composite verbs are researched in the second semi-section of this section. The composite verbs in “Codex” have been attracted to the research for two categories: 1. The composite verbs created by the using of the noun and auxiliary verbs; 2. The composite verbs created by the using of the dependent verbs.

The following positions have been noted during the research of the composite verbs in “Codex”:

1. There are many samples belonging to the composite verbs created by the auxiliary verbs among the composite verbs in “Codex”. This fact is seen as the result of necessity of the expression of action meaning belonging to new concepts including to the language. the borrowings expressing the name that included to the language are gradually accepted, are used in speech, are caused to certain phonetic changes, are appropriated as a result. But the same process meets with the strict resistance in the verbs considering the most national part of speech of the Turkic language. The Turkic languages don't accept the fuul verbs from non-Turkic languages,

³³ Севортян, Э.В. Этимологический словарь тюркских языков: Общетюркские и межтюркские основы на букву 'Б' / Э.В. Севортян. – Москва: Наука, – 1978. – s.51.

the active composite verbs are made the borrowings by using the noun and adjectives with the verbs mainly.

2. One of the causes of spreading of the composite verbs largely in the works written in the Turkic language in the Middle Ages is not to accept the verb from other languages by the Turkic language. The necessity to express the action meaning from the borrowing names including to the language as a result. The second cause is to lag behind of the frequency of verb-formation of the language from the process of noun-formation. Therefore, the language expresses that action with the verb synthesis as “*name+auxiliary verb*” before making the new verb, and it creates the new verb over time. But it may not need to this. For example, the notion of “*namaz*” has entered to our language approximately in the VII century, but still it has been expressed with the composite verb *namaz qilmaq* “to pray”. The third, one of the expressive forms of the action is the composite verbs that, it shows the varieties of expressive means of the verb, too. Because, the composite verbs are not only used with the borrowings, but also with the national words. It is known that, the auxiliary verbs, rather, some verbs being rich and multifunctional for their meaning weight are used with the names together for expressing the action belonging to the new concepts, mainly to the borrowings including to the language.

4. The usage of the auxiliary verbs with the national names besides the borrowings in the samples as *əgri kıl-* “to flex” [30v]; *yumışak kıl-* “to soften” [30v]; *erksiz kıl-* “to weaken” [69v]; *tügəl kıl-* “to make perfect” [70r] shows it that, the composite verbs have appeared not so the result of influence of the borrowing concepts and words to the language, as one of the ways of verb-formation of the language. In other words, the cast of “*noun-auxiliary verb*” has been existed since ancient times in the Turkish thought. So that, the Turkic noun *saqış* has created the composite verb by used in the language before the Arabic origin noun *niyyət* “intention” with the auxiliary verb *et-* “do” didn’t include to the language: *saqış et-* “*niyyətlənmək*” (to intend). The same auxiliary verb has been used with the Arabic origin word *niyyət* “intention” together: *niyyət et-* “to make an intention” [59r]. Thus, this way has been always existed in

the language, simply it has activated during borrowed the words collectively from the Arabic and Persian languages, especially. The language recruits the expressive opportunities of action as being the reaction of answer to the including of the foreign language in a sense.

5. One of the interesting situations is the ability of connection of different auxiliary verbs to the same names, too: For example: *et- və kıl-*: *erksiz et-* [71r] - *erksiz kıl-* [69v] “to decontaminate”; *et- və bol- mädät et-* [79r] - *mädät bol-* [73v] “to help”. The same name can also apprise the meaning with independent verb which expressed by the auxiliary verbs: *etiz key-* “to appear” *kökniñ nuri etiz keydi* “the light of the sky appeared” [76r] - *etiz bol-* “to appear”, *söz etiz bolup turur arı kız Mariamdan* “The word appeared on holy Maryam” [73r].

The scientific results getting during the process of research have been generalized as following in the part of “**Conclusion**” of the dissertation:

1. Written of the Italian section of “Codex” in the city of Kaffa (Feodosia) at the end of the XIII century, the German section of it by some of French monk in the monastery of St. John near the city of Sarai Batu at the end of the XIII century – in 1340 years is assumed. The Italian section has been copied once at least, certain additions and changings have been done. During the copy, the part of dedication has been also added to the beginning. Later the German section considering the original copy has been paginated by combining with the copy of the Italian setion.

2. According to some researchers, the Cuman language in “Codex” is the sample of the Cuman oral language and dialects, not of the written language as the works of the Kipchak language that written at the time of Egypt Mamluks. Let’s add that, “Codex” is the pattern of the oral language of not only the Cuman tribes living a nomadic life, but also the Cumans lived a sedentary life, made a strong trade ties with many countries, changed their cities to the centers of trade, craftsmanship and culture. Naturally, the lexicon of the Cumans living in the cities has been more resplendent than the vocabulary of the Cumans living a nomadic life. The thought of

A.B.Ercilasun about being the sample of the Cuman oral language of the vocabulary of “Codex” justifies itself in the part of the “Codex” Cuman dictionary and folklore, but it is difficult to belong this to enough substantial and meaningful translations of religious texts. During the translation of the religious texts, authors have possibly used the lexical and stylistical opportunities of the Cuman language, have tried to protect the poetry of the religious songs being in the verse form in the Latin language, and have translated them with the same metrical rhythm. Even some researchers have tried to base the existing of continuity of the Turkic written tradition of the Cuman language of “Codex” and writing of this work in the Eastern Turkic by samples.

3. Most of the words in the vocabulary of “Codex” are living either in the same meaning or in the different meaning in the dialect layers of the Azerbaijani or other Turkic languages. For example: The word *epçi* “housewife” using in “Codex” is used in our slangs by changing the meaning. This word is used in the meanings of our language as “the man interfering to the woman’s work” in the form of *əfçi* in the Basarkechar slang, as “pedantic, irksome” in the slangs of Gazakh, Borchaly and Gadabay, and as “*gossiper, eloquent*” in the slang of Mingachevir.

4. The national alternatives of the borrowings being common today as the words *lal, kar, kor, zərgər, kisə, dərzi, həkim, usta, müğənni, katib* (“mute, deaf, blind, goldsmith, sac, dressmaker, doctor, master, singer, secretary”) have been used in “Codex”. So, before acception of the upper words by passing to the language, these meanings have been expressed with the words as *tilsiz, kulaksız, közsiz, altunçı, yançık, tonçı, otaçı, bilişmən, ırçı, bitikçi* accordingly made by the suffixes as *-sız⁴, -çi⁴* from the national word roots mainly, owing to the internal opportunities of the language.

5. The words as *saxav, kadax* including to the languages of the Turkic tribe from the Mongolian language have been preserved in the Turkic languages of Karlug, Oghuz and Kipchak group, in the slangs of these languages in this or other form during the language relations realized in the ancient times, it means before the separation of the Kipchaks and Oghuz tribes from each other. Many words

including after the dwelling of the Kipchaks in certain regions by moving to the West either haven't been sent to the groups of other Turkic language, or though have been sent, they couldn't live for a long time. Instead, today the similar citizens of Desht-i Kipchak have been preserved in the languages of Bashgird and Tatar. From the other side, they haven't lived either in the Oghuz monuments or in the Kipchak written monuments of the Mamluk Age.

6. The specific feature of "Codex" is the writing of this only after the Mongol invasion, in the time of domination of the Mongol influence and most importantly in the region ruled by the Golden Horde. That's why, the most of the Mongol origin borrowings met in "Codex" don't reflect in the works belonged to the language of Egypt-Mamluk Kipchak. Thus, the Mongol origin words carry the signs of two main times in "Codex": First, the time of relations of Turkic-Mongolian languages realizing at native land before starting the moves of Cumans to the direction of the Black Sea. The second is the time of language relations starting with the Mongolian occupations.

7. Different origin borrowings belonging to most fields of the Cuman life have been used in "Codex". So that, all of the words starting with letter of *f, l, r, p, z*, most part of the words starting with the letters as *h, x, m, n* are borrowings from the Arabic, Persian and Mongol languages, mainly in "Codex". The content of the borrowings informs to borrow the words from the Sogdian, Mongolian and Chinese languages by the Kipchaks starting from earlier time, and after coming to Desht-i Kipchak, borrowing the words from the Persian, Arabic, Latin, Greek languages, being the public-political attitudes with the Mongolians more, the trade-economical attitudes with the Persians. Differed from most of other Turkic written monuments, the Greek, Latin, Hebrew origin words related to the Christian religion, also the specific terms related to the Christian religion are met more, here.

8. The vocabulary of "Codex" is also common mainly in the Turkic languages of Kipchak group, especially in the Bashgird and Tatar languages, today. Most of the lexical-semantic word groups, for example, body parts, the words expressing the relationship, plant

and tree, the names of animals and most of the words belonging to the agriculture are also used with small phonetic changings in the modern Turkic languages, as well in the Azerbaijani language, today. For example, totally the four words *tın*, *meyiz*, *etiz*, *konç* from 71 samples belonging to the lexical-semantic group named as “The body parts and the words related to the body” have been archaic in the Azerbaijani language.

9. The vocabulary of “Codex” also embraces the signs of the ancient belief and faiths besides with the ancient language relations. Here, it is possible to meet the words belonging to the Christianity and Islamic religion, also the signs of the ancient Shamanist and Manicheist beliefs. The religious words also emerge the relations of religion-language before the time of the moving of the Kipchak Turks to the West. So that, we see being of the passive form of the words as *yek*, *tamu*, *uçmak* in the Cuman language that having the signs of Manicheism and Buddhism and using in the Uighur texts mainly, still being alive from the texts of “Codex”. The history of the words with shamanistic content as *bügü*, *kam*, *kamlık* met in “Codex” goes to the homelands of the Kipchaks. From the other side, the usage of the words as *sadaq*, *sabur*, *haram*, *şeytan*, *kurban*, *aşur*, *toba* (“charity, patience, prohibited, devil, sacrifice, ashura, penitence”) belonging to the Islamic religion shows that the Cumans are acquainted with Islam.

10. Besides with the borrowings, the opportunities of the Cuman language have been also used in the translation of the religious texts. For example, the word *psalmos* expressing the meaning of “chant, psalm” has been given as the original in the 69th page. But the word *kopsaqan* has been used in the same meaning in the 74th page that, it is the pure Turkic word which made by the verb – *kopsa*. The expression of national *tın ata* which using parallel to the word *pap*, *bapas* “monk, priest” can be also shown as the sample to it.

11. The Cuman dictionary of monument shows the formation of the process of word formation in the Turkic languages in the XIII-XIV centuries any more, existing of the language on the basis of the internal rules and laws. On the other hand, the vocabulary of

“Codex” written in the atmosphere where the Arabic and Persian languages haven’t been hegemon embrace the different ancient and modern lexical-morphological features by compared with most of the Turkic languages being under the influence of these languages. All lexical and grammatical elements of the word formation are related to each other on the frame of rules of the Turkic languages, they change and improve in the Cuman language of “Codex”.

12. The language materials of “Codex” belonging to the XIII-XIV centuries introduce the concrete samples for playing an important role of the morphological way in the process of word formation on that time and formation of this way at least 3-4 centuries ago. The lexical suffixes and the level of their usage met in “Codex” aren’t so differed from the present Turkic languages. So that, as being in the modern Turkic languages, the suffixes $-liq^4$, $-li^4$, $-çit^4$ which making the noun, the suffixes $-la^2$, $-in^4$, $-it^4$ that making the verb are productive in the Cuman language, too.

13. The word formation by the syntactical way isn’t more productive and multifaceted in compared by the morphological way in the language materials of “Codex”. But still the Cuman language of “Codex” gives the opportunity to explain the process of word formation by the syntactical way of the Turkish language of that time, comprehensively. Let’s note that, the high-quality complicated words as in the Book of Dede Korkut are not met in “Codex”. It is possible to explain this by lagging behind of the written tradition of Desht-i Kipchak Turks, locating of the region apart from the cultural centres of the East, relatively, and also being the masterpiece of the Book of Dede Korkut of the dastan embracing the rich layers of the language.

14. The words expressing compound structural names are quite less in “Codex”. Today, some words having the compound structure in the Azerbaijani language, for example, the word *karakuş* “eagle” have been written both separately and adjoining in “Codex”. And the existing of the relation among the influence of the Arabic language with the place and level of the compound structural words in the language has been researched separately. The language of “Codex” is closer to the Orkhon-Yenisey monuments in compare

with the less of the compound words and the Oghuz works of its time.

Generally, the research of “Codex Cumanicus” is extremely important according to following of the lexical processes happened in the Kipchak, completely in the Turkic languages of the XIV century, revealing of common view of internal and external language factors participating in the formation of the vocabulary, clarifying the causes of lexical-semantic changings in the level of later development of the language. “Codex Cumanicus” is very valuable as being one of the perfect samples and continuity of the Turkic lexicography started with “Diwan Lughat al-Turk” in the field of Cuman language.

The following thesis and articles related to the content of the dissertation have been published by the author:

1. Qıpçaq abidəsi “Codex Cumanicus // – Bakı: “Dil və ədəbiyyat” Beynəlxalq elmi-nəzəri jurnal, – 2013. № 2 (86), – s. 31-33.

2. Qıpçaq abidəsi “Codex Cumanicus”da heyvan adları // – Bakı: “Dil və ədəbiyyat” Beynəlxalq elmi-nəzəri jurnal, – 2013. № 4 (88), – s. 120-122.

3. “Codex Cumanicus”da bitki adları // – Bakı: “Dil və ədəbiyyat” Beynəlxalq elmi-nəzəri jurnal, – 2014. № 4 (92), – s. 147-148.

4. “Codex Cumanicus”da ad bildirən sinonim sözlər // – Bakı: “Tədqiqlər” jurnalı, – 2017. №2. – s.149-158.

5. “Codex Cumanicus”da dini leksika // – Bakı: “Dil və ədəbiyyat” Beynəlxalq elmi-nəzəri jurnal, – 2017. №2 (102), – s.137-140.

6. Mustafa Argunşah, Galip Güner. Codex Cumanicus. İstanbul: Kesit yayınları, 2015, 1079 s. // – Bakı: “Türkologiya”, – 2017. №3, – s.101-103.

7. Codex Cumanicus'ta Alıntı Kelimeler // – Түркістан: Түркология, – 2018. № 1(87), – s. 89-102.

8. Latın əlifbası ilə yazılmış ilk türk abidəsi “Codex Cumanicus”un tədqiq tarixi // Bəkir Çobanzadə – 125 “Azərbaycan dili: dünən və bu gün” mövzusunda Beynəlxalq elmi konfransın materialları, – Bakı: – 23 iyun – 2018, – s. 286-289.

9. “Codex Cumanicus”da morfoloji üsulla sözyaratma prosesi (Ad düzəldən şəkildələr) // VI Beynəlxalq Türk Dünyası araşdırmaları simpoziumu, I cild, – Bakı: – 13 iyun –15 iyun, – 2019, – s. 179-186.

10. “Codex Cumanicus”un yazıldığı tarix və yer // Bakı: Dilçilik araşdırmaları, – 2019. №1, – s. 117-125.

11. “Codex Cumanicus”da zoonimlər // – Bakı: Filologiya məsələləri, – 2019. №6, – s. 116-120.

12. “Codex Cumanicus”da mürəkkəb sözlər və tərkibi feillər // – Bakı: Filologiya məsələləri, – 2019. № 8, – s.59-64.

13. Türk və monqol dillərində işlənən bəzi ortaq sözlər (“Codex Cumanicus”un qırpaq dili materialları əsasında) // Tanınmış türkoloq alim, professor Məhəbbət Mirzəliyevanın 70 illik yubileyinə həsr olunmuş “Azərbaycan dilçiliyinin aktual problemləri” mövzusunda respublika elmi konfransının materialları, – Bakı: – 28 oktyabr – 2019, – s. 105-109.

14. Процесс глаголообразования на куманском языке в 13-14 веках (по материалам языка “Кодекс Куманикус”) // Proceedings of the XVIII International Scientific and Practical Conference Social and Economic Aspects of Education in Modern Society, – Warsaw: – October 28, 2019, – с. 34-38.

15. “Codex Cumanicus”da qədim leksik ünsürlər // Dedicated to the 97th Anniversary of the National Leader of Azerbaijan, Heydar Aliyev “IV International Scientific Conference of Young Researchers” – Bakı: – 05 June – 2020, – p. 1057-1061.

16. “Codex Cumanicus”da zaman və məkan anlayışı bildirən sözlər // VII. Uluslararası Türk Dünyası Araşdırmaları Sempozyumu Bildiriler Kitabı, Cilt I, – Niğde: – 20-23 Ekim, – 2020, – s. 729-737.

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