



FACTORS DETERMINING THE CONTENT OF THE CODEX CUMANICUS*

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Abstract: In this article, the factors that determined the content of “Codex Cumanicus” – “Book of Cumans (Kipchaks)” are touched upon. Undoubtedly, as the source, the main resource is the information reflected in the “Codex Cumanicus” itself (on ethnography, worldview, linguistics, beliefs, etc.). The second is the ethnographic, economic, sociological and other notes of Eastern and European travelers (Ibn Battuta, A. Contarini, P. Tafur, I. Schiltberger, etc.) who traveled to Dasht-i Kipchak and the northern shores of the Black Sea during that period. The third source is the research of turkologists and scientists in Codex Studies.

In summary, the main factors that conditioned the content of the “Codex Cumanicus” are as follows: 1. Historical Context (Socio-economic Situation of the Region); 2. Trade and Religious Missionary Activities; 3. Multicultural and Multilingual Environment; 4. Practical Needs. These factors have played, of course, not in equal level, but in this or that level in the formation of the “Codex Cumanicus” content. As a result, the compiling of a dictionary is not an ordinary event; in the case of this dictionary, it is a product of the clash, interaction, and eventual merging of several cultures. Therefore, the studying of the “Codex Cumanicus” requires a comprehensive approach to the era, to the authors, to the mutual relations of that time, and to the region.

Keywords: Codex Cumanicus, Kipchak language, Missionary work, Crimea, Trade

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КОДЕКС КУМАНИКУСТЫҢ МАЗМҰНЫН АНЫҚТАЙТЫН ФАКТОРЛАР

Аннотация: Бұл мақалада “Кодекс Куманикус” – “Қыпшақтар (Кумандар) кітабы” мазмұнын анықтаған факторлар қарастырылады. Ең негізгі дереккөз – Кодекс Куманикустың өзінде бейнеленген ақпарат (этнография, дүниетаным, лингвистика, наным-сенімдер және т.б.). Екінші дереккөз – сол кезеңде Дешті Қыпшақ және Қара теңіздің солтүстік жағалауларына саяхат жасаған шығыс және еуропалық саяхатшылардың (Ибн Баттута, А. Контаріни, П. Тафур, И. Шильтбергер және т.б.) этнографиялық, экономикалық, әлеуметтанулық және басқа да жазбалары. Үшінші дереккөз – түркологтардың және Кодекс Куманикус зерттеушілерінің ғылыми еңбектері.

Қысқаша айтқанда, Кодекс Куманикустың мазмұнын анықтаған негізгі факторлар мыналар: 1. тарихи контекст (аймақтың әлеуметтік-экономикалық жағдайы); 2. сауда және діни миссионерлік қызметтер; 3. көпмәдениетті және көптілді орта; 4. практикалық қажеттіліктер. Бұл факторлар Кодекс Куманикустың мазмұнын қалыптастыруда әртүрлі деңгейде әсер еткен. Жалпы алғанда, сөздік жасау – қарапайым құбылыс емес. Әсіресе Кодекс Куманикусты жасау жағдайында бұл еңбек бірнеше мәдениеттің қақтығысуы, өзара әрекеттесуі және соңында бірігуінің жемісі болмақ. Сондықтан Кодекс Куманикусты зерттеу үшін дәуірді, авторларды, сол кезеңдегі өзара қарым-қатынастарды және аймақтық ерекшеліктерді қамтитын кешенді тәсіл қажет.

Кілт сөздер: Кодекс Куманикус, Қыпшақ тілі, Миссионерлік қызмет, Қырым, Сауда.

Introduction

The content of dictionaries has been shaped by various factors throughout different periods of history, and these factors have undergone certain changes over time. Social, scientific, and cultural changes, the demands of a language, and user needs have always played a significant role in the development of dictionaries. Lexicography has become more sophisticated with the advancement of technology in the modern era, and the content of dictionaries has become richer and more multifaceted as a result of global processes. Consequently, the content of dictionaries is determined by historical, cultural, linguistic, and technological influences, as well as practical limitations.

Dictionaries serve as essential resources for the documentation of language, presenting definitions, meanings, synonyms, pronunciation, etymology, and word usage. The content of any dictionary is chosen attentively: along with various linguistic, social, and cultural factors, the individual qualities of the lexicographer—even their dialectal affiliation—can influence word choice. Understanding these factors is crucial to appreciating how dictionaries preserve the dynamic nature of a language.

Although dictionaries are one of the main educational tools for language learning today, they also contain multiple nuances—from everyday life in the cultures they represent to historical and ethnographic elements. However, there are many modern alternatives to dictionaries: travel, mass media, live communication, and research can also provide insight into the culture associated with a language. As for dictionaries written in ancient and medieval times, they hold exceptional importance as some of the few and most valuable alternative sources. In this regard, the dictionary of Codex Cumanicus “Codex”, which was compiled in the Dasht-i Kipchak region (the area stretching from the western part of Central Asia to the banks of the Danube, reaching the Middle Volga region in the north and Crimea in the south (Demirci, 2002, p. 53)) -in a territory where Italian colonies were located in the 13th–14th centuries, inhabited by the Kipchaks and influenced by the Golden Horde, on the borders of the Turkic-Islamic cultural geography—appears both unparalleled and encyclopedic in nature due to the materials it presents. This dictionary has been extensively researched in Türkiye, Hungary, Kazakhstan, Germany, Russia, and most recently Azerbaijan, especially from a linguistic point of view.

The “Codex,” being a valuable dictionary of the Kipchaks, is a rich example of how many factors influenced a dictionary's content in its time. Although it was not originally intended to document the language, culture, and social life of the Kipchak Turks, it resulted from trade, language learning, and missionary activity in the 13th–14th centuries.

This work is a valuable resource that presents extensive information about the daily life, ethnic identity, and religious beliefs of the Kipchaks of that era, alongside the linguistic features of the Kipchak Turkic language. The “Codex” was useful for both merchants and missionaries, as it provided a dictionary, folklore materials, and religious texts in both verse and prose. The Kipchaks were mainly settled in the Dasht-i Kipchak region at the beginning of the Middle Ages. They interacted with different cultures and languages due to the Mongol invasions, the influence of the Golden Horde, and the ethnocultural dynamics of the region, all of which left significant traces on their language and culture. The “Codex” was compiled in such a

multicultural environment, serving not only as a language-learning tool but also as a witness to the social and cultural conditions of the time.

Franciscan Catholic monks of German origin translated religious texts into the Kipchak Turkic language to propagate Christianity among the Kipchak Turks, while Italian merchants needed to learn Kipchak words and expressions to facilitate daily communication and establish business connections. Thus, this work also illuminates the economic and social life of the period by providing extensive knowledge about the language and culture of the Kipchak Turks.

The aim of this work is to illuminate the environment in which the “Codex” was written and to explain the factors that shaped its content from historical, political, sociological, and linguistic perspectives. Historical-linguistic, descriptive, comparative, and contextual analysis methods have been used in this research. The factors that shaped the writing and content of the “Codex” can be categorized as follows: 1. Historical Context (The political and socio-economic condition of the region); 2. Trade and Religious Missionary Activities; 3. Multicultural and Multilingual Environment; 4. Practical Needs.

These factors, of course, did not contribute equally to the formation of the Codex’s content but played varying roles to different extents. As a result, the development of a dictionary is not an ordinary event. In the case of this dictionary, it is the product of the interaction, collision, and eventual merging of multiple cultures. Therefore, a comprehensive understanding of the “Codex” requires a complex approach to its era, authors, interrelationships, and regional context. Moreover, the uniqueness of the “Codex” lies in its ability to combine linguistic and cultural documentation with practical applications for users ranging from merchants to missionaries. It reflects a time of cultural crossroads, where the Turkic-Islamic world intersected with Christian Europe, facilitated by trade routes and the expansion of empires. Thus, the content of the “Codex” serves as a remarkable testament to the multilingual and multicultural dynamics of the medieval Dasht-i Kipchak region.

1. Historical Context (The Political and Socio-Economic Condition of the Region). The Kipchaks, as being one of the ancient Turkic tribes, migrated to the Eastern European steppes, including territories corresponding to present-day Ukraine, during the 11th century. Through their settlement in these regions, the Kipchaks engaged in mutual interaction with local populations, thereby exerting a considerable influence on the ethnic composition of the area. As a result of their political, economic, and ethnic influence, the region was known as Dasht-i Kipchak.

The Kipchaks suffered defeat at the hands of the Mongols in the 11th century. Subsequently, a portion of the Kipchak population migrated to regions such as Georgia and Eastern Europe—particularly to Hungary—while others remained and continued their existence under the dominion of the Golden Horde. However, the authority of the Golden Horde was not absolute along the Black Sea littoral and in the Crimean Peninsula. During this period, a number of Italian merchant colonies emerged along the coasts of the Black Sea and in Crimea, particularly in the 13th century. These colonial cities on the Crimean Peninsula became important commercial centers that facilitated trade between East and West and North and South.

Francesco Pegolotti (1290–1347), a Florentine merchant and politician, compiled the *Pratica della Mercatura* (*The Practice of Trade*) between 1335 and 1343. This book provides detailed information on the trade routes, cities, import-export goods, trading customs, and the currencies, weights, and measures of various countries during that period. The book plays a role as a practical guide for merchants; it is a valuable source for understanding how trade has been conducted in medieval Europe. Although there is no direct connection between Pegolotti and the “*Codex*”, both works played a significant role in the development of trade and intercultural relations in medieval Europe. Pegolotti's work provided practical information on trade routes, whereas the “*Codex*” helped overcome language barriers and facilitated communication among different peoples (URL-1).

Pegolotti's description of the trade route through the Golden Horde's territory starts in the city of Tana (modern Azov) and extends through Astrakhan, Saray, and further east to Central Asia and China, covering key stops along the way. According to Pegolotti's notes, this route was widely used by Italian merchants who needed both Kipchak (Kumanian) and the Persian language support to establish successful trade relations in these regions. For example, Pegolotti advised merchants to travel with experienced Kipchak interpreters. This recommendation highlights the importance of language and cultural mediation in trade activities and the broader socio-political connections of the time (URL-1).

The “*Codex*” also facilitated these interactions by providing translations of terms related to trade and administrative matters in three languages – Italian, Persian, and Kipchak. The travels along these routes were carried out by using ox carts, riverboats, and camels, in a complex sequence, and merchants faced numerous dangers, including bandit attacks. One of the longest trade routes described by Pegolotti, is the way which extended from Azov to Astrakhan, Khiva, Otrar, Kulja, and ultimately to

Beijing (URL-1). These routes indirectly emphasize the importance of the “Codex” as a practical conversational guide for merchants.

The Italian section of the “*Codex*” was specifically written for the aim of linguistic support to merchants operating in multilingual regions like the Golden Horde, where trade and communication were critical. As a result, the Dasht-i-Kipchak and Crimean region, densely populated by the Kipchaks, were under the influence of both the Golden Horde and the Italians.

2. Trade and Religious Missionary Activity. The first section of the “Codex” has been compiled by Italian merchants for the purpose of trade and consists of two parts. The inflective forms of the verb according to tense and person are given in the first part, while the words are divided into thematic groups in the second part. The second section of the “Codex” is called the German section, and the role of Christian missionaries is significant in its compiling (Garkavets, 2019, p. 52). Catholic missionaries aimed for propagating Christianity among the Kipchak Turks, and for this, to learn the local language is necessary for them.

The early penetration of Christianity into this region was caused for more intensification of missionary activity in the 13th–14th centuries. Christianity has begun to spread in Kievan Rus since the 9th century and Orthodoxy has been declared as the state religion with the adoption of Christianity officially by Vladimir the Great in 988. This attempt was caused the formation of church structures and the entrenchment of Christianity in the region. The Catholic Church conducted extensive missionary activities in the territory of Crimea and Ukraine in the 13th–14th centuries.

Normal mutual interactions happened not only with Orthodox Christians, but also with Catholics, Monophysites, and Jews in the Golden Horde. The sources indicate that 12 Franciscan monasteries were operating in the region in the 14th century. Catholic bishopric was established in Sarai in 1315, and Franciscan Stephen was the leader of it. Minorite monk from Trebizond, Cosma was appointed the bishop of Sarai in 1362. (Mustafa, 2022, p. 6).

During this period, Franciscan and Dominican monks actively built churches and monasteries, and propagated Catholicism. Papal diplomacy, in particular, sought to make relations with Mongol khans. Giovanni da Pian del Carpine, who was sent by Pope Innocent IV had negotiated with the Mongol khan and tried to protect the rights of Catholics in the region in 1245. This demonstrates the extent of Catholic missionary activity in the region, both politically and religiously (URL-2).

The activity of Christian and Muslim missionaries was not limited with the religious proselytism; it was also caused the exchange of trade, language, and culture. Being affluent of religious lexicology reflecting in the “*Codex*” according to religion, reflecting the terminology of most religions from Shamanism to Judaism is the fact for this (Guliyev, 2019, p. 273). The religious diversity of this period has determined the cultural and political view of the region in the subsequent centuries.

In the 13th–14th centuries, Crimea and Ukraine, the territory of the Dasht-i Kipchak region was an important crucial geography, where the diverse cultural and religious influences united. Christianity, Islam, Judaism, and religious and cultural diversity in the result of mutual influence among the local beliefs appeared in the region in this period. The Catholic Church conducted active missionary campaigns for spreading Christianity, while Islam and Judaism also expanded their position with various methods in the region at the same time. The presence of Arabic and Persian religious terms in the language of the “*Codex*” shows the penetrating of Islam to this region.

The religious and cultural interactions of this period are reflected in the *Codex*, not only in its linguistic diversity, but also in its role as a medium for bridging the religious and cultural divides of the time. Thus the “*Codex*” stands as both a practical device for communication and a valuable record of the dynamic interplay of trade, religion, and culture in the medieval Dasht-i Kipchak region.

For instance, *curum* “sin, guilt” (6v); *curumladum* “I accused (of sin)” (6v); *toba* (ay) “month of repentance” (36v); *sadaga* “alms” (61r); *yemese sadagasından bizge berse...* “if he refrains from eating and gives us from his alms...” (61r); *sabur* “patience, self-restraint” (62r); *Neçe köp sabur eter teğeri üçün...* “How much patience he endures for the sake of God...” (62r); *haram* “forbidden” (66r); *halal* “permissible” (66r); *şaytan* “devil” (71r); *nur* “light, divine illumination” (76r); *kurban* “sacrifice, the act of sacrifice” *kurban bayram ay* “the month of sacrifice, the month of Dhu al-Hijjah when sacrifices are offered” (36r); *aşur* (ay) “the month of Muharram” (36v) (Argunşah & Güner, 2022, p. 35).

It seems from Ibn Battuta’s notes that significant efforts have been made for propaganda of Islam religion in the region, this new religion has been sympathetic by the nation, Sufi lodges (*takya*) and *zawiyahs* (*zawiya*) have acted in the city of Crimea (*Solkhat*), the mosques have been established, and the mission of *gadi* (Islamic judge) exercised the affairs of the Muslim community has been formed (İbn Battuta *Seyahatnamesi*, 2000, pp. 462-464).

The rich religious and cultural diversity formed in the result of activities of propaganda of Christianity, Islam and Judaism and their mutual influences in the region of Crimea and Ukraine in the 13th–14th centuries. This religious diversity has been accompanied by not only theological influences, but also political and social transformations. The efforts of Byzantine missionaries to propagate Orthodoxy, the Catholic Church's diplomatic initiatives, the Islamic policies of the Golden Horde khans, and the Jewish communities' influence through trade have been the primary factors shaping the region's religious dynamics during this period.

Consequently, the Crimean Peninsula became a center of religious diversity and coexistence in the 13th–14th centuries. Islamic, Orthodox, Catholic and Jewish communities coexisted harmoniously. Coexistence of these diverse religious groups conditioned to the development of interreligious connections and enriched the cultural heritage of peninsula. This religious diversity laid the foundation for Crimea to remain a source of cultural and historical wealth in the future.

3. Multicultural and Multilingual Environment. Firstly, we tried to describe the social, ethnic, and religious conditions of this region and the city during that period by taking into account the thesis that the Italian section of the “*Codex*” was written in Crimea, specifically in the city of Caffa (Quliyev, 2023, p. 33). The Kipchak Turks lived together with various other peoples on the Crimean Peninsula. The presence of words borrowed from the Latin, Persian, and Slavic languages in the Kipchak dictionary of the “*Codex*” indicates that the work was created in a multicultural environment. For example, Persian-origin words include: *daru* “medicine” (41v); *bazar* “market” (46r); *bazargan* “merchant” (46r); *gatife* “velvet” (46v); *piroza* “turquoise” (47r); *badbakt* “unfortunate” (49v); *beh* “quince” (53r); *badam* “almond” (53v); *pil* “elephant” (54v); *frişte* “angel, envoy” (61v), and others. Russian-origin words include: *izba* “room” (50v); *ovus* “rye” (55v); *peç* “stove” (44v); *salam* “straw” (52r); *samala* “solid substance obtained from tar” (42r); *irs* “lynx” (54v). Words borrowed from Greek include: *Koron* (5r) – *horon* (82v) “dance, horon”; *liman* “harbor” (20v); *üskül* “linen” (46r); *mañdanus* “parsley” (53v), and others (Argunşah & Güner, 2022; Güner, 2017a, pp. 49-56; 2017b, pp. 1285-1292).

On the other hand, the “*Codex*” reflects linguistic examples such as the cultural changes happened in society, like the including of new words and their integration into language use. “For instance, on 46v, the same word was given in the Persian and Kipchak columns in the meaning of “rice, paddy”: *birinç* (46r). Similarly, on 55r, the word *tuturqan* – derived from the root *tutur* and used in Turkic texts since Mahmud al-Kashgari and included

into the Mongol language appeared together its Persian synonym: *tuturqan - brinç* (persian: *brinç*, meaning “paddy”) (Quliyev, 2023, p. 88). The repetition of the Persian word in the Kipchak column shows that it has entered the language as an alternative term. If some Turkic peoples had not adopted *birinç // prinç* into their basic vocabulary fund later, the written of this word in both columns might have been considered a compiler’s error. Dozens of such examples in the “*Codex*” reveal how cultural influences sometimes overshadowed native words. Such parallelisms are typically encountered during periods when the inter-cultural interactions began, as is also evident in *Kitabi-Dede Gorgud*. For example: *Mere dini yog, akılsız kafır! Ussı yog, derneksiz kafır!* “Hey religionless, mindless kafır (infidel). No mind, headless kafır” (Kitabi-Dede Gorgud, 2004, p.48); *Ag sagallu babay yeri uçmag olsun! Ağ birçeklü anay yeri behişt olsun!* “May your white-haired mother's place be in heaven! May your white-bearded father's place be in heaven!” (Kitabi-Dede Gorgud, 2004, p.51). As it can be seen, these two words (*us, uçmag*) are words of the old Turkic language, but they were processed in parallel with the new words (*akıl, behişt*) that came into our language with the adoption of Islam and the influence of Arabic and Persian languages, and as time passed, the first ones fell out of use.

The intersection of major trade routes of the time in this region was rooted in the foundation of the multicultural and multilingual environment in which the Kipchaks lived in. Dasht-i Kipchak was situated on important trade routes that stretched from Europe to Central Asia and China. The merchants and travelers of various nationalities came together in cities like Caffa and Solkhat, known as trade centers. Caffa (modern Feodosia) was established by the Genoese as a trade center in the 13th century. Ibn Battuta, who visited the Crimean Peninsula approximately in 1330, noted that Genoese merchants, Armenians, Greeks, Muslims, and Jews lived together in the city of Caffa (İbn Battuta Seyahatnamesi, 2000, pp. 462-488). Ibn Battuta traveled from Sinope to the Crimean Peninsula by sea in 1334 and later went to Caffa known as the coastal city. He noted that most of Caffa's people were Genoese and Christian and he initially found the loud sound of church bells that disturbing him, so that he had asked for his traveling companion to recite the *adhan*. He also mentioned that he had stayed in a mosque where the *qadi* of the city's Muslims visited and had described Caffa's port as large enough to accommodate 200 ships of varying sizes. Let us focus on some episodes from Ibn Battuta's travel notes and some terms (church, monk, Kipchaks, who had accepted Christianity, the majority of its population consists of Christians, Genoese origin, a mosque belonging to Muslims, a wise ascetic of Greek origin who had accepted Islam, Genoese and merchants from other nations, Muhammad Khoja Kharizmi, the

recitation of the Quran, performed in a beautiful voice, Turkish, Persian and Turkish):

I turned to a church located a little far away by stepped onto the land of Kiram (Crimea). There was only one monk inside the temple.” .. “The day after our arrival at the port of Kiram, one of our merchant friends addressed to the local people of the region, the Kipchaks (Kafçaks), who had accepted Christianity, and rented a cart. We got on the cart and reached to the city of Caffa. This city is located on the seashore. It is rectangular in shape, and the majority of its population consists of Christians, most of them are of Genoese origin. The ruler of the city was a man named Demdir. Upon arrival, he deemed it appropriate to stay in a mosque belonging to Muslims.” ... “I also met Sheikh Muzaffaruddin, a wise ascetic of Greek origin who had accepted Islam and attained high spiritual ranks.”“After traveling for three more days, we reached the city of Azak (today, known Azov). This city, located on the seashore, is orderly and well-established. Genoese and merchants from other nations flock there for trade purposes. When the letter of Tülük Timur Bey reached Muhammad Khoja Kharizmi, the emir of Azak, he came out to greet us with the city's qadi and students, and they organized a banquet in our honor.”“After the meal, we listened to the recitation of the Quran, performed in a beautiful voice. A minbar was constructed, and a vaiz (imam) stood up. Firstly, the imam recited a prayer in Arabic and then delivered it in Turkish ... Later, they began chanting ilahi hymns ... and then proceeded to sing in Persian and Turkish (İbn Battuta Seyahatnamesi, 2000, pp. 462–464).

Martin Bronevsky, a Polish nobleman who traveled through Crimea and its surrounding regions in 1578, noted that Turks, Armenians, Jews, Italians, and Greeks lived together in Caffa (Bronewski, 1970, pp. 32–35).

J. Schiltberger, who traveled to the Crimean region at the beginning of the 14th century, has given extensive information about the city of Caffa. He noted that the city was surrounded by two concentric walls, the first wall enclosed 6,000 houses inhabited by Genoese merchants, Greeks, and Armenians (*it is likely that texts written in the Kipchak language using the Armenian alphabet later emerged in this environment – I.G.*), the second wall enclosed 11,000 houses, which were home to Christians affiliated with Catholic, Greek (Orthodox), Armenian, and Assyrian churches. He also mentioned the presence of Muslims and Jews (Musawis) in the city and the existence of their places of worship (Johannes, 1997, p. 21).

P. Tafur, a European traveler, who traveled at the end of 1430, noted that large quantities of trade goods, spices, gold, pearls, precious jewelries, and most notably furs from all over the world were brought to Caffa by

caravan routes from Persia and India and by sea routes through Tana, the Black Sea, and the Caspian Sea and noted these furs were sold at cheaper prices than elsewhere (Pero Tafur Seyahatnamesi, 2016, p. 155). A. Contarini (1429–1499), another European traveler who visited to Crimea, noted that Caffa, located on the shores of the Black Sea, was an important trade center and there was a large population of different nationalities living there (Caterino Zeno ve Ambrogio Contarini'nin Seyahatnameleri, 2016, p. 81). Martin Bronevsky noted that only three nations lived together in the city of Solkhat (Crimea): "The Turks, Tatars, and Greeks who lived here say that the city was a center of education and art before" (Bronewski, 1970, pp. 28–31). From the traveler's notes, we can understand that Solkhat presented the impression of a city that fully reflected Islamic culture according to a religious, economic, and cultural perspective.

It is possible to get these conclusions from the notes of travelers, including Ibn Battuta: 1. The city of Caffa has been a center of both religious and ethnic diversity. 2. The city of Solkhat (Crimea) has not been as ethnically and religiously complicated structure as Caffa, Muslims have been dominant there. 3. While Arabic was not widely understood, Persian was comprehensible to most people (and it gives certain hints about the Persian column of the *Codex*). 4. People were free to choose their religion, which might have been influenced by the governance form and ethnic structure of the region (e.g., the conversion of Kipchaks to Christianity or Greeks to Islam). 5. The city of Azak was a trade center, and merchants came there from all over. The ruler of the city was a Muslim. 6. Even Christians from four different denominations – Catholic, Orthodox, Assyrian (Nestorian), and Gregorian lived together in Caffa.

4. Practical Needs. The Italian section of the "*Codex*" was compiled as a practical guide for Italian merchants. It was necessary for merchants to learn everyday phrases and facilitate easier communication with the Kipchaks. Therefore, the "*Codex*" was prepared in Latin script, organized specifically for Italian merchants and, in a common meaning, for language learners, and Persian was given as a second language. So, Italians tried to trade with the other nations besides with the Kipchaks, and they used Persian as a lingua franca in trade relations. This work was used to facilitate language communications both along the trade routes stretching from Europe to Asia and among the peoples of Europe and Asia. While the "Verbs" section of the Italian part of the "*Codex*" gives the impression of a methodical aid only for learning the language, the "Nouns" section primarily serves commercial purposes. Although personal pronouns and auxiliary parts of speech are given here, the focus is on the names of goods traded.

In summary, approximately one-fourth of the content of the “Codex” served commercial purposes. Overall, the “Codex” was shaped primarily by practical needs, with a focus on language learning and religious dissemination.

Conclusion

The “Codex” is a reflection of the historical condition that produced it. Its formation in a multicultural, multilingual, and multi-religious environment had a profound impact on its content. So, the “Codex” contains the materials in Italian, Persian, Kipchak, and German, alongside insights into the lives, worldviews, and thought processes of Italians, Persians, Germans, and primarily the Kipchaks. There are such words that, although they are the roots of Turkic ethnic thought and ancient beliefs, they act as the expressions of the religious concepts of Christianity in the new environment: For example: *Ulu kün* “holy day, Sunday, the Christian day of worship”; *Ulu künni avurlagıl* “worship on the holy day” (66v); *üçöv* (73r), *üç tendeş* (76r), *üçlük* (59r) “trinity, Father-Son-Holy Spirit”; *Yete al-* (63r), *tüm al-* (63r) “bread and wine ritual in Christianity”; *Kök ötmeki* “bread representing Christ’s body, descended from heaven, which grants immortality to those who partake” (70v). Ancient Turks considered ascension to the heavens a symbol of spiritual purity, as reflected in expressions like *Gök Tanrı* (Sky God). “The term *kök* (sky) embodies this ancient Turkic belief, while *ötmek* represents an older form of the word *ekmek* (bread). Thus, both terms are Turkic in origin but were combined to express a Christian theological concept” (Guliyev, 2019, p. 272).

The “Codex” is the work compiled in Crimea where the diverse cultural, religious, and economic attitudes converged in the 13th–14th centuries. Region’s multilingual and multicultural environment, trade relations, missionary activities, and the practical need for language learning take a special place among the main factors conditioned its content. The dictionary was developed to cope with both the needs of Italian trade colonies and missionary efforts. The first section, intended for Italian merchants, contains practical everyday expressions and trade vocabulary, while the second section includes religious texts and linguistic materials.

The historical and geographical context of the region directly influenced to the formation of the content of the “Codex”. Crimea and Dasht-i Kipchak have been the centers where various peoples and religions coexisted that, it explains the multicultural structure of the dictionary. The borrowed words from the Persian, Arabic, Latin, and other languages being in “Codex” show the extensive language communications of that era.

Moreover, the notes of travelers and the content of the “Codex” do not contradict each other, as if the travelers describe the social, political, economic, ethnic, and religious view of the time in their languages, while the “Codex” outlined this view in precise contours by using Kipchak words.

The “Codex” is not only a language learning aid; but also it is an encyclopedic resource that reflects the socio-economic and cultural conditions of its time. This dictionary, written to overcome language barriers on trade routes and support missionary activities, simultaneously documents the religious, ethnic, and economic influences of the era at the same time. Its study assumes a special importance not only in linguistic, but also historical-sociological context, and it emerges as a unique monument of its time as being a product of the mutual interaction and harmony of multiple cultures. Historical dictionaries encompass more elements in compared with literary and scientific works, because the dictionary that is not dedicated to a specific field aims to represent a language comprehensively. This further highlights the importance of historical dictionaries. On the other hand, if a dictionary has been written in a region and period where the trade routes, ethnic groups, and cultures converged in the case of the “Codex”, so it inherently contains more number of elements and historical facts.

All of these, additionally, the development of the “Codex” with the principles of Latin lexicography, rather than Arabic, by differed from the Kipchak-language works of its time, and written in the Latin alphabet of the work increases the value of this monument, and it necessitates approaching it from various and specific aspects.

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CODEX CUMANICUS'UN İÇERİĞİNİ BELİRLEYEN ETKENLER

Öz: Bu makalede “Codex Cumanicus” – “Kuman (Kıpçak) Kitabı”nın içeriğini belirleyen etkenler ele alınmaktadır. Şüphesiz ki, bu eserin içeriğini anlamak açısından en temel kaynak, doğrudan Codex Cumanicus'ta yansıyan bilgiler (etnografya, dünya görüşü, dil bilimi, inançlar vb.) olmaktadır. İkinci kaynak ise, o dönemde Deşt-i Kıpçak ve Karadeniz'in kuzey kıyılarına seyahat eden Doğulu ve Avrupalı seyyahların (İbn Battuta, A. Contarini, P. Tafur, I. Schiltberger vb.) etnografik, ekonomik, sosyolojik ve diğer konulardaki gözlemleridir. Üçüncü kaynak ise, Türkologların ve Codex çalışmalarıyla ilgilenen bilim insanlarının araştırmalarıdır. Özetle, Codex Cumanicus'un içeriğini belirleyen temel etkenler şunlardır: 1. Tarihi Bağlam (Bölgenin Sosyo-ekonomik Durumu) 2. Ticaret ve Dinî Misyonerlik Faaliyetleri 3. Çok Kültürlü ve Çok Dilli Ortam 4. Pratik İhtiyaçlar

Bu faktörler, Codex Cumanicus'un oluşum sürecinde elbette aynı düzeyde olmasa da belirli ölçülerde etkili olmuştur. Sonuç olarak, bir sözlük derlemek sıradan bir olay değildir; özellikle Codex Cumanicus bağlamında, bu sözlük birkaç kültürün çatışması, etkileşimi ve nihayetinde birleşmesinin bir ürünü olarak ortaya çıkmıştır. Bu nedenle, Codex Cumanicus'u incelemek, dönemin genel yapısını, yazarlarını, o dönemdeki karşılıklı ilişkileri ve bölgenin dinamiklerini kapsayan bütüncül bir yaklaşım gerektirmektedir.

Anahtar Kelimeler: Codex Cumanicus, Kıpçak dili, Misyonerlik çalışmaları, Kırım, Ticaret

ФАКТОРЫ, ОПРЕДЕЛЯЮЩИЕ СОДЕРЖАНИЕ “КОДЕКС КУМАНИКУСА”

Аннотация: В данной статье рассматриваются ключевые факторы, повлиявшие на формирование “Кодекса Куманикуса” — уникального памятника средневековой тюркской письменности, известного также как “Книга куманов (кипчаков)”. Основным источником исследования служит сам текст *Кодекса Куманикуса*, содержащий ценные сведения этнографического, мировоззренческого, лингвистического и религиозного характера, а также отражающий иные аспекты жизни кипчакского общества. Важное значение при анализе имеют также описания этнографических, экономических и культурных реалий,

зафиксированные в путевых заметках восточных и западноевропейских путешественников, посетивших в XIII–XV веках территорию Дешт-и-Кипчак и северного Причерноморья (в том числе Ибн Баттуты, А. Контарини, П. Тафура, И. Шильтбергера и др.). Третью эмпирическую основу исследования составляют труды современных тюркологов, занимающихся системным изучением данного памятника.

На основании комплексного анализа можно выделить следующие основные факторы, оказавшие влияние на содержание *Кодекса Куманикуса*: 1) исторический контекст, включающий социально-экономическую ситуацию в регионе; 2) торговая и миссионерская деятельность, сопровождавшая межцивилизационные контакты; 3) многоязычная и мультикультурная среда, характерная для указанной географической зоны; 4) практические потребности в межкультурном общении, вызванные интенсивными миграционными, торговыми и религиозными процессами.

Ключевые слова: “Кодекс Куманикус”, Кипчакский язык, Миссионерская деятельность, Крым, Торговля

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