

Poetics of the riddle about crane in “Codex Cumanicus”

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ABSTRACT

This article discusses the eighth riddle in the “Codex Cumanicus” manuscript kept in Italy now. Though this riddle has many modern forms, it does not have a hidden object written in the manuscript. By looking through the parallel forms, observing their words and comparing them with the ones in the manuscript, it can be decided that the hidden object of Uzbek and Kyrgyz riddles and their solutions are the most suitable for the cumane riddle. Other folk riddles keep most elements of the cumane riddle, but they already changed their solutions.

KEYWORDS

Codex Cumanicus,
crane, swan, grapes,
sewing

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“Codex Cumanicus”da durna haqqında tapmacanın poetikası

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XÜLASƏ

Məqalə hazırda İtaliyada saxlanılan “Codex Cumanicus” əlyazmasındakı səkkizinci tapmacadan bəhs edir. Bu tapmacanın bir çox müasir formaları (variantları) olsa da, əlyazmada gizli obyekt təsviri yoxdur. Paralel formalara nəzər salıb yeni variantlarla əlyazmadakı sözləri müqayisə edərək belə qənaətə gəlmək olar ki, özbək və qırğız tapmacalarının gizli obyektini və onların həlli kuman tapmacasına ən uyğun olanıdır. Digər xalq tapmacaları kuman tapmacasının əksər elementlərini olduğu kimi saxlasa belə, lakin onlar artıq həll yollarını dəyişmişlər.

AÇAR SÖZLƏR

Codex Cumanicus,
durna, qu quşu,
üzüm, tikiş

MƏQALƏ TARİXÇƏSİ

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Introduction / Giriş

A riddle remains a riddle only when it has its own solution. Otherwise, it will lose its character. The ancient manuscript “Codex Cumanicus” which is considered a common relic of all Turkish peoples, was written at the beginning of the 14th century and contains a thematic dictionary in Latin, Cuman and Persian languages, as well as 47 riddles and religious hymns and texts in the Cuman language. It is the above-mentioned 47 riddles that appear as a collection in this manuscript, and it is the first collection [Tietse A. Berkeley, 1966]. There is no known information about the existence of any collection of riddles before this collection. Nowadays, the manuscript is kept in the National library of Marchana in Italy [Jafarov B. Tashkent, 2017]. There are six riddles out of 47 which do not have solutions. The reason for this that as the manuscript is old the edge parts are eroded and some riddles do not have any answers at all. The riddle VIII is such kind, though some translators offered their solutions it is not proved yet. German scientist Bang W. was the first person who learnt all riddles and gave his Dutch interpretations in 1912 in the article called “Über die Rätsel des Codex Cumanicus” [Bang W., 1912]. Actually, he considered this riddle together with the previous one and offered the answer “Wine”.

Alan bulan tuv turur
 ayri agaedän jav tamar
 kulara alan tuv turur
 kuv agaedän jav tamar
 kün altundän älei keliyrir
 kömis birgitän keliyr
 ay altundäjn] elöi keliyr
 altun birgitä[n] keliyr.
 ol u[zum?]

His translation:

Es hängt eine bunte Fahne,
 Von vidiis tigern Baume tropft öl;
 Es hängt eine schillernde Fahne,
 Von (liin'ctn Baume tropft öl.
 Unter (?) der Sonne kommt ein Bote,
 Aus silbernem Behälter (?) kommt er;
 Unter (?) dem Mundo kommt ein Bote,

Aus goldenem Behälter (?) kommt er.
Auflösung: der Wein [2, p.339].

The question marks are put to the words which are not clear and tentatively translated. But no other translators accepted this. For example, Nemeth who translated the riddles into German transliterated and translated differently from Bang divided these riddles into two in his article called “Die Rätsel des Codex Cumanicus” [Nemeth J., 1913]. Also, he suggested *grapes* as an answer.

Kün altundän älçi kelijir,
Kömiş kargitän kelijir,
Aj altundan elçi kelijir
Altun kargitän kelijir.
Ol.....

Von der Sonne kommt ein Bote,
Er kommt mit silbernem Pfeile;
Von dem Monde kommt ein Bote,
Er kommt mit goldenem Pfeile

Strahl [der Sonne und des Mondes].

Radloff who is a translator of the riddles into German too, agreed with Nemeth version. Malov who interpreted them into Russian agreed with Nemeth, but changed the transliteration of the word *birgitan* as *birgitan* [Malov C.E, 1930].

Kün altundän älçi keliyir,
Kömiş birgitan keliyir,
Ay altunda elçi keliyir
Altun birgitan kelijir.

Russian translation:

Из под солнца идёт вестник
Он идёт с (?) серебряной трубой
Из под луны идёт вестник
Он идёт с (?) золотой трубой.
(Это лучи солнца и месяца)

A messenger comes from under the sun
 It comes with (?) a silver trumpet
 A messenger comes from under the moon
 It comes with (?) a gold pipe.

(These are the rays of the sun and the moon)

Tietse did not give an answer option for this riddle, but suggested parallel forms of riddles of Turkish nations whose answer is fog, needle, white bird [8, p.20]. A Ukrainian scientist named Garkaves also translated the whole manuscript and he offered a different transliteration [Garkaves A.N. Moskva, 2006].

Kün altundän älči keliyir,
 Kümiš biryi tarta keliyir,
 Ay altundan elči keliyir
 Altun biryi tarta keliyir.

Translation:

Идѣт посол снизу от Солнца
 Играет в серебряную трубу
 Идѣт посол снизу от луны
 Играет в золотую трубу.

(Это сияние, блики, отблески, дорожка на воде)

There is an messenger from below the Sun
 plays the silver trumpet
 There is an messenger from below the moon
 Plays the golden trumpet.

(This is radiance, glare, reflections, a path on the water)

Guner who is a Turkish scientist studied the riddles and gave the solution as *shining, light* [Guner G. Türkiyə, 2020]. French translator and scientist Drimba did not offer and solution [Drimba V. Germany, 1973] uzbek scientist Jafarov in his Dissertation translated riddles into Uzbek, but he also did not offer any solutions to this one [Jafarov B., 2017].

In the manuscript the riddle came in the following form.

K'ün altundan älči keliyir,
 K'ömuš buryy tar(ta) keliyir,

Aj altunda(n) elçi keliyir,
Altun buryy t(arta) keliyir.

This riddle does not change its form until these days. One form of it recorded from Kunduz Momo who lives in Musofirabad village, Mirzachol district, Sirdarya keeps the same alliteration as cumane riddle (Kun-kumush/sun-silver, oy-oltin/moon, golden) [Jurayeva M, 2017], but the solution i.e the hidden object is crane in the Uzbek riddle was not given in the cumane one. However, both refer to the hidden object as a person (elchi-yigit/messenger-guy), also musical instrument is nearly the same (burg'u-surnay/ trumpet-flute).

Uzbek folk riddle [Husainova Z., 1981].

Oy oldidan o'tgan yigit,
Oltin sunray tortgan yigit,
Kun oldidan o'tgan yigit,
Kumush sunray tortgan yigit.

A boy comes from the moon,
Playing a golden trumpet.
A boy comes from the sun,
Playing a silver trumpet.

(Crane)

As the riddle is built on alliteration by changing the word *kun-sun* to *yer-earth* another form appeared. This form is recorded from Yorlaqab Beknazar who lives in Karapchi village, Zomin, Jizhzhakh region. The hidden object is also different here. It is a goose.

Oy ostidan uchgan yigit,
Oltin surnay tortgan yigit,
Yer ustidan uchgan yigit,
Kumush surnay tortgan yigit [Husainova Z, 1961, 66b].

(G'oz)

There is a boy flew under the moon,
He played a golden trumpet.

There is a boy flew over the earth,
He played a silver trumpet.
(Goose)

In another Uzbek version instead of *the kumush surnay-silver trumpet* there is written *yetti surnay-seven trumpets* [Husainova Z., 1981]. But answers of both riddles are the same Crane.

While doing the research such parallel forms of the riddle were found. One of them is Kyrgyz folk riddle. The hidden object is crane as Uzbek riddle.

Kyrgyz riddle [Ibraimov K., 2002].

Ay asmanda jurgen jigit,
Altin choor tartkan jigit,
Kun asmanda jurgen jigit,
Kumush choor tartkan jigit.

The guy who walks in the moon sky,
He is playing a golden trumpet
The guy who walks in the sky,
He is playing a silver trumpet.

(Crane)

The Kyrgyz riddle is exactly the same with the first Uzbek and cumane riddle. The alliteration is the same with the cumane one.

(a...as... j... j./
a... ch... t... j./
k...as... j... j../
k...ch... t.. j)

Another such kind of riddle has been found in Hakas literature
[Domazakov V.I, 1951].

Aj altınaŋ corttım, corttım,
Altın pıryım tarttım, tarttım.
Kün altınaŋ corttım, corttım,
Kümüs pıryım tarttım, tarttım.

(Nime tikkeni)

Under the moon I run, I run.
I play with my golden horn.

Under the sun I run, I run,
I play with my silver horn.

(Sewing)

The only word changed is *corttım* – *I run* in the riddle. As a result, the hidden object changed too.

In the Bashkird [Miras S., 1930] version the hidden object completely changed to plowing. This is connected to the life of the ordinary peasants.

Aj aətinan qajtqan
Altın qaraj tartqar,
Kön aətinan qajtqan
Kömöş quraj tartqan.

(Haban, höröv)

He returns from under the moon.
Plays golden flute.
He returns from under the sun,
Plays a silver flute.

(Plow, plowing)

The form of the following Tatar and West-Siberian tatar riddles are similar to the *cumane* riddle, but their answers and lines are slightly modified. The hidden object changed to *swan*. First and second lines and third and fourth lines are compared to each other.

West_Siberian form of the *Cumane* riddle [Axatov, 1963].

Aj artinnen jüirtqan jeget,
Kön artinnan jüirtqan jeget,
Altın quraj tartqan jeget,
Kömöş quraj tartqan jeget.
The hero dashed after the moon,
The hero dashed after the sun,
The hero blew the golden flute,
The hero blew the silver flute.

(A variety of the white swan)

Tatar folk riddle [Mehmutov X, 2014].

Aj artynnan juyrtkan jeg'et,
K'on artynnan juyrtkan jeg'et,
Altyn kuraj tartkan jeg'et,
K'omes kuraj tartkan jeg'et.

(Akkosh)

The boy who followed the moon,
The boy who followed the sun
The boy who blew golden flute,
The boy who blew silver flute.

(Swan)

Though the form is similar to the cumane riddle, the following Karakalpak riddle has a different hidden object.

Karakalpak riddle [Maksetov K, 1978].

Ay astinan qarag'an,
Altin sirnay taratqan,
Kun astinan jaratqan,
Dunyag'a sirnay taratqan.

(Juyrik at)

Looking from under the moon,
By playing a golden trumpet,
Looking from under the sun,
By playing the trumpet in the world.

(Running horse)

From these modern forms, we can identify that the second and third lines in the cumane riddle must be read as *birgi tar* rather than (Bang) *birgitän and (Malov) bîrgîtan, Nemeth (kargitän)*. The hidden object in the cumane riddle must be identified. From the parallel forms it can be concluded that the hidden object is *Crane*. In order to reach this conclusion, most of the parallel Turkish riddles were discussed and one clear solution was offered.

Conclusion / Nəticə

In conclusion, it is concluded that the cumane riddle has modern forms because it plays important role in the forming and developing of all Turkish people's folk literature. Tatar and West-Siberian forms are also very close to the cumane one and the answers are nearly the same. Karakalpak riddle has a different answer, but it is keeping the cumane riddles elements. Bashkird and Hakas riddles with different hidden objects are still keeping the cumane riddle elements too. Moreover, Uzbek, Kyrgyz riddles have the hidden object and the same alliteration and words as the cumane riddle. So these two riddles can be considered as modern forms of the discussed riddle. It can be offered that the cumane riddle must have the answer as Crane.

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