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**THE SYNONYMIC FEATURES OF VERBS IN THE NORTHERN KIPCHAK
LANGUAGE
ABSTRACT**

*This article analyzes the synonymy of verbs reflected in the Codex Cumanicus, the lexical richness of the language, and the semantic nuances within a linguistic framework, considering the historical-cultural context. The diversity of synonymous verbs and the breadth of synonymic rows are emphasized through various examples. The semantic nuances, stylistic differences, and contextual usage of verbs are presented as key elements that enhance the expressive power of the language. For instance, a nuanced difference in intensity is observed between verbs such as *toŋ-* (to freeze) and *üŝü-* (to feel cold).*

The primary source for the preparation of this article is the Kipchak lexicon of the Codex Cumanicus. While identifying the semantic nuances of words, their Latin equivalents' meanings were primarily referenced, alongside historical and etymological dictionaries and studies on Turkic-Mongolic language relations. The research employs comparative-historical methodology, lexical-semantic analysis, structural approach, and language-culture analysis.

This study not only uncovers the richness of synonymous verbs in the Kipchak language but also highlights the historical development of the language and the influences of a multicultural environment.

Keywords: *verbs, synonymy, Codex Cumanicus, Kipchak language, multicultural environment*

This article analyses the synonymy features of verbs in Codex Cumanicus (CC), a valuable written monument of the Kipchaks. The first aim of the study is to present the synonymous verbs both in the same place and on different pages of the dictionary in a comparative manner and thus to form an idea about the general view of synonymous verbs. The second aim is to classify synonymous verbs according to their origins, to explain the cultural and social reasons for the use of verbs that cannot be explained in Turkish, especially those of Mongolian origin, in Kipchak Turkish, and to touch upon certain details regarding the usage characteristics of these verbs.

The methodological foundation of this study is based on the combined use of comparative, descriptive, and semantic approaches in accordance with the aim of the research. Verbs have been examined comparatively within the context of historical periods and related languages; attention has also been given to differences in meaning within context, dictionary and contextual usages, the

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etymology of certain verbs, and the socio-political factors influencing their usage in specific domains.

In the 13th–14th-century Kipchak artifact *Codex Cumanicus* ("Codex"), two key aspects are noticeable in the synonymic series of verbs in its language: First, it is possible to find tribal or dialectal words in the synonymic series. However, these words are not included to enrich the language of the *Codex* but reflect the choice of non-Kipchak compilers, appearing more as a lexicon's specificity in a certain sense. Second, borrowed or shared verbs are closely involved in the synonymic series. Taking this into account, the explanation of shared verbs is given more detailed attention below. While it is true that verbs are considered one of the most native parts of speech in Turkish, some shared verbs used here cannot be explained using Turkish lexical materials.

The cultural, socio-political environment of most Turkic languages and the linguistic interactions arising as a natural consequence of this environment have necessitated the inclusion of borrowings from Arabic, Persian, Mongolian, and other languages in the formation of synonymic series in these languages. The presence of borrowed words in synonymic series reflects both the shared characteristics of peoples' thinking and worldviews and the result of viewing the same concept from different perspectives and nuances.

The synonymic series of verbs in the *Codex* is so rich that this can be explained by the absence of a unified literary or standard written language, the tribal affiliations of the informants, as well as the region's multiethnic and multicultural context. Taking all these into account, we have generalized the examples in the *Codex* under three points:

1. Synonymic series consisting mainly of pure Turkic verbs:

Biyen- (14r) – *sövin-* (*kaçan sən sövinsəñ anıñ üçün*, "when you rejoice for it") (62r). *Bulqaş-* (37r) – *karıştur-* ("to mix") (17v). *Çövür-* (29v) – *teyir-* ("to turn") (*çarx teyirmək*, "to turn or rotate a wheel") (29v). *Inan-* (7r) – *ışan-* (8r) ("to trust, to believe"). *Talaş-*, *uruş-*, *kırlış-* ("to quarrel, argue, or attack") (56r). In 56r, these three words are given as equivalents of the Latin *litigo*, with tense and person suffixes: *talaşırmən*, *uruşurmən*, *kırlışırmən*.

Katulan – *küçən* ("to strive, to work, to make an effort") (59r); *ula-* (57v) – *yılbura* (80v) ("to add, to combine"); *ırqal-*, *kamal-* (82r) ("to swing, to shake"). The words *ırqaladır* and *kamaladır* are given on the same page as equivalents of the German word *is wagit*. The verb *ırqal-* is used as a relative synonym to *çayxal-* in a riddle: *İtip-itip ırqalmas // içindəgi çayxalmas* ("Push and push, it won't swing // The inside won't slosh") (60r). *Id-* (4v) / *ıy-* (17r) – *uzat-* (7v) ("to send"). Z.Teymurlu, in a textbook on dialectology, notes the use of the words *idmax* // *itmax* in the Shaki and Zagatala dialects with the meaning "to push," stating that the root of the word *itmək* suggests meanings like "to collide, to hit and push backward, to move away, to push away by hand." This intersects with the meaning of the word

ıdmaq, which signifies "to move something away, to send far" [Teymurlu: 2020, p. 106].

Şiş- (58r) – *köbö-* (58r) ("to swell, to puff up"); *tañış-* (82r) – *kızır-* ("to redden, to shine"): *tañışıp yatır, kızarıp yatır* (82r). *Tapta-* – *bas-* (57v): These two words are given as equivalents of the German *ich drucke*, translated as "to press something with the foot, to crush by stepping on it" (Argunşah: 2024, p. 564). In modern German, they are used with meanings like "to press a button, to print, to pull the trigger." *Olturğanım oba yer, basğanım bagır çanak* (60v). Nuance differences can be observed between these words. The first word conveys a stronger intensity, while the second is used in a more general sense.

Toñ- – *üşü-* (82v): "to freeze, to feel cold." Despite the tonal differences in meaning, these two words are given consecutively in the *Codex* as equivalents of a single concept. Naturally, the verb *to freeze* represents the continuation and a more intense stage of the act of *feeling cold*. *Kop-* (26v) – *tur-* (26v) ("to stand up"); The word *kopmaq* is used in the *Codex Cumanicus* with the meaning *ær qopdu* ("a man rose") and also retains the nuance of "to move away or leave from a place (homeland, settlement)." *Törələ-* (16r) – *yarqula-* (16r) ("to issue a judgment, to accuse"); *Tüş-* – *yıkal-* (6r) ("to fall, to collapse").

Uyal- (29r), *emən-* (82v/2) // *imən-* (29r/21), *saarla-* (82v/3): ("to feel ashamed, to feel embarrassed"). In the *Codex*, the verbs *emən-* and *saarla-* are presented as synonyms with the meaning "to feel ashamed, to feel embarrassed." The word *uyal-* also carries the meaning of "to feel ashamed" (*Uyalursən bir kişigə kənsi yazukın aytmağa*, "You feel ashamed to confess your guilt to a person!") (63r/1); *Uyalıy!*: "Be ashamed!" (Lat. *verecunde*). It is also used to mean "to hesitate" (*Ança mı köp sövməkdən esirdiñ, // kim xaçka minməgə uyalmadıñ*, "Were you so intoxicated by excessive love // that you didn't hesitate to climb onto the cross?") (75r/7-8). *Yaçan-* ("to hesitate, to hold back") (*yaçanurmən*: Lat. *dubito*, Per. *mētarsəm*, 11r). As seen, the Latin equivalents of the synonyms differ. In the Latin equivalent of *uyal-* (*verecunde* [*verecundor, verecundari, verecundatus*]), the meaning "to feel ashamed, to act with restraint" is dominant, while the Latin equivalent of *yaçan-* (*dubito*) emphasizes "to hesitate." The verb *emən-* survives in modern Azerbaijani language as *eymən-* with the meanings "to fear, to become anxious, to feel dread."

Yı- (8v) – *yomdar-* (8v): "to gather"; *sız-* – *iri-* ("to seep, to melt, to flow after melting"): *Anda sən sızdıñ // yavleyin, aar ok sindiñ* ("There you melted // seeped like oil") (70v/10); *törə-* – *tuv-* (71v): *us övretmiş Teñri tuvğan* ("Born from God, who taught wisdom") (71v); *balkı-* – *kızır-* ("to redden, to shine"): *sızğan kümüşley balqıdıñ* ("You shone like melting silver") (71v); *kızarıp yatır* ("reddening, shining") (82r).

Səskən- – *elgən-* (56r): "to be startled, to fear, to be apprehensive, to flinch." The root *səs* in this word still retains its original phoneme order, with no phoneme shift occurring yet. *Bulqan-* – *ayn-* ("to feel nauseous"): *könlüm aynır – könlüm*

bulqanır ("My stomach churns") (82v); *yipkir-* – *bögövür-* ("to gag, to feel nauseous") (81v).

Başqarış- – *tabuş-* ("to argue, to propose something"). These two verbs are given in the *Codex* as synonyms of the Latin *dispute* (81v). *As-* – *il-* (20v): "to hang, to suspend" (Lat. *pependo*); *kutul-* – *boşan-* (12r): "to be freed, to be divorced"; *əgir-* – *yir-* ("to spin thread") (13v, Lat. *filio*); *tañ-* – *bavla-*: "to tie, to wrap": *tañ(q)ıl bavlacaq ekisi birdir* ("Tie and bind are the same") (82r).

Yalbar- (61r) – *yalın-* (82v) – *yügün-* (62r): "to beg, to pray, to plead." In the *Codex*, the dominant verb in this synonymic series is *yalbar-*, and *yalın-* is used only once, explained as "to beg, to request." The verb *yügün-* is used with meanings such as "to plead, to bow down, to show reverence": *Saa ıylap kim yügünür* ("Who weeps and pleads to you?") (71r). From this word, the noun *yügünç* ("reverence") is also derived.

In 81v, the words *öldi*, *kırıldı*, *xovatdı* ("to die, to be destroyed, to perish") are listed consecutively with the note "(all are the same)." *Xovat-* – *yoqoy-* ("to thin, to diminish") (81v); *yaşun-* – *kizlən-* ("to hide") (65v): *Ave, səndə kim yaşındı baldan tatlı Teñri sözi* ("Ah, who hid in you, the sweet word of God?") (70r). The verb *yaşınmaq* exists in Azerbaijani with the meaning "to cover one's face to avoid being seen by strangers, to hide by covering one's face with something." As the page numbers indicate (verbs in synonymic series with the same page numbers are given in the same line and context in the original text), many components of synonymic series are listed side by side by the compiler. This is a feature arising from the specificity of lexicons, where synonyms are presented to explain the main word comprehensively.

2. Several synonymic series include one, or sometimes both, components that are shared verbs used in Turkic-Mongolic languages. Some of these synonymic words arise from the richness of a language's expressive capabilities and are used to convey different meanings, styles, or contexts. Others emerge as a result of interlingual interactions. In this process, the borrowing and adaptation of words between different or closely related languages expand the synonymic series. Simultaneously, these words reflect the cultural, political, and commercial relations, as well as the ethnic situation of the period, in the language.

"Moreover, during the use of foreign-origin and native words in the language – even if they come very close in meaning – the connections they form and the elements they combine with often display distinctions" [Aksan: 2020, pp. 190-191]. Following this quote, Doğan Aksan provides the example of the Turkish *ak* and the Arabic *beyaz* adjectives, emphasizing that these words do not form identical compound expressions.

As for the use of Turkic-Mongolic shared verbs in Kipchak language, *"The specific feature of the Codex is that it was written after the Mongol invasion, during the period when Mongol influence prevailed, and most importantly, in the region under the rule of the Golden Horde. Therefore, many Mongol borrowings*

found in the Codex are absent in Mamluk (Egyptian) Kipchak works" (Guliyev: 2023, p. 61). Thus, the Mongolic-origin words in the *Codex* reflect two main periods: First, the period of Turkic-Mongolic linguistic interactions in the ancestral homeland before the Kipchaks began their migrations toward the Black Sea region. Second, the period of linguistic interactions that began with the Mongol invasions.

In this article, considering the above points and to highlight that the thesis of the "native verb" carries a relatively contextual nature in some historical works and periods, special attention is given to the explanation of shared (Turkic-Mongolic) verbs in the synonymic series.

Abra- – *kariş-* ("to protect, to defend") *Abra-* ("to protect, to defend") (10v), *abradum* ("I protected") [Guliyev: 2018, pp. 89-102]. In the *Codex*, this word is presented together with its synonym, the verb *kariş-*. The verb *abra-* appears only in the *Codex* among Kipchak works [Toparlı: 2007, p. 1]. Şerbak lists this word among the shared Mongolic-origin verbs [Şerbak: 2011, p. 18]. In Mongolian, the word *abura*, meaning "to protect, to rescue, to help, to release, to save a life, to hide," is expanded with many suffixes: *aburaqçi* ("rescuer, forgiver") [Lessing: 2003, Vol. I, p. 9], *abural* ("salvation, rescue") [Lessing: 2003, Vol. I, p. 10]. The verb *abra-* is still used in some modern Turkic languages spoken in the former Golden Horde region or nearby areas with similar meanings. Therefore, this verb likely entered or became active in the lexicon during the Mongol invasions: "to rescue, to save" (Karaim, Tatar), "to protect" (Yakut, Chuvash), "to preserve, to protect" (Karaim, Chuvash), "to forgive, to have mercy" (Tuvan, Yakut) [Севортян: 1974, p. 59].

Ar- / *yada-* / *yavrut-* ("to tire, to become fatigued"). *Ar-* ("to tire, to become fatigued"): *Yürüp-yügürüp armayın yetmäge* ("To arrive running without tiring") (75v/4). This verb helps explain the root of the compound word *yoryun-arıyn* ("weary-exhausted") through the component *arıyn*. *In our language, the verb ar-existed and meant 'to tire.'* (In *Abu Hayyan [1256–1344]*, the verb *armaq* also means 'to tire.') Just as *yoryun* is derived from *yormaq*, *arıyn* is derived from *armaq*. Today, *yoryun* and *arıyn* are synonymous words [obastan.com].

Yada- ("to tire") (80v) appears in the *Codex* as well as in the Kipchak work "Et-Töfhetuz-Zekiyye", where *yada-* is used with the meaning "to become distressed, to feel constrained" [Toparlı: 2007: p. 305]. The verb *yada-* is also found in Chagatai texts and survives in Kyrgyz, Karaim, Tatar, Tuvan, Uyghur, and Salar languages with meanings like "to tire, to grow weary, to detest, to weaken, to lose weight" (Севортян, Левитская: 1989, p. 68). Among the Oghuz group Turkic languages, only in Turkmen does *yada-* survive as a synonym for *yorul-*. In Mongolian, *yada-* means "to lack strength or ability; to be distressed; to suffer; to be unable to perform a task, to be powerless" [Lessing: 2003, Vol. II, p.823]. M.Räsänen notes that the Mongolian verb *yada-* means "to lack the ability or strength to do something, to live in poverty" and states that the word is a shared

Mongolic-Turkic term [Räsänen: 1969, p.177a]. In the *Codex*, two pages later, the third word in the synonymic series is also provided: *yavrut-* (*mānim atım yavruttı*, "My horse tired") (82r).

Alqışla- – *öv-* / *ög-* – *ögünç ber-* – *maxta-* *Alqışla-* ("to praise, to applaud, to glorify, to exalt"): *Teñri öz kənsi alqışlar* ("God Himself directly glorifies, exalts") (71r/7); *Öv-* ("to praise"): *Ave saa, kız, kim övdiñ!* ("Hail to you, virgin, for you praised!") (71r/14); *Teñrini ögdilər* ("They praised God") (72r/2); *Ögünç ber-* ("to glorify, to extol"): *barça birgə kopsap turur, / ögünç tekşi berip turur* ("... All together they glorify, / Solely extolling") (71r/8). In the *Codex*, the verb *maxta-* is listed as a synonym of *öv-* with the note "both have the same meaning" (82v). Among Kipchak works, *maxta-* is found only in the *Codex* and et-Töfhētuz-Zekiyeye [Toparlı: 2007, p. 176]. N. Poppe and Şerbak classify the word *maqta* as a shared Mongolic-Turkic verb due to its initial sonorant consonant (Poppe: 1962, p. 336; Şerbak, 2011, p. 18). It remains in use in modern Mongolic languages: *maqta-* ("to praise, to glorify, to exalt, to extol") [Lessing: 2003, Vol. II, pp. 812-813], *maktaha* in Kalmyk, *maqta* in Buryat, and *maqta* in Ordos Mongolian (Çiçek: 2015, p. 85).

Öktāmlān- – *erāmsi-* – *xovanlan-* – *övün-* ("to boast, to be proud, to act arrogantly"):

On page 80v, these four verbs are listed as equivalents of the German *birumet sich*. These verbs are not mentioned in EDT or Sevortian dictionary and likely entered Turkic languages after the Mongol invasions. Among Kipchak dictionaries, they appear only in the *Codex*. In Mongolian, *erāmsi-* has a broad semantic range: "to hope, to trust, to act boldly, to show arrogance, to be stubborn and foolish, to be habitual, to act with impunity using material and situational advantages" [Lessing: 2003, Vol. I, p. 513].

Bildir- ("to inform, to say, to announce") – *tuŋa-* ("to inform, to announce") (58v): *Bildir-* ("to inform, to say"): *bilinmāgānni bildirdi* ("revealed the unknown") (Lat. *nescitum*, 76r/6), *işlerini ayta bildin, apostollara bildirdin* ("You described your works, you informed the apostles") (71v/19–20). *Tuŋa-* ("to inform, to announce"): This verb is not found in Sevortian dictionary or EDT and appears only in the *Codex* among Kipchak works [Toparlı: 2007, p. 284]. According to N. Poppe, it derives from the verb *tun-*, meaning "to make clear, to reveal, to disclose" [Poppe: 1962, p. 339]. In the *Codex*, the form *tuŋarmān* is paired with the Latin *mando*, meaning "to announce, to order." Likely, *tuŋa-* means "to officially announce or inform," as reflected in the noun *tuŋoul* ("announcement, proclamation") derived from it, which corresponds to the Latin *mandatum* ("announcement, order, command") (latin-dictionary.net). While the verb *bildir-* was widely used in conversational language and religious texts, *tuŋa-* seems to have been associated with official actions and stances of the ruling Mongols. In

MTS, *tunqaaqla-* means "to inform, to announce, to proclaim publicly" [Lessing: 2003, Vol. II, p. 1299]. In *The Secret History of the Mongols*, it appears as *tunqaxaxu*, and in Kalmyk as *tunqa:ha*, and Ordos Mongolian as *tunqa:* ("to inform, to announce") [Çiçek: 2015, p. 86]. This verb likely entered Kipchak during the Golden Horde period and remained in limited use, as it does not appear in other Kipchak works or modern Turkic languages. Similarly, the word *tunqovul* ("announcement, declaration") derived from the same root is found only in the *Codex*, resembling the structure of words like *çapovul* ("raid") and *qarovul* ("watch").

Xovan- – yırğa- (80v): "to rejoice, to be happy, to have fun, to enjoy" *Yırğa-* ("to have fun, to enjoy") (80v). The verb *yırğa-* was used in Old Mongolian with the meanings of both "happiness" and "to enjoy, to have fun" [Dybo et al.: 2003, p. 1555]. On page 80v, it is presented as a synonym of *xovan-* in response to the Latin word *quose*. Among Kipchak works, it appears only in the *Codex* [Toparlı: 2007, p. 321]. N.Poppe attributes the meaning "to entertain oneself, to occupy oneself" to the word *yırğa-* [Poppe: 1962, p. 340], while M. Knüppel adds the meaning "to host a banquet" (Knüppel: 2009: p. 357). This word retains similar meanings in modern Mongolian: *çırqa* ("to have fun, to rejoice, to be happy, to become elated; to succeed, to set (the sun); to lie down") [Lessing: 2003, Vol. I, p. 276]. In *The Secret History of the Mongols*, *jirxaxu* means "to rejoice, to be pleased," while in Kalmyk it is *ciryaa-*, and in Ordos Mongolian *cırqa-* means "to be happy, to be pleased" [Çiçek: 2015, p. 88].

In Sevortian dictionary, this verb is noted only as "to have fun, to enjoy" [Vol. IV, p. 287]. It was not included in C.Clauson's dictionary and has lost its usage in most Turkic languages, particularly in the Oghuz group. In Tuvan, *çırqaar-* means 1. "to be happy" and 2. "to hope" [Arıkoğlu, Kuular: 2003, p. 24], while in Kazakh *cırğav-* means "to fill, to reach abundance, to be pleased" [Kazak Türkçesi Sözlüğü: 1984, p. 113]. It likely entered Turkic languages after the Mongol invasions of the 13th century but did not become widespread. A semantic connection is evident between the Kipchak *yırğa-* and the modern Turkish verb *yırğalamaq* ("to swing"). In *yırğalamaq*, the meaning of "to enjoy, to relax" is preserved.

Bəstlə- – asra-

Bəstlə- ("to nourish, to feed"): ...*andan tamamıñ bəsləgil* ("...then feed yourself") (57r); *Asra-* ("to nourish, to care for") (70v). *Bəstlə-* has two main meanings: 1. To nourish, to feed (Lat. *nutria*, 18v); 2. To harbor a feeling in one's heart: *sənin söziñni bəstlərmən* ("I will keep your words in my heart") (Lat. *non curo verba tua*, 18v/11-12). The verb *asra-* ("to nourish, to care for") appears only in the *Codex* among Kipchak works. In the *Gülüstan Translation*, *asra-* means "to hide," while in Et-Töfhetuz-Zekiyye it means "to bite" [Toparlı: 2007, p. 13]. Related words like *asrat-* ("to entrust, to place under protection") and *asrov* ("protection") also appear exclusively in the *Codex*. E.Csaki suggests that *asra-* derives from the Turkic verb

aşa- ("to eat") with the addition of the Mongolic *-ra* suffix, which reinforces verbal forms. He argues that the term later re-entered Turkic and Tungusic languages [Csaki: 2006, p. 37]. M.Ölmez, however, refutes any connection between *asara-* and the Turkic *aşa-*, asserting that *asara-* entered Turkic during the second half of the 13th century [Ölmez: 2007, p.241].

In Mongolian dictionaries, *asara-* has a wide semantic range: "to pity, to show compassion, to take care of, to raise, to nourish, to protect, to assist someone's well-being, to act as a guardian or benefactor, to love" [Lessing: 2003, Vol. I, p. 90]. It is found as *asrha* in Kalmyk, *asarha* in Buryat, and *asara* in Ordos Mongolian [Çiçek: 2015, p. 82]. In Turkic languages, *asra-* is used with meanings like "to nourish, to feed, to raise" in Karaim, Tatar, Uzbek, Karachay-Balkar, Kyrgyz, Nogay, Qaraqalpaq, Altay, Khakas, Tuvan, and Bashkir [Севортян: 1974, p. 193]. Over time, meanings like "to nourish, to raise" evolved into "to engage in animal husbandry" in Kyrgyz, Gagauz, and Tatar languages and "to keep livestock" in Karaim.

Büsrə – yöpsən-

Büsrə ("to approve, to confirm") (66r): *çin xan büsrəp seni sevdi* ("The true ruler approved and loved you") (70r). In MTS, *bisirə-* means "to believe, to trust, to show respect, to venerate, to love deeply, to admire, to rely upon" [Lessing, 2003: Vol. I, p. 170]. In *The Secret History of the Mongols*, *busiregu* appears, while in Kalmyk it is *bisrhə-* ("to feel emotion, to rejoice, to give thanks"), and in Ordos Mongolian it is *bisire-* ("to believe, to trust, to have faith") [Çiçek: 2015, p. 82]. Being a typical Mongolic word, it is not found in EDT, Türkçe Köken Bilgisi Sözlüğü, or Sevortian dictionary. *Yöpsən-* ("to confirm, to accept, to agree"): *yöpsəngənçə* ("as you confirmed") (66v). N.Poppe identifies *yöpsen-/yöpsin-* as Mongolic and connects it to *cöbşiyə-* in the *Hua-yi Ih-yü* dictionary, meaning "to confirm, to deem correct, to approve," derived from *cöb* ("truth, right, correct"). *Yöp* appears in a Golden Horde document, *Temir Qutluq Yarlıy: erse otülin yöp köriip muxammed* ("...seeing his request as appropriate, Muhammad") [Özyetgin, 1996: p. 106].

In MTS, *cöb* means "truth, justice, right, correct; right-hand side." Similar forms are seen in Kalmyk as *zöb* ("true, correct"), Ordos Mongolian as *cöbb* ("justice, truth"), and *cöbsi* ("to consult and consider carefully") [Çiçek, 2015, p. 89].

Küsən-, soxlan-, arzula-, tilə-, kol-

Küsən- ("to want, to desire, to yearn") (10v); *Soxlan-* ("to strive, to desire, to covet"): *soxlanırmən* ("I covet"; Lat. *concupisco*, 8v/8); *Arzula-* ("to desire, to long for"): *Ave yazıksızlıqını // arzulap Teñri köçürdi* ("Hail, your innocence // desired by God who transferred [you]") (70v/15-16); *Tilə-* ("to wish, to desire"): *tilərmən* ("I wish"; Lat. *volo*, 28v); *Kol-* ("to desire"): *kolarmən* ("I want"; Lat. *peto*, Pers. *mētalabəm*, 20v). *Kolqıl* ("Desire, request, obtain!"; Lat. *impetra*, 59r/22). The verb *küsən-* appears only in the *Codex* among Kipchak works, while the word *küsənç* ("desire, wish") is found both in the *Codex* and BV [Toparlı: 2007,

p. 169]. Unlike N.Poppe, O.N. Tuna questioned its Mongolic origin [Tuna: 1972, p. 232].

G.Clauson traces the verb *küs-* to Old Uyghur texts, stating that its meaning encompasses "to desire, to yearn" without delving into its origins [Clauson: 1972, p. 749]. In Old Uyghur, *küsə-* and its derivatives include *küsədük* ("desire"), *küsənçiq* ("desirable"), *küsünç*, *küsüş* ("wish, desire") (Caferoğlu:1968, pp. 123–124). In modern Turkic languages, *küsən-* is found in Kazakh, Nogay, and Qaraqalpaq, while in Turkmen, *küysə-* means "to long to see someone" [Türkmen diliniň düşündirişli sözlügi: 2015, Vol. II, p. 62]. In Mongolian, *küsə-* retains meanings like "to desire, to wish, to expect, to intend" [Lessing: 2003, Vol. I, p. 802]. Derived forms include *küsəl* ("desire, wish, longing, passion, aspiration"), *küsəläng* ("desire, wish"), and *küsüg* ("expectation, aspiration, hope") (Lessing: 2003, Vol. I, p. 803). Tuvan *küzəl* means "desire, longing, aspiration" [Arıkoğlu, Kuular: 2003, p. 73], while Karachay-Balkar *küsə-* means "to long for, to yearn" [Tavkul: 2000, p. 288].

G.Clauson also discusses *küs-* as meaning "to desire" alongside "to sulk, to resent" [Clauson: 1972, p.748]. In Uyghur texts, *küs-* is attested with the meaning "to desire" [Rəcəbli: 2001, p. 112]. This suggests that *küsən-* likely originates from the root *küs-* and entered Mongolian through Turkic. The addition of vowels to consonant-ending verbs is typical in Mongolic, as seen in this case.

3. Synonymic Series with Compound Verb Components

Some synonymic series in the *Codex* include compound verbs as one of their components. Examples include:

Büsrə- (70r) – *kabul et* (66r): "to accept, to approve": *çin xan büsrəp səni sevdi* ("The true ruler approved and loved you") (70r).

Asrat- (72v) – *amanat ber-* (24v): "to entrust": *mannasını kimgə asratı* ("He entrusted his property to someone") (72v).

Inan- (7r) – *yıqrar ber-*: "to recognize, to believe, to confess."

Bütünlük et- (58r) – *ant iç-* (66v): "to take an oath": *ant içərmən* ("I will take an oath") (66v).

Us et- (39r) – *yuvun-* (39r): "to wash, to bathe." These verbs are presented as synonyms with the note "vel (or)" on the same page, likely added later.

Conclusion

The synonymy of verbs in the Kipchak language, as demonstrated in the *Codex Cumanicus*, showcases deep semantic richness and nuanced differences. This synonymy reflects not only the descriptive and nominative abilities of language speakers but also the historical development of the language, tribal and regional differences, and the influence of a multiethnic environment. Verbs such as *abra-*, *kariş-*, and *yırğa-* bear linguistic traces of historical and cultural interactions in the Kipchak lexicon, influenced by the Mongol invasions. In some cases, the *Codex* explicitly marks synonyms with notes like "both mean the same," indicating the compiler's deliberate choice and reliance on informants' explanations. Additionally,

the need to express new concepts led to the emergence of compound verbs (e.g., *bütünlük et- – ant iç-* "to take an oath"), which further expanded synonymic series.

The synonymic verbs in the *Codex* highlight the diversity and richness of meanings. For example, *uyal-* ("to be ashamed"), *emən-* ("to hesitate"), and *saarla-* ("to feel embarrassment") differ in both meaning and style. The main difference lies in their tone: *uyal-* has a broader semantic scope, *emən-* is associated with fear and caution, while *saarla-* emphasizes embarrassment and shame. These nuanced differences enhance the expressive power of the language. Similarly, *toŋ-* and *üşü-* ("to freeze, to feel cold") differ in intensity, with *toŋ-* expressing a stronger degree of the action. Such series illustrate both the stylistic richness of the language and the specific contexts for using synonyms. Shared verbs within these series also provide insights into the history of linguistic interactions. Many shared verbs appear in Kipchak during the Golden Horde period following the Mongol conquests.

Moreover, the origins of some verbs help delineate their usage contexts. Two key factors assist in this determination: 1. Differences in the Latin equivalents of words in synonymic series. 2. The socio-political environment. For instance, the verb *bildir-* ("to inform, to announce") is used in conversational language and religious texts as an equivalent to the Latin *nescitum*. In contrast, *tuŋa-* ("to formally announce, to proclaim") aligns with the Latin *mando* and reflects the official actions of Mongol authorities. Some synonyms are scattered across the *Codex* pages, while others are explicitly marked as "the same." This second case reflects both the lexicon's specificity and the absence of a standard written form of Kipchak. In conclusion, the synonymy of verbs in the *Codex* reveals the influence of Turkic-Mongolic interactions, regional and tribal distinctions, and historical-cultural circumstances. This synonymy demonstrates the richness of the language's expressive tools and the impact of external influences.

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ŞİMAL QIPÇAQ DİLİNDƏ FEİLLƏRİN SİNONİMLİK XÜSUSİYYƏTLƏRİ XÜLASƏ

Bu məqalədə "Codex Cumanicus"da əksini tapan feillərin sinonimliliyi, dilin leksik zənginliyi, məna çalarları tarixi-mədəni mühitin fonunda, lingvistik çərçivədə təhlil edilmişdir. Eyni zamanda sinonim feillərin müxtəlifliyi və sinonimik cərgələrin genişliyi nümunələr əsasında vurğulanmışdır. Feillərin məna çalarları, üslub fərqləri və kontekstdə istifadəsi dilin ifadə gücünü artıran əsas elementlər kimi təqdim edilmişdir. Məsələn, *toŋ*-və *üŝü*- kimi feillər arasında şiddət səviyyəsinə görə nüans fərqi müşahidə olunmuşdur.

Məqalənin hazırlanmasında əsas mənbə Kodeks Kumanikusun qıpçaq lüğətidir. Sözlərin nüans fərqlərini müəyyən edərkən onların əsasən latınca qarşılığının mənasına istinad edilmiş, eyni zamanda tarixi və etimoloji lüğətlər, həmçinin türk-moŋqol dil əlaqələrinə dair araşdırmalardan istifadə edilmişdir. Araşdırmada müqayisəli-tarixi metod, leksik-semantik analiz, struktural yanaşma və dil-mədəniyyət təhlili kimi metodlardan istifadə edilmişdir.

Bu araşdırma qıpçaq dilində sinonim feillərin zənginliyini üzə çıxarmaqla yanaşı, dilin tarixi inkişafı və multikultural mühitin təsirlərini də ortaya qoyur.

Açar sözlər: *feillər, sinonim, Codex Cumanicus, qıpçaq dili, multikultural mühit.*

РЕЗЮМЕ

*В данной статье рассматривается синонимия глаголов, представленных в «Codex Cumanicus», в лингвистическом аспекте на фоне историко-культурной среды. Анализируются лексическое богатство языка, смысловые оттенки глаголов, их стилистические различия и особенности употребления в контексте как элементы, усиливающие выразительность языка. Особое внимание уделено разнообразию синонимичных глаголов и широте синонимических рядов на основе конкретных примеров. Так, между глаголами *toŋ*- и *üŝü*- наблюдаются смысловые различия по степени интенсивности (силы воздействия).*

Основным источником для подготовки статьи послужил кыпчакский словарь из «Codex Cumanicus». При выявлении смысловых нюансов глаголов учитывались, прежде всего, их латинские эквиваленты, а также использовались исторические и этимологические словари, исследования по тюрко-монгольским языковым контактам. В исследовании применялись сравнительно-исторический метод, лексико-семантический анализ, структурный подход и культурно-лингвистический анализ.

Данное исследование не только выявляет богатство синонимичных глаголов в кыпчакском языке, но и освещает влияние исторического развития языка и мультикультурной среды на его лексику.

Ключевые слова: *глаголы, синонимия, Codex Cumanicus, кыпчакский язык, мультикультурная среда*