



## HISTORY OF THE SECOND SEAL OR THE OTHER COPY OF THE “CODEX CUMANICUS”

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### Abstract

The Codex Cumanicus is a unique manuscript of language of the Turkic people at the end of thirteenth and beginning of fourteenth century of our era, contains Latin-Persian-Cuman and German words, early Cuman riddles, collection of religious texts. The Codex may be divided into two distinct and independent parts: I) a practical handbook of the Cuman language with glossaries in Italo-Latin, Persian and Cuman II) a mixed collection of religious texts, linguistic data and folkloric materials ( the Cuman riddles), stemming from a number of hands, with translations into Latin and a dialect of Eastern Middle High German. The original copy of the Codex Cumanicus, which is presently, housed in the Library of St. Mark, in Venice, Cod. Mar. Lat. DXLIX, and the second copy of the manuscript placed in the Laurentian library in Florence, Cod. Ashburnham 1584.

The aim of the work is to research the structure, content and peculiarities of the script of another copy of “Codex Cumanicus” created by an unknown scribe in November, 5 in 1824, which is kept at the National library of Medici in Florence. The article is also dedicated to specification of process connected with the given copy and as well as the history of appearance of the seals of the National libraries of France and Venice on the first and last pages of the original.

**Keywords:** Codex Cumanicus, manuscript, catalogue, facsimile, seal, library, history.

### İKİNCİ MÜHRÜN TARİHİ VEYA CODEX CUMANICUS'UN BAŞKA BİR KOPYASI

#### Öz

Codex Cumanicus, 13. yüzyılın sonuyla ve 14. yüzyılın başında yazılmış olan ve Türk halklarının dilinin eşsiz elyazmalarından biridir. Eser, Latince-Farsça-Kumanca ve Almanca kelimeleri, erken Kuman bilmecelerini ve dini metinlerin bir koleksiyonunu içerir. Codex, iki ayrı ve bağımsız parçaya bölünebilir: 1. Italo-Latince, Farsça ve Kumanca sözlük, 2. Dinî metinleri ihtiva eden bir koleksiyon, dil verileri ve folklorik materyaller (Kuman bilmeceleri). Codex Cumanicus'un orijinal kopyası, şu anda Venedik St. Mark Kütüphanesinde (Cod. Mar Lat. DXLIX), elyazmasının ikinci kopyası ise Floransa'da, Laurentian Kütüphanesinde (Cod. Ashburnham 1584).

Çalışmanın amacı, bilinmeyen bir yazar tarafından 1824 Kasım'ında oluşturulan ve Floransa Milli Kütüphanesi'nde bulunan Codex Cumanicus'un bir başka kopyasının içeriğini ve özelliklerini araştırmaktır. Makale, aynı zamanda, verilen kopyayla bağlantılı sürecin spesifikasyonuna ayrıca Fransa

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ve Venedik Ulusal kütüphanelerinin mühürlerinin orijinal yazmanın ilk ve son sayfalarındaki görülme tarihine ayrılmıştır.

**Anahtar Sözcükler:** Codex Cumanicus, el yazması, katalog, kopya, mühür, kütüphane, tarih.

Historical community of Turkic peoples confirms the existence of a number of written sources. They performed in many ways and continue to serve as a common framework for the subsequent phases of the development of literature, history and culture of the Turkic peoples.

It recognizes the work of *Codex Cumanicus* in Turkic studies one of these monuments, created in Latin at the end of XIII - beginning of XIV centuries. The original of this manuscript is kept in the National Library of St. Mark's in Venice under number DXLIX (№549). The manuscript is currently kept in the storehouse number 1597.

As is well known, the first mention of the *Codex* was made by Tomasini in 1656. Leibnitz discovered the manuscript in the catalogue of the Venice Library in 1768. In 1769 Daniel Cornides of Hungary, secretary to Count József Teleki, sought out the *Codex Cumanicus* in Venice and copied its first 22 pages. Later, in Hungary he informed Pray about the manuscript with reference to the on-going controversy concerning the Coman Lord's prayer<sup>1</sup>.

From Tomasini's time until G. Kuun's edition, the *Codex Cumanicus* was called the *Petrarca-Codex*, on the basis of the belief that it was one of Petrarca's books left to Venice<sup>2</sup>.

Finally, through Tomasini, Klaproth re-discovered the manuscript, managed to obtain a copy of the first part of it, and in 1828 the manuscript with comments in French, Arabic transcription and additions was first published by him. Klaproth's research limited vocabulary part of the manuscript. In fact, the manuscript consists of two parts, that is, contains graphical and linguistic features of "Italian part" (Latin-Persian-Cuman dictionary) and "German part" (German-Cuman dictionary, prayers and hymns, as well as 47 ancient Turkic riddles). This edition is being replicated in the future, in turn, has become the main source for the majority of studies of the *Codex Cumanicus*. Klaproth's study took four years. According to him, his research has attracted attention to glossary wealth represented in the manuscript. For this reason, he appealed for help to find the manuscript to the librarian of the Venetian library St. Mark's Mr. Salvi.

However, Klaproth did not know who rewrote copy of the manuscript. In his study, he writes as follows: "Unfortunately, I do not know the name of the scientist, whose great work of

<sup>1</sup> Tomasini J.P. Petrarcha redivivus, integram poetae celeberrimi vitam iconibus aere caelatis exhibens. – Lavre. 1635.

<sup>2</sup> Ligeti L. Prolegomena to the Codex Cumanicus // Codex Cumanicus / Ed. by Geza Kuun. – Budapestini, 1981. – p.

developing a very accurate copy of the manuscript came into my hands in November 1824. A copy of the dictionary in Latin was not very big, in the amount of paper sheet 4<sup>o</sup>, consisting of 118 pages. The dictionary is made in the form of three columns, the first of which contained the word in Latin, in alphabetical order. In the second column Persian equivalents were placed, and in the third one - Cuman words. On pages 1-30 of this source nouns and verbs in Latin are located, the rest of the page up pronouns, participles, and other words which are thematically related to trade. It contains about 2,500 words."<sup>3</sup>.

Currently, another copy of the "Latin-Persian-Kuman dictionary» (Cod 1584:.. Vocabulaire Latin Persan et Coman Arrive a Paris Le 5 novembre 1824), kept in the library of Florence under the catalog number Ashburnham 1584 (Medici Laurenziana Library, Ashburnham 1584). It is made by an unknown calligrapher in November 5, 1824 and is a copy of the manuscript, which is kept under DXLIX directory number (№549) / 1597 in the National Library of St. Mark of Venice, entitled «In hoc libra continentur Persicum et Comanicum per alfabetum».

On the first page of the original manuscript the seals of French National Library and the National Library of Venice were placed. At the request of Klaproth the manuscript was transferred to France to make a copy by Salvi and in a short time was returned to Venice. On the other copy of the manuscript there is an indication of the date up - November 5, 1824. So, if we take into account that Klaproth received a copy of the manuscript in November, the manuscript was rewritten in a very short period of time.

With the assistance of the professor of the University of Pisa Pier Giorgio Borbone on the 10 of November 2016 year, we had access to the above manuscript and received a facsimile copy of the library in Florence.

According to library records, several scientists studied the manuscript at different times, namely, March 9, 1914 – the German scientist Mikheil Bhil; October 3, 1963 – the Polish scientist Zajączkowski; September 21, 1978 – the professor of the Sapienza University Angelo Michele Piemontese; December 8, 1998 – the Professor of the Pisa University Fabrizio Chigni visited to the library. But in July 17, 1989 the Naples Oriental University scholar Giulio D’Erme received an electronic copy without visiting the library.

Though Klaproth in his study pointed to the existence of another copy of the manuscript, Angelo Michele Piemontese, the first in the scientific community, mentioned of its

<sup>3</sup> Klaproth J. Vocabulaire latin, persan et coman de la bibliothèque de Francesco Petrarca // Mémoires relatifs à l'Asie, contenant des recherches historiques et philologiques sur les peuples de l'Orient, par... – Paris, 1828. – T. 3. p. 120.

presence in the library of Florence in 1989<sup>4</sup>. After that, Aldo Gallotta published two articles about this copy of the manuscript of *Codex Cumanicus*: «Aldo Gallotta, “Una 'nuova' copia del Codex Cumanicus”. Annali dell'Istituto Orientale di Napoli 52, 1992. pp. 455-459» and «Aldo Gallotta, "Codex Cumanicus'un Yeni Bir Nüshası". Uluslararası Türk Dili Kongresi, 1992 (26 Eylül 1992-1 Ekim 1992) Ankara. 1996. p. 267-271» (we took a copy of the articles published in the Italian language, with the assistance of Pier Giorgio Borbone. For further explanation Argunşah-Güner 2015: 21-22).

Currently stored in the library of Florence another copy of manuscript of the *Codex Cumanicus* consists of the following components:

The manuscript consists of 118 pages, it is in the size of 23 x 17,5. Each page consists of 24 lines except 1, 9, 10 and 118 pages. 1<sup>st</sup> page consists of 22 lines, the 9<sup>th</sup> page of 21 lines, the 11<sup>th</sup> page of 22 lines and the last 118<sup>th</sup> page consists of 11 lines. There is a note made by F. Benedetto on the last page of the manuscript and he wrote: «Hic liber scatens erroribus vel in vocabulis latinis est procul Dubio descriptus ex celeberrimo Codice Cumanico qui in Byblioth. S. Marci Venetiarum asservatur quique perve Tustum illius Turcicae dialecti praebet documentum. 10.12.1963 F. Di. Benedetto»<sup>5</sup> (This is the book without doubt, the word described by their names, and flowing from the statutes of the most frequented of the *Codex Cumanicus* which is kept in the library of St. Mark of Venice, it was kept ancient document as provides Turkic dialects. 10. 12. 1963 F. Di. Benedetto). It is necessary to provide some information about Filippo Di Benedetto, left this note: Filippo Benedetto was born in March 1, 1922 in the port city of Catania in Sicily. On the recommendation of the director of the Florence library Tinazzo Giampietro, in 1961 he became a staff member in charge of the department of manuscripts in the library and was engaged in the work to restore the text of the manuscript copies.

On the basis of the content of the text made by analysis of the manuscript we have made the following conclusions.

The copy was written with a ballpoint pen with purple ink. Some Persian and Cuman words were later transliterated into Arabic letters in red ink and, in some places, in black ink. In particular, on the 1<sup>st</sup> and 3<sup>rd</sup> pages Latin, Persian and Cuman words were written in purple ink (these records belong to the calligrapher, who took a copy of the original manuscript). On the same page there are extra words written in red ink with other Arabic handwriting. Persian words

<sup>4</sup> A.M. Piemontese, Catalogo dei manoscritti persiani conservati nelle biblioteche d'Italia, Roma 1989, pp. 100-101 (n° 134).

<sup>5</sup> Manoscritto. Vocabulaire Latin Persan et Coman. Arrive a Paris Le 5 november 1824. Biblioteca Medicea Laurenziana. Ashburnham. cod: 1584. lf.

in the lines on the 15<sup>th</sup>, 16<sup>th</sup>, 22<sup>nd</sup>, 24<sup>th</sup> of the 5<sup>th</sup> page, the 22<sup>nd</sup> line of the 58<sup>th</sup> page, the 17<sup>th</sup> line of the 59<sup>th</sup> pages, the 21<sup>st</sup> and 23<sup>rd</sup> lines of the 69<sup>th</sup> page, the Persian word on the 1st line and the Cuman word in the 2<sup>nd</sup> line, the Persian and Cuman words in the 4<sup>th</sup> line of the 76th page, Persian word in the 4<sup>th</sup> line, Cuman word in the 5<sup>th</sup> and 6<sup>th</sup> lines, Persian and Cuman words in the 7<sup>th</sup> line, Cuman words the 9<sup>th</sup>, 11<sup>th</sup>, 13<sup>th</sup> and 15th lines, Persian and Cuman words in the 16<sup>th</sup> line, the Persian word on the 19<sup>th</sup> line on the 77th page had been transliterated Arabic script in red ink after the Latin words. Also, Persian words on the 78<sup>th</sup>, 84<sup>th</sup>, 88<sup>th</sup>, 90<sup>th</sup>, 91<sup>st</sup>, 92<sup>nd</sup>, 93<sup>rd</sup>, 100<sup>th</sup>, 101<sup>st</sup> and 113<sup>th</sup> pages had been written in black ink in Arabic script in the same manner as above.

Words were written in red ink on the 85th page of the manuscript, different from the above mentioned contact words written in Arabic script in red ink on these pages not only the color of ink also by its handwriting. This in turn suggests that the Arabic transliteration in this copy written by others, at least two different individuals. We found that the transliteration in the Arabic script, written in red and black ink, made by the Klapproth. Transliteration, written in black ink on the 85th page is done by another person.

In addition, the 23-24 lines of the 4th page of the Latin words which had not been translated into Persian and Cuman, held vertical lines with red pen. Translations into Persian and Cuman which crossed out of the vertical lines words in the original manuscripts are also absent.

From the above we can conclude that we have analyzed a list of the manuscript was made especially for the German scientist Klapproth. Salvi who worked at the Venetian library ordered to transfer the original manuscript to France for copying in a short time, to November 5, 1824 until the end of the month. A copy was made by an anonymous calligrapher, and at that time there appeared a second seal on the first and last pages of the original manuscript – the seal of National Library of France. Despite the fact that Klapproth since 1815 lived and worked in Paris, he did not know who scribed another copy of *Codex Cumanicus*.

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