

**МЕЖДУНАРОДНЫЙ ЦЕНТР НАУЧНОГО СОТРУДНИЧЕСТВА
«НАУКА И ПРОСВЕЩЕНИЕ»**



СОВРЕМЕННАЯ НАУКА:

АКТУАЛЬНЫЕ ВОПРОСЫ, ДОСТИЖЕНИЯ И ИННОВАЦИИ

**СБОРНИК СТАТЕЙ XXVIII МЕЖДУНАРОДНОЙ НАУЧНО-ПРАКТИЧЕСКОЙ КОНФЕРЕНЦИИ,
СОСТОЯВШЕЙСЯ 10 ДЕКАБРЯ 2022 Г. В Г. ПЕНЗА**

**ПЕНЗА
МЦНС «НАУКА И ПРОСВЕЩЕНИЕ»
2022**

УДК 001.1
ББК 60
С56

Ответственный редактор:
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С56

СОВРЕМЕННАЯ НАУКА: АКТУАЛЬНЫЕ ВОПРОСЫ, ДОСТИЖЕНИЯ И ИННОВАЦИИ: сборник статей XXVIII Международной научно-практической конференции. В 2 ч. Ч. 2.– Пенза: МЦНС «Наука и Просвещение». – 2022. – 268 с.

ISBN 978-5-00173-587-8 Ч. 2
ISBN 978-5-00173-585-4

Настоящий сборник составлен по материалам XXVIII Международной научно-практической конференции **«СОВРЕМЕННАЯ НАУКА: АКТУАЛЬНЫЕ ВОПРОСЫ, ДОСТИЖЕНИЯ И ИННОВАЦИИ»**, состоявшейся 10 декабря 2022 г. в г. Пенза. В сборнике научных трудов рассматриваются современные проблемы науки и практики применения результатов научных исследований.

Сборник предназначен для научных работников, преподавателей, аспирантов, магистрантов, студентов с целью использования в научной работе и учебной деятельности.

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УДК 001.1
ББК 60

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ISBN 978-5-00173-587-8 Ч. 1
ISBN 978-5-00173-585-4

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ХАРАКТЕРИСТИКА УГОЛОВНЫХ ПРАВОНАРУШЕНИЙ ПРОТИВ КОНСТИТУЦИОННЫХ ПРАВ И СВОБОД ГРАЖДАНИНА СЕЙСЕМБАЕВА ГУЛДЕН РАШАТОВНА, ДАУЛЕТБЕКОВ АСЛАН КУДАЙБЕРГЕНОВИЧ.....	111
СОЦИАЛЬНО-ПРАВОВЫЕ ОСОБЕННОСТИ ПОЛУЧЕНИЯ НЕСОВЕРШЕННОЛЕТНИМИ ГРАЖДДАНАМИ МЕДИЦИНСКОЙ ПОМОЩИ АЗАРОВ АЛЕКСЕЙ ВЛАДИМИРОВИЧ	114
ФУНКЦИИ СУДЕБНОЙ ВЛАСТИ В УСЛОВИЯХ РАЗВИТИЯ ПРАВОВОГО ГОСУДАРСТВА АВДЫШОЕВ ВИКТОР ПАВЛОВИЧ	117
PROBLAMATIC RIDDLES AND THEIR SOLUTIONS KULIEVA DILSHODA.....	120
ОСОБЕННОСТИ СУБЪЕКТИВНЫХ ПРИЗНАКОВ НАРУШЕНИЯ ПРАВИЛ ДОРОЖНОГО ДВИЖЕНИЯ И ЭКСПЛУАТАЦИИ ТРАНСПОРТНЫХ СРЕДСТВ КЛАДЬКО ВЛАДИМИР ВАЛЕРЬЕВИЧ	123
ОЦЕНКА ЭФФЕКТИВНОСТИ ДЕЯТЕЛЬНОСТИ ПРОКУРАТУРЫ В ОБЕСПЕЧЕНИИ ИНФОРМАЦИОННОЙ БЕЗОПАСНОСТИ ГОСУДАРСТВА СОКОЛОВ ИЛЬЯ АЛЕКСАНДРОВИЧ	126
ОСОБЕННОСТИ ОПЕРАТИВНО-РОЗЫСКНОЙ ДЕЯТЕЛЬНОСТИ ПО ДЕЛАМ О ВЗЯТОЧНИЧЕСТВЕ ЗЛОБИНА ДАРЬЯ РОМАНОВНА, СОРОКИНА НАДЕЖДА ПЕТРОВНА	130
К ВОПРОСУ О ПРАКТИЧЕСКИХ ПРОБЛЕМАХ РЕГУЛИРОВАНИЯ ТРУДОВЫХ ПРАВООТНОШЕНИЙ ПОСРЕДСТВОМ КОЛЛЕКТИВНОГО ДОГОВОРА ФИЛОНЕНКО АЛИНА ГЕННАДЬЕВНА	136
РОЛЬ МЕЖДУНАРОДНЫХ ОРГАНИЗАЦИЙ В МИРНОМ РАЗРЕШЕНИИ МЕЖДУНАРОДНЫХ СПОРОВ МАРГАРЯН ТИГРАН КАРЛЕНОВИЧ.....	139
МАЙНИНГ КАК НОВЫЙ ВИД ПРЕДПРИНИМАТЕЛЬСКОЙ ДЕЯТЕЛЬНОСТИ ПЛЕХАНОВА УЛЬЯНА ВАЛЕНТИНОВНА.....	142
FORMATION AND IMPROVEMENT OF COMMUNICATIVE CULTURE OF LISTENERS (CADETS) IN THE CONDITIONS OF THE HIGHER EDUCATION INSTITUTION OF THE MINISTRY OF INTERNAL AFFAIRS KOMILOV LAZIZJON ZOKIRJON UGLI.....	145
МЕЖДУНАРОДНЫЕ ГАРАНТИИ РЕАЛИЗАЦИИ ПРАВ И СВОБОД ЧЕЛОВЕКА И ГРАЖДАНИНА НОВИКОВА АЛЕНА НИКОЛАЕВНА	148
УГОЛОВНО-ПРОЦЕССУАЛЬНОЕ ПОНЯТИЕ ЧЕСТИ И ДОСТОИНСТВА НУРМАШЕВА АНГЕЛИНА АНДРЕЕВНА	152

УДК 340

PROBLAMATIC RIDDLES AND THEIR SOLUTIONS

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Аннотация: В этой статье рассматриваются загадки Codex Cumanicus, ответы на которые отсутствуют, и находят их решения путем сравнения с современными параллельными. Есть много загадок, очень похожих на загадки Codex Cumanicus, поэтому с их помощью можно найти ответы на отсутствующие загадки, но все же не все имеют параллельные формы. В результате остается открытым поиск решений для остальных.

Ключевые слова: Codex Cumanicus, загадки, Немет, Банг, юмирта.

ПРОБЛЕМНЫЕ ЗАГАДКИ И ИХ РЕШЕНИЯ

Кулиева Дилшода

Abstract: This article discusses the riddles in Codex Cumanicus whose answers are missing and finds solutions to them by comparing to modern parallel ones. There are many riddles which are very similar to the ones in Codex Cumanicus so with the help of them it is possible to find answers for the answers missing riddles, but still not all have parallel forms. As a result, it remains open to find solutions for the rest.

Key words: Codex Cumanicus, riddles, Nemet, Bang, jumirta.

Riddles are one of the eternal genres of folklore, which motivates people to be quickwitted and smart. Although there is no exact information about when the first riddles appeared in Central Asia, the first written sources in these areas can be found in the 19th century.[7.4] However, we can also find riddles in the cuman language in the thematic dictionary Codex Cumanikus which was written in Latin script and created at the end of the 13th and the beginning of the 14th century. This article discusses the problems of finding answers to 6 riddles out of 47. they are V, VII, VIII, IX, XIII, XX whose answers are not given or it is impossible to read, by finding modern parallel forms in this manuscript. In our research, we used the methods of comparing the translations of riddles and finding and comparing similar forms in the riddles of modern Turkic languages. The results show that it is impossible to offer an exact solution to three of the above six riddles because such riddles are not found even in the riddles of modern turkic nations, but for the rest of the riddles, although different translators have offered different solutions, clear answers have been found. Since the examples of riddles in the Codex Cumanicus manuscript have attracted the attention of many foreign researchers, they have been translated into German several times, as well as into Russian, French, Turkish and English. The translations of these riddles in Uzbek was created by Botir Jafarov. But so far, the riddles that have no answers have not been studied and solutions have not been offered. All 47 riddles are situated on pages 60a and 60b of the Codex Cumanicus manuscript. Some do not have solutions, due to the erosion of the edges of the pages, and the answers to several riddles have become impossible to read. Among them are riddles like V, VII, VIII, IX, XIII, XX. Riddle V is given on page 60a, line 7, but the second syllable of the last word does not fit in this line, and it is written in the corner, not at the beginning of the next line, and the answer is written after it. As a result, both the last word and the answer to the riddle are impossible to read because the edge of the page is eroded.

[ilov]in jagi [ilkip bolma]

[irma tonu bugup b[ol]mas (ol j).[4.60]

The initial of the answer to the puzzle is visible. Based on this, Bang proposed the answer: eggs.[2.337] Nemeth[5.581] also accepted the answer: eggs. Although Malov interpreted the word *jägi* [11.354] as a coat made of wool, he also accepted the answer as *an egg*. We can see the same transcription and the same an-

swer options in Garkaves[8.68], Drimba[3.210], Tietse[7.22], Guner[1.208] translations. All of them suggested that the answer was not an egg, but a star. Jafarov[9.60] proposed two options for the riddle, unfortunately, he did not explain why he chose such answers from a scientific point of view. In order to suggest a clear option, let's look at parallel riddles in modern Turkic languages. Based on the similar forms of Uyghur[11.354], Turkman[6.105], Kyrgyz[10.65], Uzbek[12.98] and other ethnic riddles, we give the answer option *STARS* to this Kuman riddle. The above riddles and the kuman riddle are very close to each other. Their answer is stars, earth, sky. It is permissible to find a complete solution to the Kuman riddle. Based on the above, it is more correct to accept the option of sky and stars, because if we pay attention to the first verse of the riddle, the skin of the lynx has yellow and black dots. The coat of the lynx cannot be shaken, that is, the sky is full of stars, and they cannot be shaken off, its fur cannot be folded or folded - the sky is vast and immeasurable, there is no way to gather it. So:

The coat of the lynx cannot be shaken off, the fur coat cannot be folded; Answer: Sky and stars.

But if we accept the answer as an egg, look at the word *jagi-fat* in the first verse, then it can be understood that the lynx fat cannot be shaken, it is impossible to get the oil inside the egg without opening it, and the silver coat cannot be folded, it cannot be opened without breaking the shell, and after breaking it, it cannot be restored. Comparing a lynx to an egg is a bit absurd. But comparing it to the sky and stars is logically understandable. So it would be appropriate if the answer to this riddle is the sky and the stars. The next unanswered riddle is riddle VII in lines 9-10. Its solution is also illegible because of the edge of the page, which is not written or eroded. While Bang[2.338] considers it to be one with the later Riddle VIII, other scholars recognize that it is a separate riddle. In particular, Nemeth[5.586] divided it into two and gave the answer option grapes.

Alan bulan tuv turur,
Ajrı agačdän jav tamar,
Kulan alan tuv turur,
Kuv agačdän jav tamar.[4.60]

Radlov[11.356] adopted Nemet's version, only he takes the word *tuv* as a flag rather than a ball. Their translations and transcriptions are almost the same, but their solutions to the riddle are slightly different. Nemet suggested grapes, while Radlov suggested vines. Considering the word *tuv* as a flag or a ball gives two different answers. Malov did not translate this riddle and did not offer a solution. Tietse and Drimba translated this riddle but did not give the answer option. Only Garkaves [8.71] translated the riddle into Russian and gave the answer option of a **cooking sheep on fire**. It is difficult to give a definite answer whether this solution is correct or not. But if we pay attention to the ancient peoples and their way of life, we can see that in many cases, they turned a whole sheep or cattle in a pot and cooked it on fire. Fat naturally drips from meat while it is being cooked on the fire. So, based on this logic, Garkaves' answer seems to be close to the truth. But it is a bit absurd that such a long word would disappear due to the erosion of the edge of the manuscript. For this reason, one of the answer options of Nemet and Radlov above should be suitable. Since in this respect the vine is compared to the tree, and its fruit is compared to the oil that drips from the tree, the answer to the riddle may be correct if it is the vine and the grapes. But considering that the riddle has no parallel form in modern Turkic languages, we cannot accept a specific answer for this riddle.

Riddle VIII is also an unanswered riddle. It is found in lines 11 and 12 of the manuscript. Bang considered this riddle to be one with riddle VII and believed that the answer to it should be wine. Nemeth [5.587] distinguishes the two riddles from each other and also transliterates and translates them in a slightly different way. He gives the answer option as *sun and moon*.

Kün altundän älči kelijir,
Kömiš kargitän kelijir,
Aj altundan elči kelijir
Altun kargitän kelijir.
Ol..... [4.60]

Radlov considers Nemet's translation to be correct and does not offer any alternative. Malov supports Bang's transliteration and translation, but suggests reading *birgitan* for the word he reads as *birgitän*[11.357]. Tietse did not provide an answer option for this riddle, but suggested parallel riddles from Turkic nations whose

answers are fog, needle, swan.[7.38] Guner and Argunshakh[1.212], like Garkaves, believed that the answer to the riddle was a shining glow. Drimba[3.215] and Jafarov[9.61] did not offer any answers. Forms of this riddle have been found in the folklore of modern Turkic peoples. For example, the answer to Tatar folk riddles is: white bird [7.39].

In short, the Codex Cumanicus manuscript of the end of the XIII century and the beginning of the XIV century contains 47 Kuman riddles belonging to the Turkic peoples. These riddles are worn out and the edges of the pages are worn due to the loss of the manuscript. As a result, the sentences at the end of the lines of some riddles or riddle answers were not visible. In order to solve this problem, it is necessary to find their parallel forms among the riddles existing in the literature of the Turkic peoples today. Because riddles are not found in writing before the Codex Cumanicus manuscript, and this shows that we should recognize them as the first riddles in the literature of the Turkic peoples in ancient times. As a result, there is a strong possibility that today's riddles should be formed on the basis of those riddles. Because until now riddles have not been found in written form before the Codex Cumanicus manuscript. So, they serve as the basis and foundation for the riddle genre of all Turkic peoples today.

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