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Statistical Analysis Of The Study Of Zoonymic Lexican In Ancient Turkish Manuscripts

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ABSTRACT

This article discusses the study of the zoomonymic lexicon found in ancient Turkic manuscripts, focusing on the classification and general statistical analysis of animal names recorded in these manuscripts. In particular, it provides a detailed discussion of the number and classification of zoomonyms encountered and studied in Mahmud al-Kashgari's "Divan lughat al Turk", "Tarjuman Turki", and "Codex Cumanicus" manuscripts.

Keywords: Lexical content, standalone words, mythological views, zoonymic component units, ideographic vocabulary, semantic field, semantic function, semantic shift, archaic compounds, poultry, ornithonyms, lexicographical.

Introduction

The study of zoononyms offers profound insight into the complex relationships between language, culture, and societal values. These are not merely simple words, but significant symbols that embody rich narratives, cultural beliefs, historical heritage, and moral perspectives. In the era of globalization, appreciating the cultural role of zoononyms is essential for fostering intercultural dialogue and mutual respect.

A deep understanding and appreciation of these terms allow for a better comprehension of the diverse worldviews they represent, while also enriching discussions in the fields of language and culture. The statistical details related to the study of zoonyms clearly demonstrate the Uzbek people's closeness to nature, the breadth of their perceptions regarding animals, and how these perceptions are expressed through language. This underscores the need to pay special attention to zoonyms in studying the ethnolinguistic features of the Uzbek language. In this candidate dissertation, proverbs related to animal names in the Uzbek language have been studied from a linguocultural perspective [1].

METHOD

"Divan lughat al Turk" is a Turkic language dictionary written by Mahmud Kashgari in the 11th century, comprising approximately 1,100 pages. The work consists of an introduction, a description of the Turkic language, and the main dictionary section. It serves as an important source for the historical and linguistic study of the Turkic languages. The dictionary is arranged in alphabetical order and contains nearly 8,000 entries, accompanied by numerous examples illustrating the use of the words [2].

In the "Divan lughat al Turk", more than 250 proverbs and sayings, as well as dozens of poetic excerpts, are included [3]. In this manuscript, research on zoonymy was first established, containing approximately 400 animal names, including detailed explanations of around 100 bird names. This fact is recognized as one of the earliest major scholarly studies in the field of zoonymy within linguistics.

In Mahmud al-Kashgari's "Divan lughat al Turk" manuscript, a total of 18 instances related to the names of horses are recorded. Most of these appear as standalone

words, while some are cited within illustrative examples. The following table presents the 18 types of horse names found in Mahmud al-Kashgari's "Divan lughat al Turk" manuscript:

The study of animal names was also studied by Eastern scholars of the 17th–18th centuries, one of whom was Muhammad Chingiy. Muhammad Chingiy is considered the author of the lexicographical book "Kelurnoma" written in India during the reign of Muhammad Shah Alamgir Abdulmuzaffar Muhiddin [4]. The book is in the nature of an ideographic dictionary of the Chigatai-Persian languages, consisting of 15 chapters and 343 sections (fasli). The last chapter IX of Muhammad Chingiy's book is devoted to the study of the current vocabulary of the language [5]. In his monograph, Turkologist M. Porhomovsky, for the first time in local and world Turkology, linguistically analyzes about 6,000 Turkic proverbs, from Mahmud Kashgari's "Devonu lug'otit turk" to modern collections. In the monograph: the proverbs are fully collected, and their lexical content is analyzed structurally and semantically in a separate chapter, which is of great scientific interest not only for Turkologists and paremiologists, but also for ethnolinguists and Turkic linguists.

Porhomovsky's approach serves to study Turkish proverbs not only as literary treasures, but also as meaningful expressions of linguistic, cultural and historical thought. The appendix of the work also contains Russian translations of 335 Turkish proverbs [6].

N. Samoilovich in his study cites 42 animal names that Altai women cannot pronounce. For example, as a result of the tradition of Kazakh and Kyrgyz women not to mention words such as wolf, sheep, and lamb, which are added to the names of their husbands and brothers, the following statements were recorded from their oral speech: On the other side of the stream (river), under the reeds, under the howler (wolf), the shepherd is eating the lamb of the sheep [7]. E. Agayan reports that in Armenian villages the words rope and wing were used instead of the word snake [8].

O. Gorbacheva studied the proper nouns used in folk tales and authorial (literary) tales, and analyzed semantic groups such as zoonyms, anthroponyms, and toponyms from functional, structural, and semantic perspectives. [9]

In H. Saidova's work, it is noted that words denoting wild and domestic animals, birds, and insects constitute animal

names (zoonyms). The study provides a semantic analysis of 50 zoonyms [10].

In B. Zaripov's candidate dissertation, the linguistic and stylistic features of zoonyms used in the works of Alisher Navoi, as well as their semantic functions within the poetic structure of literary texts, are studied monographically. The research emphasizes that a total of 337 zoonyms were used by Navoi in creating artistic imagery. Among these, 117 denote livestock animals, 97 denote birds, 9 refer to reptiles, 48 to wild animals, 41 to insects and other small creatures, 6 to aquatic animals, and 12 to mythical beings. The study also includes historical names of animals such as the horse (ot), duck (o'rdak), and deer (kiyik) as used in Navoi's works. Furthermore, the principles of naming animals based on their gender, color, and age are analyzed [11].

Ch. Inkuy, in his doctoral dissertation, conducted an in-depth analysis of the semantic development of zoonyms. Specifically, he identified 127 animal names used in character descriptions, showing that 52 of these referred to wild animals, 75 to domesticated animals, 15 to insects, 11 to general animal names, 10 to fish, 7 to animals living both in water and on land, and 5 to unicellular animals. In V. Porxomovskiy's research, proverbs in Turkic languages were systematically analyzed from morphological and syntactic perspectives. N. Trubachev wrote that 23 European hunters, fishermen, and farmers try to avoid saying the names of dangerous and harmful animals during the hunting season, and the author notes that in countries like Sweden, Finland, Estonia, and others, forest animals (such as bears and wolves) are affectionately called by flattering or ironic nicknames, which has become a customary practice. The history of the study of zoonyms among Turkic peoples dates back to the work Divanu Lug'at-it Turk. This work is a unique treasure of Turkic peoples, containing over 300 poetic excerpts related to folk oral creativity, as well as 291 proverbs and sayings. Within these texts, nearly 200 zoonyms are found, including about 100 bird names. The Divanu Lug'at-it Turk, authored in the 11th century by the ethnographer, philologist, and founder of comparative-historical linguistics Mahmud ibn Husayn ibn Muhammad al-Qashgari, is a rare and invaluable source for all Turkic peoples [12].

RESULTS AND DISCUSSIONS

The zoononyms found in the 14th-century monument "Tarjumon turkiy va ajamiy va mo'g'uliy" (abbreviated as

“Tarjumon”) were analyzed in B. Abdushukurov’s research work titled “Zoononyms in Turkic Written Sources of the 11th–14th Centuries.” In this study, the zoonymic terms were classified and examined from structural-grammatical and lexico-semantic perspectives. Zoononyms belonging to the category of insects were analyzed by dividing them into several classes, including parasitic insects, orthopteran (straight-winged) insects, and coleopteran (hard-winged) insects—forming a total of six general groups [13].

The animal names in the “Codex Cumanicus” manuscript were translated by Professor B. Jafarov. On a website specially created for this manuscript, the animal names are organized into two categories: general animal names and bird names. In the general animal names section, 44 animal names are recorded, while the bird names section contains more than 30 ornithonyms.

CONCLUSION

As an independent subcategory of onomastics, zoononyms represent a semantically, functionally, and culturally rich layer of the lexicon, serving as an important linguistic source for studying the interrelation between language, culture, and thought. Moreover, the history of a people is closely linked to their national values and cultural development.

Each nation’s unique historical evolution, cultural progress, and ethnographic characteristics are vividly reflected in aspects of daily life, worldview, and ethnic-cultural heritage—especially in examples of oral folk creativity, such as proverbs. Zoononyms, which exist in the lexical wealth of every nation, serve as expressive means for conveying generalized conclusions about nature and society. They also help portray positive or negative human traits and behaviors in a figurative and emotionally impactful way.

Based on the above analyses, considerations and comparisons, we can conclude that the lexical layer of zoonyms belonging to the families of sparrows, falcons, wrens, geese, vertebrates, chickens, and pheasants, as well as their most accurate translations into modern English, contained in manuscripts and dictionaries of the 11th-14th centuries, are not just a collection of dictionaries, but also serve as a unique factor expressing the lifestyle, customs, cultural, educational, and moral concepts of the Turkic tribes of that period. We can see that these zoonyms given

in the manuscripts appear in several literary genres, for example, in the form of proverbs, parables, and poetic fragments, and mainly in a complete form, fully reflecting their lexical meanings, and that some zoonyms are explained in detail. In particular, zoonyms that appear in the form of poetic fragments and several other literary genres are of particular importance [14].

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