

Study Of Zoonymic Lexican In Ancient Turkish Manuscripts

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Abstract: This article discusses the study of lexemes included in the animal archiseme found in ancient Turkic manuscripts, in particular, the monument "Devonu lug'otit turk" by Makhmud Kashgari, which is considered a valuable source within the framework of world Turkology, and several other sources, their ethno-cultural characteristics, and scientific research conducted on the lexical, semantic and structural characteristics of zoonyms and zoonym component units in the language of Uzbek children's folklore.

Keywords: Wild animals, mythological views, zoonymic component units, ideographic vocabulary, semantic field, semantic function, semantic shift, archaic compounds, poultry, ornithonyms.

Introduction: In world linguistics, the study of zoonyms and zoonymic lexemes has become more important than ever. The composition of Turkic manuscripts and dictionaries unknown to us now and their study have a direct and significant impact on the study of zoonymy. As a result of the study of zoonymic lexicon, the shortcomings in this field are being eliminated through the etymology, lexical composition, lexical and semantic analysis of most unknown animal names.

METHOD

In the history of Turkic languages, zoonymic lexicon - that is, the lexical system of animal names - is considered one of the oldest and richest semantic layers of the language. Words of this type not only expressed the names of creatures, but were also directly related to the worldview, mythological views, totemic beliefs, and socio-cultural life of the people.

The well-known Turkologist A. Sherbak testifies that the lexeme "kochqor" is found in various phonetic variants in almost all Turkic languages, including in ancient written monuments, and he believes that the full version of this lexeme form, as expressed in the manuscript "Devonu lug'otit-turk" by Mahmud Kashgari, has the form "konchigor", and that the basis of the lexeme "kochqor" is the semes "mard", "dadil" meaning "fiery" (koch kozu - "fiery lamb") [1].

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 [2]. E. Agayan reports that in Armenian villages the words rope and wing were used instead of the word snake [3].

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 [4].

The Tajik linguist Z. Abdualiyeva, in her research, studies the hyponymic and equonymic relationships between zoonyms in the Uzbek and Russian languages. In the dissertation, terms such as equonym, hyponym, hyperonym, and paronym are explained, and their lexical-semantic significance in the analysis of zoonyms is highlighted. Additionally, the semantic, structural, and lexical features of phraseological units containing zoonym components are described [5].

In G. Kulsarina's research, the ethnic and cultural characteristics of zoonyms in the Bashkir language are

thoroughly analyzed. She highlights the national uniqueness of linguistic units formed based on the history, culture, psychology, and lifestyle of the Bashkir people. The study reveals that in Bashkir fairy tales, animal characters are mostly named according to their external features—that is, they are described based on their appearance. The use of zoonyms in the names of fairy-tale characters is linked to the Bashkir people's totemistic worldview, which reflects how cultural and religious attitudes toward animals are manifested in the language.

Thus, Kulsarina's work examines Bashkir zoonyms not merely as linguistic units but as important components reflecting the people's historical and cultural mentality. The study pays special attention to the polysemous nature of zoonyms within the framework of the modern language, as well as to their frequency of use in comparative and metaphorical linguistic constructions. In particular, the functional and stylistic features of the zoonyms "et" (dog), "at" (horse), and "ylan" (snake) are thoroughly analyzed. It is noted that in Bashkir paremiology and phraseology, the zoonym "et" carries both positive and negative connotations. Through an in-depth study of folklore texts, G. Kulsarina highlights the significance of the horse in the life of the Bashkirs—its role as the constant companion of the rider, a symbol of bravery, and a measure of wealth—based on riddles, proverbs, and folk songs. In Bashkir folk folklore, the zoonym "snake" (ilon) holds a special place, representing the embodiment of evil in nature. This is illustrated through examples such as "Йоклаған йыланды уятмайзар" ("A sleeping snake should not be awakened") and "Йылан йөз йәшәнә аждаһаға әйләнә имеш" ("It is said that if a snake lives a hundred years, it turns into a dragon") [6].

N. Ismatullayev analyzed the significance of euphemisms used in place of the names of poisonous insects and wild animals in the Uzbek language, examining their role and importance in enriching the vocabulary. He also discussed the reasons for their emergence and classified them into specific groups [7].

In her research, D. Bazarova analyzed the names of birds in the Uzbek language and emphasized that, as a result of centuries of external cultural and linguistic contacts, variants, doublets, and synonyms of bird names have emerged in Uzbek. In her scholarly work, she demonstrated that these changes have led to significant enrichment and diversification of the language's lexical composition. The study also describes ornithonyms characteristic of Turkic languages based on the analysis of bird names in Uzbek [8].

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 [9].

Based on his observations, researcher L. Sindorov classified the animal names found in the work "Hibatul haqoyiq" into six semantic fields. Each semantic field is further divided into thirteen semantic groups, within which the corresponding lexemes are recorded in detail. This approach provides a systematic framework for analyzing the semantic structure of animal names in the text. In the first chapter, titled "Semantic and Thematic Groups of the Vocabulary of the Work 'Hibatul haqoyiq'", the semantic field representing animal names is identified, and it is noted that lexemes such as arslan (lion), yağan (elephant), and yılan (snake) belong to this field [10].

One of the important branches of onomastics, zoonyms—that is, animal names—has attracted significant scientific attention not only in Uzbekistan but throughout the world. Numerous articles, scholarly monographs, dictionaries, and dissertations have been produced in this field. Since the study of zoonyms lies at the intersection of many disciplines such as linguistics, ethnography, folklore, anthropology, and cultural studies, they are continuously actively researched by scholars and remain a lively subject of discussion.

In our country, especially within the realm of Turkic languages and cultures, the study of zoonyms has taken deep root. Many linguists have actively contributed to this field, playing a significant role in its development. Their research is crucial in shedding light on the linguistic, cultural, mythological, and social aspects of animal names. In this way, zoonyms provide a deeper understanding of the interconnection between language and culture.

The research of linguists like Dildora Tosheva is considered highly significant in the field of zoonyms. In her scholarly work titled "Linguoculturological Features of Proverbs Containing Zoonym Components," she provides an extensive analysis of the semantic layers of animal names in folk proverbs. Additionally, D. Tosheva emphasizes how the use of zoonyms through figures of speech such as metaphor, metonymy, and synecdoche in proverbs enhances their expressiveness and impact. Through detailed analysis of various proverbs, she supports this phenomenon with solid evidence in her research. Proverbs containing components such as wolf, lion, dog, horse, and camel are grouped separately and are used to depict personal character traits, while zoonyms of birds, fish, and dogs are employed to express personal behavior more vividly and effectively [11]. Tosheva demonstrates that

zoonyms in proverbs are closely connected to folk culture, customs, daily life, and social relations. For example, the behavior, appearance, and role of animals in people's lives shape the meanings and symbols found in proverbs. In this way, through zoonyms, the worldview, moral values, and psychology of the people are revealed. Such scholarly research helps deepen the understanding of the close relationship between language and culture, enriching fields like linguistics, ethnolinguistics, and folklore studies. N. Mahmudova conducted in-depth scientific research on ornithonyms—that is, bird names—in Uzbek and English, providing a detailed analysis of their structural, semantic, and pragmatic aspects. Within the scope of her study, she examined the connotative meanings of commonly used ornithonyms in both Uzbek and English literary texts, such as bulbul (nightingale), qarg'a (crow), qaldirg'och (swallow), tovuq (hen), g'oz (goose), and to'ti (parrot). In particular, the metaphorical uses of these words and their expressions in cultural and aesthetic contexts were deeply analyzed, highlighting both the differences and similarities between the two languages.

According to N. Mahmudova's views, bird names can be divided into five main semantic groups:

1. Natural ornithonyms — bird names existing in the natural environment, for example, burgut (eagle), chumchuq (sparrow), qarg'a (crow), kalxat (hoopoe).
2. Mythological ornithonyms — bird names not found in nature but appearing only in legends and fairy tales, such as semurg' (simurgh), anqo (a mythical bird), xumo (a legendary bird).
3. Artistic ornithonyms — bird names used in literary works, for example, baxt qushi (bird of happiness), tole' qushi (bird of joy).
4. Religious ornithonyms — bird names mentioned in religious texts, including the abobil bird cited in the Quran's Surah "Fil".
5. Symbolic ornithonyms — bird names that represent certain symbols, such as chumchuq (sparrow) symbolizing quarrelsomeness, burgut (eagle) representing power and strength, and kaptar (dove) symbolizing purity and new life [12].

The study of zoonyms holds a very important place in linguistics because phraseological units based on animal names (such as expressions, proverbs, and metaphors) serve as reflective tools of national culture. Scholars like G.A. Jevako and L.V. Shubina emphasize that phraseological units embody stereotypes and standards specific to national culture. This means that each language and culture has its own unique phraseological wealth, through which one can gain

insights into that nation's values, worldview, and lifestyle. Zoonyms play a special role in this process because phraseological units related to animals often express human character traits, moral principles, and social relationships. For example, expressions like "bo'ri yeli" (literally "wolf's wind") meaning a strong and strict person, "quyon yuragi" ("rabbit's heart") meaning cowardly, and "sherday jasur" ("brave as a lion") are widely used in the Uzbek language. Cultural and national distinctiveness, as well as worldview, are manifested in the images of phraseological units unique to a particular people [13]. For example, the English phrase "to drink like a fish" means to drink a lot, just like the Uzbek expression "baliqday ichmoq" which carries the same meaning. Similarly, "a fat cat" in English refers to an important or wealthy person, comparable to the Uzbek "semiz mushuk" used to describe someone influential or significant. These kinds of phraseological parallels beautifully show how different cultures express similar ideas through their unique imagery [14]. Zoonyms exist in the vocabulary of every nation's language and serve to express conclusions about nature and society, as well as to depict both positive and negative aspects of human character and behavior. They play a vital role in enhancing expressiveness and emotional impact in communication [15].

Specifically, in A.M. Sherbak's research, the etymological and semantic analysis of names for domestic and wild animals based on their gender and age is provided. Meanwhile, in E. Aydogmush's dissertation, the names of zoonyms in Turkic and Kyrgyz languages are classified; phrases containing zoonym components are analyzed; the formation of domestic and wild animal names is studied; and the historical layers of zoo-lexicon are identified [16]. In Uzbek linguistics, more than ten dissertations have been dedicated to the linguistic features of zoonyms and texts containing zoonym components. Additionally, several monographs and explanatory dictionaries have been published in this field. These scholarly sources extensively cover the stages of formation of zoonyms and zoological terms in Turkic written monuments, the semantic shift processes of zoonyms, and their role in creating works of art as well as expressing human character.

Moreover, in-depth analyses have been conducted on the semantic content of animal-derived lexemes, the practice of using animal names in character descriptions, the place of zoonyms in Uzbek children's folklore language, and the structural, semantic, and linguoculturological features of phraseological units and proverbs containing zoonym components.

These studies serve as an important scientific

foundation for illuminating the complex relationships between language and culture, as well as for understanding the linguistic, cultural, and didactic functions of zoonyms.

Additionally, Professor B. Abdushukurov, in his scientific research, analyzed the animal names used in Turkic monuments from the 11th to 14th centuries by categorizing them into thematic groups. He divided animal terms into the following main groups:

1. Terms denoting mammals;
2. Terms referring to bird names;
3. Names of reptiles.

At the same time, some other scholarly studies present slightly different approaches to thematic classification, including groups such as:

1. General names of animals;
2. Names of domestic animals;
3. Names of wild animals.

These various classifications help to clarify the role and characteristics of animal names within their linguistic and cultural contexts [17].

Research on zoonyms holds an important place in global linguistics. Notably, linguists such as Ch. Inkuy, A. Kosmenko, E. Kreinovich, E. Novik, E. Antonova, S. Nesterov, Y. Vinokurova, E. Leverovskiy, P. Minorskiy, and G. Kulikovskiy have paid significant attention to the study of archisemantic lexical units related to animals. In particular, articles published in the second half of the 19th century among their works are considered especially important in the scientific field.

The linguistic features of zoonyms and texts containing zoonym components have also been studied by scholars such as D. Bazarova, N. Nishonova, H. Saidova, B. Zarirov, J. Metyakubov, B. Jo'rayeva, B. Abdushukurov, D. Yo'ldosheva, G. Hakimova, A. Omonturdiyev, Sh. Noraliyeva, and D. Tosheva.

Their research thoroughly examines the formation processes of zoonyms and zoological terms in Turkic written sources, the place and semantic-stylistic features of proverbs in the language system. Additionally, they analyze semantic shifts of zoonyms, their role in creating artistic forms, their importance in expressing human character, and conduct in-depth semantic analyses of the "animal" archisemantic lexical field.

These studies also explore topics such as the mythological interpretation of the wolf image in Uzbek folklore, the use of animal names in character descriptions, anthropocentric approaches in literary texts, and the lexical, semantic, and structural characteristics of zoonyms and zoonym component

units in Uzbek children's folklore language.

In N. Nishonova's research, the lexemes belonging to the "animal" archisememe in the Uzbek language were systematically studied, with a focus primarily on zoonyms denoting mammals and vertebrates. The study classified animal names belonging to each micromap—that is, each category or group—based on their distinctive and shared semantic features.

The work identified both general (common) and distinctive (individual) semantic semes and provided detailed explanations for each. This approach allowed for a deep understanding of the semantic structure of zoonyms, as well as clarifying their lexical-systematic roles and interrelationships.

In D. Yuldasheva's candidate dissertation, the use of zoonyms in children's folklore genres—specifically in lullabies (alla), soothing songs (ovutma), affectionate songs (erkalatma), fairy tales (ertak), riddles (topishmoq), praises (maqto'v), mockeries (masxaralama), and tongue twisters (tez aytish)—is examined from a linguistic perspective.

The study analyzes the semantic and functional features of animal names belonging to various zoological families. For example, it explores how large predatory mammals from the cat family (such as lion, tiger, and leopard), the wolf from the dog family, the antelope (toychoq) from the ruminants, and large one- or two-humped mammals (camels) are represented and used in folklore texts.

Through the use of these zoonyms, not only are childlike imaginations expressed, but didactic, moral, and aesthetic ideas are also conveyed.

These statistical details clearly demonstrate the closeness of the Uzbek people to nature, the breadth of their perceptions related to animals, and how these perceptions are expressed through language. This situation confirms the necessity of paying special attention to zoonyms when studying the ethnolinguistic characteristics of the Uzbek language. In this candidate dissertation, proverbs related to animal names in the Uzbek language are examined from a linguoculturological perspective [18].

RESULTS AND DISCUSSIONS

As S. Rustamova emphasized: in *Divanu lug'otit turk*, there are names of essential items for the daily life of the Turks, names of tribes and clans, honorary titles, various official positions, food, wild and domestic animals, birds and wild fowl names, plant names, astrological terms, the folk calendar, names of months, weeks, and days, geographical terms, cities, names of various diseases, anatomical terms, names of metals and minerals, military terms, and terms related to

administrative duties [19] The book contains such a vast and diverse range of information that it would take many years to analyze and describe it all [20]. For example, domestic animals hold a special place in the life of Turkic peoples. For instance, the sheep is a cloven-hoofed, ruminant domestic animal raised for meat, wool, milk, and hide [21]. Sheep are descended from the wild sheep known as the mouflon. Sheep were domesticated about 8,000 years ago [22].

CONCLUSION

As can be seen from the above analysis and discussion, a number of studies have been conducted on the content analysis of the field of lexemes with the archiseme "animal". Also, lexemes related to zoonyms have been systematically studied by some researchers, and proverbs, sayings, riddles, and poetic fragments containing zoonyms have been thoroughly studied from a linguacultural perspective. These studies not only directly contribute to the development of this field, but also serve as an important source for further scientific research [23].

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