



CLASSIFICATION AND COMPARATIVE LINGUISTIC ANALYSIS OF ORNITHONYMS (BIRD NAMES) IN TURKISH MANUSCRIPTS OF THE 11TH-14TH CENTURIES (ON THE EXAMPLE OF THE MANUSCRIPTS "TARJUMON TURKIY" AND "DIVAN LUGAT AL TURK")

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ABOUT ARTICLE

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Abstract: This article provides a comparative linguistic analysis of the names of animals belonging to the families of sparrows, falcons, wrens, geese, vertebrates, chickens, and pheasants found in ancient Turkic manuscripts of the 11th-14th centuries, including Makhmud Kashgari's "Divan lugat al turk" (Turkish Dictionary) as well as "Tarjumon turki" (Turkish Dictionary), and discusses their adequate translations into modern English. Those of these zonyms that came in the form of a complete dictionary were translated and comparatively analyzed, while those that came in the form of proverbs, wisdom, and poetic fragments, which are considered literary genres, were enriched with detailed explanations and definitions. The lexical and semantic features of animal names, in particular ornithonyms (bird names), taken from the manuscripts for comparative analysis are covered in detail. In the comparative analysis, especially in the most accurate translation into English, an English dictionary dedicated to the etymology of ancient Turkic languages was used.

INTRODUCTION

The names of animals belonging to the families of sparrows, falcons, wrens, geese, vertebrates, fowls, and pheasants, in particular ornithonyms (bird names), are known to us from ancient Turkic manuscripts. Some of them are found in the poetic fragments contained in manuscripts as well as in the literary genres, including proverbs, parables, wisdom, and are explained while most of them are only in the form of a complete dictionary. While most of such zoonyms are directly related to wildlife, humanity has historically tended to separate civilization from wildlife in a number of ways, including legal, social, and moral feelings [1]. Such zoonyms are distinguished by their nature, appearance, and the names given to them. The lexical layer of ornithonyms in the zoonymy direction of the onomastics department is of particular importance due to its richness in lexical meanings, and of course, by studying lexemes with animal archisemes and texts with zoonym components, it is possible to get acquainted with the culture, customs, language, and linguistic features of the Turkic peoples [2]. On the other hand, another important task remains - the issue of adequately translating and interpreting these terms into modern English. The relevance of the issue is that most ornithonyms are accompanied by several synonyms in manuscripts, which makes it necessary to turn directly to etymological and explanatory dictionaries when translating them into English.

MATERIALS AND METHODS

There are several reasons why this topic is currently poorly studied. First of all, some words belonging to the lexical layer of zoonyms of Turkic words of the 11th-14th centuries have become archaic words today. This creates difficulties while comparing these terms with each other through explanatory dictionaries. Second of all, most of the manuscripts of that period are texts in Arabic, Persian or old Turkic languages, which directly requires the study of these languages. This remained the case that the researcher has to be aware of some aspects of the languages that mentioned above at least. Translations of these words are found in the texts, proverbs, parables and poetic fragments contained in the manuscripts, and most of the words are given in their entirety, which creates difficulties in semantic analysis. Mahmud Kashgari's "Devonu lug'otit turk" manuscript, Yusuf Khos Hajib's "Qutadgu bilig" work and "Tarjumon Turkiy" manuscripts, and of course Gerard Clauson's "An Etymological Dictionary of Pre-Thirteenth-Century Turkish", which contains translated English explanations of Turkic words from the period before the 13th century, are among the rare monuments created directly in the history of the Turkic peoples and were certainly chosen as an important object for this study.

In addition, B. Abdushukurov's dissertation "Zoonyms used in written sources of the 11th-14th centuries" aimed at collecting, organizing and analyzing zoological terms recorded in Turkic monuments of the 11th-14th centuries on a linguistic basis, as well as determining the role of this term system in the formation and development of the lexical composition of the Uzbek language, also served as an important literature for this topic [3]. In order to make the comparison more understandable, it was explained using the explanatory dictionary of the Uzbek language.

It is worth noting that in order to classify words with a zoonymous lexical layer and translate them into English in a way that is suitable for the present day, it is necessary to compare the rare source "Devonu lug'otit turk" or other manuscripts and draw thorough conclusions by comparative examination of morphological, dialectological, lexical, and grammatical aspects [4]. Onomastics is considered the least studied layer, but there are several research works on it, including: Ch. Inkuy, S. Novik, S. Nesterov, who have taken a significant place in world linguistics in the study of zoonyms, as well as in Uzbek linguistics: D. Bazarova, N. Nishonova, B. Jurayeva, and B. Abdushukurov on the study of zoonyms in Turkic written sources of the 11th-14th centuries. Their scientific research works, as well as the manuscripts of the "Codex Kumanikus" translated and arranged by B. Jafarov, have made an invaluable contribution to the development of this field. This is important because the Cumans are the historical name of a separate people belonging to the ancient Turks, and this people, along with all Turkic peoples, is directly related to today's Uzbeks.

RESULTS AND DISCUSSION

The manuscript "*Divan lugat al turk*" by Makhmud Kashgari, which is the first large dictionary of Turkic languages to be identified to date, for the classification and semantic analysis of animal names belonging to the families of sparrows, falcons, wrens, geese, vertebrates, galliformes, and pheasants [5], as a comparative analysis "*Divan lugat al turk*" and the "Tarjumon Turki" manuscripts, which contain more than 200 animal names, and the "Etymological Dictionary of Turkic Words up to the 13th Century" compiled by Gerard Clauson were selected as the object to provide adequate translations of the animal names in them into English. Most of the words in the "*Divan lugat al turk*" were adequately translated into English using the etymological dictionary compiled by Gerard Clauson, and explanations of each compared animal name were provided using the explanatory dictionary of the Uzbek language. In the above manuscripts, ornithonyms (bird names) belonging to about 8 types belonging to the families of passerines, falcons, wrens, geese, vertebrates, galliformes, and pheasants were analyzed in a comparative lexical manner.

In recent years, a number of scientific studies have been conducted on zoonyms [6], which are considered to be leading names in Uzbek linguistics and lexical level. In particular, scientists such as T.Z. Zoxidova, D.Kh. Bazarova, N. Abdurakhmonov, D.B. Yo'ldasheva, D.A. Tosheva, O.B. Azamov [7] have studied bird names from a semantic, syntactic and structural perspective. However, the pragmatic and linguistic features of ornithonyms have not been studied on a comparative monographic basis in the case of Uzbek and English languages. In the Turkish manuscript of the translator, the word bird occurs in the form of **kush**, and this zoonym is defined as meaning a general bird, a bird (TT, 37). In Clauson's etymological dictionary, bird - according to Xak. XI the word kuş means a bird (273). In the Uzbek explanatory dictionary, bird is defined as a class of vertebrates whose bodies are covered with feathers and feathers, capable of flying, a bird (IL, 394). The adequate translation of this animal today is bird [bʒ:d]. Based on the above explanations, it can be said that this zoonym has undergone some phonetic changes today, but has retained its form and meaning.

In Makhmud Kashgari's " *Divan lugat al turk* " manuscript, As is translated as a skeleton bird; burgut and appears in the poetic text in the following position:

Kəldi məñä tam, Ajdım əmdi jam.

Қушқа болуб әт, Сәни тиләр ас бөри.

this means:

"A tot came to me; I said to him: 'Lie down, be food for the birds, the birds and the worms are waiting for you,' (and I killed him)." A Uyghur infidel came to me. There are explanations such as, 'Let the wild beasts and wolves tear you to pieces, let the birds eat you, and lie down like that.'" (DLT, I, 72). In another place in this manuscript, this zoonym il occurs in the form of a bird, which is a large bird that eats only small worms, frogs and chicks, but does not hunt itself. In B. Atalay's translation, it is described as an eagle, and in Brockelman's translation, it is given as a falcon (DLT, I, 83) [8]. In the Turkish manuscript of the translator, it is translated as Tavshanjil - an eagle and is found in the form of a complete dictionary (10-1,TT). In another place in the Turkish translation, it appears in the form of Kartal, and this word is also translated as burgut (TT, 27) and in another place it appears synonymously in the form of Kuchkan, and is also called burgut, kartal, which is Turkmen (TT, 37). The word **kara kush** also means burgut, that is, a black bird, which is also called tavshanjil, in Turkmen. It is explained that this bird was named so because it hunted and ate mostly owls (TT, 37). In the explanatory dictionary of the Uzbek language, an eagle is defined as a large predatory bird of prey belonging to the family of falcons (IL, 376). The

current adequate translation of this animal is eagle ['i:gl]. We can conclude based on the descriptions and definitions which mentioned above, we can say that the word eagle, which appeared in the manuscripts in synonyms such as **Ас, Тавшанжыл, Картал, Кучкән**, has undergone significant changes in its archaic lexical aspect and has become an archaic word.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the word **chumuk** appears in the form of a complete dictionary, translated as chumchuq, and is defined as follows: (alaqarg'a) Turks call **chumchuq**, Oghuz and Kipchaks say **chumuk** (DLT, I, 69) in another place in the manuscript it appears in the form of сөчә and is defined as chumchuq (DLT, III, 238). The word Chanchurg'a also appears in the "*Divan lugat al turk*" manuscript translated as chumchuq (DLT, III, 260). This term appears in the "Tarjumon Turki" manuscript as a complete term in the form of сөчә and is translated as 'chumchuq' (TT, 10). In another place in the Turkish manuscript of the translator, it appears as **Чыбчуқ** and is defined as: chumchuq, which is also called serche, and the next one is Turkmen (TT, 34). In the explanatory dictionary of the Uzbek language, olaqarga is defined as a black and gray-feathered crow belonging to the crow family of the sparrow order (IL, 108). The adequate translation of this animal today is sparrow [spærəʊ].

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the word qas appears as a single term and is translated as goz (DLT, III, 163), while in the Turkish manuscript of Tarjumon turki, it appears as **Kaz** 10-6 (TT, 27). In Clauson's etymological dictionary it appears as ka:z and is explained as follows: **ka:z** means goose. The word is generic, particular species being identified by preceding qualifying words". In the explanatory dictionary of the Uzbek language, this zoonim is defined as: goose - a large wild or domesticated, long-necked, water-swimming bird (IL, 452). The current adequate translation of this animal into modern English is **goose** [gu:s]. So, this term was used in the meaning of goose in ancient Turkic manuscripts and, although it has undergone partial phonetic changes today, it has retained its meaning.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the word "**kargilach**" appears as a single term, translating it as "swallow" (DLT, III, 193). In the Turkish manuscript of the translator, this term is "**Karlagach**" - "swallow" (TT, 27) [9]. In the explanatory dictionary of the Uzbek language, "swallow" is defined as a small, black-spotted bird that forms a family of sparrows, has thin and long wings, flies very quickly (IL, 377). In Clauson's etymological dictionary, the name of this animal occurs in several places. According to Uyg. VIII **karliḡaç** uyasindaki topranki which means 'the earthy material in a swallow's nest. On the other hand, according to **Kaş**. III, kaz means geese (ducks, swans and swallows). The

adequate translation of this animal to modern English is swallow [swɒləʊ]. As can be seen from the notes and definitions, this zoonim occurs in various forms in ancient Turkic manuscripts, including the forms **Карлагач, каргілач, карлиġақ, каз**, but it has now become an archaic word.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the term **jabakulaq** appears in the form of a complete dictionary in the translation of baykush kushi (in yaboqu and yamaklar languages) (DLT, III, 64), while in the Turkish manuscript of the "Tarjumon turki" it appears in the form yabalaq and gives the translations yapalaq, baykush (TT, 27). In Clauson's etymological dictionary, it appears in the forms **yaba:kulak, yapalak, yapalag', yapakulak, yabalak** and is explained as follows: according to cuġd yablak means 'owl' translated bay kuş, also called ügu and yapalak in one dict. TTS IV (CED, ybg, 876 pp) [10]. In the explanatory dictionary of the Uzbek language, the owl is defined as a type of bird of prey belonging to the order of owls, hunting at night (IL, 304). In another place in the "*Divan lugat al turk*" it is found in the form yhi – owl and is explained as follows: most Turks pronounce it in the form yki (DLT, III, 256). In the Turkish manuscript of the translator, this zoonim is found in the form baykush and is translated as baykush (TT, 37). The current adequate English translation of this animal is owl [aʊl]. It can be concluded that while the terms **yapalak, yapalag', yapakulak, yabalak** found in the manuscripts have become archaic words today, words such as **bay kuş, baykush** have retained their lexical meaning, having undergone some phonetic changes.

In the Turkish manuscript of the "Tarjumon turki", the word togan is generally defined as a bird of prey (TT, 37). Additional information about this term is almost absent in other manuscripts.

In the Turkish manuscript of the "Tarjumon turki", the term **lachin** is translated as **lochin** (TT, 37), while in the Uzbek explanatory dictionary, lochin is defined as a swift-moving species of birds of prey; hunters train it and hunt it (IL, 510) [11]. Clauson's etymological dictionary gives the following definition: according to Xwar, XIV la:chin means a falcon, one of the predatory bird (CED, lgn, 763). In conclusion, it can be said that the terms lachin, la:chin have retained their meaning today, having undergone some phonetic changes. The adequate translation of this animal today is **falcon** ['fɔ:lkn] [12].

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the word **shunqor** is translated as *shunqor bird* and is given in the form of a complete dictionary, explaining it as follows: even if a shunqor catches a hundred cranes a day, it will not let them out even once, it is an extremely strong bird (DLT, III, 392). In the Turkish manuscript of the "Tarjumon

turki”, **shunkur** - known (shunkor) (TT, 37). In the explanatory dictionary of the Uzbek language, **shunqor** - a strong bird of prey belonging to the falcon family (IL, 83). In the Turkish manuscript of the “Tarjumon turki”, Balaban is a bird of the falcon type (TT, 37), and in the Clauson etymological dictionary there is the following explanation about this zoonim: la:çin means a falcon, the actual variety differing in different languages according to Türki (CED, lgn, 763). The adequate translation of this animal today can be given in the form of **hawk** [hɔ:k]. Nowadays, this word is used in the form of shunqor, shunqor bird, while retaining its meaning.

In the manuscript of Makhmud Kashgari's "*Divan lugat al turk*" **тырна** is translated as crane and given in the form of a complete dictionary (DLT, III, 257) [13]. In the Turkish manuscript of the “Tarjumon turki”, it is also given in the form of **crane** (TT, 37). In the explanatory dictionary of the Uzbek language, crane is defined as a nomadic bird that lives in swamps and lakes in warm countries, has long legs, neck, beak, and a crown (hair) on its head (IL, 200). The adequate translation of this animal today is crane [krein]. In conclusion, it should be said that the zoonimi crane in the manuscripts has retained its meaning and form to this day.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, **kökürçgün** is translated as pigeon and is given in the form of a complete dictionary (DLT, III, 425). In the Turkish manuscript of the “Tarjumon turki”, **kuvərçin** is translated as pigeon (TT, 37). In the explanatory dictionary of the Uzbek language, pigeon is defined as the general name of domestic or wild birds of various colors and sizes (IL, 318). Clauson's etymological dictionary explains it as follows: according to Hak, XI kögürçgü:n means pigeon, dove (CED, ggr, 713). In this dictionary, it is also recorded in several places in the forms **kögerçin**, **yükerçin**, **güverçin**. The adequate translation of this animal today is pigeon [pɪdʒən].

In the Turkish manuscript of the “Tarjumon turki”, the term **crow** is translated as crow and given in the form of a complete dictionary (TT, 37), while in the explanatory dictionary of the Uzbek language, the crow is explained as a migratory bird with completely black feathers (black crow) or a mixture of black and gray (mottled crow), which is found in Uzbekistan during the winter months (IL, 255). In Clauson's etymological dictionary: **karğa** is properly crow, but sometimes also used for other large black birds like rook and raven (CED, grğ, 653). The adequate translation of this bird today is crow [krou]. It can be concluded that the above terms meaning crow are zoonyms that have retained their form and meaning, despite some phonetic changes even today.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the term **il kush** is defined as follows: it is a large bird that eats only small worms, frogs and chicks, but does not hunt itself. In B. Atalay's translation, it is given as a **falcon**, and in Brockelman's translation, it is given as a **falcon** (DLT, I, 83). In the Turkish manuscript of the "Tarjumon turki", **dəklugəch** is translated as a falcon (TT, 34). In Clauson's etymological dictionary: sa:ru kuş like the hawk which can see in the dark. In the Uzbek explanatory dictionary, falcon is interpreted as a large predatory bird belonging to the family of falcons (IL, 303). The adequate translation of this animal today is hawk [hɔ:k]. Terms such as il kush, dəklugəch, and sa:ru kuş cited from the manuscripts have become archaic words today.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the **cundilach** is translated as **sa'va** and described as a small bird called a wool bird (DLT, III, 193), and in a poetic passage it reads:

Сөндән қачар сунділач,

Мөндә тинар қарғилач.

Татлиғ өтәр сандувач,

The hawk flies. That is, describing the conflict between summer and winter, he says: the hawk will flee from you. The swallow and other birds will be with me. The nightingale will delight people with its pleasant singing. It is explained that the male and female birds will mate in pairs all summer (DLT, III, 193). Clauson's Etymological Dictionary explains it as follows: sondila:ç is a small bird of some kind: translates vary, translates sa'wa (CED, sng, 837). The adequate translation of this animal into modern English today is **carduelis** [kardulis]. In conclusion, it can be said that in most of the terms or units with a Zoonym component, the names of animals serve to reflect the characteristics of a person, his or her qualities, appearance, character and mental abilities. In the above poetic fragment, a metaphorical meaning is also implied through the meaning of the **nightingale** and its joy to people [14].

In the Turkish manuscript of the "Tarjumon turki", **buldyrchyn** is translated as **quail** and is given in the form of a complete dictionary (TT, 37). In the etymological dictionary of Turkic words by Clauson, it is explained as follows: **budursi:n** means a quail according to Hak, XI (CED,bdr, 309). In another place, it is explained as follows: according to Hak, XI **sanduwa:ç** means a 'nightingale'. In the explanatory dictionary of the Uzbek language, quail is defined as a bird belonging to the pheasant family of the chicken order, a small wandering bird (IL, 205). The adequate translation of this zoonym into modern English is quail [kweil].

It can be concluded that the terms **buldyrchyn** and **budursi:n** given in the manuscripts have now become archaic words.

In the Turkish manuscript of the "Tarjumon turki", the term **starling** is translated as chugurchuq (TT, 38), while in the explanatory dictionary of the Uzbek language, chugurchuq is defined as a bird with black feathers, walking in flocks, adapted to moving on the ground and in trees, and feeding on insects and fruits. According to Wikipedia, chugurchuq is a species of bird belonging to the sparrow family. The adequate translation of this animal today is starling ['sta:ln].

In the Turkish manuscript of the "Tarjumon turki", **aqqush** is translated as **aqquş** (TT, 60), while in the Clauson etymological dictionary of Turkish words, the following explanation is given: **kuğu kuş** means 'swan'. In another place in this dictionary, it is also stated: according to SE Türki, koday means a swan (CED, grd, 649). In the Uzbek explanatory dictionary, aqkush is defined as a large water bird belonging to the goose family, with white feathers and a long neck (IL, 183). The adequate translation of this animal today is swan [swa:n]. The conclusion from the above explanations and definitions is that while the terms **kuğu kuş** and koday have become archaic words today, the word aqkush is a zoonym that has retained its form and meaning, despite undergoing some phonetic changes.

In the Turkish manuscript of the "Tarjumon turki", the term aqsonqur is translated as aqsunqur (TT, 60). There is no information about this zoonym in other manuscripts.

In the Turkish manuscript of the "Tarjumon turki", karasonkur is translated as karasunkur (TT, 60). Also known as the qironkara bird, it is a large bird of prey belonging to the family of eagles. It breeds in the steppe and forest-steppe zones of Eurasia, east to Lake Baikal and in the central regions of China. Information about this zoononym is not found in other manuscripts.

In the Turkish manuscript of the "Tarjumon turki", **togan** is a dam (bird of prey) (TT, 60). Additional information about this term is almost absent in other manuscripts.

In the Turkish manuscript, the "Tarjumon turki" gives the translation as a complete dictionary in the form of **alaqush** - olaqush (TT, 61). Clauson's etymological dictionary of Turkish words explains it as follows: a:la kuş is usually describes the spotted, parti-coloured bird as the first element in compound names for birds (CED, 126).

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the term **hud-hud** is translated as "**hudkhud bird**" (DLT, III, 392), while in the explanatory dictionary of the

Uzbek language it is translated as "hudhud - popishak" (IL, 556). The adequate translation of this animal today is hoopoe [hu:pu].

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the word "**kirkuj**" is translated as "kirgiy" (DLT, III, 259), while in the National Encyclopedia of Uzbekistan, kirkiy is a bird of prey belonging to the family of falcons. It is described as a bird of prey that is widespread in the forest zones of Europe, Asia, North America, and the mountains of northern Africa, and builds its nest in trees (UzME, 167) [15]. In another place in the "*Divan lugat al turk*" manuscript, it also appears as "karakush" and is translated as "kirgiy" (DLT, III, 240). In the Turkish manuscript of the "Tarjumon turki", the word **atmaja** comes in the form of togan, which is derived from kirg'iy, otmok, because they (the hunters) throw this bird into the hunt (prey) by hand (TT, 37). In the Clauson etymological dictionary, it comes in the forms of **hawk**, **kara çomğuk**, and is defined as follows: **hawk** as well as **kara çomğuk** means a blackbird (Ced, 423). The adequate translation of this animal today is **hawk** [hɔ:k]. Based on the above explanations, the conclusion is that the terms kirkuj, karaküş, kara çomğuk, atmaja togan in ancient Turkic manuscripts were used synonymously in the meaning of "**qirg'iy**" but have now become archaic words.

In the Turkish manuscript of the "Tarjumon turki", the word **quğu** is translated as the name of a bird (DLT, III, 259). There is almost no additional information about this term in other manuscripts.

In the Turkish manuscript of the "Tarjumon turki", the term **qordaj** is translated as the same bird and given in the form of a complete dictionary (DLT, III, 258). Additional information about this zoonim is also almost absent in other manuscripts.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the term **bala** is translated as a bird's nest. It is also used metaphorically for the young of predators and other animals (DLT, III, 250). The current adequate translation of this animal is nestling ['nestliŋ].

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the term **sha** is defined as a bird with a motley pattern (DLT, III, 228). Information about this term is almost absent in other ancient Turkic manuscripts.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the word **torığa** is interpreted as turg'ay (bird name) (DLT, III, 189), while in the Uzbek explanatory dictionary, turg'ay is defined as the general name of a small, wandering bird belonging to a family of sparrows (IL, 246). The adequate translation of this animal today is jay bird [dʒeɪ bɜ:d].

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the word "**jün kush**" is translated as "peacock" (DLT, III, 158), while in the Uzbek explanatory dictionary, "paws" is

defined as a beautiful bird belonging to the pheasant family, with colorful feathers and a fan-shaped tail in the males (IL, 130). The adequate translation of this animal into modern English is peacock ['pi:kɒk].

In the "*Divan lugat al turk*" by Makhmud Kashgari, the term "**taj**" is defined as a bird called a "tuy" (DLT, III, 155). Information about this term is almost absent in other ancient Turkic manuscripts.

In Makhmud Kashgari's "*Divan lugat al turk*" manuscript, the term **boz** is translated as tuyakush and defined as follows: an animal with a long neck and short hind legs, similar to a camel (DLT, III, 132). In the explanatory dictionary of the Uzbek language, this term is defined as follows: **ostrich** - a large bird that cannot fly, but runs very fast, living in hot countries (mainly in Africa) (IL, 224). The adequate translation of this animal into English today is ostrich ['ɒstrɪtʃ] [16].

CONCLUSION

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. For example: The sun is far from the sun, The moon is dark. The sweet-smelling sanducha, the crow's tooth is flying. That is, describing the conflict between summer and winter, he says: the sava will flee from you. The swallow and other birds will be with me. The nightingale with me will delight people with its pleasant singing. In this case, the nightingale's pleasant singing, that is, the nightingale is compared to a good-natured person, and its pleasant singing to a gentle character, was used in the sense that a person with good behavior and good character always makes people happy, and it had a direct didactic significance. The etymological dictionary of Turkic terms up to the 13th century compiled by Gerard Clauson also serves as an important source for a deep semantic analysis of these terms and for an adequate translation into English. It was found that this source is an extremely valuable source for finding most of the zoonymic component terms

related to ancient Turkic languages, determining their comparative analysis and etymology, and comparing them with zoonyms in other Turkic manuscripts. Research, studies, and analyses in the field of zoonymy make a significant contribution to the development of onomastics. Such research and analyses also serve as the basis for further research.

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