

Thematic groups of lexical units in “Kutadgu Bilig”

Abstract

Thematic groups of lexical units in “Kutadgu bilig” are analyzed in the represented article. “Kutadgu bilig” is the oldest monument of Islamic Turkish literature. The language of the work is technically referred to as Karakhanid, or Middle Turkish. In this article is pointed out that the investigation of words according to thematic groups creates advantageous conditions for investigation of development of lexical structure of languages in diachronic aspect.

Keywords: ethnonyms, body part, semantic group, medicine, diplomatic vocabulary, zoonyms, theonyms, astroponyms, anthroponyms, phytonyms, military vocabulary, zodiac

Volume 2 Issue 2 - 2018

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Received: January 25, 2018 | **Published:** April 10, 2018

The founder of “Pandnoma” (Wise advices) Yusuf Khos Khojib and his famous “Kutadgu bilig” is reflected in the range of Turkish language at the same time sharing also an encyclopedic source of information about the sector. The book encloses more than twenty relevant comments. For instance, medical terms, medicine, reflecting an understanding of lexical units too. Thematic groups of lexical units in “Kutadgu bilig” can be classified the following:

- I. anthroponyms: Kuntuğdı (“Rising Sun”), Aytoldi (“Full Moon”), Ögdülmiş (“Highly Praised”), Odğurmış (“Wide Awake”);
- II. phytonyms: azğan (shrub), butıq (bough), çiçak (flower);
- III. zoonyms: adıg (bear), arqun (fast running horse), arslan (lion), böri (wolf), , çağrı (falcon), esri (ounce);
- IV. military vocabulary: atım (shot), qılıç (sword), böğda (dagger), kesimçi (fighter);
- V. theonyms: açu (eternal father), çomaq (moslem), farišta (angel);
- VI. zodiac: erandiz (Balance), çadan (Scorpion), arslan (Lion);
- VII. name of planet: Oñay (Jupiter), Arzu (Mercuriy), Baqırsoqun (Mars);
- VIII. name of colours: al, ala (motley) , qızıl (red), yaşıl (green), yağız (brown), sarıg (yellow);
- IX. numerative: altmış (sixty), biş (five) , tört (four), awut (handful);
- X. name of relatives: ona (mother), ini (brother), ata (father), ewçi (wife);
- XI. name of occupation: aşçı (cook), awurta (wet-nurse), ağıçı (treasurer), otaçı (doctor);
- XII. lexemes associated with the concept of age: awuçğa (old man), urı (young man), qız (girl);
- XIII. name of metals: baqır (copper), altun (gold), kümüş (silver);
- XIV. part of body: bil (waist), bod (height), boyun (neck), boğuz (throat), tü (hair);

XV. concepts related to medical terms: urağun (bitter drug, poison), Ötrüm (dehydration which was used for cleaning body), taryaq (is complicated drug against poison),^{1,2} Mitridus (is one of the complicated drug and was named after the inventor’s name).³⁻⁶

XVI. part of day: erti (tong), kündüz (morning), keçä (evening);

Yusuf Hos Hojib, as Greek and Central Asians famous scientists described the content of the Universe with four main elements – fire, water, air and soil, or gave philosophical opinion associating hot water, coldness, wet and dryness. He also shared his valuable thoughts about man’s health, age, nutrition and physical training. He claims that depending on age man has to exercise, choose varieties of food, and at the same time must include daily physical activities including keeping the measure of water. On this point he says that with this kind of ways man can take care of himself from diseases, and also sick person can avoid his sickness not by treatment only but also with health diet too.⁵ An expressed word in the work *tadu* means a type of human’s temper “мижоз”. According to Yusuf Khos Khojib’s opinion man has its personal temper and it has a great impact on him and he must choose his meal due to his temper. He declares that man has to be sure about his temper. *Tadu bilgü aşnu yaraşıq yesä Taduqa yaraşmasnı qodğu usa* “First of all needs to identify the temper and only after that can have meal. If meal doesn’t suit the temper, than it’s better to leave the meal” (4517-couplet).⁶ The writer compares the man who have lived forty years and still doesn’t know about his temper as an animal. With the *Isig* and *soğıq* words he connects man’s temper with “hot” and “cold”.

Author shares his advice saying that man has to understand the meaning of “hot” and “cold” and when body is overfull with cold has to have hot and vice versa when the body is full with heat he must have cold meals:

Isig artsa terkin soğıq iç özä Soğıq artar ersä isigin tüzä “When you have heat in your body, you should drink cold drinking and put down the heat. And when you have over cold cure yourself with heat” (4518-couplet).⁶

Yusuf Khos Khojib divides tempers the following: dry cold temper or wet cold tempers. If man does not know his temper than it’s better

to choose the middle between hot and cold. In Classical Literature winter and spring was the symbol of man’s life. In his work man’s youth is describes as summer. As it’s known during the works of XI-XII, besides in “Khutadgu bilig” summer and spring was used with the same meaning. In this way wanted to say that when man is young has to eat cold meals for the activating blood circulation: *Yigit ersa yaşın yaz ersä yilın Soğıq işgä tutğıl isitür qanıñ* “When you are young, as spring, have cold things clears your blood.” (4519-couplet).⁶

When man is over sixty, it means it’s his winter time. It is advised that if man is old he must eat hot meals to keep his body warm: *Yaşın ersä altmış ödüñ ersä qış Isig işgä tutğıl soğıq qılma iş*. “If you are over of sixty, it’s your winter, have hot things and avoid having cold things”(4521-couplet).⁶ In “Khutadgu bilig” names of seasons are expressed with the four-parts of a man. In this book claims that man’s temper is connected with his age and it also influences to his dreams too. Spring means time of youth and if in his dream he sees things in red color, and land in grey color it means his body has over blood. And some amount of his blood has to be taken out. However summer means when dreamer sees yellow, orange colors it revealed he has over bile. Symbol of autumn means the dreamer is in the middle age and if in his dream he sees black thing, mountain, well or holes, it is due to being excited. By taking medicine his mind has to be cleaned. If its winter and the dreamer is an old man and he sees stream water, ice, snow, rain it is because of the increased amount of mucus. These kinds of people are advised to have hot meals. Nowadays it has been drawn attention not to have hot meal and one of the good healthy life relates of biting with little piece and chewing meal many times. This point already had been given by Yusuf Khos Khojib: *Negü alsä tişla uşaq tañçula İşig aşnı urmä sen ağsın bilä* “Whatever you put into your mouth put by little and chew it many times and don’t blow hot meal”(4497-couplet).⁶ In the indication was described the words *uşaq* as “a little” and *tañçula* “chew”.

Öküş yegilärniñ aşu yig boluraşı yig kişi tutçı iglig bolur. “Over eating caused for undigesting meal, undigested meal causes for sickness” (4510-couplet). [6] The word *yig* meant “undigest” and *iglig bolur* “to be sick”. Yusuf Khos Khojib proves that all disease comes through throat and that’s why man has to take care of his

desires of putting everything into mouth. And that is why man has to have enough amount of meal. If man tries not to be sick he has to have less food and if he wants to be healthy has to have meat which is cold tongue which has a great part in medicine. In “Khutadgu bilig” was told having meal influences to his health and causes for seeing dreams. If man has nutritional food, he sees good dreams and if he has heavy meals it also causes for bad dreaming too. To sum up we can say that in “Khutadgu bilig” gives much information about terminology of Central Asia. This work can be used not only in Lexicology or Literature but also can be found as a main encyclopedia.

Aphorisms of “Kutadgu bilig”

“If a lion becomes a leader of dogs, dogs turn into lions. If a dog becomes a leader of lions, lions become like dogs” “Language is a translator of knowledge and intelligence” “Knowledge is the light that light people’s way”.

Acknowledgment

None.

Conflict of interest

The author declares there is no any conflict of interest.

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