

<https://doi.org/10.59849/2313-5204.2025.1.82>

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COMPARATIVE ANALYSIS OF THE “SKY AND RELATED WORDS” SECTION IN THE MANUSCRIPTS TARJUMON TURKI AND BULGHATIL MUSHTAQ

Abstract

This study presents a detailed comparative analysis of two significant medieval Turkic manuscripts: *Bulghatil Mushtaq*, authored by Jamāl al-Dīn al-Turkī in the 14th century, and *Tarjumon Turki*, an anonymous work whose author remains unknown. Both manuscripts function as scientific dictionaries intended to assist Arabic-speaking learners in acquiring the Turkic language, thereby reflecting the historical significance and widespread use of Turkic languages from the 11th to the 14th centuries. The research explores a range of linguistic features, including vocabulary selection, semantic nuances, lexical differences, and the cultural contexts embedded within the texts.

Bulghatil Mushtaq primarily emphasizes religious, cosmological, and scientific terminology, offering clear explanations of fundamental meanings within a defined cultural framework. In contrast, *Tarjumon Turki* provides a broader linguistic scope, addressing word origins, synonyms, dialectal variants, and etymological insights. This comprehensive coverage indicates differing purposes and methodological approaches, with *Tarjumon Turki* aiming to present an expansive overview of the Turkic lexicon across various regional dialects.

Furthermore, both manuscripts reveal substantial linguistic interactions between Turkic and Persian, highlighting the dynamic cultural exchanges of the time. They capture phonetic and lexical variations that reflect regional speech patterns and dialectal diversity, offering valuable resources for historical linguistics and philological research. The comparative approach adopted in this study underscores how these works not only facilitated language instruction but also preserved key elements of linguistic and cultural heritage.

By examining these manuscripts in parallel, the study provides meaningful insights into the development of medieval Turkic languages and scholarly practices of the era. It affirms the enduring relevance of these texts for modern researchers in linguistics, history, ethnography, and cultural studies, demonstrating how medieval lexicons serve as vital windows into the intellectual and social landscapes of the past.

Key words: *Bulghatil Mushtaq*, “*Sky and Related Words*”, *comparative analysis*.

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Introduction

Manuscripts are unique sources that reflect the social, political, linguistic, and cultural characteristics of their time. They provide opportunities to observe the development of language and literature and to identify connections between different historical periods. Manuscripts are especially invaluable in the fields of linguistics, history, philosophy, and art. These written monuments shed light on the scientific views, linguistic phenomena, and translation traditions of a particular era. Manuscripts preserved in various libraries around the world are still being thoroughly studied by scholars today and continue to serve as a foundation for modern research. Therefore, analyzing written heritage and transmitting it to future generations is considered one of the key scholarly tasks. The 11th–14th centuries hold special significance in the development of *Turkic* languages, as evidenced by the works and scholarly manuscript sources produced during this period. In particular, *Bulghatil Mushtaq* by Jamaliddin at-Turki, dated to the 14th century, and *Tarjumon Turki*, an anonymous manuscript from the same period, were written to teach the *Turkic* language to Arabic speakers. This indicates the high status and importance of *Turkic* languages during that time. Many of the words used in these manuscripts are still present in the modern Uzbek language.

Materials and methods

The *Tarjumon Turki* manuscript is preserved in the Leiden Library in the Netherlands under the catalog number 517. R.Dozy (Dozy, 1851) (has mentioned that two other copies of this work also exist in Oxford. However, the manuscript housed in the Leiden Library is considered a rare copy (Yunusov, 1980:3-5). This particular version originates from the collection of Levin Warner (ca. 1618 – 22.VI.1665), an orientalist and ambassador of the Ottoman Empire to the Netherlands (Vroljik, Schmidt, Scheper, 2012:5,6).

One copy of the *Bulghatil Mushtaq* manuscript is preserved in the Bibliothèque nationale de France in Paris under the number of 293. It has been studied by numerous scholars and also serves as one of the primary sources for our research.

Another copy of the manuscript was discovered in the city of Kastamonu, Turkey. This version is not registered in any official catalog and is currently kept in the private collection of Mahmud İslamoğlu from Kastamonu. İslamoğlu acquired the manuscript from an antiquarian in Çankırı and requested his retired teacher, Tunçay Sakallıoğlu, who resides in Kastamonu, to examine the work. After reviewing the manuscript, Sakallıoğlu concluded that it is a dictionary of historical Kipchak *Turkic* and reached out to scholars specializing in this field. It was later confirmed that this is indeed another copy of the *Bulghatil Mushtaq* manuscript. Although it was found in Çankırı, this version is referred to as the "Kastamonu copy" since it is currently housed in Kastamonu and is planned to be submitted to the official regional archive in the future[13].

Many scholars have studied various aspects of the *Bulghatil Mushtaq* and *Tarjumon Turki* manuscripts. Among them, notable contributions include those of

the Polish scholar A. Zajanczkowski[17;18], who was the first to study the monument *Bulghatil Mushtaq*, the Uzbek scholar A. Fayzullayeva[4], the Kazakh scholar G. Gaynutdinova [7] and the Turkish scholar Al-Turk Gulhan[1]. Their research is of significant scholarly value.

The *Tarjumon Turki* manuscript has also been studied extensively by scholars such as M. Houtsma[8], P. Melioranskiy[11], and Yashio Saito[12], who focused on the Mongolic section of the work, as well as A. Garkavets[5; 6], A. Yunusov[15; 16], and A. Kuryshzhanov[10]. Of particular note are the works of the Uzbek scholar B. Jafarov[9], who conducted comparative studies between the *Codex Cumanicus* and *Tarjumon Turki*. His comparative analyses deserve special recognition.

Analysis

Both *Bulghatil Mushtaq* and *Tarjumon Turki* manuscripts contain a chapter titled "Sky and Related Words", which appears as the first chapter in each manuscript. The vocabulary and order of presentation in both are nearly identical, differing only in the translation approach and in a few individual terms.

The *Bulghatil Mushtaq* manuscript is composed of four main chapters, each containing several sub-chapters and sections. In the *First Chapter*, 47 terms related to the sky are presented. This chapter begins with the following seven terms: *Tāñri* – *tangri*, God; *Yavloq* – The Great (an attribute of God); *Arzū berüçi* – The Provider (an attribute of God); *Kurrasa* – the Qur’ān; *Payg’anbar* – Prophet; *Yalavoç* – Messenger, prophet; *Färiştalar* – Angels.

The same tradition is followed in *Tarjumon Turki*, though the presentation of these terms differs slightly. In *Tarjumon Turki*, these words appear in the introductory part of the text, embedded in praises and glorifications directed toward Allah, and are given in the form of explanations. For example:

“The Exalted and Great Allah – *Tāñri* (in the Chagatai dialect, there exists the rarely known term *Oğan*, meaning God). The Creator – *Yaratqan*; the Merciful – *Yarlığançlı*; Angels – *feriştelär*, with the singular form being *feriştä* (angel), a word borrowed from Persian. The Prophet, peace and blessings be upon him, is referred to as *Paygāmbar*, also a Persian loanword meaning ‘one who brings a message.’ Generally, the word for ‘messenger’ appears as *yalavaç* (messenger, envoy) and *elçi* (delegate, representative)” (TT 2b – 3a).

The words given above primarily includes three core concepts—God (*Allah*), angels (*farishta*), and prophets (*payg’ambar*), the remaining words consist of grammatical variations, synonyms, and alternative expressions of these three concepts. Among these, the terms *Tāñri*, *Paygāmbar*, *yalavaç*, and *feriştelär* appear in both manuscripts with the same meaning and form. Terms such as *Yavloq* – The Great (an attribute of God), *Arzū berüçi* – The Provider (an attribute of God), and *Kurrasa* – Qur’ān are found exclusively in *Bulghatilmushtaq*. In contrast, *Oğan* – God, *Yaratqan* – The Creator, *Yarlığançlı* – The Merciful, *feriştä* – singular form of “angel,” and *elçi* – messenger or delegate, appear only in *Tarjumon Turki*.

Additionally, *Tarjumon Turki* frequently provides information about the etymological origins of certain words, particularly indicating which ones are borrowed from other languages. In *Bulghatil Mushtaq*, such explanations appear only in a few places. Through comparative analysis of the two manuscripts, it is possible to identify the etymological roots of many words found in *Bulghatil Mushtaq*. For example, *Tarjumon Turki* explicitly states that the words *feriştelâr* and *feriştâ* are of Persian origin, while *Bulghatil Mushtaq* includes only the plural form *feriştelâr* without providing this information. Similarly, the word *Paygâmbâr* is explained as Persian in *Tarjumon Turki*, whereas in *Bulghatil Mushtaq*, only its translation is provided. Consequently, it becomes clear that the terms *feriştelâr* and *Paygâmbâr* in *Bulghatil Mushtaq* are of Persian origin.

The word *Yavloq* appears in *Bulghatil Mushtaq* with two different meanings in two separate contexts: in the first chapter, it is presented as a noble attribute of God, meaning “The Great,” while in the section titled “Chapter on Adverbs,” it appears with the meaning *yavloq* – *very* (20b/1.3).

Following the discussion of these nine words, *Tarjumon Turki* includes a table of contents outlining how the work is divided into chapters and sections. Unlike *Bulghatilmushtaq*, whose first chapter begins with theological terms, the first chapter of *Tarjumon Turki* begins with the word *Kök* – “sky.”

In *Bulghatil Mushtaq*, the word *Kök* – “sky” (BM8b/4.2) is given solely with the meaning “sky.” In contrast, *Tarjumon Turki* provides multiple meanings for the same term: *Kök* – “sky, the color blue, gender, root, base, origin, lineage” (TT5a/13). Additionally, *Tarjumon Turki* includes a synonymous word *qiyir* – “falak” (TT5b/2.1), which is not attested in *Bulghatil Mushtaq*.

The manuscript *Bulghatil Mushtaq* predominantly translates words using only their primary meanings. This likely reflects the author's deliberate alignment of the chapter topics with the meaning of included terms, and an aesthetic effort to maintain symmetry and stylistic balance—particularly in forming word pairs written in alternating black (Arabic terms) and red (Turki terms) inks in a decorative zig-zag format. This stylistic choice may explain the consistent use of singular definitions.

For example, *Kün* – “sun” (BM8b/4.3) appears only with this singular meaning in *Bulghatil Mushtaq*, while in *Tarjumon Turki*, it has a dual translation: *Kün* – “sun and also day” (TT5b/2.2).

The word *Quyaş* is defined in both manuscripts as “the light of the sun” (BM8b/4.4; TT5b/3.1). However, *Tarjumon Turki* also provides the synonym *günâş* (TT5b/3.2), which the author identifies as a *Turkmen* term.

Ay – “moon” (BM8b/4.5) is defined in *Tarjumon Turki* with two distinct meanings: *ay* – “Moon” (as the celestial body) and “month” (as a calendar unit) (TT5b/4.1). In *Bulghatil Mushtaq*, it refers exclusively to the celestial body.

Both manuscripts contain words with similar meanings such as *yariq* (BM8b/4.6) and *aydın* (TT5b/4.2), which are translated as “moonlight, radiance of the moon.”

Furthermore, *Tarjumon Turki* expands the lexical field related to the moon by including additional entries: *yaṅi ay* – “new moon” (TT5b/5.1) and *ay tolun* – “full moon” (TT5b/5.2), entries not found in *Bulghatil Mushtaq*.

Yälduz or *Yäldız* (‘star’) are attested in *Bulghatil Mushtaq* in two phonetic variants—*yälduz* and *yäldız* (BM 8b/5.1)—reflecting possible dialectal or phonological variation. In contrast, *Tarjumon Turki* contains only a single form: *yulduz* (TT 5b/6.1), without indication of alternative pronunciations.

Bulghatil Mushtaq further expands on celestial terminology by listing various named star constellations and celestial phenomena, including:

1) *Tämür qazuq* – identified with the Pole Star. *This word’s Arabic translation corresponds to Sagittarius its Turkic variation is rendered as “Pole Star” in some sources.* (Atalay, 2006: III/40-13; Zajączkowski, 1965 (I): 80)

2) *Ikki böz ot* – corresponding to Ursa Minor refers to a constellation located near the North Pole.

3) *Yetkan* – corresponding to Ursa Major, also known as “Bolshaya Medveditsa” in Russian, is another prominent northern constellation.

4) *Çolban* – identified with Venus (Morning star)

5) *Quş yöli* – the Milky Way

6) *Yağır soğın* – Taurus

7) *Ariqtoq* – Orion, the reference is to a group of three aligned stars in the northern sky – *Mintaka*, *Alnilam*, and *Alnitak* – part of Orion’s Belt.

8) *Oq Ayğır* – Sirius, constellation’s “alpha” star is the brightest star in the night sky.

9) *Ülkär* – the planet Venus

The celestial terminology in *Bulghatil Mushtaq* reflects a rich Turkic astronomical tradition combining metaphorical imagery and precise identification of key stars and constellations. Terms like *Tämür qazuq* (“iron stake”) aptly describe the Pole Star’s fixed position, while *Ikki böz ot* and *Yetkan* denote the Ursa Minor and Ursa Major constellations, respectively, likely referencing their distinctive shapes or prominence. The name *Çolban* for Venus as the morning star and *Ülkär* for Venus more generally illustrate Turkic lexical variations for this bright planet. The poetic expression *Quş yöli* (it is not translated as “bird’s path”) refers to the Milky Way with the word *Quş* holds significance in Turkic astrology, symbolizing celestial omens and astrological forecasts used by astrologers. Other terms, such as *Yağır soğın* for Taurus and *Ariqtoq* for Orion, suggest cultural associations with strength or seasonal cycles, though their precise etymologies warrant further study. The bright star Sirius is vividly named *Oq Ayğır* (“white stallion”), symbolizing nobility and brightness consistent with Turkic naming customs. Overall, these terms demonstrate the manuscript’s sophisticated blend of astronomical knowledge and linguistic artistry, preserving both scientific understanding and rich cultural symbolism within Turkic medieval star lore.

Additionally, lexical items such as *quş* – astrological correlation, horoscopic indication and *tutulmaq* – solar or lunar eclipse are attested exclusively in *Bulghatil Mushtaq* and are absent in *Tarjumon Turki*.

The term *Ülkär*, denoting the planet Venus (BM 9a/1.1; TT 5b/6), appears in both manuscripts in an identical form and semantic context, illustrating a point of lexical convergence.

The lexeme *Uçmaq* (‘Paradise’) exhibits variation in placement and thematic categorization between the manuscripts. In *Bulghatil Mushtaq*, it appears under the chapter on celestial phenomena (BM 9a/2.1). In *Tarjumon Turki*, however, it is included within the “Fourth Chapter,” specifically in the subsection dealing with flora and domestic gardens, and is glossed as “Paradise, paradisaal garden” (TT 9b/4.2). Furthermore, the compiler of *Tarjumon Turki* explicitly notes the Turkmen origin of the term.

In *Tarjumon Turki*, the word *Bulit* – “bulut” (TT5b/7.1) appears, while in *Bulghatil Mushtaq* the equivalent is given as *bälüt* (BM9a/2.2), suggesting a phonological variation between the two manuscripts.

The term *Tuman* – “fog” (BM9a/2.3; TT5b/7) appears in both sources with the same form and meaning. However, *Tarjumon Turki* also includes an alternative lexical item, *ças*, which encompasses broader meanings: “fog, dew, rainfall, frost, cold, and light precipitation.” The compiler notes that this variant is specific to a particular dialect.

The word *yamğur* / *yağmur* – “rain” is presented in two variants in *Tarjumon Turki*, where *yağmur* is explained as the Turkmen form. In contrast, *Bulghatil Mushtaq* includes only the form *yağmur* (BM9a/2.4).

Although the word *yel* – “wind” holds the same form and semantic value in both manuscripts, *Tarjumon Turki* renders it explicitly as “general wind.” In *Bulghatil Mushtaq*, a related term *yelesir* – “breeze” is also attested.

The expression of the concept “storm” (*bo‘ron*) through various lexical items in the manuscripts is of particular linguistic interest. In *Tarjumon Turki*, two separate terms are used: *tipi* (TT6a/3) – referring specifically to a snowstorm, and *qasırqa* (TT6a/4) – meaning “storm” in a general sense. In contrast, *Bulghatil Mushtaq* uses the term *yek* (BM9a/3.2) with a metaphorical nuance. While *yek* literally means “devil,” it is used here to denote a storm—likely as a metaphor emphasizing the destructive and terrifying nature of storms.

This metaphorical use is reinforced by the Arabic translation provided in the manuscript: “*az-zawba‘a*” (الزَّوْبَعَةُ), a term that likewise means both “storm” and “devil” in Arabic. Notably, the word that follows *yek* in *Bulghatil Mushtaq* refers to a rainbow, and its Arabic equivalents further support the metaphorical pattern: “*bağī ash-shaytān*” (بَغِي الشَّيْطَانِ) – literally “Shaytan’s loop,” and “*al-qaws quzah*” (القوس فرج) – meaning “arched rainbow.” The Turkic equivalent in the manuscript is the unique idiomatic expression *Anam eçkisini qoştur* – “My mother tied up her goat.”

While both the idiom and the Arabic expressions refer to a rainbow, they do so through metaphor and metonymy rather than literal description. Thus, *Anam eçkisini қоштур* and “*bağī al-shaytān*” are not employed in their direct senses, but are instead figurative expressions linked to the visual form of the rainbow. This same figurative approach appears in the metaphorical designation of *yek* – “storm” as “devil,” demonstrating a consistent use of imagery and semantic extension throughout the manuscript.

Furthermore, there are deeper lexical connections within this cluster of terms. For instance, both the Turkic *yek* and its Arabic translation *az-zawba'a* share dual meanings—“devil” and “storm”—which presents a rare and noteworthy semantic overlap. That the subsequent term also begins with a metaphor involving *shaytān* underscores the compiler’s linguistic skill. This reveals that *Bulghatil Mushtaq* systematically employs metaphorical language and idiomatic expressions, indicating an advanced level of semantic layering in the manuscript.

The words *Qar* – “snow,” *Buz* – “ice,” *savuuq* – “cold,” *issi* – “hot,” *yaşın* – “lightning,” *gökramak* – “thunder,” *Duz* – “dust, powder, or salt” appear in both manuscripts with identical form and meaning.

In *Tarjumon Turki*, the word *yaşın* – “lightning” is accompanied by its synonym *yuldirim* or *yildirim*, which is identified as a Turkmen word. Interestingly, the compiler also notes that this word additionally carries the meaning “glass, glass container,” and that “glass” in Turkmen is referred to as *sırça*. Although “glass” is thematically unrelated to the chapter, the author nonetheless highlights homonyms and synonyms when relevant.

In *Bulghatil Mushtaq*, terms closely related to *yaşın* include *Yaraq* – “flash of lightning, its brightness,” and *Şin* – “the light or glow of lightning.” Additionally, *Tarjumon Turki* records an alternate form of *gökramak* – “thunder” as *dökramak*.

In *Tarjumon Turki*, another word related to *Qar* – “snow” is *burçaq* – meaning “hail,” which is also noted to mean “pea.” This dual meaning is emphasized by the author. In contrast, *Bulghatil Mushtaq* presents *burçaq* in the context of food-related terminology, where it denotes a type of “pea.”

Terms such as *Çiq* – “morning dew,” *Tom* – “to drip,” and *Tomçiq* – “droplet” appear in *Bulghatil Mushtaq* but are not found in *Tarjumon Turki*. The sequence of these morphologically related words—*Tom*, *Çiq*, and *Tomçiq*—demonstrates the compiler’s attention to word formation and etymology. A similar lexical awareness can also be observed in the entries *Şin* – “glow of lightning” and *yaşın* – “lightning.”

The words *Jalqın* – “rainy or cloudy weather, cool” and *Esmas* – “calm air” are also found in *Bulghatil Mushtaq*, but do not appear in *Tarjumon Turki*.

Results

The lexical divergences observed between *Tarjumon Turki* and *Bulghatil Mushtaq* manuscripts reflect distinct linguistic, cultural, and functional orientations inherent in each text. Fundamentally, *Bulghatil Mushtaq* appears to

prioritize theological and cosmological terminology, structured with an emphasis on primary meanings and semantic precision, as evidenced by its presentation of 47 sky-related terms in a systematic manner. For instance, terms such as *Yavloq* (“The Great,” an attribute of God), *Arzū berüçi* (“The Provider”), and *Kurrasa* (Qur’ān) are unique to *BulghatilMushtaq*, suggesting a specialized lexicon with a strong focus on divine attributes and Islamic theological concepts. In contrast, *Tarjumon Turki* includes a broader semantic scope, integrating etymological notes, synonyms, and dialectal variants such as *Oğan* (“God”), *Yaratqan* (“The Creator”), *Yarlığançlı* (“The Merciful”), and alternative forms like *feriştä* (singular “angel”), indicating a pedagogical approach designed to explain and contextualize terms, often highlighting Persian and Turkmen linguistic influences.

This difference likely stems from the distinct purposes and target audiences of the manuscripts. *Tarjumon Turki* functions partly as a didactic lexicon aimed at clarifying foreign loanwords and local usages for Turkic speakers learning Arabic or Persian religious vocabulary, hence its emphasis on etymology and multiple semantic fields (e.g., *Kök* meaning “sky, blue, gender, root, lineage”), as well as extended meanings and synonyms not found in *BulghatilMushtaq*. For example, the inclusion of *qiyir* (“falak”) and multiple meanings for *Ay* (“moon” and “month”) demonstrate *Tarjumon Turki*’s broader semantic mapping compared to *BulghatilMushtaq*’s singular, primary-meaning focus.

Additionally, the two manuscripts reveal regional phonological and lexical variations. The presence of Turkmen-specific forms in *Tarjumon Turki*, such as *yağmur* (rain) alongside the more general *yamğur*, or *yulduz* versus the dual variants *yälduz/yäldız* in *BulghatilMushtaq*, illustrates dialectal diversity influencing word choice and phonetic representation. Morphological awareness is also evident, particularly in *BulghatilMushtaq*, where the compiler arranges morphologically related words (e.g., *Tom*, *Çiq*, *Tomçiq*) sequentially, underscoring an analytical interest in word formation.

Stylistically, *Bulghatil Mushtaq* employs a distinctive aesthetic approach by pairing words in alternating black and red inks and maintaining semantic symmetry through singular, focused definitions. This contrasts with *Tarjumon Turki*, which favors explanatory prose and semantic richness. Metaphorical and idiomatic language further distinguishes *BulghatilMushtaq*, exemplified by the use of *yek* (“devil”) as a metaphor for “storm,” paralleling the Arabic *az-zawba‘a*, and the figurative phrase *Anam eçkisini qoştur* (“My mother tied up her goat”) for “rainbow,” highlighting an advanced semantic layering absent in *Tarjumon Turki*.

Conclusion

In conclusion, the lexical and semantic differences between *Tarjumon Turki* and *Bulghatil Mushtaq* manuscripts arise from their differing linguistic traditions, target audiences, regional influences, and authorial intentions. *Bulghatil Mushtaq* emphasizes theological terminology with a stylized, metaphorical lexicon oriented toward precise, primary meanings and poetic structure, while *Tarjumon Turki* adopts a more explanatory, etymologically rich, and semantically expansive

approach, accommodating dialectal variants and loanword origins to serve as a practical linguistic guide for learners.

The lexical discrepancies between *Bulgʻatil Mushtāq* and *Tarjumon Turki* can be explained by several philological and contextual factors. First, regional and dialectal variation plays a significant role, as each manuscript likely reflects the linguistic features and vocabulary preferences of different Turkic-speaking regions or communities. This accounts for the presence of distinct theological and religious terms such as *Yavloq*, *Arzū berūçi*, and *Kurrasa* in *Bulgʻatil Mushtāq*, and *Oğan*, *Yaratqan*, and *Yarlığançlı* in *Tarjumon Turki*. Second, the intended audience and didactic purpose of each manuscript may have influenced lexical choices. *Bulgʻatil Mushtāq* seems to employ more descriptive and metaphorical expressions—possibly to facilitate comprehension among learners of Arabic or religious terminology—whereas *Tarjumon Turki* often relies on more concise and possibly standardized expressions drawn from common Turkic usage. Third, the scope and focus of each work differ slightly: *Bulgʻatil Mushtāq* tends to include culturally embedded expressions and metaphorical extensions, suggesting a broader semantic and stylistic range, while *Tarjumon Turki* is more limited to direct and systematic lexical correspondences. Lastly, authorial intent and scholarly background may have influenced lexical selections, reflecting differing levels of exposure to Islamic theological discourse, Arabic terminology, or Persian literary conventions. These factors together help account for the divergence in religious and cosmological terminology observed in the two texts.

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“Kitabi Bulḡatu-l Muštaq” və Lüḡəti’t-Türk əlyazmalarında “Səma və əlaqəli sözlər” bölməsinin müqayisəli təhlili

Xülasə

Bu tədqiqat işi XIV əsrdə Cəmaləddin ət-Türki tərəfindən yazılmış Bulḡatu-l Muštaq və müəllifi naməlum olan Lüḡəti’t-Türk adlı iki mühüm orta əsr türk əlyazmasının ətraflı şəkildə müqayisəli təhlilini təqdim edir. Hər iki əlyazma XI əsrdən XIV əsrdək türk dillərinin tarixi əhəmiyyətini və geniş istifadəsini əks etdirməklə yanaşı, ərəb dilli öyrənənlər üçün türk dilini mənimsəməkdə yardımçı olmaq məqsədi ilə tərtib edilmiş elmi lüğətlər kimi rol oynayır. Araşdırma lüğətlərdəki söz seçimi, semantik incəliklər, leksik fərqlər və mətnlər çərçivəsində mədəni kontekstlər kimi müxtəlif dil xüsusiyyətlərini təhlil edir.

Bulḡatu-l Muštaq əsas anlayışların aydın formada izahlı təqdimatını müəyyən mədəni çərçivə daxilində verməklə, daha çox dini, kosmoloji və elmi terminologiyaya diqqət yetirir. Bunun əksinə olaraq, Lüḡəti’t-Türk sözlərin mənşəyini, sinonimləri, dialekt fərqlərini və etimoloji qeydləri təqdim etməklə, daha geniş bir dil mənzərəsini əhatə edir. Bu hərtərəfli əhatə prinsipi məqsəd və metodoloji yanaşmaların müxtəlifliyini göstərir. Lüḡəti’t-Türk müxtəlif regional dialektlər üzrə türk leksikasının geniş bir mənzərəsini təqdim etməyə çalışır.

Üstəlik, hər iki əlyazma dövrün dinamik mədəni mübadiləsini əks etdirməklə, türk və fars dilləri arasında baş verən qarşılıqlı mühüm dil əlaqələrini aşkara çıxarır. Əsərlərdə əks olunan fonetik və leksik fərqlər bölgə şivələrinin və dialekt müxtəlifliyinin izlərini daşıyır, bu isə onları tarixi dilçilik və filoloji tədqiqatlar aparmaq üçün əhəmiyyətli mənbəyə çevirir. Bu tədqiqatda istifadə edilən

müqayisəli yanaşma göstərir ki, bu əlyazmalar yalnız dil öyrənməyə deyil, həm də dil və mədəni irsin mühüm komponentlərini qoruyub saxlamağa xidmət edir.

Bu tədqiqat əlyazmaların paralel şəkildə araşdırılması yolu ilə orta əsrlərdə türk dillərinin inkişafı və həmin dövrün elmi təcrübələri haqqında əhəmiyyətli məlumatlar təqdim edir. Keçmişin intellektual və sosial mənzərəsinin canlı şahidləri kimi orta əsr leksikonlarının iştirakı ilə tərtib edilmiş bu əlyazmalar müasir dilçilik, tarix, etnoqrafiya və mədəniyyətşünaslıq sahələrində çalışan alimlər üçün əhəmiyyətli elmi mənbə olmaqdadır.

Açar sözlər: *“Kitabi Bulğatu-l Muştəq”, Lüğəti’-Türk, “Səma və əlaqəli sözlər”, müqayisəli təhlil.*

Барчиной Ганиева (Узбекистан)

Сравнительный анализ раздела «Небо и родственные слова» в рукописях «Тарджуман тюрки» и «Булгат аль-Муштак»

Резюме

В данном исследовании представлен подробный сравнительный анализ двух значимых средневековых тюркских рукописей: «Булгат аль-муштак», автором которой является Джамал ад-Дин аль-Турки XIV века, и «Тарджуман Тюрки» — анонимное произведение, автор которого неизвестен. Обе рукописи выполняют функцию научных словарей, предназначенных для помощи арабоязычным учащимся в освоении тюркского языка, что отражает историческую значимость и широкое распространение тюркских языков с XI по XIV век. В исследовании рассматривается широкий спектр лингвистических особенностей, включая подбор словарного запаса, семантические нюансы, лексические различия и культурный контекст, заложенный в текстах.

«Булгат Аль-муштак» преимущественно сосредоточен на религиозной, космологической и научной терминологии, предлагая чёткие объяснения основных значений в определённой культурной рамке, в то время как «Тарджуман Тюрки» охватывает более широкий лингвистический спектр, включая происхождение слов, синонимы, диалектные варианты и этимологические сведения. Такое расширенное содержание указывает на различные цели и методологические подходы: «Тарджуман Тюрки» стремится предоставить обширный обзор тюркского лексикона, охватывающего различные региональные диалекты.

Кроме того, обе рукописи демонстрируют значительные лингвистические взаимодействия между тюркским и персидским языками, подчёркивая динамичный культурный обмен того времени. Они фиксируют фонетические и лексические вариации, отражающие региональные особенности речи и диалектное разнообразие, что представляет ценную информацию для исторической лингвистики и филологических исследований. Сравнительный подход, применённый в данном исследовании, показывает, что эти труды не только способствовали языковому обучению, но и сохранили важнейшие элементы лингвистического и культурного наследия.

Параллельное изучение этих рукописей позволяет получить ценные сведения о развитии средневековых тюркских языков и научных практиках того времени. Исследование подтверждает неизменную актуальность этих текстов для современных исследователей в области лингвистики, истории, этнографии и культурологии, демонстрируя, как средневековые словари служат важным окном в интеллектуальные и социальные ландшафты прошлого.

Ключевые слова: *«Булгат Аль-Муштак», «Тарджуман Тюрки», «Небо и родственные слова», сравнительный анализ.*