

Golden Words in the Veterinary Medicine among Azerbaijani people

Jalal Shayegh¹, Peyman Mikaili^{2*}, Aghil Nedaei¹, Alireza Lotfi¹

¹. Department of Veterinary Medicine, Shabestar branch, Islamic Azad University, Shabestar, Iran

². Department of Pharmacology, Urmia University of Medical Sciences, Urmia, Iran
peyman_mikaili@yahoo.com

Abstract: Veterinary holds a great and long experience among the Turkish people like the other nations especially in folkloric literature and the part of literature which has prolonged among the villagers and conserved its own existence but its terms have not registered in their written forms. In a glimpse over the terms like rabies, enterotoxaemia, foot and mouth disease, contagious agalactia and lots of other disease put an apparent persistence on its long experience among native Azerbaijani people (Iran) in its veterinarian aspect. We try our best to have a good clarification over these terms.

[Jalal Shayegh, Peyman Mikaili, Aghil Nedaei, Alireza Lotfi. Golden Words in the History of Veterinary Medicine among Azerbaijani people. Journal of American Science 2011;7(6):651-653]. (ISSN: 1545-1003).

<http://www.americanscience.org>.

Keywords: Ethnomedicine, veterinary, traditional remedies, ancient terminology, Azerbaijan, Iran

1. Introduction

The first signs of the relationship of animals and human beings are found in the rock-carvings in caves (Menges, 1968). The question of "who has trained the animals for the first time?" can not be completely answered. It seems that each tribe of human beings has to make a kind of companionship with the animals in order to draw on animals in support of their needs and life styles. Meanwhile the Turkish people can not be considered as an exception. The close association with animals before settling down and taking up agriculture made them proficient horsemen and warriors (Heyat, 2001).

Several Turkish leaders in history provided precious input to veterinary medicine. Tamer lane (13th century A.D.) who was a Turkish king, was a horse breeder, and at first made his efforts in pathology publishing on necropsies performed at his dead horses (Tadjbakhsh, 1993).

The appreciation of animals among these people has had a great impact on Turkish literature, especially on folkloric literature, the literature that deals with the life styles and the traditional behavior of people (Tadjbakhsh, 1993). The availability among the people of traditional terms in a great variety, going beyond the authority in comparison with their scientific equivalents, sounds whimsical.

These terms based on clinical signs and pathological lesions are not passed down in written form. This paper tries its best to elucidate some of these valuable terms in use among Azerbaijani people in northwest Iran and still persisting with them.

2. Material and Methods

These words are a part of many words collected by the authors and some students of Veterinary Department of their University from different vicinities of Azerbaijani provinces (Ardabil, East and West Azerbaijan) of Iran in four years. For this purpose, we prepared a questionnaire including information about the word or meaning of the word related to veterinary medicine. Then, students were sent to different regions of Azerbaijani provinces. After filling out the questionnaire by student and native vets, they were collected and put into alphabetical orders.

In the next stage, the abovementioned collected materials were matched with available related literature for original meanings and spelling, etymological and veterinary meaning analysis.

3. Results and Discussion

The authors had the opportunity to bring together over 400 terms that born reference to Azerbaijani native culture and could analyze some of them using available literature. Followings are some examples of these analyzed words.

Rabies:

Agglutinated language is said of a language that forms words by joining together simpler words or word elements, each of which correspondents to a particular element of meaning. If the Sumerian language is not considered as an agglutinate language and its mention of rabies as mad dog or uridim is not considered as a common property of the agglutinates

(Halloran, 2006), the first mention of rabies in Turkish texts (Turkish Agglutinates) can be found in the encyclopedia of Mahmoud Kashgari (1072 AD) entitled *Divan-u Lugat-it Türk* (Kashgari, 2004). The term قوتوز (gutuz) means 'mad cow' as the term ایت قوتوز (gutuz it) means rabid dog or mad cow in this dictionary (Kashgari, 2004). In other Turkish dictionaries such as Sanglax (Astarabadi, 18th century AD) and Suleyman Efendi (16th century AD) the term gutuz is available too (Astarabadi, 1995; Bukhari, 1920). Nowadays, the term gutuz that has been changed into قودوز (guduz) in Azeri Turkish and also is available in Ottoman Turkish (kutuz) (Behzadi, 1996; Olğun, 1979). In Azerbaijan (Iran), the term guduz is also used among the villagers.

Among these people there is an expression which is considerable in the view of veterinary medicine. The sense of this expression, used for cunning people is as follows: قورد ییب قودوز اولوب (Gurd yiyib guduz olub) that is 'He has eaten the wolf and has become rabid!' (Farahmand, 2003). This shows that the people of Azerbaijan were aware of a reservoir for this disease in wolves. The role of wolf in transferring of the disease is noticeable in Azerbaijan.

Enterotoxaemia:

Two forms of enterotoxaemia, caused by B and D types of *Clostridium perfringens* have been found in this region (Quinn, 2003). This is not only confirmed by epidemiological studies, but also the native vocabularies, current in this region, point to these different diseases. The disease related to D type (lamb dysentery), is called چرلتمه (çərlətmə), meaning disgusting odour (Behzadi, 1996).

This name is associated with the smell, caused by diarrhea. The other name, سو آما (su-alma), indicates ascites and water collection in cavities of the body. In the villages around Tabriz, capital of Azerbaijan (Iran), the word اوره گی سو آما (ürəgi-su-alma), exactly means hydropericarditis and is the pathological sign of this disease (Quinn, 2003). The disease, related to B type (overeating disease) is called دلجه (dəlicə) which means 'mad', indicating the neurological signs of this disease.

Foot and Mouth Disease:

There is a term in Dədə-Gurgud historical stories (13th century AD) as اویسل (oysel) picturing salivation sign (Ergin, 2000; Deda-gurgud, 1979). Although we can not identify this disease with this sign as foot and mouth disease, but today's writers and poets translate it to دبابخ (dabbax) (Qarachorlu, 2003). Dabbax is a famous native word, meaning foot and mouth disease in Azerbaijan. It seems that this word is composed of two stems (dab+ax or ag). Dab

or Tab corresponds to the equivalent word for 'disease' in the Sumerian dictionary and to 'scar' in *Divan-u Lugat-it Türk* (Halloran, 2006; Kashgari, 2004). Besides in other Turkish manuscripts this word means foot print (Clauson, 1972). Dab signifies the scars of the cattle with foot and mouth disease. Ag (ax) is a suffix that makes "dab" as a noun (Farzane, 1979). In Turkey, the native people believe that this disease is brought around by the wind, and this implies the awareness of the Turkish people of the air-born nature of transmission of the disease, long years ago (Dinçer, 1967).

Contagious agalactia:

Contagious agalactia has various names in Azerbaijan (Iran). Among these words یئل بوز (yel-boz) is highly valuable in comparison with the other froms the aspect of veterinary medicine. Yel, mainly used for 'wound', has been known to be used for arthritis, too (Behzadi, 1996; Olğun, 1979). This word denotes, therefore, one of main signs associated with this disease (Quinn, 2003). Boz, another part of this compound word, means gray, pertaining to conjunctivitis in eyes of sheep with this disease, which can be turned into grayish (Behzadi, 1996; Quinn, 2003). If we compare yel-boz with agalactia, it turns out that the Turkish words are more catching than their Latin equivalent which consists of two terms: 'a' (without) and 'galactia' (milk) pertaining only to only one of the disease signs.

4. Epilogue

Such terms in Turkish traditional texts and the native culture of Turk regions are widespread. Study of these terminological questions makes one curious about the working of the human mind. It can provide a deep and respectful view on the different cultures of the world that are the common heritage of mankind. It is an obligation of man to take care of this heritage.

Acknowledgements:

All the students having helped the authors in compiling this paper. With special thanks to Kamal Shayegh for his help in preparing this paper and to the villagers holding this valuable vocabulary in their minds.

Corresponding Author:

Dr. Peyman Mikaili
Dept. of Pharmacology, Faculty of Medicine,
Urmia University of Medical Sciences,
Nazloo Road, Urmia, Iran
E-mail: peyman_mikaili@yahoo.com

References

1. Astarabadi, M. Sanglax: Turkic-Persian dictionary. Nashre-markaz. Tehran. (1995) (in Persian)
2. Behzadi, B. Azerbaijanca-Farsca sözlük. Donia Publishing. Tehran. (1996) (in Persian)
3. Bukhari, S.A. Lugate-i Chagata ve Turkie-Osmani. Mehran Publishing, Istanbul (1920) (in Turkish, with Arabic transcription)
4. Clauson. J. An etymological dictionary of pre-thirteenth century Turkish. Oxford University Press. (1972)
5. Ergin, M. Dede Korkut kitabı. boğazçı Publishing, Istanbul (2000) (in Turkish).
6. Deda-gurgud kitabı. Farzane Publishing, Tehran. (1979) (in Turkish, with Arabic transcription).
7. Dinger, F. Türk Folklorunda Veteriner Hekimliği Üzerinde Araştırmalar. Ankara Üniversitesi Veteriner Fakültesi Yay.: 214, Çalışmalar:116, Ankara (1967) (in Turkish).
8. Farahmand, B. Atalar-sözi: Selection of azarbaijan proverles.pazine Publishing Tehran (2003)
9. Farzane. M.A .Grammar of Azerbaijani Turkish Language. Farzane Publishing, Tehran. (1979) (in Persian).
10. Halloran. J. A. Sumerian Lexicon: A Dictionary Guide to the Ancient Sumerian Language. Logogram Publishing. (2006)
11. Heyat, J. Glance to history of Turkish language and dialect. Peykan publishing.Tehran. (2001) (in Persian).
12. Kashgari, M. Divanu lugati Turk, translated by Sadigh, H. M., Akhtar publishing .Tabriz (2004). (in Persian).
13. Menges, K.H. The Turkish Languages and People, an Introduction to Turkish studies. Otto Harrasowitz. Wiesbaden. (1968)
14. Olğun, I .; Derakhshan, J.Türkçe-Farsca sözlük. Telash Publishing .Tabriz. (1997)
15. Qarachorlu, B. Dadamin kitabı, dorna dargisi & tirbun dargisi. Stockholm (2003) (in Turkish, with Arabic transcription).
16. Quinn, P.J., Markey, B.K., Carter, M.E., Donnelly, W.J., Leonard, F.C. Veterinary microbiology and microbial disease. Blackwell publishing (2003)
17. Tadjbakhsh, H. History of veterinary medicine and medicine of Iran. Tehran University and Veterinary Organization of Iran. Tehran (1993) (in Persian)..

3/5/2011