TURKIC LEXEMES IN THE HISTORICAL WORKS OF ALISHER NAVOI

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ABSTRACT

The article presents the thorough analysis of the turkish lexis which we often encounter in the historical works of Alisher Navoi and their influence to the old Turkish language and modern Uzbek literary language. The period of the ancient Turkic language is characterized by a full-fledged expression of the specific properties of the Turkic languages in relation to the stage of general development. In the studies of the language of this period, general properties of the phonetic, lexical, and grammatical development of the Turkic languages are observed.

KEYWORDS: *Lexicology, Lexeme, Lexical unit, Old Turkic Language, Old Uzbek language, Old Uzbek literary language, Semantic change, Narrowing of meaning, Expansion of meaning, archaism.*

INTRODUCTION

The period of the ancient Turkic language is characterized by a full-fledged expression of the specific properties of the Turkic languages in relation to the stage of general development. In the studies of the language of this period, general properties of the phonetic, lexical, and grammatical development of the Turkic languages are observed.

The sources highlight the expression of the specific features of the ancient Turkic language in modern Turkic languages. Most of those used in the era of the Türkic domination are in the speech circulation of the modern Türkic languages [1]. E. Begmatov, based on the ancient Turkic dictionary, confirms the use of over 2500 lexemes related to the ancient Turkic language in the

modern Uzbek literary language. These lexemes are the expression of concepts of different directions and belong to twenty lexico-semantic groups [2. 65-73].

The historical works of Alisher Navoi "Tarihi muluki Ajam"[3], "Tarihi anbiyo va hukamo" [4] also reflect common Turkic lexemes that were used in the ancient Turkic language.

1) Lexemes in the Old Uzbek literary language used in the meanings of the period of the Old Turkic language. The main part is made up of lexemes with the meaning of action-state, activity. For example, ёвумоқ – "to come closer, come closer" [5], [6]; yugurtmoq– "to come closer, come closer"; qovmoq (TMA, 208) "drive, drive away"

The derived verb *oγullan-* in the ancient Türkic language with the meaning "to adopt" (DTS, 364) retained in the TMA texts the meaning "to adopt, to take up" (ANATIL, III, 602) in the phonetic form *oγulčïla*.

MAIN PART

The main part of the names of objects and phenomena is used without semantic changes: *yumurtqa* - "egg" (ANATIL, III, 584); *Iskandar javáb berdikim, ul yumurtqalarnï qoyar quš učtï* ... (TMA 733a8); *künäs* - "sun" (ANATIL, II, 138); (DTS, 327): *Anda oy xamïnï yetkürüb, künäsgä saldurdï* (TMA 737a13^14); *iyä* - "owner" (ANATIL, II, 14); (DTS, 205): *Tegïrmän iyäsi ... anï öltürüb, jihátïn egällädi* (TMA 742b7); *bürünčäk* - "silk curtain for the face" (ANATIL, I, 338); "Women's headdress - a light veil" (ДТС, 133): *...aŋa bürünčäk va čarx yïbardïkim, qïlγan išïŋγa bu láyiqdur* (TMA 740b4).

Also, the lexeme *yamγur*, denoting a phenomenon of nature, in the ancient Türkic language is used in phonetic variants *yaγmur // yamγur*. In the texts of "Tarihi anbiyo va hukamo" this word is expressed as follows: ... *haq taálá yetti yïldïn söŋräkim yamγur berdi*. This derivative is formed by attaching the ending *-mur* to the verb *yaγ-*, which in the ancient Turkic language means "to fall from the sky as a precipitate" (MK, III, 68; DTS, 223)

2) Lexemes used with semantic changes. In the semantic structure of a number of lexemes of the ancient Turkic language, there was a narrowing of meaning. Semantic peculiarity, differentiation, narrowing, that is, the process of getting out of use of certain lexemes can be found in the texts of these historical works. The lexeme *tangri* in the ancient Turkic language is used in the following meanings: 1) "sky; 2) god, deity, lord, lord; "4) "ruler, master" (ДТС, 544). In the works of Navoi, only the meaning of "God, Lord, Lord" of this word is observed (ANATIL, III, 180): Chun tangri taolo amridin bun to'lg'odi ... (TAH, 100). This means that there was a narrowing of meaning in the semantic structure of the word.

In the semantic composition of some words of the ancient Türkic language, new meanings were formed; this process took place on the basis of the development of dictionary meaning. When observing changes in the semantic structure, it is not the disappearance of the lexical meaning that is of great theoretical and practical importance, but the formation of a new lexical meaning and the concretization of issues related to this. Based on this point of view, in the texts of these works one can observe the expansion of the meaning of some lexemes of the ancient Turkic language. For example, the verb bolalamoқ in the ancient Türkic language meant "reproduction of birds and game" (ДТС, 80). This word in the ancient Turkic language is formed by attaching the word-forming ending *-la* to a noun pronounced in the form of *ba:la*, and the word *bala*

expressed the meaning of "chick" in "Divan" Mahmud Koshgari (MK, III, 250). And in the works of Navoi, this verbal lexeme is used not only in relation to birds, but also to the reproduction of other animals: ... anïŋ zamánida pil Hindistándïn özgä yerdä balaladï va ul ham γarib amr erdi (TMA 741a12).

The Turkic verbal layer of the language of the historical works of Alisher Navoi is divided according to the degree of use in the modern Uzbek literary language into Turkic words used in the modern Uzbek literary language and Turkic words not used in the modern Uzbek literary language.

Turkic words used in the modern Uzbek literary language are classified as follows:

1) Lexemes, used without semantic changes, express meanings in relation to the Old Uzbek literary language. These are: denoting action-state: ber= (TMA 729a13), ye= (TMA 734b2), de= (TMA 729a2), kel= (TMA 730a28), atlan= (TMA 741a16), sev= (TMA 730a13); denoting a feature-property: oq (TMA 741a13), kök (TMA 731a24), yaxšï (TMA 731b9), yaman (TMA 737b9); denoting the names of objects-things: ip (TMA 737a12), ipäk (TMA 737b6), otun (TMA 740a19), egär (TMA 729a18), taraγ (TAX 726b16); denoting the names of some persons: temürči (TMA 730a5), elči (TMA 733a1), oquγučï (TMA 734a11), qaraqčï (TMA 733a26), qoyčï (TAX 726a15), balïγčï (TAX 722b9), suvčï (TAX 711a27); animal names: it (TMA 735b1), yïlan (TMA 735b25), at (TMA 735b25), tevä (TMA 729a18), kiyik (TAX 723a26), böri (TAX 711a7).

2) Lexemes, in the semantic structure of which there have been changes. In the vocabulary of Navoi's historical works, the main part of the Turkic words is used independently, in a dictionary meaning. But certain meanings in the semantic data structure of tokens have fallen out of use. The functional-semantic analysis of the TMA vocabulary shows that the words of the Turkic lexical layer had a wide semantic circle in the Old Uzbek language. In later periods, a narrowing of this semantic circle is observed. Certain meanings of a number of Turkic words are not observed in the modern Uzbek literary language.

The vocabulary of Alisher Navoi's historical works can be generalized according to the degree of use in the modern literary language and semantic properties:

a) Words that have preserved their basic meanings, but some meanings have fallen out of use. For example, the verb *yasa-* in the works of Navoi is used in several meanings (ANATIL, IV, 596). This lexeme in TMA texts is used in eight meanings. The following meanings of this word are not observed in the modern Uzbek literary language: 1) "build, create, erect, construct": *Va* Sus bilä Bábil šahrini Hušang yasadï (TMA 729a23).; this lexeme in modern literary language is not used in the meaning of creating three-dimensional objects (for example, a city, building, etc.), but is used in relation to objects (tool, thing) used in work-activity, play, etc. (ATYL, 5, 121); 2) "to depict, draw": ... anïŋ suratin yasab,anïŋ bilä xursand bolur edi (TMA 729b2); 3. "Draw up" (order, rule, decree, decree, program, etc.): Rašitannikim, Dáráb dasturi bilä dastur yasab erdi, Bayri atlïγ inisi siáyati bilä tilädikim, azl qïlγay (TMA 733a6); 4. "Manage, lead, and lead": Azarmidoxt came to power, did not appoint a minister, and decided to make the property his own business and opinion. (TMA) 5. 742a; do together ": Ardašer šádmán bolub buyurdï, anï anïŋ yaši atfál bilä yasab, anïŋ qašïya keltürdilär, bir-bir ötkärib, ul yetkäč, atalïγ mehri harakatgä

kelib ... (TMA 735b11^12). 6. "Put in order the army, army, form a line, line": Humáy Erán čerikini yasab, Rum fathigä yïbaradur erdi (TMA 732b10).

The word *el*, meaning "people, population, people of one locality; in general, a lot of people, a lot, everything", is used in the modern Uzbek literary language in three meanings (ATIL, 5, 29). But among them there is no meaning "army, army" that was in the works of Navoi (ANATIL, III, 562): Va pádšáh neča qatla qalïn el yïbarïb daf ʾqïla almadï (TMA 738b4).The word қon in the modern Uzbek literary language is used in four meanings (ATIL, 5, 328), but among them the meaning of "blood feud, vengeance" is not observed, which is available in the works of "Tarikhhi muluki Ajam" and "Tarihi anbiyo wa hukamo": After this command, I invaded the Persian mulukidin Hurvis the cavalryman of the Children of Israel, who killed them in exchange for the blood of the two prophets. . (TAX, 175); ... Salm and Turdin killed Jaddi for their blood (TMA, 202).

b) Lexical units with an extended lexical environment in the modern Uzbek literary language.

The word *yol* with the meaning "a long, continuous part, a roadway formed after the disappearance of traces on the surface of the earth due to the passage of people, animals and other objects" (ATIL, 2, 276) in the ancient Türkic language is also used in this meaning. This polysemantic noun was pronounced in the form of yo: l. subsequently, the sign of the longitude of the vowel o: disappeared (DTS, 270; Devon I, 197). This lexical unit in the ancient Türkic language meant: 1) "road, way"; 2) "event, exit, measure, method"; 3) "the way of the living animate" (ДТС, 270). In the Old Uzbek literary language it meant 1) "road, way"; 2) "event, exit, measure, method, reception"; 3) "sect, direction, faction, group, conviction, faith, path in life" (ANATIL, II, 82). In the texts, TMA is used in the following meanings: 1) "road, way gard they sprinkled water on the road in the neighborhood (TMA 741a16); 2) "Way out, way, method": ... property and sipáhïγa found a halal way ... caught him and killed him (TMA 730a28); 3) "Specially designated direction for the passage of ships": Noširaván sent aid to the river to Yemen ... (TMA 740a5^6). The use of this word in modern literary language in sixteen meanings speaks of the expansion of the lexical content of the word.

The historical and etymological analysis of the historical works of Alisher Navoi reflects the lexical properties of the Uzbek language of the period of the Old Turkic language, the Old Uzbek literary language and the modern Uzbek literary language, used in the vocabulary of "Tarikhi muluki Azham" and "Tarikhi anbiyo va hukamo".

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