



## ON THE STUDY OF SOME ARCHAIC LEXEMES USED IN “SHAJARAI TURK”

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### Abstract:

This article discusses the vocabulary of “Shajarai Turk”. In particular, the archaic lexical units used in the novel and their semantic features are analyzed.

**Keywords:** language, linguistic vocabulary, historical development, history of language, sphere of lexical units, archaisms.

The mother tongue has been a unique phenomenon which reflects the history, values, spiritual world, national thinking of each nation for thousands of years. Any phenomenon like language cannot fully cover life, socio-political processes and realities.

"Because language is a unique phenomenon which has the ability to keep information of social significance which transmits it from generation to generation, creates and develops intercultural communication. This feature shows that language has many facets and diamonds." Undoubtedly, the Uzbek language is one of the oldest languages on earth. Naturally, the vocabulary of this language is enormous, both in terms of quantity and in terms of color and expressiveness. Of course, this testifies to the boundlessness of the millennial thinking and imagination of the Uzbek people.

It is known that in the history of Uzbek linguistics the period of khanates is a special period of Uzbek linguistics. Although no special works were written in the field of linguistics during the khanate, there were ideas on some issues of linguistics in the works of history, philosophy and literature. In this regard, the works of Abulgazi Bahodirkhan "Shajarai turk" and "Shajarai tarokima" have a special place. It is no exaggeration to say that the works of A. Bahodirkhan served as a great source for the study of the Uzbek literary language and the state of Khorezm dialects in the first half of the XVII century. Abulgazi's work "Shajarai Turk" has been one of the unique works of Oriental historians, Russian and Western European orientalists in the past. It has been a valuable source on the history of Turkic peoples which has retained its importance for almost three centuries.

Changes in language are first and foremost expressed at the lexical level. "Such changes enrich the language with new concepts and ideas, new words which



serve to express them. At the same time, some words in the language lexicon become obsolete or they changes into the passive layer of the language over the time. The vocabulary of Abulgazi Bahodirkhan's works is very rich and diverse, including words belonging to the ancient Turkic (Uzbek) lexical layer, dialects, Tajik, Arabic and Mongolian languages.

The author also makes extensive use of words related to various spheres of life at that time and skillfully uses folk proverbs and phrases typical of the vernacular. A number of scientific researches have been carried out on the lexicon of "Shajarai Turk" and such work is still going on. In this regard, M. Turdibekov's candidacy on the onomastic units used in the work and the lexical features of N. Mamadaliyeva's work "Shajarai turk" deserve a special mention.

These studies are also important in the study of the lexicon of the work. Most of the monuments of the old Uzbek literary language are written in lyrical, lyro-epic and other types of biblical, uplifting-artistic styles. The lexicon of the author's works, in addition to the words of such a style, includes a large number of words related to the simple style of speech and the way of life and economy of the people.

Commenting on the development of lexemes, H. Zakirova noted that in the development of a whole, according to the law of unity and struggle of dialectics, there are mutually exclusive, interdependent, mutually exclusive, mutually exclusive parties in the development of the whole which emphasizes that the approach will be the main source.

It is known that archaisms are a lexical unit with a limited sphere of application. Such units are obsolete words, in fact, they do not disappear completely in the language, but are kept in the language reserve as words belonging to a certain period of the language. Archaic words can be used to create synonymous line.

For example, erin, dudoq, lab (lips) ; ораз, юз, жамол (face) which belong to different periods of language development; lexemes such as oraz, yuz, jamal form a synonymous line. Of these, the lexemes oraz and erin are now archaic. As a result of several years of historical development in the language, some of such words are still in use, while others have become obsolete and archaic. The work contains a number of archaic words that are characteristic of the language, but are no longer used in Turkish and Uzbek languages. The article discusses some of the archaic lexemes used in the novel, which have fallen out of use.



**Dorug'a** - is used in the sense of a city administrator.

**Ko'ch** - is used in the sense of wife. For example: Kechalari boshqa yotib, kunduzlar so'zlashmas erdi. Bir necha vaqtdan so'ng Qoraxong'a aytdilar kim o'g'lingiz ko'chini sevmay turur. Sevmasligindin olg'an kunidin beri bir yerda yotmay turur. (He would lie down at night and not talk during the day. After a while, Karakhan was told who didn't like your son's wife. She's been bedridden since the day she fell in love)

**Bim** - stepmother. For example, Har podshohkim Mang'iy mirzolarning qizin olsa bim der edilar; Dinmuhammadxonni onadan ayirg'ondin so'ng, bimga topshirdi. (Every king would say stepmother if he took the daughter of the Eternal Lords; After separating Dinmuhammad Khan from his mother, he handed him over to stepmother)

**Qumo** - means maid. For example, Mang'iy falon Mirzoning qumog'idin tug'g'on qizi erdi. (Mangi was the daughter of Mirza's maid.)

The word is used in the Boburnoma in the form of gum. For example, G'uma va g'unchachi xeli bor edi. (69-b) (there were Guma and Gunchachi.)

**Yukinish** - used in the sense of bowing out of reverence. For example ... a man recognizes himself and goes to the sultan;

**Tuna kun** - , meaning "the day before." For example, the caravan ate tuna day. The word is now more commonly used in dialects of the Fergana Valley, with some phonetic changes tunovi kun, "o'tgan kuni" ma'nosini anglatgan.

**Ucha** - is used in the old Uzbek language to mean "back and side meat". For example, the landlord once slaughtered a sheep, and I brought three of them to my father.

The word "Devonu lug'oti-t turk" daucha - back; In Muqaddimatul Adab, three-shouldered: three-armed - shoulder-strong; In Namangan, in the "umlautli" dialects, I flew back and forth: I flew up and down; in Kyrgyz ucha - back, tail: kuday uchangan urgur; In Khorezm dialects, back, buttocks; in Uyghur - back, shoulders, in Turkmen - uja high; also used in Altaic to mean back, waist, buttocks. This word is also found in the works of A. Navoi. For example, the Righteous King is a mirror and his wing. (M.Q.)

**Hamsin** - (also in Tajik + Uzbek sister) - used in the sense of sibling. For example, Ali Sultan's mother was the khan's mother. (tojikcha ham + o'zbekcha singil) - opa-uka tutinish, emukdosh ma'nosida qo'llangan. Masalan, Ali sultonning onasi xon onasi birla hamsin erdi.

**Toza** - new, meaningful. For example, Ani was clean.



**Ushoq** – "small, small". For example,... boys have been kidnapped for centuries.

**Oyoq** – in the final sense: The foot would give sixteen sheep to the navkarina.

**Borot** – (borot sheep) - used in the sense of a sheep tax on the occupied lands and sheep given to soldiers. For example, he went to Astrobod, where he sent his navkars to buy barot; Sixteen thousand sheep were given the name of Borot, and the taki was given to Navkar.

**Do'non qo'y** – (qozon qo'y) –(cauldron sheep) - means a sheep given by the kingdom for slaughter for public meals. For example, the king had a thousand and six hundred donkeys to be slaughtered in Shiloh, and a cauldron of sheep.

**Ko'rk**– (ko'ruk) – means goodness, beauty. For example, Mahmoud Ghasultan had a blue, good sister. The word is also found in Khorezmi's Muhabbatnoma. For example, Aya is the king of the world in splendor,  
The world has caught the test of your beauty.  
(Ayo ko'rk ichra olam podshohi,  
Jahon tutti sening husnung sinohi.)

**Eship xalqi** – used to mean "the people of the city, the people of the fortress." For example, the people of Eship complained to Yolumbidin Khan.

**Ko'zak** – "distance, size (eye + white)". For example, between Abulkhan and him there will be a hundred-mile road to the advanced horseman.

**Torxon** – A privileged person exempt from taxes and charges; 2. Name of one of the Uzbek tribes. For example, if you are a descendant of Tarkhan, you can do the same.  
The word is also found in the Boburnoma. For example, after the Tarkhan oil, it was taken over by him. (P. 127)

**Yasov** – "fighting order, line, line". The word is used in Navoi's works as well as in the Boburnoma, meaning "line", "row", "line drawing".  
For example, yasal to draw, to draw a line, yasok / yasog / yasak is a military discipline. It is used in the same sense in Abulgazi's work. For example, one of the many Uzbeks inside Yasov was shouting.

**Cherik** – army, soldier. For example, Ubaydullah was honored by this work, called a cherik, marched on Urgench and surrendered.  
The word is used in the same way in DLT, Navoi and Babur, Atoi, Lutfi, Sakkoki.

**Qursoq** – (g') – "abdomen". For example, an old man has a stomach ache while riding a horse on a hot day. The word is also found in Navoi. For example, the sea urchin is the belly of a fish. (S.S)  
The word is also used in modern Kyrgyz. For example, I'm hungry.



**Iti – (ittik)** – used in the sense of "agile, sharp, resourceful." For example, Find a guy in a dog year?

The word in the dictionary of Navoi's works is itik - sharp, sharp, quick; itimak - to be sharp (p. 286), used in Uyghur, Azerbaijani, and Turkish in the same sense. Nowadays, the word dog is more commonly used to refer to the eye (the elderly, the eye of the elderly).

**O'zg'on** – means "increased, more". For example, there was a young man in his twenties. **Onchi** –“ means "caller, messenger, carpenter." For example, Onchi described what he saw and knew.

**Qatinda** – means in front of, next to, between. For example, we came here for a while, and most of our people stayed with our relatives. Or when they saw that they were dead, the men who had laid them on Tayan Khan's bed took the khan away on horseback.

The word is also found in Muhabbatnoma:

(My tongues appear with our tongues,  
If you turn to the book, it's winter) (Khorezmi)

Tillarmenkim bizning til birla paydo,  
Kitobe aylasang bu qish qotimdo (Xorazmiy)

**Ev** – is used to mean "home". For example, all the stones of the wood were covered with gold. He inherited rubies and rubies and emeralds and turquoise. This verse ends with the description of that house:

(He built a house of gold,  
Who made that house celestial house or.)

Bir ev tikti oltundin ul shahriyor,  
Kim ul ev falak evidin qildi or.

The word is found in the Turkish language in the works "Devoni lug'at-it turk", "Qissai Rabguziy". For example, a housewife is a good woman (in Turkish)

**Emgak** – is used to mean "labor, toil." For example, he always looked after the wives and daughters of the good people he worked for.

The word is also found in Qutadg'u -Bilig:

(Do not slow down life for the world  
Delayed soup for labor)(Y.H.Hojib)

Кечигли туруп ош бу учун **эмгак** учун(Y.X.Hojib)

The word "labor" used in the play occurs in the Kyrgyz language in the form of labor in a modified form and means work, labor. This indicates that the work is a common Turkish source.





**Em** – “ used to mean "cure, medicine, endurance." For example, there was pain in the wound.

**Shilon** – "food for the masses." For example, the king brought 1,600 sheep for slaughter.

**Yurtovul** – means "head of state". For example, an Uzbek from Urgench came to Khevak.

**Enchi** - means "property given to children by a father during his lifetime." For example, my father gave me a Turkmen seed, may you inherit it.

The word also exists in modern Kyrgyz and is used in the same sense. For example, Arappay gave his son a heirloom. It's a little narrow.

**Tug'chi** – means "flag bearer, flag bearer". For example, in Khorasan baraturgan, the horse of the breeder disappeared.

**Mugajin/qaban**– megajin, female pig. A wild boar is a male pig. For example, Ms. Mugajin's husband would be a wild boar. This word is also used in the works of A. Navoi.

Chiqti o'trusidin Suhayli damr

( Ul sifatkim, qobon masofig'i sher (S.S.)

Suhayli Damr came out of the middle

He is a quality, wild boar lion) (S.S.)

In the Azerbaijani language gaban - kabon; gaban meat is used in the form of pork.

**Aqtixona**– means "stable". For example, Birisi entered the khanate.

**Yag'ach** – is a compound word meaning "unit of length". For example, there will be six wooden roads between Urgench and the Minister.

One wooden road is about twelve kilometers long. The word is used in the works of A. Navoi and Babur in the form of wood.

**Naqsh** – means "song". For example, one night they brought a khan and told him a pattern. The word is also found in the language of A. Navoi and Babur.

**Ulug' chilla** – Great chilla means "the last 20 days of chilla". For example, in the Great Chilla.

**Bovur** – is used to mean "breast". For example, an anthrax occurred in the middle of two lobes.

The word is liver in ancient Turkic, old Uzbek, Azerbaijani, Turkmen languages; In the Kipchak group languages and dialects, bavur means liver. In modern Uzbek, the word is used in pairs in the liver-liver, meaning "kinship".



**Soron** – means "naughty, depraved." For example, Sultan Sori Mahmud ... was extremely stupid, zealous, dishonest, cowardly, greedy, and did not give anything to the level of the Almighty.

It is used in the same sense in "Qutadg'u bilig". The word in the Uyghur language is sarang - mad, stupid; In the Mongolian language, it means sorocho-tekinkhor. N.Mamadaliyeva showed their lexical-semantic features on the example of semantic features of the words "head" and "good".

**Qudaloq**–is a special two-wheeled Khorezm cart.

If we look at the historical development of the language, some of the archaic lexemes used in the work are "Qutadgu bilig", "Hibatul haqoyiq", "Devoni hikmat", "Qissasi Rabg'uziy", created before the time of Abulgazi Bahodirkhan. We can see that it was used in such works as "Muhabbatnoma", in the works of A. Navoi and Z. M. Babur, as well as in the works of Atoi, Sakkoki, Lutfi.

Abdulghazi Bahodirkhan effectively used the opportunities of the literary language of his time and made a worthy contribution to the lexical richness of the old Uzbek literary language. He fought for the purity of the language and the people tried to bring the literary language closer to the living spoken language. The need for simple communication with the people is stated in the work "Shajarai tarokima" as follows:

Barcha bilingkim, bizdin burun turkiy tarix aytkanlar arabiy lug'atlarni qo'shib tururlar va forsiylarni hm qo'shib tuturlar va turkiyna ham sa'j qilib tururlar, o'zlarining hunarlarin va ustodlarinni xalqqa ma'lum qilmoq uchun biz munlarning hech qaysisini qilmaduq,aning uchun kim bu kitobni o'qug'uchi va tinglag'uchi albatta turk bo'lg'usu turur.Bas, turklarga turkona aytmak kerak, to ularning barchasi fahm qilg'aylar, bizning aytgan so'zimisni bilmasalar andin ne hosil?... ("Everyone knows that those who spoke Turkish history before us added Arabic dictionaries and added Persian and worshiped Turkish and we did not do any of these things in order to inform the people of their crafts and masters." For them, whoever reads and listens to this book must be a Turk. ...")

While writing the works, Abu al-Ghazi set himself the principle, "I must say, let everyone know what is good and what is bad and let them be pleased." He wrote "Shajarai Turk" according to the same principle. Abulgazi understands the Chigatoy language as a language far removed from the living spoken language of the people. He wrote in the Shajarai Turk why he did not use the Chigatay Turkic: "Hamma ulug'lar ham oddiy kishilar tushunsun deb, men bu tarixni turkiy tili birlan aytdim.Turkiyni ham andaq aytubmankim, besh yashar o'lan



tushunur.Tushunish oson bo'lsun deb, men chig'atay turkisidin forsicha va arabchadin bir dona so'z ham so'z qo'shmadim."(I told this work in Turkish so that all the great and ordinary people could understand it. I also spoke Turkish so that a five-year-old boy understands it. I didn't even say a word from Arabic and Persian). The fact that the words used in the work, such as evgak, ev, ucha, qursak, itik are used not only in the history of the Uzbek language, but also in Turkic languages, shows that Abulgazi's work is a common Turkic source.

In conclusion, it should be emphasized that the structure of the language dictionary is based on certain laws, in which certain historical periods can change in a specific way. The lexical structure of "Shajarai turk" is rich and colorful. The historical and etymological layers, the relationship of form and meaning of words, their literary and figurative meanings will be the object of further scientific research in the future. Abulgazi Bahodir Khan's works are not only a scientific and historical source, but also a valuable literary language monument which is an important source of linguistics. It is scientifically important to study the works of the author as a monument of literary language and to determine its role and significance in the development of the history of the Uzbek literary language.

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