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THE TERMINOLOGY SYSTEM OF THE OLD UZBEK LITERARY LANGUAGE AND THE FACTORS OF ITS FORMATION

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Abstract

This article is devoted to the factors of formation and methods of the emergence of Old Uzbek terminology. The article expresses opinions on the formation and features of the use of terms in the works of classical writers. Examples of terms from works created in the XIV-XIX centuries were analyzed, and conclusions were drawn on the issue.

Key words

Old Uzbek literary language, terminological system, term formation, affixation method, composition method, structure.

In the improvement of the terminology of the old Uzbek literary language, in its elevation to a higher level, along with the internal laws of the language, the role of external influence, that is, extralinguistic factors, was significant. Based on the analysis of the lexical richness of literary, historical, and scientific works proposed by the founder of the Uzbek literary language, Alisher Navoi, his predecessors, such as Lutfi, Atoi, Sakkoki, Yaqini, and his followers, such as Babur, Muhammad Salih, Ogahi, Munis, it should be said that the creation of a term using the internal capabilities of the Uzbek language was considered a rather productive method for this period.

The necessity of treating the mother tongue as the main mirror of the nation was firmly and directly put on the agenda by Alisher Navoi before intellectuals, scientists, poets and writers, which was also positively reflected in the system of terms. Among the exact sciences, the process of formation of social sciences and humanities was associated with the creation of terms expressing special concepts related to them. In this case, first of all, the lexical units existing in the old Uzbek literary language, the spoken language, dialects, and vernaculars expanded the range of terms, and a large number of terms were formed using affixes widely used in word formation in the Uzbek language. The number of terms borrowed from Arabic, Persian-Tajik, and Mongolian languages increased rapidly.

The founder of the Uzbek literary language, Alisher Navoi, in his work "Muhokamat ul-lug'atayn," paying special attention to the function of the affix *-či/-ci*, emphasizes its activity in expressing various ranks and positions, such as *qurči*, *xizánači*, *yarağči*, *čavgánči*, *nayzači*, *šukurči*, *yurtči*, *šilanči*, *axtači*, *qusči*, *barsči*, *qoruqči*, *tamğači*, *jibāči*, *yorğači*, *hálvači*, *kemāci*, *qoyči*. According to Alisher Navoi, many terms related to bird hunting, such as *qazči*, *quvči*, *turnači*, *kiyikči*, *tavušqanči*, are also formed with the help of this affix [20; 167].

In the old Uzbek language, the morphological method of term formation is carried out using the same word-forming suffixes and word-forming models that form lexical units of the general literary language. Affixal term formation, like the formation of general literary words, has been a leading and productive method since ancient times. At one time, in the dictionaries of Mahmud Kashgari, Mahmud Zamakhshari, Ibn Muqanna, in the 13th-14th centuries in treatises on the grammar of the Turkic language, created in Arabic, in the work of Alisher Navoi "Muhokamat ul-lughatayn," valuable information was given about the means and ways of word formation in the Uzbek (Turkic) language.

The work "Baburnama" by Z.M.Babur is considered an encyclopedic source reflecting the expressive possibilities of the Turkic languages. The analysis of lexemes in the work is of particular importance in determining the etymology, semantic structure, and historical manifestations of the word. The meanings of a number of words used in the modern Uzbek

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literary language differ from the meanings of the old Uzbek language. For example: Qopor - "turg'iz," "tikla," "olib tashla," "qo'zg'amoq." The root of this word was used in many ancient Turkic languages in the meanings of "to rise," "to fly." The passive voice expresses the concepts of "to be uprooted" - "to be restored."

The term "village," used in the work, unlike the current one, meant the concept of "wintering house, place" in its original lexical meaning. For example: It is necessary to build a village in a fortress. It can be observed that changes in the meaning of some words also occurred under the influence of extralinguistic factors. For example, a noticeable change has occurred in the meaning of "to go." In the work, bor expresses the concept of "to fight": Malik Qosim went well. Currently, it means "to distance oneself from the place, side, or gaze of the speaker and observer." Among the nine meanings of this word currently used, the meaning of "to fight" is observed.

Chopqula means "to engage in fencing," "to fight individually." Chopqula also indicates the repetition of an action. A linguist is a "spy," a "spy," that is, a person who provides important information. Sometimes it is used in the meaning of "prisoner." A number of words in the language of "Baburnama" are archaic words that have undergone archaism and mean "hand." Some dish names are also mentioned in the "Baburnama." Maunot - necessities for life, food. Mohazari is a small amount of food that appears casually when needed. As a result of nominalization, this word transformed from an adjective into an adjective and was formed as a name of an object. Yumdon oshi - a type of soup, cooked softly and eaten as a medicine. Shilon / shulon - a communal meal, a royal feast, pilaf served among rulers and to many in the khanqah, a communal feast. In "Sangloh," it is given in the form of shilan and is interpreted in the meaning of food eaten by sultans and emirs.

The names of some dishes in "Baburnama" give a clear idea of the people's way of life and worldview. Describing the events of Kabul, Babur writes: "There, a horse-breeding feast was served. In this sentence, yilqiron oshi - expresses the meaning of "khudoyi osh, which is made in the years of plague, plague," is formed from the old Uzbek literary verb "qir" with the suffix -a (n) in the meaning of "to kill en masse." The annual pilaf was initially held during the years of plague and pestilence, expressing the people's hope of deliverance from these calamities. A change has occurred in the functional-semantic structure of the word. Due to the fact that the qiron in the word is associated with the concept of "certain period," it expresses the meaning of time. In the meaning of the word yearling, "why the food is served" is the primary focus.

In the word *xudoyi*, the meaning of dedicating food to God's path prevails. God is not connected with the concept of time. The lexicon of the work contains detailed information about a certain profession and a person engaged in this field in the 15th-16th centuries. In particular, among the professionalisms related to agriculture, the term "yadachi," which is one of the words expressing the meaning of "person organizing a ceremony," meant more than the concept of a person engaged in this activity, the concept of a person performing a ceremony related to this activity. Jam, which is the basis of the word yadachilik, is explained in M.Kashgari's dictionary as divination with special stones to demand rain and wind. It is also mentioned in the ancient Turkic dictionary in this sense. In the ancient Turkic language, the concept of "fortune-telling with yada stone" was expressed by the word yatla [21; 94].

Word-forming suffixes borrowed from foreign languages also played an important role in the formation of terms. In particular, alongside original Uzbek terms related to military weapons and equipment, such as "top" (zambarak), "qozon" (heavy cannon), "tufar" (miltiq), the Arabic terms "rad" (top throwing burning oil towards the enemy), "arroda" (paloqmon), "manjaniq" (katapult), the Persian-Tajik "zarbzhan" (type of cannon), the French "gun cast in Europe and Asia Minor," and "zanburak" (gambarak) have found their place in the language of certain segments of society. Certain changes also occurred in socio-political terminology. Thus, as a result of the introduction of new ranks, positions, and positions in state administration, such

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terms as *yasavulbashi*, *tabibbashi*, *qoshbegi*, *naqib*, *inaq*, *biy*, *divanbegi*, *toqsaba*, *parvanaci*, *muhassil*, *mirab* became widely used.

The system of terminology of the Old Uzbek language (end of the 15th - 19th centuries) was formed and developed at the expense of its own internal capabilities and borrowings, as well as the terminology of the Old Turkic and Old Turkic languages. In this case, first of all, the lexical units existing in the old Uzbek literary language, the spoken language, dialects, and vernaculars expanded the range of terms, and a large number of terms were formed using affixes widely used in word formation in the Uzbek language. The number of terms borrowed from Arabic, Persian-Tajik, and Mongolian languages increased rapidly. Word-forming suffixes borrowed from foreign languages also played an important role in the formation of terms. Alongside original Uzbek terms related to military weapons and equipment, such as "to'p" "gambarak," "qozon" "heavy cannon," "tufang" "miltiq," Arabic terms such as "rad" "tool throwing burning oil towards the enemy," "arroda" "paloqmon," "manjaniq" "catapulta," Persian-Tajik terms such as "zarbzhan" "type of cannon," "farangiy" "gun cast in Europe and Asia Minor," "zanburak" "gambarak" took place in the language of a certain segment of society's members [22; [138].

Old Uzbek terms consisted of roots and derivatives in terms of formation. The affixes involved in the formation of terms can be classified according to their lexical and grammatical character as follows: affixes forming noun-terms from noun-roots: yurt-či, yulduz-či, čerig-či, tura-liq, jibā-lik, kejim-lik, etc.; affixes forming noun-terms from verb-roots: pus-ug', bōl-āk/bōl-ūk, yur-uš, čap-qun, quv-gun/qav-gun, yasa-vul, tosqavul, tata-vul, nikā-vūl, yasa-l, qaba-l, tunqa-l, suyurğa-l, yasa-q, tolğa-ma, yasa-v, bašla-maq, etc.; affixes forming verb-terms from nouns (names): yaği-la, oq-la, čerik-lā, jibā-lān, qilič-lan, at-lan, ya-la/yay-la, etc.; affixes forming verb-terms from verb-roots: 224].

The following materials can be cited as examples of the syntactic (compositional) formation of terms: kōktemūr "armor, armor," kučaband "barrier, obstacle, barricade," yatiš tavačisi "military official who provides lodging for soldiers," uluğ uruš "terrible battle," divanbegi "divanbegi," onbegi "onbegi," yuzbaši "yuzbashi," mirbegi "commander of a military unit consisting of a thousand soldiers," tūmānbegi "commander of a unit, division consisting of ten thousand people," qošunbegi "chief of a small military unit" and others.

A number of treatises created in Arabic can be included among the lexicographical sources that embody the vocabulary of the old Uzbek literary language. Although philological treatises such as "Kitob ul-idrok," "Tarjumon," "At-tuhfa," "Kitob-ul-ulg'ot," "Al-qavonin" mainly served as a guide for teaching the Turkish language, these works contain valuable information about the vocabulary of Turkic languages, their structure, and thematic groups.

In conclusion, the vocabulary of the 15th-century Uzbek literary language is reflected to a certain extent in the poetic works of poets such as Yaqini, Lutfi, Atoi, Sakkoki, Muqimi, Gadoi, who made an invaluable contribution to the formation and development of the old Uzbek literary language. However, the vocabulary of the Uzbek language, which was in use approximately five centuries ago, without exaggeration, is noted in more than 32 literary, historical, scientific, and didactic works written both in verse and prose by the true founder of our language, the great poet and thinker, prominent statesman, and patron of the nation, Hazrat Nizomuddin Mir Alisher Navoi.

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