International Journal Of Literature And Languages

(ISSN - 2771-2834) VOLUME 02 ISSUE 12 Pages: 01-07

SJIF IMPACT FACTOR (2021: 5.705) (2022: 5.705)

OCLC - 1121105677 METADATA IF - 5.914

Crossref 💩 😵 Google





Journal Website: https://theusajournals. com/index.php/ijll

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INDEXING

ANCIENT COMMON TURKIC WORDS AND MODERN TURKIC LANGUAGES (IN THE EXAMPLE OF UZBEK AND TURKISH DIALECTS)

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Submission Date: December 01, 2022, Accepted Date: December 05, 2022, Published Date: December 09, 2022 Crossref doi: https://doi.org/10.37547/ijll/Volume02Issue12-01

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ABSTRACT

Modern Turkic languages are equal successors of the ancient Turkic language. Each of these languages has passed its own development steps as a separate language, and today the same process continues too. Such changes were caused by the way of life, social conditions, climate and other peculiarities of the Turkic peoples. However, as the specialists point out, among the Turkic languages, the Yakut language retains most of the elements particular to the ancient Turkic language. Uzbek, Turkish, Kazakh, Kyrgyz, and Turkmen languages underwent phonetic, lexicalsemantic, and grammatical changes after they had emerged as separate languages from Old Turkic language. It is also important for Turkology to compare and draw conclusions about the current state of the ancestor language and its derived languages, such as Uzbek and Turkish, Kyrgyz and Turkish, Uzbek and Kazakh languages.

KEYWORDS

Uzbek, Turkish, Kazakh, Kyrgyz, and Turkmen languages.

INTRODUCTION

As a result of comparing the work "Devonu lugotit turk", which reflects the later period of the Old Turkic language, with the lexical structure of modern Uzbek and Turkish literary languages, lexical and semantic changes in ancient Turkic words can be observed. In our article, the semantic changes of a number of International Journal Of Literature And Languages (ISSN – 2771-2834) VOLUME 02 ISSUE 12 Pages: 01-07 SJIF IMPACT FACTOR (2021: 5.705) (2022: 5.705) OCLC – 1121105677 METADATA IF – 5.914 Crossref O S Google Metadata S Mendeley



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ancient Turkic words in modern Uzbek and Turkish languages are studied on the basis of the text "Devonu lugotit turk". Semantic changes in the ancient Turkic words such as: 1) Semantic development; 2) narrowing of the meaning; 3) expansion of the meaning; 4) the emergence of a new meaning are highlighted in it.

In addition, in a separate part of the article, the retention of common-Turkic ancient words in modern Uzbek and Turkic dialects and its causes are discussed. For example, the word aba is a common-Turkic word and does not exist in modern Turkish literary language, but exists in Turkic dialects: "Aba. i. (Eski Türk. apa) halk ağzi. Abla, büyük kiz kardes. (Türkçe Sözlük, 2007, c. 1). The word aba does not exist in modern Uzbek literary language either, because the changes in the society have affected the literary language and caused the word aba to disappear from the literary language, but it exists in Uzbek dialects in Namangan and means "mother". Such a study of the dialects of the languages makes it possible to draw important conclusions about the path of independent development of the Turkish and Uzbek languages, to reactivate the words of the Turkish and Uzbek dialects in literary languages.

In ancient times, the Turkic peoples lived in the territories from the Arctic Ocean to the Persian Gulf. Even now, most of them live in territory of Central Asia, Turkey, the Balkan Peninsula, Azerbaijan, Russia, and the Ukraine. The ancestor language of these Turkic peoples is the ancient Turkic language, and most of the common Turkic words have been preserved in modern Turkic literary languages in different degrees, some of them have kept their ancient meanings, and some of them have undergone semantic changes. In addition, most of these words have undergone phonetic-phonological changes and have reached the present

days. Another group of words have not been preserved due to political and economic factors.

The obsolescence of common Turkic words and getting out of use, of course, did not happen suddenly, but gradually, in each of the Turkic languages, they became archaic and ceased to be used in different times. Or ancient common Turkic words are obsolete in a certain modern Turkic language, and are still actively used in another Turkic language. Formal-semantic changes also occurred in each language in a particular way. Some words have preserved their ancient form and phonetic-phonological features now, and some have undergone such changes.

The semantic changes in the ancient common Turkic words mainly occurred in the literary forms of modern Turkic languages, but the Turkic dialects preserved most of the ancient words. For example, aba is a common Turkic word, used in the Old Turkic language in different phonetic variants: aba, apa, appa and meant "father", "uncle" (by father), "grandfather", "mother". (Sevortyan, 1974, p. 1). Mahmud Koshgari noted that this word was Oghuz and meant "mother", it was pronounced apa with a hard p sound in the Qarluq Turkmen language, and it was pronounced with a thick a sound in the Tubut language under the influence of Arabic, and meant "father" (Koshgari, 1960, p. 113). It seems that the word aba was polysemantic even in the period of the ancient Turkic language, but over time it became monosemantic in Turkic dialects, the archaism of the meanings occurred.

The word aba exists neither in the modern Turkish literary language, nor in the modern Uzbek literary language, but it has been preserved in the modern Turkish and Uzbek dialects as the amount of meaning has decreased, and having lost the polysemantic International Journal Of Literature And Languages (ISSN – 2771-2834) VOLUME 02 ISSUE 12 Pages: 01-07 SJIF IMPACT FACTOR (2021: 5.705) (2022: 5.705) OCLC – 1121105677 METADATA IF – 5.914 Crossref O S Google Metadata S WorldCat[®] Mendeley <image>

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feature. Particularly, the following meaning of the word aba in modern Turkish dialects is noted in "Türkçe Sözlük": Aba. noun. (Eski Türk. apa) halk ağzi. Abla, büyük kiz kardes (Türkçe Sözlük, 2007, c. 1). If we pay attention, there are no meanings of "father", "uncle", "grandfather", "mother" in Turkish dialects, but a new meaning was produced keeping the meaning of "elderly relative" in the old Turkic language ("opa"). The phonetic-phonological structure did not change.

This word does not exist in the form of aba in modernUzbek literary language, the reason for this is that the word ano entered the Uzbek language in the period of the old Turkic language, and it caused the word aba to disappear from the common literary language. In the Uzbek dialects of Fergana and Namangan, the word aba is used in the meaning of "mother" (Torakulov, 1971, p. 57). The phoneticphonological structure has not changed in Uzbek dialects either, but, unlike the Turkish language, it has preserved the ancient meaning of "mother", but the meanings of "father", "uncle", "grandfather" have become archaic, these meanings are loaded on individual words like "father", "uncle", "grandfather".

In the Oghuz group dialects of the Uzbek language, the old Turkic variants of the word aba such as apa, ane are used in the meaning of "mother" too (Abdullayev, 1966, p. 27). In the Turkish literary language, it is used in the form of anne, and the word abla means "sister".

The word ona, which replaced the word aba, is also considered a common Turkic word. The reason why we call the word "mother" a common Turkic word is that it is still used in several Turkic languages such as Uzbek, Turkish, Kyrgyz, Turkmen, Kazakh, and Uyghur with some phonetic changes.

It became clear from the study of dictionaries related to the history of the lexicon of Turkic languages that the common Turkic word aba ceased to be used in the old Turkic language in the XI-XIV centuries and in the old Uzbek language in the XV-XIX centuries, and of course, these changes in the language of these periods also related to the current Turkish language. In particular, "Kutadgu Bilig" written in the old Turkish language in the second half of the XI century, and "Hibatul Haqayiq" written two centuries later in the language, "Qissayi Rabguzi" Kashgari and "Muhabbatnama" written at the beginning of the XIV century, the word aba was not used, but the word ano was used to mean "mother". In the dictionary "Attuhfatuz zakiyatu fillugatit turkiya" (a unique gift about the Turkish language (Kipchak language), a monument of the Kipchak dialect of the XIII-XIV centuries), it is noted that the Kipchaks used the word ana in the meaning of "mother" (AZFT, 1968, p. 11).

The word aba was not used either in the sources of the Old Uzbek language that were in use in the XV-XIX centuries. We have studied the works of Atai, Lutfi, Navoi, Babur, Muhammad Salih and found out that the word ona was used instead of the word aba in them too. Now we will quote the lines from some works where the word ona is used in order to prove our opinion:

Ahmad Yugnakiy: Ata bir, ana bir uyalar bu xalq. (Hibatul haqoyiq)

Alisher Navoi: Boshni fido ayla ato qoshigʻa,

Jismni qil sadqa ano boshigʻa. (Hayratul-abror)

Bobur: Bori oʻgʻlonlaridin uluq men – Zahiriddin Muhammad Bobur edim; mening onam Qutluq Nigorxonim edi. (Boburnoma) International Journal Of Literature And Languages (ISSN – 2771-2834) VOLUME 02 ISSUE 12 Pages: 01-07 SJIF IMPACT FACTOR (2021: 5.705) (2022: 5.705) OCLC – 1121105677 METADATA IF – 5.914 Crossref O S Google C MCTADATA S MENDELEY



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Thus, Turkic dialects are an important source of words characteristic to the ancient Turkic language, and their comparative study in a synchronic-diachronic context is one of the urgent issues of Turkology.

Another common Turkic word living its second life in dialects is the word bibi in the old Turkic language. In the language of Alisher Navoi's works, the word "bibi" means "respectable woman, housewife, lady, mistress" (ANATIL, 1983, p. 288). Xojakim, bibi borida dodakka aylangʻay, bibining iffat etagi kulgʻa bulgʻongʻay. (Mahbub ul-qulub)

According to "Türkçe Sözlük", the word bibi belongs to the noun group, and in the dialects of the Turkish language, it is used in children's language in the meaning of "babanin kiz kardesi, hala" (Father's sister). Moreover, as an obsolete word, it also had the meanings "hanim, hanimefendi" (Istanbul, 2007, p. 134). It seems that the old meaning of this word is exactly the same as "respectable woman" in the works of Alisher Navoi. From the point of view of the Modern Uzbek literary language, the word bibi is obsolete, it is used in Uzbek dialects in the meaning of "parent's mother, grandmother": Tanglayim ko'targan bibim bechora. Kim edi, Bilmayman, o'Igandir esiz. G. Gulam. (My poor grandmother who raised my palate. I don't know who she was, maybe she is dead..)

Thus, the common Turkic word bibi is used in the meaning of "father's sister" in the dialects of the Turkish language and in the meaning of "parent's mother, grandmother" in the dialects of the Uzbek language. In the dialects of the Uzbek and Turkish languages, the common Turkic phonetic-phonological structure of the word bibi has not changed, but it has become a kinship term determined by age.

In modern Turkish and Uzbek dialects, the phoneticphonological structure of the common Turkic word root has changed, but there are also some words whose meanings has not changed. One of such word is biltur(g1). In the works of Alisher Navoi, it is mainly used to express the meaning of "last year" in the form of bilturgi: Boʻlmangiz magʻruri husn, ey shoʻxlarkim, bogʻ aro Siz kibi bilturgʻi gullardin biri paydo emas. (Don't be proud of your beauty, oh you spirited, there is no one of the last year flowers like you in the garden). (Badayi ul-bidoya) It is used in "Baburnoma" in the form of biltur in the meaning of "last year": Shoh Muhammad Ma'rufkim, biltur kelganida anga ulugʻ rioyat qilib, Soran viloyati berilib edi, necha gatla yaxshilar bordi. (When Shah Muhammad Ma'ruf came last year, he was honored and given the province of Soran, how many good people came).

This word, which exists in the old Turkish language in the form of beldir, is not found in the modern Turkish literary language, but in modern Turkish dialects, it is used in the form of belder, with a partial loss of sound. In modern Turkish dialects, the synharmony of "e" is used in both syllables, having lost the inconsistency of the old Turkish language. Originally, this word was in the form of biltir in the ancient Turkic language, because "in the earliest period of the Turkic language, there was no e vowel, and the vowel e is a later phenomenon for Turkic languages. Even today, there is no vowel e for the Siberian Turks. Instead of it, the short i vowel is used" (Mirtojtev, 2017, p. 36). One of the main reasons for the preservation of the old Turkic case, that is the short i vowel in the language of the Siberian Turks is the lack of external influences on their languages. The ancient Turkic word biltir – belder in modern Turkish dialects is explained in "Türkce Sözlük" as follows: Belder. halk ağzi. (Eski Türk. beldir) Çeçen yil.

International Journal Of Literature And Languages (ISSN – 2771-2834) VOLUME 02 ISSUE 12 Pages: 01-07 SJIF IMPACT FACTOR (2021: 5.705) (2022: 5.705) OCLC – 1121105677 METADATA IF – 5.914 Crossref O S Google MetaData S WorldCat Mendeley



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(last year) (Türkçe Sözlük, 2007, p.133). In the dialects of the Uzbek language, the ancient phoneticphonological structure of this word has changed, that is, the harmony of short i has changed to another harmony of short vowel (u) and has taken the form of bultur. In modern Uzbek dialects, bultur also means "last year" (O'TIL, 2020, 371).

It is also observed that the meanings of ancient Turkic words have been preserved in the dialects of the Turkish and Uzbek languages. The ancient Turkic root verbs were mostly monosyllabic (Baskakov, 1941; Ghulomov, 1975, p. 70; Mirtojiyev, 2017, p. 42). If the views of Turkologists such as N. Baskakov, Y. Kajibekov, and A. Gulomov are generalized, it is determined that the ancient common Turkic roots CVC, VC, CV are phonetically structured in the Turkish language (Baskakov, 1952, p. 100). The monosyllabic words with the same phonetic structure as above are actively used in modern Turkic languages too. However, in the period of the Old Turkic language, the word-forming and form-forming suffixes in many ancient Turkic roots remained and became two-syllable words. One of such words is belä. In the oldest Turkic language, it was in the form of bel - in the CVC phonetic structure, and later the formative suffix -ä was attached to this stem, which meant continuity. It was a morphological rule to add the formative -ä to ancient Turkic verbs, because the action expressed by the verb belä- is a continuous, non-one-time process. In the ancient Turkic language, the verb belä meant "to tie" a child to a cradle, a swing, etc. In modern Turkic languages, this word is also used in the word combinations such as beshikka belamoq (to strap into a cradle). The case we focused on is the words belek/belak, which are formed by adding the noun forming suffix -k to the verb belä-. The law of synharmonism has been preserved in the word belek in Turkish dialects. This word is explained as follows in "Tùrkçe Sözlùk": Belek. isim. (< bele-k) halk ağzi. Çocuk kundaği: Çocuk olsam beleklere belensem (Âsik Veysel) (Türkçe Sözlük, 2007, c. 122).

Due to the influence of Arabic and Persian languages, and due to the several changes in writing standards, the law of synharmonism has been violated in the Uzbek language. Accordingly, in Uzbek dialects, it has become belak. In the "Explanatory Dictionary of the Uzbek Language" it is explained as follows: Belak. dial. Baby swaddling cloth; diaper (EDUL, 2020, p. 219).

If we pay attention, the common etymological meaning of the words belek/belak, derived from the ancient Turkic root belä-, has been mainly preserved, the same semantic development has occurred in the Turkish and Uzbek dialects, the phonetic-phonological structure of the word has partially changed in Uzbek dialects.

In the ancient Turkic language, the word baraq meant "a fluffy dog with long wool" (Koshgari, 1960, p. 359; DS, 1969, p. 83). This word is also used in modern Turkic languages. This word does not exist in modern Turkish literary language, but it exists in Turkish dialects. In Türkçe Sözlük, it is noted that the common Turkic word barak is a noun, that it was also used in the form of barak in the old Turkish language, and that it exists in the modern Turkish dialects as "halk ağzi" in the meaning of "bir cins tùylù av köpeği" (Türkçe Sözlük, 2007, p. 105). It should be noted that in the dialects of the Turkish language, the meaning of the old Turkish language has been preserved, but the phoneticphonological structure has adapted to the rules of the Turkish language: the sound q has been replaced by k. International Journal Of Literature And Languages (ISSN – 2771-2834) VOLUME 02 ISSUE 12 Pages: 01-07 SJIF IMPACT FACTOR (2021: 5.705) (2022: 5.705) OCLC – 1121105677 METADATA IF – 5.914 Crossref O S Google Metadata S Mendeley



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The ancient Turkic word baraq is used in the form of baroq in modern Uzbek literary language and Uzbek dialects. Such a formal change (change of the sound a to o) is due to the violation of the law of synharmonism in the Uzbek language. In addition, the meaning of common Turkic word baraq has also changed, that is, in the Uzbek language, this word is used not for a dog, but for a fluffy cat. In our opinion, this may be caused by the fact that dogs with long and fluffy wool are not raised in the conditions of Uzbekistan.

A large number of words in the ancient Turkic language went out of use due to various socio-economic, political and cultural factors, and these words were replaced by Arabic, Persian or European words. Our observations showed that no borrowed word removed any of the old Turkic words from the Turkic dialects, but this did not happen in the Uzbek dialects, or vice versa. Such universal processes are, of course, the result of the natural development of the Uzbek and Turkish languages. For instance, a word in the form of apkalamak exists in Turkish dialects and is interpreted as follows: Apkalamak halk ağzi. Birisini yardemci ve destek olmak, himâya etmek (To help and support someone, to protect someone) (Türkçe Sözlük, 2007, p. 63). This word is not found in Uzbek dialects or in Uzbek literary language. Thus, the ancient Turkic lexeme has been preserved in the dialects of the Turkish language, but another word has taken its place in the Uzbek language.

The survival and semantic development of some common Turkic words were different. That is, a certain polysemantic word is used in one case with the corresponding meanings in the dialect, in another case in the literary language. For instance, in the ancient Turkic language, there was a verb bič- and had the following meanings: 1. To cut. Čyesäk jaslïg ersä, bičär men ulī - If the flower is harmful, I will cut it from the root. (Kutadgu bilig) 2. To gather, to collect harvest: Tikän tarīgan er üzüm biçmäz ol - He who sows thorns does not gather grapes. (Hibät ul-haqājīq) (DS, 1969, p. 98). Furthermore, the fact that the words such as bičaci (cutting), bičim (slice, cut), bičγu (a tool for cutting things), bičγuč (scissors) made from this verb are given in Devonu lugotit turk (Koshgari, 1960, p. 53, 376, 52, 421) means that this common Turkic root was active. The root of the words "biçak" in modern Turkish language and "pichoq" in the Uzbek language is the old Turkic verb bič-.

In modern Turkish literary language and dialects, from the verb bič- the words such as bıçık (isim, halk ağzında. Sel veya dere yatağı), bıçaklamak (1. -i. Bıçakla kesmek. 2. -i. Bıçakla yaralamak), bıçılgan (1. isim, halk ağzında. Azmış, yayılmış yara. 2. isim, halk ağzında. Hayvanların tırnak kökünde oluşan yara) are made.

The phenomenon that is the object of the research happened in the word biçilgan. In the dictionary, the word biçilgan is explained as follows: Biçilgan i. (Eski Türk beçilgan "çatlak < biçil-mak "biçilmek, kecilmek") halk ağzi. 1. Bâre hayvanlaren, özellikle atlaren ayaklarenda görülen tehlikeli iltihapli yara. 2. Sif. Böyle bir yarası olan (hayvan). 3. Tehlikeli, azmiş, onulmaz (yara) (Türkçe Sözlük, 2007, c. 133). The dictionary entry confirms that this word is a dialect word.

This common Turkic word biçilgan exists in the modern Uzbek literary language, but it has undergone a completely different semantic development: it is far from its meaning in Turkish dialects and has become homonymous words. In the "Explanatory Dictionary of the Uzbek Language" the word biçilgan is explained as follows: Bichilgan I 1. Castrated – i.e., male animals' gonads and testicles removed. 2. Cut for sewing, put on





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a pattern for sewing. Bichilgan II to become red as a result of friction and inflammation, shredded (about skin folds, corners of lips).

The meaning of the word Bichilgan II is closer to the meaning in Turkish dialects, because the same part of the skin is injured as a result of "becoming red due to friction and inflammation, shredded".

In short, since Turkic dialects are less impacted by nonlinguistic influences, they have preserved many units characteristic to the ancient Turkic language, and economic and political influences have mainly impacted on the lexicon of the literary language. Through the comparative study of Turkic dialects in this aspect, the specific features of the ancient Turkic language, which is the ancestor language of the Turkic peoples, to which extent the ancient words have been preserved in modern Turkic languages, and what phonetic and semantic changes have occurred, are determined.

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