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

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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, lexical-semantic, 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

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 kız 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

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 kız 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 modern Uzbek 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 phonetic-phonological 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 Haqaiyiq" written two centuries later in the Kashgari language, "Qissayi Rabguzi" 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 qoshig'a,

Jismni qil sadqa ano boshig'a. (Hayratul-abror)

Bobur: Bori o'g'lonlaridin uluq men – Zahiriddin
Muhammad Bobur edim; mening onam Qutluq
Nigorxonim edi. (Boburnoma)

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 aylang'ay, bibining iffat etagi kulg'a bulg'ong'ay.* (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 "*hanım, 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'lgandir 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 phonetic-phonological structure of the common Turkic word root has changed, but there are also some words whose meanings have not changed. One of such word is *biltur(gi)*. In the works of Alisher Navoi, it is mainly used to express the meaning of "last year" in the form of *bilturgi*: *Bo'lmangiz mag'ruri husn, ey sho'xlarkim, bog'aro Siz kibi bilturg'i 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 ulug' rioyat qilib, Soran viloyati berilib edi, necha qatla 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" (Mirtojtjev, 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 "*Türkçe Sözlük*" as follows: *Belder. halk ağzi. (Eski Türk. beldir) Çeçen yil.*

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 yardımcı 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 *biç-* and had the following meanings: 1. To cut. *Çyesäk jaslıg ersä, biçär*

men ulı - If the flower is harmful, I will cut it from the root. (*Kutadgu bilig*) 2. To gather, to collect harvest: *Tikän tarıgan er üzüm biçmäz ol* - He who sows thorns does not gather grapes. (*Hibät ul-haqāñiq*) (DS, 1969, p. 98). Furthermore, the fact that the words such as *biçaci* (cutting), *biçim* (slice, cut), *biçyu* (a tool for cutting things), *biçyuç* (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 *biç-*.

In modern Turkish literary language and dialects, from the verb *biç-* the words such as *bıçık* (isim, halk ağzında. *Sel veya dere yatağı*), *bıçaklamak* (1. -i. *Bıçakla kesmek*. 2. -i. *Bıçakla yaralamak*), *bıçılğan* (1. isim, halk ağzında. *Azmiş, 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 *biçilğan*. In the dictionary, the word *biçilğan* is explained as follows: *Biçilğan* i. (Eski Türk *beçilğan* "*çatlak < biçil-mak* "*biçilmek, kecilmek*") halk ağzi. 1. *Bâre hayvanlaren, özellikle atlaren ayaklaren da görülen tehlikeli iltihaplı 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 *biçilğan* 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 *biçilğan* is explained as follows: *Bichilğan* I 1. *Castrated – i.e., male animals' gonads and testicles removed*. 2. *Cut for sewing, put on*

