

ANALYSIS OF ALL-TURKISH WORDS IN UZBEK LANGUAGE

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ABSTRACT

This article makes an etymological analysis of words from the Khorezm dialect of the Uzbek language, which are equally used in modern Turkish. They are divided into three parts: words with the same meanings; words with altered meanings, but identical in form; words that have undergone phonetic variation.

KEYWORDS: *Turkic Words, Ancient Turkic Language, History Of Language, Historical Sources, Literary Language, Oguz Dialect, Dialect Words, Etymological Analysis, Expansion Of Meaning, Narrowing Of Meaning, Phonetic Variations.*

INTRODUCTION

Uzbek is one of the Turkic languages with many dialects and very different dialects. The Uzbek language has forms belonging to the Qarluq, Kipchak and Oghuz dialects, and the Khorezm dialect, which belongs to the Oghuz dialect, differs from other dialects in phonetic, lexical and morphological aspects. The study of the lexicon of Uzbek dialects remains one of the most pressing issues today.

The Khorezm dialect belongs to two dialects: Kipchak and Oghuz, and the Oghuz dialect includes Khiva, Khanka, Shavat, Hozarasp, Gazavat, and Urgench.

Common Turkic words that do not exist in the modern Uzbek literary language and are used in the dialect can be classified according to their meaning as follows:

1. Words used in the same sense. Such words serve to express the same concept in Turkish and Khorezm dialect in Oguz dialect: *qarınza*, *dāji*, *čāvaq*, *kirpi*, *qapı*.
2. Words that have changed their meaning. The meaning of such words in Turkish differs from the meaning expressed in Khorezm dialect: *baldiz*, *jağış*, *ügrä* / *ü:rä*.

The *dāji* form of the word kinship is used in the Khorezm dialect to mean "mother's brother or sister" in relation to the child. Not found in other dialects of Uzbek. In Turkish, the word uncle is actively used in the same sense. The word exists in the Turkic languages in various phonetic variants, and is derived from the Turkic languages into Persian. According to the Etymological Dictionary of the Uzbek Language, the word is formed from the addition of the words *tay* - mother, *aga* - aka in the ancient Turkic language: *tay* + *aga* - *tayog'a* - *tag'a*. [1, 352]. In Mahmud Kashgari's work, the word is given in the form of a *tag'ay*. The word is used in the same way in Azerbaijani and Turkmen languages. Apparently, both lexemes are common Turkish words.

In Mahmud Kashgari's devon, the word *čāvaq* means "small fish". In addition, the Azerbaijani and Turkmen languages use the same type of fish, while the Kyrgyz, Kazakh, Bashkir, and Tatar languages use the word "small fish", and the Russian word *chabak* is derived from Turkish.

In the Khorezm dialect, the word hedgehog is used instead of the word *kirpi*, and the word is used in the same sense in Turkish. According to the Turkish etymological dictionary, the word is used in Turkmen, Tatar, Bashkir, Kazakh, Karakalpak and even Persian.[2, 246]. The word was also used in the time of Mahmud Kashgari: *kirpi – tipratikon, kirpi; oqlug 'kirpi-* a very large species of hedgehog[3, 167].

The etymological dictionary of the Uzbek language states that the word *kirpi* exists in the ancient Turkic language, now it is a sheva word, and *kirpi* means a lot of thorns.[1, 210].

The word *baldiz* is an ancient kinship term used to mean "wife's sister." Modern Turkmen has such options as *balliz*, Kazakh, Kyrgyz and Karakalpak. In Khorezm dialect, the word *baldiz* is used to mean "husband's sister" [4, 25]. In Kyrgyz, it means "wife's sister." In Karakalpak, the wife's sister and her younger female relatives are also used to mean the father-in-law. [5, 122]. In the Devonian dictionary-t-turk, it means "sister of the wife", not sister-in-law of the husband, but sister [3, 182]. Over time, there has been a shift in the semantics of the word, which is now used in Khorezmian to mean "husband's sister".

In modern Turkish, the word *yağış* is used in the sense of precipitation - for all types of precipitation, in the Oghuz dialect it means " *yağmur*", and in Turkish it means rain. The word precipitation is used, the word precipitation means all types of precipitation. Thus, in the development of the meaning of the word *jağış* in the Oghuz dialect, there was a phenomenon of narrowing of meaning.

The word *ugra*, which is used in modern Uzbek, is also found in Turkish. It is used in Uzbek to mean "liquid food made by cutting dough", while in Turkish it means "thick flour sprinkled on the dough to prevent it from sticking to the board". [2, 385]. Among the people, the word *ugra* is used in the form of *urğa, urva, uvra, urva* in Azerbaijani, *urba* in Turkmen, *urpa* in Karakalpak, and *urpaq* in Kyrgyz. The Khorezmian word *ügrä / ü: rä* is also used to mean "flour sprinkled on the dough to prevent it from sticking to the board." This means that the words *ügrä / ü: rä*, which have two forms of the same word and have the same meaning, serve to express different meanings in the Oghuz dialect. Of these, the word *ugra* is also present in the Uzbek literary language, while the word *urpa* is only a sheva word.

According to the form of words that are not present in the modern Uzbek literary language, used in dialect, used in Turkish:

1. Words used in the same form: *baldiz, jumurta, kirpi, al, doňmaq, bulaşıkabi*.
2. Words used in different forms, that is, words that have undergone phonetic changes: *aşaq, dişan, gaçêi, solqim, žorap, yali, ajakabi*.

Hozirgio'zbekadabiytilidamavjudbo'lmagan, shevadaishlatiladigan, turktilidaqo'llaniladiganbixilshakldagiso'zlargajumurta, kirpi, al, doňmaq, bulaşiq, salinzaq, jumruqkabilarnikiritishmumkin.

Words that do not exist in the modern Uzbek literary language, are used in the dialect, and are used in the Turkish language, *jumurta, kirpi, al, doňmaq, bulaşiq, salinzaq, jumruq*.

In the dialects of the Oghuz dialect, the word *jumurta* means egg. The word egg is originally a Persian-Tajik word meaning "seed, egg; generation, generation" and is actively used in the Uzbek literary language. In Turkish, the word egg means "shellfish, chicken eggs, in the form of eggs used to fix socks, usually something made of wood or marble, which allows the birds to reproduce." It follows that the word *Jumurta* is used in the same sense in Oghuz dialect and Turkish and is a common Turkish word. Attuhfatuz zakiyatu fillugotit turkiya (a unique gift about the Turkic language (Kipchak)) is also mentioned in the form of an egg.

The Uzbek word for a swing means "a device that makes babies lie down or sleep, and vibrates like a swing or a cradle." In the Oghuz dialect, the word swing is used with the word *salinjaq*. The word also exists in modern Turkish, meaning "a sitting device with both ends tied to a rope, a hanging bed used instead of a crib for sleeping young children," which is the same lexeme in the Khorezm dialect. same as meaning. Attuhfatuz zakiyatu fillugotit turkiya (a unique gift about the Turkic language (Kipchak)) states that words such as *saldi* (throw, throw), *salindi* (hang), *salinadi* (sway, vibrate) also exist in the Kipchak language. [6, 244].

The Uzbek word *musht* is a Persian word meaning "to punch, to punch; palm, palm" is actively used. Instead of this Persian word, the word *jumruk* is used in Khorezm dialect. In modern Turkish, the word *jumruq* is used in the same sense as in the Oghuz dialect. It seems that the word fist is derived from the verb to close. In modern Uzbek, the word *yummoq* means to close, but the word *jumruq* is archaic and is replaced by the Persian word *musht*.

In Khorezmian dialect, the word *gačči*, meaning "keçi", is in the form of a goat in the Turkish language, and in Mahmud Kashgari's *devon* it is given as a *keci* – *echki*, while in Attuhfa, *kechi* is a goat. Used in the sense that This means that the word is used not only in the Oghuz dialect, but also in the Kipchak dialect.

Xorazmshevasidafaolqo‘llanadigan so‘zlardan biria^asaq (ma’nosipast) vadi^{san} (ma’nositashqari)
so‘zlario‘zbekadabiytilidamavjudemas. A^asaqso‘zio‘rnidapast, ostkabilar,
di^{san}so‘zio‘rni daesatashqariso‘ziishlatiladi. Turktilidaa^asa^giso‘zipastga,
di^{sa}ri^{so}‘zitashqarima’nosida qo‘llaniladi.

One of the most actively used words in Khorezm dialect, *a^asaq* (low meaning) and *di^{san}* (other than meaning) are not available in Uzbek literary language. The word *a^asaq* is replaced by the word *past*, *ost*, etc., and the word *di^{san}* is replaced by the word *outside*. In Turkish, the word " *a^asa^gı* " is used in the sense of " *a^asa^gı* " and " *di^{sa}rı* ".

In modern Turkish, the lexeme of carpet is "a piece of furniture, usually woven from wool and silk, laid on the floor, on the floor, or hung on the walls of a room for decoration; It is used in the sense of "artistic textile" and its phonetically modified form is used in the same sense in the Khorezm dialect. Today, Uzbek uses the word carpet lexeme instead of Persian, which is still archaic, but its phonetic variant is preserved in the Oghuz dialect. In Attuhfa, the word is interpreted in the same way as in Turkish - in the form of *felt*.

The Uzbek word for account (in a bunch of grapes) is also found in the Kipchak dialect of Khorezm. In the Oghuz dialect, the word *solqim* is used instead. In Turkish, the word *solqım* is used in the form *salkım*. Attuhfatuz zakiyatu fillugotit turkiya (a unique gift about the Turkic language (Kipchak)) mentions the use of the word *solqim* in Kipchak to mean head, shingil.

Turktilidabıçkışaklidaishlatiladigan so‘z “yog‘och, metall, toshkabinarsalarniqirqish, kesishchunishlatiladiganqirratishli asbob” ma’nosidaishlatilib,
Xorazmshevasidahamaynanshuma’nodaishlatilashinikuzatishmumkin.
Hozirgio‘zbekadabiytilidabuma’noniforstilidano‘zlashganarraso‘ziifodalashgaxizmatqiladi.

The word used in the Turkish language in the form of a knife is used to mean "a serrated tool used to cut wood, metal, stone, etc." In modern Uzbek literary language, this meaning is used to express the Persian word *arara*.

In Uzbek, instead of the words "to inform, to make clear", the verb *belli etmak* known in Khorezmian dialect is used, and this verb is the same as the word to make known in modern Turkish. The word, which belongs to the Oghuz dialect, is mostly used by older people, which means that the word is currently in the process of archaization.

In the Khorezm dialect, the verb *gizlāmāk* is used instead of the Uzbek word for hide, which means "to put in a place where no one knows, sees or can find." The verb is in Turkish in the form of hiding, and the word in the Oghuz dialect has exactly the same meaning and form. In Azerbaijani and Turkish, the word *gizli* is now used, and in Turkmen, the word *gizlinis* used in secret. In Attuhfa, the word *kizladi* is used secretly in the Kipchak sense of concealment.

In conclusion, Turkic languages, in particular, have a lot of lexical commonalities between Khorezm dialect and Turkish. It can be seen that some words in Sheva are used in the same way as in Turkish, and sometimes in a phonetic variant. Some of these lexemes are used in the same sense, while others have survived to the present day with a widening or narrowing of the meaning. Instead of archaic common Turkic words in Khorezmian dialect, Uzbek literary language uses Persian-Tajik and Arabic words. The study and preservation of such common Turkish words, which are the richness of our language, should become one of the most important issues in today's globalized world.

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