

Socio-Political, Military Lexicon in the Work “Shajarayi Tarokima”

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Abstract. This articles analyzes socio-political and military lexemes in the in the work “Shajarayi tarokima” created by the Khiva Khan Abulgoziy Bahodirkhan in the 17 th-18th centuries using statistical and comparative –historical methods. The etymology of some terms is explained using dictionaries, scientific literature and sources.

Key words: Historical, archaic, statistics, comparative-historical method, etymology, terminology, socio-political lexicon, military conque.

Introduction

It is known that the language is enriched on the basis of two sources, namely internal and external. There are certain areas in which new words are created due to the internal capabilities of the language and the intellectual potential of the people speaking this language, that is, through the formation of new words through word-forming suffixes, for example, gulchi, gulzar, boghbon; when a newly created household item is named based on its function, for example, chopqi is an item used to chop, cut something; a sickle is a tool used to mow plants; when it is named based on the main purpose of rituals or events, it is created, for example, uz akdi, chalari, kir yuvdi. There are some areas in which external factors are more productive in terms of their enrichment and expansion, the language is enriched due to neighborhood, statehood, political relations, some terms become archaic, some terms become obsolete. But it should also be noted that changes in the language occur in all layers, in all areas, through both sources.

Since the socio-political lexicon directly reflects the life of society, socio-political relations, it is formed, develops and changes in all areas related to society, including cultural, religious, economic, and social spheres.

Literature review. Periodization of the history of the terminological lexicon formed on the basis of the regularities of the Uzbek literary language lexicon in the form of the terminology of the Old Turkic language (VII-X), terminology of the Old Turkic language (XI-XIV), terminology of the Old Uzbek literary language (XV-early XX centuries), terminology of the Uzbek language of the Soviet era, and Uzbek terminology of the independence period allows us to understand the processes that occurred in the terminological lexicon system over a period of almost fourteen centuries based on intralinguistic and extralinguistic factors¹. Socio-political lexicon is formed in the labor process of members of society, in their relations with each other, in their active involvement in public affairs, and in international relations. The social system, changes in ideology, and the development of society play an important role in the development of socio-political lexicon². If we take the example of the Uzbek language lexicon, military terms until the Russian occupation were mainly Mongolian, and after the Russian occupation, Russian lexemes came into use. Almost the same situation was repeated in terms of statehood. The current fraternal Turkic languages, including the Uzbek language, are characterized by the fact that terminological lexicon also occupies a significant place in the lexical

¹ Dadaboyev H. O‘zbek terminologiyasi. – Toshkent: Nodirabegim, 2020. – B. 13.

²Исақова З. Алишер Навоийнинг “Мажолис ун-нафоис” асаридаги ижтимоий-сиёсий лексика: Филол. фан. номз... дисс. – Ташкент, 2010. – Б.8-9; қаранг: Замонова Л. Ўзбек тили ижтимоий-сиёсий терминологияси тараққиёти. – Ташкент, 2012.

units related to the ancient Turkic language, which continue to be used to a certain extent in the lexical treasury or have completely disappeared from use today. The various field terminology recorded in ancient Turkic language sources consisted mainly of purely Turkic roots and constructions, as well as borrowings from the Sogdian, Sanskrit, and Chinese languages under the influence of Buddhism and Monism³. The work "Shajarayi tarokima" contains the lexemes *Tangri, navkar, ulus, bahodir*, and *doruga*, which are borrowed from the Mongolian language and are related to socio-political lexicon.

Research Methodology

In this article, first, using a statistical method, words related to socio-political and military lexicon in the work "Shajarayi tarokima" were extracted, and several terms were analyzed based on a comparative-historical method.

Since Abulgoziy Bahodirkhan's work "Shajarayi tarokima" is a historical and artistic work dedicated to the formation of the Turkmen people as a state, the introduction of Islam, the struggle for the throne, and the history of statehood, lexemes related to statehood, politics, and the social sphere constitute a large part.

Analysis and results

The lexeme *yurt* is used in the work in the sense of state, country: *Xorazm mamlakatında otamız taxtında o’lturub, yurt işiğa mashğul bo’lduq*. This lexeme is also used in the same sense in Alisher Navoi's work "Mahbub ul-qulub". *İşäläri talay alğannı talamaq, yat yurtda čügürtkädek sabza va yafraginı yalamaq*⁴. This term originally appeared in the Tunyuquq inscription in the meaning of "dwelling place, land": *Usin buntatu yurtda yatu qalur erdi* – Usin buntatu yurtida yotib (yashab) qolar edi.

This noun is formed from the **yur-** form of the verb **yorы**, which means "to move from one place to another" in the Old Turkish language, by adding the suffix **-t**⁵.

In the work under study, the lexeme *kend* means a centralized, developed small town: *Bobil iqlimiga borib bir şahar soldi, otini Sus qo’ydi va tom, ev soldi va kendlar qildurdi*. In this work, the lexeme "city" is also used in several places in a synonymous relationship with the lexeme "kend": "*Ul sababdin Maxloyil Bobil iqlimiga borib bir şahar soldi, otini Sus qo’ydi.*" The phonetic variants *kend* and *kent* are prominent in the "Qisas Rabguziy" language of the lexeme *känd*, which means "city", first recorded in Turfon texts: *Yolda kelürdä Aynuš-şams atlığ bir kend bar erdi*⁶. Today, the lexeme *kend* is an archaic word, but it has survived in a phonetic form in a number of toponyms, such as Tashkent and Yangikent. Professor B. Abdushukurov, considering the language to which this word belongs, cites the following information from Mahmud Kashgari: *Butun Movarounnahr, Yankanddan Sharqqacha bo’lgan o’lkalarни turk shaharlaridan deb hisoblashning asosi shuki, Samarqand, Semizkänd, Taškänd – Šaš, Özkänd, Tünkänd nomlarining hammasi turkchadir. Känd turkcha shahar demakdir. Ular bu shaharni qurdilar va shunday nom qo’ydilar. Hozirgacha ham shunday kelmoqda. Bu yerlarda forslar ko’paygach, so’ng ular Ajam shaharlari kabi bo’lgan* (III,164). The recorded information indicates that the listed lands of Transoxiana were founded by the Turks, that later the influence of Persian speakers increased in these lands, and that the place names were given Persian names⁷.

The Mongolian lexeme *navkar* is used in the work to mean "navkar" or "askar": *Yaxşılıri navkar va yomonlari ra’iyatlari va beklari mening tarixni yaxşı bilurimni eşitib tururlar*.

The word "navkar" is derived from the Mongolian word "nokhor" meaning⁸ "do'st", "o'rtoq". During war, a navkar was primarily a warrior, and during peacetime, a guard and "uy kishisi", a person close to the household. In exchange for their services, navkars were initially rewarded with

³ Dadaboyev H. O’zbek terminologiyasi. – Toshkent: Nodirabegim, 2020. – B. 14.

⁴ Навоий. "Махбуб ул-кулуб". Муқаммал асарлар тўплами. Йигирма томлик. Ўн тўртинчи том. – Тошкент: Фан. 1998.

⁵ Ўзбек тилининг изоҳли луғати. I-V. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006-2008.

⁶ Абдушукуров Б. "Қиссаси Рабғузий" лексикаси. . Филол. фан. номз. ... дисс. – Тошкент, 2017. – 259 6.

⁷ Абдушукуров Б. Туркий манбалар лексикаси. – Тошкент: BOOKMANY PRINT, 2022. – Б.141-142.

⁸ Ўзбек тилининг изоҳли луғати. I-V. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006-2008.

housing, food, clothing and weapons, and later with a share of the spoils of war, land grants and servants⁹.

The explanatory dictionary of the Uzbek language defines the lexeme *lashkar* as "a set of armed forces of the state or a part of it: *qo'shin, armiya*". The term *laškar* is also used in several places in the source we are researching: *ulug laškar birlan kelib Buxoro va Samarcandni olib, o'z qarindoshlari yurtinda yoğι bo 'lganligi sababli tura bilmay qaytib ketdi*. The term "Lashkar" is a Persian lexeme, and the name of the place where the army stays or spends the night was formed by adding the Persian suffix -goh. Initially, the lexeme su was actively used in the meaning of army in inscriptions and in the Orkhun Enasay inscriptions¹⁰.

The combination of the letters "**sü başlar**", meaning "army leader", is actively used¹¹.

In later sources, the Sanskrit term *čerik* was widely used: "Boburnoma": *Cherik mundin o'tarda... kelib sari asbaki sayr qilib o'tulub edi*.¹² "Shajarayi tarokima" : *O'ğuzzon borib tatarni čopti, tatar xoni ko 'p čerik birlan kelib urušdi*.

The term *kohin*, which has now become a historical lexeme, was used in several places in the works of Abulgoziy Bahodirkhan. This lexeme is originally an Arabic loanword and means "a messenger of the unseen, a fortuneteller." Along with the lexeme *kohin*, the lexeme *jinli* was also used as a synonym: *El ičında bir jinli bor edi. Miron Kohin derlar erdi, Qirqutbek ani čaqirib aytdi: ſoh Malik birlan Qo'zičibek bizdin og'rib Alixon qätiqa qochib ketti, el birlan xonning iši nechuk bo'lur erkan tedi, Miron Kohin bir soat so 'zlamay o'lturdi taqi aytdi: O'ğuz elining ičında qizil qon qora suvteg oqa turur*.

In the explanatory dictionary of the Uzbek language, the word *jin* is given two definitions: 1. A mythical creature, ghost, evil spirit; 2. The nature, temperament of a person. In Uzbek folk dialects, the adjectives "jin bor, jindor" are used to describe some angry people who cannot control their actions when angry, that is, there is one noteworthy aspect that in dialects, people who tell fortunes and predict the future are described as "chiltoni bor". We also considered the adjective *jinli* in the above text to be synonymous with the adjective "chiltoni bor". Chilton is a Persian lexeme and means "forty people, forty spirits"¹³. According to religious beliefs, forty spirits, invisible and inseparable, possessing supernatural power, are described as messengers to fortune tellers and soothsayers.

The Persian lexeme *tsashoh* (king) is still in use today, meaning "ruler, great, great." In the source under study, the lexemes *tsashoh* (king), *khan* (khan), and *sultan* (sultan) are used synonymously in the sense of the head of a state, country, clan, or nation: *Tuğurmiš o'gli To'ğrulni xon ko 'tardilar, ul yigirma yil podshohliq qilib vafot topdi va andin so 'ng Tuğurmišning kichik o'gli Arslonni xon qildilar*.

Khan is a Turkish term, and *sultan* is an Arabic "supreme ruler". All three terms are used in the same place in the source with the same meaning.

CONCLUSION. The lexicon of the Khiva Khanate of the 17th-18th centuries does not differ much from the socio-political lexicon of today. The volume of archaisms and historicisms is not large, and there are almost no differences in the semantics of the lexeme. If we pay attention to the issues of periodization of the Turkic language, the period we are studying corresponds to the period of the old Uzbek literary language, and for this reason there is no big difference with the current Uzbek literary language, but since statehood and the political system are always a learning, developing, and

⁹ Vikipediya.uz sayti

¹⁰ Древнетюркский словарь (ДТС).—Л., 1969. —516 б.

¹¹ Кутадғу билиг лексикаси. М.Холмуродова. PhD илмий даражасини олиш учун ёзилган диссертация -Тошкент, 2018. -63 б.

¹² Холманова З. "Бобурнома"матнiga хос айрим лексемаларнинг семантик таҳлили. Лингвист IV.—Т.: Akademnashr, 2013.—

¹³ Ўзбек тилининг изоҳли луғати. I-V. – Тошкент: Ўзбекистон миллӣй энциклопедияси, 2006-2008

external factors are rapidly influencing layer, most of the positions in state administration and military terms have become historical lexicon for today.

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