

Concerning some words preserved in the dialects that exist in the ancient Turkic written monuments

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Abstract: This paper investigates major points of the concerning some words preserved in the dialects that exist in the ancient Turkic written monuments. On this case, research has been pinpointed both from theoretical and methodological views. Outcomes and shortcomings of the some words preserved in the dialects that exist in the ancient Turkic written monuments.

Keywords: words, preserved, dialects, exist, ancient Turkic, written monuments.

Introduction

The roots of our great culture go back a long way. In particular, our focus on the study of ancient written monuments has provided such assistance to the immortal monuments created by our ancestors, which are inscribed on the stones in front of them for a thousand years. It is known in science that the Turkic nations and peoples are famous for the richness of their folklore and the antiquity of their written monuments. It is known from history that the first written sources were found in Central Asia, Siberia and Mongolia under the name of "Urhun-Enasoy". Works such as Mahmud Kashgari's "Devonu lug'otit turk" and Yusuf Khos Khojib's "Qutadg'u bilig" are also our common Turkish treasures.

When we study the ancient written monuments of the Turkic peoples called "Urhun-Enasay inscriptions" in science, we can see that some of the words in them are found

in modern Uzbek dialects. Let's pay attention to the following examples from the inscription "Kul tigin", one of the largest monuments of the Second Turkish Khanate.

*On oq bodun emgak korti, ... Ten white people had a hard time ... (The great inscription on the gray tigin is a great inscription, line 9). **Emgak** - labor, hardship, difficulty; *O'rganurdin qochgun lavand va yuziga xiyal va bahona eshigin oyagan tanand, **emgak** tortib ilm o'rgangan xirandmand.* (Mahbubul-qulub). **Emgak** - 1. Labor; 2. Hard work, hardship. *Otib bir qancha oylar, boshlab **emgak**, yana yurmoqqa boshlab, chekdi emgak. Xabibi.* . In Mahmud Kashgari's "Devonu lug'atit-turk", **emgak** *ekinda kalmas* - labor is not idle; **ĕmgäkländi** - he found the work difficult; "**ĕmgäk**" is used in the sense of labor, toil. Labor is a "difficulty" (rarely used). Household labor does not end (Proverbs). In the ancient Turkic language, this name means **Emgak** - hardship, hard work: *er emgaktin qutuldi* - the land is saved from hardship; *Qutuldi bodun ketti emgaklari*. After the hardships, the people were liberated. Also in the dictionary of the Russian turkologist Radlov, **amgak** - 2) labor, anxiety, hardship; labor is interpreted in the sense of hardworking, tormented. EMГEK / EMGEK 1. labor, work - in Turkmen, Azerbaijani, Kyrgyz, Kazakh, Karakalpak, Uzbek, Uyghur languages; 2. labor, hardship; - Explained in Turkmen, Crimean Tatar, Karakalpak, Uzbek dialects.*

In some Uzbek dialects, the meaning of this lexeme is **labor, hardship, difficulty**. **Emgek** - emgak (northern Khorezm, Turkestan), labor: **emgeklese emgek** artadi (Kilichboy); Imaratqa qancha **emgekim** sindi (Turkistan), **emgek** - labor. There is a phrase in the vernacular, "G'unajjin emgagini koradi". The word "**emgak**" in this phrase means hardship, difficulty and means that the first birth of a heifer is hardship.

From the above it can be seen that in ancient Turkic memoirs, in the works of Alisher Navoi, the word "**emgak**" used in the active lexical layer is not widely used in the literary language, but is preserved in some Uzbek dialects and is still used in the vernacular.

Kul tigin qoni yilqa yeti yegirmike uchdi In the year of the sheep, flew (died) on seventeenth (day) (The Kul tigin inscription is a great inscription row 53).

We will focus on the death of the second Turkish Hakan leader Kul Tigin, instead of using the verb to fly, to fly. In the inscription, Ash flew in the text with the death of the tigin - used in a synonymous line with the verb to die.

The monuments of Orkhon-Enasay contain the idea of a single "God", the creator of the earth, the sky and all creatures, who determines the good and bad destinies of people Also, in Old Turkish, the word "fly" means "paradise". The verb to fly, mentioned in the Ash Tigin inscription, contains the semantics "to go to heaven," "to heaven," and "to go to heaven," meaning to fly to God.

There are several meanings of the verb to fly in the ancient Turkic language, and we observe the following subtleties of meaning. uç - to die (anta kesrā qanım qagan uçdı - then my father flew away, died, life uquqdī - life, life came to an end).

Also, three-death (umerat), uchmah-paradise (ray): a flower like yours, except in uchmah; uchmax / uçmax 1. Paradise, paradise; 2. Heaven; to fly in Turkish memoirs;

noted to be related to the verb to fly / die. It is obvious that in ancient Turkic sources thousands of years ago we witnessed the subtlety of our language, the subtleties of meaning and its originality.

Kultigin died at the inscription; öltvg - knowing the word death directly in terms of death, the meaning of which differs according to the place of use in the text. For example, ...свчиг сабынга йышақ ағысынга артуруп өквш түрүк бодун өлтүг – ширин сўзига нафис дебосига алданиб, кўп (эй) турк халқи, ўлдинг; **ӨЛТӘЧИ-СӘН** – ўласан

You are dead in the text; oltachi-sen - the verb to die (Chinese trickery, deceit, deceived by silk fabrics, many of you died, in the second text means to die if you go to those places - the gray tigin inscription, the small inscription sixth, eighth lines) means to go to heaven.

to fly - paradise;

If he sees you, I'll kill you too,

A flower like yours is flying. "In this verse of the love letter, flying is used in the sense of.

Also in the language of Alisher Navoi's time in the following byte:

Hell will be heated if the fire of love burns,

You are flying to the people of pain. (Khazaynul-maoniy) flying is expressed in the sense of paradise.

The lexeme of death has several semantics, such as to die, to perform slavery, to go to the hereafter, to go to the afterlife, to die, to go to heaven, to go to heaven. The semantics of flying are adjectivized with death, going to heaven, going to heaven, and so on, creating expressiveness.

We can also see that in some Uzbek dialects the meaning of the verb to fly has been preserved in the above examples. For example, in some areas, this form of the verb is used in the form of "flying bird", "flew" (newborn baby flew) in relation to infants who have just died without chills. This means that the now-born homeless baby has no sin

before Allah, his place is in heaven. As in ancient Turkic sources, it means flying, that is, to heaven, to heaven.

Also, among the youth, homeless people who do not yet understand what death is, adults, especially those whose parents or relatives have died, say that "grandfather has flown, now he is in heaven."

Thus, the use of the verb "uchmoq" in the same sense as in the ancient Turkic memoirs, in the works of Navoi, we observe that in some Uzbek dialects it is used in the vernacular.

Although the compound tiru ölv found in the ash tigin inscription has been preserved in some dialects in the form of tiru öl, we see that it is in consumption in a different sense. Anta qalmyshy yer sayu kop tiru ölv yoryyur ertig. At that time, you could hardly live anywhere else (Gray Tigin inscription, small inscription, line 9).

In the text, the compound in the form of a living dead is preserved in some dialects in the same way as the living dead (Kipchak dialect, Chuya village, Nurata district, Navoi region). In the memoirs it is used in the sense of the living dead - resurrected, in the Sheva elements the living dead - not in the living dead, that is, in the sense that there is no wedding, no ceremony, no mourning.

In the ancient Turkic language MUN - low intelligence, loss of old memory; mun- disease, deficiency; mun - in the Kalmyk language to be stupid, mentally retarded, mun - in the Kalmyk language (old) to lose memory, to become insane; mun - in the language of rubies to go astray, to go astray, to be deceived; min / myn / mgn - deficiency, misguidance, misguidance" form a semantic group. Also, in Yusuf Khas Hajib's Qutadg'u Bilig, the Moon is a flaw, a defect, a flaw. Munny was the word for help, Elig stood up and opened it (His shortcomings also turned into art (success), Elik guided him when he was in a difficult situation).

In the explanatory dictionary of the Uzbek language - MUNKAYMOQ Bending; it is to do, to bend (about a person and his body). Munkaygan chol. DISAPPOINTMENT As a result of old age, you lose strength and become bent. It is clear from the above sources that the core of the words munkaymoq, munkillamak is "mun" and is based on it.

MIN shv. Defect, guilt. [Aydon:] Sister, if you have a half, like that person, Aslo mini has no half. "It's dry." Page 595

We can also observe in the Uzbek dialects mini no (flawless), minchi (1. manly, flawed person; 2. a person who knows the flaws in domestic animals) in Kumik language - flawless.

In Khorezmian dialect it is used in the sense of mun - nose. It can be seen that in the Uzbek dialects mun, min, minchi (munchi) are used in consumption and have different meanings.

It is known that the enrichment of a language is enriched by learning new words from foreign languages and internal sources, ie dialects. Words preserved in the language of ancient written monuments but not in use in our native language are of great importance in enriching the lexical layer of the language. In particular, the study of ancient written monuments, the study of the etymology of the words used in them, is important for all Turkic peoples.

The widespread use of such words in our living language, which are out of use today or have narrowed the scope of use, firstly enriches the language, and secondly provides mutual closeness with the languages of other Turkic peoples.

In some Uzbek dialects, the use of a number of widely used words instead of the words of the mastered layer, the study of their meanings in depth and their introduction into the literary language further expands the meaning of these words.

For example, the word *mondimok* is used in many senses, such as undeveloped, unbroken, one without two. It is also used in the sense of kissing - kissing a lot, kissing - kissing a child a lot. It is obvious that the introduction of dialectal words in the literary language, which are the source of enrichment of our language at the expense of internal resources, serves only and only to increase its prestige.

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