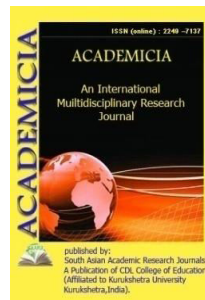


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## SEMANTICS AND LINGU-CULTUROLOGICAL FEATURES OF OLD UZBEK LEXEMANS

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### ABSTRACT

*The article discusses the social function of language, its place in society, cultural concepts, national values, customs, traditions and their transmission to the next generation. The linguocultural features of the Turkic languages, in particular Uzbek, were discussed. The semantics of some lexical units during the period of the ancient Uzbek literary language, linguistic and cultural possibilities, national values, their significance in the expression of views are described. In addition to the denotative meaning in lexical units, the way of life of the Uzbek people, typical examples explain the reflection of concepts related to human relations. It was emphasized that the national language should be appreciated, considered as a means of communication and a reality that collects and expresses national values.*

**KEYWORDS:** *Old Uzbek Language, Lexical Unit, Etymology, Semantics, Lexeme, Semantics, Cultural Linguistics, Semantic Aspect, Linguocultural Aspect, Cultural Semantics, Social Function, Zoonym, Analogy, Standard.*

### INTRODUCTION

Social development, the level of national and cultural development, as in all spheres, is reflected in the language. In addition to the functions of communication, emotional impact and collection, language also serves to convey information, communicate and develop thinking. The functionality of the language has improved over time.

Language is the greatest product of human spirituality. Language serves the development of cultural and spiritual relationships. In turn, language is a source of national and cultural values.

The peculiarities of the nature of the Uzbek language, which has passed a certain stage of development and is a means of communication that incorporates national values, customs and traditions, are clearly reflected in the analysis of the characteristics of this language during the period of all-Turkic development. The phonetic, lexical and grammatical features of the Uzbek language, characteristic of the period of common Turkic development, are reflected in the sources created at that time, in examples of oral creativity, in dialects.

Written sources reflect the language of a particular period as fully as possible. Dialects also play a special role in the subsequent development of linguistic phenomena, in the expression of linguistic processes, in the analysis of changes in the semantics of lexemes, in particular, the phenomena of semantic narrowing, semantic expansion. In this regard, it is important that the features of the ancient Turkic language, the preservation of lexical units in dialects and their survival to the modern Uzbek language demonstrate the expressive potential of the language.

Turkic languages, especially Uzbek, reflect the culture, worldview, way of life, customs and traditions of the people. Below we tried to analyze the semantics of some lexemes of the ancient Uzbek literary language (XIV-XVI centuries), to highlight their linguistic and cultural features, linguocultural features.

The linguocultural value of each language is determined by the lifestyle and social status of people who speak this language. The linguocultural features of the Turkic languages, in particular Uzbek, are manifested, first of all, in connection with the sphere of animal husbandry and hunting. Hunting and animal husbandry are the most ancient branches of the Turkic peoples. At the same time, such industries as agriculture and crafts were not alien to them. Preserved lexical features, socio-political and cultural ties of the Turkic languages during the period of general development, especially in the structure of zoonyms. The names of animals provide important information about the lexical development of the Turkic languages, the functional and semantic features of words, the formation of concepts as nouns.

### **Semantics and linguoculturological features of zoonyms**

A.M. Shcherbak gave 1554 names of animals used in the Turkic languages [28, 172]. Studies of the terms denoting the names of animals, including the studies of A.M. Shcherbak, show that zoonyms differ depending on the age, sex and breed of the animal. It was noted that such a difference is only observed in animals used for agricultural work, and that such a classification does not occur in other animals.

The appearance of zoonyms in a number of Turkic languages provides information about the lifestyle of these peoples, the criteria for the classification of animals.

Zoonyms also served as the basis for the formation of new lexical units. For example, the compound word Gosandlior means "the road along which the sheep and goats pass": the shepherd and the shepherd sometimes call this road Gosandlior, because they know that Gala and Ramani are the path and tangi (7, 207). Due to the fact that a herd of sheep (and goats) passed, it is known that this road was called Gosandlior (gusfand "sheep"). Lior in translation from Afghan means "road".

Govgum, which means a specific part of the day, is the time between "another prayer" and "evening prayer." In the same sense, it is used in modern Kypchak dialects. Gov f. "Bull" (2, I,

405). The gum “disappears, disappears, gets confused, gets confused” (2, I, 421). Zahiriddin Muhammad Babur quoted the phrase that formed the basis of the term gov gum. That is, they ask the man leading the ox where the narrow path leads. The passenger answers: "You know, the bull is to blame for everything." Khoja Asadullo expresses his surprise: "Gov gum shavad, chikor kunem?" "What if the bull is absent or" gov gum ", that is, it is dark (the bull is not visible)?" Gov gum means "when the bull is in sight, when it is not," "darkness." This sentence also helps to clarify the etymology of the above word: look at the thought, take your time until the stubbornness of the path is known (7,153). The idea is a bull. In ancient Uzbek sources, oy means "bull", "cow", "calf"; I mean the name of the constellation [24 573]. In ancient Türkic sources, it is mentioned in the form of ud, meaning “cow” (11 605).

The ancient Türkic variant of a number of zoonyms of the Türkic languages was preserved in later periods. For example, the tail, which in the ancient Türkic language means “a bird as thin as a tail”, is also found in the sources of the 14th century. Later, in connection with social relations, in addition to the Turkish names of animals, the zoonyms of assimilation began to be used. Most of the zoonyms used in the ancient Uzbek literary language are formed from Persian-Tajik words: kaptär-käftär; murgobi, harmpoy, duck shahmurg. In the ancient Türkic and ancient Türkic languages, the duck was used by ducks in the sources of the XIV century; In the Old Türkic literary language, instead of the Alavans "crocodile" in the Old Türkic language, the suffix seriobi began to be used.

Zoonyms played an important role in the everyday life and social and political life of the Turkic peoples. Due to the fact that the Turkic peoples were mainly engaged in animal husbandry and hunting, in the language of these peoples there were concepts and views associated with the zoonym. Zoonyms are often found in the proverbs of the Turkic peoples. This is determined by careful observation of natural phenomena, the movements of animals, the peculiarities of the Turkic peoples, including the Uzbek people. While the appearance of the name of a pet in proverbs depends on the requirements and conditions of the animal, observing the name of a wild animal is associated with hunting.

Zoonyms of fish, pig, elephant and goose are rare in Uzbek proverbs. Zoonyms of wolf, lion, dog, horse, camel, snake, bird, sheep and cattle are often found. This situation is explained by the fauna in the habitat of peoples, their characteristics.

In the main part of analogies in the Uzbek language, zoonyms serve as the standard: meek like a sheep, strong like a wolf, strong like a lion, cunning like a fox, (to be) humiliated like a dog, a rabbit (a coward). Zoononyms are also used to pamper children: my lamb (sheep's baby), my mare (horse's baby) and my camel.

### **Semantics and linguoculturological features of words of action-state**

National customs, traditions, cultural and spiritual values are also reflected in words that express action. For example, the lexeme of movement is interpreted as meaning “bow, kneel” (19,173), “bow in reverence” (18,712).

It is clear from the context that the "yukun" was carried out simply or seriously. The concept of "just once" is reflected by the addition of shape: one is loaded with three layers on fire, and three layers on fire, and one is loaded by suction and pulling (7,181). One of the sentences in this proposal reflects the action-for-action semaphore. The concept of “bending over and over again”

is evident in the combination of a high load: a thick load even when pulling (7 160). Loading was considered a form of humility that had to be done in any situation: Aldaragandin collapsed twice before loading ... (7,264).

The word yukun served as an expression of a kind of humility, national etiquette. The word gives a clear idea of a person's attitude to others, his position, his position: first I met with Poyanda Sultanbegim, then I met with Ofokbegim, and then I met Khadijabegim (7,144). Here, a person's respect for Poyanda Sultanbegim and Khadichabegim and his negative attitude towards Ofokbegim is expressed by the word "yukunmok"; "... excessive compliments, pregnancy first, asking to go through the agreed place negatively affects the reputation" [31, 85].

In the next sentence, the word yukun- refers to the action after bukil =: I fell asleep when he did not ask, there was no way to load, I bent down and saw him ... I ordered him to come down and meet me (7,160). It can be seen from this sentence that the appearance of the etiquette of humility, characteristic of the period in which the work was created, is expressed in the following words: bend - bow – kneel

Load repeatability was also important. Usually one layer, if humility is higher, three layers, sincere respect, nine layers when loading: "Loaded" in three layers: Loading was done in direct contact with a person: the forklift reached the ground and was loaded with nine layers (7,160). This is also done when leaving the presence of the ruler: the little khan was also wounded in the fire nine times (7 160). When the repetition of the action exceeded the norm, it expressed more apologies, forgiveness than humility: twenty-five, twenty-six layers of the load were loaded and left, came and went (7,181). Babur deliberately counted Khisravshah's bow (25-26 times) and drew attention to it. ... the author expressed the state of defeat through the behavior of the palace aristocracy, the rules of the Timurid sultanate "[10, 87]. The words bordi and keldi denote the state of action after a high level of stress.

The word semantics, which is semantically close to the verb yukun-, has the following meanings in the play: a) "service rendered out of respect for the king": b) means "the presence of the king": Firuzkhan and Sheikh Boyazid, Mahmudkhan Nukhani and Kazi Jia came into slavery ( 7.366); c) "ask for forgiveness, bowing down": Kazi Gulam fled under the pretext of slavery (7,121); g) denoting "obedience": ... Most of the corrupt Khisravshah will come to the service of the king (7,180); I hope that this morning all the navars and merchants of Khisravshah will come and accept the royal service (7, 179).

The word "worship" means "bow down": a man on horseback came to worship me (7,162). Leaning in this sentence did not mean "bow", but simply waiting for the time to attack. In the next sentence, he had in mind the concept of "approach": Sigin = a religious term in the modern Uzbek literary language, denoting the concept of "worship of God, saints, worship, worship and figurative faith in someone or something" (30, II, 59). The term "bending" is obsolete.

The words Bukil = - ta'zim qil = - kulluq qil = - yukun = - tiz chÿk = - sirin = express different degrees of "bending". The gradation of these words, used in "Beauburnom", served to increase sensitivity, for a vivid expression of the concept, for reflecting views on national service, relationships between people of different classes.

### **Semantics and linguocultural features of nominal lexemes**

The Türkic vocabulary of the ancient Uzbek literary language gives a clear idea of the way of life, worldview, rituals of people. Describing the events in Kabul (nine hundred and twenty-fifth year of AH), Babur writes: In this sentence, a one-year-old oyster means "the oyster of God, made in the years of plague, plague" (19.58); the word consists of the components year and year. The compound word *ilkiran* refers to the year of *kiran*. The word *kiran* in this word is interpreted as "plague, famine and destruction as a result of war" (3225). The word *kiran* means "to kill in large numbers" and comes from the ancient Uzbek verb *qyr*-verb meaning "to kill in large numbers", with the suffix (a) n (22,551). *Kiran* "destruction", "loss" (25,489). *Yilkiran* Oshi was first created during the years of plague and plague and expressed the hope of people to get rid of these scourges. Later, it became a ritual to ask for protection from the arrival of the *balo* or *kiran* (s) (used in this sense in *Boburnom*). As a result of historical development, there has been a change in the functional-semantic structure of the word. Since the word *kiran* is associated with the concept of "a certain period of time", it represents the semantics of time. According to *Yilkaran*, the seme "why pull the soup" is the leading one. In the word of God, which is synonymous with the word *Yilkaran*, the semantic "devotion to the way of God" of food prevails. *Hudoyi* is "divine"; "Good job"; "Sacrifice" (25,429). *Hudoyi* is not connected with the concept of time.

More than a hundred lexemes representing the concept of tradition, ritual, for example *Yilkaran*, give an idea of the views of people in certain historical periods.

The process of semantic change continued in the later stages of the development of Turkish lexemes. In the current use of some Turkish lexemes, there is a semantic narrowing. This situation is explained by internal laws in the process of the historical development of the language and the formation of another artificial lexical unit representing this concept, or the assimilation of the lexical unit of another language.

There are a number of words that fell out of use in later periods. Such words were preserved in written sources created at that time. These words are important for expressing the worldview and values of people. Therefore, it is important to study such words, to clarify their etymology.

### **Semantics and linguocultural features of the semantic units "time"**

The way of life, national values and traditions of the Uzbek people are also reflected in the units representing the concept of "time". In the ancient Uzbek literary language, units of time are named according to a number of criteria.

1. The concept of "time" is expressed in units of century, month, year, season, week, hour, pos, steam, weight, burn, money, minutes.
2. Expressed by the time of occurrence of a certain event:
  - a) Words denoting the forms of prayer and prayer mean the concept of "time" based on the transfer of meaning in a metonymic way. *Namaz* is a prayer of obedience that includes morning, noon, afternoon, evening and night prayers (25,257).
  - b) the concept of "time" is expressed by the time of the onset of the state of action associated with the object-event: *milkshake* - prepared *milkshake* (7.209);

c) the concept of "time" is expressed through the process of action: on the basis of the semantic expansion of the word "grain", the period of grain (grain) is called the compound word "harvest time": 7 287); the development of the semantics of the unit of time of grain can be compared with the unit of ripening of the modern melon ("autumn");

d) The concept of "time" is expressed in words related to military operations as follows:

- The concept of "time" is reflected in connection with the weapons of war: the drum (drum) is played during the call to battle or at the end of the battle. The time of the drum signified "the end of the battle," that is, "evening time";

- The concept of "time" is reflected in the time spent on military operations: the ability to ride a horse, the ability to draw a sword, the ability to tie a flag; chance to shoot two bullets.

3. The concept of "time" is expressed by the movement of the sun:

a) The limit of the movement of the sun before noon was taken as a criterion: before noon was a war (7,336). In the ancient Uzbek literary language, the word zuhr was used to describe the concept of "noon" (18,261). This word also meant the concept of "a prayer to be performed at that time" (midday prayer) (19.51): I performed ghusl and performed zuhr (7.429); the numerator in the form of a spear also meant the time of sunrise;

b) The criterion for expressing the concept of "time" is the state of movement of the sun at sunset. The concept of "sunset time" is expressed in units of the time of sunset: here it was drunk before sunset (7.312). Sunset time is "time after sunset" (19.47). In a unit of time obstruction, the semantic expressions of the word obstruction were expressed: obstruction - Arabic for "disappearance"; extinction, death "; "Reject"; "Finally"; "Sunset" (25 148); destroy, "destroy"; "Below"; "Sink" (18,240);

c) The position of the Sun in relation to the constellations was taken as a criterion: the Sun surrendered to the meson (7.103); The sun surrendered (7,295).

4. The concept of "time" is expressed in terms of the day:

5. The concept of "time" is explained on the basis of the names of the months: zulhija "the twelfth month of the year of the hijra" (7.64); "Eleventh month of the year of Hijri" in Zulk (7.64); rabbi al-awwal "the third month of the year of hijra" (15,138); Rajab "the sixth month of the year of Hijri" (7.139); Jumadiul before "the fifth month of the year of the Hijra" (15.59); finally, "the sixth month of the year of Hijra" (15.59); Shaban - "the eighth month of the year of Hijri" (15,200).

6. Reflected by day of the week: Sunday "second day of the week"; odin "juma kuni".

The word pashkol in Boburnom refers to the concept of "time" based on the Indian climate. Pashkol means "rainy season" in most places: summer is rainy and rainy, Pashkola is rainy four or five times a year (7 361);

In the monuments of the ancient Uzbek literary language, there are cases when the concept of "time" is expressed by the author's skill of formulation. For example, Babur expressed time through specific comparisons, depicting day and night by analogy with Islamic concepts: ... until

216,000 eyes close and open overnight ... (7, 359); ... One night and day 8640 turns until he reads Fatiha with Bismillah (7,358).

The terms used in the 14th century are “yʻtgan oy”, kəlgən ai “kelasi oy”, kəlgən kəychə “kelasi kecha”, tyn kəychə “yʻtgan kecha” kəldəchi ai “kelasi yyldan keiədanigi oy” kun "indinning ertasi", birisi kun "indin, ertadan keyingi kun", əsrəgy kun "atgan kun", yaryn "ertagi kun", yikiz (yikindy) "asr namozi vaqti", yatsun "yrim buchtun", t , kushluk “saqar vaqti, erta tong” [26,60] are rarely used in the sources of the ancient Uzbek literary language. Instead of these units, the lexical units of the Arabic and Persian-Tajik languages related to the worldview, beliefs, customs and traditions of the people began to be used.

In particular, Persian-Tajik numbers were actively used in the ancient Uzbek literary language. There was a change in the semantics of the Persian-Tajik numerals in the old Uzbek language, which served to express several related concepts. For example, pos "part of the night" (19,112); "One-eighth of the night." From this word pos, homonyms are formed: pos II "obedience, attention"; pos. III meant "protection, preservation" (2, II, 583). In Beauburnom, Poz expressed the concept of time, about 180 minutes. Pos has survived in modern Uzbek and is not used separately. Although the term pos mainly refers to a part of the night, it also served as a measure of time to express a specific part of the day: And I passed the pos of the day ... (7,454). The period, expressed by the word pos, is numerically determined by the number used: two pos - time equal to 360 minutes: three pos - time equal to 540 minutes. Two pos, three pos are not used in modern Uzbek literary language.

Numerals related to the concepts of “time”, “norm, size” in the lexicon of “Boburnom” reflect the national views and traditions of the people, as well as historical units, diachronic forms.

## CONCLUSION

Each language has its own history, each national language has its own stage of development. The national language has been perfected and developed over the centuries, and the national language has risen to the level of the state language. Each language has its place in the development of a particular nation, intelligentsia, and great thinkers. For example, in the development of Uzbek, one of the most widespread Turkic languages in the world, it is worth noting the special contribution of hundreds of enlightened people, such as Mahmud Kashgari, Yusuf Khos Hajib, Alisher Navoi, Zakhiriddin Muhammad Babur. , Abdurauf Fitrat, Abdullah Avloni, Elbek. Mahmud Kashgari proudly recognized the Turkish language as "equal to and superior to the Arabic language, like two goats."

Every child of any nation, every person belonging to the nation, first of all specialists, the intelligentsia, especially writers, must pay special attention to the language, the national language.

The weapon of literature is the word. The writer must be able to understand the subtleties of a word and use the subtleties of meaning in practice while the word is in the hand. Thanks to the artistic skill of the creators, the possibilities of the word's meaning are refined from time to time.

In the process of language development, changes are observed at all levels. In particular, changes are noticeable at the lexical level. The semantics of a lexeme expresses cultural relations, as well as phenomena such as expansion and contraction of meaning. An analysis of the semantics of

lexical units provides important information about the lifestyle of a particular people, their relationship to reality, the ability to reflect the worldview in language.

Language is also an incomparable blessing encompassing the history of a nation, its unique customs, traditions, way of life, spiritual and cultural world. Consequently, the current state of the national language is the responsibility of all users of this language for its future fate. This responsibility determines the duty to the ancestors, the duty to generations.

### **Recommendations**

1. One of the features that unites the Turkic languages into one linguistic family and distinguishes them from other linguistic families is the proximity of the lexical content and a single grammatical structure. Consequently, all Turkic languages, except for Chuvash and Yakut, are mutually intelligible. Comparative study of the vocabulary of the Turkic languages provides important information for the development of semantics and cultural linguistics.

2. The main percentage of written monuments of the Turkic languages is written in Arabic. In particular, written sources created in the old Uzbek literary language were available to the general public in Arabic. Arabic graphics play an important role in the historical development and cultural life of the Turkic peoples. The Arabic script, which entered the world of the Turkic languages, has been serving the socio-cultural needs of public life for more than 1000 years. Arabic graphics served as a unifying tool in the common cultural and historical life of the Turkic peoples. The text in Arabic script, which did not have a vowel system, could be read in a manner characteristic of each Turkic language (Uzbek, Turkish, Tatar, etc.). This is because the Turkic languages differ in phonetics, especially in the vowel system. Along with the existing alphabet, Uzbek philologists need to master the ancient Uzbek graphics based on the Arabic alphabet.

3. The vast amount of literature written in Arabic has been accepted as its own in every part of the Turkish cultural world. A whole complex of Turkish-Uzbek written monuments, rare examples of spiritual culture in the form of Arabic writing have been preserved. Written monuments in Arabic script reflect the way of life, customs and traditions of the Turkic peoples, including the Uzbek people. The study of the national worldview, linguistic and cultural characteristics embedded in the depths of historical sources serves to substantiate the integral unity of national history and language, highlight national and universal values, and identify future problems of linguistics. Semantic, linguoculturological study of the lexical features of classical sources serves to enrich the areas of modern lexicology, lexicography and phraseology with new information.

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