About the Career Representing Terms in Lexis of Historical Works by Alisher Navoiy

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Abstract

In the article the career representing terms in the lexicon of historical works ('History of Ajam' and 'History of the prophets and sages') by Alisher Navoi are classified in different groups: the lexicons in the top position, representing the highest career; the lexicons representing the concept of the person responsible for the task; lexicons indicating the name of the people of art, culture and science.

Written monuments are important especially in the study of the language and society and they identify stages of language development. Since the language itself is associated with the history of the society and the nation, the way which people develop, the changes that have occurred in society are all reflected in the written sources of that time. In this context, learning the history of the language lexicon, on the one hand, describes the evolutionary path of development of each word, and on the other hand, it sometimes helps to the development and enrichment of the language and its certain phonetic, morphological, and syntactic properties. Therefore, the study of the history of profane language, in general, is also important for the study of the history of the language. For this purpose, this article is based on the career expressions, which hold a special place in the vocabulary of the historical works '*Tarikhi muluki Ajam*' ('History of Ajam') and '*Tarikhi Anbiyo va hukamo*' ('History of the Prophets and Sages') by Alisher Navoi. The lexicon of 'History of Ajam' is characterized by the activity and the number of such quantitative terms.

In Uzbekistan to pass the material and spiritual heritage to today's generation that our ancestors passed down to us over centuries and its study on the scientific basis has been initially raised to public policy. To address to the written monuments is one of the important steps in solving problems related to language, history, culture in a certain period. Hereby, it is worth mentioning that the formation of the Uzbek literary language, absolute position, and the role of scientific and literary heritage of Alisher Navoiy is incomparable.

Works of art in verse and prose written by the poet spread quickly inside and out the regions and captured the wise men's attention, because they are of too high ideological and spiritual level. It is a long historical process to get interested in Navoiy's creativity and learn the language of his works. Serious research in Turkish, especially in Uzbek language in this direction have been carried out many scientific works, dictionaries, treatises, published articles, conferences.

Though not only the amount and the scope of research on the language of the poet's works deserve to be mentioned but also A.K.Borovkov, A.M.Shcherbak, B.Bafoev, H.Sulaymonov, P.Shamsiev, A.Hayitmetov, G.Ibragimov, Abdurahmonov, A.Rustamov, E.Fozilov, S.Ibrohimov,

A. G'ulomov, X. Doniyorov, F. Abdullaev, E. Umarov, S. Ashirboev, M. Rahmatullaeva, A. Karimov, I. Nosirov, Z. Hamidov, N. Husanov and others have made significant contributions to the scientific study of Navoi's works.

In particular, phonetic and grammatical structure of the language of the poet are reflected in the A.M.Shcherbak (Shcherbak, 1962), G'.Abdurahmonov (Abdurahmonov & Rustamov, 1984), E.Fozilov (Fozilov, 1969), B.Bafoev (Bafoev, 1968), U. Sanaqulov (Sanaqulov, 1971), F. Abdullaev (Abdullaev, 1968), S. Ashirboev (Ashirboev, 1990) and B. Yusufov's (Yusufov, 2005) wide range of studies. A. Rustamov's (Rustamov, 1958) research was dedicated to the study of phonetic and morphological characteristics of the language of Navoi's works, due to the most ancient and valuable manuscripts, linguistic signs of old Uzbek literary language were analyzed scientifically.

One of the most important aspects of Navoiy's poetry is his creativity, style and literature, M. Shayxzoda (Shayxzoda, 1959), A. Hayitmetov (Hayitmetov, 1961), A. Rustamov (Rustamov, 1964) and Y. Ishoqov (Ishoqov, 1965) put forward their thoughts about this.

The language of Navoiy's works is distinguished not only for its phonetic and grammatical structure, but also for its lexical-semantic, phraseological and stylistic diversity. This sector is considered to be learned most of all. The lexis of the poet's works in terms of statistical methods used to identify (Bafoev, 1983), lexical-semantic (Umarov, 1968), stylistic (Hamidov, Kholboyeva, 2010), lingvopoetic properties that have been investigated, including some of the terms and synonyms in the research carried out on the system. A. Karimov (Karimov, 1973), Sh. Yoqubov (Yoqubov, 1994), Z. Hamidov (Hamidov, 1982), Sh. Egamova (Egamova, 2007) and Tojibaeva's (Tojibaeva, 2011) claim that scientific research plays an important role in the same direction. All the hard work in the study of the works by Alisher Navoiy is one the important steps in learning this complex problem successfully. However, we cannot consider them enough in all linguistic phenomena and the interpretation of their nature in the language of Navoi's works.

Because Navoi's language is the language of all periods, and the entire poet's works differ with their own linguistic, poetic and stylistic characteristics, so one can imagine the works by the great writer, besides, the old linguistic nature of the Uzbek literary language after studying each of them separately. Though many monographic research devoted to the language of the works of Alisher Navoiy have been created, the lexis of the poet's works 'History of Ajam' (Alisher Navoiy, 1967) about Peshdodids, Kayonids, Ashkonids and the Sassanids who ruled Iran and 'History of the prophets and sages' (Alisher Navoiy, 2000) regarding to the prophets and sages were not studied in the monographic plan.

In this context, the functional-semantic, etymological, semantic, and stylistic analysis of current and historical work, which was described in '*Zubdat-ut Tavorix*' ('Cream of history') by

the author is of great importance that there is a certain level of service to fill the shortages in the Uzbek linguistics.

The detailed classification and analysis of the system of lexical units of 3112 (repeated applications, along with 26 677) in 'History of the prophets and sages', 2418 (repeated applications, along with 15 073) in 'History of Ajam' fill and improve the fifteenth century Uzbek literary language and vocabulary, theoretical knowledge and worldviews about its specific aspects in a certain level. For this purpose, this article is based on the career expressions, which hold a special place in the vocabulary of the historical works by Alisher Navoi. The lexis of 'History of Ajam' is characterized by the activity and the number of such quantitative terms.

The poet in his work 'History of Ajam' provides us with detailed information about the four great rulers of the dynasty that held a unique place in the history of the East, thus the terms representing the meaning of a career are one of the thematic groups reflecting the specific functional and semantic aspects of language of the old Uzbek literary works. This group of words were actively used in the lexis of the work. A certain part of such words is reflected in the work called 'History of Ajam'.

Career terminology has a specific stage of development. The process of formation of their roots arises from the time that overall inequalities increased. Mahmud Kashgari, G. Doerfer (Doerfer, 1963), I. Berezin (Berezin, 1851), B. Grekov and A. Y. Yakubovskiy (Grekov & Yakubovskiy, 1950), L. Budagov (Budagov, 1869), N. Budagov (Budagov, 1989), V. Bartold (Bartold, 1964) and V. Radlov (Radlov, 1893, 1911) reflected the formation and development of terms of career in their works. H. Dadaboev (Dadaboev, 1991) researched specifically career words in manuscripts of XI-XIV centuries' Turkic language.

Career-used symbols in the works, indicating 41 in total, are divided into several small groups. We will analyze the following terms belonging to these groups in the functional and semantic aspect.

1. The Lexicons in the Top Position, Representing the Highest Career

19 terms of this group are found in his works. The lexicon *pod(i)shoh* (the king) (DTS 396) which came from Persian-Tajik language, was used the phonetic variants as *podshoh* / *podsho* in Navoiy's works (ANATIL, II, 175). 'The title of the absolute ruling power, so that the person with the title of king in some of the countries of the East,' meaning king (UTIL, 3, 282), the term is used in the sense of *'God'* in Navoi's works. However, the term does not appear in the next meaning in the works that we are studying (Alisher Navai, 1967, 186).

The Arabic term Sultan appears in the sense of 'supreme ruler, a king' (UTIL, 2, 584). In the plural form it is used (Alisher Navai, 1967 185) in the form of *salotin*. This term was in use in the Central Asia before the Mongol invasion as the highest consumption of great states.

After the Mongol Empire collapsed, they used it as the title of a government representative of each of the dynasty Chingiziy's. This title was also widely used during the Timurid; the previous status was restored. During this period, Sultan was the title of honor; they used to add this title to the name of the last Timurid Hussein Boyqaro (Dadabaev, 1991, p. 64). We come across such situation in the text of 'History of Ajam': *If Abulqozi Sultan Hussein Bahodirhon had mulkahu in the Hall; he did such work* (Alisher Navai, 1967, 236). Words which mean high position in the texts of the works, *sohibisarir* (Alisher Navai, 1967, 196), which means 'the owner of the throne, the king, the ruler,' *sohibidavlat* (Alisher Navai, 1967, 215), which means 'the head of state, the king,' *sohibiixtiyor* (Alisher Navai, 1967, 213) – 'choice The owner of the independent rights in the workplace' referred to as the Persian mention.

If the terms such as *khalifa, pharaoh, roy, hoqon, khan, qaysar, shoh, shahanshoh* join one semantic group with the integral sema 'the right of unlimited ruler, absolute ruler' (Mirtojiev, 2010, p. 54.), it differs from the differential sema 'the head of the authority of the various country and nationality' (Mirtojiev, 2010, p. 56). The term *khalifa* which means 'religious and at the same time secular head of Muslim community and the Muslim state; spiritual ruler' (UTIL, 4, 379) appears in Navoiy's works in the following meanings: 1.'The king, caliph'; 2. 'substitute'.

As a result of this, the word was used for the Arab caliphate and heads of the regional governments which appeared after Arab occupation in the seventh and eighth centuries. *It is in the same meaning in the text of the 'History of Ajam'* (186). The term *the Pharaoh* which means 'the title of the kings of ancient Egypt, the name of honor' that (UTIL, 4, 349) mentioned in the nomenclature of higher rank as the king of Egypt (Alisher Navai, 1967, 190). In the old Uzbek literary language, the term *roy* meant 'the ruler of India'. Navoiy expressed the same meaning with the above-mentioned term (Alisher Navai, 1967, 225).

The phonetic term *qag'an* (Dadabaev, 1991, p. 61-62) in the ancient Turkic language, *hoqon* (Dadabaev, 1991, p. 61.) in the old Turkic language and the old Uzbek literary language was used in the meaning of 'the ruler of Turkestan' (Alisher Navai, 1967, 219). The author used that word for the head of China too (East Turkestan) (Alisher Navai, 1967, 225). The term *Khan* 'The title of the Turkic and Mongol rulers of the people,' was emphasized as 'Sultan, Amir, Khan; the title of King of China and Turkestan'. Navoiy applies this term to the ruler of *Kipchak* (Alisher Navai, 1967, 226). The Byzantine emperor was famous for his title Caesar (Caesar) in the East, which of the Turkish sultans used in subsequent periods. This term mentioned in the 'History of Ajam' meant 'the ruler of Minor Asia' (Greek).

The usage of the terms *shoh//shah*, *shahanshoh, podshoh* is a little bit different from the foregoing, these terms of the Persian-Tajik were used mainly for the description of historical events in accordance with Persian (Iranian) rulers (Alisher Navai, 1967, 221, 210).

An Arabic word *vazir* meaning 'the minister, competent assistant chief adviser to the King' was not very active in the eleventh century in Turkic written monuments but it has been found out that sometimes we could come across it. The ancient Turkic language, minister (DTS, 633), the term, there remains clear. The term *vazir* in the East meaning 'the owner of the high position in the king's palace,' (ANATIL, I, 170) was active in the usage, which meant the same meaning in twenty-six places.

The Arabic term *hokim* meaning 'the command officer of a certain Central Asian city and its surrounding villages,' (UTIL, 5, 546) and the Arabic term *voli* meaning 'the ruler, the ruler of the region,' governor (ANATIL, I, 378) belong to the group of words representing the names of high positions, they were used in the texts of the works actively. The meaning 'The king's son and successor, the heir to the throne, the king's children, Prince,' was expressed using the terms *valiahd* (Alisher Navai, 1967, 186), *voris* (Alisher Navai, 1967, 217), *podshohzoda* (Alisher Navai, 1967, 209).

The Persian-Tajik term *kadxudo,* which is outdated in the Uzbek literary language currently, meaning 'the head of Kent, the oldest person of the village' was used in the phonetic variants '*kadxudo // kadxudoy*' in historical artifacts (Alisher Navai, 1967, 195).

2. The Lexicons Representing the Concept of the Person Responsible for the Task

The terms with such meaning are mainly in the 'History of Ajam'. Four words of this group were identified in this work. For 'The king's son, who was a coach, trainer for princes' the Turkic word *atka* (Alisher Navai, 1967, 201), 'women, moms serving the children of the king's descendants' the Turkic word *enaga* (Alisher Navai, 1967, 201) were used. Those two persons were engaged in the service and education of the prince and princess and it was considered to be a very important task. The Arabic title *qozi* meaning 'an administrator appointed by the Shariah court judge in Muslim countries, acting chairman of the Shariah court,' acting as the judge in charge (UTIL, 5, 322) was widely used in XI - XIV century monuments. The same time, the person who have learned a very deep knowledge of *fiqh* and Islam's holy book, the original Constitution and the laws of the Sharia Koran was awarded the honorary title, and worked in the country's system of rule. In the 'History of Ajam' this title was used for one of the commentators of the Qur'an in XIII century whose original name was Abdullah ibn Umar, Bayzoviy (Alisher Navai, 1967, 221). Some research were carried out about the term referring to the ambassador assuming a responsible person entrusted with the responsible task. The Turkic word *elchi* in the original was used in the ancient Turkic written monuments (DTS, 169). In the 'History of Ajam' this term meant 'the messenger, courier, messenger' (Alisher Navai, 1967, 222).

3. Lexicons, indicating the Name of the People of Art, Culture, and Science

Eleven symbols of this group were used in the study of objects. People who participate in the ritual of evening entertainment, art works and various celebrations in the country are described using the following terms: '*cholg'uchi, sozanda*' meaning musicians (ANATIL, III, 86); 'Qissago'y, who sings legend who is bakhshi' with the term *guyanda* (ANATIL, I, 435); 'Player' meaning *raqqos* (dancer) (ANATIL, II, 615). 'Sozanda, guyanda and dancers from four thousand homes ... They brought them from India'. (Alisher Navai, 1967, 220).

The Arabic word '*mug'anniy*' meaning 'Mutrib, musician; singer,' (Alisher Navai, 1967, 229), *mug'anniya* meaning 'mutriba, musician girl' (Alisher Navai, 1967, 229) including such terms. *Musavvir* (creative artist) meaning 'the person working with a variety of images, paintings' who belongs to the family representing the concept of creativity (UTIL, 2, 647) and *naqqosh* (creative designer) the master working with pattern, ornament, flowers (UTIL, 3, 30) terms were used to describe a famous popular artist in the East Mani in the text of the 'History of Ajam' (Alisher Navai, 1967, 211).

In addition, several Arabic terms indicating the names of people of science in the texts of the works. 'Historians, and experts in history,' the meaning of *muarrikh* (the historic) (Alisher Navai, 1967, 189) and *ahlitarikh* (people of history) (Alisher Navai, 1967, 204), and *tarikh ulamosi* (history scholar) (Alisher Navai, 1967, 185) were expressed using such compounds.

'People of wisdom, people of handicrafts, scientists' in Arabic term *Ahbor* (ANATIL, I, 169); 'The scientists, philosophers,' with the term *hukamo* (ANATIL, IV, 198) were expressed using the usages (Alisher Navai, 2000, p.168). The term *Ahbor* described the wise Siluni in the kingdom Kayxusrav, the term *hukamo* described the Greek philosopher Pifagor in 571 BC - 497 years.

The Arabic term *munajjim* meaning 'a person who deals with astrology and sees the stars,' appears in the the text of works like the following: *...* astrologers informed me… (Alisher Navai, 2000, p.214); Those words got Namrud, he found out that the person whom informed the astrologers about was Abraham (may God bless him) (Alisher Navai, 2000, p. 115).

In the 'History of prophets and sages' a phrase 'a person who interprets dreams' is given with the word '*muabbir*' and the word meaning 'unseen, a saint, a magician' with the word*kohin*: And *muabbir*s and *kohin*s could not interpret this dream (Alisher Navai, 2000, p. 125).

Conclusion

Interpretation of words such as a post, a rank in a text of Alisher Navoiy's works serve to elucidate peculiar features of the structure of administrative management in Old Uzbek literary language, to fill in some places belonged to a history of terminology, to observe changes in the process of development of a language, to analyze style-semantic aspects peculiar to Turkish lexis.

As a lexis of 'Tarikhi muluki Ajam' ('A history of Ajam') and 'Tarikhi Anbiyo va hukamo' ('A history of the prophets and sages') included words belonged to different spheres of social life, they have been studied detaching separate theme groups, functional-semantic feature of lexemes was determined. A historical-etiological analyses of vocabulary of works showed that words of a *post*, a *rank* used in the text of these works have mainly been taken from Arabic, Persian-Tajik and partly from Mongol languages.

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ANATIL – *Alisher Navoiy asarlari tilining izohli lugati* [The Explanatory vocabulary of Alisher Navai's works language], I-IV volumes. Tashkent: Fan [Science] 1983-1985.

DTS – *Drevne tyurkskiy slovar'* [Old Turkic dictionary]. Leningrad; *Nauka* Science, 1969. P. 675.

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