

## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 8.997  
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 12 Volume: 92

Published: 25.12.2020 <http://T-Science.org>

QR – Issue



QR – Article



**Gulbaxar Tavalдиеva**

Institute of Chemistry and Technology  
Seniora Lecturer to Department of Technology Engineering,  
PhD, associate Professor, Tashkent, Uzbekistan

## ABOUT THE LEXICON OF BORROWED LAYERS OF THE UZBEK LANGUAGE IN THE WORKS OF ALISHER NAVOI

**Abstract:** Each language develops and grows rich with the help of such internal possibilities as changing endings, suffixes, using a word in a new meaning, in addition, borrowing lexical units from other languages, for example, external factors, affects the development of the language. This process proceeds on the basis of certain laws of the language. The article provides a scientific analysis of the historical formation of the names of dishes that exist in the vocabulary of the Uzbek literary language, included in it from the Turkic, Persian-Tajik, Arabic, Chinese languages, based on the works of the great poet of the 15th century Alisher Navoi.

**Key words:** A. Navoi, language, loan words, lexeme, names of dishes, word formation, Turkic words, original words, etymology, factor, Persian words, Arabism.

**Language:** English

**Citation:** Tavalдиеva, G. (2020). About the lexicon of borrowed layers of the Uzbek language in the works of Alisher Navoi. *ISJ Theoretical & Applied Science*, 12 (92), 348-351.

**Soi:** <http://s-o-i.org/1.1/TAS-12-92-67> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.12.92.67>

**Scopus ASCC:** 1203.

### Introduction

Alisher Navoi is one of the largest representatives of world literature. Navoi considered the development of the literary language one of his main tasks. It was in the poet's poetry that the Turkic verse reached the pinnacle of artistic expressiveness: his gazelles amaze with filigree detailing, virtuoso compliance with formal rules, semantic play, freshness of images, allegories and metaphors. Due to the lyrics of Navoi, farsi is losing its status as the only literary language.

The great literary heritage of the genius poet and thinker A. Navoi has had a favorable influence on the literary and mental development of other peoples for several centuries. Over the past five centuries, the Uzbek literary language has improved on the basis of the literary heritage of the great A. Navoi, continuing his advanced traditions. Navoi is recognized all over the world as a great and brilliant classic, and the study of his work, for many decades, has been in the area of attention of many literary critics. The rich literary heritage of Navoi, which includes collections of poems, poems, scientific works and poetic treatises, serves as an encyclopedia of life showing the right path.

Each language develops and is enriched not only through word formation and the use of words in other concepts, using the internal capabilities, but also with the help of external factors, that is, the adoption of linguistic units of a foreign language. Of course, this process is based on specific language rules.

There is not a single language in the world whose vocabulary consists only of the words of this language. The formation of a language is a complex, multi-stage and ongoing process. Borrowing occurs as a result of economic, political, cultural contacts with other peoples. In the process of use, most of the borrowed words are influenced by the borrowing language. Gradually, borrowed words are included in the number of common words and are no longer perceived as foreign.

Words which borrowed from other languages retain their original form or are harmonized with the lexical system, grammatical structure, nature, word formation and spelling rules of the language.

In the lexical composition of the Uzbek literary language, you can find words borrowed from Arabic, Mongolian, Persian, Russian, as well as through the Uyghur-Chinese languages. If you look at the stages of

## Impact Factor:

ISRA (India) = 4.971  
ISI (Dubai, UAE) = 0.829  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 8.997  
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

development of the Uzbek literary language, you can see that borrowings occur at different times for different social reasons. For example, if the borrowing from the Persian-Tajik language occurred as a result of the fact that these peoples had lived side by side since ancient times, then Arabism came into the language, mainly, together with scientific and fictional literature, in particular, through oral speech. [1,6]

In the works of A.Navoi, we can find many Persian and Arabic words – which give the names of dishes. Some of these borrowings penetrated into the poet's works so much that they actively participated in word formations, along with Turkic lexemes.

Food has a special place in human life. The names of food products and dishes that reflect the spiritual world, the standard of living and place in the society of people have their own etymology. For example, the definition of the names of food and dishes, the analysis of the etymology of these words used in the works of Navoi, the analysis of the etymology of these words provide important information. And also, this information is very valuable in determining the lifestyle and cultural and everyday level of Uzbek people.

In the monograph of professor Kh. Dadabaev “Devon lug’atit turkning til hususiyatlari” was phonetic, lexical and semantic features of the old Turkic language, [3].

The names of food products and dishes interested not only linguists, but also specialists in other fields. For example, in order to study the traditions and customs, way of life, and the peculiarities of the culture of the Uzbek people, historians have studied the names of dishes as part of the ethnographic vocabulary. We know the works of K. Shoniyozov [4], And M.Kurbonova [7], Who studied the names of food and dishes from the historical and ethnographic point of view.

As you know, the original words of a language consist of words formed on the basis of the internal capabilities of the stages of development and formation of each language. In the development of linguistics with the help of internal capabilities, the following factors are considered: 1) the enrichment of the language through word formation through internal capabilities; 2) enrichment of vocabulary based on lexical units related to obsolete historical and old sources; 3) due to the dialects of the vocabulary of the literary language.

The concept of original words of a language means that they are formed on the basis of the lexemes of this language, as well as with the help of the formations of their own affixes and words of other languages. From this point of view, the primordial words used in the works of Alisher Navoi can be divided into the following groups: a) primordial Turkic words; b) new lexemes. Formed on the basis of native Turkic words; c) words formed by adding Turkic endings to borrowed words. [8-11].

In the works of A.Navoi, 56 lexemes related to food were used, 53% from there are originally Turkic words. For example: O'tmak - bread; Chalpak - pancake; Ko'moch - bread baked in ash; Kuloch - 1. Sweetness like halva. 2. Sweet tortilla with nuts; Umoch - the first budo; Zhurot- yogurt; Qatlama - katlama; Quymoq - quymoq; Tutmoch - a type of dish; noodle soup; Bulamog' - bulamok, atala; Bug'ro - preparing with wheat and give in large parties. Qovurmoch - fried wheat; Tolqon / tolqon – like sand from pastries; Sut - milk; Qaymoq- sour cream; Qatiq- curdled milk; Paneer - cheese; Qimiz - kumis; Kurut - kurt (dried curdled milk); yog' - oil; Sariyog- butter; Qo'y uchasi -meat; Uloba - a dish; Et - meat; Qazi - qazi; Shillon / Shulon - shulon, a common dish; the Shah's feast.

The Uzbek language belongs to the family of Turkic languages, and for this language the vocabulary of the Turkic languages is considered a historical basis. Therefore, the basis of the lexical richness of the Uzbek language is the native Turkic languages. It is quite clear that the main criteria that determine the primordially of a language are, firstly, that a word is genetically related to this language, and secondly, it is ancient.

It is known that the primordially Turkic words found in the works of A. Navoi historically refer to ancient written sources. Through them we can obtain valuable information about the history of our people and the development of the Uzbek language.

The following words can be specified as examples of the native Turkic language: bugro - food prepared from wheat by bleaching it. This food is prepared for large events with many guests.”; sut - milk; paneer - cheese; Kazi - horse meat brisket and inter costal meat, kazy is prepared as food by densely nesting into the horse's large intestine.

In the process of historical development, economic, scientific, and cultural relations take place between the peoples of the world. As a result of such relationships, the vocabulary of languages is enriched with new words and concepts. Indeed, the Uzbek language, like the Uzbek people, in the history of its development was in contact with the languages of many other peoples. As a result, some part In the vocabulary of the Uzbek language, internal capabilities are an important source. Despite this, there is not a single language in the world that relies only on its internal capabilities. And therefore, the Uzbek language, too, cannot rely only on its original words and capabilities. In the improvement of the Uzbek language, external sources have a prominent place. In general, no language can exist only in its pure form. Consequently, the mutual cooperation of multilingual peoples, communication of peoples, political, economic and cultural ties between them contribute to a change in the lexical composition of these peoples. As a result, there is a borrowing of words and concepts between these peoples. This process takes place in different ways due to historical circumstances. of the

## Impact Factor:

**ISRA (India) = 4.971**  
**ISI (Dubai, UAE) = 0.829**  
**GIF (Australia) = 0.564**  
**JIF = 1.500**

**SIS (USA) = 0.912**  
**ПИИИ (Russia) = 0.126**  
**ESJI (KZ) = 8.997**  
**SJIF (Morocco) = 5.667**

**ICV (Poland) = 6.630**  
**PIF (India) = 1.940**  
**IBI (India) = 4.260**  
**OAJI (USA) = 0.350**

vocabulary of the Uzbek language consists of borrowed words.

Borrowings are typical for the Uzbek literary language, as well as for other languages of related Turkic peoples. Naturally, the level of assimilation of borrowings in the vocabulary of different areas occurs in different ways. In particular, we can see that the terminology of food and dishes has been enriched with borrowings from Persian, Arabic, Mongolian, and even from Indian languages.

Persian borrowings. It is well known from history that Turkic tribes have lived on the territory of Central Asia from time immemorial. In Central Asia, in the inter flume, for a long time, the Turkic-speaking tribes lived together with the Persian-speaking population. So, there were cases when socio-political, cultural and other ties were established between the Turkic-speaking and Iranian-speaking peoples. Despite the fact that these peoples belong to different ethnic strata, the multilingual peoples of Central Asia lived in almost the same conditions, participated together in industries, fought together for injustice and oppression. Such cultural, every day and literary ties led to further rapprochement of these peoples, strengthening of cooperation [5].

It should be noted that poets and writers of the 14th-15th centuries, who know the Persian-Tajik language well, wrote in two languages. This means that the following factors played an important role in the borrowing of Persian words into the Uzbek language: a) the fact that these peoples have long lived in the same region, in the same social, economic, spiritual and cultural environment; b) the widespread use of Uzbek-Tajik and Tajik-Uzbek bilingualism; c) the traditions of creativity in the Tajik-Persian language continued for many centuries; d) the Persian-Tajik language had a special position in the Kokand Khanate and the Bukhara Emirate; e) the usual compatibility of literature, art, culture, customs and traditions of these peoples.

In the vocabulary of Alisher Navoi's works, you can find 5489 Persian words denoting the names of food and dishes [2]. This number ranks second in the vocabulary of Alisher Navoi's works. After the Turkic names of food and dishes: non, osh, shir, falla, kabob, bat kabob, pushti dunba, nabot, poludai dushob, maviz, mavizob, shirai bodom, shurba, karisa, gazak.

Arabism. As it is well known, the arrival of Arabic words in the Uzbek language is interconnected with the conquest of Central Asia by the Arabs and the socio-political results of this invasion. After the Arab army conquered Central Asia in the 7th-8th centuries, the Islamization of the local population began. Office work in schools, mosques, as well as official business correspondence was conducted in Arabic. Thus, the tradition of the formation of the Arabic language as the language of office work and the state language continued for quite a long time. Arabization of moral, spiritual, scientific, educational and socio-political life

led to the Arabization of the Uzbek language, which, in turn, led to the assimilation of the local population of the Arabic language, as well as the emergence of Uzbek-Arabic bilingualism. The arrival of Arabisms in the Uzbek language took place, to a greater extent, in the 7th-8th centuries. In the old Uzbek language of the XIV-XV centuries, the Arabic vocabulary constituted a significant layer. In this regard, in the works of Alisher Navoi, words and expressions taken from the Arabic and Persian-Tajik languages make up a significant amount. 30-33 percent of words in the vocabulary of poetry and scientific works of the poet are precisely Arabisms. And also, the Persian-Tajik lexical elements make up 18-20 percent [1].

As noted above, just as the Arabic words entered the Uzbek language as a result of various factors, the Turkic lexemes took a firm place in the Arabic language. The Arabic words that came to the Turkic languages and denoting the names of dishes and foodstuffs include, mainly, the names of sweets and confectionery: qurs, asal, shad, fatir, qalvo, qalim, tiranjabin, sikanjabin.

Chinese borrowings. The peoples of Central Asia conducted trade relations with China through the Great Silk Road. In addition, the spread of Buddhism provided cultural and other ties between the peoples of the East and the relationship of languages. This can be seen in ancient Sino-Turkic cultural and literary relations. As you know, the roots of the socio-political, economic and cultural relations of these peoples go back centuries. As a result of this cooperation, lexical borrowings from the Chinese language came to the Turkic languages. For example, mantie [whale. myang - dough + ti - meat. A dish made from dough and meat. [9]

Indian borrowings. Amna, umna (mango) - a special dish prepared with the addition of spices; tanbul - a special dish prepared in India with the addition of leaves and spices. In conclusion, we can say that, a) the names of dishes and food products in the sources consist of primordial Turkic words, as well as lexemes formed by adding various affixes to borrowed words, they make up a significant part of the names of food products in the works of Alisher Navoi; c) the enrichment of the vocabulary of Alisher Navoi's works was facilitated not only by the internal capabilities of the language, but also by external factors; e) in the studied sources, along with borrowings from other languages as a result of socio-political, economic and cultural ties of peoples, there are new words and concepts of Indian and Chinese origin, which appeared as a result of the changes in the life of society in the field of food; d) in the study and joint Analysis of lexical units of primordially Turkic and borrowed words revealed that many names of dishes and food products still have their original meaning. The creative heritage of Alisher Navoi is considered a great and inexhaustible wealth for us and the future generation. Every lexical unit, every word in the works of Alisher

<b>Impact Factor:</b>	<b>ISRA (India) = 4.971</b>	<b>SIS (USA) = 0.912</b>	<b>ICV (Poland) = 6.630</b>
	<b>ISI (Dubai, UAE) = 0.829</b>	<b>PIHII (Russia) = 0.126</b>	<b>PIF (India) = 1.940</b>
	<b>GIF (Australia) = 0.564</b>	<b>ESJI (KZ) = 8.997</b>	<b>IBI (India) = 4.260</b>
	<b>JIF = 1.500</b>	<b>SJIF (Morocco) = 5.667</b>	<b>OAJI (USA) = 0.350</b>

Navoi testifies to the history of our people. Along with it, the names of dishes and food products used in the works of Alisher Navoi tell us about the vocabulary of food products of the 15th century.

#### References:

1. Abdullaev, F. (1968). *The problem of dialectal bases of the Uzbek literary language of the XV century*. Navoi and problems of literary influence. (p.254). Tashkent.
2. Bafoev, B. (1983). *Vocabulary of Navoi's works*. (p.155). Tashkent: FAN.
3. Dadaboyev, H. (2017). *Linguistic features of "Devonu lug'atit turk"*. (pp.66-75). Tashkent: Tashkent State Oriental Institute.
4. Shaniyazov, K. (1972). *About the traditional food of the Uzbeks*. Ethnographic study of the life and culture of the Uzbeks. (p.106). Tashkent.
5. (1977). *History of Uzbek literature*. (p.159). Tashkent: FAN.
6. Kurbanova, M. (1994). *Traditional Uzbek and Tajik dishes of Bukhara oasis: Dis ... cand. historical sciences*. (p.158). Tashkent.
7. Zunnunov, A. (1997). *History of Uzbek pedagogy*. – Tashkent: "Teacher".
8. Karimov, Q. (1976). *The first artistic epic*. – Tashkent: "Fan".
9. Navoiy, A. (2018). *Mahbub ul-qulub*. - Tashkent.
10. Rahimov, S. (1967). *Abu Rayhan Beruni, Abu Ali ibn Sina about education and upbringing*. – Tashkent: "Teacher".
11. Hoshimov, K., et al. (1995). *History of pedagogy*. – Tashkent: "Teacher".