

PHONETIC FORMS OF OLD UZBEKI WORDS IN L. BUDAGOV'S DICTIONARY

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ABOUT ARTICLE

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Abstract: The article contains information on the historical phonetics of the Uzbek language and the phonetic forms of the old Uzbek words. The reflection of vowel and consonant symbols in the dictionary and the phonetic forms of lexemes are given comparative analyzes based on the dictionaries of the same period.

INTRODUCTION

In lexicology in the east, they paid great attention to the phonetic features of the word. About this prof. Dictionary of EA Umarov starouzbekskogo zazyka i question full information is given in the work "phonetiki". It should be noted that in the process of studying the historical phonetics of the Uzbek language, philological-linguistic and literary works are of incomparable importance among the written monuments. Because in such works, the research scientist describes the phonetic features of the language he knows and describes, and the pronunciation of this or that language to a certain extent. Mahmud Kashgari (11th century) "Devonu lug'atit-turk" ("Dictionary of Turkish words"), Abu Hayon (13th century) "Kitabul-idrok lil-lisonul-atrok" ("According to the language of the Turks book of understanding"), Alisher Navoi's (XV century) "Muhokamatul-lughatayn" ("Discussion of two languages"), "Mezonul-awzon" ("Measure of Weights"), "Muhtasar" of Zahiriddin Muhammad Babur (XVI century), Tole' Hirawi's (XVI century) "Badoe ul-lug'at" ("The Art of Words"), Mirza Mahdi Khan's (XVII century) "Mabone ul-lug'at" ("The Record of Words") grammar and "Sangloh" ("Stone") dictionary, unique phonetic information and comments in works such as Fath Ali Kojari's (19th century) "Lug'ati atrokiya" ("Turkish words") study the historical phonetics of the Uzbek language are the most important sources for Prof. who studied the phonetic system of the language of written monuments of

XIII-XIV centuries. Q. Mahmudov says that there were 9 vowels at that time . a, o, y, i - back row vowels, ä, e, ö, ü, i - front row vowels. It is believed that such vowel sounds were also used in the old Uzbek language. A. Rustamov emphasizes .

Before expressing the vowels and consonants in Turkic words in the "Comparative Dictionary of Turkic-Tatar Languages", H. Nematov, in the manual "Historical Phonetics of the Uzbek Language", the Uzbek people are more than a thousand years old. while writing that throughout the period the writing based on the Arabic alphabet was used, the historical, scientific and artistic written monuments created by the Uzbek people before 1920 came mainly in this writing. He emphasizes that it is impossible to master the historical phonetics of the Uzbek language without knowledge of the old script, since writing and language, especially phonetics, are related to each other.

Among the several scripts used by the Turkic peoples throughout their history, among the runic, ancient Uyghur, Sogdian, Brahmi and other scripts, the script based on the Arabic alphabet was widely used. It is known that the alphabet is intended for Semitic languages with few vowels and many consonants. These languages have only three vowel phonemes, distinguished by long and short: a, i, u. long vowels are mainly expressed in the writing, short vowels are given by actions - overlapping signs and are often not expressed in the writing. For some consonants, there are two different t and h, three different s, and four different z characters. There are also the letters ain and hamza, which represent the deep throat plosive and the shallow throat plosive typical of Arabic. Of the 13 characters listed above, only four are used in Turkic words (te, sin, ze and zol).

But the level of hard-soft, wide-narrow vowels, which is important for Turkic languages, is not reflected in writing. In addition, the Arabic alphabet does not have special letters for the consonants п, ч, г, в, which are common in Turkic languages. Although the letters were later included in the Turkic alphabet, they were rarely used and almost never written in manuscripts; instead of these letters, the letters be, jim, kif, vov were written .

In the "Comparative Dictionary of Turkic-Tatar Languages", the author noted the letters in the Krill alphabet, which sound they represent, and provided additional information in parentheses for correct pronunciation. In addition, the lexicographer devotes a dictionary article to the letter before the series of lexemes beginning with each letter. For example, before lexemes beginning with alif, a dictionary-article for alif gives information about the use of the letter: when a vowel is followed by *alif* at the beginning of a word , the accompanying or implied consonants are secret is pronounced as follows: a , e , i , y , o , ö , u , ü . Complete a , e , ya when it comes after a vowel pronounced as Item – **ا** slightly longer with the symbol **â** . If it is followed by the letter y- ay, the long i, y or **î** , e , with the syllables ay, ey ; w-aw with long o, ö, u, ü or with syllables av', ev', ov', öv', uv', üv'¹. In this regard, comments were given

¹Budagov L. Sravnitelnyy slovar turetsko-tatarskikh narechiy. - SPb. I roof. 1869 -S. 1.

for each letter. Below are the vowels and consonants recorded in the dictionary and the translation given by the author:

ا = a, e; ب = b;

و = v, o, u, ö, ü

پ = p; (soft)

ه = h (soft, French h, is not pronounced at the end of the word)

ت = t;

ث = ts

ی = l, i

ج = dj

چ = ch

خ = h (soft)

ح = x

د = d

ذ = dz

ر = r

ز = z (soft)

ژ = j

س = s

ش = sh

ص = ss

ض = zz (ز harder than)

ط = (solid, transitioning to د)

ظ = zz (ض harder than)

ع = a (almost inaudible)

غ = g' ...

ف = f

ق = q

ك = k (soft, in French q such as)

ك = g (Latin. G such as)

ك = ñ (French n such as), ng (in Chigataoy)

ل = l

م = m

ن = n

Vowels and consonants:

◌◌= a, e (short)

◌◌= i, ı (short)

◌◌= o, u, ö, ü (short)

◌◌= (without vowel)

◌◌= double consonant

- = an, in, un, on (found only in Arabic words)

Double vowels:

â = â

awuⁿ = o, u, ö, ü

aw^w = house

ay = ây

ايب = oh

اونⁿ = moon, house, house, house

ai = I, ı (long)

◌ ai = iy, iy

я = îa, я

yuw^w = îü, yu

yuw^w, yuwⁿ = wash

wu, yūū ◌ y = yuu

In the course of the research, it was found out that the phonetic forms (variants) of 584 lexemes out of 1917 Chigatay lexemes were recorded in the dictionary. According to the author, in order to avoid hesitation or confusion in the reader of the manuscript sources, he also provided the written and pronounced forms of some lexemes.

In lexemes, the appearance of phonetic variants sometimes occurs between a letter and a symbol. In the sense of "fertilizer, advice" In the lexeme *ögüt* (BD, I, 148), the sound ü is represented by the action

and in the second version , ُ-by the letter w. *Make* the Ü sound longer and softer In the variant of the lexeme, the pair of letter and action (ُ-and w) is expressed: اوغوت.

In the modern Uzbek literary language, L. Budagov noted three variants of the lexeme اولاشمك, اولوشمك, اولاشمك, اولوشمك, *üläşmäk, üleşmäk* (BD, I, 151) , in the *üläşmäk* variant, the second syllable *The ä sound* in 'in is represented by the letter and symbol (and the ü sound in the first syllable , (-is recorded by او : اولاشمك, اولوشمك; in the variants, the differences in the pronunciation of the lexeme along with the difference in writing are reflected: in the lexeme اولاشمك of, اولاشمك, *ül äşmäk* , the vowel sound ä in the second syllable is used like اولوشمك *ül üşmäk*; Compared to the first variant, the vowels in the second lexeme are represented only by letters without signs (اولوشمك), which also created a variant in the writing.

twuprtüpräq (BD, I, 385) , which has its four phonetic variants . Different uses of vowels and consonants have created variation. *twupraq tüpräq* lexeme in Old Turkic , soil , *twfrac twbraq* There are variants such as *tüfräq, tübräq, topraq* , and the vowel sounds are used differently with signs and letters. We pay attention to the 344th ghazal of Alisher Navoi's "Complete Collection of Works", Volume X, Volume III:

on the soil were destroyed

It can be seen from the stanza that the lexeme under analysis is *twfrac* in the period of the old Uzbek literary language confirms that it is also used in the form of *saliva* .

In the dictionary of L. Budagov, the lexeme "heaven" that came to our language from Arabic means "a place of pleasure, paradise where innocent, pious people live in that world" (ANATIL, II, 72) in the dictionary of L. Budagov in Chigatoic אוןמאק, אוןמאק notes that *ücmäg* represents the lexeme *ücmäg* (BD, I, 115). The analyzed lexeme is used in Alisher Navoi's ghazals in the form of "fly, fly" in ANATIL (III, 301) in the dictionary-article of the same lexeme. "Hospitality." In "ul-maani" the variant of flying is used:

If they heat the hell with the fire of love,

the pain will fly to the soul. (III b -38)

In "Nazmul-javahir" it comes in the form of flying :

Everyone is a fool when they don't

have knowledge . (XV-45)

And in "Hayratul-Abror" it is recorded in the form of flying :

Bloody sabilullah is arodur sabil,

Its drop is proof of flying flower. (161-79)

Alisher Navoi's "Complete Collection of Complete Works", volume III, is also used in ghazal 567 :

If the flying dog is under your sheep, oh,
what kind of bird is it? (572- b)

It is clear from the above that the analyzed lexeme in the period of the old Uzbek literary language اوئىمق compared to üçmäg üçmâq option is actively used.

One of the tools that gives the correct spelling and pronunciation of words is to record the vowel sounds in a given word by means of phonetic symbols representing their characteristic "movements". L. Budagov, when recording words in the dictionary, expressed the vowels in the lexeme as "active" and non-active, taking into account the fact that the manuscripts of that time appeared differently. Phonetic variability occurs not only in the alternating use of sounds, but also in different expressions in writing. "feeling of embarrassment due to one's actions, inappropriate behavior; honor"; "work, behavior that does not correspond to the requirements of morals and manners, contrary to it"; L. Budagov's dictionary shows the phonetic variants of the lexeme of shame, which is used "to emphasize and record shameful deeds, behavior, situations, etc." reached: in the variant üyat (BD, I, 165) ʷyt - "movement" (characters) without signs and ʷuⁿyāt - vowels are expressed in the unit "movement" + letter (zamma + vov, kasra). These two forms are used interchangeably in manuscripts. According to the Turkish rule, if vov, alif, or yo are not readable, vov is written after a letter with an increment, alif after a capital letter, and yo after a decimal letter. Vov is not pronounced in this word either, because zamma acts as a phonetic sign (movement). In the analyzed lexeme, the main variation is in the use of the sound contained in the lexeme with another sound: ʷuⁿyāt , ʷyt = ʷy^l occurred in consonants t-d in the lexeme . In the period of the old Uzbek literary language, ʷuⁿyāt , ʷyt Alisher Navoi said that the üyat option was more active It can be noticed from the verse taken from ghazali 498, which begins with the verse "Knot one by one demon, one hundred and one hundred musalsal zulfi toridin" in ul-maaniy:

Her face is a flower, her nose is rose,
her mouth is like a bud, her figure is like a rose .

In the dictionary of L. Budagov, "lie; whispering, saying magical words to get the snake out of its den or to remove its poison" is expressed by the lexeme ارباغ - arbog (BD, I, 24). Arbog lexeme was also used in the old Uzbek literary language in the form of Арба q - arboq . Explaining this, the author notes only the changing sound when expressing phonetic variants: ارباغ , q in this form. The alternating use of the consonants g' and q has created a phonetic variant of the lexeme. NA Baskakov deeply analyzed the transition process of explosive and sliding consonants . Although the lexeme was in use in the old Uzbek literary language, the fact that it was not recorded in the dictionaries of OTIL and OTEL confirms the idea that it went out of use during the period of the modern Uzbek literary language.

Alisher Navoi's 588th ghazal praise, which begins with the line "If only every knot in my body ..." in volume III of Alisher Navoi's "Complete Collection of Works", is recorded in the form of an arbog :

In Zulfi's trade, let Navoi be the point of those who don't know,
Who is the talker of the devil or the ghost of the snake .

The author of the dictionary mentions the word "arboq " as a dominant lexeme and notes " arboq " as a phonetic variant.

If you look at Chigatay lexemes in the dictionary, the exchange of letters (sounds) forming a phonetic variant occurs at the beginning, in the middle, and at the end of the lexeme. In the old Uzbek script, there are two different literal expressions for the sound t, and there was no exact rule regarding the use of te and to. Since there is variety in the writing of Chigatay lexemes, L. Budagov cites both forms of the lexeme ქალი, აღამეზი (BD, I, 333). пичк , быйк, reflecting the meanings of "needle, knife". In the lexeme "bijak, pičak" (BD, I, 324), the cases where the voiced b sound is used instead of the unvoiced p sound, and the j sound is used instead of the č sound, the case of "crying" referring to "the lamentation of poets who are far from their lovers" fe لي پوكسامك to be happy , to be happy There are cases where the b sound changes to p, such as bukhsamaq (BD, I, 321).

"maramoq" representing the sound of a domestic animal The lexeme mangramaq, magramaq, maņramaq (BD, II, 198) was used in its time in three different phonetic forms. The consonants s and sh, b and p in the lexeme representing "the beam under the roof of the house" are pronounced in a changed state, the use or non-use of "movements" in writing (pałpwš, pałbwš, pałpwš pälpüş, pälbüs, pälpüs) (BD, I, 318) the emergence of a difference in pronunciation and writing on the lexeme creates phonetic variability.

The Chigatoic lexeme expressing "avant-garde, the part that goes behind the front army" in the dictionary of L. Budagov is эр авул, харавул, хурул The forms iravül, härävül, hürävül (BD, I, 185) are mentioned. In THTL, H. Dadaboyev notes that the lexeme hiravul , which represents "the advanced part of the army, vanguard", has been adopted from Mongolian to our language, and quotes a passage from "Boburnoma": We made juvandar and ghol and hiravul and cavalry, and we were blessed with arrows and arrows (BN, 125). It can be seen from this that it confirms that there was also a phonetic form of hiravul during the period of the old Uzbek language .

"An animal as big as a cat whose skin is used to make fur clothes" in Chinese jilgava, chilkava (BD, I, 450) shows that it is used in j-ch, g'-core.

soft cotton made from short fibers that remain in the seed during cotton processing" is "soft wool, tivit" (ANATIL, III, 612) mlmwgh, mamyq, mamq given with phonetic variants as mämüg, fluffy (BD, II, 200). Taking into account the fact that the form of "momiq " has two forms, "mamiq" when it represents a vowel sound in the second syllable, and " mamiq " when the i sound in the same syllable is not recorded, the author includes both variants of the lexeme in the dictionary . The consonant sound at the end of the lexeme is pronounced g' in some places, and q in some places, creating the third variant of the lexeme. If we pay attention to the works created in the old Uzbek literary language, it can be seen that the options mentioned in the dictionary by L. Budagov were actively used at one time.

The lexeme under analysis is used in ANATIL in the form of cotton/cotton and expresses the meaning of "cotton" (III, 316), it is proved by quoting a passage from "Khazayin-ul Maoniy" (ghazal 318):

almost like a beggar's white flower, and

all the patchwork is covered with cotton .

In the above-mentioned ghazal, Alisher Navoi used the variant momug, but we can see the phonetic variant of the lexeme analyzed in ghazal 165 from the "Complete Collection of Works" at the bottom: momug:

Don't spread camphor on the wax, my

friend, this ointment is light even if the wax stain is covered .

a helmet reflecting the meaning of "headgear made of iron or steel to protect the head from a blade or bullet (as well as other blows)" (O'TIL, I, 655) (BD , I, 552) in the dictionary of L. Budagov recorded as тувулга , as a phonetic variant pronounced дблгх with the voiceless consonant т changing to the voiced consonant д brought to the wall . The orthographic diversity of lexemes in the old Uzbek literary language is also reflected in the analyzed lexeme: дблгх дубулга was recorded without vowels, and the vowel sound was expressed as dbwwlrx, дубулгax using the letter vov and "actions" , which created the variant of the lexeme. In the dictionary of H. Dadaboyev THTL (49), who has carried out a number of scientific researches on historical military terms, the lexeme bulg'a // helmet-like, which means "iron cap worn in war" and has been assimilated into our language from Mongolian Noting what was done, he cites the following verses from "Boburnoma" and "Shaybaniinoma":

Shahsuvor, my knight, put

a sword on Samad's head through the helmet heli kills (BN,123)

and

The rest is wearing a helmet,

It was a bully and a helmet (ShN, 110-11).

In conclusion, L. Budagov's unique presentation of the sounds in the words in the dictionary shows that the author is a supporter of a very clear and correct description of words in the dictionary, the spelling of each letter, pays attention to pronunciation. The author cites the words as they are pronounced, without corrections, so that the reader will not be confused or confused when he encounters such words while reading the manuscript sources. tried.

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