

## ANALYSIS OF MILITARY TERMS IN NAVOI VOCABULARY

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### ABSTRACT:

The article is devoted to analyzing military terms divided nine groups that are existed in Alisher Navoi's lexic

**KEYWORDS:** Old Uzbek literary language, term, military terminology, topical group, military fate, promotion, lexic-semantic way.

### INTRODUCTION:

Words and phrases used in specialized fields in linguistic research are terms. Most linguists argue that the term is, first and foremost, an equal member of the lexical system of the language. Terminological systems appear and develop in a unified language system in accordance with its general laws. There are no insurmountable boundaries between a term and a word, and they do not differ significantly in form or content. The term is also a word in essence, but a special kind of word. We believe that the following signs, which are sufficient to distinguish a term from a common word, may clearly indicate the concept of a term:

1. A term is a special, functional form of a universal language, that is, a linguistic unit (word and phrase) in the language of science.
2. A term is the name of a specific object or concept.
3. It is possible to distinguish a term from the distinguishing features which make it possible to distinguish one concept from another, and at the same time to put a certain concept into a relevant, definite classification line. Thus, terminology can be defined as a system of terms related to the system of concepts of a particular science.

### MATERIALS AND METHODS:

The concept of military terms is one of the most widely discussed topics. There are glossaries on the subject in world linguistics. (Deorter G. Türkische und mongolische Elemente im Neupersischen. Bd. 1-4 Wiesbaden. 1963-1975). In Uzbek linguistics, H. Dadaboyev's "Dictionary of historical military terms" (2003), H. Dadaboyev, Z. Khamidov, Z. Kholmanova's "History of the lexicon of the Uzbek literary language" (2007), D.A. Abduvaliyeva's "Vocabulary of historical works of Alisher Navoi" (2016), Abdulla Urozbaev's "Vocabulary of historical works of Ogahi" (2013), monographs, dictionaries, textbooks and manuals. However, the military terminology of Alisher Navoi's epic "Saddi Iskandariy" has not been identified as a separate object of study.

### DISCUSSION:

A system of specific terms corresponds to any system of concepts. The development of terminological systems goes hand in hand with the development of science. In addition, unlike common words, terms are consciously introduced into scientific and practical use. The terms "do not appear" but are "invented" and "created" when needed. There are dozens of other definitions of the term and terminology, in addition to the above, but all of them point out that the term is a limited, that is, a special word used in a scientific and technical field. At this point, we need to quote what has been said and is being said about the use of the term, the synonymous relationship between the term and the term. Over the last 10-15 years, the use of the term instead of the term has become

artificially active due to some subjective views. Even the word terminology has been officially replaced by terminology. These words have been stamped in manuals and pamphlets published in the past, in more than 50 terminological dictionaries.

Terminological dictionaries usually cover synchronous material, but as they become obsolete, they become one of the most important sources for studying not only the history of relevant terminology, but also the history of the language in which those terminological dictionaries were created.

The national values and worldview of each people and nation are reflected in historical monuments, cultural monuments, including literary and historical sources. Therefore, the study of classical works, the determination of their scientific, educational, moral and spiritual value, the elucidation of their artistic aspects, the study of the features of language are the main issues in the field of philology.

The study of the language of historical and artistic sources is important in determining the content, scientific and practical value of classical works. At the same time, it is possible to observe the process of development of the phonetic, lexical, grammatical system of the language of the period in which the work was created.

We know that a number of aspects of the system of military terms in the old Uzbek language were studied by A. Matgazyev and A. Ibragimova before H. Dadaboyev, who conducted a special study on this topic. The linguistic study of military terms in the old Uzbek language is reflected in H. Dadaboyev's dissertation, articles and dictionaries. Despite the large scale of research on the subject, some issues remain unresolved. In particular, despite the fact that the article cited examples from the historical works of Munis and Ogahi, the volume of the article, of course, does not cover all the words related to the system. There is

also controversy over the genetics of some words. A. Ibragimova, on the other hand, rightly compares only the military terms used in the Kelurnoma to the language of other old Uzbek sources.

The nature of the Uzbek literary language, its peculiarities and the principles of its historical study are closely interrelated, and their separate study is objective about the dynamics of the formation and development of the literary language prevents meditation. The analysis and study of changes in the lexical system of the Uzbek literary language in the second half of the XIV century - the beginning of the XX century requires special attention to the issues of different lexical, genetic and stylistic layers, their relationship. The history of these layers is inextricably linked with the general development traditions of the lexicon of the Uzbek literary language, the ways of enriching the lexical content. The lexical layer of the mentioned Uzbek literary language consisted mainly of the following units:

- General vocabulary.
- Pure (original) Uzbek lexicon.
- Assimilated vocabulary.
- Vocabulary from the national lexical fund and regional, professional, social dialects.

From the first half of the 13th century to the 60s of the 14th century, Movarounnahr was under Mongol oppression. In the occupied territories, the Tatar-Mongols soon mixed with the local Turkic peoples and became Turkicized. The Mongols assimilated with the people of the subjugated lands and adopted the religion and language of the settled people. The rapid and significant process of Turkification can be seen in the formation of the Turkic literary language in the Joji ulus and Chigatay ulus in the 14th century. As a result of the culture, religion, and language of the subjugated lands, the Mongols soon forgot their mother tongue. The name and traditions of the Mongols have been preserved. Elements of a

particular language specific to the Mongol language were assimilated by the Turkic language system and were actively used mainly at the lexical-semantic level. Many Khorezmian poets, writers, scientists, fozils, who lived and worked in the cultural centers of the Joji nation, who achieved significant stability in social, economic, political, religious and cultural life in the 14th century, studied Khorezm literature, science and culture in the Golden Horde. made a worthy contribution to the broad rooting. In the 13th and 14th centuries, secular and religious literature in Central Asia, Dashti Kipchak, the Volga region, the Crimea, and the Mamluks in Egypt was created in the Turkic language. In terms of language, some of these works belonged to the group of languages, which is a relatively new type of literary language, while the other part belonged to the d-ž-z group, a relatively archaic language related to the Qarluq-Uyghur literary language.

The second half of the 14th century - the first half of the 15th century is of special importance in the formation and development of the Uzbek literary language and its lexical content. After all, this period is characterized by a colorful style of literary language and the rapid development of genres. This period played a special role in the further development of the lexicon of the Uzbek literary language. Some of the units in the lexical system of the modern Uzbek literary language belong to the same period.

#### **MAIN BODY:**

The main processes of lexical development before Navoi, of course, are directly related to the socio-political events that took place during this period. Significant changes in the social, economic, political and cultural life of Movarounnahr, Dashti Kipchak, Khorasan, East Turkestan in the second half of the XIV century - the first half of the XV century appeared in the political arena in the middle of

the XIV century and lasted for a century and a half in Movarounnahr. He put an end to the oppression and tyranny of the Gul khans, devoted all his energy, knowledge, talents and abilities to the lofty goal of building a socially, economically, politically, militarily strong, centralized, independent state. Dashti is closely connected with the activities of the great general and statesman Amir Temur, who made military campaigns in countries such as Kipchak, Khorezm, India, Iran, Iraq, Damascus, the Caucasus, Asia Minor and Egypt. The language of Alisher Navoi's works is studied not only in the field of Uzbek linguistics, but also in the history of Turkic languages, in the research of many foreign Turkologists in the field of world Navoi studies.

It is natural that the phonetic-grammatical, lexical-semantic system of any language undergoes voluntary and involuntary changes. This law is also characteristic of the lexical structure of the language of Navoi's works in terms of the effect of the social situation of each period. Research confirms that most of the words that occur in the works of the thinker and apply to all word families have been used since the time of the ancient Turkic language. The system of pure Turkish words, which is a product of long historical periods, more precisely, actively used in Navoi's works and in the following periods, is a unique language chain. These words are historical in terms of their existence in different periods, in different literary and historical works. Such words are called archaisms in the scientific literature. The archetype is specific to the vocabulary of any language and is the most important lexical-semantic tool chain in terms of its universal and social significance. The language of Navoi's works contains archetypes, which are called the main vocabulary. Therefore, in the history of the old Uzbek literary language, including the language of Navoi works, it is important to

determine the essence, scope, scope and boundaries of the lexical system, which is called the main vocabulary, linguistics, as well as the lexicon of Navoi works.

Although words and terms in various fields of Uzbek linguistics have been studied specifically, there is not much comprehensive, generalized lexicological research on Alisher Navoi's work. Undoubtedly, a comprehensive study of the history of the lexicon of the Uzbek literary language has to some extent solved the task of restoring the spiritual heritage of the Uzbek people in the field of science, social and natural sciences, to determine its specific features.

Although the scientific, historical and literary sources written in the Turkic language in the XI-XIV centuries played a key role in the development of the Uzbek language to the level of a literary language, in its full formation Sakkokiy, Atoiy, Gadoiy, Yakiniy, Lutfi, Babur, Muhammad Salih, especially Alisher Navoi have great merits.

Alisher Navoi visited such prestigious cities of the Timurid Empire as Samarkand, Astrobod, and Mashhad. During the trip, the poet stopped in different villages and cities, paying great attention to the climate, ethnic composition, lifestyle and economic conditions of the people, as well as the genealogy, tribes, languages and dialects of the local population in general. At the same time, he collected the necessary material for his major works of art. In the poet's works, lexemes related to various fields are expressed in denotative and figurative senses. For example, religious-mystical, philosophical, military, social, political, economic terms, personal names, nicknames, names of human body parts, household vocabulary, profession, educational vocabulary, food, weather lexical units, geographical, astronomical terms, zoonyms, phytonyms, words denoting mining and mining concepts, sports games, music, linguistics,

literary terms, etc. The poet's works form a vocabulary does. The more artistically Alisher Navoi used the inner potential and richness of his native language in his works, the more skillfully he used the mastered layer, which formed a significant part of the lexicon of the old Uzbek literary language. Navoi's work, the "word", is notable for its wide range of content and logic over other literary and linguistic terms. Navoi scholars V.Zohidov, A.Hayitmetov, B.Valikhojayev, in particular, A.Rustamov commented on the scholar's scientific comments on the word. H. Qudratullayev describes this in his article "The charm of Navoi's" word ":" The term "word" in Navoi is distinguished by its diversity and breadth of content. In addition, wherever Navoi uses the word, he thinks about literature, language, speech, means of speech, rhetoric, ethics, and so on, regardless of the context in which it is used. Indeed, the role of Alisher Navoi, the founder of the Uzbek literary language, is invaluable in the formation and development of the Uzbek literary language. The poetic and prose works of the poet were written at a high level, both artistically and ideologically, and spread to other regions at lightning speed, gaining the attention of scholars. The result was a series of dictionaries and grammars based on his work.

In Turkology and Uzbek linguistics, research was conducted at the lexical-semantic level of the old Uzbek literary language, scientific works, dictionaries, pamphlets, articles were published. The scale and quantity of research on the linguistic features of Alisher Navoi's works do not allow them to be mentioned separately. The lexicon of the language of Navoi's works is one of the most studied levels in Navoi studies. The lexemes used in the text of the poet's works were determined from the point of view of statistical methods, their lexical-semantic, stylistic, linguopoetic features were studied, and

researches on the system of military terms were carried out. The Uzbek people have built many high-quality written monuments over time. Created in different periods and conditions, these sources reflect the lexical richness of the Uzbek language, including military vocabulary. One of the stages of development of the modern Uzbek literary language, a comprehensive study of the lexicon of the old Uzbek literary language, founded by the thinker Alisher Navoi, has become one of the most pressing issues of Uzbek linguistics. In this work, work was done on the semantic-functional, historical-etymological features of the military lexicon recorded in the written monuments of ancient Turkic, Old Turkic and Old Uzbek. The ancient Turkic peoples also had powerful military forces. At all times, it was necessary to have armed forces for military campaigns to maintain power, to quell any protests of the working masses, to defend the country from external attacks, or to gain wealth.

The system of military lexicon of the old Uzbek literary language can be divided into several thematic groups. Among them, the words "defense weapons" have a special place. Terms referring to defensive weapons are an integral part of military vocabulary, including terms referring to the different types of weapons used for defensive purposes in combat. According to historical records, in the battle, the ancient Turkic soldiers were provided with special defensive weapons, which were covered from head to toe with iron armor. In ancient Turkic memoirs, armor is expressed by the term *kedim*. The word is derived from the verb *ked* - to dress, and is also known to mean "clothing, horse harness." In Old Turkic inscriptions, the word *kedim* // *kezim* // *keim* is generally used to mean clothes. The term *kejim* // *kechim*, which is actively used in the old Uzbek literary language, is a variant of the ancient Turkic

word *kedim*, which meant a special cloak of war horses and warriors woven from wool or pieces of iron. According to German scholar Gerhard Dyorfer, *kejim* // *kechim* is a form of the ancient Turkic word *kedim* that was adopted by the Mongols and returned to Turkic languages, including Old Uzbek.

The iron armor worn by the warriors is called a *weapon* in the Orkhon-Enasay inscriptions. The term *yar* is derived from the verb to cut, to be. We can see that in the Old Turkic texts the split form of the word was also used. The combination of the word *koba* crack and *sai* crack means iron armor. One of the most important sources in the study of the history and formation of the literary languages of the Turkic peoples is the use of the words *yarak* and *yarik* in Arabic philological works (XIV). In these works, the first word is used to mean a weapon, and the second word is used to mean an armor, an iron shirt. We see that the semantic scope of the word *yarag* // *yarak*, mentioned in the old Uzbek language sources, is much wider, and in general it means weapon, weapon.

According to Mahmud Kashgari, the term *armor*, which was worn to protect the chest of warriors from bullets, swords or spears, was used (MK, III, 221). The word *tura* in this period also means castle, fortress. During the reign of the Timurids and Uzbek khans, the word meant a heavy shield designed to fit the human body. Under this shield, the soldiers attacked the enemy and defended themselves from the bullets, spears and stones of the defenders. The battles of Babur's army with Sultan Ibrahim's army in Panipat were widely used. By Babur's decree, the seven hundred chariots were chained together. There are six or seven stops between the two cars. Behind these towers stood infantry and infantry. They fire thick bullets at the enemy soldiers. Enemy troops can't get close to them.

The term Tura is also used as a shield in Mongolian, Persian and Russian.

In ancient Turkic monuments, helmets worn by warriors and generals were called ashuq // yashuq. EV Sevortyan reads the word as ishiq // yashuk and assumes that it is formed from the verbs *ish* (ÿ) - to close, to hide, to protect, or *yash* - to enter, to disappear. We see that in the written sources of the old Uzbek language of the XIV century the forms of light and box were used. Alisher Navoi's works do not mention this word.

During the Timurid period, great attention was paid to martial arts. The emergence of new types of firearms, in turn, led to the emergence of a variety of weapons for defense. A number of terms have been used to distinguish these weapons from each other, which are found in ancient Turkic and Old Turkic memoirs. So, the new meaning is the direct cause of the new term. The term *baktar* is found in old Uzbek literary sources. The word, derived from the Persian-Tajik language, means armor made of iron chains, rings, and war clothes. The word also meant a cavalryman's bed during the war. He was tied to a saddle by soldiers. The Persian-Tajik word *hafton* means a cotton coat worn under armor. Military armor made of intricate iron rings or wire is referred to by the term *javshan*. This word is often found in the works of Alisher Navoi, "Boburnoma", "Shayboniynoma" and other old Uzbek language sources. It is worth noting that the jaws were often worn with beautiful Chinese silk coats. The armor used in Alisher Navoi's works was a combination of gold and armor.

The term armor, derived from the Persian-Tajik language into the old Uzbek literary language, means a battle iron armor woven from iron rings and protected from bullets, spears and swords. We can see that the armor was provided by the soldiers and the warriors. Warriors armed with armor were

called armored. Such armor-makers were called armored.

Another armor made of scrap metal, the war suit is named after the Mongolian term *jiba* // *jeba*. The word is actively used in the old Uzbek language. The masters who made this type of armor were called *jibachi* and *jibagar*.

In the days of battle, bullets and armor against war horses and elephants, and the cloak, in addition to the aforementioned term *kejim* // *kechim*, are also called Persian-Tajik *bargustvan*. The word is often used in the works of Alisher Navoi. For example:

Yeti rang zarbaft pahlavan,  
Salib badpayig'a bargustvan ("Saddi Iskandariy", 76)

We see in ancient Turkic and Old Turkic memoirs that such a cover is expressed by the term *yalma*.

In the written sources of the old Uzbek literary language, a number of synonyms were used to describe the types of armor. The term *kiss* refers to an armor made of animal skin. According to Gerhard Dyorfer, the word came into the old Uzbek language from the Mongolian language. The term means weapons, shields and armor. We see that this term is mentioned in the works of Alisher Navoi, "Boburnoma", "Shaibaniynoma" and other monuments of the old Uzbek literary language. Gerhard Dyorfer, speaking of the term *koha* in the Mongolian language, learned it from the Old Turkic language. and assumed to have returned to the Turkic languages in this form. The word is also found in the works of Alisher Navoi and in the "Boburnoma". The term *kuyak* is less common than the terms considered in the old Uzbek language. It was first mentioned in the 13th century memoir *Oguznoma*. The word refers to an iron garment made of refined metal. Old Uzbek language of the 14th century is rare in written sources. Ramstedt considers the word to be unique to the Mongolian language. We see in the *Shaybaniyama* that the

word is used to describe the Kalmyk soldiers. A 17th-century memoir, Shajarai Turk, uses the term *kuyak* to mean armor.

Abulgazi Bahodirkhan's Shajarai Turk uses the Persian-Tajik term *chahoroyina*. It is made of pieces of steel and represents a type of armor that is attached to the chest and shoulders. In Persian-Tajik language the word occurs in the form of *charaina*.

According to Gerhard Dyorfornig, the word *çogal*, which came from Ottoman Turkish to Old Uzbek, means a kind of armor for soldiers and war horses. VVRadlov reads the word as *chukal* and notes that in the old Uzbek language it meant armor, armor and battle armor. The word *dir*, which came into Arabic, is found in the works of Alisher Navoi, and it means armor. In the old Uzbek literary language, the term armor was used in a broad sense, in the sense of weapons, tools, and the ancient Turkic word was used as a synonym for weapons. The word does not appear in ancient Turkic or Old Turkic texts. In the 14th century Khorezmian memoirs and "Shaibaniynoma" the term appears in the form of *sagit*. While the special clothing worn by warriors to protect their knees from bullets and other weapons during the battle is called the knee in the Shajarayi Turk, Muhammad Salih's Shaybaniynoma is the Persian-Tajik *zanuband*. The first term is formed by adding the affix of horse-maker to the common Turkish word *tiz-tizza*. Neither these words are found in Alisher Navoi's works or in the Boburnoma. The term uniform is used to describe the number of soldiers who are protected from bullet, spear, sword, and other weapons. The term is formed by adding the affix *-luq* to the word *idol*. It is found in Shajarayi Turk. Many terms used to describe different types of metal hats are also found in old Uzbek sources. The iron helmet worn by generals and brave warriors is named in Persian-Tajik terms *tark // targ*, *nimtark // nimtarg* and *khud // hod*. The tip was relatively

long and very large. All three of these words are common in Alisher Navoi's works.

Eli hech tinmay yasab sazu barg,  
Muhaya qilib javshanu xudu targ ("Saddi Iskandariy", 78)

The term helmet, which refers to a brass helmet worn by warriors and generals, is not mentioned in 14th century writings. We can see that this term is used in the works of Alisher Navoi in the form of drums, trumpets, *dolboga*, *tolboga*, coffin. The term is also widely used in other Old Uzbek memoirs. It was adopted in the Mongolian language, and the old Turkic term "squeezed the box out of use." The special hat worn under the helmet is called a *burqa*.

We can see that the term *otag'a* is used in the Boburnoma to mean a bird's feather that is fastened to a helmet. For example, on the days of Ahyanan, a small *sepach* would be wrapped in a cloth, his father would stab him, and he would go to prayer. (BN, 222). In Sheikh Suleiman Bukhari's dictionary, the term *father* is synonymous with the word helmet. In 19th-century Uzbek monuments, the term "father" also refers to a military uniform worn on the head. It was mostly worn by khans and emirs. During the battle, the soldiers were provided with shields made of iron or animal skins. The shield was used in battle to protect against swords, spears, and other weapons. The shield was much smaller and lighter than the one mentioned above. The word is one of the oldest military terms. It was used in old Turkic memoirs in the form of shields and shields. Alisher Navoi uses the Persian-Tajik term *shield*, which is used as a synonym for the word.

Alisher Navoi has a special place in the establishment, improvement and development of the old Uzbek literary language. "Turkism" reached its peak in his pen. The masterpieces of art created by the poet have an advantage in terms of size and artistic height. The

vocabulary used in the poet's works serves to some extent as a basis for defining the vocabulary of the old Uzbek literary language. There is a great deal of scientific work devoted to the study of the linguistic features of the works of the thinker. The language of Alisher Navoi's works is studied not only in the field of Uzbek linguistics, but also in the history of Turkic languages, in the research of many foreign Turkologists in the field of world Navoi studies. Although the lexicon of some of Navoi's works has been examined as an object of special scientific research in the field of military terminology, the works of the thinker have not been specifically focused on each of his works, lexical-semantic, lexical-stylistic, and lexicographic and etc. from the point of view of research. Saddi Iskandariy's vocabulary, including military vocabulary, has not yet been the subject of special research. Therefore, in this master's dissertation, we also study the military vocabulary of this work statistically. Here the military terms in the lexicon of the epic are statistically checked and the frequency of use of the lexicon of the work is determined. Our statistical analysis revealed that 250 military terms were used in the epic Saddi Iskandariy. Each of them was divided into thematic groups. Based on our research in this area, we have divided all the military terms in the work into four major groups:

- Career, title terms.
- Military operations, military terms.
- Terms denoting weapons.
- Terms denoting military fortifications.

In the old Uzbek literary language, the order of war, the concept of ranks is *murchil*, *yasal* (SI, XXVII, 89, BN, 386), *yasav* (Shaj. Turk, 331), *yasaq* (MQ, 16), *saf* (SI, XXVII, 159, ShN, 166), *distance* (Nav, 370). The terms *yasal*, *yasav*, and *yasak* are formed by adding the affixes -l, -v, -q to the verb *yasa*. *Yasaq* also means prohibition, decision, order, law, penalty, fine, tax. The term N.A. Baskakov and

G. Dyorfer are specific to the Mongolian language.

#### CONCLUSION:

In short, the military terminology of the epic Saddi Iskandariy is a group of words that can reflect the political, socio-economic, cultural and linguistic environment of the period. The interpretation of lexical-semantic processes in the epic "Saddi Iskandariy" serves to observe the changes in language development, to analyze the methodological and semantic aspects of Turkish lexicon. The study of the military lexicon of this work by Alisher Navoi is aimed at analyzing the lexical features of the old Uzbek literary language, substantiating the specificity of their language, defining its content, scientific and practical value, highlighting the author's vocabulary, especially important.

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