

The Types of Usage of Obsolete Words in T. Kayipbergenov's "The Epic of Karakalpak" Trilogy

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ANNOTATION

In this article, some types of obsolete words are studied in the trilogy of the writer T. Kayipbergenov's "The Epic of Karakalpak". Words related to the common Turkish language, words related to the Turkic and Mongolian languages, words borrowed from the Arabic language and their meanings are defined in the article.

KEYWORDS: lexicon, limited lexicon, obsolete words, historical words, archaisms, borrowed words.

Language is the unity of society, changes and develops with the development of society. Any change in society finds its meaning in the lexical structure of the language. This is the historical reason for introducing another language into the composition of the any language. The origins of the appearance of obsolete words in the writer T. Kayipbergenov's trilogy "The Epic Karakalpak" are undoubtedly the result of economic, military, political relationships.

T. Kayipbergenov's novel "The Epic of Karakalpak" contains a rich vocabulary that includes all aspects of life. The diversity in the origin of obsolete words in the writer's historical novels is noticeable. In this article, we will talk about words related to common Turkic languages, words related to Turkic, Mongolian languages, and words borrowed from Arabic.

1. Words related to common Turkic languages. The word layer that shows the word structure of any language is its own words. In the writer's work, it is possible to see the use of obsolete words which are common to Turkic languages such as oy bolta , halqon, qin,o'n boshi , yuz boshi , dubulg'a, o'q yoy ,dushman, tutqin (ax, sheath, the head of ten people, the head of hundred people, helmet, bullet bow, enemy, prisoner) . These words indicate that Turkic peoples with similar pasts have been close to each other for thousands of years.

The military weapon terms "qilish", "alaman", "dushman", which are often found in the Turkish language, appeared in early times and are being used until nowadays are related words to common Turkish language. These words are used in the work efficiently. Examples: Qilishingdan qon tomgan Zulharnayin askari bilan Jayhun bo'ylariga yetganda , bir sahobasi shunday deganmush : («Maman biy áfsonasi», 28-bet) (When Zulharnayin, who was very strict, reached the heights of Jayhun with his soldiers, one of his companions said: ("The Legend of Maman Bey", p. 28). Omonliq ishning chappasiga ketayotganini chopib borayotganini endi tushunib , qilichini qinobiga solib qo'ydi. («Maman biy áfsonasi», 438-bet).(Realizing that things were going wrong,Omonlik put his sword in its scabbard. ("The legend of Maman biy", page 438). Alakóz o'ylanib turmay birdaniga panja solgan edi yanada

chaqqonliq qilib , Alakózning boshiga qo'yib soldi. («Túsiniksizler», 116-bet). (Alakóz suddenly foisted his hand quickly without thinking, he hit Alakóz's head. ("Incomprehensibles", p. 116). ... boshida nima qilishini bilmay turgan olamon birdan jonlanib, to'planib Aydo'sning orqasidan yugurishdi. («Baxtsizlar», 267-bet). (The people, who did not know what to do at first, suddenly came alive, gathered and ran after Aydo's. ("The Unfortunate ones", p. 267). Muxammedjan bek bo'lsa *dushman* tárafga, óz askarlarining harakatlariga galma-galdan ko'z tashlab otishga buyruq berishga qulay vaqt poylab , chir-pir bo'lib turipdi. («Baxtsizlar», 265-bet). (As for Muhammedjan Bey, he was waiting for an opportune time to give orders to fire towards the enemy and to ignore the movements of his soldiers.) ("The Unfortunate ones", p. 265).

The word "qilish" in the first examples is found in Uzbek language as - *qilich*, in Turkmen language - *ğilich*, in Kazakh - *qılısh*, in Bashkir language - *ğılıs*, in Khakas language - *qılıs*, in Azerbaijani - *ğılıyuch*. [1].

2. Words related to Turkish and Mongolian languages. In the lexicon of the modern Karakalpak language, words with the same meaning can be found in both the Turkic and Mongolian languages. There is no definite information about the origin of these words. Prof. N.A. Baskakov explains this situation which is between Turkic and Mongolian languages as "... they were one of the standardized process of word structure " [2].

In T. Kayipbergenov's novel "The Epic of Karakalpak", it is possible to find words that are used in the same way in both the Turkish and Mongolian languages.

Examples: Bir tarafda qoziqda turgan otasining qilichini tanib , ko'ngli buzilib , o'zini bosdi va Omonliqning boshidan asta siypaladi. («Maman biy áfsonası», 121-bet). (Recognizing his father's sword, which was on a pile on one side, he was sad, took himself under control, and slowly stroked Omonlik's head.) ("The Legend of Maman Biy", p. 121). *Askarlar* bilan gaplashganda rus xalqqining dunyoga mashhur nomini juda ulug'lab maqtab gapiradigan Maman biyning burni yerga qaradi. («Baxtsizlar», 220-bet). (When talking to the *soldiers*, Maman Biy, who praised the world-famous name of the Russian people, looked down at the ground) ("Unfortunate ones", p. 220). O'rınboy norozilik bilan qo'lini bir siltab , orqasiga qaradi, askarlari orqasidan ketti. («Baxtsizlar», 223-bet). (Urinboy waved his hand in displeasure, looked back, and his soldiers followed him. ("The Unfortunate ones", p. 223). Bu ishga Mirjiqning asabi qaynab askariga norozili qarab , uzun qora mo'ylovini galma- galdan ushladi. («Baxtsizlar», 220-bet). (Mirzhik got angry with it and looked at his soldier disapprovingly and grabbed his long black mustache.) ("The Unfortunate ones" p.220).

The word *qinap* in the first example is a common related word for Turkish and Mongolian languages. *Qinap*– «qilich, semser salıw ushin bilğarıdan islengen qap» (A scabbard is a sheath made of leather for holding swords) [3]. In his research, O. Bekbavlov shows that the word "kynap" is a word that came from the Arabic language [4]. Basically, this old word connected to the military lexicon is a related word to the Turkic and Mongolian languages.

The word "askar" ("soldier") in the following examples is the same in Turkish and Mongolian languages with the meaning warrior, soldier. About the origin of this term, it is stated that "in the vocabulary of the old Turkic languages, Nukar appeared with the help of the Mongolian word "no'ker". E.B. Bekmuhammedov, a well-known Kazakh scientist, points out that "nóker", "nóger" are old Persian words, khan, nobleman, guards who follow rich intellectuals [5].

According to B.Ya.Vladimirsov, a well-known scholar of Mongolian languages: "...the current Persian word "nawkar" was borrowed to Persian from Mongols. It entered the Persian language during the Mongol campaigns to Central Asia and Persia in the 13th century. N.A. Baskakov said: "In Mongolian - *nóker*, in Karakalpak - *nóker*, they are common related words to Turkic and Mongolian languages " [6].

3. Words borrowed from the Arabic language. The entry of words from the Arabic language is inextricably linked with the conquest of Central Asia by the Arabs from the 8th-10th centuries and the acceptance of Islam by the Turkic peoples living there. Prof. N.A. Baskakov points out that the main reason for the introduction of Arabic words into the Karakalpak language was the Persian literary language, and the Central Asian Turkic literary language, which later was standardized in the Karakhanid and Khorezm countries. He talks about the introduction of Arabic words found in the spoken language of the people, not through the spoken language of the people, but he expresses the opinion that it is from the influence of Khiva Uzbeks who live next to the Karakalpaks [7].

The main part of the vocabulary of the Karakalpak language consists of words borrowed from the Arabic language. Many Arabic words with religious meaning have entered our language due to the widespread of Islam. So there are other reasons as well.

J. Shámshetov in his work clarified that: "The acquisition of Arabic words in the Karakalpak language depended on external reasons. The political-economic and cultural relationships between the Turkish and Arab peoples are considered to be the basis from the outside. Arabs established their political supremacy after their conquest. As a result of the arrival of many Arab peoples in Central Asia, economic and cultural relations developed between the two peoples. According to the results, most of the Arabic words have been assimilated into the Turkish language [8].

Most of the Arabic words among obsolete words are made up of the terms that came in connection with the religion of Islam in the historical novels of T. Kayipbergenov. Among such words, we can give examples such as *axun*, *iymon*, *masjid*, *mullah*, *suwpi*, *shayiq*, *xoja*, *salla*, *ozon*, *áskar*. We can analyze the meaning of each of these words as the following.

According to J.Shamshetov's definition, the word *mulla* is a word that had undergone a phonetic change of the word "Mavlano" from the Arabic language. It means "our mirza". Whenever this word is found in the Qur'an as "al-mawla". The meaning of this is the word "created by God", that is, a desire of God. Firstly, the word *Mavlano* was used rarerly, that is, as a sign of the highest respect in Islam.

The word "*Mulla*" gradually lost its meaning as a sign of respect related to religion, and the importance of this name decreased greatly in the 19th century. Until recently, when applied to an educated person, the meaning of the sign of respect was higher. Nowadays, the term *mulla* refers to a person who is faithful to the religion of Islam and who propagates the religion among the masses. Examples: Begis qattiq o'qisa ham Mirjiqning juda yaqshiroq tushunishni xoxlab o'z qo'liga oldi va ovul mullasidan olgan bilimi bo'yicha nimalarnidir o'qib chiqti. («Baxtsizlar», 12-bet). (Although Begis studied very hard, he took Mirjik into his control, wanting to understand it better, and read something based on the knowledge he had received from the village mullah. ("The Unfortunate ones", p. 12). Xiva xoniga o'qshab bizda har tarafga mulla jo'natsak , bizga ham uzoq-uzoqdan odam kelar edi.«Baxtsizlar», 72-bet). (If we sent mullahs everywhere like the Khan of Khiva, people would come to us from distant

countries ("The Unfortunate ones", p. 72).

Suwpi is a person who gives his profession to eshan. The word *Tóremurat suwpi* is found in the work, and this word is used in the meaning of the nickname of the governor of Kongirot. For example: Xonning abro'sini to'kish uchun Allamuratni o'qitgan eshon To'remurot supining odami bo'lsa ,hayratlanmang («Baxtsizlar», 71-bet). (Don't be surprised if the person who taught Allamurat to destroy the Khan's reputation is an agent of Toremurat suwpi ("The Unfortunate ones", p. 71). Talabi kúchli áskar boshiga supining yugurdaki qaynab turdida, askarlarning orasida Mirjiqni ko'rib o'zini bosti. («Baxtsizlar», 155-bet). Standing face to face a strict soldier ,when he saw Mirzhik among the soldiers, he took himself under control . ("The Unfortunate ones", p. 155).

The word *Shayiq* means "old man" in Arabic. In the Middle Ages, the term shayiq was used not only to refer to respectable old men, but also to young scientists, ministers, letter writers, merchants, and country managers. The word shayiq meant respect in the life of the Karakalpak people like other Turkic languages. At the same time, saints and people who were on guard service at the famous mosques were called "shayiq" [9]. In the novel, the word *shayiq* is used in the meaning of the name and nickname of Murat shaykh, the religious leader of the Karakalpaks at that time and the person who ruled the country. Examples: Maman Murat *shayiqning* bolalari bilan kitob o'qishayotgan edi, qulog'i birdaniga , ovqat ko'rgan bo'ridek qayergadir talpindi. («Maman biy áfsonasi», 95-bet). (Maman Murat was reading a book with the shaykh's children, and suddenly he intended to go to anywhere in a hurry like a wolf seeing food). ("The legend of Maman biy", p. 95). Amanliqning nomini o'zi qo'yib , undaylarga joni achiydigan bo'lgani bilan Mamanning huddi shuni tanlaganiga Murod shayiq ich ichidan ezildi. («Maman biy áfsonasi», 41-bet). (Murad Shayiq was deeply saddened that Maman chose the same way as he had given the name of Amanlik himself and felt sorry for them). ("The legend of Maman biy", page 41).

Iymon is an Arabic word, and in the Islamic religion it means trust in God, in the religious books considered divine, in destiny, and in the revelation. Along with the above meaning in our language, in the novel it means "shame" and "conscience". For example: - Meniki faqat iymon («Baxtsizlar», 71-bet). (Mine is the only shame). ("The Unfortunate ones" p.20). Iymonli bo'lgir , kútá aqilli edi, jon táslim qilishda butun ovul yig'ilib kuzatishdi. («Baxtsizlar», 20-bet). He was conscientious and intelligent so the whole village gathered to bury him when he died ("Unfortunate", p. 20). Biroq, sen uchun bu qo'lining baland ekanligiga iymonim komil. («Baxtsizlar», 155-bet). (However, I am sure that it is good for you. ("The Unfortunate ones", p. 155).

Salla is an Arabic word that means a cap made of various fabrics and gauzes .

This word is used many times in the novel. For example sallasining peshonasiga qo'lini tutib Murod shayiq barmog'ini tishladi: quvonarli xabarlar bo'lganida yurishni to'xtatmas edi! («Maman biy áfsonasi», 92-bet). (Holding his hand to his forehead, Murad Shayikh bit his finger: he would not stop walking If it were good news! ("The legend of Maman biy", page 92). – Eshon! – degan tovush chiqishi bilan, boshiga oq sallasini katta qilib o'ragan eshon ,bug'doy dalaga yolg'iz chiqqan kungaboqarday,xonga qarab egilib , oldiga bir odam keldi.«Baxtsizlar», 68-bet). Eshon! - as soon as the sound came out, a man with a big white turban wrapped around his head, like a sunflower in a wheat field, bowed to the khan and came to him. ("Unfortunate ones", page 68).

Áskar is a borrowed word from the Arabic language, which means protector, defender, soldier, troops. For example: Qalaning sharqidagi ochiq maydonda o'tqizilayotgan harbiy mashqning natijasini ko'zdan kechirishga ketayabdi. («Baxtsizlar», 153-bet). (He is going to inspect the results of the military exercise being held in the open field to the east of the castle. ("The Unfortunate ones", p. 153). Ikki egnidan dam olib charshab kelayotgan xonga yosh askar boshining so'zi nishtarday qadalsa ham, noiloj kechirim so'radi. («Baxtsizlar», 19-bet). The young soldier desperately apologized to the khan, who was coming to take a rest. ("The Unfortunate ones", p. 19). Talabi kuchli askar boshiga suvpining achchig'i kelib tursa ham, no'karlarning orasida Mirjiqni ko'rib o'zini bosti. («Baxtsizlar», 155-bet). (Standing face to face a strict soldier, when he saw Mirzhik among the soldiers, he calmed down). ("The Unfortunate ones" p.155) Although the strong-willed soldier felt the bitterness of the suvpi, he calmed down when he saw Mirzhik among the servants. ("The Unfortunate ones", p. 155). Achchigi chiqqan, jiddiy xon qo'l ostidagi o'zidan ruxsatsiz ot kishnasa, vazirlar bilan askar boshilarning ichganini teskari qiladi. («Baxtsizlar», 25-bet). A serious khan, who is very strict and angry, if work is done without his permission, he will severely punish his ministers and the head of soldiers. ("The Unfortunate ones", p. 25). Bunga qahrlangan o'ysiz xon askar boshilarni tuttirib chetidan jazolashga buyurdi. («Túsíniksizler», 611-bet). (Enraged by this, the thoughtless khan ordered the soldiers to punish them). ("Incomprehensibles" p.611).

Muhammed means praiseworthy. The anthroponym Muhammed is the most common anthroponym in the Karakalpak language. According to scientists, the spreader of Islam was the prophet Muhammed.

In the book "Ethnographic history of the Karakalpaks" [10] by the famous scientist K. Mambetov, the following information is given about the prophet Muhammad: "The prophet Muhammad was born in Mecca, Arabia in 570 AD. His origin is Quraysh, his father is Abdullah. His mother is Amiina. He became an orphan from his parents when he was young, he learnt trade and other sciences, and at the age of 40 he was called a prophet. He devoted his life to the teachings of Islam. Of course, this process itself was not easy. Some Arab tribes were against Muhammad's doctrine. His brother Abivjahil was going to kill him. For these reasons, Prophet Muhammad fled from Mecca to Medina in 622. This is the beginning of the "Muslim year" in history, i.e. "Hijri". " is called.

Muhammad staying in Medina started the battle of "Azavat" in which the name of God is written. He captured the lands of Damascus in the second year of Hijri. After five years of battle, all the Arab peoples around the Ukhit mountain recognized the prophethood of Muhammad and expressed confidence in the power of Islam. Prophet Muhammad died of illness in the tenth year of Hijri. While it is true that he died at the age of 68 in the manuscripts, some scientists say that he died at the age of 63. The name of the prophet Muhammad is mentioned in the work. For example: Bosh vaziri Bestyujev bilan ko'p gaplashdim... Quron haqida, Muhammad payg'ambar haqida gaplashdik. («Baxtsizlar», 249-bet). (I talked a lot with Prime Minister Bestyujev... We talked about the Koran, about the prophet Muhammad ("The Unfortunate ones", p. 249).

In conclusion, the obsolete words used in T. Kayipbergenov's trilogy "The Epic of Karakalpak" are different according to their historical origin. These words are very well written in creating heroic characters, revealing their character and showing the that period.

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