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THE TURKIC-MONGOLIC LEXICAL PARALLELS AND LEXEMES FROM OTHER LANGUAGES IN THE OLD UZBEK LITERARY TRANSLATION OF "ZAFARNOMA"

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ABSTRACT
The article discusses the genealogical characteristics and distinctive usage aspects of Turkic-Mongolic lexical parallels and lexemes from other languages found in the Old Uzbek translation of Zafarnoma, originally written in Persian by Sharafuddin Ali Yazdi in 1424–1425 (Hijri) and translated into Old Uzbek by Muhammad Ali ibn Darvesh Ali al-Bukhari in 1519.
KEY WORDS: *Sharafuddin Ali Yazdi, Zafarnoma lexicon, Old Uzbek literary language, linguistic stratigraphy, lexical layers, genealogical analysis, Turkic-Mongolic lexical parallels, Chinese loanwords, Indian loanwords.*

INTRODUCTION

"Zafarnoma" vocabulary also includes Arabic, Persian, Mongolian, Chinese, French, Tohar, Hindi, Sanskrit and Greek. Especially Arabic and Persian borrowings are of great importance in the work [18].

It is well known that the Uzbek language has historically been in contact with the Altaic-Mongolic languages during its early stages of development. There are linguistic theories suggesting that Turkic and Mongolic languages belong to the same language family. The Uzbek language's interaction with Mongolic intensified during the 13th century when the Mongols invaded Central Asia. Moreover, the influence of other languages on Uzbek, as well as the influence of Uzbek on other languages, became significant in regions along the Silk Road. In their article, B.A. Akhmedov and R.G. Mukminova analyze nearly a hundred Turkic-Mongolic words found in the lexicon of the *Muqaddima* (Preface) of "Zafarnoma", a work written by Sharafuddin Ali Yazdi in Persian in 1425, dedicated to the life and military campaigns of Amir Timur [2]. They also examine similar loanwords in several other Persian sources [3]. Many of these words are also present in the Uzbek translation of "Zafarnoma" [1]. However, the Uzbek lexicon contains words that appear in two linguistically distinct systems that are not commonly considered related. For instance, words such as *"sijreg" (sparse), "tajlag" (calf), "aj tamuu" (flu), "elčin" (envoy), "ert" (early), "xax" (blue), and "xunžut" (sesame)* exist in both Uzbek and Mongolic and share identical or closely related meanings. If Mongolic were considered a Turkic or cognate language, these words would be classified as part of the Common Turkic lexical layer. However, since Uzbek and Mongolic belong to two different subgroups within the same linguistic family, these words cannot be definitively attributed to direct borrowing from Mongolic into Uzbek. To draw such conclusions, extensive linguistic research would be necessary. Consequently, the presence of a shared lexical layer in the Uzbek language suggests the existence of common lexical elements between Uzbek and Mongolic that may have resulted from long-term contact rather than direct borrowing [4].

MATERIALS AND METHODS

Special observations on Mongolic words in Old Uzbek have also been published [5]. In a separate study, we analyzed how Mongol girls and boys were vividly depicted in "Zafarnoma" through striking comparisons [19]. Additionally, we demonstrated with concrete examples how some Mongolic words formed compound verbs by merging with the Turkic verb solmoq [20]. Furthermore, we examined words related to traditional Mongol ceremonies and festivities that are shared with Uzbek [21].

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In Zafarnoma, the Mongolic lexical layer is predominantly observed in social-political, ethnic, military, domestic, and zoological contexts. Words such as *qundγay (deer), buranγár, ǯavanγar, daruγa, tavačï, hiravul, and qavčïn* are borrowed from Mongolic. In linguistics, lexical units that exist in both Turkic and Mongolic languages but whose exact origin is unclear are referred to as Turkic-Mongolic lexical parallels [4]. The lexicon of Zafarnoma includes words such as *azuqa, atabek, axtačï, bakavul, qaravul, qïšláq, surán, sujuryál, tűman, oγruq, ulus, jurt, jurtčï, jaray, ordu, and jasaq,* all of which are found in both Uzbek and Mongolic with identical or closely related meanings. These words also appear in the Uzbek translation of Zafarnoma.

If Mongolic were considered a branch of the Turkic language family, the words listed above would belong to the Common Turkic lexical layer. However, since Uzbek and Mongolic belong to different language groups, each of these words requires a detailed historical and etymological analysis to determine its exact origin. B.Akhmedov, in his book, also analyzed Turkic-Mongolic terms such as tavačï, ǯarčï, and similar terminology [7].

DISCUSSION

In the daily life of the Altai people, their dwellings play a crucial role. The homes they live in, commonly referred to as *jurt* by many nations, are traditional yurts or portable dwellings made by skilled craftsmen using tree branches, bark, felt, and fabric coverings. Due to their ease of assembly and dismantling, these homes were highly practical for nomadic herders, as they could be quickly set up in a new location when migrating [8:17].

The word *to'y* (توی) originally means "celebration" in Mongolic and Turkic languages and is used to describe all kinds of festivities. For this reason, major public gatherings and political assemblies were called *qurultaj* (قورولتای), derived from the Mongolic *Khural-toy* (state assembly). Meanwhile, smaller-scale celebrations within villages and families were simply referred to as *toj* [8:65].

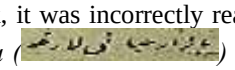
In the lexicon of *Zafarnoma*, the term *qurultoy* conveys both meanings of "council" and "state celebration": *Va yana sohibqironning ishi bu erdikim, agarchi* ***qurultaj*** *qilib, beklari bila va shahzodalar bila mamlakat ishi uchun kengash qilur erdi.* [1:318 a] *Sohibqironi komkor* ***qurultaj qilib****, to'y tortqondin so'ng barcha beklarga inoyatlar qildi va cherikda yayog'larini otlandurdi*. [1:230 a]

The lexeme *to'y* and its etymology have been extensively analyzed in the research of K.Danziyeva, where specialists' perspectives on its origins are thoroughly discussed [9].

ǰïba (جیبه) is a Mongolic-origin word that denotes "armor" or "chain mail" [10]. The term *ǰeba // ǰiba* refers to a metal war garment, specifically chain mail or protective armor [11]. In Alisher Navoiy's works, jiba is also used in the sense of battle attire or armor [12]. In the Zafarnoma translation, the term was inaccurately transliterated as jayba: *...Hisordagi* ***ǰajbaxananï*** *ochib, etim-esir va bozorchoponiylarg'a* ***ǰajba*** *ulashtirdi va otu to'n berib, cherik yig'ishturub* urushmoqqa jozim bo'ldi [1:108 a].

A. Kik correctly transliterates this word. For example: Ŝáhib-Ḳırán dédi kim: "Cíbeler ve atlar kim bizning kişimizdin alıp siz barçanı cem' étip kéltürüngüz tá sizlerning esírlerijizni bérgeysiz" [13:182]. In the manuscript, the word is also written as *jiba*  (58a). However, in the translation, it appears as: *Sohibqiron dedikim, "Jayba va otlarkim, bizning kishimizdin olibsiz, barchani jam etib kelturunguz, to sizlarning asirlaringizni bergaybiz"* [1:62a].

In the Zafarnoma text, there are several terms derived from jiba, including ǰïbačï, ǰïbaxana, ǰïbasïz, ǰïbalïq // ǰïbalïk. In the analyzed source, ǰïbačï refers to an artisan who crafts jiba, whereas in Boburnoma, this term appears as ǰïbagar, while the act of wearing jiba is expressed as ǰïbalanmaq [11].

In the above transliteration, the word *bazarčaponij* appears in the manuscript as the *bozori choboniy* possessive phrase. However, in the transliteration by A. Kik, it was incorrectly read as *bázár-ı habbání*: *...Hišárdaki cíbe-ĥáneni açıp yetim yeser ve* ***bázár-ı habbání****larġa (*  *) cíbe üleştürdi* [13:272]. The term bozori choboniy conveys the meaning of "poor" or "destitute". The second component is not related to the word chopon (cloak).

The lexeme kečïm refers to "a special armor (coat of mail) made of steel "scales" worn by horses". For example: *Va bir yag'och yo'l borib dushman soridin bog'ot ichidin uch-to'rt ming kishi barcha* ***ǰïba****lik va otlarini* ***kečïm*** *kuydurub chiqtilar* [1:140 b].

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Dubulγa دوبولغا – A protective headgear made of iron or steel used to guard against sword strikes or arrows. This borrowing was first documented in Zamakhshari's lexicon. The term appears in XV-XVI century Old Uzbek literary sources in various phonetic variants such as *davulγa, dubulγa, dobulg'a, dalbaγa, talbaγa* (in Alisher Navoiy's works), *dubulγa* (in Babur's writings), and *davulγa* (in Muhammad Solih' s texts) [14].

In *Zafarnoma*, the word appears in the *dubulγa* form:
Turkon anga bir o'q otti, ul o'q ***dubulγa****siga tegib, anga hech zarar yetmadi* [1:68 b].

RESULT

In the Old Uzbek literary translation of *Zafarnoma*, borrowings from Hindi, Chinese, Greek, and other languages are also present. For example, one of the words borrowed from Hindi into Uzbek is *but*, which refers to the idols or statues worshipped by Buddhists: *V'a andag'i butxonalarni buzdurub,* ***but****larni kuydurdi* [1:181].

*The word Kűtvál (*کتوال*) is also of Hindi origin and denotes the title of the chief of fortress and city guards*: *Sohibqiron Zangiy Tuniyni anda* ***kűtvál*** *qo'ydi* [1:285a].

The Hindi-origin word nilufar (نیلوفر), which denotes a perennial aquatic plant with large leaves and prominent flowers, appears twice in the text of the work: *Tir sahmidin erdi xalqi zor, Qib-qizil yuzlari erdi* ***nilufar*** [1].

*The word tovus (*طاووس*), meaning "peacock," is also a borrowing from the Hindi language*: *...va* ***tavus****u to'ti va o'zga ajoyib qushlar ko'b erdi* [1].

The word *čadìr* (رآچاد), meaning "tent" or "yurt", is also a borrowing from the Hindi language: *...sohibqiron Tumanning* ***čadìr****idin chiqqonda ul anda qolib erdi...* [1]

The peoples of Central Asia engaged in trade with China through the Silk Road [15]. Additionally, the spread of Buddhism via the Silk Road played a significant role in shaping the cultural interactions among Eastern nations and influenced the mutual impact of Eastern languages. Various terms related to religious and philosophical concepts, Buddhist art, culture, literary studies, calligraphy, and certain scientific fields gradually entered the Turkic languages as borrowings from Chinese [16].

In Old Turkic, the Chinese loanword jïnǯu // jenǯu // ǯïnǯu, meaning "pearl", appears in "Zafarnoma" in a phonologically adapted form as inju, occurring in two instances within the text: *Husaynbekkim, hargiz kishiga bir qaro pul bermas erdi, qo'rqunchdin bir avuch* ***inǯu*** *anga berdi.* [1:66 a] Asar tilida *inju* so'zining fors-tojikcha *gavhar*, arabcha *dur* sinonimlari ham ishlatilgan: *...boshlarida oltun buqtoq la'l va* ***gavhar*** *bila murassa va zarboft to'nlar kiyib, anvoyi tajammul bila o'lturub tururlar...* [1]*; Kishikim, o'z-o'ziga mag'rur erur, Xirad ul kishidin, bas,* ***dur*** *erur.* [1]

The Chinese-origin word **čaŋ چنگ** appears in *Oltin Yorug'* with the meaning of "small bell", while in *Devonu Lug'otit-Turk*, it refers to a "percussion musical instrument resembling cymbals" [17]. Thus, in *Zafarnoma*, the term **čaŋ** denotes a trapezoidal or curved box-like musical instrument with stretched wire strings, played by plucking or striking with paired sticks, producing a resonant sound: *Chetshb mutriblari chun Zuhra ohang, Eliklarida daf birla nay va* ***čaŋ***. [1]

In *Zafarnoma*, the Persian-Tajik + Chinese hybrid word gűlšan appears in three instances as a common noun and once as a place name: *Chu* ***gűlšan*** *bo'lubtur jahon taxtidin, Yaruq bo'ldi olam yana baxtidin.* [1]

CONCLUSION

In general, examining the influence and interaction of languages through the role of the Silk Road, particularly by analyzing the vocabulary of the Uzbek translation of "Zafarnoma", helps shed light on the lexical evolution of the Uzbek language and the genetic classification of words at different historical stages. Furthermore, it provides linguistic evidence of how significant the Silk Road was in the lives of our ancestors.

A close look at the lexical composition of the Uzbek translation of "Zafarnoma", created in the early 16th century in Classical Uzbek literary language, reveals its rich vocabulary and the presence of various terminologies formed due to social transformations. The lexicon includes words that convey multiple semantic nuances, shaped by the stylistic choices, linguistic wealth, and expressive techniques of both the author and the translator. This highlights the importance of linguistic and cultural exchange in the development of Uzbek literary tradition.

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