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THE SEMANTICS OF THE VERB-LEXEME "SOLMOQ" USED IN THE TRANSLATION OF THE WORK "ZAFARNOMA" INTO OLD UZBEK LITERARY LANGUAGE

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ABSTRACT

The article examines the semantics of the verb-lexeme "solmoq" in the translation of "Zafarnoma" by Sharafuddin Ali Yazdi, originally written in Persian language in 1424-1425 AH and translated by Muhammad Ali ibn Darvesh Ali al-Bukhari into the old Uzbek language in 1519. Furthermore, the word's specific usage and differences between the verb "solmoq" in this translation and in other contemporary sources were highlighted.

KEY WORDS: *Sharafuddin Ali Yazdi, "Zafarnoma" lexicon, semantics, sema, verb, compound verb, the lexeme "solmoq", old Uzbek literary language.*

Scientists such as Y.D.Polivanov, A.N.Kononov, V.V.Reshetov, A.M.Shcherbak, S.M.Ivanov, A.Koklyanova, Uzbek linguists A.Gulomov, A.H.Sulaymonov, A.Hojiyev, J.Jorayeva, Sh.Shukurov, G.Sh.Sharipov, S.A.Akbarov, E.Fozilov, R.Jumaniyozov, M.Shohnazarova and other well-known scientists made their great contributions to the development of the studies on verbs in the Uzbek language.

Despite the fact that the semantic structure of verbs - their meaning features is very wide, it is still poorly studied in comparison with its grammatical and phonetic aspects. The examination of this structure, which is one of the most important signs of the word - meanings, is also related to such sciences as philosophy, logic, and psychology: it is related to a very complex and wide field such as the relationship between language and thought [2].

MATERIALS AND METHODS

A.Hojiyev writes in his monograph that there are many unresolved and controversial issues related to the verbs, which have yet to be fully resolved. Furthermore, the author points out that it demands huge amount of work to fully describe all phenomena related to verbs, their origins, and relation to the other paradigms [3].

During the initial development of Turkic languages, the same lexeme was used as a verb or as a noun according to the requirements of the text. The term "parts of speech" is not permanently attached to a unit with the same ideographic (lexical) term, the term "noun" or "verb" is used in speech depending on the need. In the era of syncretism of parts of speech, the same lexical unit was defined as a noun or a verb, not by means of morphemes, but by other methods and means. Later, morphemes (affixal morphemes) did not disappear, but began to be distinguished by indicators of grammatical paradigms specific to verbs or nouns [4]. The semantic structure of the lexeme has a special place in the occurrence of syncretism of parts of speeches.

In the book "The Verb Stylistics" by M.Sodikova, the semantic group of verbs is shortened, the semantic structure of the verb and the related stylistic aspects are analyzed, and only the semantic-stylistic scope of the verb "chiq" is highlighted [2].

We know that the verb is one of the main parts of speech that shows the richness and uniqueness of Turkic languages. It is not for nothing that Alisher Navoi in his work "Muhakamat al-Lughatayn" gave examples and explained a hundred verbs to reveal the possibilities of the Turkic language.

On the initiative of NUU scientists, the 1st book of the work "The World Uzbek Language" was published [5]. In it, approximately 100,000 forms (lexical-grammatical paradigms) of one Uzbek verb (verb "ishlamoq") have been translated into Russian and English. It is well known that in English there are about 100 forms of any verb. In the computer style, only the most necessary, optimal option is selected from these 100,000 forms, and the rest are stored in human memory to the extent possible [6].

In the article "Semantics of compound verb-lexemes of *tärt* used in the translation of "Zafarnoma" into old Uzbek", H.Dadaboyev focuses on the meaning structure and specific semantic features of compound verb-lexemes, which include the widely used verb *tärt*=. After all, the difference in meaning of *at* (or a non-verb word) + *tärt*= was clearly seen in the text of the translation of "Zafarnoma" in the comparison with other works. The author of the article shows the active use of compound verb-lexemes *at* + *tärt* in "Zafarnoma" in order to

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express various meanings on the example of the existing materials of the work. For example, when expressing the meaning of "giving something to someone, giving a gift, giving a present", the lexeme of *tärt* entered into a syntagmatic relationship with a number of noun-lexemes. The verbs such as *at tärt*= – "to give a horse" (17 p)**;** *šunqär tärt*= – "to bring a falcon as a gift" (125 p)**;** *peškäš tärt*= – "to give a present" (p 125); *böläk tärt*= – "to give a present" (62 a); *mäl tärt*= – "to give and to bring different goods"(67 a), *toqquz tärt*= – "to present things of nine kinds" (p 26), *sävrⁱn tärt*= –"to bring gifts" (p 152), *toj tärt*= – "to organize a party, give a wedding, dedicating it to someone (something)", *äš tärt*= – "to give osh (plov), food in relation to certain events", *dästurxán tärt*= – "to set a table, to entertain, to meet guests", *qⁱlⁱč tärt*= – "to unsheathe the sword", *čerig tärt*= – "to march with an army in pursuit of a goal", *jäzäl tärt*= – "to bring the army into battle order, to line up", *täšvⁱš tärt*= – "to suffer, to feel pain, to endure agony", *mil tärt*= – "blinding a person by putting a thin stick, i.e. a shaft, into his or her eyes, to injure", *tⁱl tärt*= – "to stop, to be silent", – *tuγ tärt*= "flag, unfurl the flag", *bojun tärt*= – "to come of age, to grow up, to mature" are analyzed [7].

DISCUSSION

"Zafarnoma"by Sharafuddin Ali Yazdi was written in Persian in 1424-1425 AH and translated into old Uzbek by Muhammad Ali ibn Darvesh Ali al-Bukhari in 1519 [1], in the work, verbs as independent verbs or auxiliary verbs performs various tasks in the form of a verb. For example, the verb *sál*=. H.Dadaboyev also observed the meaning of this verb in "Qisasi Rabguziy" [8]. This word, which means "to place something inside something", expresses the sememe "to fell" in the language of the work: *Tun qaytib Amu suyig'a yetib, kechada qirq kishi bila o'zini suvg'a* ***sál****ib, ot bilan kechtilar* (46). In the work, this word is used in several figurative meanings, and also participates in the formation of compound verbs such as *át sálmáq, qⁱlⁱč sálmáq, uruš sálmáq, surán sálmáq*. This verb, which had the same meaning in the old Turkic language, was originally pronounced sal - (DS, 482); In Uzbek, the vowel a has changed to the vowel a: sal- > sal.

The word *sál* means *"to build", "to create"*: *Va hisoru qal'a bino qildurdi va ko'shklaru qasrlar* ***sál****durdi* (68); *Qishloq uchun yurtlar tutub, evlar* ***sál****ib erdilar* (281); *Anda bir imorati* ***sál****g'aykim, hech kim bunday imorat* ***sál****mag'ondurlar, ajib va muruvvatg himmat elikini bermishlar* (246 a). Even now, the word ***sál****moq* is used in Khorezm dialects in the sense of "to build"*: Uy* ***sál****di* (built a house). Joy *sáldi* (built a place). In the Khorezm dialects, the word *joy sáldi* also means "to prepare a place (bed) for sleeping". Dictionaries do not give the meanings of the word *solmoq* "to build", "to lay and to set" [9,10].

Sál - in the composition of the auxiliary verb, it acts as an independent verb and indicates the complete completion of the action: *...o'q otqon kishini bir qilich bila chopib* ***sál****di va o'zga dushmanlar qochib kettilar (103).*

Also, the verb *sálmáq* comes after nouns to form compound verbs and expresses one of the meanings understood from the word in the first part, such as *sálmáq, täšlämáq, mä'lum qilmáq, päjdá qilmáq*. Specifically, *...ko'z solayim (*67), *...o'ziii* ***telbälⁱqqä sáldⁱ*** (44), *Elchi kelgonda* ***ávázä sáldⁱkⁱm****...* (46); *qush solmoq, sayd, otmoq, jirga solmoq, o'q solmoq, suron solmoq, nag'am solmoq*. Below, we analyze compound verbs formed in the form of non-verb word + ***sál*** verb.

Surán sál – "to shout out", "to argue loudly": *Va g'o'ldin ilgari Shoh Malikbek va o'zga beklar takbir va salavot deb surán* ***sál****dila* (212 a)*r.*

Quláq sál – *"*to listen", "to hear": *Va har tarafkim,* ***quláq sál****ur erding, bir tarafi o'lturub, surud sadosin olam ichra solib, yaxshi uni bilan aytur ashula* (67 a).

Quláq sál – "to pay attention": *Va hazrat alarning so'ziga* ***quláq sál****may turub erdikim, shahardin dushmanlar yarog'lari bila mukammal chiqib urush soldilar* (p 87).

Uruš sál – "to initiate war, to fight": *Husaynbek cheriki shaharg'a yaqin kelib* ***uruš sál****dilar* (p 39) In the work, this combination formed a synonym with the terms to fight, to initiate war: *Islom cheriki qal'a sori yurub* ***uruš sál****dilar. Besh kung'acha urushtilar* (p 259).

Át sál – "to attack": *Ul hazrat sohibqiron o'trusida muoliflarning hirovulikim, o'zlarining ko'braki jihatidin g'urur boshlarida bor erdi,* ***át sál****dilar* (p 25).

Qⁱlⁱč sál – "to cut with a sword, to slit": Va Oq Temur Bahodur Uch Qaro Bahodurning keynida chopib, anga yetib bir ***qⁱlⁱč sáldi****kim, sadaqig'a tegib, tamom o'qlarini ikki kesildi* (p 42).

Xäbär sál – "to inform": *Qish mavsumi ketib, sabo va shamol rasullari bahor cherikin yetishkonidin olam ichra* ***xäbär sál****dilar (*46 a).

Šäbixun sál – "to attack at night": *Va ul kecha o'n ming kishi bilan shahardin chiqib* ***šäbixun sál****dilar* (p 87).

Näzär sál – "to bless" Hazrat gunohidin kechib, lutf va marhamat ko'zi bila anga ***näzär sál****dilar* (88 a).

Sädá sál: – "to make a sound": *Chiqardi mug'anniy surudu navo, Falak ichra soldi xurushi* ***sädá sál*** (91 a)**.**

Ilγár sál – "to act quickly" *bahodur yigitlari bila* ***iγár sál****ib, Tabrizg'a mutavajjih bo'ldi* (95 a).

áv sál – "to hunt", "to raid": *Bu fath bo'lg'ondin so'ng sohibqiron ko'chub, Tiflisdin o'tub, ko'nglida tushtikim, bir* ***áv sál****g'ay* (p 96).

Čärgä sál – "to surround, to imprison": *Beklar ovg'a chiqib, ikki yondin jirga solib, ul dasht va tog'ni tutub, necha kundin so'ng jirga bir-biriga yetti.* (p 96).

Quš sál – "to organize a bird hunt": ***Quš sál****moq uchun bisyor yaxshi yer erdi* (p 116).

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Köz sál – "to take a look": Va sohibqiron Ulug' Tog'a ustiga chiqib, sahrog'a ***köz sál****ib, barcha olamni ko'm-ko'k ko'rdi* (119 a).

Näγäm sál – "to dig a hole", "to dig an underground passage": *Va sohibqiron cheriki qal'ag'a* ***Näγäm sál****moq bila mashg'ul bo'ldi* (p 151).

Ot sál – "to set fire": *Shayx Nuriddin aning evlarini buzub,* ***ot sál****ib kuydurdi* (165 a).

Kűndä sál – "to chain": *Zulmdorlar va mutag'alliblarni baid qilib, ayog'larig'a* ***kűndä sál****ib, bo'yunlarig'a dushoxa solib, yaxshi izzalar qildi* (p 181).

Pìčáq sál – "to stick a knife, to stab a knife": *Shahzoda g'ofil turub erdikim,* ***pìčáq sál****di* (184 a).

Kämänd sál – ...barchadin burun qal'aning kungurasiga ***kämänd sál****ib, qal'a ustiga chiqti* (p 208).

The manifestation of the meaning of the verb *sál* in the process of syntagmatic connection with other words is given below with the help of some examples.

Säncìqlär sál – "to spear": Mansur cheriki hukm bila ***säncìqlär sál****ib urush soldilar* (p 100)...

Suvγä sál – "to fall into the water": *Va yana bir jamoat o'zlarini* ***suvγä sál****dilar va ko'braki suvg'a bordilar* (250 a).

Árädä sál – "to put a person in the middle" *Malik Husayn qamalni toqat qila olmay, shahar akobirini va shayx va donishmandlarini* ***árädä sál*** *di, yarashqali uchun* (8 a).

Telbälìqqä sál – "to act like crazy", "to cheat"*: Va Hinduka yamon baxtidin qochar xayolin qilib, Husaynbek qoshig'a bordi va qaro zabt va nasaqdin ojiz erdi, o'zini* ***telbälìqqä sál****di* (p 32).

Zìndánγä sál – "to lock up", "imprison": *Zabtig'a mashg'ul bo'lub, Musabekning xotuni, o'g'lon-ushoqi elikka tushti, erlarni* ***zìndánγä sál*** *dilar* (36 a).

Xäčìrlärìγä sál – "load on animals": ... ***Xäčìrlärìγä sál****ib, otu qamchin bila o'z boshin olib ketti* (95 a).

Näγäm sál –" to dig", raxnalar sol= "to pen a dig", kovak sol= "to hole": *Ammo cherikning bahodurlari urush solib, nag'amchilar* ***Näγäm sál****ib, hisorni tomining tubini kovak soldilar va manjaniq toshi bilan qal'ada raxnalar soldilar* (237 a).

Näfìr sál –" to blow a trumpet": Va ***näfìr sál****ib, naqqora urub, suron soldilar* (p 251).

The verb *sál* also means "to enter": *Va bir qarong'u evdakim, to'la burga edi,* ***sál****dilar va ul darkaronamoya necha kun ul evda giriftor erdi* (18 a).

The verb *sál* also means "to load", "to put": *Ul elning hirgohini... ko'tarib, aroba ustida* ***sál****ur erdilar* (128 a).

RESULTS

The word *sálmáq*, which means "to place in or on something, to put, to throw", is used in the work to express the following meanings:

1. To throw, to pour, to drop: *Tun qaytib Amu suyig'a yetib, kechada qirq kishi bila o'zini suvg'a* ***sál****ib, ot bilan kechtilar* (47). *Bu mahalda ulamo va zuhhod kelib, sulh so'zin aroda* ***sál****dilar* (58).
2. To make appear: *Haqq taolo sohibqironning salobatini ko'ngullar ichida* ***sál****ib erdi* (57)...
3. To built: *...qal'ani tub-tub qilib, Husaynbek* ***sál****g'on imoratlarni buzdilar* (68).
4. To perform an action: *Ammo cherikning bahodurlari urush* ***sál****ib, nag'amchilar nag'am solib, hisorni tomining tubini kovak soldilar va manjaniq toshi bilan qal'ada raxnalar soldilar* (p 237).
5. Imprison, to lock up: *Ammo ul bu davlatqa loyiq bo'lmag'on jihatidin qabul qilmadi va buyurdikim, ul azizni berkitib qal'ada* ***sál****di* (73).
6. To get into a situation, to create a situation: *Yana aning ko'nglida vasvasa* ***sál****ib... yamon havaslar ko'ngliga tushti* (71).
7. To attack something or someone: *Jumla etib, ot* ***sál****dilar* (75).
8. To put a person in the middle: *Malik Husayn qamalni toqat qila olmay, shahar akobirini va shayx va donishmandlarini orada* ***sál****di, yarashqali uchun* (19).

CONCLUSION

In conclusion, the text of the translation of "Zafarnoma" into the old Uzbek language not only preserved the feature of polysemanticity, but also managed to expand its scope. Of course, this aspect testifies, on the one hand, to the vastness of the possibilities of the old Uzbek literary language, and on the other hand, to Muhammad Ali Bukhari's skillful use of the riches of his native language. This, in turn, undoubtedly shows the contribution of the vocabulary of this work to the improvement of the old Uzbek literary language in the 16th century.

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