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NUMERICAL LEXEMES IN OLD UZBEK LITERARY LANGUAGE (BASED ON THE NUMBERS IN THE TRANSLATION OF "ZAFARNOMA")

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ABSTRACT
The article discusses the lexical-semantic and functional-stylistic aspects of numerical lexemes found in the Old Uzbek translation of Sharafuddin Ali Yazdiy's Zafarnoma, originally written in Persian in 1424–1425 AH and later translated into Old Uzbek by Muhammad Ali ibn Darvesh Ali al-Bukhari in 1519.

KEY WORDS: *Sharafuddin Ali Yazdiy, "Zafarnoma" Lexis, Semantics, Sema, Numerals, Old Uzbek Literary Language.*

INTRODUCTION

At the beginning of the 16th century, one of the rare sources that fully embodies the characteristics of the Old Uzbek literary language is the Uzbek translation of "Zafarnoma" by Sharafuddin Ali Yazdiy. The original Zafarnoma was completed in Persian in 828 AH (1424–1425 CE). Nearly a century later, in 1519, Muhammad Ali ibn Darvesh Ali al-Bukhari translated the work into Old Uzbek, preserving unique functional-stylistic features in its use of quantitative and ordinal numerals. It is well known that numerals were already established during the Old Turkic period, existing in both basic and derived forms. Naturally, some numerals used in that period underwent phonetic changes, and as a result, they have reached modern Turkic languages, including Modern Uzbek, with certain sound transformations. In Old Turkic, the numerals seven (yetti), eight (sakkiz), nine (to'qqiz), and thirty (o'ttiz) were often pronounced with a single consonant [2]. In the Arabic script, the medial consonants in the numerals 2, 7, 8, 9, 30, and 50—such as [k], [t], [q], and [l]—were represented with a single symbol, leading to forms like: iki (2), yeti (7), sekiz (8), toquz (9), otuz (30), elik (50). The practice of writing these consonants with gemination (tashdid) appears in certain 13th–14th century texts, including "Tafsir", "Najhul Farodis", and "Guliston bit-turkiy". Additionally, the numerals 30 and 50 were recorded with gemination in "Devonu lugatit-turk" as well [3:159-160; 4].

There are various opinions regarding consonant gemination in Turkic languages. Gemination, in essence, occurs when a consonant undergoes quantitative modification, transitioning into a lengthened sound. According to A.M.Sherbak, geminates can only exist in languages where intervocalic consonants tend to become voiced. The presence of geminates within the root structure is more common in Karluk and Oghuz languages, whereas it is less frequent in the Kipchak group and the Siberian branch of Turkic languages. Examples in Uzbek include ikki (2), sakkiz (8), to'qqiz (9), o'ttiz (30). Additionally, consonant lengthening within numerals can also lead to gemination. One advantage of this phenomenon is that it prevents the formation of homonyms, thereby enhancing phonetic distinctiveness in the language.

In the translation of "Zafarnoma", the word ikki (two) appears in two different forms:

Ul *iki* xashm bo'ldi chun ro'baro'.
Bari pahlavonu bari jangjo' [1:126 a].

…Va Husaynbek o'n *ikki* kishi bilakim, to'rt otliq va sakkiz yayoq erdi, Shabartu sori mutavajjih bo'ldi. [1:19 b]

At the end of "Zafarnoma", a total of fifty words belonging to the numeral category are used across two pages [1:318a, 1:318b].

In memorial texts (yodnoma), all cardinal numbers carry a single meaning. However, the numeral one (bir) is an exception. Beyond its primary numerical meaning, it can also convey meanings such as "some", "a certain", or "something". In such cases, it serves to indicate an object or attribute in a general or approximate sense, without specifying its exact nature or quantity [5]. In the following example, the numeral bir (one) is used as an anaphoric element:

Chu ul soatki baxsh qildi Yazdon,
Iki Ibrohim anda bo'ldi ayon.
Biri millat saro obod qildi,
Biri dunyoda adl va dod qildi. [1:4 b]

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MATERIALS AND METHODS

In the language of the work, two Persian numerals are used: jak (one) and du (two). The word jak appears once, while du occurs three times.: *Bu holatdin hazrat sohibqironning ko‘ngli ozurda bo‘ldi, bovujud ulkim, alar dushman bila **bĭr – jak** erdilar.* (42 a) Additionally, the Uzbek and Persian variants of the word bir (one) are used to form reduplicative adverbs, such as bĭr-bĭr and jakba-jak*: Agar barchani **bĭr-bĭr** bayon qilsak, uzun-uzoq bo‘lur.* (121 a)

Xudoyiki qudratdin yetti falak,
*Anung vahdatig‘a jahon **jakba-jak.*** (127 a)

In the work, the lexeme bĭr (one) appears 494 times. Additionally, the reduplicative word bĭr-bĭr (one by one) is used 120 times. The compound phrase bĭr-ikki (one-two) appears only once.

The text also contains words that include the numeral “jak” (یک, meaning “one”), such as jakǯihat (single-directional), jakd̆il (unanimous, with one heart), and jakšanba (Sunday, literally “one Saturday”): *Aning muxolifatig‘a **jakǯihat** bo‘lmoq kerak* (53 a); ***yakd̆il** ittifoq qilib* (56 b)

An example of the usage of the numeral “du” (دو, meaning “two”) in the text: *Tang erur mamlakate bar **du** shoh, Ko‘rdimu kishi falak ichra **du** moh?* (52 a)

The numeral toqqĭz (nine) is used repetitively in the meaning of “to‘qqiz dasturxon” (nine tablecloths sent to the bride's side), referring to a traditional ceremonial offering.

*Va **toqquz-toqqu**zlar-u peshkashlarkim, yibarib erdi, barchani tortti.* (145 b)

Even numbers in the text convey approximate or estimated meanings: *Va cherik eliga **on** kishiga **jigirmi-ottuz** qiz-u xotun o‘lja tushub erdi.* (207 b)

In three instances within the text, the numeral “*iki*” appears, while in other places, it is used in the form of “ikki”:

*Tushub **ikkĭ** yondin ul **ikkĭ** sipoh,*
Alar vahmidin qo‘rqubon mehr-u moh. (21 b)
*Ul **ikĭ** xashm bo‘ldi chun ro‘baro‘.*
Bari pahlavonu bari jangjo‘. (126 a)
Toqqĭz leksemasi ham *toqqĭz* va *toquz* shakllarida ishlatilgan:
Chu o‘zlariga qildilar ani xon,
*Yukundi **toquz** qatla xurdu kalon.* (26 b)

DISCUSSION

In Old Turkic, numerals were purely Turkic in origin. However, over time, words representing very large numbers, such as million and billion, were borrowed from other languages. In Old Uzbek, the word tuman signified ten thousand. Larger numbers were expressed by multiplying tuman, such as:

bes tümän – “fifty thousand”,
säkiz tümän – “eighty thousand”,
on tümän – “one hundred thousand” [6].

In written monuments, the term tümän was actively used, whereas lak (meaning one hundred thousand) appeared less frequently. In earlier monuments, lak was absent [7]. In Zafarnoma, the word lak is also used in the sense of "one hundred thousand":: *Suvalak tog‘ining daralaridakim, ul yerni **bĭr lak** va dangi Hinduston viloyatidin tutarlar, gabrlardin ko‘b kishi anda yig‘ilib turur.* (212 b)

The word tuman in Turkic languages means “ten thousand” and originates from the Old Turkic term tümen (tümen/tümän). In ancient Turkic languages, tümen explicitly referred to the exact numeral "ten thousand." The root tü- or tüm- conveys the meaning of “complete” or “whole”, suggesting that tümen may have originally been used to denote a large, complete number. During the reign of Genghis Khan, tuman was used as a military unit referring to an army of ten thousand soldiers. This system was part of the structured military organization of ancient Turkic and Mongol armies, which included hierarchical units such as:

minglik (thousand-unit),
yuzlik (hundred-unit),
o‘nlik (ten-unit).

In Modern Uzbek, tuman primarily denotes an administrative district, though its original meaning was numerical. The word tümen still exists in Kazakh, Kyrgyz, Tatar, and other Turkic languages. In Turkey, tümen is still used but mainly in a historical sense. Over time, tuman evolved from a numerical term to a military unit designation, and later became the name for an administrative region [8].

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In *Zafarnoma*, the word **tuman** is used in different meanings. As a numeral, it signifies **ten thousand**, as seen in the sentence: (Ul qishda To‘qtamishxon to‘qquz *tuman* cherik bila… Ozarbayjong‘a kelib tushtilar [1:94 a]; Shaharning barcha ulug‘lari va kalaviyon mulozimatqa kelib hazratning diydorig‘a musharraf bo‘ldilar va andin so‘ng *ming tuman* ko‘ppaki qabul qildilarkim... [1:104 a])

As a military unit, it refers to **a division of ten thousand soldiers**, for example: (Amu suyidin o‘tub, Balxqa bordi va el-ulusikim, mutafarriq bo‘lib edilar, Ko‘ppakxonning *tuman*ini va Elchi Bug‘ay Sulduz *tuman*ini jam etib, suv yaqosig‘a yibardikim, anda turub dushmandin xabardor bo‘lg‘aylar [1:29 b])

As an **administrative-territorial unit**, the word **tuman** is used in: (Ushbu yilning kuzida hazrat sohibqiron farmonladikim, anga taalluq viloyatlardin va *tuman*lardin va hazoralardin, har kimki bor – darug‘a va arbob va mingbegi va yuzbegi, barcha dargohi oliyda yig‘ilsunlar [1:58 a]).

Babur emphasized the **abundance of India’s material wealth** and noted that this was reflected in the existence of **large numerical values** in the language: *“*Yana hind eli adadni ham xo‘b tayin qilibturlar: yuz mingni lak derlar, yuz lakni kurur derlar. Yuz kururni arb derlar. Yuz arbni karb, yuz karbni nil, yuz nilni padam, yuz padamni song. Bu adadlarning tayini Hinduston molining ko‘plugining dalilidur*”.* According to the information in *Baburnama*, the word **lak** entered **Uzbek** from **Hindi**. However, **lak** was already present in the works of **earlier poets**, including **Alisher Navoiy**, who referred to **one million** as **“o‘n lak” (ten lak)**. In **literary texts**, the **reduplicated form lak-lak** conveys meanings such as **“millions” or “billions”.** Since **lak** denotes **one hundred thousand**, numbers like **two hundred thousand or five hundred thousand** were expressed as **“ikki lak” (two lak) or “besh lak” (five lak).** Additionally, **one hundred thousand** was sometimes referred to as **“o‘n tuman”,** meaning **“ten tumans”,** which was equivalent to **one lak** [9].

RESULT

The word **lak** appears in **Sanskrit** as **लक्ष (lakṣa)** and carries meanings such as **“goal”, “mark”, or “one hundred thousand”.** Its root, **lakṣ (लक्ष)**, signifies **“to see, to perceive, to aim for”.** This suggests that **“lakṣa”** may have originally been used in the sense of **“a visible, large number”.** Thus, the word **lak** originates from **Sanskrit**, where it initially meant **“a large, noticeable number”** and later became a **numerical unit representing one hundred thousand.** Historically, **lak production** may have been associated with **extracting resinous secretions from parasitic insects** that thrived on **certain tropical trees** in **India and Thailand.** Over time, the term **lak** was also applied to **other resin-based solutions.** Additionally, the word **lak** came to mean **“varnish”, “coating”, or “adhesive substances”,** often referring to **“a protective or decorative layer applied to wood, metal, or other surfaces”.** This suggests that **the noun and numeral meanings of lak share a common historical origin.**

In the **lexicon of “Zafarnoma”, numerative words** were also actively used: Va bu xandaqning kenglig‘i bir ***mil*** bor erdi [1:131 b]; Va qal’a ichida bir anbor oshliqkim, o‘n ming *botmon* oshliq bor erdi, tobtilar [1:202 b]; Va to‘rt oy erdikim, cherik yozida yurur erdi, cherik elida zavq qolmay qattiqliq bo‘ldi va andoq qahat bo‘ldikim, bir qo‘ynung boshi yuz oltun *ko‘ppakiy* bo‘ldi va bir botmon ulug‘ tosh bilankim, har botmoni o‘n olti *botmon* shar’iy bo‘lg‘ay, yuz oltun ko‘ppakiy bo‘ldi va topmas erdilar. [1:119 b]

The emergence of the numerative word “ko‘ppaki/ko‘ppakiy” in the text of Zafarnoma is linked to the metal coins minted by Kepek Khan. In the Chagatai Ulus, the primary outcome of Kepek Khan’s reform was the standardization of the monetary system, whereby coins were minted exclusively under the ruler’s name, following a single silver standard. Each of these coins weighed approximately eight grams and was valued at six dirhams. Later, the coins minted by Amir Temur differed from those of earlier rulers. As a result, coins from Kepek Khan’s era began to be referred to by his name as Kepek dinar, kepekiy, ko‘pekiy, or ko‘ppakiy. It is believed that the Russian and other Slavic languages’ word “копейка” (kopeyka, kopeck) is also historically linked to this lexeme.

The word botman is a Turkic term meaning “a weight unit of ten pounds” or “a weight unit of 28 kilograms”. It originates from the verb batmak, meaning “to sink” or “to lower”. [11].

CONCLUSION

Since ancient times, the numerical system among the Turkic peoples had developed much earlier compared to other linguistic groups. While Finno-Ugric languages lacked specific words for numbers and had to borrow them from other languages, the Turkic languages already had a fully developed numeral system with distinct words for numbers from one to ten thousand. This is confirmed by ancient Turkic written monuments and numerals found in Old Uzbek texts. Since early times, all types of numerals were actively used among the Turkic peoples, which is also reflected in the manuscript of Muhammad Ali Bukhari’s translation of “Zafarnoma”, preserved in the Nuri Osmaniye Library in Istanbul, Turkey.

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In general, numerals had already formed during the Old Turkic period, existing in both root and derived forms. Naturally, due to phonetic processes, some of these numerals underwent sound changes as they transitioned into modern Turkic languages, including modern Uzbek.

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