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ASEMANTICIZED WORDS THAT HAVE PRESERVED THEIR INDEPENDENCE IN THE TURKIC LANGUAGES OF THE OGHUZ GROUP AND THEIR DIALECTS

Summary

During asemantization, the original meaning or form of a word is preserved in another word. During that process, the ancient meaning or form of the word retains a trace of another word as a remnant. It is likely that fusion, which is a morphological process, and asemantization, which is a lexical-semantic process, took place in parallel in ancient word roots, and one created the other.

The study of the morphosemantic development of ancient lexemes of Turkic origin can help to reveal the initial form of asemantized and fused roots.

Asemantization is when some ancient words and other language units lose their independence in the later stages of language development, leaving traces in other words and expressions in the form of remnants. This is one of the linguistic processes that determine the gradual decline of ancient monosyllabic and partially bisyllabic words in Turkic languages, their replacement by other lexical units, and the development of some words in Turkic languages from monosyllabic to bisyllabic and polysyllabic. As a result of asemantization, ancient word roots combine with other words, especially word-correcting (partially word-changing) suffixes, and become an inseparable vocabulary unit that cannot be divided into constituent parts. At this time, the ancient word loses the right to be used as an independent vocabulary unit, and turns into a fossil.

Key words: asemantization, original, Oghuz group Turkish words, parallel, root

Annotation. The first known alphabet of Turkish is the Orkhon alphabet, also known as the Göktürk alphabet, which is also used in Orkhon scripts. In Eurasia, it was sometimes called so because it resembled a runic script with various patterns. It is believed that the writing system of the beginning of the 8th century was influenced by the Chinese or Sogut writing systems. The right-to-left alphabet was used by the Göktürk and Uyghur khanates, but its use was lost during the Uyghur Kingdom of Garahoja.

Actuality.

Research methods. Comparative, linguistic, historical and descriptive methods were used according to the content of the topic.

Introduction. The Old Uyghur alphabet is one of the longest-used writing systems of all Turkic languages. The alphabet, which is a close relative of the Soght

alphabet and was adapted to the old Uyghur language as a result of the migration of the Old Uighurs to the Turfan region in 840 was used for centuries in some parts of Central Asia and in Iran. Until it was replaced by an Arabic-based alphabet in the 16th century. The alphabet was written from top to bottom and indicated the characteristics of the ancestor.

Many Buddhist and Manichaean works were written using the alphabet, and the first Bible translations were made into the ancient Uighur language. Dunhuan manuscripts also contain texts written in this alphabet. Mahmud of Kashgar calls the old Uyghur alphabet "Turkic alphabet" in *Divan Lügati't-Türk*.

Turkish was written in Arabic-based alphabets for about 1,000 years, from about the 9th century to the early 20th century. Turkic clans who started to accept Islam started using this alphabet in these centuries and around the 13th century, this alphabet became a common alphabet among Muslim Turkic clans. Although this writing system used for writing Turkish is derived from the Arabic alphabet, it is not the same as the Arabic alphabet because it contains sounds like "j, ç, ŋ, p" that are not in Arabic. Some Turkic peoples, such as the Uyghurs and Iranian Azeris, still use Arabic script writing systems.

In the Ottoman Empire, which used an Arabic-based alphabet, some adjustments and additions were made to the alphabet and an alphabet called the Ottoman alphabet was used. Although this writing system was suitable for writing the Ottoman Turkish vocabulary, which was borrowed from Persian and Arabic languages, it brought many difficulties when writing words of Turkish origin in the language. While the Arabic language is rich in consonants and weak in vowel processing, the Turkish language shows the opposite characteristics. As a result, the Turkish alphabet of Arabic origin does not adequately represent many phonemes (phonemes) in the Turkish language. While there are 4 different letters in the Arabic alphabet for one sound in Turkish, for some sounds there is no corresponding letter to represent the sound. Especially with the spread of the telegraph and printing press in the Ottoman Empire in the 19th century, the inability of the Turkish alphabet of Arabic origin to represent the sounds in Turkish became a bigger problem.

Some of the Armenians who lived within the borders of the Ottoman Empire and used Turkish as their language of expression used a writing style based on the Armenian alphabet in their daily life and literature. This alphabet is based on the Western Armenian alphabet, also called Anatolian Armenian; however, when writing in Turkish, the letters Ա Ջ Է typical of the Armenian language are not used. There are many works written in this manner, and the alphabet has been described as the most important minority writing system of the Ottoman Empire after the Tanzimat. This alphabet, especially used by Catholic and somewhat Protestant Armenians, was also the alphabet in which the first Turkish novel *Akabi Hikaye* was written by Vartan Pasha. It is one of the Turkish works written in Armenian letters in the Turkish Bible written in 1841. It is possible to reach these works in various libraries of Turkey. Next to Paris and Venice, St. There are also libraries for these works on Lazar Island.

During the Ottoman period, he accepted an Anatolian Turk named Karamanlıca; however, the Karamanians, who were religiously affiliated with the Greek Orthodox

Church, wrote Turkish using the Greek alphabet. People produced various Turkish texts such as newspapers, religious texts and literary works with the Hellenic alphabet they used. Written in Turkish and Azerbaijani languages; however, there are many 18th-century medical and religious texts and Turkish-Georgian dictionaries that use Georgian alphabets. The first examples of Yiddish Turkish written in the Hebrew alphabet date from the 16th century; however, unlike the Turkish texts written in other minority alphabets, the main purpose of these writings was to teach the Turkish language to Ottoman Jews who spoke Judeo-Spanish languages at the time. There are also Turkish prayers, poems, and newspapers written in the Syriac alphabet.

On November 1, 1928, this 29-letter alphabet adapted from the Latin script to the Turkish language was adopted, replacing the old Arabic-origin Turkish alphabet. The Alphabet Revolution is generally the name given to the process of adopting this law and placing the new alphabet in Turkey. This alphabet is used for Turkish in Turkey, the Republic of Cyprus, the Turkish Republic of Northern Cyprus and the Balkans.

Asemantic words have mostly preserved themselves as an independent vocabulary unit in proverbs and proverbs, poetry and colloquial language. Because these literary examples are stable and reliable sources that protect the ancient forms. For example, bee from the moon, stand from the water.

Semantization is the fact that some ancient words and other language units lose their independence in the later stages of language development, leaving traces in other words and phrases. This is one of the linguistic processes that cause the gradual destruction of ancient monosyllabic and semi-syllabic words in Turkic languages, their replacement by other lexical units, and the transformation of some words from monosyllabic to bisyllabic and polysyllabic in Turkic languages. As a result of asemantics, ancient vocabulary roots combine with other words, especially word-forming (partially inflectional) suffixes, and become an inseparable vocabulary unit that cannot be divided into constituent parts. At this time, the ancient word loses its right to be used as an independent vocabulary unit and turns into a fossil. For example, in the Azerbaijani language, "orag", "army", "far", "long", etc. words are semantic. Such words were formed by the asemantics of the historically existing roots "ya" and "uz".

Asemantization is an ancient lexico-semantic phenomenon. It is no coincidence that since the history of asemantics is ancient, there have been words subjected to double and triple asemantics. For example, in the written monuments of Orkhon-Yenisei, the word "u" is used in the meaning of "sleep". Later, this word became asemantic and the verb "udi-//uyi" meaning to sleep was born from it. Such asemantics indicate a unified asemantics. Later, the verb "udi-//uyı" was combined with the verb "udi-//uyı" and the suffix "-ku//ğ-u-xu" was added to form the noun "udku//uyğu//". . . Thus, double asemantics arose. (3. p. 67-68)

The word "ö", which means "to think, think" used in the Orkhon-Yenisei written monuments, has undergone a threefold semantics. "Ö" formed and created triple asemantics from the word "öğ" from the word "öğre, //öyre-, öğre //teaching" and "öyrat, // teach".

Linguistic facts prove that monosyllabic words in Turkic languages became more asemantic in ancient times. Also, asemantics was a process that met the requirements of the morphological structure of Turkic languages. As a result of this process, some two-syllable, three-syllable (and other) words appeared in Turkic languages.

The phenomenon of asemantics involved not only monosyllabic words, but also a part of bisyllabic words. For example, "bila" - (bulovla, itila), "bitter" (get angry, angry), "uza" (leave), "gorklu" (beautiful, beautiful), "iraq" (far away), etc. (7.p.79)

Over the centuries, its semantics has also expanded, and today in various Turkish languages "bed", "throne", "state", "basis", "basis", "living", "bed for animals", etc. meaning. (8.p.71)

Modern Turkish, Tatar, Tuva, Nogai, Kazakh, Turkmen, Altai languages can also find many words from roots or in their dictionaries. Although it lost its ability to be processed independently as it moved away from the first stages of root formation, it acquired the ability to play a major role in the formation of new words and later became an asemantic root.

Today we can show dozens of words of our language based on the root or like ordu, orman, orta, orda, orda, ord, orush, oren, oren. The root Or plays a role in the creation of the anthroponym Orkhan, which is especially characteristic of the Turkic languages of the Oghuz group. The name Orkhan, formed from the words Or and Khan (shortened form of the word kagan), is one of our ancient personal names. Before this name was formed as a personal name, it existed as a title name in the lexicon of Turkic peoples. Orkhan is an ancient word related to the pre-Islamic mythical worldviews, concepts and ideas of the Turks. Thus, the Turks, who encountered idols, gods, and goddesses in their early beliefs, called the Earth God Or Khan, Or Tekin, and Erlik. In later stages, this word was formed as a personal name and has been preserved in the system of anthroponyms to this day.

The result. The study of words from the etymological point of view helps to reveal important historical facts for our language and Turkic languages in general. A simple study of the words or- and biz-, in addition to showing that these words are of Turkish origin, proved how many words our language can create at its own expense.

The purpose of studying dialects and words collected from dialects and comparing them with our ancient written monuments is to show how the Turkic languages have moved away from their roots not as a common Turkic language over the centuries, but in their own framework, surrounded by non-Turkic languages and in a different environment and their language from external factors. how it differs, how it is preserved, the language of languages to learn the current state of ancient words preserved in the Turkish language, in which language more words were created based on our ancient words, to find out at what level ancient words are preserved in the modern language, to determine to what extent it is possible to return to the root in the future, for borrowed words, but our ancient words, words that we bring from dialect and phraseological units, that is, it consists in determining the possibilities of their

enrichment at the expense of their own resources and the possibilities of cleaning the lexical base from foreign words.

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XÜLASƏ
OĞUZ QRUPU TÜRK DİLLƏRİNDƏ VƏ ONLARIN DİALEKT
ŞİVƏLƏRİNDƏ MÜSTƏQİLLİYİNİ QORUYUB SAXLAYAN
ASEMANTİKLƏŞMİŞ SÖZLƏR

Asemantizasiya ilə sözün ilkin mənası və ya forması başqa bir sözdə saxlanılır. Bu proses zamanı sözün qədim mənası və ya forması qalıq kimi başqa bir sözün izini saxlayır. Yəqin ki, sözlərin qədim köklərində morfonoloji proses olan qaynaşma və leksik-semantik proses olan asemantlaşma paralel baş vermiş və biri digərini doğurmuşdur.

Türk mənşəli qədim leksemələrin morosemantik inkişafının tədqiqi asemantlaşmış və füziallaşmış köklərin ilkin formasını müəyyən etməyə kömək edə bilər.

Asemantikləşmə qədim sözlərin və başqa dil vahidlərinin bir qisminin dilin sonrakı inkişaf mərhələlərində müstəqilliyini itirməsi, qalıq şəklində başqa söz və ifadələrdə izini saxlamasıdır. Bu qədim təkhecalı, qismən də ikihecalı sözlərin türk dillərində getdikcə azalmasının, onların başqa leksik vahidlərlə əvəz olunmasının və türk dillərində sözlərin bir hissəsinin təkhecalılıqdan ikihecalılığa və çoxhecalılığa doğru inkişafını şərtləndirən dil proseslərindən biridir. Asemantikləşmə nəticəsində qədim söz kökləri başqa sözlərlə, xüsusilə, sözdüzəldici (qismən də sözdəyişdirici) şəkilçilərlə birləşərək ayrılmaz, tərkib hissələrinə parçalanmayan lüğət vahidinə çevrilir. Bu zaman qədim söz müstəqil lüğət vahidi kimi istifadə olunmaq hüququnu itirir, daşlaşaraq qalığa çevrilir.

РЕЗИЮМЕ
АСЕМАНТИЗИРОВАННЫЕ СЛОВА, СОХРАНИВШИЕ СВОЮ
САМОСТОЯТЕЛЬНОСТЬ В ТЮРКСКИХ ЯЗЫКАХ ОГУЗСКОЙ ГРУППЫ
И ИХ ДИАЛЕКТАХ
РЕНА НАЗИМ ГИЗИ СУЛЕЙМАНОВА

При асемантизации исходное значение или форма слова сохраняется в другом слове. Во время этого процесса древнее значение или форма слова сохраняет следы другого слова в качестве остатка. Вероятно, в древних корнях слов параллельно происходили слияние, представляющее собой морфонологический процесс, и асемантизация, представляющая собой лексико-семантический процесс, и одно порождало другое.

Изучение моросемантического развития древних лексем тюркского происхождения может помочь выявить первоначальную форму асемантизированных и фузиализированных корней.

Асемантизация — это когда некоторые древние слова и другие языковые единицы теряют свою самостоятельность на более поздних этапах развития языка,

оставляя следы в других словах и выражениях в виде остатков. Это один из языковых процессов, определяющих постепенное упадок древних односложных и частично двусложных слов в тюркских языках, замену их другими лексическими единицами, а также развитие некоторых слов в тюркских языках от односложных к двусложным и многосложным. В результате асемантизации древние корни слов соединяются с другими словами, особенно со словокорректирующими (частично словоизменительными) суффиксами, и становятся неразрывной словарной единицей, которую невозможно разделить на составные части. В это время древнее слово теряет право на употребление как самостоятельная словарная единица и превращается в ископаемое.

Ключевые слова: асемантизация, оригинал, огузская группа турецких слов, параллель, корень.

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