HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

THE USE OF ARCHAIC WORDS IN THE LITERARY MONUMENTS OF THE EARLY TURKIC LITERARY LANGUAGE: A CASE STUDY OF QUTADG'U BILIG

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Abstract: This article examines the archaic lexical items employed in Qutadg'u Bilig, the renowned literary work of Yusuf Khass Hajib. The study focuses on a number of lexical units that were actively used during the period in which the work was written but have subsequently fallen out of common usage and become archaic in Modern Uzbek. These lexical items are analyzed from lexical-semantic perspectives in order to reveal their meanings, historical development, and linguistic characteristics within the context of the early Turkic literary language.

Keywords: language norms, lexeme, archaic words, Old Turkic language, obsolete vocabulary, lexical units.

Аннотация: В данной статье рассматриваются архаические лексемы, использованные в произведении Юсуфа Хас Хаджиба «Кутадгу билиг». Особое внимание уделяется отдельным лексическим единицам, которые активно функционировали в период создания памятника, однако в современном узбекском языке вышли из активного употребления и приобрели статус архаизмов. Указанные лексические единицы анализируются с лексико-семантической точки зрения, что позволяет выявить их семантические особенности, историческое развитие и место в системе раннего тюркского литературного языка.

Ключевые слова; языковые нормы, лексема, архаизмы, древнетюркский язык, устаревшая лексика, лексические единицы.

Introduction. Qutadg'u Bilig, as one of the most important literary monuments of the early Turkic literary language, represents a primary written source for investigating the formative period of the Uzbek literary language and its historical lexical development. [1 , 264-b]. The author not only synthesized the linguistic features characteristic of the tribes inhabiting the Qarakhanid State in the epic but also made a significant contribution to the formation, standardization, and development of the norms and stylistic varieties of the Old Turkic literary language. To this end, he extensively employed words and expressions related to various aspects of social life and everyday activities.

The lexical composition of Qutadg'u Bilig demonstrates remarkable linguistic diversity. Of the 3,370 lexical items identified in the work, 2,817 (86%) are of Turkic origin, 416 are Arabic, 91 are Persian-Tajik, 7 are Sanskrit, 7 are Sogdian, 6 are Chinese, 7 are hybrid Arabic + Persian forms, 2 are Arabic + Greek, 2 are Sanskrit + Persian, 1 is Persian + Hindi, and 1 is Arabic + Latin in origin [2 , 335-b]. This article focuses on the use of archaic lexical units in Qutadg'u Bilig, analyzing their linguistic features, semantic characteristics, and functions within the lexical system of the work.

Research Methods. The present study explores the use of archaic lexical units in Qutadg'u Bilig through an analysis of their lexical-semantic features and their functions within the lexical structure of

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ISSN: 2058-5519|Impact factor-15.9
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the text. [3, 213-b]. Such lexical units constitute obsolete vocabulary. However, they do not disappear completely from the language; rather, they are preserved in its lexical stock as words characteristic of a particular historical period. Archaic words may also serve as components of synonymous sets. For example, the lexemes erin (lip), dudoq (lip), and lab (lip), as well as oraz (face), yuz (face), and jamol (countenance/face), which belong to different stages of the language's historical development, form synonymous series. Among these, erin and oraz have become archaic in contemporary Uzbek.

Research Findings. As noted above, the lexical composition of Qutadg'u Bilig is predominantly represented by lexical units belonging to the Common Turkic stratum. At the same time, the work also contains numerous loanwords of Arabic origin, such as mamlakat (country), davlat (state), adolat (justice), and zolim (tyrant), as well as Persian borrowings, including guhar (jewel), do'st ('friend'), osmon (sky), and nodon (ignorant). Lexical units belonging to the Common Turkic layer may, to a considerable extent, be regarded as a shared lexical heritage of the Turkic languages. As a result of the language's long historical development, some of these words have remained in active use, whereas others have become obsolete. The following section presents an analysis of the archaic lexical units attested in Qutadg'u Bilig.

For example:

Qara yer toshangu turur ey **bogu**
Okunma **yarin** sen qara yer qatin.
Qamug' ishka tavfiq **bayat**din tila
Bo'yun ber qazaqa **koni** tut. **Original (Old Turkic):**

O wise man, the dark earth stands firm as stone;
Do not grieve, for tomorrow you too shall enter the dark earth.
Seek success in every undertaking from the Creator,
Submit to destiny and steadfastly uphold the path of truth.

In the poetic passage cited above from Qutadg'u Bilig, the lexical items *bogu* (wise, sage), *yarin* (tomorrow), *qamug'* (all, every), *Bayat* (God, the Creator), and *koni* ('true, righteous') are examples of archaic words that have fallen out of active use in contemporary Uzbek. These lexemes represent the historical vocabulary of the early Turkic literary language and illustrate the diachronic development of its lexical system. It should be noted, however, that the lexeme *yarin* (tomorrow) has remained in active use in modern Turkish (*yarın*), demonstrating the preservation of certain Old Turkic lexical items in other Turkic languages despite their obsolescence in Uzbek.

Alternatively: ***Yazuqluq*** *kishidin kechursa yazuq*

Tiriklik yava qilma dunya uchun
Kechigli turur osh bu uchun **emgak** uchun
Bag'irsaq kishilar tapug'saq bo'lur
Esizka siyasam yuritg'u kerak .
Bu ekki qutu **bulsa** begdin
Eli qapg'i etlur sevinch bo'lur beg avinch. **Original (Old Turkic):**

The verses also contain several lexical items that have become archaic in Modern Uzbek, including yazuq (sin), emgak (labour, hardship), bag'irsaq (kind, compassionate, loyal), esiz (bad, evil), and bulur (to find). Among these, bulur has been preserved in Modern Turkish, while emgak (Modern Kyrgyz: emgek) and bag'irsaq have survived in Kyrgyz in phonetically modified forms. The preservation of these lexical items in other Turkic languages provides further evidence of the Common Turkic character of Qutadg'u Bilig and confirms its significance as a shared literary and linguistic heritage of the Turkic-speaking world.

Ajunug' necha tapsa o'z o'lullug

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Arig‘ suv-teg ul ko‘p bu dunya nengi
O‘kush so‘z eshitgil **telim** so‘zlama .
Kishi **edgusi** qilsa tag‘am **tapug‘**
Ani xalqqa kezlar yapar bu **qapug‘.**
Yana aytoldi so‘z **asg‘i** necha. **Original (Old Turkic):**

The verses cited above also contain several lexical items that are no longer used in contemporary Uzbek, including ajun (world), arig' (pure, clean), o'kush and telim (many, numerous), asig' (benefit, advantage), edgu (good, virtuous), qapug' (door), and tapug' (service). These lexemes belong to the archaic layer of the vocabulary and reflect the lexical characteristics of the early Turkic literary language. Nevertheless, the lexeme qapug' has been preserved in Modern Turkish in the form kapı (door), illustrating the continuity of certain Old Turkic lexical elements in other Turkic languages despite their obsolescence in Modern Uzbek.

From the perspective of the historical development of the language, it can be observed that many of the archaic lexical items found in Qutadg'u Bilig were also used in Hibat al-Haqa'iq by Ahmad Yugnaki, a contemporary of Yusuf Khass Hajib. Furthermore, these lexical units occur in a number of literary works composed during the thirteenth and fourteenth centuries, including Devoni Hikmat, Qissasi Rabg'uziy, Muhabbatnoma, and Tafsir. Some of these archaic words are also attested in the works of Atoyi, Sakkokiy, and Lutfiy, as well as in Baburnama. This continuity demonstrates that such lexical items remained an integral part of the literary language for several centuries before gradually becoming obsolete in Modern Uzbek.

Conclusion. In conclusion, *Qutadg'u Bilig* represents one of the most significant literary monuments of the eleventh century and serves as a fundamental source for investigating the historical development of the Turkic literary language. The work successfully integrates the linguistic features of various Turkic tribal dialects, reflecting the lexical, semantic, and stylistic characteristics of the literary language of its period. The analysis of archaic lexical units demonstrates that many words once actively employed in the text have gradually become obsolete in Modern Uzbek, while some have been preserved in other contemporary Turkic languages, particularly Turkish and Kyrgyz. This phenomenon highlights the shared linguistic heritage of the Turkic languages and provides valuable evidence for tracing the diachronic evolution of their vocabulary.

Furthermore, the preservation of these archaic lexical items in medieval Turkic literary monuments confirms the continuity of the Common Turkic lexical tradition and underscores the exceptional philological value of *Qutadg'u Bilig*. Consequently, the study of archaic vocabulary in this work contributes not only to a deeper understanding of the historical lexicon of the Uzbek language but also to broader research in Turkic historical linguistics, comparative lexicology, and the evolution of the Turkic literary tradition.

Foydalanilgan adabiyotlar ro‘yxati .

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