

**LEXICON OF TURKIC ORIGIN IN “JAMSHID AND KHURSHID”  
MASNAVI’S LANGUAGE**

**ARZU ISKENDERZADE**

*Junior researcher, Azerbaijan National Academy of Sciences,  
Nesimi Institute of Linguistics*

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**Abstract.** *From the point of view of studying the centuries-old history of the Turkish language, these language monuments created by Turkish poets and writers in the Middle Ages are important sources. The study of these monuments written in Turkish language, the study of their phonetic, lexical and grammatical features also creates conditions for determining the literary norms of the Turkic languages. From this point of view, the analysis of the vocabulary of “Jamshid and Khurshid”, a Turkish language written monument of the 14th-15th centuries, is both important and interesting from the point of view of studying the existence of Turkic words. In this article, the lexicon of Turkic origin has been studied in the language of Ahmadi’s masnavi “Jamshid and Khurshid”, the words of Turkic origin involved in the research have been compared with their usage forms in modern Turkic languages. As a result of the research, it has been found out that there are enough words of Turkic origin among the nouns, verbs and numeral words used in the language of the monument. However, in the lexicon of “Jamshid and Khurshid” verbs occupy a greater place among the words of Turkic origin. In the lexicon of the 14th-15th century’s written monument “Jamshid and Khurshid”, carrying the linguistic features of Anatolian Oghuz Turkic, some of the words of Turkic origin have been preserved with minor phonetic changes, and some have been preserved their functionality as they are in modern Turkic languages.*

**Keywords and expressions:** *“Jamshid and Khurshid”, words of Turkic origin, Ahmadi, medieval Anatolian Turkic, lexicon.*

**Аннотация.** *Туркий тилнинг кўп асрлик тарихини ўрганиши нуқтаи назаридан ўрта асрларда туркий шоир ва ёзувчилар томонидан яратилган тил ёдгорликлари муҳим манба ҳисобланади. Бу туркий ёдгорликларни ўрганиши, уларнинг фонетик, лексик ва грамматик хусусиятларини ўрганиши туркий тилларнинг адабий меъёрларини аниқлашга ҳам шароит яратади. Шу нуқтаи назардан ХИВ-ХВ асрларга оид туркий ёзма ёдгорликнинг лугат таркиби таҳлили. «Жамиид ва Хуриид» туркий сўзнинг мавжудлигини ўрганиши нуқтаи назаридан ҳам муҳим ва қизиқарлидир. Ушбу мақолада Аҳмадий Маснавий тилидаги «Жамиид ва Хуриид» туркий тилдаги лугат ўрганилди. Ҳозирги туркий тилларда туркий келиб чиқиши сўзларнинг қўлланиши шакллари солиштирилди. «Жамиид ва Хуриид» маснавийининг лугавий таркиби анча хилма-хил ва серқиррадир. Ушбу ёдгорлик туркий тилнинг ўрта асрлар даврининг умумий манзараси ҳақида тасаввурга эга бўлиши, туркий тилнинг тарихий лексикологиясини чуқурроқ ўрганиши имконини беради. Ўрганиши натижасида маълум бўлдики, ёдгорлик тилида қўлланган от, феъл, саноқ сўзлар орасида туркий тилга оид сўзлар етарлича учрайди. Лекин туркий лугат таркибида феъллар устунлик қилади. ХИВ-ХВ асрлардаги онадўли-ўғуз туркий тилининг лисоний хусусиятларини ўзида мужассам этган «Жамиид ва Хуриид» ёзма ёдгорлиги лугатида туркий келиб чиқиши бироз фонетик ўзгаришларга учраган, баъзилари гўё ўз мазмунини сақлаб қолган. Ҳозирги туркий тилларда қўлланиши.*

**Таянч сўз ва иборалар:** *«Жамиид ва Хуриид», туркий сўзлар, аҳмадий, ўрта асрлар онадўли туркийлари, лугат.*

**Аннотация.** *С точки зрения изучения многовековой истории тюркского языка важными источниками являются языковые памятники, созданные тюркскими поэтами и писателями в средние века. Изучение этих тюркоязычных памятников, изучение их фонетических, лексических и грамматических особенностей также создает условия для определения литературных норм тюркских языков. С этой точки зрения анализ словарного состава тюркоязычного письменного*

памятника XIV-XV вв. "Джамшид и Хуришид" также важен и интересен с точки зрения изучения бытования тюркского слова.

В этой статье была исследована лексика тюркского происхождения на языке маснави Ахмади "Джамшид и Хуришид". Были сопоставлены формы употребления слов тюркского происхождения в современных тюркских языках. Лексический состав маснави "Джамшид и Хуришид" достаточно разнообразен и многогранен. Этот памятник позволяет получить представление об общей картине средневекового периода тюркского языка, глубже изучить историческую лексикологию тюркского языка. В результате исследования выяснилось, что в языке памятника достаточно слов тюркского происхождения в числе употребляемых имен существительных, глаголов, числительных. Но среди лексики тюркского происхождения преобладают глаголы. В лексике письменного памятника "Джамшид и Хуришид", носящего языковые особенности Анатолийско-Огузского тюркского языка XIV-XV вв., часть слов тюркского происхождения с небольшими фонетическими изменениями, а часть как бы сохранила свое употребление в современных тюркских языках.

**Опорные слова и выражения:** "Джамшид и Хуришид", слова тюркского происхождения, Ахмеди, средневековый Анатолийский тюркский, лексика.

**Introduction.** After the collapse of the Seljuk Empire, during the Turkish principalities (Beyliks) established in Anatolia, great value has begun to be given to the Turkish language, to the poets and writers who wrote in the Turkish language. In the 14<sup>th</sup> century, Oghuz Turkic in Anatolia suppressed other dialects and strengthened its existence. Of course, in this movement since the 13<sup>th</sup> century Yunus Emre, Ahmad Fagih, Khoja Dehgani, later Ahmadi, Sheikh, Sheykhoglu Mustafa, Gazi Burhaneddin and other people who wrote works in the Turkish language played a significant role. From the point of view of studying the centuries-old history of the Turkish language, these language monuments created by Turkish poets and writers in the Middle Ages are important sources. The study of these monuments written in Turkish language, the study of their phonetic, lexical and grammatical features also creates conditions for determining the literary norms of the Turkic languages. V. Vinogradov's views on this are particularly interesting. He notes: "A written monument that reflects in itself any literary-fictional material should attract the attention of linguists. Because only an example of fictional creativity can reflect the development of language much more" [17, p. 3]. From this point of view, the analysis of the vocabulary of "Jamshid and Khurshid", a Turkish language written monument of the 14<sup>th</sup>-15<sup>th</sup> centuries, is both important and interesting from the point of view of studying the existence of Turkic words.

Unlike lyrical poems, masnavis are valuable sources that reflect the social, political and cultural life of the period to which they belong, and shed light on the religious belief system and daily life of the period in which it was written. Academician M.Z Naghisoylu writes on the subject: "The difference between lyrical poems written in the same style in Turkic and masnavis written in a style close to the spoken language is noticeable. While lyrical poems focus much more on art, mastery, in most Turkic language masnavis the main focus is on moral education and didactics. This factor, as well as the narrowness of the scope of the subject (in lyrical poems) and, conversely, the breadth (in masnavis), it is clear that it could not help but have its strong influence on the language of these works. In this sense, of course, the proximity to the national language and the tendency to benefit from it are stronger in masnavis than in lyrical works" [13, p. 162].

Coinciding with a very tense socio-political period in Anatolian history, in Ahmadi's work patriotism, human love, religious and moral ideas were reflected. The folk philosophy and folk culture dominates in poet's works. In this respect, Ahmadi is reminiscent of Yunus Emre, Ashig Pasha, Haji Bayram and other poets. Of course, it is not without reason that the poet inspires his works in this way. Ahmadi, who witnessed the crisis in the Anatolian principalities after the disintegration of the Anatolian Seljuk state, the war between the Anatolian princes whose moral and social upheavals, language, religion, and even mother and father were the same, and many other tragic events like this, he wrote his poems in a spirit consistent with these enlightening pictures too. In terms of reflecting the socio-political events, the moral situation of the period in the work "Jamshid and Khurshid", the vocabulary of the work attracts the attention with its richness. The lexical structure of "Jamshid and Khurshid" is very colorful and multifaceted. The monument allows to study deeply the historical lexicology of the Turkic languages. The vocabulary of masnavi's language can be divided into two parts according to its origin: lexicon of Turkic origin, borrowing lexicon.

**Words of Turkic origin used in the language of the monument "Jamshid and Khurshid"**

Most of the Turkic words used in the language of "Jamshid and Khurshid" are still actively used in modern Azerbaijani Turkic without undergoing any phonetic or semantic changes. These words, at the same time, are also used intensively in other Turkic languages: ad, ana, anla-, ara, at, at-, ata, ay, ayak, ayrıl-, ağla-, ağız, ağrı, ak-, ara, al-, alın, alt, altı, an-, ara, ardınca, armud, art-, as-, aç-, ağac, alt, alın, ay, ayak, aylık, ayır-, ağız, az, az(maq), bağır, bağla, barmaq, baş, bağlı, baq, baş, barmaq, başla-, beş, bil-, bilin-, bir, bir arada, bir gün, biri, birlik, biç, biz, bezen-, boş, boy, boya-, bol, boyun, boğaz, bu, bura, buyur, bük-, dil, diri, diş, dirlik, dur-, düş, dön, dörd, dudak, döşək, düz-, eşit, gey-, gül-, gör-, görüş-, göz, götür-, gün, gül-, gizli, iç, iş, iki, od, ol, ot, ora, oradan, otur, oğlan, ok, ora,öp, ölü, örtü, öl, su, söz, saç, sina, sev, toz, uzan, uzun, unut, ulu, var, yaş, ye, yol, yoldaş, yat, yan, yük, yoğsul, qız, kal, qarın, qardaş, qarşı, kır, kapı, kol, qorq, çok, kulak, kısa and so on.

There are many words in the language of masnavi "Jamshid and Khurshid" written in 14<sup>th</sup>-15<sup>th</sup> centuries Anatolian Turkic, with certain phonetic changes used in both modern Turkish and modern Azerbaijani Turkic. Let's compare the usage forms of several words of these types both in the language of "Jamshid and Khurshid" and in modern Turkish and Azerbaijani Turkic:

In the language of "Jamshid and Khurshid"	Turkish Turkic	Azerbaijani Turkic
arslan	aslan	Aslan
artuq	artık	artıq
ağaç	ağaç	ağac
avit-	avut-	avud-
bulıt	bulut	bulud
çoğ/çok/çok	çok	çox
degirmen	değirman	dəyirman
deniz	deniz	dəniz

dög	döy	döy
dut-	tut-	tut-
degül	değil	deyil
düzet-	düzelt-	düzəlt-
düzil-	dizil-	düzül-
et	et	ət
etek	etek	ətək
el	el	əl
elma	elma	alma
getür-	getir-	gətir-
güneş	güneş	günəş
gel-	gel-	gəl-
geç-	geç-	keç-
gice	gece	gece
girmi	yirmi	iyirmi
gibi/ bigi	gibi	kimi
gizlen-	saklan-	gizlen-
git-	git-	get-
gemi	gemi	gəmi
gök	gök	göy
göñül	gönül	könül
göster-	göster-	göstər-
gümiş	gümüş	gümüş
hemişe	her zaman	həmişə
it-	et-	et-
kapu	kapi	qapi
kınşı	komşu	qonşu
kıyın	koyun	qoyun
ıçre	ıçinde	ıçındə
ıçün	ıçın	üçün
ıçerü	ıçeri	ıçəri

қан	kan	qan
тудағ	dudak	dodaq
yoһsul	yoksul	yoxsul
yılduz	yıldız	ulduz

Some of the lexical components of Turkic origin in the lexicon of “Jamshid and Khurshid” have undergone phonetic changes, and some are still used in the Turkic languages today without any changes. Let’s pay attention to lexical-semantic and etymological features of some of these words:

**Ana** (آنا) Gerard Clauson notes in “An Etymological Dictionary of Pre-Thirteenth-Century Turkish” that the being the Turkic word *anawas* firstly used in Uyghur Turkic. Clauson noted in his dictionary that being the equivalent for the word *anathe* the word *ögwas* was also used in parallel: *analar kuvrağı, öz elgin anasın öldürmüş, ögey anamız, qadın ana, ata bir ana bir* [7, p.5]. Although the word *anne* is used in modern Turkish Turkic, the word *ana* is still used parallelly in Anatolia today. In proverbs and folklore, the word *anahas* completely excelled the word *anne*. For example: “Oğul babadan öğrenir sofrada düzmeyi, kız *anasından* öğrenir sokak gezmeyi”, “Ana gibi yar, Bağdat gibi diyar bulunmaz” etc. Unlike Clauson’s “An Etymological Dictionary of Pre-Thirteenth-Century Turkish”, we do not find the word *ög* in “Dīwān Lughāt al-Turk”. Mahmud Gashgarli mentioned only the words *ana, aba* and *apa* in his dictionary. He noted that the Karlug Turkmen used the word *apa* [9, p. 86-89]

Let’s consider the usage of the word *ana* in modern Turkic dialects: *ana* (Bashkir), *ana* (Gagauz), *ana* (Kazakh), *ana/apa* (Uyghur), *äsä/äsäy/inäy* (Bashkir), *änä* (Uzbek), *enä* (Turkmen)

In the language of “Jamshid and Khurshid” the word *anais* used in many places:

Melik Cemşid bilürdi muhaqqak

Ki cennet **ana** ayağında olur el-ħak [CX. 35/26]

**Ana** (آنا) in almost all old texts, as well in the language of “Jamshid and Khurshid”, when the singular pronoun of the third person receives the suffix of dative case is written as in the form of “ana”, and when it is in nominative case is written as in the form of “ol”:

Yüzüñ gülzārını çün kim düzer **ol**

**Ana** gözleri çün nergisden yazar **ol** [CX. 2/46]

When we look at the use of this word in other Turkic dialects, we see that it is used in Turkish and Turkmen Turkic as *ona*, in Bashkir and Tatar Turkic as *ana*, in Uzbek as *unga*, and in Uyghur as *una*. We see that there are differences in being used of the pronoun “o” (he, she, it). For example: *ol* (Bashkir), *ol* (Kazakh), *al* (Kyrgyz), *u* (Uzbek), *ul* (Tatar), *ol* (Turkmen), *u* (Uyghur).

**Azmaq** : (آزماق) This word is used in Old Turkic in the meaning of “azmaq, doğru yoldan ayrılmaq” (to be lost, to deviate from the right path): “Ol yol āzdı” [4-I, p.181]. In the language of “Irk Bitig” being an ancient Uyghur written monument, the word *azmaq* means “losing one’s way, to disappear” : *kuş oğlu uça aztı, kiyik oğlu yügürü aztı* (Quşun balası uçaraq aztı, maralın balası qaçaraq aztı- The baby bird flew away and was lost, and the baby deer ran away and was lost) [16, p.159]. In the modern Azerbaijani language, the word *az(maq)* is also used today in the meaning of “yolunu, istiqamətini itirmək, doğru yoldan çıxmaq”(losing one’s way, direction, deviating from the right path). In Azerbaijani Turkic, the word *az(maq)* also means *shəddini aşmaq* (to be out of line), *qudurmaq* (to become impudent). *Az(maq)* in modern Turkish Turkic 1. Unusualness of behavior, 2. Rising, overflowing (sea, river), becoming a dangerous condition (wound, disease, etc.), 3. Increasing sexual feelings, 4. To come to a situation where bleaching is no longer possible (clothes) 5. To be born of two different races (animal), 6. To grow up excessively (animal). In the language of “Jamshid and Khurshid” we found the word *az(maq)*

several times. 1. In the meaning of the unusualness of character, behavior, actions in today's Turkish Turkic:

Didi ayruksı azmışdur mizâcum  
 Tabib elinde degüldür ilâcum [CX. 14/73]

1. Azmaq, in the meaning of to lost one's way:

Geminüñ içi feryâd-ıla taldı  
 Ki azdı yol öñi girdâb oldı [CX. 58/46]

**Niçe:** (نیچه) It is formed from joining of the suffix -ça with the interrogative form “nə” in Old Turkic. Seyfaddin Altayli grouped the meanings of this word in the Azerbaijani language under several headings: “neçə”(how many) adj. 1. Indicates the amount of the item. 2. Comes in front of nouns denoting time and expresses their uncertainty. 3. Çox, bir çox(a lot of). 4. –noun. More than one person. 6. In the form of neçəyədir, neçədəndir (how much) is used in the meaning of value, what is the price [2, p.910]. Many Turkologists have expressed the meaning of this word in different ways. For example, Muharrem Ergin “nice, ne kadar nasıl” [12, p.124], Talat Tekin “nice, ne kadar nasıl” [15, p.107], Ahmad Jafaroglu “ne kadar, kaç, nasıl” [6, p.135] noted their meanings. Today, it is used in Turkish Turkic in the form of “necə” in the meanings of “nasıl, necə” (how). In the dictionary, it is noted in the form of nice (neçe) without separating from each other: “1.Nasıl (how). 2. Çok, bir çok, hayli (a lot of). 3. Çok kez (many times). 4. Ne (what). 5. Ne zaman (when). 6. Kaç, ne kadar (how much). 7. Hangi (which). 8. Ne kadar, ne derece (how). 9. Ne vakte kadar (until when) [8, p.157]. In modern Azerbaijani, it is used as an interrogative particle when it comes before a noun, and as an interrogative adverb when it comes before a verb. Let's consider the examples of the word *necə* (how) is used in the language of “Jamshid and Khurshid”:

Niçe kim mey içerem arturur ğam  
 Ne durur bilmezem bu derdüme em [CX/585].

Let's look at an example this word used in the meaning of “nə qədər, neçə-neçə” (how many, how much):

Niçe illere dārū olursın  
 Niçe gül-ruhlara buse kılursın [CX/592].

**Qapı:** (قاپی) The word *qapı* (door), that using in Old Turkic in the form of *kapığ*, is used in the meaning of being passed while entering and leaving a place and opening of a section with the feature of opening and closing, and from ancient times to the present day it has shown a historical look in the forms of *kapıg*, *kapığ*, *kapū*, *kapu*, *kapı*. Clauson notes that the root of the word comes from the word -gap (to close) [7, p.583]. In “Comparative-historical grammar of Turkic languages” [18, p.510-511] this word is given in three different ways in our historical and modern dialects:

1) *Qapıx*: 1. *Qapı* (door). 2. *Həyət qapısı* (door of the yard, gate). It's used in historical dialects such as Old Uyghur, Karakhanli, Oghuz, Kharazm, Uyghur, Middle Uyghur, Chagatai Turkic languages and in different meanings in modern dialects such as Azerbaijani, Karaim, Kumuk, Nogai Turkic and Uyghur Turkic dialects.

2) *Qapxa*: 1. *Həyət qapısı* (door of the yard, gate). 2. *Qala qapısı* (fortress gate), *şəhər qapısı* (city gate), *gapga* in Garakhanli, Uyghur Turkic, Middle Turkic, Bashkir, Tatar; *gagpa* in Karakalpak, Kazakh Turkic; *gapga* in Kyrgyz Turkic; *gâpga* in Uzbek Turkic; *harha* in Chuvash Turkic.

3) *Qapax*: from historical dialects *gabagis* using in ancient Uyghur Turkic, Middle Kipchak Turkic; *gabax* in Kharazm Turkic; *gabag* and *gabax* in the modern Karaim dialect; *gabag* in Balkar Turkic; in the form of *gapgag* is using in the Middle Tatar dialects.

The word *qapı* (door, gate) is used in “Dīwān Lughāt al-Turk” [4-I, 425-427] in the form of *qapga*, *qupuğ*, in the meaning of “böyük qapı (big door), qala qapısı (fortress gate)”. This word is also used in many places in “Jamshid and Khurshid” in the meaning of *qapı* (door) /*eşik* (outside):

Kamu müşkil işüñ var dur ümüdi  
 Kamu baĝlu kapunuñ var kilüdi [CX. 41/68]

**Ƙarañu** : (قراڭو) The word *qaranlıq*(darkness), one of the oldest and most common words in the Turkic language, is still actively used in the Oghuz group Turkic languages today. In Old Uyghur Turkic texts, this word appears in the form of *karañgu*, *karañku* [6, p.167], and in Karakhanid Turkic it is used in the form of *karañku* [3, p.223]. Today it is used in the form of *qaranlıq* (Azerbaijani), *karanlık* (Turkish), *karañlık*(Kazakh), *karanqılık*(Kyrgyz), *karanqılık* (Tatar), *garañkılık* (Turkmen), *qaranquluq* (Uyghur), *qorongilik* (Uzbek). This word, which is used in Old Anatolian Turkic in the forms *karañgu*, *karañku* and *karañu*, we find in the form of *karañu* in the language of “Jamshid and Khurshid”:

Girü geldi sarāya şāh Cemşid

**Ƙarañu** gicede dilinde Ğurşid [CX. 44/52]

**Kimesne**: (کیمسنه) In Oghuz and Kipchak Turkic, *kimərsə* is derived from the word “kim isə” (someone). It is first found in written sources in the form of *kimerse/kimesne/kimsā* in Abu Hayyan’s “Kitab al-Idrak” [11].

In the language of “Jamshid and Khurshid” we find both in the form of *kiməsnə* and in the form of *kimsə*:

**Kimesne** evvelin anuñ bilemez

**Kimesne** āñiri fikrin kılamaz [CX. 56/43].

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Eger Mecnun ola āşık ya Ferhād

Bu resme sözi **kimse** itmedi yād [CX. 46/38]

**Bəri**: (بیر) Old Turkic word *ber* is formed by the word “*bu tərəf, bura*” (this side, here) and the suffix *-ari*<sup>2</sup>. Bashir Ahmadov, speaking about the word *bəri* in the “Dictionary of Etymology”, writes: “*Such an idea is widespread that, as if the suffix -ari<sup>2</sup> has historically reflected the dative case. In fact, this suffix is nothing more than an abbreviation of the word yer (place): bura (here) means – “bu yer” (this place), ora (there) – “o yer” (that place) bəri (here) – again “bu yer” (this place), yuxarı (up) – yüksək yer (high place), aşağı (down) (before this word was aşarı, later changed) – “alt yer” (low place)*” [10, p.45]. So, the word *bəri* has been historically compound, now it is simplified, it doesn’t divide into root and suffix, it is formed on the basis of *bu yer* (this place).” As the oldest source in history, it was used in the form of *bérgerü* in the Orkhon-Yenisei monuments. In addition, we find this word in the language of the ancient Uyghur written monument “*Khuastuanif*”: *kertü teñrig arıǵ nomuǵ biltikümüzde berü* (since knowing the true God, the pure law) [11].

In the language of “Jamshid and Khurshid”, the word *bəri* is used in the meaning of “*bu yana, bəri*”:

Didi kim bu görüñdi düşde baña

Ki qaldum ol giceden **beri** taña [CX. 39/126]

**Bir it**: (بیرت) In the Azerbaijani language, this word means *bir e(y)lənək* birləşdirmək (to unite), *uyğunlaşdırmaq* (to adapt), *eyniləşdirmək* (to identify) [5, 2006: 312]. In the language of “Jamshid and Khurshid” it is used in the form of “*bir it*” in the meaning of birləşdirmək:

Kemandan çün qazā oqını atdı

Yılanuñ iki eñegini **bir itdi** [CX. 51/56]

**Altun**: (التون) This word, which is used as “*altun*” (gold) in Old Turkic, retains its functionality as being “*altın*” in modern Turkish Turkic. It is used in the Azerbaijani language as “*altın*” and “*qızıl*” [14, p.149]. Let’s look at the usage forms in other Turkic languages: *altın* (Gagauz), *altın* (Bashkir), *azltın* (Kazakh), *altın* (Kyrgyz), *altın* (Tatar), *gyzyl* (Turkmen), *altun* (Uyghur), *oltin* (Uzbek)

In “Jamshid and Khurshid” *altunis* used in the meaning of jewelry:

Nigin bigi **altun** içinde oturmuş

Sehābi burķai yüzden götürmiş [CX. 48/57]

It should also be noted that in the Azerbaijani classical literary language, in our dialects, as well as in other Turkic languages, the phoneme “u” sometimes replaced the phoneme “i”. For example: azgun (azgın), bađlu (bađlı), kılur(kılır), asılu (asılı), armud (armit- Turkmen); sabun (sabın- in Kazakh, Tatar and Turkmen languages).

**Gene:** (گنه) this word, which is used in the meaning of *yenə, təkrrar*(again), has been used in old Turkic in the form of *yana*, in the old Anatolian Turkic in the form of *gene/gine*, then it has been used in the Kharazm, Chagatai Turkic and in the written languages of the Mamluk-Kipchak Turkic. Let’s look at the usage forms in modern Turkic languages: *yenə* (Azerbaijani), *yine/gene* (Turkish), *yene* (Turkmen), *yänä/tađın* (Uzbek), *jana/janadan/kaytadan* (Kazakh), *yänä/kaytanan/tađın* (Bashkir), *yänä/yanadan/tađın* (Tatar), *yana/yenidin/kaytдын* (new Uyghur).

In the language of “Jamshid and Khurshid”, both the word *gene* and *yine* are used in the meaning of *yenə, təkrrar*:

Getürdiler şarāb-ı ergāvāni ki  
İçe Ergānūn-sāz **yine** anı [CX. 15/34].  
\*\*\*

Dimāğında şehūñ çūn oldı virān  
Girüp bir күnce ol **gene** oldı penhān [C.X. 34/6]

In addition, it’s observed several phonetic variants of some words in “Jamshid and Khurshid”. For example:

*yalduz-yılduz-yıldız,*  
*toprađ-toprak,*  
*řudak-dudak-řutak.*

Besides from these words, we find the following words have also two phonetic forms in the language of the monument:

bisle-	besle-
bizen-	bezen-
biş	beş
bize-	beze-
dig-	deg-
dir-	der-
giy-	gey-
til-	tel

Being written of above-mentioned words in two phonetic variants in this period did not stem from the instability shown in marking bykasra or (س) [y] of a sound that doesn’t have an equivalent in writing. In our opinion, being written of these words in two phonetic forms in the old Anatolian Turkic texts is connected with the influence of dialects on the written language. In medieval Anatolian Turkic, the vowels [i] in the first syllable of the written language have not yet been completely replaced by [e]. The vowels [i] in words such as *it-*, *vir-*, *gice-*, *işik*, *bil* are marked bykasra or written with (س) [y]. In Old Anatolian Turkic had already begun the change of *i* ~ *e* in dialects during this period. The various phonetic variants such as *bizen-*, *bezen-*, we see in the language of “Jamshid and Khurshid” monument, don’t mean that the vowel in these words is closed [e], but shows that the change *i* ~ *e* in the dialects of that time being already existed. One of the important issues in Old Anatolian Turkic is that words in Old Turkic ending in *g/đ* still retain their long pronunciations after falling the derivational suffix *g/đ*. In Old Turkic, by falling of the suffix *-g*, being a noun-forming suffix from verb, we observe that the case of transformation of the preceding vowel into a labialized vowel, does not occur in some words. In the language of the monument, the words that should be used with a labialized vowel, but written with a non-labialized vowel, are: *arı*, *diri*, *kurı*, *yazı*. These examples show that in the language of “Jamshid and Khurshid” the long and labialized vowels formed by falling the suffix *-g/đ*, have lost their length,



and in some words they are written with non-labialized vowels in accordance with the law of harmony.

### **Conclusion**

The tendencies of closeness to the national spoken language and benefit from it belonging to other masnavis is also reflected in the language of “Jamshid and Khurshid”. Masnavi “Jamshid and Khurshid” is a valuable monument that has the features of the ancient Anatolian Turkic language and the language that Anatolian people assimilated. The lexical structure of the monument’s language is very rich and colorful. Among the words of Turkic origin used in the language of “Jamshid and Khurshid”, we find the words denoting nouns, verbs and numerals. However, in the lexicon of “Jamshid and Khurshid”, most of the words of Turkic origin are more verbs, as we can see from the examples. This proves once again that the lexical units that preserve the national character and originality of the Turkic language are headed by verbs. The verbs that occupy an important place in the lexicon of “Jamshid and Khurshid” correspond to our modern language due to their semantic diversity and semantic features. The vast majority of these words are still used in Turkic languages today. Some of these lexical items have survived to the present day with minor phonetic changes, while others have retained their functionality as they are. The phonetic changes that occur in the roots and suffixes of words in the Anatolian Turkic language used six centuries ago, are, of course, normal. These minor phonetic differences don’t prevent the words from being understood.

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