THE MONGOLIAN LANGUAGE LAYER IN WORK «SHEZHIRE-I TERAKIME»

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Abstract. We know that many scientific studies on the origin, stages of formation and development of words common to the Turkic-Mongolian languages are at a hypothetical level. Moreover, the centuries old historical and cultural, geographical connection has led to the emergence of common lexical units in the Turkic and Mongolian languages. This article examines the linguistic peculiarities of Mongolian words in the material of the historical work «Shezhire-i terakime», studies their use in the Turkic and Mongolian languages, and describes their semantic nature. The study also includes a comparative analysis of the relationship between the lexical layer of historical work in the Chagatai and Mongolian languages. The lexical-semantic analysis of the words considered as Mongolian words *aimaq, kurultai, sheshen, nuker, olzha, mergen* have been carried out.

The research article notes that the word *aymaq* in the Kazakh language comes from the Mongolian word *aimag* (administrative division), the word *qurultai* is formed from the verb - *qur*, that the *chechen* word comes from the Mongolian roots *shesh, che*, *sas, tsas, tsatz*, that the word *nuker* coincides with the Mongolian word *nuker* (comrade, friend), the word *olzha* in the Mongolian language *olzha*, *olbor, olz* it is scientifically studied that the word *mergen* in the Kazakh language comes from the Mongolian root *mergen* (sniper). The use of the analyzed words in aphorisms in the Turkic-Mongolian languages reflects the practical content of the article. The definition of the etymology of Mongolian words in the Turkic languages, the analysis of their semantic features are the main objectives of the research article. The analyses of phonetic changes, morphological structures, semantic features of Mongolian words, identified in the reviewed work, have been conducted.

Keywords: Turkic-Mongolian languages, historical lexicology, lexical layer, semantics, Mongolian words, Shezhire-i terakime, Altaic languages, theory of Altaic languages, comparative historical method

Basic provisions

"Shezhire-i terakime" is a medieval work written in the Chagatai language, where, along with ancient Turkic elements, Arabic, Persian, Mongolian words are often found in the lexical layer. The article made a semantic analysis of the Mongolian elements used in the language of the work. The similarities and differences in the comparison of linguistic units, considered as Mongolian words, with the materials of other close and related Turkic languages are studied. When studying the relationship between the Turkic and Mongolian languages in comparative Altai linguistics, Turkology and Mongolian studies, sound

coincidences, grammatical entities, and lexical units are mainly considered as the object of study. Therefore, we have set ourselves the goal of identifying the historical changes and historical development of linguistic units found in a historical work.

Introduction

The study of the nature of the Turkic-Mongolian linguistic association, i.e. the problem of determining the genetic relationship, relations, influence of the Turkic and Mongolian languages on each other, forms the basis of research in Altaic studies. In the issue of determining the nature of commonality and similarity in the phonological, lexical, morphological, syntactic systems of the Altaic languages, the most extensive empirical material accumulated in the Turkic and Mongolian languages has been chosen as the core for arguing their scientific views by Altaic linguists. The main reason for this approach is that the history of ethnocultural and linguistic ties between the Turkic and Mongolian peoples. They are closely connected with the ethnogenesis of many peoples who inhabited Central Asia, with the history of their ethnic culture, the significance of centuries of history, ethnocultural, linguistic ties and relations between the Turkic and Mongolian peoples.

The words common to the Turkic-Mongolian languages can be divided into three categories: 1) generating stems (roots); 2) ancient and medieval borrowings from the Turkic language into Mongolian; 3) Mongolisms in the Turkic languages. On the basis of such linguistic categories, an etymological analysis of Mongols was made in the work "Shezhire-i terakime", attention was focused on historically phonetic, morphological, semantic changes in language units. When studying the history of the formation of elements common to the Turkic-Mongolian language, materials relating to the Altaic, Turkic-Mongolian, Tungus-Manchurian language associations, their language dialects were taken as a basis.

The long historical relationship between the Mongols and the Turks has led to the emergence of bilateral (from Turkic to Mongolian languages or vice versa) input elements in the Turkic and Mongolian languages, as well as in their dialects. Since a certain group of borrowed words is firmly entrenched in the vocabulary of each of the Turkic, Mongolian languages, their identification and the exact establishment of the chronological terms of their borrowing causes some difficulties.

Materials and methods

The commonalities and similarities between the Turkic and Mongolian languages can be clearly seen both in the language of the literary heritage and in the language of historical works, comparing the language units in the modern and ancient lexical layer. On this basis, a medieval historical work has been taken as the object of the research article - the work of the Khiva Khan Abelgazy Bahadur "Shezhire-i terakime". "Shezhire-i terakime" is a medieval work containing extensive information concerning the history, culture, ethnography of the Turkic peoples, the names of lands and waters. The historical work was written in the 17th century in the Chagatai language. This work is a valuable source in its meaning and content for the Turkic peoples. One of the scientists who first translated into Russian

and made a scientific-comparative-historical analysis is A. G. Tumansky. Most of the subsequent studies were written on the basis of the works of A. G. Tumansky. Scientist A.N. Kononov was the first to carry out deep linguistic studies of the work "Shezhire-i terakime" (A.N. Kononov. Pedigree of the Turkmens. Composition of Abu-l-Ghazi Khan of Khiva, 1958). The research of the scientist included the formation of anthroponyms, toponyms, ethnonyms in the text of the work and a description of their phonetic, morphological, syntactic features. A. N. Kononov compared all versions of the work "Shezhire-i terakime" (there are 7 versions in total) and scientifically investigated their commonality and differences. In addition, linguistic studies of the Turkish scientist Z. K. Olmez (Ebulgazi Bahadır Han Şecere-i Terākime (Türkmenlerin Soykütüğü), Ankara-1996) can be attributed to studies related to the language of a historical work.

In determining the theoretical conclusions of the article, the methods of analysis, semantic analysis, descriptive (descriptive), historical-comparative (comparative), historical-comparative (typological), phonetic, morphological were used.

Results

The definition of lexico-semantic features, morphological identity, the scope of use of the Mongolian languages found in the work "Shezhire-i terakime", comparison with the facts of related languages is important in establishing historical continuity between the Turkic and Mongolian languages. In the Turkic and Mongolian languages, there are many lexical-semantic and grammatical features common to all languages of the Altaic family. The presence in the vocabulary of the Turkic and Mongolian languages of a huge number of common words that cannot be unequivocally called Turkic or Mongolian testifies to the depth of the historical connection between the two groups of languages. The mixing of linguistic elements in the Turkic and Mongolian languages, the formation of common roots are always based on two factors: the first of them is genealogical, related to family ties, and the second is interlingual lexical transformations. The comparative-historical method plays an important role in the possibility of revealing the primordial nature of the word-formation structures of the Mongolian and Turkic languages. A feature of this approach is that it considers the facts of the compared languages from a historical point of view.

Discussion

One of the mongolisms found in the work "Shezhire-i terakime" is *aymak*. For example: *Bu yigirmi törtdin tugganlarga aymaq tidiler. Asly omaq turur. Omaqning magnasy urug timek bolur* (Those born at twenty-four were called aimak. The meaning of the word aimak, omak is ru (clan), tribe [1, p.158].

In Mongolian, the word *aimak* is used in the form aimag. The word *aimag* has the following meanings: 1. Tribe ; Mongol, *tureg ≈ uud* Mongolian, Turkic tribes; *nuudelchin ≈ uud* nomadic tribes; 2. region (administrative division); *Bayan-Olgiy, Uvs, Khovd ≈ uud* regions of Bayan-Olgiy, Uvs, Khovd; 3. (in nature, life) view, world, head; amtny animal world; *urgamlyn ≈* flora; ac *tuuraitny ≈* species of

ungulates; *uet kholtniy* ≈ *ayaqtylar* of the generation of the world; 4. (language) system, class; *ugsiyn* ≈ part of speech. In Mongolian, the word *aimak* is also used in the forms *aimaglal, aimagla-kh, aimagluula-kh*. At the same time, in the Mongolian language, the action is denoted by the suffix *–x*. For example, the word *aimaglal* in the Mongolian language means semantic meanings: 1. "tribe formation, division into tribe"; 2. "regional division"; 3. "species division (in nature), generic division, division into chapters"; 4. "(in language) division into parts of speech". Word *aimagla-x:* 1. Zoning, division into regions; 2. (phenomenon of nature) speciation, division into genera, division into chapters. *Aimagluula-x*: 1. divide into zones (administration); 2. (nature) divided into species, divided into genera, divided into chapters [2, p. 27].

G. Derfer in his study "Türkische und mongolische Elemente im Neupersischen" indicates that the word *aimak* was borrowed from the Mongolian language and used in the form aymaq, oymak [1, p. 332].

The word *aimak*, Mong. *aimag*, (assembly, combination of closely related types of something) occurs in two meanings: 1) a) in the medieval Mongols, this term was understood as a union, an association of kindred families, (sub-tribe or, rather, a phratry); b) among the Turkic peoples, this word is more often in the form *uymak ~ oymak* in a slightly different meaning: "According to the Turkish dictionary of Vefik Pasha, the ulus is divided into or, il - into uymaks, uymak - into *boyi*, fight - into uruks (births)" 2) The term aimag also refers to nomadic tribes of mixed origin. In the Turkic languages, this word occurs in the forms: *omaq, omak, umak, obak, both*; in the Mongolian language: *umuk, obog, oboh* ʻclan', ʻa kind of union of blood relatives'. Abu-l-Ghazi unlawfully equates aimag and omak; aimag is a significantly larger ethnic subdivision than omak. According to L. Budagov, the word اويماق, اومق, ايماق kolen, rod, come from the root اويومق "Consider", "Follow (example)", "stand up"[3, p. 94].

In the Kazakh language, the word aimak forms a synonymous series with the words *atyrap, atyrau, alap, olke, onir, duan, ulayat*. In modern Turkic languages, the word *aimag* is more often used in the sense of "administrative division, a certain territorial region" than in the original semantics of "ru (genus), tribe, country".

One of the mongolisms found in the work "Shezhire-i terakime" is *quraltay / quryltay*. For example: *Siz altı ogulnıng her biringizdin tört ogul bolup, barçası yigirmi tört padishahzade bolup siz altıngızdın bashqa men andın qorqa turur men dünyelik üçün agyzlaryngyz ala bolur tip Kün Han Irqyl Hacening sözini qabul qylyp ulug quraltay qyldy* (Spoken by Yrkyl Kazhy "I fear that six sons each born of four sons will become twenty-four sultan princes and will fight for the throne", having heard Kun-khan formed a great kurultai [1, p.151].

Quraltay / quryltay - a name characteristic of the Mongolian and Turkish peoples. In the modern Kazakh language, it is used in the meaning of (great assembly) (congress). The Mongolian word *khuraldaan* also has the meaning *quryltai*. The root of the infinitive, the initial form of the verb *quru, qurau* is also the word кұр. The verbs *quru, qurau* in the phrases etc. mean to create, form. The meaning of the verb *khurak* in the Mongolian language corresponds to the verb *qurau*. There are differences in the Kazakh *quryl* and Mongolian khural meanings,

the first is a verb, and the second is a noun. When attached to the word khural suffix *-daan*, the word khuradaan was created, which in translation from the Mongolian language means *kurultai, mazhilis, council*. Looking at these examples, we see that the Mongolian word *khuraldaan* entered our language with a slight change [4, p. 142].

In the Mongolian language, the word *khural* is used in two different roots: *khural* 1) construction, assembly; ≈ *hiykh* organize, hold a meeting; ≈ *aar kheleltseh* to talk at the meeting, discussion at the meeting; ≈ *yn terguulegchid* management meetings; ≈ *khui maslikhat*, meeting, council; *namyn party* meeting; theirs is a great structure, a higher assembly, a congress; *baga* ≈ subcongress, congress, conference, congress of representatives; *bug e* ≈ plenum; ≈ *neeh* opening of the apparatus, opening of the meeting; ≈ *heeh* closing the device, closing the meeting; ≈ *tarakh* convening a meeting.; 2) (religious) Friday prayer meeting, *zhuman* prayer. The word *khuraldaan* is used in the Mongolian language in the meaning of "kurytai, meeting, conference, council" [2, p. 629]. In the same way, with the word *khural*, we can see root words in proverbs and sayings of the Mongolian language: *Zuu khuraaval suh boldog, suh khuraaval sum boldog* (pr). If you collect needles, you will make an ax, if you collect axes, you will get a temple. Here the word khuraaval is used in the meaning of *collect* [5, p. 117].

G. Dörfer considers *kura-* an intensive form from *kur-* t*o gather, but he also disputes the connection* mong. *quri - gather*, Turk. *qura-* from türk *qur*-to build to pull (bow). Mong. (and other) parallels to *kura-*. G. Ramstedt considers Kir., Sart., Shor *qura-* borrowing from Mong. languages *quri - ja- > qura -*, and mong. *quri -, qura –* "to gather" compares with Turkic. *qur–* "to arrange". The last comparison, due to semantic discrepancies in the verbs, seems not entirely reliable (*qur-* build) [6, p.158-159].

It can be seen from the "Old Turkic Dictionary" that the word is used in the sense of *qurïltaj -* folk gathering: *Oguz qagan uluq qurïltaj çaqïrdï* [7, p. 468].

Regarding the word *kuryltai*, the Dictionary of the Kazakh Literary Language reflects four different semantic meanings: 1. his. Official council of the Turkic-Mongolian nobility; 2. Assembly, convened in the XV-XVIII centuries to resolve the most important issues in the Turkic states, including the Kazakh Khanate; 3.official. The highest body of state power in the countries of Central Asia, such as Turkmenistan, Uzbekistan, Tajikistan; 4. political. < Russian. congress> is the primary meeting of parties, movements and other public associations on the most important issues [8, p.433]. Looking at the forms *quraltay / quryltai / huradaan*, one can see that they have the same semantic meaning, the root is *qur / -qura / - khural*.

One of the Mongolisms found in the work "Shezhire-i terakime" is *çeçen*. The following usage of this word is presented in the historical work: *Çeçen* actions are represented by historical words: *Ol aqylly ve togushly ve mirgen çeçen hünerli her maqamga ve her yolga yörümekni bile turgan ve hanga inaq boldu* (He was a smart sniper, a wise, eloquent and intelligent man, who knew where he was going) [1, p.191].

In Mongolian, the word *tsetsen* is used in this sense. B. Bazylkhan "Mongol-Kazakh Tol" *tsetsen*: 1. Orator, Cicero, eloquent, orator, Chrysostom, master of

words; ≈ hun speaker; ≈ tselmen ≈ arrow of the word (orator), pious, chrysostom; ≈ angular oratorical word, proverb, saying; ≈ *ug tzeezhind, tsetseg navch uuland* oratorical word at the beginning, on the mountain gulsheshek (proverb); 2. portable. loader, loader, direct (gun) [2, p.700].

Whatever changes take place in the lexical structure of the ancient Mongolian language and the modern Mongolian language, the word *tsetsen* in its ancient form has retained an unchanged lexical and phonetic specificity. In addition, the word *tsetsen* is found in the Turkic-Mongolian, Tungus-Manchurian languages, which originated from the Altaic group, having undergone minor sound changes. And the semantic meaning of this word, depending on the development of society, to a certain extent had a different meaning. The word *tsetsen* in the meaning of "smart, wise" is also found in Mongolian proverbs. For example:

Ikh ined etsestee nulimstay tsetsen (Strong laughter leads to wise tears at the end) (equivalent: He who laughs last laughs well) [5, p.58].

*Erguu tsetsen khoyor yarzh chadakhgyy, temee yamaa khoyor morgoldozh chadak*hgyy (pr). A smart man and a fool cannot talk, a camel and a goat cannot butt heads [5, p.162].

Oolior tsavchaad uran boldoggy, olnyg heleed tsetsen boldoggy (pr). Working with the body, you will not become skillful, talking a lot, you will not be smart [5, p.129].

Hun tsetsen ch helehees naash maddegy, tsaas nimgen ch chichihees naash tsoordoggy (pr). Although a person is smart, he himself will not guess until you say that the paper, although thin, will not tear until you pierce it [5, p.157].

According to the Comparative Dictionary of the Tungus-Manchu Languages, the word *tsetsen* in the Tungus-Manchu languages occurs in the form chechen: *chechen (um)* Chechen [< mo.] Ald, Nrch, Z, Nrch, Uchr, (sechen Tng) 1. Mind, mind; 2. Genius; smart, sensible, reasonable; Cx, Urm is fast (in walking - about a deer); Urm neat (of a person); Tng is hardworking; Tng daring; mo. *cecen* is wise th, smart, smart, metny (about a gun); sage, wisdom accuracy; Boer. Sese(n) sage, wise, wisdom [9, p. 422].

Judging by the fact that in the Tungus-Manchu languages the forms *chechen, sesen* are preserved, it can be seen that this word has been unchanged for a very long time in the languages belonging to the Altaic group. In the languages of small peoples, such as Evenkia, Sakha, Buryat, etc., the word *Chechen* is used in the meaning of "reason, mind", "genius, mind", "business, hardworking". In general, the word *tsetsen*, along with the forms *sesen, chechen*, is used in the Kazakh language as *sheshen*. And the word *sheshen* itself is often used in the Kazakh language - in the meaning of "selective, selectively speaking person" There is a proverb in the Kazakh language: "*Batyr myn kol bastaida, sheshen tar zherde soz bastaida*". The word *sheshen* in the Kazakh language in the meaning of "smart, word, dilmar" is used in the same meaning in the Kyrgyz, Uzbek, Karakalpak, Bashkir languages as *shechan // sasan*.

In the Turkic languages there are words associated with the word sheshen, which is the verb *sheshensu, sheshensinu*. While the Uzbek language uses the word chechan to mean "blacksmith, master", the Tuvan language uses the word *chechen*

meaning "beautiful, artistic". In the Mongolian, Buryat, Kalmyk languages, the words *tsatsen, sese(n), tsatse*, along with the meanings "genius, clever man, sage, witty", mean "shooter, well-aimed, aiming". The word *Chechen // Sasan* in the meaning of "marksman" is also found in the Altai, Yakut, Tuvan languages. In the Mongolian languages, the words *saserkhuu, sasarkhehe* are used in the meaning of "boasting about intelligence, ingenuity" and "oratoring, cleverness". In this meaning, in the Kyrgyz, Altai, Yakut languages, there is a form of *checherke, sasaarga (checheer + geer)*. And in other Turkic languages, the form *sheshensu* is used [10, p.222].

The root word *sheshen -shesh- (chech, sas, tsas, tsats)* can be a common word for Turkish, Mongolian languages, consisting of a root and a suffix.

The use of the word *sheshen* in the Turkic languages, the stabilization of its meaning can also be the result of intervention during the campaigns of Genghis Khan, because in the dictionary of M. Kashgari "Divan Lugat at-Turk", covering the vocabulary of the Turkic languages in the 11th century, the words *sheshen, tsetsen, sesen*, do not meet. In the dictionary of M. Kashgari, it is recorded that the Turkic peoples used the word : "*silik er*", referring to eloquence, muzzleness, the art of speech. *Siliker* means "sharp tongue", "dilmar". This dictionary contains the word bilik in the meaning of "reading, smart" [11, p. 369]. In the Turkic languages, in addition to the words tsetsen, sesen, there is a single-root word in the form of sech. This may be a semantic connection between the word sech and the root of the word *tsetsen sech* - "distinguish" Tur., Eag., Az., "recognize" Tur., Az., [12, p.268].

In the Buryat language there is a word sesen in the meaning of "smart, brilliant". *Sesen (buridemel ugenuudyye bii bolgolsodok)* 1. wise, smart, reasonable, well-aimed: *sesen ubgen* - wise old man, *sesen berkhe* - reasonable, wise; *sesen khunei tarhi, uran khunei khurgan* - a sage has a head, a tailor has fingers (proverb); sese mergen - wise, brilliant; *sesen uge seezhede, seseg nabsha uulada* - a wise word - in the chest, flowers and greenery - in the mountains (proverb). The Mongols also had a titular position title: Sesen Khan. Similarly, in Mongolia, associated with the word tsetsen, there is the Tsetsen-khan region [13, p.221]. *Çeçen / tsetsen / chechen / sechen / sese(n) / sheshen / shechan / sasan / chechan / soson* we observe phonetic differences in the forms *s//sh, ch//sh, sh//c*. The final root of the analyzed word tsetsen can be *shesh (chech, sas, tsas, tsats)*, and all of them have the semantic meaning "to learn, to know, to speak to the goal, to choose, to select".

One of the Mongolisms encountered in the work "Shezhire-i terakime" is *nöker*. The use of this word in the historical epic: *Andın song bir niçesi köç birlen ve bir niçesi yol birlen üç yurtda bir ivli qalmay barçası Harezmga keldiler taqy yahşıları nöker ve yamanları raiyyet boldılar* (Everyone came to Khorezm, some were nukers, some were employees) [1, p.109]. In the historical epic, the word is often found *noker*.

B. Bazylkhan indicates the use of the word *nokhor* in the Mongolian language in the meaning of "comrade, friend": *Nokhor* (comrade, friend), *khen n ≈ khen n daisan bolohyg yalgakh* (Distinguish who is friend and who is enemy), ≈ iin chanar zovoh chagt tanigdana (a friend is known in trouble), *nokhor khan* (wives). And in

the form of a verb, the word *nokhorlo-x* means "friendship, partnership". *Nokhortei* (many friends, many comrades), *nokhortei* (has a husband) [2, p.342].

Nuker in the Mongolian languages nökör nökür means "friend": among the Mongols, this term meant "a free warrior who pledged to serve his leader; among the Turkic peoples, this term was used to mean "combatant", "military servant" [3, p.80].

There are many proverbs and sayings in the Mongolian language, in which the word *nokhör* is used in the meaning of "friend, comrade":

Aduund izhil kheregtei, hund nökhör kheregtei (pr). A horse for a couple needs another horse, a man needs a comrade.

Aduund mana kheregtei, alivaad nökhör kheregtei (pr). The herd needs a watchman, in any business - a friend. Equivalent: Friendly - not heavy, but apart - at least drop it [5, p.93].

Zuun togrögtey yavsnaas, zuun nökhörtey yavsan n deer (pr). It is better to have a hundred friends than to have a hundred tugriks. Equivalent: Don't have a hundred rubles, but have a hundred friends [5, p.116].

Sayn morind ezen olon, say khund nökhor olon (pr). A good horse has many masters, and a good man has many friends. Equivalent: A tree is supported by roots, and a person is supported by friends [5, p.138].

Sayn morind gasar oyr, say khund nökhor oyr (pr). For a good horse any path is close, for a good person a friend is close [5, p.139].

Suudrees oor nokhorguy, suulnees oor tashuurgyi (pr). There is no friend but a shadow, no whip but a tail [5, p.142].

Khentei nokhorlovol, tuuntei izhilsene (pr). With whom you make friends, you will become like that [5, p.158].

Also in the Buryat language, *nukher* is used in the sense of (comrade, friend): *zuun solhoobkhoo nege khayn nukher deere* (one good friend is more expensive than a hundred rubles). In the Ancient Mongolian language (old Mong.), the phrase *ashadyn nukher* was used in the meaning of (permanent friend), and *unen nukher* (faithful friend). At the same time, the phrase *nukher nuker* in the old Mongolian language is used in the sense of (member of military friendship) [13, p.620]. The "Old Turkic Dictionary" shows that the words *nökär//nükär* are borrowed from the Mongolian language and acquire the meaning "comrade-in-arms, fighting friend, combatant, servant". In the legends of the Oguz Khagan, the word nuker occurs: *Nukarlarnung el kunnung qamaqi munï kördilär* - nukers and all the people used it [7, p.361]. In the Tungus-Manchu languages, the word *nuho* is used in the meaning of "friend" [12, p.609].

The word *nuker* is more often used in the Mongolian languages in the sense of "comradely, friendly", and in the Turkic languages - in the meaning of "employee, assistant".

One of the Mongolisms found in the work "Shezhire-i terakime" is *olca / olzha*. Use of the word *olja* in the work: *Ol fikr qylyp arabanı yasadı, andın körgenler barça araba yasap olcalarını yüklep qaytdylar* (He invented the cart, and those who saw it made the cart and raised the booty) [1, p.131].

In the Mongolian language, the words *olzha, olbor, olz* are used in the meaning of "trophy, success": ≈ *tolbor* find, caught thing; *olzlo-x, olzluula-x* – prey, capture [2, p.365]. In Mongolian proverbs and sayings with the word *olzha* in the meaning of "benefit", there is the word *olz*: "*Olzny baga n amtai* (pr). And a small benefit is delicious. equivalent: Less is better. The spool is small, but expensive" [5, p.127]. The word *olzha* is found in the work "Shezhire-i terakime" in the meaning of *olca* (ganimet) (caught livestock-property, peace, income) [1, p.430].

The word *olcha* in the Tuvan language means "find, prey, profit, good luck". *Olcha-azhyk* "income, profitability; *olchala* – "rob". The word *olzha* in the modern Turkic languages and the word *olcha* in the Tofa language correspond to the meaning "prey, trophy". *Olzha* in the Turkmen and Kyrgyz languages – "booty (in war, hunting)", in the Tatar dialect - "benefit", in the Nogai, Kazakh, Karakalpak, Bashkir, Uzbek, Uighur dialects - "mainly military", in the Kumuk language - "wife ", Altaic, Teleut languages - "bonds, shackles". *Olzha* was borrowed from the Mongolian languages, apparently not earlier than the era of the Mongol campaigns, which can be concluded to a certain extent by the absence of this word in Turkic monuments earlier than the 14th century, in particular, in the dictionary of Mahmud of Kashgar. The Mongolian origin of *olzha* in the Turkic languages was pointed out by G. Ramstedt in his Kalmyk-German dictionary. *Olzha* is a derivative of the verb *ol - / olokh* "to find, get, extract, acquire, receive, earn, achieve" [14, p.446-447].

We see phonetic differences in the *olzha/olcha* forms. And in the semantic sense, it is used both in the Turkic and Mongolian languages in a similar, close sense.

One of the mongolisms found in the works of "Shezhire-i terakime" is *mergen / mirgen*. The use of the word *mirgen* in the historical epic: *Ol acayib bahadyr ve mirgen ve alp irdi* (he was a very strong, amazing bahadur and shooter, a hero) [1, p.181].

In Mongolian, *mergen* 1. sniper, archer (on the beast, on the target); an *avlahad* ≈ a sniper on the hunt; ≈ *harvaach* sniper, shooter, well-aimed archer; 2. bulger, saugey, kumalak, shaman, fortune-teller; ≈ *bolovch alddag, melchiy bolovch shavardag* - and the fortune-teller gets mired, and the frog drowns; 3. wise, prudent: *mergen ug* parable, key thought; *tsetsen mergen* speaker, talker, tilmar [2, p.317]. In Mongolian proverbs, the word *mergen* is found in the meaning of "sage", "sharp":

Gertee suusan mergenees, hesezh yavsan teneg deer (pr). A fool who has wandered around the world is better than a sage who has stayed at home [5, p.111].

Meddegt ug khel, mergend goroosiyg shah (pr). Tell the one who understands the word, drive the (wild) goats to the well-aimed shooter [5, p.123].

Z. K. Olmez in his research work "Şecere-i Terākime (Türkmenlerin Soykütüğü)" defines the word *mirgen* as (atıcı, nişancı, yiğit) (sharpshooter, guy) [1, p.419].

Mergen is borrowed from Mong. languages. Mong. *mergen* (wise, smart, wise man), kalm. *mergn* (sniper, well-aimed shooter, well-aimed archer, skillful, dexterous), Buryat., *mergen* (marked shooter). On the etymology of Mong. *mergen,* where it is suggested that it is derived from **mer* – "sneak up, aim", where the author proceeds from the primary meaning "practical" "good connoisseur", and therefore rejects the etymology of G. Ramstedt and the assumption of M. Fasmer about the

Indo-Iranian origin of *mergen* (dr. –Ind. *mrgayús* "hunter", mrgyati "hunt") and especially, where based on the Tung.-Manchu. data is restored mong. the verb **merge-* with the meaning "to be in grief, to get into trouble", and its closeness to mergen is confirmed by a semantic parallel with Hung. gond "care" and *gondolkodik* "think, think" (→ "be aware" - "do something well, accurately, consciously" e.g. "shoot at a target") [12, p. 61-62]. *Merge* (think); *Negidal mejge ~ mejgen* (to care, worry, worry) [9, p. 571].

We observe phonetic changes in the forms *mirgen / mergen / bergen / meigen / merket*, such as *m//b, r//y*. From a morphological point of view, the word *mergen* can come from the root **mer* - "sneak up, aim." Obviously, additional scientific research is still needed to confirm these scientific hypotheses.

Conclusion

In the course of the study, a semantic analysis of the mongolisms *aimak, kuryltai, sheshen, nuker, olzha, mergen* in the work "Shezhire-i terakime" has been carried out. Attention is drawn to their direct or figurative use, phonetic differences and morphological features in the Turkic and Mongolian languages in a comparative aspect. During phonetic analysis, we focused on sound correspondences (variability), while morphological analysis - on the origin and appearance of the root morpheme, the presence of suffixes. In the lexical analysis of the elements taken for Mongolism, we also paid attention to their active or passive use. At the same time, a comparative analysis of the functioning of the meanings (semantic proximity and divergence) of these words in relation to the Turkic and Mongolian languages, their proverbs, aphorisms has been carried out. In the course of the study, scientific and theoretical conclusions have been made based on research, scientific opinions of Altaist scientists, Turkologists. "Shezhire-i terakime" is a historical work born in Central Asia, among the Turks, in the lexical structure of which, in addition to Turkic elements, Arabic and Persian words are found in abundance. The use of mongolisms is extremely rare. In addition, scientific conclusions about the features of the historical formation, the penetration into the Turkic languages of the words used in the work and considered as mongolisms, can be assessed as hypothetical so far. Moreover, specific conclusions about the presence of common historical roots and linguistic units that arose as a result of mutual influence and interaction between the Turkic and Mongolian languages, of course, require further research.

Abbreviation
Languages

Az. – Azerbaijani
Boer. – Buryat
mo. - Mongolian languages
mong. - Mongolian
sart. - the language of the Turks of Bukhara
Tung.-Manchu. - Tungus-Manchu, Tungus-Manchu
Turk. – Turkmen
shore – Shor

D i a l e c t s
Ald - Aldan dialect of the eastern dialect
Z - Zeya dialect of the eastern dialect
Nrch - Nerchinsk dialect of the eastern dialect
Tng - Tungir dialect of the eastern dialect
Urm - Urmian dialect of the eastern dialect
Uchr - Uchur dialect of the eastern dialect

General
Mong. – Written Mongolian
pr - proverb
his. - historic

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"ШЕЖІРЕ-И ТЕРАКИМЕ" ЕҢБЕГІНДЕГІ МОҢҒОЛ ТІЛДІК ҚАБАТЫ

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Аңдатпа. Түркі-моңғол тілдеріне ортақ сөздердің пайда болуы, қалыптасу және даму кезеңдері туралы көптеген ғылыми зерттеулер гипотезалық деңгейде екені белгілі. Соған қарамастан, ғасырлар бойғы тарихи-мәдени, географиялық байланыс түркі және моңғол тілдерінде ортақ лексикалық бірліктердің пайда болуына себеп болды. Бұл мақалада моңғолизмнің лингвистикалық ерекшеліктері "Шежіре-теракиме" тарихи шығармасының материалында қарастырылып, олардың түркі және моңғол тілдерінде қолданылуы зерттеліп, олардың семантикалық табиғаты сипатталған. Зерттеу сонымен қатар шағатай тіліндегі тарихи еңбектің лексикалық қабаты мен моңғол тілдері арасындағы ортақтықтың салыстырмалы талдауын көрсетті. Моңғолизм ретінде қарастырылатын *аймақ, құрылтай, шешен, нукер, олжа, мерген* сөздеріне лексикалық-семантикалық талдау жүргізілді.

Зерттеу мақалада қазақ тіліндегі *аймақ* сөзі моңғолдың *аймаг* (әкімшілік бөлініс) сөзінен шыққандығы, құрылтай сөзі *құр-* етістігінен жасалғандығы, *шешен* сөзі моңғолдың *шеш, чеч, сәс, цәс, цәц* түбірлерінен тарайтыны, *нөкер* сөзі моңғол тіліндегі *нөхөр* (жолдас, дос) сөзімен сәйкес келетіндігі, *олжа* сөзі моңғол тіліндегі *олжа, олбор, олз* (олжа, табыс) сөздерінен тарағандығы, қазақ тіліндегі *мерген* сөзі моңғол тіліндегі *мэргэн* (мерген) түбірінен шыққандығы ғылыми тұрғыда зерделенеді. Талданған сөздерінің түркі-моңғол тілдеріндегі афоризмдерде қолданылуы мақаланың практикалық мазмұнын аңғартады. Түркі тілдеріндегі моңғолизмдердің этимологиясын анықтау, семантикалық ерекшеліктерін саралау зерттеу жұмысының негізгі міндеттері болып табылады. Соның негізінде зерттеу мақалада аталған моңғолизмдердің фонетикалық өзгерістеріне, морфологиялық құрылымына, семантикалық ерекшеліктеріне, этимологиялық сипатына назар аударылып, оларға лингвистикалық аспектіде біршама талдаулар жасалады.

Тірек сөздер: түркі-моңғол тілдері, тарихи лексикология, лексикалық қабат, семантика, моңғолизм, "Шежіре-и теракиме", алтай тілдері, Алтай тілдері теориясы, салыстырмалы-тарихи әдіс

МОНГОЛЬСКИЙ ЯЗЫКОВОЙ ПЛАСТ В ТРУДЕ «ШЕЖИРЕ-И ТЕРАКИМЕ»

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Аннотация. Известно, что многие научные исследования о происхождении, этапах становления и развития слов, общих для тюрко-монгольских языков, находятся на гипотетическом уровне. Тем не менее, многовековая историко-культурная, географическая

связь обусловила возникновение общих лексических единиц в тюркских и монгольском языках. В данной статье рассмотрены лингвистические особенности монголизмов на материале исторического произведения «Шежире-и теракиме», исследованны их употребление в тюркских и монгольских языках, описана их семантическая природа. В исследовании также нашло отражение сравнительный анализ общности между лексическим слоем исторического труда в чагатайском языке и монгольскими языками. Проведен лексико-семантический анализ слов *аймақ, құрылтай, шешен, нукер, олжа, мерген*, рассматриваемых как монголизмы.

В исследовательской статье отмечается, что слово аймак в казахском языке происходит от монгольского слова аймак (административное деление), слово курултай образовано от глагола - qur, что чечен слово происходит от монгольских корней шеш, че, сас, цас, цац, что слово нукер совпадает с монгольским монгольское слово нукер (товарищ, друг), слово олжа – в монгольском языке олжа, олбор, олз, научно изучено, что слово мерген в казахском языке происходит от монгольского корня мерген (снайпер). Употребление анализируемых слов в афоризмах на тюрко-монгольских языках отражает практическое содержание статьи. Определение этимологии монголизмов в тюркских языках, анализ их семантических особенностей являются основными задачами исследовательской статьи. Проведен анализ фонетических изменений, морфологического строения, семантических особенностей монголизмов, выявленных в рассматриваемом произведении.

Ключевые слова: тюрко-монгольские языки, историческая лексикология, лексический слой, семантика, монголизм, «Шежире-и теракиме», алтайские языки, теория алтайских языков, сравнительно-исторический метод