

Thematic groups of verbal structure in Rabguzi's "Stories of the Prophets"

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ARTICLE INFO

Article history:

Received 18 Jun 2016

Received in revised form 18 Jul 2016

Accepted 28 Jul 2016

Keywords:

Lexicon,

Historical lexicon,

Thematic group,

Anthroponymy,

Ethnonymy,

Toponymy

ABSTRACT

Objective: The article is devoted to researches on thematic groups of lexical units of "Qisas-i-Rabguzi", which treats to the XIV century. **Methodology:** Also considers the relation of words to various disciplines, their origin, primordial or borrowed character, spheres of use. **Results:** Such dividing the words to the thematic groups is a convenient method of the systematical studies of dictionary structure. **Conclusion:** Also in article is given the assessment to a historical and current state of the language, promoting disclosure of history of language.

1. Introduction

Rabguzi - Turkic-speaking Central Asian writer in the late 13th - early 14th centuries. He knew Arabic and Persian languages. He was a kadiy, a religious judge. His major works of "Rabguzi's Stories of the Prophets" ("Qissayi Rabguzi", 1309-10) came to us not as an autograph, but in the manuscripts of 15-16th centuries. It consists of 72 tales on the themes derived from the Bible and the Koran which were written in prose tales with verse inserts. They are valuable source for studying Khorezm style of literature. He is also author of lyric poetry (Abdulhayrov, 1996).

Dictionary structure of the language has constantly been in change due to the fact that it directly linked to various human activities. It was also enriched by the development of society as well as by scientific and technical progress (Goldin, 1970). Language can not reflect changes and updates within the society if it is not enriched by new words. In this regard, the lexical structure of each language can be considered as treasury in which the valuable database related to the history of the given nation is stored. In general, the origin of the nation, its life and culture, material and spiritual wealth, its role in improving the world civilization are displayed in the lexis (Bafoyev, 1983).

2. Materials and methods

A knowledge which is occurred in every segment of the society will be popularized by means of the language. In such a way the language will have an opportunity for its further development through mass usage. In addition, the language will help to transfer knowledge from one generation to another in the folk and written forms. As a result, a new generation will continue to do work done by its predecessor. In turn, this will ensure a new progress (Hofmann, 2006). From this perspective, one should be noted that dictionary structure of the Uzbek language had experienced appropriate historical stages. Every word used in the contemporary language has its own history based on its particularities in terms of time of origin, function, diversification and assimilation with news. In the past, in accordance with the conditions of life a part of these words served as a basis for the creation of new words.

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DOI: <https://doi.org/10.24200/jssshr.vol4iss04pp62-65>

Another part came much later and has found its enduring place in the language. It implies that historical aspects of the lexis must be studied thoroughly. Moreover, it is of great importance to delve into history of the language in order to properly identify a current status of every literary language and its development stages (Janbozorgi, 1999).

A study of the language of written sources will allow us to validate theoretical rules of lexicology. At the same time, it is considered as one of the means for identifying and assessing the mutual relationship between a nation to whom this language belongs and other nations. Due to the fact that the lexis involves internal and external influences in respect to other aspects of the language, it helps to determine the changes and rises in cultural, political and socio-economic life of the nation (Rustamov, 2010). In this context, analysis by differentiated thematic groups of the words is one of the wide-spread methods of studying the historical development process of the language and its verbal richness (Kakabayee et al., 2012). The identification of the words in written sources and their belonging to the fields is important not only for the linguistics, but also provides valuable information to other sciences. Furthermore, the thematic groupings of the lexemes which are available in the written memories give a full impression on moral life of the nation, their legal culture, partnership relations with neighboring and allied nations at that period of time (McCabe, 2005).

The unification of thematically grouped words is mostly carried out by external elements of the language rather than by its internal regularities. In this regard, it should be understood to which category does the meaning of the word belong? From this point of view the division of the words into thematic groups differs from the method of learning the lexemes by lexico-semantic groups and again it doesn't incarnate the specific relationships of the language (Mutallibov, 1959).

3. Discussion and results

As The division of words in the thematic groups is of great importance in determining the level of lexical richness or poverty of a language of given nation. The division of assimilated layers of the lexis into thematic groups and their comparative study will also allow in determining which words have been preserved, which ones have been got out of use during the historical period of time and which ones have been replaced by loanwords. It should be noted that the information on social-political life, cultural identity, and religious views of the nation can be well expressed when words are divided into thematic groups. In this regard, the thematic group of lexis in the writing "Stories of the Prophets" (written in 1309-1310) by Nosiriddin Burhoniddin Rabguzi who had lived in Khorezm at the late XIII – first half of XIV reveals the following examinations:

I. Anthroponyms (names of human beings). In this work, according to its lexico-semantic features, such type of anthroponyms are divided into the following groups:

1. *Religious anthroponyms*: Uġan* (15r18) – God, Iōi (15r18) – Almighty, Qur'ān (66r1) – one of the Holy books, Yusuf (Joseph) (65v5) – the son of the prophet Ya'qub (Jacob), Āzar (38r5) – the father of the prophet Ibrahim (Abraham), Imām Qatāda (175r15) – the participant of the battle of Uhud, Yāfas (24r21) – the son of the prophet Nuh (Noah).

2. *Names of historical personalities*: Abdullāh Ziyād (245v3) – «mayor of Kufa», Xālid Ibn Valid (223v5) – «well-known commander of troops», Abrahā ibn Israhīm ibn Abrahā Sabāh (179v20) – «commander of troops of Yemen», Mubaššara (105r15) – «servant of the prophet Ya'qub (Jacob)»; Abu Ishāq Nišāpurīy (24v4) (Paukert et al., 2009).

3. Character, nickname and pseudonyms: Zabihullāx (53v19) – «character of the prophet Isma'il (Ishmael)», Ātiq (201r19) – «pseudonym of Abu Bakr», Abu Salama (217v3) – «nickname of the companion of the name Massud as-Saqafīy».

4. *Special names given to animals*: Qitmīr (178r18) – «name of dog», Mandar (139r2) – «name of ant», Ra'da (58r8) – «camel of the prophet Lut (Lot)».

5. *Names of idols*: Lāt (195v5) – «name of idol in Mecca», Mašhur (57r4) – «idol of one of the tribes», Habul (195v5) – «name of idol in Kaaba».

II. Words applied to people: kiši (16r2) – «man, human being», dušman (7v9) – enemy, kimersā (13r10) – «somebody», ortaġ (5r6) – «friends».

III. Names of human body parts: erin (87v4) – «lip», aya (18r5) – «palm», eṇ (61v11) – «cheek», ernāk (37v10) – «finger».

IV. Words denoting kinship and close relationships: uruġ (27r21) – «clan», oġuš (168v16) – «relative», aġa (97v2) – «brother», ammuzāda (128v20) – «son of uncle», jadd (242v9) – «grand-dad», emikdaš (227v9) – «consanguinity», enāġa (80v3) – «godmother»;

V. Lexemes associated with the concept of age: yaš (9v5) – «age», yigit (25r15) – «guy, boy», abušqa (11v12) – «old man», qurtġa (28r16) – «old lady».

VI. Words denoting the sex differences: er (7v18) – «man, husband», ewlġk (83v11) – «woman, wife», iṇāk (31r15) – «female camel», buġra (198r4) – «male camel»; tawuq (26v18) – «hen», xorus (141r20) – «cock» (Polma and Pendelton, 2002).

VII. Names of hand-made items: bičaq (50r10) – «knife», orġaq (56r21) – «sickle», čaruq (154v7) – «shoe», iṣirġa (48r13) – «earring», aġi (160v7) – «silk cloth», quduġ (22r13) – «draw well», közgü (80v8) – «mirror», kārpič (113v16) – «brick».

VIII. Food and drinks: et (3r13) – «meat», etmāk (14v16) – «bread», čaġir (140r10) – «wine», kōmāč (14r6) – «bread baked in the fire».

IX. Names of specialities: yīġačči (24r3) – «carpenter», etmākči (178v19) – «baker», bōzči (18v1) – «knitter», qoyči (157v10) – «shepherd».

* These words have been cited here according to their transcriptions which were accepted in Turkology. Examples are taken from the manuscript version of the writing published by Aysu Ata in Turkey (XV century): Nasipud-din bin Burhanud-din Rabguzi. Kisasul-enbiya (Peygambar kissalari). I. Giriş-metin-tipikbasim. – Anqara, 1997. - 616 s.

- X. Ethnonyms:** juhud (67v1) – «Jewish», moğul (80v15) – «Mongol», tājik (230v3) – «Tajik», türk (126r10) – «Turkic», qurayš (95r3) – name of tribe.
- XI. Concepts related to medicine and terms denoting the defects:** otači (170v11) – «doctor», aqsaq (130v13) – «limped», telb(w)ä (152v18) – «idiot», ağin (130v14) – «deaf-mute» (Seligman and Csikszentmihalyi, 2000).
- XII. Lexemes related to musical instruments and melody:** daf (192v3) – «tambourine», kümrüg (234r11) – «drum», sur (177r12) – «flute», nafir (106v7) – «trumpet», nay (221r15) – «pipe», tanbur (177r7) – «tamboura».
- XIII. Abstract notions:** yazuq (21v12) – «sin», tüş (11r2) – «dream», äbroy (82r18) – «reputation», baxt (120v2) – «happiness», es (148r4) – «intellect».
- XIV. Features denoting socio-political notions:** kent (28v8) – «city», el (40r1) – «nation», keñäš (78r1) – «council», yarlığ (10v4) – «order», qın (22v12) – «punishment», inağ (76r1) – «adviser», čığaiñ (128v21) – «poor», tapuğči (106r3) – «servant», qarabaš (36v7) – «outcome».
- XV. Lexical elements denoting the concepts related to trade and financial relations:** arqış (48v18) – «caravan», satığ (77r3) – «trade», tawar (110r3) – «merchandise», uçuz (49v3) – «cheap», satığçı (78r9) – «salesman», yarmaq (73r11) – «money», baqır (41r9) – «copper», kümüş (63r14) – «silver», ağrı (52v14) – «dirham, currency».
- XVI. Diplomatic vocabulary:** elçi – «ambassador» (87v15); qāsid – «envoy, reporter» (192v16); munādi – «speaker» (226v1); xabar – «report» (27r2).
- XVII. Words related to taxation and customs:** xarāj (46v19) – «costs», zakāt (83r17) – «contribution», ülüš (10v1) – «share», nasib (138 r13) – «portion», ušr (45r12) – «millage» (Solari and Radice, 2001).
- XVIII. Military vocabulary:** bek (185r18) – «leader», qapuğči (158v20) – «gate guard», qulawuz – «guide» (53v16), čerik (28v11) – «troop», toquš (50r5) – «battle, war», yarıq (66v12) – «soldier», busuğ (140r5) – «trap».
- XIX. Terms related to publishing activity:** kitāb (53r20) – «book», kitābat (2v14) – «re-editing», bitig (63v1) – «writing», qağaz (53r14) – «paper», davāt (99r8) – «inkpot», bitigči (78v20) – «secretary».
- XX. Lexemes denoting geographic notions:** sol (49v6) – «left», oñ (10v8) – «right», kün batar (140r21) – «west», kün tuğar (249v15) – «east», tüz (62v4) – «plain», yazı (62v4) – «desert», arıq (48v16) – «brook», čašma (129v1) – «source», köl (131v5) – «lake».
- XXI. Toponyms:** Xitāy – one of the Asian countries (68v2), Bārs (146v12) – «name of province», Antākiya (130v4) – city located in Northern part of Syria, Arafāt (14r17) – mountain in Mecca, Jidda (13r2) – mountain in Arabia, Nil (114v19) – river in Egypt, Masjudul Harām (7r11) – Kaaba mosque in Mecca.
- XXII. Phytonyms:** qağun (85r20) – «melon», soğan (119r5) – «onion», tarıq (50r15) – «seed», arpa (13v20) – «hop», teräk (23v19) – «birch», aywa (71r7) – «quince», čečäk (67r10) – «flower».
- XXIII. Zoonyms:** arslan (25r3) – «lion», bars (142r8) – «leopard», boğra (181v3) – «male camel», uδ// uy (51r11) – «cow», täyiñ (18r14) – «squirrel», qaz (68v4) – «goose», qarınča (117r12) – «ant», siñäk (25v14) – «fly», čibin (44v4) – «mosquito», käläbäk (77r9) – «butterfly», örümčäk (220v1) – «spider».
- XXIV. Theonyms:** malak (70v12) – «angel», yalawač (47v18) – «prophet», namāz (82r21) – «prayer», roza (20r7) – «fasting», haj (53v10) – «pilgrimage», učmah (5v8) – «paradise», tamuğ (10v5) – «hell», bid'at (22v15) – «superstition», šaytān (9v17) – «devil», gabr (203v1) – «heathen».
- XXV. Astroponyms:** Yer (10v3) – «Earth», Kök (6r1) – «Space», Köřüd (66v7) – «Mars», Yalčiq (66v7) – «Moon», Ülgü (66v9) – «Libra zodiac», Kür arslan (66v4) – «Leo zodiac», Yay (66v5) – «Sagittarius zodiac», Erändänd (66v4) – «Gemini zodiac», Uy (66v4) – «Taurus zodiac».
- XXVI. Concepts related to ethnography:** toy (109v1) – «wedding», rasm (92r2) – «picture», törä (37v14) – «custom», ädat (29v13) – «habit», Navroz (112r20) – «navruz, new year», iyd (171v19) – «holiday», qāida (226r4) – «rule», urf (75v2) – «principle».
- XXVII. Names of natural resources:** taš (15v19) – «stone», qurğaşun (124r8) – «plumbum», kömür (175v11) – «coal», näft (41r14) – «petroleum», temür (24r15) – «metal», tüč (124r8) – «bronze», ruxām (62v7) – «marble».
- XXVIII. Precious stones:** gavhar (249v10) – jewel, zumurud (32r11) – «emerald», javāhir (140v20) – pearls, yaqut (106v8) – «gem», aqiq (50v8) – diamond (Van der Geer et al., 2000).
- XXIX. Names of natural phenomenons:** bulut (31r19) – «cloud», qar (68v2) – «snow», yağmur (22v11) – «rain», yašin (19v14) – «dew», yaz (42r21) – «spring», yay (18r4) – «summer», küz (249v1) – «autumn», qış (68r18) – «winter», yel (14r13) – «wind».
- XXX. Words denoting time and period:** ay (22v14) – «month», yıl (4v9) – «year», kün (7r7) – «day», dušanba (33r18) – «Monday», sešanba (152v9) – «Tuesday», čahāršanba (31r3) – «Wednesday», kündüz (21v1) – «daytime», oğur (11r13) – «period, hour», tün (11v11) – «night».
- XXXI. Words related to education and formation:** ta'lim (23v21) – «education», tarbiyyat (185v16) – «formation», maktab (82v16) – «school», ustād (4v7) – «tutor», šāgird (19r1) – «disciple», adab (233r5) – «good breeding».
- XXXII. Terms related to study of literature:** ġazal (83r14) – «gazal, strophe», še'r (16v10) – «poetry», vazn (222v5) – «verse», bayt (50v10) – «distich», qissa (15r21) – «story», hikāyat (18v16) – «tale» (Wells, 1996).
- XXXIII. Lexemes denoting peculiarities and signs:** köni (8v11) – «true», eδgü (14v10) – «good», tüläk (81v6) – «modest», alpağut (132r11) – «brave, courageous», muñluğ (61v11) – «sad», körkülg (72r3) – «beautiful», süčük (75r18) – «delicious», tatlığ (25v9) – «tasty», al (182r1) – «red», ürün (6r3) – «white», bat (70v2) – «fast».
- XXXIV. Words related to numbers, quantity and size:** toquz (29r9) – «nine», yeti yüz (62r8) – «seven hundred», tūmān (181v20) – «ten thousand», awuč (114v11) – «handful», aršun (62v13) – «unit of measurement», üç ülüšdin biri (19v2) – «tierce», ikägü (13v10) – «both», onunč (73v1) – «tenth».
- XXXV. Lexemes denoting concepts related to movement and action:** art- (22v10) – «clean», ber- (4v20) – «give», bezä- (7r12) – «decorate», keñäš- (42v15) – «consult», buz- (63v3) – «destroy», yığla- (160r7) – «weep», awun- (91r15) – «appease», uwtan- (83r2) – «be ashamed», buşuq- (63v8) – «be nervous».

4. Conclusion

As we have witnessed, the study of verbal richness of the language through diachronic method serves not only to determine the development stages of linguistic facts, but also to explore history of the appropriate nation who created this language.

To sum up, the history of every language hinges on the history of respective nation. Language will be more or less influenced by whatever event happened in the history of the nation. Above all, it takes place in the verbal structure of the language. From this point of view, lexemes denoting subjects and events related to almost all aspects of the life can be found in Rabguzi's "Stories of the Prophets". Furthermore, study of words through thematic groups will help to identify the vocabulary units, their origins, their relations with loanwords as well as to assess historical and contemporary state of the language and take up questions related to the history of the nation.

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How to Cite this Article:

Abdushukurov B., Thematic groups of verbal structure in Rabguzi's "Stories of the Prophets", UCT Journal of Social Sciences and Humanities Research 4(4) (2016) 62–65.