



## Evolution Of Common Turkic Divergent Elements Used In Alisher Navai's Works

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### ABSTRACT

The vocabulary of the language undergoes different processes depending on the needs of communication. The present article deals with the analysis of the nature of the semantic changes in the divergent features of the meaning of the word, which take part in these processes taking place in the semantic structure of the words as represented in the works of Alisher Navai, the founder of the Uzbek language and literature.

The nature of these representations in the context presents, information about the way how we understand the etymology of the meanings of these words.

The article also deals with the levels and stages of the development of the divergent features in the semantic structure of the word. Occasionalism, metaphoricalism, innovation, and others sure as means for the divergence of the meanings of the words.

**Keywords:** divergence, etymologization meaning of the word, polysemy, occasionalism, semantic component, usual meaning, connotation, metaphor, semes, modification, divergent feature.

In this article, we will try to explain the phenomenon of harmony of vowels, one of the characteristic features of Turkic languages, and its neutralization in some cases due to the influence of socio-cultural factors observed commonly in the history of language groups. This will be accomplished by analyzing the phenomenon of divergence of phonetic elements in the common Turkic language as illustrated in the development of the Uzbek language according to this process.

The material for the article was the Uzbek literary language of the 15th century, namely the works of A. Navoi. The reason for this is that in the 15th century, the activation of many divergent and convergent elements was observed in the phonological and consequently in the phonetic system of the Uzbek language. In linguistics, it is no longer a novelty to explain linguistic phenomena with the facts of socio-political and spiritual-cultural factors that occurred in the life of society at that time.

In response to the question of why A. Navoi's works can alone represent the language of the whole era, A. Blagova, one of the outstanding specialists of Turkic studies of the 20th century, said: "A. Navoi is not only a fact of the history of the Uzbek language. But he is a factor that determined the history of an entire period of its development".

If a word is assimilated from another non-Turkic language into Uzbek, after its acquisition, it begins to participate in all language processes as a new member of the Uzbek vocabulary. It can become a divergent or convergent element.

For example, the word "habit", which entered Turkic languages from Arabic, can have the following forms: "Khabar" in Uzbek, "haber" in Kazakh, Karakalpak languages, "Heber" in some other languages, etc. These are examples of divergence.

When the Arabic word "tamām" was assimilated into the Uzbek language, it took the form "tamam". Usually, the form "tamam" is more suitable for Turkic languages, because it has inharmony. Then why does this word exist in the Uzbek language in the form "tamom"?

True, this word has been adopted into Turkic languages in the form of "tamam". But the sound [a] in common Turkic corresponds to the sound [o] in Uzbek language.

For example: Arabic *bazar* - Uzbek *bozor* (market); Arabic *axmaq* - Uzbek *axmoq* (stupid). According to this rule, the word "*tamam*" a > o changed to "*tamom*" (over).

Table 1. Some cases of vowel harmony in the Uzbek language

Tajik	Uzbek	Vowel harmony of the sounds	English meaning
Zireh	Zirih	e > i	cover
Go'ro'h	Guruh	o' > u	group
Go'gird	Gugurt	i > u	match
Andova	Andava	o > a	instrument
Kalxot	Kalxat	o > a	buzzard
Shambe	Shanba	e > a, m > n	Saturday
Dushanbe	Dushanbe	e > a, m > n	Monday
Ro'baru	Ro'para	u > a	face to face
Ahmaq	Ahmoq	a > o	stupid
Bolohona	Bolahona	o > a	the 2 <sup>nd</sup> floor

We will try to explain these cases. Since Alisher Navoi's works were mainly created in Arab graphics, it was extremely difficult to determine the state of vocalism in him at that time.

In the book "Kitobu bulgat al-mushtaq fi lug'ati-t-turk va-l-qifchak" by the famous philologist Jamaliddin al-Turki, who lived in the 14th -15th centuries, there are examples of the above-mentioned phonetic cases: *almaq*, *almak*, *syndurg'yl*, *syndurgil*, *bo'shag'yl*, *bo'shagil*.

So, before Alisher Navoi, there was a violation of the harmony of vowel sounds, which was also reflected in the language of the 15th century.

In Navoi, the long vowels *ā*, *y*, *ū* are found only in Arabic-Persian words, and the long vowels *ē*, *ō*, (*o'*) are found only in Persian words<sup>1</sup>.

The following consonant phonemes are found in the Alisher Navoi's language: *b*, *p*, *v*, *f*, *t*, *d*, *m*, *l*, *n*, *ñ*, *s*, *z*, *r*, *sh*, *j* (ж), *l'* (ж), *ch*, *k*, *g*, *q*, *g'*, *x*, *h*, ' (ё).

The law of vowel harmony existed in the Navoi's language. The following affixes are not included in the harmony: *-chi* (noun-forming affix), *-di* (exact past tense verb), *-din/-tin* (conjugation affix), *-g'il/-gil*, *-qil/-kil* (II person imperative affixes), *-mish* (adjective affix), *-mtul >mtil*; *-g'iga/-gina* (adjective affixes), *-ni* (conjugation affix), *-si,-i* (possessive affixes), *-siz* (word-forming affix), *-dur/-tur*, *-g'uz/guz*, *-ghur/gur* (adjective affixes), *-g'u/-gu* (adjective affix), *-g'ucha/-gucha*, *-g'uncha/-guncha* (adjective affix), *-ghuch /-guch*, *-g'un/-gun* (noun-forming affixes), *-mush* (charge), *-uq* (word-forming affix), *-nchi* (number-forming affix).

In science, the concept of evolution is a term that is broadly used in philosophy, history, sociology, biology, and other fields.

The word "evolution" is a Latin word whose original meaning is "*expansion, spread*". (Dictionary of foreign words, p. 792)

From a philosophical-logical point of view, evolution refers to the process of changes that occur in language. In most cases, these changes are irreversible. As a result of evolution, the object undergoing change is complicated, differentiated, i.e., the level of systemic organization is complicated or this level is simplified. In some cases, we can also observe the evolution of the systemic organization, which is generally maintained.

The term "evolution" is used to denote the multifaceted (gradual) development of an organism controlled by natural selection. In a narrow sense, the concept of evolution can mean qualitative change, that is, the opposite of revolution, that is, the changes that occur in an object slowly, consistently, and at the same rate.

There are two trends in evolution.

- 1) Positive trends of evolution;
- 2) Negative trends of evolution. (DFW, p. 786)

The following signs can be listed as positive trends of evolution: 1) the level of organization of the system becomes more complex; 2) the system becomes complicated; 3) the general level of organization of the system is preserved.

We can list the following signs as negative trends of evolution: 1) differentiation occurs in the system; 2) the level of system organization decreases.

Since the term "evolution" is one of the key concepts in this article, we will analyze the uniqueness of the evolutionary processes taking place in this system, taking the language system as an object. This is explained by the fact that language is a unique systematic system-structurally organized essence.

Different processes take place in the history of language. These are controllable and uncontrollable changes. Uncontrollable changes in language can create ambiguous situations. Therefore, the linguist should have as much perfect information as possible about the nature of the object.

<sup>1</sup> Fozilov E.I. Qadimgi obidalar va Alisher Navoiy tili. - T.: Fan, 1969. - 22 bet.

According to the famous philosopher Dj. Dewey, "Research is the controlled or uncontrolled transformation of an uncertain situation into a situation so clear in its constitutive differences and relations that it transforms the elements of the original situation into a whole."<sup>2</sup>

In our opinion, since the evolution of an object is a complex process, its study is expected to consist of certain stages and steps. Usually, this process consists of the following steps:

- 1) The study of evolution begins when the researcher has a feeling of difficulty, doubt, and problems in this process.
- 2) In the second stage of the research, in which aspect of the evolutionary process a problematic situation appeared, the reasons for the appearance of that situation are studied.
- 3) In the third stage of research, the nature of the evolution, which is the ultimate goal, and the nature of the interaction between the various tools directly involved in this process are studied.
- 4) In the fourth stage of the research, the formal changes that make up the idea of "progress", and the connections of consistency, coherence, and continuity in them are analyzed.
- 5) At the last stage of the research, the hypothesis put forward by the researcher about the nature and aspects of the evolutionary process is tested in a practical, experimental way. Of course, experiments conducted with linguistic phenomena are fundamentally different from experiments conducted on objects of material existence. In this dissertation, it is not our task to cover this matter in more detail.

Among linguists, there are quite a few people who have researched the history of human language in general and the history of a particular language group, or language family.<sup>3</sup>

In these researches, language development, more precisely, in researches that use the diachronic approach, the terms "development, change" are often found.<sup>4</sup>

Although such terms as "progress, evolution" are also used in works of this type, they are used relatively rarely and their meanings are often interpreted differently by linguists.

"Change" is a very broad concept that can lead to "positive" or "negative" results. Although "development" has a double meaning, it does not have the meaning of evaluation, or subjective assessment. Therefore, it is customary to take "development" more as a synonym of the word "progress" and put it against the word "regress". The antonym of the terms "development" and "decay" are used to denote a negative process. Therefore, the term "development" is usually used about larger systems, i.e. "language", "grammatical system", "vocabulary structure", "phonetic system", and the term "change" refers to smaller language units - the form of words, the meaning, the form of morphemes, used about the meaning, etc.

The study of language changes and language development has a long history.<sup>5</sup> In some cases, in the process of perfecting language units, we observe that language-internal (intralinguistic) and language-external (extralinguistic) factors are involved, and we can say that this is a form of perception of the complex nature of language as a phenomenon.

Evolution is not a random thing, it is not subject to human will, it is caused by necessity.<sup>6</sup>

"Man is not able to understand processes such as evolution and progress, this is a mystery for man," says G. Spencer and adds, "Mystery is the last step of science and the first step of religion."<sup>7</sup>

This scientist continues: "Evolution, progress in nature has a dual nature, it has two directions, that is, in the first one, the change goes from the particular to the general (convergence) and from the general to the particular (divergence)".<sup>8</sup>

Our research confirms Spencer's opinion and shows that the following laws of evolution exist:

- 1) The movement of redistribution in particles is directed towards integration (convergence), and the movement itself occurs in the direction of dispersion (divergence). This is the first sign of evolution and explains the "secondary" nature of development.

The force opposed to the progress, and the direction regress, is observed by the diffusion of particles and the absorption and concentration of motion.

- 2) Secondary laws.

<sup>2</sup> Dewey J. Experience, Knowledge and Value. – In: The Philosophy of John Dewey. Ed. by Schilpp P.A.N.Y., 1951. p. 105.

<sup>3</sup> Lingvisticheskiy ensiklopedicheskiy slovar. // Pod. red. V.N. Yarsevoy, 2-izd. - M.: RYA, 2002, S. 325-327.

<sup>4</sup> Anderson B.L. Migration, accommodation and language change. – Cambridge: Palman, 2008, P. 65-92.

<sup>5</sup> Hurford J.R. The Origins of Grammar. Language in the light of Evolution. -Oxford University Press, 2011, P. 395-397; Tallerman M. Language origins: Perspectives on Evolution. - Oxford University Press, 2005, P. 139-156.

<sup>6</sup> Spenser G. In Burzhuaznaya filosofiya kanuna i nachala imperializma. Textbook. Ed. A.S. Bogomolova. M. «Vyssh. shkola», 1977. p. 43.

<sup>7</sup> Spenser G. In Burzhuaznaya filosofiya kanuna i nachala imperializma. Textbook. Ed. A.S. Bogomolova. M. «Vyssh. shkola», 1977. p. 45.

<sup>8</sup> Spenser G. In Burzhuaznaya filosofiya kanuna i nachala imperializma. Textbook. Ed. A.S. Bogomolova. M. «Vyssh. shkola», 1977. p.46.

There is an increase in the amount of structural changes in matter and movement in the entire universe, and their increase in the form of geometric progression.<sup>9</sup>

3) A special type of differentiation - disintegration appears. As a result of this, amorphism, imbalance develops in all similar, characteristic objects, and therefore it turns into a stable state, a certain division, a set of interrelated dissimilar phenomena.

Thus, first material integration occurs (convergence), then dispersion, division, and divergence of united substances occurs, but in this, the differentiated, diverged things completely retain their pre-existing signs. Here, slowly, step by step, it develops from "indistinct, unconnected variety to a certain kind of connectedness".<sup>10</sup>

Above we analyzed some general problems of language evolution on the material of Turkic languages and now we'll analyze the material of one language – the Uzbek language. The material presents examples of Alisher Navay's works. This will illustrate how those general rules and regularities work in one, separate language.

Now let's analyze some phonetic processes of Navai's language which is closer to the common Turkic and other modern Turkic languages and in some cases Altaic languages are also included.

**ä>i:** *tülkü* > *tülki* (fox)

**ä, e>ö:** *ächkü* > *öchku* (goat); *äsruk*; *esrük* > *ösrük* (drunken); *äskü* > *öksu* (to diminish)

**a>ə:** *al>əl* (*yeiar*); *yar* > *yir* (divide)

**[y] > [q]:** *qatıy* > *qatıq* (soar milk); *uluıy* > *uluq* (great); *achliy* > *achliq* (hunger); *avvalıy* > *avvalqi* (previous)

**n>j:** *qanda* > *qajda* (where)

**v > y:** *suvi* > *suyi* (smb's water); *ev* > *öy* (house); *evür* > *öyur* (to part)

**b>v:** *telba* > *telva* (idiot)

**p>f:** *köprük* > *köfrük* (bridge)

**d>t:** *dayi* > *taqi* (again, once more, also); *dek* > *tek* (like); *deign* > *tegin* (say)

**s > tʃ:** *süchük* > *chüchük* (water)

**tʃ > f:** *keçti* > *keshti* (crossed the stream); *açti* > *ashti* (opened)

**q > x:** *aqsham* > *axsham* (evening); *yaqtu* > *yaxtu* (lit); *saqla* > *saxla* (keep)

**y > ø:** *yöz* > *üz* (üz) (hundred); *yıpar* > *ıpar* (smell); *yıngu* > *ıngu* (treasure)

**ø:** *hörk* > *örk* (to get startled); *hari* > *ari* (wasp)

Elision as a phonetic process: *netmak* < *ne etmak* (what to do); *näylamak* < *ne äylamak* (what to do); *var* < *va ar* < *va agar*, (yes, if).

Metathesis as a phonetic process: *örgan* (<*örgan*) (to learn); *yamyur* (< *yaymur*) (rain).

Haplology as a phonetic process: *ayagicha* (*ayayigacha*) – to the feet; *biltur* > *bultur* (< *bir yıl turur*) (last year).

Loss of consonants and vowels: *ketür* (<*keltür*) *ı* > *ø* (he'll leave); *otür* (<*oltür*) *ı* > *ø* (sit down); *edi* (< *erdi*) *z* > *ø* (was); *yoqaqrrroq* (<*yoqariroq*) (upper) *i* > *ø*; *ilgärräk* (<*ilgariräk*) (earlier) *i* > *ø*; *bürni* (<*bürüni*) *his* (her) nose *ü* > *ø*; *qarni* (<*qarini*) *his* (her) abdomen. *i* > *ø*; *bayri* (<*bayiri*) *his* (her) bosom *i* > *ø*; *bilä* (<*birlä*) together. *r* > *ø* *ı* > *n*.

Gemination is also observed in A. Navai's works: *ikki* < *iki* (two); *yeti* < *jeti* (seven); *sekkiz* < *sekiz* (eight); *toqquz* < *toquz* (nine); *öttuz* < *ötuz* (thirty); *qattiq* < *qatıq* (hard, surface). Now a few words about the extralinguistic basis of convergence and divergence.

According to the Chinese chronicles, in 840, the Uighurs, who were defeated in the war with the Kyrgyz, and fifteen clans separated from them and came under the protection of the Karluqs. The Turkic name of these 15 tribal associations was Yagmo. With the permission of Yabgu, the head of the Qarluqs, the Yagmo people live in Tarbagatai in the northwestern part of Dzungaria. Later (at the beginning of the 10th century), a large part of them moved to Qashqar, to the eastern-southern slopes of the Tyan-Shan mountain, to the upper reaches of the Norin River.<sup>11</sup> Those were under the rule of the Qarluqs. Undoubtedly, during this period of more than 200 years, great changes must have occurred in the language of the Qarluqs and the tribes living under their rule. The language of the Qarluqs had become a common language for all the tribes living in this country due to the convergence of these tribes and tribal associations. In the transition to this changed form of the language, the Karluqs and their relatives, the Chigils, played a big role. The Qarluq-Chigil language became the basis for unifying the dialects of other Turkic tribes that lived side by side and mixed with these tribes.

Most of the Qarluqs began to share at the end of the 8th century and the beginning of the 9th century. In the 8th century, a large group of Qarluqs lived on the banks of Zarafshan and later settled here. Since the 6th

<sup>9</sup> Spenser G. In *Burzhuznaya filosofiya kanuna i nachala imperializma*. Textbook. Ed. A.S. Bogomolova. M. «Vyssh. shkola», 1977. p. 50.

<sup>10</sup> Spenser G. In *Burzhuznaya filosofiya kanuna i nachala imperializma*. Textbook. Ed. A.S. Bogomolova. M. «Vyssh. shkola», 1977. p. 50.

<sup>11</sup> «Khudud al olam» 186 - page; V. V. Barthold, *ibid.*, p. 108

century, most of the Karags who have been living in Ferghana also started sharing. But the number of them increased with the Karluqs coming from Eastern Turkestan and Ettiuv. Historical sources have information that they lived in Fergana until the beginning of the 16th century.<sup>12</sup> Undoubtedly, during the long period from the VI to the XVI century, the Qarluqs settled in Ferghana, mixed with the land peoples, and lost their ethnic names. According to some information in historical sources, they converted to Islam earlier (at the beginning of the 9th century). At the same time, the Qarluqs were culturally superior to all nomadic Turkic tribes.

Arabic and Tajik words entered the language of the Qarluqs earlier than the language of other Turkic tribes. The Qarluqs have a great influence on the language of the Sugdians who lived in Yettisuv, Fergana, and the Zarafshan oasis.

In the VI-VII centuries, the Qarluqs came to Kashgar, the Fergana Valley, and Tashkent, Zarafshan oases, and joined with the land-based people above and lived in a settled or semi-nomadic way. It is self-evident that among these tribes, the Qarluqs came to Movarounnahr first and had close contact with its ancient settled people, which caused their Turkification. At the same time, it is a tribe that has been leading all other Turkic tribes for a long time.

However, at this time, the Uyghurs lived in the lands to the north and east of the Tarim River in Eastern Turkestan and had not yet accepted the Muslim religion. Some of them were not Muslims even in the first half of the 13th century. Uyghurs came to Fergana in large groups only in 1758, 1829, 1856, and 1860.<sup>13</sup>

Qarluq and Uyghurs are ethnically close to each other and have lived side by side for a long time. Until the 8th century, the Qarluq and Uyghur languages differed little from each other. However, after the 8th century, the Qarluqs and Uyghurs lived in a different historical environment, i.e., among and near several other Turkic peoples, and some changes occurred in their ancient language.

Alisher Navoi's works are written in "Western" language. There are two historical reasons for the existence of the "southern" language, that is, the language or the element of the Azerbaijani and Turkmen languages with K.V.Radlov's expression: 1) in the ancient samples of the Uzbek folk oral creativity, there are elements that combine the Uzbek Khorezm dialect with the Azerbaijani and Turkmen languages, and the elements of the Ogiz language were added to the language of the Navoi era through folklore. may have passed, and 2) due to the extensive use of the past literary and cultural heritage, the Khorezm literary tradition may have moved to the language of Navoi's works. In any case, there is no doubt that there is an element of the Oghuz language in the Navoi's language.

Thus, in the language of Alisher Navoi's works, many grammatical signs fully correspond to the grammatical structure of the modern Uzbek language, as well as some morphological elements that differ from it, and these elements reflect the morphological characteristics of the old Uzbek literary language.

Thus, the old Uzbek literary language differs from the ancient Turkish literary language and the modern national Uzbek literary language according to some of its phonetic, morphological, and lexical characteristics. However, regardless of these differences, between the old literary language and the new literary language, there is unity and similarity in many aspects, reflecting the main stages of development and ways of development of the single national Uzbek language. This testifies to the fact that the Uzbek language has grown as a single national language throughout its history and has been improving more and more.

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<sup>12</sup> Zahiriddin Muhammad Babur, Babur -name, I, Russian perevod M. Sale, Tashkent, 1948, str. 136-137.

<sup>13</sup> SH. I. Inogamov, Etnicheskiy sostav naseleniya i etnograficheskaya karta Ferganskoy doliny v granitsakh Uzbekskoy SSR, Abstract of the candidate's dissertation, Tashkent, 1955, p. 14

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### **Резюме.**

Тил луғат бойлиги коммуникация эҳтиёжларидан келиб чиққан ҳолда кўплаб ўзгариш жараёнларини бошидан кечиради. Мақолада мана шу жараёнларини бевосита ва фаол иштирокчилари бўлган сўз маъносидаги дивергент белгилар, уларни семантик структурадан ўзига хослиги, дискурса фаоллашувининг табиати ва уларнинг А.Навоий асарлари тили материалидаги таҳлили ҳақида гап боради.

Мақолада сўз маъносидаги дивергент белгиларнинг ривожланиши табиатига, уларга кузатиладиган босқичларга катта ўрин берилган. Сўз маъносининг дивергенциясини таъминловчи воситалари. Сифатида оскандиализм, метафора, коннотация ва бошқалар намоён бўлади.

**Калит сўзлар:** дивергенция, этимология, сўз маъноси, кўп ма'нолик, оскандиализм, семантик компонент, узун маъно, коннотация, метафора, семалар таркиби, модификация, дивергент белги.

### **Этимологический анализ репрезентации дивергентных признаков в зиагенсии слова.**

#### **Резюме.**

Словарный состав претерпевал различные процессы изменений в зависимости от коммуникации. В статье делается попытка проанализировать природу семантических изменений в дивергентных признаках слова, которые являются участниками этих сдвигов в семантической структуре, а также природу их репрезентации в дискурсе, учитывая особенности протекания этих процессов на материале работ А.Наваи, основоположника узбекского литературного языка.

В статье также уделяется внимание на уровнях и этапах развития дивергентных признаков в структуре значение слова.

Окказионализм, метафоризация, коннотация и др. выступают как средства, обеспечивающие дивергенцию значений слова.

**Ключевые слова:** дивергенция, этимологизация, значение слова, полисемия, окказионализм, семантический компонент, узуальное значение, коннотация, метафора, модификация, дивергентное свойство.