



MILITARY TERMS IN THE AZERBAIJANI LANGUAGE

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SUMMARY: The lexical system of Turkic languages including Azerbaijani has a perfect structure. One of the important layers of the lexical system is the military lexicon.

The art of war in the Turkish peoples has been so strong that the terms related to this field have influenced other languages and entered the lexicon of those languages. Example; N.A. Baskakov, while talking about words of Turkish origin in "Epic about Igor Polku" noted that military terms of Turkish origin are also in this epic: "tarkhan, suvar, bogatur, alptarkhan, kazartarkhan, etc."

The military lexicon in M. Kashgari's "Divan" has an indispensable role in the study of the military history of the Turkish peoples. In this sense it is very important to review the military lexicon in "Divan". For example; Im - the certificate, password that the commander told the soldiers. It can be a weapon, the name of a bird or a word. This parable also uses: "The husband will not die if he knows the password" - the husband who knows the secret (password, code word) will not die.

This word is used in the Azerbaijani language as part of the word "him" in the sense of "sign" (him-jim): to make him, to make him-jim, to make him. B. Khalilov writes about this word: "... the word im is the same as the word him-cim in the Azerbaijani language. E.g.: the word "himjim" in the sentence "him-jim does not know" means "sign, evidence". The consonant h in the word him-cim (h~c) was later added to the beginning of the word im.

Most of the ethnographic words in Mahmud Kashgari's "Divanü lüğat-it-turk" are not used in our literary language. Words that have lost their functionality in our literary language cannot be found in our dialects and dialects either. Ethnographic words that are not used in our literary language are related to different fields. Ethnographic words related to military and title are considered in the article. Although the military lexicon of the Azerbaijani language has been studied to a certain extent, and there is a trilingual dictionary related to this field, there is still a need for substantial scientific research.

It is extremely important to study the vocabulary of the language, including following the historical development of the military lexicon, determining its volume and quality. If this is not the case, then it will be very difficult to reveal the qualitative change, functionality and functional service of the military lexicon from the semantic point of view. Although the military lexicon is sufficiently used in the written monuments belonging to the Turkish peoples, there is a great need for their systematization, explanation and research.

Keywords: military, war, weapon, word, military terms....

Aim: To determine the history of military terms in the lexical system of the Azerbaijani language as one of the Turkic languages.

Theoretical framework: The article provides information about military weapons, their scope of use, the attitude of the Turkish peoples to the military field, and the fighting ability of both men and women.

Method: Descriptive and historical research was conducted, synchronous and diachronic methods were

used.

Conclusion: Our conclusion is that the Turkish peoples, including the Azerbaijanis, have mastered the martial arts and learned the secrets of the military in all periods of history. They have created types of military weapons, named them, the military terms they created have enriched the vocabulary of the language. **Significance of the research:** The research can be used by researchers conducting research on the military history of the Turks and by a wide readership. At the same time it can be used to create a dictionary of military terms.

Introduction:

The lexical system of Turkic languages, including Azerbaijani, has a perfect structure. One of the important layers of the lexical system is the military lexicon.

The article deals with the attitude to military art in Turkish peoples, as well as in Azerbaijan, and determining the place and the date of their origin of military terms in the lexical system of the Azerbaijani language which is the main indicator of it. It is the creation of such military terms that stimulates the development of the military field. The ancient Turkish peoples have developed the military field even before Christ and at the same time they have also created terms related to that field, many of which survive in modern times in other Turkic languages, as well as in the dialects of the Azerbaijani language.

The main goal of writing the article is to clarify the misconceptions about the fighting skills of the Turkish people. Because in the Turks, at the same time, in Azerbaijanis, which are one of the Turkish peoples, historically, not only men, but also women have learned the secrets of the military, have rode horses, and have been engaged in fencing from childhood.

1. The development of military art in the Turkish peoples

Military art has been so strong in the Turkish peoples that the terms related to this field have influenced other languages and entered the lexicon of those languages. Example; N.A. Baskakov, while talking about words of Turkish origin in "Epic about Igor Polku", noted that military terms of Turkish origin are also in this epic: "tarkhan, suvar, bogatur, alptarkhan, kazartarkhan, etc." [Baskakov, N.A. 1985.].

It is extremely important to study the vocabulary composition of the language, including to trace the historical development of military lexicon, to determine its volume and quality. If this is not the case, then it will be very difficult to reveal the qualitative change, functionality and functional service of the military lexicon from a semantic point of view. Although the military lexicon is sufficiently used in the written monuments belonging to the Turkic peoples, there is a great need for their systematization, explanation, study, study of the role of military terms in phraseological combinations created by the people. Because these units contain people's thinking, national-mental characteristics, attitude to the military sphere, militancy and patriotism.

When talking about the features of the development of military terms in the Azerbaijani language, we should first of all refer to our ancient written monuments. Therefore, in this article, we should refer to the epic "Kitabi-Dede Gorgud", M. Kashgarli's "Divanü lügat-it-türk", epic "Koroglu", works of classical and modern writers.

Amin Abid who laid the foundation of Azerbaijani Gorgud studies, has called the "Dede Gorgud" saga as the oldest document related to the literature of the Turks living in Azerbaijan and Northern Iran in his article called "Certificates about Azerbaijani literature in the tribal period" [The way of learning Azerbaijan. 1930, No. 3].

In the language of the "Kitab", the names of weapons such as "qılınc [gilin]-sword, yay [yay]-bow, ox [okh]-arrow, cida [jida]-spear, sapan [sapahn]-slingshot" are in a superior position. There are even sentence patterns made on the basis of military terms as a whole: "They put on a sword, stick, spear and other war tools." A part of our ancient military history lives in this type of sentences.

The general view of the types of weapons, which are characteristic of the ancient Turkish history, especially the Turkish military art, can be more fully revived; petrified archaic language units are found in weapon names; It is possible to give precise opinions about the place and role of Azerbaijani-Turkish origin and borrowed weapon names in the "Kitab" and other ancient Turkish sources; it is determined that a number of

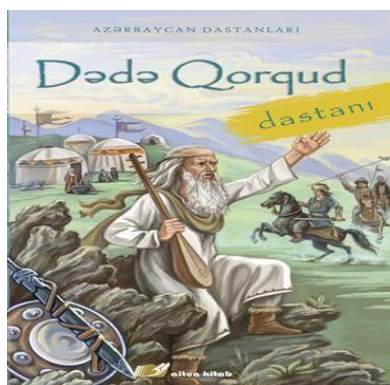
figurative expressions are created precisely by the association of weapon names... That is why it is necessary to pay attention to the following first.

2. Terms of Turkish origin in ancient Turkish written monuments

In gorgudology, the names of weapons, as well as the names of combat uniforms, have not been studied in a complex and systematic way from a historical and linguistic point of view. There is no doubt that by solving this problem, a number of issues can be clarified. For example:

- 1) the general picture of the types of weapons characteristic of ancient Turkish history, especially Turkish military art, can be more fully recreated;
- 2) archaic language units living in petrified form are revealed in the names of weapons; Turkish origin, as well as the place and role of the names of borrowed weapons in the "book" and other ancient Turkic sources can be clearly expressed;
- 3) it is determined that a number of figurative expressions are created precisely by the associativity of the names of weapons...

Some of the names of weapons in "Kitabi-Dede Gorgud" are typical of Orkhon-Yenisei monuments, as well as M. Kashgari's "Divan": in "Kitab": qılnc [gilinj]-sword, ox [okh]-arrow, sügü [sugu]-spear...; In Orkhon-Yenisey monuments: kılıç [kilich]-sword, ok [ok]-arrow, sünüg [sunug]-spear...; In M. Kashgari's "Divan": kılıç [kilich]-sword, ok [ok]-arrow, sünqü [sungu]-spear... are used in almost the same phonetic composition. Most of the names of weapons in the "Kitab" are of Turkish origin: qılnc [gilinj]-sword, yay [yay]-bow, ox [okh]-arrow, döpər [dapər]-axe, sügü [sugu]-spear...



1. "Kitabi-Dede Gorgud"



2. Sword-bow-arrow quiver

Although some of the names of weapons that differ in intensity in "Kitab" are not used in our modern literary language, they are preserved in our dialects: sapand [sapand]-slingshot, taraqa [taraga]-explosion... One detail should be noted here: the appellation of the oikonym "Sadagli" in the system of Borchali toponyms is combined in the same line with the word of "sadaq [sadaq]- arrow quiver" in the "Kitab" which confirms that the name of the weapon lives in a petrified form in the toponymic unit.

The names of weapons described in the "Book", such as sword, bow and arrow, sling, daper, sügü, act as attributes of ancient Turkish military art.

Among the words of Turkic origin in the Russian language, a special place is occupied by the names of weapons and parts of weapons: sadaq [sadaq], döpər [daper], xəncər [khanjar] "dagger", each of these types of words that entered the Russian language from the Turkic languages corresponds to their form and semantics in the "book": sadaq, daper, dagger...

In this sense, we consider that it is appropriate to characterize the names of weapons in the "Book" as follows:

-Yaraq [yaraq]-weapon. A. Demirchizade writes about the word "yaraq", which differs in its intensity in the language of "Kitab": "Yarag-" is generally used in the sense of any kind of tool in "Kitabi-Dede Gorgud". In the Azerbaijani language, this meaning is narrowed, it is only used in the sense of "weapon" [A. Demirchizade, A. 1959. p. 145].

This idea is also defended by other linguists. But the word "weapon" in the "Book" should be approached

from several perspectives: 1) in the sense of any kind of preparation, including a weapon: a hunting weapon. "because it's time for hunting, someone praises his horse, someone praises his sword, and someone praises his archery" (D-237); 2) in the sense of preparation for an important task. In this sense, in the proverb "one hundred days of preparation, one day needed" [Mammadli, H. 1999, p. 313] was used.

The word "yarag" means preparation for something: to prepare for the wedding.

- **Qılıc** [gilij]-sword. The frequency of use of this word in Gorgud studies is shown as follows: "173 times in the form of "qılıc [gilij]-sword", 1 time in the form of "qılinc [gilinj]-sword"" [Mammadova, A. 2009, p. 18].



3. (Sword-straight sword)



4. Curved sword

"...in M. Ergin's edition, it is given as "kılıcınun-his sword", and in the edition of F. Zeynalov and S. Alizade, it is given as "qılincınun-his sword" (who stuck to the hilt of the sword, hit it, who saw it, who has a gopuz in his hand).

Let's add that in the "Koroglu" epic [Aghabeyli S. 2011], the word "dəstə [dasta]-hilt" (hilt) was used in connection with the sword, not "balçaq [balchag]": "Koroglu took off his fur after riding Girat, and he grabbed the hilt of the Misri sword"; "dagger, sword, etc. The word "qın [gin]- scabbard" with the meaning "container for putting cutting weapons such as dagger, sword, etc" is used in "Kitab" only in connection with sword.

In the language of the "Book" "sword" is used in the form of a simple word: "he put it in the scabbard of her own sword" (D-230);

The first word the Oghuz braves uttered when they told Qazan Khan that they were ready to fight was "strike the sword": "strike the sword, my lord Qazan, I came!" – he said" (D-60).

In modern written literature, S. Vurgun's play "Vagif", the same military term was used in the form of sword: "Eldar: swear by sword!... The soldiers swear by the sword. The fight continues (Samad Vurgun).

In "Kitabi-Dede Gorgud" The Infidel also points to the weakness of the weapons of Oguz brave: he wants to humiliate Oguz brave man by saying that his sword is Gödek, his bayonet is broken, his bow is thin. And from the language of Oguz yigidi – Amra, the son of Bekil, the same opinion of the unbelievers is answered: "...Black steel uz qılıjum qının tograr. The reeds of the reeds you do not care what you do, your breast is pierced and they pierce the chest. White dusty solid broadcast zari-zari in, simple oxum kişin Dil..." (D-248).

The presentation of the names of weapons in this fragment (qılıc [qilic] "sword" → sügü [sugu] "milky" → yay [yay] "bow" → ox [okh] "arrow") reinforces what we say, that is, the thesis "semantic dynamics begins precisely with the word "sword".

Military art has been so strong in the Turkish peoples that the terms related to this field have influenced other languages and entered the lexicon of those languages. Example; N.A. Baskakov, while talking about words of Turkish origin in "Epic about Igor Polku", noted that military terms of Turkish origin are also in this epic. [Baskakov, H.A. 1985.p.42]: "tarkhan, suvar, bogatur, alptarkhan, etc."

The military lexicon in M.Kashgari's "Divan" has an invaluable role in the study of the military history of the Turkic peoples. In this sense, let's consider the military lexicon on the "sofa". Im-Balga, password, which the commander said to the soldiers. It can be a weapon, a bird's name, or a word. This is also used in the

parable: "if Im knows, the husband will not die" - the husband who knows the word will not die [Askerov, R.B. 2006., c.1, p.112]. This word is used in the Azerbaijani language as "him" "in the meaning of" sign": it is used to this day in the words and expressions to make him, to do him.

Prof. B. Khalilov writes about this word: "the word im is the same as the word him-cim in the Azerbaijani language. For example: the word him-jim in the sentence "him-jim does not know" means "sign, evidence". The consonant h in the word him-cim (h~c) was later added to the beginning of the word "im". [Khalilov, B. 2010. s. 41].

3. The military lexicon in M. Kashgari's "Divan"

The military lexicon in M. Kashgari's "Divan" has an indispensable role in the study of the military history of the Turkish peoples.

Most of the ethnographic words in Mahmud Kashgari's "Divanu sökətat-it-Türk" are not used in our literary language. Words that have lost their functionality in our literary language cannot be found in our dialects and dialects. Ethnographic words that are not used in our literary language are related to various fields. Although the military lexicon of the Azerbaijani language has been studied to a certain extent, although there are dictionaries in this area there is still a need for substantial scientific research.

In "Divan" we also run across the following military words:

Uruş [urush]-fight, war [Asgarov, R. 2006. c.1, 131]. **Aşuk[ashuk]**-iron cap, helmet [Asgarov, R. 2006., c.1, 136]. **Ulun [ulun]** - an arrow without a tip, a blind arrow, a headless arrow [Asgarov, R. 2006. c.1, 145].

Oktam [octam] - "one octam of space" - one arrow's space, one arrow's distance [Asgarov, R. 2006. 4, c.1, 169]. **Əkdü [ekdu]** - a knife with a curved tip used to carve sword scabbards and similar things [Asgarov, R. 2006. c.1, 183]. **Akınçı [akinchi]** – an akinchi, a soldier who suppresses the enemy at night [Asgarov, R. 2006. c.1, 190].

Alpağut [alpagut] - a brave, invincible wrestler who attacks the enemy alone, hero, battler [Asgarov, R. 2006. c.1, 199].

In M. Kashgari, it means "one who attacks the enemy alone, brave, invincible wrestler, hero, battler". The word alpagut is used as a noun, an adjective, and a rank, just like the word alp, which means "brave, hero". Alpagut as a high rank was equal to the rank of Tarkhan in ancient Turkish. This rank is used as "alpagut" in Kazan, Kuman, Karaim dialects, "alpagut" in Tobol dialect [SDU - "ELMİ NEWS" - Social and humanitarian sciences section (Vol. 12 No. 2 2016)], alpagut in Chigatay dialect.

In M. Kashgari, it means "one who attacks the enemy alone, brave, invincible wrestler, expensive, wrestler". **Amaçlık [amachlig]** - the place reserved for shooting [Asgarov, R. 2006. 4, c.1, 206]. **Akdı [akdi]** - "the enemy flowed" - the enemy flowed like a flood, attacked [Asgarov, R. 2006. c.1, 220]. **Əgirdi [egirdi]** - "bey surrounded village" - bey besieged the city [Asgarov, R. 2006. c.1, 229]. **İçikti [ichikti]** - "a man surrendered" - a man surrendered in battle and entered the war on the side of the enemy by his own desire [Asgarov, R. 2006. c.1, 240]. **Tıl[til]** - a prisoner taken from the enemy, captive [Asgarov, R. 2006. c.1, 348]. It seems that military information of the enemy side was learned through this captive. **Kaçut [kachut]** - the clash of brave men in battle [Asgarov, R. 2006. c.1, 363]. **Kılıç [kilich]** - sword [Asgarov, R. 2006. c.1, 365]. **Tokış [tokish]** - war, battle [Asgarov, R. 2006. c.1, 371]. **Kəriş [karish]** - endurance in the war [Asgarov, R. 2006. c.1, 373]. **Tutuğ [tutug]** - hostage [Asgarov, R. 2006. c.1, p.375].

Başak [bashak] – an iron tipped to the tip of an arrow or spear [Asgarov, R. 2006. c.1, 380]. This word is used in "Kitabi-Dada Gorgud" (as iron)-damran//tamran: Sadağından toqsan oxın yerə dəkdı. Eki oxın dəmrənin çıqardı // Sadaghından togsan okhın yere dagdı.Eki okhın damranın chiqardı. (From the simple one, togsan brought the arrow to the ground. The attachment of the arrow was the crack of the iron).

Currently, the word "ear" in the Azerbaijani language means the part of the spike, the head, and the end of the wheat plant. For comparison, let's note that there is a connection between the word knife and the word spike, which comes from the meaning of "mow, cut". K. Musayev, while talking about words derived from the meaning of "mow, cut", noted that the words orag and oran were derived from the root or, and the words blade and blade (in the sense of saw) were derived from the root bich [Musayev K.M. 1975. pp. 306-334].

Çərig [charig] - battle line, battle order [Asgarov, R. 2006. c.1, 389]. This word is used in the form of a çeriq [cherig] in "Manzum oguzname" in the sense of "troop". B. Khalilov writes about this word: "... in written sources, the word çəriq [charig] had also a variant of the word çerig[cherig] in the sense of "troop,

army". The *çerig* [cherig] variant was used in parallel with the word "sü [su] " in the sense of "troop, army": "su cherig // cherig su-troop, army" [Khalilov B.A. 2010. 29].

Tolum [tolum] -weapon. This is the general name given to all weapons. [Asgarov, R. 2006. c.1, 395] Bugdakhanjar [Asgarov, R. 2006. c.1, 415]. Tuğru [tughru] – fine iron that is inserted into the sheath of things like swords, knives, and daggers [Asgarov, R. 2006. c.1, 417]. Karma - looting, pillage [Asgarov, R. 2006. c.1, p.426]. Tutğun [tutgun]- Captive, prisoner [Asgarov, R. 2006. c.1, 428]. Kalkan [kalkan] - shield. [Asgarov, R. 2006. v.1, 432]. Kalkang//shield. This word also has the form "kalkan" [Asgarov R.B. 2006. v.3, 334].

Bulğak [bulgak] - a state of panic among soldiers during an attack [Asgarov, R. 2006. c.1, 454]. Yarık [yarik]- it is a common name given to armor and shield. To distinguish them from each other, the armor is called "kübə yarık [kubə yarık]", the iron shield is called "say yarık [say yarık]" [Asgarov R.B. 2006. c.3, 22]. Yadağ [yadagh] - pedestrian [Asgarov R. 2006. c.3, 32]. Sü [su] - soldier, troop. It is also used in this poem: "Sü gəldi yer yapa//the troops came and took place" etc.

In Mahmud Kashgari's "Divanu lughatit-it-türk" ethnographic words about the military and title not used in the modern Azerbaijani literary language: the Earth was pressed by the troops, the dust from the hooves of the horses covered the mountain hills. A man named Alp Aya escaped, squeezed because he was defeated, hiding because of shame [Askerov R.B.2006. c.3, 200-201].

-Sünqüş [sungush]-do not attack in war, do not shoot with bayonets [Askerov B.2006. c.3, 317].

-Sünqü [sungu]-bayonet, spear [Askerov B.2006. c.3, 319].

-Yalınq[yaling] "bareback, yalınq kılıç [yaling gilin] "bareback sword"-sword removed from the scabbard, scraped sword [Askerov R.B.2006. c.3, 323].

- Kalkanq – qalxan "shield". This word also has the form "shield" [Askerov R.B.2006. c.3, 334].

From what we have said, we can come to the conclusion that the history of military words in Turkic languages, as well as in Azerbaijani, is very old. The importance of their systematic study is one of the main indicators of the development of the Turkish people in the military field in modern times.

It is extremely important to study the vocabulary of the language, including following the historical development of the military lexicon, determining its volume and quality. If this is not the case, then it will be very difficult to reveal the quality change, functionality and functional service of the military lexicon from the semantic point of view. Although the military lexicon is sufficiently used in the written monuments belonging to the Turkic peoples, there is a great need for their systematization, explanation, and classification.

From what we have said, we can conclude that the history of military words in Turkic languages, as well as in Azerbaijani, is very old. It is important to study them systematically.

4. Attitude to military art in Turkish peoples

Turkish peoples are fighter by nature. Many terms related to the battlefield were created by the Turks, and the horses, which are the main tool in the battles and formation of cavalries, were tamed by the Turks. Even not only boys but also girls were taught the secrets of (figure 5; 6) military art from childhood.



5. Women during training



6. Turks who domesticated horses

Therefore historically in Turkish society, there have been Turkish women who stood out for their courage,

supported their spouses in battle, and were able to rule the country. These include Tomris who destroyed her enemy Cyrus (6th century BC), Sara Khatun, Javad Khan's wife Beyim Khatun and others.



Figure-7 (6th century b.c.-Tomris Khatun) <https://az.wikipedia.org/wiki/Tomris>

In Azerbaijan and other Turkish peoples, the modern era has nurtured its own heroes. The heroes of the 44-day Patriotic War against the Armenian invaders of Azerbaijan in September 2020 are proof of this. Among them are our female heroes: Aresta Bakishova.

In October 2020, she was martyred in the battles of Gubadli and was awarded the "For the Fatherland" medal and the "Florence Nightingale" medal established by the International Committee of the Red Cross on May 12, 2021, in honor of the English nurse Florence Nightingale.

Military terms were also used in literary texts and performed various stylistic functions. Military terms used not only in ancient Turkic written stone inscriptions, written texts, but also in the language of our medieval poets were used and preserved not in their true meaning, but in figurative Mana, as a means of expression of poetic thought. For example; In most of the military terms that we come across in Nasimi's and S.I. Khatai's language, the meanings related to war and battle have faded into the background, and in its place, the purpose of conveying the poetic ideas of the poet and expressing this or that idea in a figurative way has stood.

The great poet I.Nasimi who "elevated the Azerbaijani language to the heights", "created a tradition in the language and had a certain influence on all the artists who came after him", skillfully used all the possibilities of the language to express the subtlest shades of artistic and philosophical thinking, and used the means of artistic expression locally. he was able to skillfully use all the possibilities that language can give to increase the impact of his expressed idea. "Thanks to his historical service, the Azerbaijani language has become the tenth widespread literary language of the Middle East along with Arabic and Persian languages.

In Nasimi's poems, military terms of various content have a poetic character, are meaningful, serve as an expression of figurative thought. In the language of the poet's works, OG//arrow, Sergeant (guide, servant), Chary (troops, army), dagger, shield, sword, kneading (plundering, looting), etc. along with military terms of Turkic origin, khayl (cavalry detachment), Sipah//Sipah (horde, army), pasipan (guard, guard), lashkar (Army, horde), rütbat (rutba, rank), arc (bow, bow), etc. acquisition military terms are also used. But most of these military terms, as mentioned above, create imagery by serving the expression of a poetic idea. None of them expresses the meaning of War, battle, the initial, real meanings of military terms fade into the background. We will express our opinion more clearly with a few examples. In Nasimi Poems, the word arrow / / okh is used as a metaphorical tool in the meaning of "cyprik", and the bow in the meaning of "eyebrow".

Kiprugın **oqına**, qashın **yayına**,

Ashigin sinasin **sipar** dedilar. (Nasimi)

The Military term chari(k), used in ancient and common Turkic monuments in the meaning of "Army, troops, soldiers", acquires a poetic meaning in the Nasimi language, becoming a unit of the poetic stylistic layer of the language:

Rukhun khattılə khalından **chari** chakmısh durur huri (Nasimi).

All military terms used in the Nasimi language are understood in this way, moving away from their original

military meaning. The military terms are not able to squeeze national terms out of the language, and a parallel picture is used with them. In the poet's language, Sipah, Sipah, Lashkar, parallel to the word Chari in the meaning of Army, troops: Sipah, parallel to the word galgan (shield); parallel to the word arrow, parallel to the word stock, beam, gilinj, tiğ, etc. borrowed words are also used. For example: oq / /okh arrow-share, beam;

Suratda kirpigüdür sahmi-Saadet,alhaq,
Manida gaba govseyn iki gaşun **kamani** (Nasimi)

Terms denoting military concept were found in Azerbaijani literary language-in the works of our artists in XV century. For example; keman, arrow, bow, sword, beam, dagger, sheshder, Shield, vest, niqab, etc. And the guidance. 277-296, 315, 341]; pin, sword, jar, Lashkar, enemy, arrow iron, scabbard, Bayonet, Shield, beam, bow, peace, war, atlu, Jang [Vali Shirazi, P. 163, 197, 220-221]; informer, yarag, Golden flag [Veli Shirazi. s. 271, 294], Sling [Omar Rovshani, P. 241] and so on.

In M. Zarir's work "Fütuhush-Sham" the word "gulaguzlam" was used, meaning "one who guides, guides": "Zira, bunlari sulkh olmaga san qulaguzladuñ deyub, gilijin siyirib Yuhannanuñ uzarina yuridi " [Zariri, s. 154].

The word Gulag is accepted in turkological literature to be a compound word formed from a combination of the words ear and mouth [Nadjhib, H. 1979. s. 96]. A. Demirchizade called the word "gulaguz" "the original Lost compound word" [Demirchizade, A. 1959. s. 154].

H.Zarinzade also pointed out that this ancient military word of Turkic origin was used very actively, even in eight phonetic versions, even in the Safavid period, passing into the Persian language. The scientist came to the conclusion that this word is derived from the more ancient word yalavac (prophet, guide) [Zarinzade. H.2005. s. 361-361].

M.Nagisoğlu believed that the phonetic change "gulaguz/gulaguz" could be considered more correct. And here one of the repeated ag-aq particles has been reduced. From the semantic point of view, the word has preserved the meaning of "guide, guide, leading, leading and communicating with his mouth what he hears with his ears to those who come from behind", as in the old ages [Nagisoğlu, M. 2003. s. 145].

The word "gulaguz/gulaguz" "has been displaced in the modern Azerbaijani language and is used in the same semantic meaning in the composition of the words gulagh-goz-"ear-eye" which is more functional in the language. These words are used in the Western group of dialects and dialects of our language in the phonetic form of the word gulavuz alaguz//qilvuz in the meaning of a messenger [Jafarzade, M. 2016. s. 196].

The role of military terms-military lexemes-is also great in the derivatology of the language, in the formation of words and expressions. Including in the formation of phraseological units, idioms, military terminological units were used. Phraseological units are closer to the people, as they are the result of folk thinking, and more reflect the national mental aspects, traditions, beliefs and beliefs, occupations and other aspects of the people.

Conclusion:

The combativeness and courage of the Turkish people have always been highly appreciated by well-known celebrities of the world. Napoleon Bonaparte stated that you give me an army of Turks and I will conquer the whole world.

(<https://modern.az/news/11049/>)

It is crucial to study the vocabulary of the language, including following the historical development of the military lexicon, determining its volume and quality. If this is not the case then it will be difficult to reveal the qualitative change from the semantic point of view, functionality and practical service of the military lexicon. Although the military lexicon is sufficiently used in the written monuments belonging to the Turkish peoples, it needs to be systematized, explained and studied.

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