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NUMERATIVE WORDS IN UZBEK CLASSICAL LITERATURE
(On the example of Z.M. Bobur's work "Boburnoma")

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Abstract This article shows an etymological analysis and spiritual properties of the numerative (accounting) words used in the novel "Boburnoma" written by the king and poet Zahiriddin Muhammad Babur, who played an important role in the Uzbek classical literature and formed the "Great Empire" in India. It also provides information on the scope and value of using ancient numerative words (arithmetic) in Central Asia, India, Afghanistan and other countries. The value expression of numerical words in the sources is compared and analyzed. In addition, information on the exact value of numerical words in periods is given and compared. The book deals with the value of money used, the meaning of weight, numerical words related to the time, and their etymological analysis.

Keywords: mile, step, quloch(hug), chin, width, ashrafiy, shahrukhiy, yarmak // yormoq, misqal, rati, mosha, full, batman, man // mon, minosa, morning, ser // sir, pos (time), pahr(time), money, hour, minute, giri // gari, destiny.

INTRODUCTION

In order to substantiate the theoretical formation and development of the Uzbek literary language, it is important to study the spiritual features of the various lexical units which used in the historical sources. Numerative words are also one of these units.

In the early days of society, when a certain system of measurement had not been formed, people felt the necessity to determine the weight, length, quantity, accuracy of time, and the distance between places. They tried to save such accuracy,

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because these things were very important for them. Of course, man has solved this problem to the best of his ability. Even today, words such as **mileage, step, hand, arm, and width,** which are approximate sizes were used in the same sense in the early days of society. The secret of survival in such lexical units is also hidden in the convenience of the denotation they signify, in the fact that these means of measurement always present with man. For example, the word **step** numerator allows you to determine the size of something that can be calculated step by step, as well as the size of the distance between objects. The **arm** numerator used to determine the exact size of the rope of different lengths, as well as it used to find the approximate size of the thickness of the tree. The **hand** numerator and the denominator can be used to measure small objects. **Latitude** is an approximate measure of the width or length of an object. Such measurement accuracy is relative and depends on the age, height, and other characteristics of the person performing the criterion. These fittings are usually based on the thickness of the adult's **arm, hand, feet**, and **fingers**.

All numerative words used since ancient times have an exact or approximate value for their period, they are still used to reflect historical reality, and some have survived in dialects as a unit of measurement. In Uzbek linguistics, numerative words have some observations. In particular, the "Historical Grammar of the Uzbek language" written by G.Abdurahmanov, Sh.Shukurov gives a brief information about the numerators used in the language of sources in XI-XIX centuries.

U.Tursunov, J.Mukhtorov, Sh.Rakhmatullaev studied numeracy according to its semantic features. A.Shomaksudov, I.Rasulov, R.Kungurov, H.Rustamov gave thoughts about the function of numbers used in the Uzbek language in speech (30,113-115).

H. Nazarova's case also contains information about the ancient numerators. In ancient times, the scientist expressed the scale and used numerators between the number and the object, such as **camel, wood, quloch (hug), gas, qadoq (packaging), batman**, and said that such words have become obsolete and archaic today. (31,6.)

H. Kamilova also commented on the use of numerals in numbers, noting that words such as **tuya (camel), yogoch (wood), quloch (hug), gas, qadoq (packaging), batman** are out of use today (32.4.). It basically focuses on the semantic functions of a number. Numeratives used in the modern Uzbek literary language were studied by P. Hamdamov in a monographic plan.

AN Kononov, VV Reshetov, AK Borovkov gave information about numerators used in the Uzbek language in their scientific works (27,569; 28,244.)

A.Juvonmardiev gives a brief information about the numeratives used in the Fergana dialects in the XII-XIX centuries and still used to some extent today. In his writings we can see interesting information about **dinar, darham, ushr** and other

numeratives (29,78). A. Ishaev's scientific views on numerators used in Uzbek dialects are noteworthy.

The use of numerators is also active in the language of fraternal peoples, and their semantic features are well studied in all respects. For example, A.Kaydarov's work on numerators in Uyghur, N.A.Baskakov's comments on numerators in Karakalpak, M.Huseynzoda's views on numerators in Azerbaijani, N K Dmitriyev's work on numerators used in Bashkir, numerators used in Tatar on V.M.Berkutov's scientific researches, L.A.Molchanova's works on numeratives used in Russian (22,168; 23,411; 24,139-140; 25,807; 26,210.). V M Berkutov made an in-depth analysis of the numerators used in the language of the fraternal Turkic peoples.

The analysis of numeracy, which has been used in Central Asia since ancient times, is also perfectly carried out in the works of E A Davidovich and V. Hins (3,144; 4,147). As it is seen, numerical words in Uzbek language are semantically different from P. Hamdamov, U. Tursunov, J. Mukhtorov, Sh. Rahmatullaev, M. Mirzaev, S. Usmanov, I. Rasulov, M. Askarova. Classified. Young language learner Aminova Nafisa also gave wide information about numeratives on her article "The analysis of some numerical words used in literary works". In her article she mentioned some old numeratives like, qarich(span), quloch and some others. She used old books and novels for clarifiying her answers. For example,

Kechasi tashqariga bir qarich qor tushdi. The street has been covered with a span of snow tonight. Germaniya bizdan necha barobar kichik, odami bizning uchdan birimizcha ham kelmaydi! Germany is smaller for several times than our country, it is not even the third of ours! Ammo bir qarich yeri temir yo'lsiz, tosh yo'lsiz emas. ("Kecha va kunduz") But even a span of its ground is not without railway or stoneway.(''Day and night'')[2]. (33.16-24p)

We can find lots of materials about numericals from internet but the theme old numeratives has it's own structure and difficulties. Nowadays many foreign language learners like Jiajie Zhang, Donald A.Norman, M. Fayols are working on this topic and we can find their articles from internet.

The historical work Boburnoma gives a very complete and accurate picture of the system of measurement in force in Central Asia and India at that time. As a result, there is a need to identify, analyze, and quantify the semantic properties, etymological analysis, numerical value, and language of the numeral words used in the play today.

The royal and administrative responsibility of Zahiriddin Muhammad Babur, who ruled over a vast area such as Afghanistan and India, included a variety of

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[2]Aminova Nafisa The analysis of some numerical words used in literary works // Вопросы науки и образования. 2020. №12 (96). URL: https://cyberleninka.ru/article/n/the-analysis-of-some-numerical-words-used-in-literary-works

revenues from different provinces and expenditures and to manage such a large area, protect the country and provide for social life required calculations. This is evidenced by the fact that the value of a large number of numerical words in his work is explained by the ratio of exact numbers. In addition, it can be seen in the source that the numerators, which represented the very simple size that were actively consumed at that time, also served to express different sizes of various things with unlike forms and realities of that period.

The numerators used in BN provide a very detailed account of the measuring instruments and concepts associated in the nineteenth and twelfth centuries. It also helps to give a clear idea of the metric system of the period.

The numerical units used in BN are analyzed on the basis of specific groups. Here are some numerical words that mean money, weight, time, and their etymological analysis.

Bu so'z BNda uch o'rinda uchraydi: Qobulning barcha viloyatlari va unga tegishli bo'lgan hududlari 8 shohruhiy qiymatga ega. Kobulning jam'ini viloyat va tamg'o va sahronishini bila sekkiz lak shohruhiy jam' qildilar (BN 128). Yana: Kadxudolikda yetti shohruhiy berurlar, cheriklarig'a ham berurlar (BN 204); Ming shohruhiy sochiq kiyurdi (BN 221).

I. Numerical words denoting money.

SHOHRUHIY (f.) The word is derived from the name of Shahrukh, the fourth son of Amir Temur. He was born in 770 AH. At the age of 20, in 799 AH, he ruled in Khorasan. He paid great attention to culture and traditions. He especially appreciated art and science. He did his best to turn Khurasan into a prosperous country. He struck a coin in his name. He ruled for 43 years and lived for 73 years (1.12413). According to Muhammad Ghiyasiddin's Ghiyas ul-Lughat, the **shohruhiy** coin was worth 5 dinars in Iran (7, 416.). The Russian edition of the BN states that 1 **shohruhiy** royal gold coin is equal to about 40 tiyins (kopecks) compared to the Russian currency at that time (6,387). The word occurs in three places in the BN: the total of Kabul is composed of eight lakhs shohruhiy and sectarian deserts (BN 128). Also: In Kadhudism, seven kings are given, as well as to the cheriks (BN 204); He wore a thousand royal towels (BN 221).

Fuqaro va masokinga bir pora yarmoq ulashib, o'rdug'a keldilar (BN 246); Bek va beg'ot ulug'-kichik sochiq kelturdilar, qalin oq tanga o'quldi, ondin burun oncha qalin oq yormoqni bir yerda ko'rulmaydur edi, xeyli yaxshi to'y bo'ldi (BN 195).

WHITE YORMOQ//YORMOG'//YARMOQ//YARMOQ (t.). The word occurs in several places in BN: The citizen and the mosha came to the camp with a bribe (BN 246); Bek and Begat brought big and small towels, read a thick white coin,

before that a thick white cloak could not be seen in one place, it was a very good wedding (BN 195). In the 13th and 12th centuries Turkic literary monuments, the word appears in the form of a the word "**yarmoq**". The Turkic word is also used in the works of Navoi (21,211). In ancient times, the Turkic peoples called copper coins **"yarmoq".** H. Dadaboev notes that this word is also used in the works of Zamakhshari (20,120).

In M. Kashgari's "Devonu lug'otit turk" it occurs in the form of "**jarinmoq (yarinmoq)**". It also has the form of a **yarmoq (jarmoq) (**to grind**).** The form jarinmoq (yarinmoq) is mainly used in the Uyghur language (19,115).

Bovujudkim, Kulol yiqilib edi, ma'yus qilmay anga ham saru poy va uch ming tanga in'om bo'ldi (BN 331). Yoki: *Sodiqqa o'n ming tanga va egarlik ot va bosh-oyog' tugmalik chakman in'om bo'ldi* (BN 331).

The word **TANGA** (coin) (t.) was used in its original meaning until the 19th century. In the XII-XY centuries it weighed 3.25 grams and was made of silver (10.46). The coin was 15 tiyins in the Bukhara khanate and 20 tiyins in the Kokand khanate (5,117). According to Amansariyev, in Turkmen, 1 coin means 20 kopugs in the central dialects, 12 kopugs in some dialects, and even 60 kopugs in some dialects. Etymological dictionaries state that the coin was originally derived from the word **tamgha**, meaning **sign,** and was borrowed from the Turkic languages into the Russian language in the 13th and 12th centuries as **denga, dengi** (9,375).

The word is common in BN. We will have only two examples: My grandmother, the Potter had fallen, and he was not disappointed and was given a gift of three thousand coins (BN 331). Or: Sadiq was given a gift of ten thousand coins and a saddle, a horse and a buttonhole (BN 331)

In Khiva, one coin is worth for 32 coins, a black coin for 16 coins (10 coins); In Uychi yemte (half a coin) was for 10 tiyins, five - one sum, one yemte - 30, ushte - 60, tette -80 tiyins (9,376).

2. Numerical words for weight.

In his work, Babur compared the weights of Central Asia and India and tried to distinguish between them. BN has the following numerative words for weight: **miskal, rati, mosha, tola, botmon, man//mon, minosa, tong**, **ser//sir, pushtivora, xarvor, qop-qop, sanduk-sanduk, tang-tang, teva, sabad, ortmoq-ortmoq.** Among these, we talk about numerative words such as miskal, rati, mosha, tola, batman, man // mon, which refer to a measure of weight.

MISKAL (a.). In addition to Uzbek, the word is used in Kazakh, Kyrgyz, Azerbaijani, Turkmen, Turkish, Persian, Afghan, and other languages (9,331). **Miskal** has different territorial distribution and value. Even in Central Asia, there

were various miscalculations. For example, in Khorezm in the XII century 1 miskal was 4.55 grams, and in the XIX century it was 4.53 grams (3.94).

Miskals weighing 4.53 and 4.55 grams have been used in Khorezm for many years (XII-XIX centuries).

There are two types of miskal in Bukhara: one weighs 4.8 grams and the other weighs 5 grams. 4.8 grams of copper is mainly used to measure precious metals and precious stones. A 4.8-gram **miskal** weighed 96 jav (barley), while a 5-gram miskal weighed 100 jav (barley). In the XII-XIX centuries, this miskal was used in many parts of Central Asia, with the main unit of weight being the 5 gram **miskal.**

In Samarkand in the XI-XIII centuries, 4.46 grams of copper was used as a unit of weight. According to EA Davidovich, this information was reflected in the stones found in Panjikent. For example, a stone weighing 276.51 grams, represented by Sogdian numbers, had the number 62 (3.95). Miskal was also used in many Middle Eastern countries in the Middle Ages. Ishaev also noted that 4.6 grams of copper was traded in Afghanistan, 4.64 grams in Iran, 4.68 grams in Sudan and 4.81 grams in Turkey (9,331).

In the "Arabic-Russian dictionary" compiled by H.K. Baranov it is noted that misqal is equal to 24 karats or 4.68 grams, and in "Al-munjid" it is equal to 1.5 dirhams and often more. (18.777.). In the Kokand khanate, 1 pound was equal to 90 miskals, and in the 19th century, 1 miskal was equal to 100 barley.

P. Hamdamov includes this word in the list of numerical words that are not clear in the expression of weight (18,46). This unit of weight, as noted by S. Nizomidinova, is now obsolete and has become an archaic word (17.7).

According to V. Hins, in Sindh and Belgium in the XII century it was 70 miskals, equal to 1022/3 of the Egyptian dirham. 1 Egyptian dirham (al kayl) weighed 3,125 grams. Indian copper weighs 4,583 grams. In the 12th century, Calcutta weighed 4.46 grams (4.17 grams). The diversity of the data is sometimes difficult, but they represent a specific value in a particular region and served as a unit of weight that represents the exact value. In Khorezm, Bukhara and Fergana regions, 1 miskal weighs 96-100 barley.

It should also be noted that according to some sources, special stones were made of glass to measure gold and silver. The weight of these stones was equal to the weight of copper. Babur also gives information about **silver stone** and **gold stone** in one place: *The golden stone is five hundred miskals, the Kabul stone is one hundred, the silver stone is two hundred and fifty miskals, the half Kabul stone* (BN 324).

The Russian edition of BN states that 1 miskal equals 4.1 grams (6,392). In his book "Coins of Timur and the Timurid dynasty" I. Tukhtiev singles out the dinar among the Timurid coins of the weight of a miskal (15,44). Miskal in the Dictionary

of Navoi Works contains 1/84 of a pack (approximately 4.1 grams) (21,394). The Annotated Dictionary of the Uzbek Language states that miskal is a weight of 4.26 grams (5,468). 7,231.). N.D. Jagello's "Persidsko-russkiy slovar" also shows that 1 miskal is a gold coin equal to 3/7 drachma. The Tehran Dictionary gives the equivalent of 100 miskals of barley (1.17886). In our opinion, the values given in the sources do not differ much, they represent a close value. All the values given are closer to the information in Giyas ul-Ulghat. Therefore, we think that 1 miskal equals 4.5 mosh. This means that miskal has been used differently in various times and regions. But it has a clear value for its time and territory. Today, the word gram is used instead of the word miskal, which meets the requirements of world standards. As there is a proverb: earning like in miskals but spending like batmans. As you can see in the proverb, miskal is used as a unit of small weight.

RATI (x.). The word occurs in different languages as **ratl, retl, rotl,** and in Europe as rotolo (4.43-39). V.Hins provides interesting information about ratls in all countries. In Arabia (Mecca), from ancient times, 1 ratl was 12 ukiyas, each weighing 40 dirhams, or 1.5 kg. According to W. Hins, various ratis were also used in Arabia. In the Middle Ages, for example, the ratl was equated to the mango of Baghdad and weighed 260 dirhams, or 812.5 grams. According to J. Freyr in 1675,   Mecca it weighed 408.23 grams. In Syria, it was 1.85 kg. In Baghdad, the rati was 90 miskals. In Iran, along with ratis, man was used. Sheroz ratli weighed 1,040 dirhams, or 458,976 grams. In Asia, the medieval value was 72 dirhams.

In the 12th century, 330 dirhams, or 1,031.25 grams, were issued in Khorezm. In Bukhara in the XIII century the ratl was 20 istors, ie from 4.5 to 90 misqals. There are also reports of 4.8 gram ratis (4.34-35; 3.101-102). In the Giyas ul-Lughat, the word is given in the form of **ratti**, which states that it is equal to the weight of one piece of rice (7.25). The word is used in the form of rati in BN, and is found in the following text: *And in Indian areas, they have their own weighning measures: eight rati is one mosha, four mosha one tong, thirty two ratis* (BN 266).

The Russian edition of BN states that 32 rats equals 0.8 grams. **Ratl** is called **miyron** in Greek**, miyr (litja)** in Latin. The opinion expressed in the "Dictionary" is closely related to the opinion of V.Hins. However, the dictionary states that ratl is called batman in Turkish and man in Persian (1.10485). In our opinion, the value of the ratl should be close to the value of batman and man. This is because the ratl also has a larger value than other units of weight. In Central Asia, batman and man are used as one of the major weights. In the Persian-Russian Dictionary, 1 rati is equal to 84 miskals (8,725).

Ratl also came to mean goho bowl (wine) in ancient times. Even a bottle full of wine is called ratl. However, in terms of value, ratls are not the same. Therefore,

different opinions are expressed in the sources. Some sources indicate that ratl represents a large measurement, such as batman and man // mon, while others indicate a small measurement. For example, in the case of some foods, 1 ounce was used to measure 200 dirhams. In addition, according to Al-Umari, a donkey could carry 100 such ratis. 100 ratis represented a weight measurement of 458.64 grams to 45,864 kg (3,101-102). In his book India, Beruni states that the ratl is the Arabic measure of weight per pack (400 grams) (2. 489).

TOLA (h.). According to W. Hints, the word was used in the twelfth century, during the reign of King Akbar, for 12 moshas, or 12.0504 grams (4.40.). represented the dimension of maturity. Some dictionaries state that the fee is 2.5 miskals. The word is also called **tolcha**, and it is 2.5 miskals, which means 5 naxuds. The word is also called **mohicha** and **maha** (1.17625). In the XII-XIX centuries in Bukhara naxud - 0.2 grams (3.96). It is found in the BN in the following text: *Twelve moshas are one tula, or ninety-six rati* (BN 266).

Tola has long been used in India. The measuring expression is the same even when compared on a periodic basis. For example, Beruni's India provides information about the units of measurement used in the tenth century. Then 1 is equal to 12 moshas (2,131). In the XI-XII centuries it also represented the value of 1 tola 12 moshas (15,266.). The same value is preserved today. According to the scholar, the need of the Indians for scales is less, because the coins are counted with chaqas. Chaqa patterns come in many shapes and sizes. Even those patterns are applied to cities and provinces (as a city or provincial coin). But the pattern is weighed on a scale with or without a struck coin. Three-quarters (4/3) of the water is called tola. As much as we use misqal, so do the Indians. They say that 10 of the water is equal to the weight of 3 of our 7 miskals of dirhams, so that the tola is equal to 2 miskals and one-tenth (10/1) of our miskals. The largest tola is 12, and each piece is called a mosha (2,131).

Hence, the scientist equated the exact value of the tola to a miskal. Miskal is used as the smallest measure of weight in Central Asia. From the 10th century to the 19th century, tola was given as a unit of weight to express an exact value. It is almost indistinguishable even in terms of territorial distribution and application. This has led to the fact that the payment has the same value for a long time. As a result, it is still the main unit of measurement of the Indian people today.

Bu hud muqarrardurkim har yerda qirq ser bir botmon bo'lur, o'n ikki botmon bir moni bo'lur (BN 266). Yoki: *Kamon guruhasini derlarkim, qirq botmon ekandur* (BN 150). *It is inevitable that there will be forty sers and one batman everywhere, and twelve batmans will be one moni (BN 266). Or: I would say the group of bows, there are forty batmen* (BN 150).

BATMON (t.). Batman in the dictionary of Mahmud Kashgari, batman in the dictionaries compiled by L.Budagov, V.Radlov, A.Borovkov // batpan // patman // vatman (19,415; 11,231; 13,118-151; 12 , 92.) Occurs in the forms. The word is Batman in Kyrgyz, Azerbaijani and Bashkir. Patman in Uyghur, Chuvash, Batpan in Karakalpak, Batman in Kazakh, Batman in Turkmen, Batman in Turkish (also Kurdish), Batman in Uzbek, Qarluq, Kipchak and Og in Uzbek. In Uzbek dialects it occurs in phonetic forms such as betmen // batman // batpan // vetmen and man (man, men) (9,333.). It is found in the BN in the following text: It is inevitable that there will be forty-one batmans everywhere, and twelve batmans will be one moni (BN 266). Or: I would say the bow group is forty batmans (BN 150).

So far, there are different opinions about Batman. For example, Central Asian scholars believe that botman is derived from the verb "to sink." According to VM Berkutov, a bat consists of two parts: a bot - "weight", "load", "man" - an ancient term (10.72). The Iranian Dictionary states that it consists of two parts: botun "duck" and man "analogy" (1,3345). Given that the head of the scales resembles a duck's beak, the transformation of the word botun into batman is phonetically justified. We believe that the history of this word is correct in the Dictionary.

MAN // MON. (a.). Man had different measures in Central Asia. According to EA Davidovich, in Central Asia, mans were counted in miskals, not dirhams. City used mans to facilitate trade (3,120).

Along the Volga, the man was also used as a unit of mass. They are of two kinds, the man of great weight and the man of small weight. In some places, even half of the heavier man has been used. In Iran, man of different weights, called Tabriz man, ranged from 2,944 kg to 13.8 kg. According to written sources, the Bulgars used man weighing 3-6 kg when trading with Khorezmians. In the Muslim East, at the beginning of the 12th century, special weights (stones) were made to carry the load in accordance with the Tabriz mani. Thus, in the Middle and Lower Volga, large manganese weighing 6 kg and Tabriz manganese weighing 3 kg were used as a measure of weight (10.72).

In India, one **man** (1 man) weighed 37 kg (7.18). A. Beskrovny also noted that mans have different values. In India, for example, there was a market mani, a factory mani. The weight of the mans varied. There were even mans that equal to 40 kg. The word occurs in the following text in BN: *It is inevitable that there will be forty ser is worth for one batman everywhere, and twelve batman will be one moni (BN 266).*

According to the dictionary, **man** is called "**manah**" in Greek and "minah" in Latin. In fact, the word, which is a measure of weight, later became the name of money. According to some dictionaries **man** means "gang", for example, hirman,

which means a large gang. Harman is actually derived from the word harman, meaning that the fatha of "ho" is converted into a kasra.

In addition, man was also used in ancient times to mean a vessel measuring oil, which was equal to 2 ratis.

Nazim ul-Atibba states that **man is used in the sense of "two sides of the scales"** (1.19032). Man is closer to harman. This is because of the fact that man have a higher value than other weights. Also, the word xirmon is used more often for scattering things. This is true not only in Central Asia, but also in other countries. In India, for example, 1 man is equal to 40 sergas.

According to EA Davidovich, the ban was used not only as a measure of weight, but also as a measure of surface area. In the Middle Ages, man was also used to measure arable land in Central Asia (3.123).

3. **Numerical words that mean time.**

1. Numerical words in the book that represent the exact time include pos, pahr, pul, hour, minute, giri // gari, destiny, and so on.

PUL **(h.).** Bu soʻz vaqt birligini ifodalaydi: *Yana har girini oltmish boʻlubturlar, har birini pul debturlarkim, bir kecha-kunduz uch ming olti yuz pul boʻlgʻay. Yana har bir pul miqdorini oltmish qatla koʻzni yumub ochquncha debturlarkim, kecha-kunduz ikki yuz oʻn olti ming koʻzni yumub ochquncha boʻlgʻay* (BN 266). Yana*: Bir pulni tajriba qilildi, taqriban sekkiz qatla "qulhuvallo"ni "bismillo" bila oʻqugʻuncha boʻldikim, kecha-kunduz yigirma sekkiz ming sekkiz yuz "qulhuvallo"ni "bismillo" bila oʻqugʻuncha boʻlgʻay* (BN 266).

PUL (h.). It means a unit of time: sixty rupees each, and three thousand six hundred rupees a day. And whoever owes sixty times the amount of money until he closes his eyes, and closes his eyes two hundred and sixteen thousand times a day (BN 266). Also: I experimented with a coin, I read about eight layers of "kulhuvallo" with "bismillo", I read twenty-eight thousand eight hundred "kulhuvallo" with "bismillo" day and night. (BN 266). This example should be interpreted as follows. According to Islamic rules, Surat al-Ikhlas and Bismillah are recited in tartil (ie, the rules of reciting the Qur'an) in about 15-20 seconds. So pul is worth a second. The word is used in India today in the form of pal. Beruni also points out that the Indians use the term polo to describe the parts of the day and night, in particular, the minutes (2, 134). The term is used in the 10th century in the form of **polo**, in the 12th century in the form of **pul**, and today in the form of **pal**. We think there are two reasons for this, firstly, that the term has changed phonetically over time, and secondly, it may be a subjective error of the calligraphers.

Nechukkim, bizning viloyatlar istilohida kecha-kunduzni yigirma toʻrt qismat qilibturlar, har qaysisini bir soat debturlar va har soatni oltmish qismat qilibturlar,

har qaysisini bir daqiqa debturlarkim, bir kecha-kunduz ming to'rt yuz daqiqa bo'lg'ay (BN 265). Yoki: *Hind eli kecha-kunduzni oltmish qismat qilibturlar, har qaysisini bir giri debturlar, yana kechani to'rt va kunduzni to'rt qismat qilibturlar. Har qaysini bir pahr debturlarkim, forsisi pos bo'lg'ay* (BN 265).

PART (a.). The word is used in historical works to mean part, share, contribution. To this day, human destiny is a predestined vision written on the forehead; generally used in the sense of vision, condition, situation, life and death, destiny (5,585). In the BN, the word is used in the sense of part, time: *In so far as, in the terminology of our provinces, they make night and day twenty-four parts, each of them owes an hour and each hour sixty parts, each of them owes a minute, one night Let the day be one thousand four hundred minutes (BN 265). Or: The people of India have made sixty parts of the day and night, each of them has one share, and they have made four parts of the night and four parts of the day. Whoever owes a fortune, let him be a Persian pos(the word pos means time) (BN 265).*

In the first example, the word part is used instead of the words hour and minute: 24 parts (hour 1 part (hour - 60 parts) (minute - 1 minute (second)). In the second example, 60 parts 1 part, four at night four portions of the day - 1 pahr.

In conclusion, the numerators representing the value of money are almost indistinguishable in value compared to India, Iran, Afghanistan, and Central Asia. Some have different values. Even the value of a single currency varied even in Central Asia. As a result, differences in value have also changed over time in terms of regional application. These changes have made it difficult to determine the value of money. In some cases, the difference is small. Based on this, it is possible to determine the exact and approximately value, by comparing it on a periodic basis.

Many of the weights used in the book are still partially used today, in Uzbek dialects. For example, if **batman** represented only the weight in the book, today it is the largest weight in different parts of Uzbekistan (from 2 to 11 pounds). Hindi numerals are also used extensively in the book. All the Hindi words for weight have a definite value. Some are still preserved in the vernacular in India as a unit of measurement. Numerical words for the approximate weight are also used in the vernacular as a unit of measurement, along with numbers.

Numeratives, which have long been used to describe length, have two different meanings in terms of measure in the book, each comes with its own characteristics. In particular, words related to human organs come with a number of meanings, such as length and distance. Even human hair is used in the book in the sense of length. This is due to a long historical period.

In general, the book uses a lot of numerators, which represent the unit of time. They represent different times depending on the features of the meaning. In

particular, the word prayer is used in conjunctions to denote a specific time. In addition to the Indian numerals that denote exact time, the compound numerators used in oral speech today also have different meanings of time. Some of the compound numerals in the book are still used in dialects today. There are many ways to link time to prayer. In the text, the time can be determined according to which prayer time they represent.

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