

Lexemes Denoting Accommodation in the Language of Alisher Navoi's Epics

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ABSTRACT

In this article, some of the names of dwellings used by Alisher Navoi have been studied lexically-semantically and etymologically, comparing them with the ancient and old Turkic languages, as well as modern Turkic languages, including modern Uzbek.

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At all times, housing, the house intended for living, the dwelling is one of the most important elements in the personal life, in the material culture of every nation. The parts and equipment that make it up are also of great importance.

In the language of Navoi epics, several lexemes were used to express the concept of "home", place of residence. These are: house, house, white house, hirgoh, borgoh, tent, shamiyona, hayma, olachuk, hut, and so on.

Üw / ěw ~ "home"

In Navoi's work, the ancient house form, which represents the home of the Turkic language, is often found:

Inside is a house, like the house of the universe,

What a world, like a nilgun toram house. [Alisher Navoi, 8, 1991: 221]

As Mahmud Kashgari points out in *Devonu lug'atit turk*, öw means "home" in the ancient Turkic language. It is best to pronounce üw in the Uw style, writes Kashgari [Mahmud Kashgari, I vol., 1960: 109]. However, in all the examples of the word in the context of the house, its name appears to be ěw (ew). For example:

In the wild, the wolf dies, and in the desert, the wolf dies. [Mahmud Kashgari, III vol., 1963: 272].

Aj ěwländi - the moon caught fire.

He ěwni ěwländi - He considered this house a dwelling, and considered himself one of those who lived in it. [Mahmud Kashgari, II vol., 1961: 258].

ěwäk ěwgä tĕgmäs - one who is in a hurry cannot reach home. [Mahmud Kashgari, II vol., 1961: 27] and b.

The word ew, used in the ancient Turkic language to mean "home, dwelling", "family" (DTS, 162), served to express the sema "home" in "Qisasi Rabguziy": Ewi sat in the shade and worked. [Abdushukurov, 2017: 75].

This word is used in modern Turkic languages in different phonetic variants: Turkish, Karaim, Crimean-Tatar ev, Gagauz jev, khakas ib, Altai dial. uv °, soy. üx, syug. (saryg-yugurskiy) ju / ju / ju / eb and so on.

The opinion of the researchers that this is an old form of the word is out of place. Hartmann believes that ew was the first form in this regard, after which the southern Turkish house and the eastern Turkish ew developed. [Khazieva, 2018: 140].

In the old Uzbek lexicon, home was used more and more. Navoi uses house and house in the same sense:

Countless house ganj on ganj,

Hirad ganjuri arzidin alamsanj.

The nose is a golden space with forty houses,

Forty hum khusravoni in each house. [Alisher Navoi, 8, 1991: 227]

We can see this in another example from the epic "Farhod and Shirin":

A bribe light they saw inside the house,

The house is partavidin byte administrator. [Alisher Navoi, 8, 1991: 191]

In general, the house also dates back to the ancient times of our language.

In the "Etymological Dictionary of the Uzbek language" by Sh. Rakhmatullaev the following explanation is given:

A house is a device that serves to live and work, a building, a room. This name, which has the same meaning in the ancient Turkic language, was pronounced as öy (ESTYa, 1, 513), it was pronounced as üy at that time (DS, 513), and in Uzbek the softness of the vowel ü was lost: öy> üy> uy". [Rahmatullaev, 2000: 382].

Probably from the word oba (according to Kononov), which means "home", "family", öj "kibitka"; moon "carve", "dig deep", "nest" (Vamberi); yarn is derived from the ancient Chinese "city" (according to E.D. Polivanov) [Sevortyan, 1974: 513-514].

In modern Uzbek, house has the following meanings:

HOUSE

1. For living or for various organizations, institutions, etc. building intended for location.
2. Each room inside the building intended for living.
3. An institution designed to meet a social need.
4. The building in which a family or dwelling is located and the land belonging to that building; courtyard.
5. Family; apartment. If there are forty houses, there will be no destruction for forty years.

Domestic Family Members. [OTIL, 2008: 271].

The modern Uzbek word for marriage is derived from the root of the house. The house decoration found in Navoi's works means married.

In Navoi's works, the house has several meanings. The Explanatory Dictionary of the Language of Alisher Navoi's Works gives six meanings to the house:

Home 1. Home, room, address, space.

Сурди Масъуд уйин сўроғ айлаб,

Базмини мояи фароғ айлаб.

1. Building, building: ... and I had a house made of glass, and it was recovering at the moment (from the historical jukamo and the prophet).
2. Tana, bodies, gavda.
3. Vatan.
4. Dargoh.
5. Grass, tent: Vale feast between a hundred-headed white house [ANATIL, 1984: 281].

Indeed, there are many examples of this in the poet's epics:

What a wonderful way to screw people over.

If the flood destroys the morning game.

Destroy the house and flood the people,

Hossaki destroyed the village of Balo. [Alisher Navoi, 7, 1991: 278].

A guest in a friend's house,

Anything needs to be hosted now. [Alisher Navoi, 7, 1991: 123].

In the epics, in general, in Navoi's work, the house lexeme was used to convey a figurative meaning, such as the house of the body, the house of the soul, the house of the soul, the house of the eye, the house of the body. For example:

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In Navoi's works, the word for house, which is the homonym of the word house, is also found:

The house of the Assyrians is like a crooked gomin,

It's too fast to stop. [Alisher Navoi, 8, 1991: 16].

Here the assor's house is the bull's head.

Ui is also used in the sense of ev in, uya, oshen:

When the pigeon arrived, it could not find a home,

But the bird did not fly. [Alisher Navoi, 11, 1993: 534-535].

My heart is like a bee's house. [Alisher Navoi, 1, 1987: 425].

White House. The white house mentioned by Navoi represents the royal tent, the nobility, the grass to be planted for the upper class.

The door to the White House is rusty, the mountain of darkness,

It is a mountain that flows into the house. [Alisher Navoi, 11, 1993: 250].

(The door and the hole of the White House are also tight, and the felt on this house (house) is also beautiful).

During the Navoi period, when members of the upper classes set out on a journey, when walking, when moving, when the army fell, of course, it was natural that white houses would be built, and that they would be numerous. Feasts are also often held at this time:

Vale, the white house between the party chief,

The white house stone is black with night musk. [Alisher Navoi, 14, 1998: 144-145].

Well-known literary critic Ibrahim Hakkulov in one of his articles explained that the meaning of the "white house" mentioned and understood in the Turkic peoples is much wider and more diverse, as well

Борчанинг рахти атласу дебо.

Уй ила боргоху шамиёна,

The carpet he deserves is on fire. [Alisher Navoi, 10-j, 1992: 177].

From the description of the words in this place, it is clear that the tools such as house, borgoh, shamiyona are intended for use during the trip, and each of them is a separate house or tent.

The following example is proof of this:

The house was built on vegetables,

Zebliq borgohu shamiyona. [Alisher Navoi, 10-j, 1992: 399].

Shamiyona / shamiyana dictionaries refer to a tent as an umbrella: Shamiyona - f. tent, umbrella [ANATIL, 1984: 496].

The epic "Farhod and Shirin" depicts the construction of a horde at the site of the fall of the army during the conquest of Greece by his son Farhod. we see:

An unseen eye,

Hazu ixunu satin, a little gray.

Every white wheel of the workshop,

Here is his bag.

Duchuba uchi bu feruza hirgoh,

His two helpers are the moon with love.

The pile of gold and silver,

Kavokibdek is engraved on a secret.

Pulling the harp is much longer,

The headpiece is finally long.

Twelve-footed throne,

An example of twelve constellations. [Alisher Navoi, 8, 1991: 144].

The things needed to build, decorate, and use these high-rise houses are the same: a throne of twigs and gold, twelve-footed thrones, a satin satin, and a little ice.

It is known that both the harp and the headdress are typical of kings and are a tent for the upper class. These words are derived from the Persian language.

The "Explanatory Dictionary of the Language of Alisher Navoi's Works" states that the harp and saroparda have the meaning of a tent, but it is not true that the dukuba is a tent, but the word is Persian and has two meanings. [ANATIL, 1983: 520].

Olachuq - tent, cap, house.

In the epic "Saddi Iskandariy" there is a short chapter consisting of only 18 bytes, which tells the story of Bahromi Gor, and it can be seen that the home lexemes are used in the same sense. In the title of the chapter, we encounter this: In the story of Bahromi Gor, he was a guest of three people, two of whom were extremists and detractors, and one of whom was a narrator of justice [Alisher Navoi, 11-j, 1993: 438].

It is clear from the description of the events in this place that the king Bahrom chased a slave on horseback in the hunt and ran away from his army:

Many kings of the desert ran,

Seven individuals between two or three pits. [Alisher Navoi, 11-j, 1993: 438].

The epic's prose statement states: "After a great deal of wandering, the wandering king goes alone to a place where two or three caps are sewn." It is called Olochuk Kapa.

The king was very hungry and in need of food. In the prose translation: "It is a tree in front of the houses, and the blessed king reaches the shadow of this tree."

Poetically, this is:

It was a tree near the houses,

Happiness in the shadow of the falling king.

Apparently, houses are represented by the word flats.

So the king asks the three hosts to visit him because he is hungry.

There is an imbalance in prose conversion. According to the legend, one of the three householders was as rich as Qarun:

He was one of the three household elites,

Although in the evolution it was Qarun. [Alisher Navoi, 11-j, 1993: 438-439].

Therefore, it is wrong to call his house a kapa. In the explanatory dictionary of the Uzbek language, the word kapa is a Persian-Tajik word, which means a savings house, a tent covered with branches. So it's more, ordinary people, shelter for the poor. For this reason, Navoi uses the words olachuk and ui in the same sense. The events are taking place in the desert. People who lived in such places, of course, lived in houses like grass, tents. The governor and representatives of the upper class inhabited the white houses, as we have seen above. Accordingly, it would be correct to understand the olechuk as grass in our modern language.

Linguistic contactology is one of the priorities in the study of the problems of language interactions in comparative linguistics. It is well known that linguistic contactology studies material and typological similarities as a result of convergent and divergent processes in language development, describing the relationship of languages over a vast area and from a broad cultural-historical perspective. If we approach the Olachuk lexeme in the same way, the ancient and modern forms and meanings of the word in the Turkic languages will be revealed. This word is found in most Turkic languages. Compare: in ancient Turkic: alasu "tent", in Chigatoy: alacyq, kumik: alacyq, Tatar: alaceq "kapa"; bashqird: alaseq "summer kitchen in the yard", qqalp. ylasyq, Kazakh: alasyq, Kyrgyz: alacyq "small grass, hut, kapa", Altai: alacyq "grass", shor. alacyq "grass", tuva: alacy, ruby: alaha, chuvash: las "tent" and so on. " [Abdina, 2019: 168].

Finally, it is impossible to pass without even remembering the temporary dwelling house that the Mongol shepherds used to walk in the long pastures and which they called altsag in their language. The word means "hut." It is recorded in the Old Mongolian language in the form alčag. Researchers have shown that the word undoubtedly refers to the ancient Turkic alaču (tent). In modern Turkic languages, alajık, alajuq,alachak, alačık, alačuq, alashyq, ylashyq, alasyq, alanchyq, etc. manifested in the forms and has the meanings of tent, grass, hut, house (see: [Sevortyan, 1974: 130-132]).

In addition, shepherds built a three-stone kiln in the middle of the house to cook on the fire in the desert and pastures, which in Mongolian is called otsog. Thus, the whole set of terms related to living in remote pastures was adopted by the Mongols from the ancient Turkic peoples in the ancient past. [Rassadin, Trofimova, 2017: 138].

In Navoi's works, the word yurt is also used in the sense of home, but in Turkish the names yurta, otov, otak / otog, kapa are not found.

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