

HUMAN BEAUTY REPRESENTATIVE OF THE SEMANTIC WORD "BEAUTY"

(Based on the work "Kutadgu Bilig")

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ABSTRACT

This article examines the semantics of the word "beautiful" in the ancient Turkic lexicon. On the basis of the analysis of this word the analysis of lexemes, representing the concept of beauty, associated with the appearance of the natural state.

Keywords: seme, sememe, lexeme, adjective, grammaticalization (conversion), paradigm

Yusuf Khos Hajib skillfully used the paradigm of adjectival lexemes embodying the theme of "signs of natural state" in the epic "Kutadgu bilig" to express the appearance and image of the characters or a person in general.

It is known that "signs of the natural state" by meaning are among the adjectives denoting mental, vital (physical) and physical state of a person. [Najmiddinov F., 2000: 8].

It should be recognized that the natural state of man in qualitative lexemes can only be cognized, perceived and evaluated through the organs of vision.

Among the adjectives denoting beauty, it carries the meaning "beautiful, handsome" **көркүлүг** (< көр=+к + лүг) regarding the motivated lexeme is actively used in the work:

Йўзи көркүлүг эрди көрүб көз қамар

Сөзи йумшақ эрди тили түз тамар

"His face was (to that extent) beautiful, was dazzling to see.

His words were soft, the truth poured from his tongue." [453].

The mention of the lexeme of this quality in the dictionary of Mahmud Koshgari [DLT, I, 1963: 336] and in Hibatul hakaiyk [DC, 1969: 318] allows one to judge about the frequency of its use.

The lexeme in the language "Kisasi Rabguzi" **көркүлүг**: Ҳавва ғайат көркүлүг эрди (7 v 13),

Lexical unit in the sources of XIV century Khorezm **көркүлү // көркли** it is noticeable that it was used along with phonetic variants [SUVA, I, 1966: 627]. The mentioned meaning was

understood in the Old Turkic language, in particular, in the texts of Turfon and «Олтун ёруқ» with the relative quality of beauty [DC, 1969: 318] **Көркүлүг** In the text, the adjective "Kutadgu

Bilig" is used to express not only the external appearance of a person, but also the characteristics of his inner world:

Кимиң болса көркүлүг йўзи таш өзи

Ташы - тэг йэмә көркүлүг - ул ич йўзи

“Кимнинг юзи ва ташқи қиёфаси кўркли бўлса,

His inner face (inner world) is as beautiful as his outer appearance.
will be" (2179).

This qualitative lexeme is aimed at expressing behavior, a verb - character that is not visible from the outside and that is mostly realized instead of writing - movement, communication:

Бу көрклүг киши қылқы көрклүг болур
Қылынч болса көрклүг эл асғы толур
“Кўрки кишининг феъл-атвори ҳам чиройли бўлади,

If the character is beautiful, the interests of the people will overflow" (2178).

The analyzed adjective-lexeme means "beautiful, beautiful" and means "excellent, wonderful" in relation to the natural phenomenon in the following stanza:

Нэ көрклүг күн эрди йигитлик күни,
Қарылық йоқ эрсэ йурыса көни (1065).

That is, if there were no old age, if a man always walked like a cypress, what a beautiful time of youth would be, the author of the work wants to say. The author of the work wants to say that if there were no old age, if a man always walked like a cypress, how beautiful would be the time of youth. In the work the combination of "beautiful" and "handsome" has become synonymous with көрклүгнинг:

Өкүнди айур эй тириглиг эсиз
Йавалыққа ызтым эсиз көрк бәдиз
“Афсус қилди, айтди: Эй эсиз тириклик,
In vain, my beautiful face" (1102).

The position of the adjective lexeme көрклүг in syntactic relations with the noun "word, sentence" is not noted in the epic. However, taking into account the fact that the opposite adjective "ugly, ugly" enters into a syntactic relation with the word and forms the combination "ugly word" (1068), we can conclude that the quality of ugliness is expressed through hearing and also performs the function of rational quality.

In the Viennese copy of the work in Uighur, the meaning "cold, ugly," which can be understood by eye, is expressed by an adjective-lexeme motivated by the word ugly:

Кэрэк эрсэ көрклүг йа көрксүз қучар [ДТС, 1969: 318].

This adjective lexeme meaning negative is reflected in the same phonetic form in the language of Rabguzi's works: "The girl born together was very ugly" (15 vol. 6). The syllabic form of the lexeme is also reflected in the language of Khorezm monuments of the 14th century. [SUVA, II, 1966, p. 628]. In the text of the Buddhist legends in the Uigur script, we observe the appearance of this adjectival lexeme by the phenomenon of grammaticalization (conversion) [DC, 1969: 318]. height, figure, is relatively rarely used in Old Uzbek literary language.

Yusuf Khos Najib uses the motivated adjective-lexeme бозлуғ (<snow "height, height, body" to express the meaning " high, tall, lofty, towering".

Йўзи көрки көрклүг кэрэк қылқы уз
Йўлүг болса бозлуғ тили көңли түз

"The face must be handsome, the demeanor must be good,
He must be handsome, beautiful and speak correctly" (2814).

In short, in the epic "Kutadgu bilig" the word "beauty" is seen as a symbol of the "natural state" of man, and its semantics express the meaning of beauty.

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