

LEXICAL-SEMANTIC FEATURES OF SOME CLOTHING NAMES USED IN THE WORKS OF ALISHER NAVOI

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ABSTRACT

In this article, some clothing lexemes of the period in Navoi's works have been studied and explained with examples. Defining the vocabulary of clothes in the dictionary of Navoi's works allows us get an idea of the history, changes, lexical richness of our language, the way of life and culture of the Uzbek people in the XV century. The history of the names of their own layers of clothing found in Navoi's works goes back to ancient written sources. Such as coat, burka, shirt, nose, otuk (boots), is found in ancient and old Turkic language monuments. Many of these lexemes are used in modern Turkic languages, including Uzbek, with some phonetic and semantic changes. The article examines some of the clothing names used by Navoi in lexical-semantic and etymological terms, comparing them with the ancient and old Turkic languages, as well as modern Turkic languages, including modern Uzbek.

Keywords: Navoi, Turkish language, clothing, Turkish language, burka, coat, chipotle, otuk, lexeme, dictionary.

INTRODUCTION

Among the lexical units of various fields used in the works of Alisher Navoi, the research of words related to the domestic sphere, in particular the lexemes of clothing, is important in the development of our people's lifestyle at that time, culture, customs, traditions, history of society and language, as well as the vocabulary wealth of the Uzbek language. Through this, it will be possible to determine the development of lexemes and their meaning in the level of a certain development of the Uzbek literary language, to master the word that has passed in historical-domestic terminology and lexicology, in general, to observe lexical-semantic processes.

The main of the result

The current Uzbek literary word for clothing has a long history. They were enriched by language's own internal capabilities and foreign word acquisition, in keeping with the progress of society and changes in living. While many of them exist in the modern Uzbek literary language, a certain number are found in Uzbek dialects. Naturally, over the course of the period, a number of lexemes that represented clothing were archaized. Most of the all-Turkic dress names are still used today in Turkic languages.

It is known that the lexemes of clothing (KKL) used in the works of Navoi consist of their own layer and the absorbed layer. In scientific research, it is noted that more than 60 types of dresses worn by men and women are mentioned in the poet's work [1: 99]. In this article, we will discuss the names of clothing characteristic of the Turkic-Uzbek language, which are used in the language of the poet's "Khamsa" epics.

The history of Indigenous and made Turkic words in consumption in the language of Navoi epics goes back to Kohna written sources. For example, KKL such as Toun, qaftan (qapton), ishton, boar, shirt (cow), burunchak, O'tuk (mature), turku, qur, kish are found in ancient

Turkic and old Turkic language monuments [2: 479]. The apparel names are recorded in Mahmoud Koshgari's "Devonu lexicatit turk"[3: 212, 217, 230, 281, 285, 328].

In the works of Alisher Navoi, along with the above-mentioned KKL, we see the use of old Uzbek language terms such as Chopin, cap, pistol, chakman, net, Altai, Slipper, yelak (jelak), belt, qur, kurchuq, shirdog, dakla (deklay), lachak, yoglig. In terms of the abundance of examples of our opinion, we found it necessary to quote an excerpt from the epic of the Lord Nawab "Hayrat ul-abror.

In this passage, which is presented in the definition of "the cunning of the khudnamo mukhannaswash in the world adornment", we can see the name of the auxiliary item on five clothing and two clothes in the Uzbek language other than the Persian-Tajik language dastor (turban) and takband (belt, belt). Of these, a hawk – headdress, collar, collar, slippers, outerwear, turtlenecks (Belt), and a wobble (collar) represent an auxiliary item to the garment. Let's consider the lexical-semantic features of clothing names such as boar, collar, which are characteristic of their own layer, recorded in the works of Alisher Navoi, their attitude to the current Uzbek language, as well as ancient and modern Turkic languages.

Bork. Of the types of headgear, it is clear that the Hawk is a Turkic word. In ancient written sources, the meaning of "cap, headdress" is expressed in this word. The "annotated Dictionary of the language of the works of Navoi" interprets the word boar as "headdress, cap, telpak, boar" [5: 346].

In the passage from the epic above, the criticism is directed at the crest of the negative that the hero's Hawk is worn in an oliphtanamo form, that is, the position in which its tip is folded inward, is likened to the one that is in the "air birds of hirsu":

It is clear that the boar is bent inside.,

Hirsu air birds-Sky ashyon.

Sh.Rahmatullaev writes about the Hawk in his dictionary: "The Hawk" is a type of headdress, "the hood". This horse was made with the suffix - k (ESTYa, II, 222) from the old Turkic verb bōry-meaning "coat", "yop" (Devon, II, 164), which later the narrow vowel in the second syllable became unpronounceable (PDP, 373; Devon, I, 333; DS, 118); in Uzbek the soft sign of UN unlisi is lost: bōry- + k= bōryk > bōrk > bork". [6: 77-78].

Indeed, E. In his famous "Etymological Dictionary of Turkic languages (ESTYa)", Sevortyan gave extensive information on the etymology of the word Boork with examples of its use in Turkic languages. S. Malov cited the word as the term "headdress", derived from the Mongolian word "bokig" - (pokrivalo) [7: 373].

It should be noted that the "headdress" – the initial generalizing sema-also led in the language of sources of later centuries. In Koshgari's "Devonu lexicatit turk", the meaning of "Hood, headdress" is expressed by the word berk, made from the verb bēri=, byry="hide, close, wrap". A proverb also appears in the dictionary in the presence of this word: "Tatsyz tyrk bolmas, bashsyz berk bolmas". [8: I, 333].

The emergence of this lexeme of a universal nature dates back to the era of the first Old Turkic language of the 11th century. It first appears in "Qutadg'u bilig", "Devonu lexicatit turk", and later in "Hibatul-haqoyiq". Mahmud quotes several varieties of berk in the Koshgari dictionary. In particular, the SEMAS "a white cap made of long, fluffy, white goat wool" was represented by the vocabulary of qymach berk. This combination of words denoting a specific type of cap

was characteristic of the chigillar language (III, 190). The "reverse cap "was expressed using the suffixes *kōtyrmə bōrk* (I, 452), and the "long (pointed) cap" was expressed using *syqarloch bōrk* (I, 454). The cap and its other variations are called by the fact that the tailor made the cap in the dictionary *bōrkchi* (I, 62) [9: 18-21].

In the old Uzbek language, the use of the name of a hawk dress was active. It is also prominently featured in other works of poetry and Prose by Navoi. In particular, we can witness this in the work "the foundation" "...before I was obliged, every year the Mutawalli will join the Union of the two mudarris in the season, which is worthy of every one of them, one hundred of them, one hundred of them, one hundred of them, one hundred of them, one hundred of them, one hundred of them, one hundred of them, one of them. [10: 274]. Or in the *tazkira* "Majolis un-nafois", hamsanavis mentions the poet Ashraf: "Mavlono Ashraf - darveshwash and nomurodsheva man melted. And the Wolf *chirmar* melted on the deer elk. [11: 13].

One of the poet's ghazals is "chief *eltur* in the place of the bull, make John in the place of the cash..."we can see an example of this in verse.

From the lexical wealth of the works of Navoi, in general from written sources of this period, it is known that the type of Hawk was abundant. They were made from a variety of materials, in the color of peat, mainly from the skin of os, Beaver, Fox, lamb and other furry animals. We can see this in the following examples:

Lola kibi Zahir aylaban Karak,

Curved sheep red-skinned Hawk. [12: 42].

Or:

Karo boḡkin curve sheep head,

Reaching a crust brown spoon. [13: 251].

Alisher Navoi also used the boar in the sense of a certain headdress, as well as a headdress in general.

Beaver, a contemporary of the Nawab, appears prominently in Beaver's "Beaver" as the name of the headdress. In this architectural work, the author refers to his father Umarshaykh mirzo: "the summers were wearing an aksar muguli boarc in Gauri Devan" [14: 10]. In this place we can see the different types of chalk made from ash'ya in the following examples: "Kasimbek exaggerations bila arzugul yetkurdikim, chun this man is going, Jahangir mirzogha specially eat what you wear. I washed one os Hawk. [14: 87]. It is understood that the so-called Hawk os wool was sewn from white and fluffy animal fur.

The fact that a cap with a bow is a crooked headdress is especially clearly feared in this passage, which is mentioned in the "Boburnoma". In his work, Babir painted a portrait of Husayn Boyqara, writing: "a handsome, red, green would wear my abrishim, a Black Lamb would wear a hawk-either a hood". [14: 147].

In Muhammad Salih's 16th-century epic "Shaybaniyya", the Hawk was generally used to mean "headdress" [15: 11].

In modern Turkic languages, the *bōrk* lexeme is found in various phonetic syllables and meanings. In particular, in Uzbek, Boork continues to express the meaning of "winter cap, telpak" [16: 164], in Kazakh language and dialects *bōrik* "cap made of thin wool", in Turkish *vörük* "headdress", "scarf", in Uyghur "cap, hat" [17: 221-222]. It should be noted that in the Forish dialect of the Uzbek language, *bōrk* is used in the sense of "thick", and in the Khorezm

dialect - "closed". It seems that the double meanings" scarf "and" closure "are formed at the base of the primary meaning of the lexeme being seen, and they are united by the SEMA" closure for the head and body".

The widespread use of the word Bork in modern Turkic languages is noted in the scientific literature. For example, in Karakalpak - börik; in Altai - börük, in Altai dialects - pörük, in Turkish dialects - pörk and b. A more fur hat, also veiled, is used to mean a scarf [18: 104].

E.Teneshev, G.Blagova and b. the Russian language "comparative-historical grammar of Turkic languages", created by the word Boork, is based on the sources of turkologist scientists about its use in the old Turkic language and in the current dozen Turkic languages and their dialects, mainly with a certain type of male headdress, in part with a slight phonetic discrepancy in the meaning of women's clasps and shawls. [19: 482-483].

Toun. The name of this dress is most common in the works of Navoi than in others. The "Explanatory Dictionary of the language of the works of Navoi " notes that the collar is 1 dress; a shallow dress; a robe; a coat [20: 268].

Above we get information about the Silk web in a passage from the epic " Wonder ul-abror:

Disappointed if the dust is not Silk,

Chin on the eyebrow if the jeans are not Chinese.

In the works of Navoi, the collar was used in general in the sense of clothing and a certain type of clothing. It also differed in the fabric material, the way of sewing, and the place of wearing. Here are two different types of clothing, such as a collar and a bare collar, in this example, taken from the epic" Saddi Iskandarius:

Three more dark state arkonigha,

Tounu jubba birla aning Yong'a –

Giving a cleavage cloth to both faces,

Give ten more to barefoot people. [21: 313].

Uzbek language clothing created a special scientific study on names M.Asamuddinova notes that a type of collar meets in Navoi and Babur works in the style of a bare collar and is a light garment consisting of an avra-lining or Avra worn over the robe because it is a tash collar [22: 66]. The jubba, which formed a pair with a collar in the above passage, is an adaptation of Arabic, denoting a "luxurious wide, long, and sleeved collar", while the decla represents a "sleeve-short upper garment".

In the following example, in our opinion, the word linen came in the sense of clothing. This war dress worn by Pahlavan Warriors is made of tiger skin:

Palangina bargustvon otiga,

People's scourge dressed in robes. [23: 201].

M.Asamuddinova checks that in the language of ancient written sources, the word linen in general meant a top dressing, a robe, a chakmon, a coat. The following sentence is found in the Chunonchi, a 6th-8th-century kulteegin memoir, which expresses the meaning of chopon: ichra ashsyzy, tashra tonsyzy jabyzy jablak budunta olurtym [24:19]. Olima suggests that the etymology of the word Toun is unclear.

In the "Devonu lexicatit turk", the tone lexeme refers to the generalizing SEMAS of" dress": opraq ton" worn, worn dress "[25: 140], also meaning" collar " [26:151]. In any case, it is revealed that from the 11th century the distinguishing Sema of the ton lexeme began to form.

The word under study has been used in various senses specific to clothing in modern Turkic languages. For example, in Azerbaijani don "kaftan, shirt", in Turkish don "clothing", in Turkmen don "Khalat", in noghai ton, in tatar son "Postin", in Yakut son "Postin", in khakassian ton "Postin", in Kyrgyz ton "a coat sewn into fur". In Turkish dialects, don has the meanings of "light cloth, cloak". In Turkic languages, one of the meanings of the word don/ton meant "underwear, ishton", which is preserved in modern gagauz and Turkish[27:33-34].

In the current Uzbek literary language, the collar mainly means: the collar 1 received a long top national dress with open, cotton or without Cotton; the robe [28: 238].

Hence, the ancient Turkic word – Toun was also used in the Uzbek language in a broad sense, representing the types of clothing and clothing in general (top, underwear). With the rise of material culture over time, the types of outerwear also increased, the names that represent them enriched the vocabulary of the Uzbek language. As a result, the meaning scale of the word collar has become much narrower, now representing the type of avra-lined, male-worn top national clothing made of various fabrics.

CONCLUSION

In summary, most of the original Turkic dress names used in the works of Alisher Navoi, such as Hawk, collar, owl, qaftan, decla, oatuk, are present in old and old Turkic, and are now used in a number of modern Turkic languages, including Uzbek, with slight variations of meaning and phonetics.

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