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HOUSEHOLD LEXICON IN THE DICTIONARY "SRAVNITELNYY SLOVAR TURETSKO-TATARSKIKH NARECHIY"

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ABSTRACT

This article presents examples of household lexemes in djagatai included in the dictionary "Sravnitelnyy slovar turetsko-tatarskikh narechiy" by Lazar Zaharovich Budagov. Their etymology is explained by citing their meanings in historical sources. Excerpts related to lexemes from the works of Alisher Navoi are presented. Explained using historical dictionaries.

KEYWORDS

Djagatai lexemes, dictionary, bork, büräk, bürkamäk, irnäk.

INTRODUCTION

The two-volume "Sravnitelnyy slovar turetsko-tatarskikh narechiy, so vklyucheniem sobukitelneyshikh slov arabskikh i persidskikh i s perevodom na russkiy yazyk" occupies a special place in the list of the main scientific works of L.Z. Budagov. To compile this work, which is one of the largest Turkish dictionaries of the 19th century, rich linguistic and extralinguistic materials were collected by the

author from several sources. Active words from the languages of many eastern nations are included in the dictionary. Therefore, in the process of comparing them, the written monuments of the peoples, colloquial and translation dictionaries in Turkic languages, and the texts of works related to their literary heritage were used.

It is known from history that in ancient times, upper clothes were made and worn mainly from tree leaves, and shoes from wooden materials. According to M. Asomiddinova, it is a top that completely or partially covers a person's body and head. It is made of soft, non-abrasive, raw or processed leather or plant material. Its shape is in accordance with the body structure of a person. According to its function, clothing arose as a result of the need to protect the human body from the adverse effects of the environment. Its principle difference from other things is not in form and material, but in the nature of being used in connection with some social activity.

The lexemes related to the Djagatai language available in the dictionary are divided into thematic groups and researched. Clothes are mainly made of fabric and leather and serve to cover the human body and body parts to protect them from the effects of the external environment. A person needs a lot of things in his daily life. In linguistics, a number of research works related to the field of household lexicon have been carried out. In the dictionary "Sravnitelnyy slovar turetsko-tatarskikh narechiy" by L. Budagov, a number of Djagatai lexemes belonging to the same group are noted:

إرتماق یرتمق (irtmäy (from the verbs irtmäq, yirtmäq) - "old shirt (worn out clothes, shirt)", أرتماق ärtmäq - "bag, bag", أرقاق ärqav - "arqoq - thread woven crosswise with the help of a shuttlecock", بۇدای būdäy -

بۇرك ، بۇرك بورگامك "clothing of the Uzbek nobility", بورك bork, būrāk, būrkamāk - "hat, doughy food (pirozhoz)", بوزغونچ (büzär (biz) - "awl", بوزغونچ büzyunč - "a type of ink nut used to get red dye", دگله = dāgalä - "a type of short upper garment (similar to nimcha), with goldwork on the basis of which it is sewn with gold thread", تگله tākanä - "women's headscarf", تالغاك tālyak - a type of dress", دۇپقۇ düpqu - "1) a piece of board on which tailors put their feet; 2) paint that cures falcons from fleas", دگله degelä - "a short upper dress, sometimes decorated with gold", لچك leček - "women's headdress that is pulled over the shoulders".

In the dictionary of L. Budagov, among the lexemes with the meaning of "headwear", the lexeme بۇرك ، بۇرك بورگامك bork, būrāk, būrkamāk (BD, I, 277) is noted, which means "dough food (pirozhoz)". In the dictionary of E. V. Sevortyan such terms as 1) woolen hat, cap, headdress; 2) head covering, scarf; 3) burqa (ESTYA, II, 221) are given, but the meaning of "doughy food" is not discussed. It is noticeable that the above-mentioned meanings (for the head and the body) are united around the meaning of "cover".

Based on this general meaning, бәрик ~ бәрк ~ бәрик ~ бүрик and бәрк ~ бүрк are derived from the verb *бәрк- ~ бүрк- using the suffix -(а)к. In M.Koshgari, бүрүн means "to cover", "to wrap", in old Turkish sources бүри-, бүрү- "to cover", "to wrap", "to cover". For example, in "Yusuf and Zeliha" (13th

century) yüzünü büri dive üzre otur "cover your face and sit on a camel".

L. Budagov notes that the lexeme بۆرك، بوروك börk, börk has a connection with the verb بوزمك (ö), بوريمك، (tur.) – "to cover", "to cover", "to take over" (ESTYA, II, 223).

Bo'rk is "a type of headdress", "cap" - Bosh omon bo'lsa, bo'rk topiladi (Proverb). This noun is derived from the old Turkic verb bōrū- meaning "cover-", "close-" (Devon, II, 164) with the suffix -q (ESTYA, II, 222); later the short vowel in the second syllable was not pronounced (PDP, 373; Devon, I, 333); in the Uzbek language, the sign of softness of the vowel ö has disappeared: bōrū- + k = bōrūk > bōrk > bork (O'TEL, 77.). Headwear has a special place in the history of Altai peoples. Headwear was used as a means of protection from the sun, cold, snow, rain and wind among the nomadic population. They served as shields in battles.

In the current Uzbek literary language, bo'rk means "headdress, telpak, made of boiled blackbuck skin in the form of a cylinder": Boshsiz bo'rk bo'lmas, Toysiz – turk (Proverb). This lexeme is also used as part of phrases expressing that family or internal quarrels and disputes should not be brought out: Bosh yorilsa, bo'rk ostida (yoki ichida); Bo'rk ol desa, bosh (yoki kalla) olmoq.

In addition, O'TIL (I, 417) contains an expression that reflects the meaning of "punishment beyond what was

ordered, excessiveness": "Bo'rk ol desa, bosh olib keladigan dovyurak yigit eding-ku! Nima bo'ldi?" (Uyg'un, Asarlar).

According to the information given above, this lexeme was used in different periods in the meaning of "headwear" and is now considered an archaic lexeme.

The names of objects that are part of household lexemes also occupy a large place in the dictionary: ايرناك irnäk - "edge, edge", توكوش toküş - "filter used to purify liquid", تونان tünän - "torch from branches", تونراغۇ tünräyü - "bell", چىرم çirm - "spark (spark of fire)", چاس=چاس čäs=čäj - "small straw of barley or oats left after grinding; heap of ground barley or oats", چوغ çüg - "coal, burning coal", كوبك كوبك، كوبك kübük, küpük - "foam".

In the dictionary, it is noted that the Chigatoic lexeme ايرناك irnäk has the meaning "edge, edge". In the old Turkish language, a different lexeme ايرناك irnäk was used instead of the lexeme qirra, which means "the end of the edge of something", "the pointed end of something" (O'TEL, 551). The meaning of "the edge of something" (RSL, I, 1468, 1469) is expressed by means of the lexeme ернек, formed by adding the affix -к to the verb ерне-. V. Sevortyan emphasizes that the lexeme originates from the verb ирне- -to border", "to surround", ернек ~ ернек is an imitation of the word ерин "lip", "lips" used in a metaphorical sense, the diminutive affix is formed by adding -ғақ/-қақ or -(а)қ/-

(e)к, recognizing that the ерин form itself can also mean "the lip, edge of a vessel" (ESTYA, I, 301). The use of the lexeme in the old Uzbek literary language in a metaphorical sense can be seen in the work of Alisher Navoi. In "Khazayin ul-Maani" ern represents "lip":

Jánni ul nav'ki tan árzu etkäy bihad,

Ruhbaxš urningä jánimniñ erür hasrati köp. (ANATIL, III, 567)

In "Lison ut-Tair" it is clearly shown that the lexemes lab and ern represent a synonymic line:

Nuši labdiñ kám olurda harzakiš,

Ul čayondin ernigä sančildi niš. (ANATIL, III, 567)

L. Budagov mentions the lexeme ايرناك irnäk as a Djagatai unit expressing the meaning of "edge, edge" (I, 191). In the etymological analysis of the lexeme qirra, this word is derived from the word qir, which originally means "outside" with the suffix -ä, which means to strengthen ("eng"); it is said that the consonant r is folded after the addition of the suffix: qir + ä > qirrä (O'TEL, 551).

In the modern Uzbek literary language, the lexeme "qirra" means "edge" as well as "narrow or sharp edge of things". The lexeme is metaphorically used to reveal the "characteristic, aspect, which determines the essence of things": kechagina oddiy ko'ringan narsalar

bugun negadir boshqa fazilati, boshqacha bir qirrasi bilan namoyon bo'lar edi (N. Fozilov, Diydor).

With the passage of time, the expansion of the meaning of the lexeme occurred as "the line of intersection of two planes enclosing a geometric body; rib" means edge and is also confirmed by its use as a mathematical term: Piramidaning qirrasi. "O'tkir qirrasi" and "burni shunday yigit" (O'TIL, 300) use the combination "qirra burun".

Thus, lexemes represent how the development of the language took place during the reflection of various processes that occurred from ancient times to the present day.

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