Vocabulary of Tools in Navoi's Works

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Abstract: It is well known that the tools of labor date back to the primitive times of mankind. Throughout his development, man has created the tools of labor necessary for life, reflecting his material interests. They, like man himself, have evolved over time. Many of these tools have been an integral part of a person’s entire life. Everything that a person uses has a specific name in terms of its content, purpose, and function. The history of these lexical units, their place in the Uzbek language dictionary, they have reached us through ancient written sources, most of which are used in the modern Uzbek language in full or in part.

Keywords: Uzbek language, development, language dictionary, literary language.

Introduction

In this article we will think about the names of tools of labor, their lexical and semantic features, which are found in the epics "Khamsa", which is the flower of Alisher Navoi's work, as well as in some other works. Indeed, the study of the lexicon of the scholar's artistic heritage is important in illuminating the peculiarities of the literary language of this period, the development of the lexical level, and the semantics of lexical units.

It is known that the lexicon of Navoi's works also historically and etymologically belongs to its own layer and assimilated layer. The basis of the lexicon of the work is its own layer. Arabic and Persian assimilations have also enriched the vocabulary of our language. This situation is also reflected in the lexicon of labor tools. Let’s look at them in specific groups.

Гарчи синук игна ҳаққунносдур,
Бағринг аро ханжари олмосдур.

Although the broken needle is true,
The dagger between the loins is a diamond.

[Alisher Navoi. 7-chap., 1991; 130].

It is known that the 3rd article of "Hayrat ul-abror" "Salotin bobi" is about sultans. Navoi uses the name of the weapon of labor here, through which he urges the sultans to be vigilant. The poet believes that if you have betrayed a broken needle of a man, that is, if you have taken a broken needle that is the right of human beings, in the afterlife it will be nailed to your lap like a diamond dagger.

Main part

Throughout his work, Hazrat Navoi considers the word (language) to be not only an infinite linguistic treasure, but also a divine miracle. Chapter 5 of the epic "Layli and Majnun" also includes word definitions, hymns by Nizami Ganjavi and Amir Khusraw Dehlavi. When Navoi first describes the word, he likens it to the most beautiful pearl, to the roaring sea, to the indescribable melody, to the inexhaustible treasure:

Эй сўз, не бало ажаб гуҳарсен,
Гавҳар неки, баҳру мавжварсен...
You are the best song,
You are the one who does not dry up.

It seems that the infinity of this inexhaustible vocabulary does not diminish the sea water by taking a drop of water with the tip of a needle:

Игна учи бирла жазб этиб нам,
Кым бахр суйини айлагай кам.
Wet with a needle tip,
Who is less likely to turn the sea water.

[Alisher Navoi. 9-chap., 1992; 28].

In the following lines, the poet uses a wonderful phraseological unit with the participation of the needle lexeme:

Анингдек тоғ сори туттилар йўл
Ки, игна солса ерга тушмагай ул.
Тамошоға қўюб эл ул сифат юз
Ки, касратдин кўрунмай тоғ ила туз.
The road was paved like a mountain
That the needle does not fall to the ground.

Put on a show hand in quality face
Salt with a mountain invisible to the naked eye.

[Alisher Navoi. 8-chap., 1991; 283].

Many people went to see Farhod's miraculous works in the land of Shirin. This ancient phrase in our language still lives almost unchanged in the form of "If you throw a needle, it will not fall to the ground."

The word "needle" is explained in more detail in the "Etymological Dictionary of the Uzbek language" by the great linguist Sh. Rakmatullaev. In particular:

NEEDLE is a metal tool with a spearhead and an eye for sewing. This horse is originally derived from the Old Turkic word yigi, meaning "glued and tightly sewn" (Devon, III, 32) with the suffix -na: yigi + nä. Later in Uzbek the narrow vowel of the second syllable was not pronounced: yiginä > yignä; y not pronounced at the beginning of the word: ignä. In colloquial speech, it is also possible to use the consonant g in the word yignä in the form yiynä, the consonant y in the beginning of the word to replace the consonant n in the form niyä, and the consonant y in the word yinä in the form ninya; The consonant g in the word needle is replaced by the consonant y and is also used in the form of a needle [Rahmatullaev Sh. I chap., 2000; 108].

It is no secret that the name of this sewing tool is found in almost all Turkic languages.

Another Turkish synonym for the word needle is bichak, a word that was rare even in the time of the great poet. After all, we met him only in one place - in one of the gazelles included in "Garayibus-sig'ar":

Ярамни тиккали бошинг уза бичакми экин,
Do you want to cut your head with a knife?

The knife in is my soul or silk.

[Alisher Navoi. 3-chap., 1988; 357].

I sewed the wound on my head with a needle, and my soul on the knife was a thread or silk.

In the Dictionary of Navoi Works, a knife is a needle, a word. [Dictionary of Navoi works, 1972; 121].

In the second verse of the same poem, the name of another sewing tool is found:

Қўз асру тиктим анинг ўймогиға, билманким,
Қўзум окиму экин анда, ё сўнгакму экин?

I stared at his carving, I don't know,

Is the flow of my eyes at the time of sowing or at the time of sowing?

It can be summed up in modern language as follows: I stared at his carving a lot, but I couldn’t tell if my eye was a stream or a bone instead of a carving.

The word carving is not included in the annotated dictionaries for Navoi’s works. The word is still used in some Uzbek dialects. Dictionaries note that in Khorezmian and Turkestan dialects, the word oymak-oymak is an angishvona that has entered the modern literary language from the Persian-Tajik language. [Dictionary of Uzbek folk dialects, 1971; 200].

Engraving (angishvona) is a cap worn on the finger to protect the hand from needle puncture when sewing and to push the needle through thick material. Engravings have been used in ancient times. They are made of bone, wood and metal. It is understood that the carving in the verse quoted by Navoi is made of bone.

In Sevortyan's work, carving is found in Crimean Tatar, Karakalpak, Kabardian-Bulgarian, Kazakh, Nogai, Uzbek, Uyghur, Turkish, Azeraijanian, Kyrgyz, Altai, Bashkir (dialects) with some phonetic differences, mainly meaning Angishvona (Russian naperstok) recorded. Talking about the etymology of the word, the scholar points out that it is made with the suffix -moq from the verb o: y- / oy-, which means to pierce, pierce, poplar, deepen. However, it should be taken into account that L. Ligeti paid attention to the verb o: y- / oy- in the sense of sewing, which is missing in most Turkic languages. [Sevortyan, 1974 -p.434].

It should be noted that in the "Etymological Dictionary of the Uzbek language" by Sh. I chap., 2000; 474], For some reason, the scientist did not comment on the carving horse, which means a sewing machine, referring to Sevortyan.

BIYIZ – big needle.

In Navoi's famous Muhokamat ul-lughatayn, this etiquette instrument is found in the form of a beehive: "[Alisher Navoi. 16-chap., 2000; 15].

Apparently, in the Turkic language biyz sort (Tajik) is expressed by the word darafsh. In our opinion, in the editions of Navoi's works, it is more correct to write biyz instead of big needle, as given in the Cyrillic text, and to express the short i vowel after the y consonant. Biyz is currently used in our language in the form of biyiz.

**Vocabulary of agricultural tools**

DOS - sickle:

Бўлуб ҳар панжанинг тирноги беш дос
Ки, ҳиддат ичра ҳар дос ўлғай олмос.
The nails of each paw are five sickle
In that rage, every friend dies.
[Alisher Navoi. 8-chap., 1991; 158].

In describing the claws of the dragon that Farhod destroyed, the poet used the Persian alternative to the sickle - the word dos.
The poet's poems also refer to this assimilation:

Ғам мазраъида кўнглуму ул қош хаёли,
Деҳқонки мудом асрасай ўзи била досин.
In the field of grief, my heart is a dream,
The farmer always knows how to take care of himself.
[Alisher Navoi. 4-chap., 1990; 340].

That is, the dream of that eyebrow (friend) never leaves me, my heart is in the field of grief, because the farmer always keeps his sickle with him. At this point, the curved eyebrow is also likened to the curvature of a sickle.

In Navoi's epics, including his other works, we do not come across the lexeme of a sickle, but in the chapter of Mahbub ul-qulub, which begins with the phrase "A farmer plows a field, plows the land and opens the way to sustenance," there is a lexeme of a reaper. "He is pleased with the reaper, he is pleased with the reaper" [Alisher Navoi. 14-chap., 1998; 35]. That is, because of the labor of the farmer, the reaper's day will pass, and the reaper will not be left without a share.

There is no doubt that the poet who used the word reaper also had a sickle lexeme in his vocabulary.
The lexeme ketmon (ketman), which has existed in the lexicon of Turkic speakers since ancient times and is also mentioned in Devonu lug'atit turk, has not been found in Navoi's works.

**Vocabulary of carpentry, home construction tools**

ARRA, TESHA: saw, little hoe

Соғиниб шаҳ дедики: «Топинг они,
Сўрунгуз ҳожатини пинҳони».
Деди сўрғон дам ул гадопеша:
«Ҳожатимдур бир арра, бир теша».

Missing the shah, he said, "Find your mother,
Hide your needs."
He said: "I need a saw, little hoe."
[Alisher Navoi. 10-chap., 1992; 258].

In this passage from Sabbai-sayyar, we see the names of tools such as saws and little hoe, the meaning of which has not changed in our language.

Literary scholar D. As Yusupova makes a good analysis: The first chapter of the epic "Hayrat ul-abror" is devoted to the poetic interpretation of the main divine phrase in the Holy Quran "Bismillahir rahmonir rahim" ("In the name of God, Most Gracious, Most Merciful"). Each letter in this sentence has a different meaning. Turning first to the denials, we see that each letter in the sentence served to punish this category of people. In particular, when talking about the letter "sin", its shape is used as a saw in the backbone of a nahang fish, as a disaster for those who refuse [D. Yusupova, History of Uzbek Classical Literature (Alisher Navoi period) -Tashkent:
"Sin" is a saw of a shark, The catastrophe of a hundred ships is every wing.

Teshas is the name of the most used tool in epics, especially in the epic "Farhod and Shirin". In the prose title of the XXXII chapter of the epic, the lexeme teshas is used several times:

To blow Farhod's madhush breath, to sway like a nasim, to glorify the mountain, and to break the mountain with tesha, but to blow the mountain bribes into the air, To inform Mihinbonu, to think like Tesha, to bow one's head, and sometimes to indulge in that indulgence with kindness, but to please. ” [Alisher Navoi. 8-chap., 1991; 269].

It should be noted that in this epic, which is sung with such great human qualities as love, heroism, courage, nobility, diligence, friendship, loyalty, Farhod's lover dug high mountains, cut huge stones, dug big ditches and saved the country from the drought. brings water.

First of all, Farhod is able to do this because of his great love, and he has learned this profession from a young age:

He does this with his steel-tipped drill. He will not rest until he has done these things:

Of course, depending on the function it performs, this labor tool is different from the tool used to chop wood. During the Navoi period, there were also cutting tools for stone cutting - teshas. But the incredible power of Farhod and his teshas, described in the epic, is due to the fantastic nature of the work. That is why any huge mountain cuts butter with a knife in front of Farhod's sharp tooth:

Every black mountain to the little hoes.

I have a knife in front of me, yellow butter.
BEL, PORU - shovel, shovel:
Не соатким хароши хора айлаб,
Қатиқ хорони андоқ пора айлаб
Ки, болчү руштасин нўги итик бел,
Ва ё пору била қор оритур эл.
What a waste of time,
The hard chorus turned into a small cut
That muddy ring tip sharp shovel,
And or snow plow with poru
[Alisher Navoi. 8-chap., 1991; 272].
The meaning of this passage from Farhod and Shirin is as follows:
In the next two bytes we can see that the Turkish name of the tool of labor is the waist, i.e. shovel, and its Persian meaning is poru.
The verb kurak, shovel, or kuramak, based on them, was not found in Navoi's works.

Vocabulary of cutting, sharpening tools

EGAK – sharpener
In the language of Navoi's works the chin form of the modern sharpener is used:
Қайд қилмангки жунун силсиласи қайдидамен
Ким, кеса олмас ани қилсалар олмос эгак.
Please note that the wool series is in order
Whoever does not cut, has a diamond chin.
[Alisher Navoi. 2-chap., 1987; 300].
This is also noted in the dictionary [NATIL, vol. 3, p. 550].
In the epics of "Khamsa" there is no chin, we have seen that it is used only in Navoi's ghazals:
Таашшуқумдин ирик пандлар халос этмас,
Бу бандни кеса олмас киши эгаклар ила.
Anxiety does not save from great sorrows,
The one who can’t cut this band is with the chin.
[Alisher Navoi. 6-chap., 1990; 388].
The Egov form has been mentioned in dictionaries in ancient Turkic languages: Egov is a "fine-toothed steel tool used to process the surface of a solid body." We sharpened the knife with a special egow. The word is derived from the verb igä- (Devon, III, 271), which means “rubbing edge” in the ancient Turkic language, with the suffix -v (ESTYa, I, 328); In Uzbek, the vowel i at the beginning of the word is changed to the vowel e, and under the influence of the consonant v, the vowel ä in front of it is replaced by the vowel â: igä + v = igäv > egâv. [Rahmatullaev Sh. I j., 2000; 460].
The fact that egek or egov is an artificial word has been noted in other scientific literatures as having the basis for making ege in Turkic languages. [Sravnitelno-istoricheskaya grammatika tyurkskix yazykov. Vocabulary. –M .: Nauka, 2001. -S. 399].
The Persian-Tajik meaning of the word Egak is also found in Navoi's epics:

\[ \text{Ханжаре асрар эди пинҳоний}, \]

\[ \text{Ёшурун ҳам бор эди сухони} \]

The dagger was a secret, suhānī

There was also a secret suhānī

[Alisher Navoi. 10-chap., 1992; 199].

Boltu – ax.

The ax was used in Navoi's "History of the Prophet and the Ruler" as an ax. [Alisher Navoi. 16-j., 2000; 112]. But we did not come across this word in his epics.

It should be noted that the name of this weapon of labor and war is mentioned in the "Devonu lug'at turk" in the form of baldu: baldu - ax. [Mahmud Kashgari.1-j., 1960; 395].

According to A.Primov, who studied the everyday vocabulary of Sharafiddin Ali Yazdi's "Zafarnoma", the word "ax" was used in the language of monuments in the form of baldu // baldu, 2 baldu, 3 baldu, 4 balta, tabar. The word is also used in Arabic in the form of an ax. In the Mongolian language, balt comes in phonetic form and means “hammer, hammer, hammer, hammer, big hammer”. In the lexicon of "Zafarnoma" the same word was used in the form of bolt // ax: On the words of everyday vocabulary in the work of Sharafuddin Ali Yazdi "Zafarnoma" Scientific-methodical magazine "Sources of Science" Urgench - 2020, No. 1, pp. 142-143].

Interestingly, the ketman, also mentioned in the DLT, is a hoe, a ground-running tool [Mahmud Kashgari. 1-j., 1960; 415]. It is not found in Navoi's works, which is why we could not find it in the annotated dictionaries for the poet's works. Nor was a hammer used.

Conclusion.

The study of the lexicon of "Khamsa" epics in the study of the lexical structure, phonetic, lexical, grammatical features of the old Uzbek literary language of the XV century, the development of the Turkic language, semantics of Turkish lexemes, historical lexicology of the Uzbek language, historical dialectology has Khamsa epics contain lexical units of the socio-political, economic, military sphere, especially of everyday life, in the 15th century old Uzbek literary language. Many of the words related to everyday life, in particular, the names of tools of labor, reflecting the way of life, culture, living standards of the people, are in Turkish, as well as Arabic, Persian-Tajik words.

The main part of the Turkic words for tools of labor in "Khamsa" is used in modern Uzbek literary language, Uzbek dialects. Some of them have some phonetic differences. For example: needle, saw, tesha, sickle (chi), waist, knife; egak, bolt.

In the epics "Khamsa" the paradigm of synonyms, homonyms of the tools of labor typical of the old Uzbek literary language is reflected: For example: needle - knife, sickle - dos, waist - poru, chin - suhoniy; to carve (angishvona) - to carve (to carve); we - we - we.

In the epics, with the participation of the names of some tools, the phraseological units that are still used today are formed: "Don't let the needle fall to the ground."

References: