

HOUSEHOLD LAXEMAS FOR HOUSEHOLD ITEMS AND EQUIPMENT

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Abstract

The article analyzes household lexemes related to household items and equipment in the epics "Malika Ayyar" and "Bahrom and Gulandom". Among the household items, the things used in the kitchen, the important place of the items in people's lives, their contribution to the manifestation of the people's daily living standard, lifestyle, and most importantly, their ethno-cultural status, are discussed.

Keywords: important place in their life, people's daily living standard, way of living, most importantly, the level of their ethno-cultural status.

Introduction

In the human way of life, among the household items typical of the family system, the things used in the kitchen and the utensils occupy a very important place. also shows that

It is not a secret to anyone that the names of household items, which are a branch of the daily household lexicon of our nation, along with the Turkic peoples, are very actively used in the oral and written speech of our language. At this point, it should be noted that the study of these lexical units, which are considered the spiritual wealth of our nation, used in the folk poetic works, especially in the text of folk epics, is bound to have a good effect on our linguistics. From this point of view, here we present the names, etymology, level of use and their lexical-semantic features of the kitchen utensils found in the language of the epics "Malika Ayyar" and "Bahrom and Gulandom" sung by Fazil Yoldosh. we will state our observations about

In the explanatory dictionary of words in our language (OTIL) the lexical unit table is explained as follows: TABLE [f. tablecloth - cloth on which food is placed, dishes placed on it] . A cloth on which food is written in the middle, a household item (O'TIL, I, p. 574). It was observed that the noted lexeme was used 5 times in the epic "Bahrom and Gulandom", and its forms were used 1 time and 2 times table. For example: "Your grandfather did not live longer than him", he brought down Bahrom, set the table and prepared food for him (B.G. 29). Davlat carried the plate, Dastur Khan wrote and placed the plate in front of Bahram (B.G. 67).

The table lexeme, which occupies a worthy place in our vocabulary and is actively used, actually entered our mother tongue from the Persian-Tajik language. Some researchers say that tastorkhan has the form tastorkhan in Tajik language. When talking about the scope and etymology of this lexeme, it should be noted that there are certain grounds in the comments of the beloved son of our nation, the great poet E. Vahidov. In his "Soz latofati" he notes that the word "table" actually

comes from the words "table" and "room", and then writes the following inscriptions: "and in our language, khan is a table. Our table is made lower because our ancestors built attics. It is also called khontakht." Some researchers also point out that the word table is interpreted as synonymous with lexemes such as khan and sufra in Navoi's works.

Nowadays, the origin of the lexeme table, which has entered the form of table, is sometimes interpreted in connection with the meanings of "program", "custom", "respect for the guest". confirms its application. We observed the same situation in the saga "Malika Ayyar", which is the object of our research. Qalandar got wise, put a table in front of him, At this time, a lot of food... He mixed it on top (p. 101): He brought food, a table, various kinds of food to these two kings. (p. 154).

Tabaq is a modernized form of the lexeme tawaq, and its use is very active in oral speech. To this form in the explanatory dictionary of our mother tongue

it is explained as follows: PLATE 1. A deep cup-shaped dish with a flat surface, slightly flat (made of different sizes of ceramic, porcelain, metal, sometimes marble). Ceramic plate. Porcelain plate. Tin plate. 2 shv. Plate. 3s.t. Plate (O'TIL, IV, 130).

The scope of use of the lexeme "plate" as a kitchen item is very wide: especially, a number of scientific sources confirm its existence in most Turkic languages. Here we present only one scientific proof. For example, in the "Dictionary of the Tatar language" it is noted that tabak means a bowl, round or oblong large plate (bluda, chasha). Also, in Turkish, tabak is a plate, a bowl, a dish for eating and drinking (bluda); in the Nogai language, plate-bowl, plate; In the Karakalpak language, it is used in the meanings of dish, bowl, plate. It is no secret that this lexeme is used more actively in the Kazakh language tabaq, and in Uzbek the tavov forms are quite active. This ethnolinguistic phenomenon has left its mark in our oral speech, especially in the language of folk epics. We observe this in the text of the epics "Bahrom and Gulandom" and "Malika Ayyar", which are included in the analysis. For example, the State raised the plate. Dasturkhan wrote and placed the plate in front of Bahram (B.G. 67).

Tabaq (plate) mark was expressed by various names at some stages of the socio-historical life of our people. For example, in Navoi's works, "sabu", which means "bowl, oil container", "tos", which means "deep plate, bowl, container", as well as plate, bowl The use of such forms as tasht is recorded in scientific sources. The word bowl, similar to the same linguistic situation, can be found in the speech of some dialects as a synonym for a plate or as a joint use: in the style of bowl-plate, dish-plate, and dish-plate. It can be seen that in oral speech, bowl, plate, dish, as well as in written works, linguistic forms such as sabu, tas, and tasht form a synonym for the word tawav (tabak) in the expression of kitchen items.

The cauldron lexeme is also used as an active linguistic unit representing one of the kitchen equipments in the saga "Cunning Princess" (pp. 47, 207). In the explanatory dictionary of our mother tongue, Kazan is defined as "for cooking, preparing various dishes or heating water cho'yandan quyib tayyorlangan ro'zg'or buyumi" (O'TIL, V, 323-bet) tarzida izoh berilgan. Mazkur leksemaning ashich atamasi bilan ifodalanganligini tilshunos M.Qoshg'ariy ta'kidlab, quyidagi misolni keltirgan: Ul ashich ichra et o'lturdi – qozonda et ivitdi, ho'lladi (DLT, I, 86; 228;).

The cauldron, which is actively used in our people's household life, was originally made of ceramic, and later metal cauldrons took its place. It has been determined that the Kazan lexeme was used in Turkish written sources of the 13th century. It also appears later in Navoi's works (see: HA., VII, p. 278; L.M. IX, p. 58). Vamberi even speculates that the word "cauldron" comes from the verb gas, which means to dig.

When we look at the level of use of Kazan lexeme, it was observed that it was used in the everyday life of all Turkic peoples in ancient and modern times, and it was found in almost all Turkic languages. According to the testimony of some scientific sources, *gazan* in Kazakh, Kyrgyz, Karakalpak, Nogai, Bashkir, Uyghur languages - *gazan*; *komik* - cauldron; Uzbek - *gazan*, Turkmen - *gazan*; Altai - cauldron; khakas - *khazan* is found in a wide range of forms. We see that along with all the Turkic peoples, the lexical unit of pot, which has a rightful place in the golden treasure of our language, is actively used in oral and written speech. if I don't take it, it's no wonder that the cauldron will run away", he cheered and threw himself on the cauldron. (M.A. p. 47)

Ochok lexical unit is also an ancient word typical of daily household lifestyle, the stage of its use goes back to ancient times. The scope of this lexeme is wide: it occurs in almost all Turkic languages through various phonetic variations and expresses a number of independent meanings. In particular, in some scientific works of Sh.Usmonova, "the place where the fire is lit; grass; fire; chimney; deep; accommodation; it is noted that it is used in such meanings as "house", "a building with a hearth in the middle", "family, dynasty".

Commenting on the etymology of the word oven, Professor Sh.Rakhmatullaev said that it was originally formed from the addition of the suffix *-chuk*, which means reduction, to the word *o:t* ("fire"). ,

He noted that it was used in the meaning of "small fire", and later the meaning of "fire-lighting device" appeared. In other studies, it has been noted that the word hearth used in Navoi's works is sometimes expressed in its own meaning, sometimes in the figurative sense of "family, dynasty". When it comes to the meaning of the word hearth, we observed that in one of the epics we analyzed, it is used in the sense of "a deep place for burning fire and cooking food": Khysrav gathered the people for several days , slaughtered fat sheep, built a furnace in a square, put trumpets and trumpets in the demonstration, and gave a feast to the people. (B.G. p. 7).

A knife is one of the items in the kitchen and has been widely used in everyday life since ancient times. There are some notes that this lexical unit was used in the language of ancient Turkic written monuments, in particular, in the text "Qutadgu bilig" in the form of *bicak*. In the etymological dictionary of Turkic languages, the composition of this word is interpreted in two ways: a) it is derived from the old Turkic word *bi* meaning "sharp cutting tool" with the suffix *-chyok*, which expresses the meaning of diminution; b) made from the verb *bic* meaning "cut" in the old Turkic language with the suffix *-(a)q* (the same source) (ESTYa, II, p. 160).

In old Turkish monuments, *bic* is used as a verb, and in "Devonu Lugotit Turk" it is used as *bichak* (DLG. Ij. p. 366). In the works of Alisher Navoi, for example, in "Farhad and Shirin", we can see that the lexeme *bichak* is used in the sense of "needle needle" (see: FSh. VIII, p. 90). According to some scientific sources, in Navoi's works, the word knife is used as a synonym for the word *khanjar*, both as a kitchen utensil and as a military weapon. In one of the sagas involved in the analysis, we witnessed that the word knife, which is used as a kitchen utensil, was used as a life-threatening weapon. This is one of the epic heroes

We observed another linguistic situation in the saga "Malika Ayyar", which was involved in our research work. We have seen that the lexeme *Chirog* (lamp) is used in the figurative sense of "excellence, excellence, high level": The father of all is a man, / Ibrahim, Ishmael, Makkah, great, // Imam Azam, the light of religions, // To Muhammad, the ummah, the truth, // It has been a day filled with thirst. (p. 71).

Torva means "small bag", "bag" (O'TIL, IV, p. 244) and is actively used in the everyday-household lexicon. We observed that the same meaning of this word is used in reference to the container for eating food - "pouch", "bag" of the epic characters of the epic "Princess Aiyar": "Jonim Ghirot,

molim Ghirot, Eming kishmish, to 'rvang banot, I want to find you riding, Take me to Chambil every day (page 10).

The original variant of the word torva that did not undergo sound change and metathesis is the lexical unit torba in Navoi's works, in particular, "Saddi Iskandarii (SI. XI, p. 133) and "Nasoyim ul-muhabbat" (NM, XVII, 167 -bet) in the text of epics, it is noted in scientific studies. It has been determined that there is also an anbon word unit, which is a Persian variant of this lexeme in the epic language. (See LM. IX, p. 182). In some explanatory dictionaries of classical literature published in recent years, it is said that the word anbon is used in two different meanings: 1) bag, bag; 2) in Sufism, a bag - a bag that Salih and dervishes carry with them. In the text of the epic "Bahrom and Gulandom", which is included in the object of our research, the names of household items such as bag, bag, tobra, sack, bag were not found.

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