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SEMANTIC ANALYSIS OF LEXEMES REPRESENTING THE MEANING OF THE KINSHIP TERMS AMONG THE PEOPLE IN THE WORK OF "SAB'AI SAYYOR"

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Annotatsiya. Ushbu maqolada leksik-semantik, tarixiy-etimologik nuqtai nazardan misollar yordamida Alisher Navoiyning "Sabai sayyor" dostonida qo'llangan shaxs otlarini bildiruvchi nominal leksemalar tahlil qilinadi. Aytish joizki, asar lug'at tarkibiga kengaytirilgan va toraygan ma'noli leksemalar kiradi. Aslida, ushbu maqolada mahalliy va tayinlangan qatlam bilan bog'liq so'zlarning sinonimik qatori haqida ham so'z boradi.

Kalit so'zlar: *sema, og'lan/o'g'ul, bin, valad, qïz, nasl, qardáš, tav'amán/ sema, oglan/o'g'il, bin, valad, qiz, nasl, aka*

Аннотация. В данной статье на примерах с лексико-семантической, историко-этимологической точки зрения анализируются именной лексемы, обозначающие личные имена, использованные в эпосе Алишера Навои "Сабъаи сайёр". Стоит отметить, что в словарный запас произведения входят лексемы с расширенным и суженным значением. Фактически, в этой статье также говорится о синонимическом ряде слов, относящиеся к родному и присвоенному слою.

Ключевые слова: *sema, oylan/oyul, bin, valad, qïz, nasl, qardáš, tav'amán/ сема, оглан/сын, бин, валад, девочка, отпрыск, брат*

Abstract. In this article, the noun lexemes representing personal names used in Alisher Navoi's epic "Sab'ai Sayyor" are lexically-semantically, historically-etymologically analyzed using examples. It is worth noting that the vocabulary of the work includes lexemes with expanded and narrowed meanings. In fact, this article also talks about synonymous lines of words related to the native and loan words.

Keywords: *sema, oylan/oyul, bin, valad, qïz, nasl, qardáš, tav'amán.*

Introduction

To carefully study the rich scientific heritage of the great ancestors in world linguistics, to analyze the language features of the universal works created by them, such as detailed analysis of the vocabulary, to show their role in enriching and improving the lexicon of the native language, to preserve the purity of the native language, to use it as internal sources due to the analysis of expansion processes, at the same time, serious attention is paid to the issues of analyzing the place of linguistic and non-linguistic factors in the development of the vocabulary of any language. For example, the linguistic features of the artistic, historical, and scientific works written

in prose and verse written by Alisher Navoi, the literal founder of the Uzbek literary language, have been attracting the attention of Navoi scholars for several centuries.

Literature Review

The lexical-semantic field of kinship terms is a factor that allows to determine the specific features of the perception of the world by the representatives of the ethnic group, to establish the scope of the values of kinship relations [1]. Pokrovskaya L., Sinsius V. made a great contribution to the extensive analysis of Turkic kinship terms and their etymology. Ismailov I. is one of the Uzbek Turkologists, in his monograph and a number of articles, compared the Turkic ethno-kinship terms to other Turkic languages using the examples of Uzbek and Uyghur language materials and described in detail the important features of the literary language [2]. It is known that most of the Turkic words are common to many related languages, that is, a common layer. That is probably why the words belonging to the original Turkic layer are analyzed under the concepts of the common Turkic lexicon and the common Turkic layer [3]. Indeed, kinship terms are an archaic layer of the current Turkic language lexicon [4]. It is known that no matter how stable any terms, including those of kinship, the meaning of kinship terms changes with the passage of time, changes in society, family, marriage forms and relations between them, the range of products will also expand, new types will appear [5].

Research Methodology

The lexical layer of kinship terms is an integral part of the vocabulary of the Uzbek language [6]. This word is present in most modern Turkic languages, it is *qarindosh* in Uzbek, *qerindash* in Uyghur, *qarshdas* in Kazakh; *karshdash* in Kyrgyz; it is known by phonetic variants such as *garshdash* in Turkmen and *qarshdas* in Karakalpak [7]. In linguistics, a number of scientific works have been carried out on the statistical study of the lexicon of written and handwritten sources. For example, 98% of the terms of kinship and closeness in the monograph “Boburnoma”-language encyclopedia” are terms used in the ancient Turkic period. [8] There are a total of 18 in the “The lexicon of Alisher Navoi’s manoqib works”, for example, 11 (0,54%) is in XM, 5 (0,55 %) is in HSHA, 2 (0,21 %) is in HPM [18], it was researched that there are twenty-three [9] lexical units in the “Lexicon of Alisher Navoi’s historical works”.

Analysis and Results

In Navoi’s work “Sab’ai Sayyor”, lexemes representing the names of relatives are of special importance. Lexemes expressing kinship and closeness mainly determine the position of a person in the family. These, in turn, can be divided into the following groups [10]:

1) lexical units representing the concept of “relative” in general: ***qavm, nasl, nasab, jigargoša, avlád, banï, xánaváda;***

2) words that individually express the concept of kinship: ***oγlan//oγul, bin, valad, qïz, qardásh, farzand, ata, ana, siŋil, ayal, záda, yigit, tav’amán- egizak;***

3) the term of kinship that occurs after marriage: ***arus.***

The word *qavm* is borrowed from the Arabic language and means “a group of people who are spread over one generation and are connected by kinship relations; clan, tribe”

(O‘TIL, V, 201), in the old Uzbek literary language 1) category; a group of people; 2) ancestor; 3) it is used in folk, nation (ANATIL, III, 422). In the text of the work, the same meaning is expressed in thirteen places:

1) category; a group of people:

Andakïm Mehrni qïlïb nášád,
***Qavmu** xaylïnï ayladï ázád* (S.S, 528).

2) ancestor:

Dam-badam iztiráb aŋa artïb,
***Qavmu** xaylï bilä fiγán tartïb* (S.S, 502).

3) nation:

***Qavmu** xaylï barï qalïb γáfil,*
Ul qará tundä mastu láya’qïl (S.S, 475).

The Persian lexeme *xánaváda* (NAL, 660) meaning “generation, dynasty” created a synonymous line with the Arabic *avlád, banï* (ANATIL, I, 30, 160).:

Šahrisabz ahlï zádasidïn men,
*Sa’dniŋ **xánavádasidïn** men* (S.S, 481).

Kim: Havádis yerïdürür álam,
*Andïn ázád emas **banï** ádam* (S.S, 403).

In the old Uzbek literary language, *jigargoša* is used 1) dear child; 2) close, relative; used in the meaning of generation (ANATIL, I, 574).

1) dear child:

Šáh xud Mehr ištiyáqïdïn,
Bal jigargošasi firáqïdïn (S.S,528).

2) close, relative; used in the meaning of generation:

Tïγ ilä bayrïm aylasam pára,
Čun jigargošam ittï, ne čara? (S.S, 528)

The lexeme *ata*, which is an antonym of the word ana meaning “mother”, does not exist separately in the sources of the ancient Turkic language of the 7th -10th centuries. It was first used in the 11th century [11]. Pokrovskaya A. stated that the form of *ata* in Azerbaijani, Bashkir, Kazakh, Karakalpak, Kyrgyz, Tatar, Turkish, Turkmen, and Uighur languages corresponds to its form in ancient Turkic records [12].

The lexeme *ata* (O‘TIL, 3, 151) meaning a man with children, a man with children (in relation to his children) in the ancient Turkic language and in Tubut language *ata* (DTS, 65; DLT, I, 113) is the old in the literary language of Uzbek 1) father; 2) chief, elder, respectable; 3) father; used in the sense of great, great (ANATIL, II, 533). In the language of the work, it is used only in the sense of “father”:

Atasi qïrq yïl surïb xánlïq,
Qïlmïš erdï ulusqa sultánlïq (S.S, 397).

In his dictionary, Radlov V.V. listed the word *ana* in all Turkic languages and dialects, such as *ana, ena, änä, enäi*. While the variant of ana, which is widely used in Uzbek, serves for the literary language, it is used in dialects and dialects of the Uzbek language in the form of *aba, acha, eba, aya, ena, apa, buvi, buv - mat, mama* [13].

The lexeme ana in the meaning “mother” (ANATIL, II, 522) is used in the Oghuz language in the form of *aba* (DLT, I, 113). It is as follows in the lexicon of the work:

Meni bu nav' váqïf ayladï Lát,
Ki, tugangan emïš anamγa hayát (S.S, 441).

The term *farzand* used for boys and girls (TjRS, 406), colloquially replaces the f sound with the p sound, sometimes the final d sound is not pronounced. (O'TEL, III, 232). In the old Uzbek literary language, this adaptation means "boy, girl, child; generation" (ANATIL, III, 322), in modern Uzbek literary language, "a child born from one parent; son or daughter (in relation to parents)" (O'TIL, IV, 328):

Ul kelïb tiyrä rosadaf mánand,
Taŋ yoq, olmaq sadafγa dur ***farzand*** (S.S, 333).

In the epic, gender-differentiated personal names also play an important role. For example, the word "yigit" in modern Uzbek literary language is "generally a young man, young person" (O'TIL, II, 266), in the language of Navoi's works "boy, teenager, youth" (ANATIL, I, 78).:

Sen agar záhir ettïŋ itliknï,
Men saŋa korguzay ***yigit****lïknï* (S.S, 541).

"A child born to parents who are not married according to Islam religion; the lexeme *valad* (ANATIL, I, 355), which means "a boy, a child" (O'TIL, I, 437), represents a synonymous line with the adjectives *záda* (ANATIL, I, 642) and *oγul*:

Balki ádam ***oγulluγïŋdïn*** *šád,*
Valadiŋγa *jahán elï avlád* (S.S,288).

In the dictionary of L. Budagov, the lexemes *xátun, xadun, kat'* mean "wife; lady" (BD, I, 524). The path of spiritual development of *qatun//xátun* acquisition can be interpreted from the bottom up. At first, she was "noble woman, lady, princess", then "wife; served to mean "woman". But the meaning of "mistress, lady" is not expressed by this word [14]. According to researches, this lexical unit, which entered the Turkic language in very ancient times, was used for the first time in the ancient runic script "Kultegin" in the form of the phonetic variant of *qatun*, meaning "lady, noble woman, noble woman" [15].

In the modern Uzbek literary language, 1) a person who has the ability to have children, contrary to the male category; woman; 2) the weak assimilation of a woman in a man's marriage (O'TIL, IV, 415) has created a synonymous line with the word *ayál*:

Šáh čun bïldï andaq afsána,
Qïldï ta'yin ***zaifa****lär yana* (S.S, 541).

Iffati zabtïdïn jahán ičrä,
El ***ayali*** *kïrïb amán ičrä* (S.S, 330).

The semantic classification of the words expressing the gender "wife, woman" shows the need to group them into "married" and "unmarried". Words expressing the meaning of "coming out of the ground, touching the ground" with the lexeme *Tiši* only used the *urağut* lexeme, which was used for the first time in "Devon": *Urağut oğul toğurdï "Xotin o'g'il farzand ko'rdi"* [16].

The word "bride" appears after marriage in Turkic languages, in Uzbek, Uyghur, Karakalpak is *kelin, kelin* in Kazakh. There are phonetic variants such as *gelin* in Turkmen and *geli:ng* in the Khorezm dialect [17]. Radlov V.V. and Melioransky P.M.,

who studied the language of the Orhun-Enasoy inscriptions, state that the lexeme bride is formed by adding the word-formative suffix *-in* to the verb *kel* [18]. In the old Uzbek literary language, there are two: 1) bride; 2) early spring smallpox (ANATIL, I, 117) is used in the text of the work in the same sense:

1) bride:

Čun saxar xutbasinï čektï xurus,
Jilvagar buldï kün nečukki ***arus*** (S.S, 415).

2) early spring smallpox:

Kok ***arus****ï tonin qïlïb zarkaš,*
Čiqtï andaqki gulruxi mahvaš (S.S, 428).

In “Oltin yoruq” the lexeme girl is used in the meaning “girl (child)” (DTS, 449). Mahmud Koshghari writes that the word tilkÿ (fox) is also used in the meaning of girl: the word “tilkÿ” (fox) is used to sneer at a girl. When a woman gives birth, the midwife is asked whether she gave birth to a fox or a wolf, that is, a girl or a boy. Girls are likened to foxes because they are deceitful and naked, and boys are likened to wolves because of their bravery” [19].

“DLT”da *qïz* tub so‘zining yuqoridagi semalardan tashqari “cho‘ri, joriya”, “bo‘yi etgan va uyda o‘tirgan qiz” (I, 315) ma’nosida ham qo‘llangan. In “DLT”, the root word *qïz* is also used in the sense of “maid”, “a girl who has grown up and lives at home” (I, 315) in addition to the above meanings.

The term *qïz* in the sense of “girl, virgin” (ANATIL, IV, 48) has expanded its meaning in the modern Uzbek literary language and is used in the following meanings: 1) a woman who has not reached the age of puberty; 2) female child (in relation to his parents); 3) a woman who has not reached puberty, but has not yet touched the ground; innocent, virgin; 4) used in reference to girls or young people, to respect, caress, take close to one’s self (O‘TIL, 5, 276). Basically in the language of the work:

Yettï ïqlïm šáhidin yetï qïz,
Har biri lutfu husni γáyatsiz (S.S, 318).

Conclusions

1. In the epic “Sab’ai Sayyor” words related to one’s own stratum, which express the meaning of kinship and closeness, are used.
2. As a result of the comparative study of the original Turkic words with the ancient Turkic language, the Old Turkic language, the old Uzbek language and the modern Uzbek literary language, it was found that there are common and different features.
3. In the current Uzbek literary language, most of these terms are actively used, and some of them have fallen out of use.
4. In the lexicon of the work, the terms expressing the meaning of kinship and closeness were divided into thematic groups and analyzed.

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S.S. - Alisher Navoi, “Sab’ai is a traveler,” Tashkent. volume X and VII, 2013.
TjRS – “Tajik-Russian dictionary,” M.: *Gosudarstvennoe izdatelstvo inostrannyx i natsionalnyi slovarey*, 1954, p. 789.
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SECURITY SERVICE IN THE STATE OF AMIR TEMUR

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Annotatsiya. Maqolada xavfsizlik masalalari va Amir Temur davlatining shakllanishi va bugungi global dunyoda xavfsizlik masalalarining ahamiyati muhokama qilinadi.

Kalit so‘zlar: *Amir Temur, xavfsizlik, chegara, harbiy kuchlar, qo‘shin, qo‘shin tuzilishi.*

Аннотация. В статье рассматриваются вопросы безопасности и формирования государства Амира Темура, а также важность вопросов безопасности в современном глобальном мире.

Ключевые слова: *Амир Темур, безопасность, границы, военные силы, армия, формирование армии.*

Abstract. The article discusses the security issues and formation the state of Amir Temur and the importance of security issues in today’s global world.

Keywords: *Amir Temur, security, borders, military forces, army, formation of army.*