



Household Lexicon Used in Short Prose Works of Abdulla Qadiri

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Annotation: in this article, the units of the household lexicon used in the short prose works of Abdulla Qadiri: the meanings of the words representing clothes, household items, musical instruments, their etymology, self and o It is considered whether it belongs to the mixed layer or not.

Keywords: household lexicon, clothes, household, musical instruments, etymology, word meanings, native and alien layers.

INTRODUCTION

Human society has its own daily household life, based on which it uses various household lexemes. In Uzbek linguistics, a number of scholars such as T. Dadakhonova, I. Otarov, K. Musayev, M. Asomiddinova, L. Gafurova, Sh. Usmonova, G. Shukurova have studied and researched different layers of the household lexicon.

LITERATURE ANALYSIS

Household vocabulary in small prose works can be classified as follows:

Clothing names.

Her hair was curly, her face and eyes were chubby, and she was wearing a beautiful delvagai dress made of green velvet with pleats (JB). My mom has a funny habit: whenever I want to wear a new outfit, she makes me smile saying: "You do laundry, you wear it when you go to a wedding!" - starts cursing. (U). Clothing is an item made of a certain fabric, designed to protect, cover, and wear a person from the effects of the external environment. Although this word is synonymous with the word sarpō in the form of clothes, it can be seen that it is used only in the form of clothes in small prose works. Etymologically, this word is formed by adding the suffix -(i)m from the verb k̄az-, which means "to cover the body with cloth" (DLT,III,445) in the old Turkic language, and then the vowel ä e to a vowel (DTS,295) and this vowel, in turn, was replaced by the vowel i into the consonant y: k̄az- + -im = k̄āzim > keim > clothes (O'TEL,I,209) was formed. It can be seen that in Yusuf Khos Hajib's work "Qutaqgu bilig" kidim and kedim are used in the form of kedim and kedim in the work "Hibat ul-haqayiq" and in the form of keyim (DTS, 295). ,II,113) is given in the form. Words related to clothing in small prose works can be analyzed lexically and semantically as follows:

- a) **headdress:** turban, hat, top;
- b) **outerwear:** coat, pants, vest;
- d) **footwear:** boots.

During the day, with a two-quarter turban on my head, a hundred and one rosaries in my hand, and a poor cloak on my back, I wandered from street to street, from street to street, watching the events



of the end times one by one (KMXD, 30). All that's left now is to wear my white Jujun vest, Russian pants, American boots, and a velvet top...(U)

Salla means "basket", "bag", "knot" in Arabic, and it is a cloth, gauze, Muslim men's head, which is 1.5 to 7 meters long clothes (O'TIL,III,428). It is synonymous with the word dastar used in Hawai'i works (NAL, 183).

Boots "high-heeled shoes". My daughter liked these boots. This noun is derived from the verb et meaning "wear-" in the old Turkic language with the suffix -(y)k (ESTY_a, I321; Devon, I, 98; DS, 188). vowel u in gyn changed to vowel i (Devon, III, 298): et-+yk>etyk>etic. This name initially meant "shoes made of soft leather", and later began to denote a certain type of footwear (O'TEL,I,471). In the story "Uloqda" it is used in the sense of "footwear in general": "Now it remains: to wear my white Jujun vest, Russian trousers, velvet top... (7). In the "Annotated Dictionary of the Uzbek Language" the word "Amirkon" comes from the name of the American continent and is related to "shiny leather with black lacquer" and "cotton variety" (O'TIL, 79).Exactly these two concepts can be explained through small prose works: "For example, America is a region of Farangs, its craft is: American leather workers. Amirkon also produced cotton (16)".

"Coat. This word is a synonym of the cotton coat, which is considered the main outerwear of the Turkic peoples. Coat in a broad sense, such as avara coat, avra-astar coat, cotton coat, but the coat is mostly This word is not found in ancient Turkish written sources.

A cloak-type outer garment made of woolen cloth was expressed in the language of the 11th century by the words chukrak and tzatsat: the slave got a chukrak - the slave got a woolen cloak (DLT, III, 321).

In the written record of the 12th century "Muqaddimatul Adab" the phrase "mumukluq ton" (248) is given.

Since the 15th work, along with ton, the word chopn also appears. ... It's good to have a torn coat, a flower is loved with a patchwork coat (Navoiy M.Q.69), the beggar of your face is a white flower.

According to some authors, the word chapon developed from the Farsi-Tajik word shaban/shepherd (pastukh) and was transferred to the Turkic languages from there to the Russian language (Annotated Dictionary of Clothing Names, 1981, 20)".

From the above examples, it can be seen that the words related to clothes are composed of words taken from Turkish, Arabic, Persian and European languages based on period changes.

Words representing musical instruments: tanbur, dutor, gijjak, rubob, chang, flute, tambourine, drum, chime, etc.

Tanbur [a-stringed percussion musical instrument; ud] A musical instrument with a long handle, three or four strings, and is played with nails. To click the tanbur. Tuning the tanbur. The Barot wrestler was looking towards the samovar saying, "It seems that the dodkhoh has arrived," and he noticed the mashshakhs carrying dutor, tanbur, gijjak, flute, circle. M. Ismaili, Fergana t.o.

To play a donkey's (or an ox's) ear with a tambourine. was, my rich father is asking himself. Oybek, Selected works. The words at the meeting sounded like a bell ringing in the ears of an ox. A. Muhiddin, Ganisher. (O'TIL, 660)" .

"G'ijjak [a stringed musical instrument played with a f-bow] is a musical instrument played with a bow, with strings covered with special skin. From inside, the sound of a flute and a drum was coming. Ghairatiy, Dovdirash. The Barot wrestler was looking towards the samovar, saying, "It



seems that the dodkhoh has arrived", and he noticed the mashshakhs who were carrying dutor, tanbur, gijjak, flute, circle. M. Ismaili, Fergana t.o. (O'TIL, 445)"

"Rubob [f- bowed musical instrument] is a five-stringed musical instrument that is played with a Mediator. Rubob in Kashgar. Rubab taronas. To play the flute. - Tell me, master, who is the one who pulls my heart. The one who brings love, dreams, longing to my head? Zealous. (O'TIL, 396)".

Chang II [f-string musical instrument] 1 A box-shaped trapezoidal or arc-shaped musical instrument with strings drawn, played with a scratch or a double stick.. Chang is the most popular among Uzbek folk instruments. is a multi-stringed one. From the newspaper. 2 A small musical instrument that is placed on the lips, pushed with the steel tongue with a finger, and played with the breath; changovuz 3 tbsp. exact Zil III (O'TIL, 454)".

"Dutor [f-double string, two-stringed] A two-stringed, long-strummed musical instrument. To play dutor. Dutor click. You can't be good without a teacher, you're bad, you're good. Proverb. Dutor's voice was heard as if he was telling a story. A. Qadiri, Past days. Love is a teacher, if you are not careful, it will endure. K. Kahhorova, A quarter of a century is breathless. (O'TIL, 670)".

"Childirma A musical instrument made by covering a wooden flange with leather; circle, fold, daf. A big bang. Chilling party. To play the flute. The wedding was very crowded and the noise of the party caught everyone's attention. Mirmukhsin, Jabrdi. Let's be happy and play the bells." Yusuf and Ahmed" (O'TIL, 483).

"In the middle of the square, about a hundred people, young and old, were surrounded and killed, and were having a party with dutor, cymbals, and drums. .. Among the sounds, I had tanbur, dutor, gijjak, rubob, chang, flute, and tambourine, but there were also a number of sounds that I had not seen and did not know. (Small Works, 23, 24)

It seems that most of the lexical units denoting musical instruments used in small prose works are Arabic and Persian words, only the word childirma is considered a Turkish unit.

Household items

As the human society developed, it created various things in order to create favorable conditions for itself, and various household lexemes arose from this basis. First of all, a person has built a comfortable shelter for himself, this place is called a house in modern Uzbek literary language: Yesterday, my aunt came to our house as a guest (JB). originally found in Old Turkic language in the form of ev. (DTS, 162). Phonetic variants ev, üv (DTS, 189; 625) are found in 11th century sources. In the work "Oguznoma" it is used in the same way (DTS, 623). In this lexeme, there was a phonetic change in the form of ev > ev > üv > uu. "Now I am happy because of my wife, but I am depressed because of my livelihood (KMXD, 61)". The noun rozgor is formed by adding the suffix -gar (TjRS, 542) to the noun roz (TjRS, 330), which means "day" in Tajik, and in Uzbek, the sound g is changed to the sound g', is a form in which the sound of a is replaced by the sound of o (OTEL, III, 202) and represents such themes as economy, family, livelihood. We can include the following words representing household in small prose works: cart, ko 'rpa, wall, lamp, carpet, samovar, pot, table, etc.;

"Chariot" This word is defined as an Arabic word in O'TIL (I,50); in fact, it is an Iranian word, in TjRS (30) it is given as arabe, in PRS (13) it is given as arabe, and it is written starting with the letter alif; in TjRS, the vowel of the second syllable is written as a lipped vowel. In ARS (506), this word begins with the letter ain, and the second syllable is written as an unstressed short vowel. In PRS, the word Arabachi derived from this word is given and it is said that it means "Izvoschik." It is clear from the word un): because there is no c(ch) sound in the Arabic language, this sound was replaced by the c(cushion) sound. It is even more obvious in the word (un): this word is formed



with the Iranian word for room. The word "aroba" has the letter "a" in TjRS and the letter "alif" in PRS. It is surprising that ARS is written starting with the letter ain.

In ARS, the second vowel in the word aroba was dropped in the words arbach and arbakhana, but the word arabatun was inserted. In Arabic, only two words were made from the word Arab; and in Tajik language, eight words are formed and formed with the word aroba. This situation also confirms that the word aroba is an Iranian word. So, the word aroba is Tajik, and historically it was used in the same form in Uzbek. , in the current Uzbek language, this word is used in its colloquial form by replacing the voiced vowel in the second syllable with an unvoiced vowel, and the b consonant with the v consonant: aroba->arava. This word means "horse-drawn vehicle" (O'TIL, I, 50). In the old Uzbek language, it is used in the form of "arobakash", "carrier" derived from the word "aroba" in Tajik. In the current Uzbek language, the word "carriage" is used from the word "carriage" with the suffix -cha (the word "carriage" means "carriage") (O'TEL, 36). There is a reason why we give these comments in full, for example, it is not possible to determine whether a given word belongs to that language depending on which language has more words.

For example, we say that the word flower belongs to the Tajik language, but more words are made from the word flower in the Uzbek language than in the Tajik language: gulchi, gulla, gulsiz, gulli, gulsevar, etc. The word aroba, in our opinion, is a Turkic word, which can be explained as follows: the word aran (with a long a) expresses the meaning of a stable (DLT, II, 21), and the word aroba is exactly the same. may be a Turkic word related to the word. In Arabs today, the word for horse is used in the form of (al)hisan, and in the Oghuz group, Azar and Turkic languages use the word car and the means of transport by horse-drawn carriage in the form of a cart. In the current Uzbek language, this word only means a vehicle controlled by a horse. It is used in the same sense in small works: "A cart arrived. They put brother Esonboy in the cart. My brother followed Esonboy with three or four friends to the city (14)."

CONCLUSION

On the basis of the above analysis, it can be seen that the household lexicon may have undergone various changes over time, and may belong to both the national and native layers.

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