

Representation of Fruit Lexemes in Pure Turkic Language

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Abstract:

In this article, we will differentiate our own layer lexicon from the self-adhesive layer. It should be noted that the vocabulary of the layer is not only genetically Turkish words. Although it is based on an existing layer, in the Uzbek word-formation system, newly formed words also belong to their own layer. About fruit and its types, etymological features in the "Devoni lug'otit turk" dictionary of our ancestors Mahmud Kashgari, in the "Kipchak language dictionary", in the XII century "Muqaddimat al adab", XV The descriptions of fruits in the Khorezmian written sources, in the works of Alisher Navoi, the history of their origin from the Turkic language, as well as the conditions and charm of the names of fruits in poetry are prepared on the basis of comparisons with descriptions and explanations.

Keywords: Mahmud Kashgari's "Devoni lug'otit turk" dictionary, "Kipchak language dictionary", "Muqaddimat al adab", Khorezm written sources, Alisher Navoi, apricot, apples, cherries, walnuts, grapes.

I. Introduction.

Human perceives all objects, things and phenomena in the external world through language; unites them in the mind, in the contemplation, expands the scope of knowledge about them. As a result, the generalization of these, the conclusion forms the creative activity of people. He generalizes things and objects not only in their own right, that is, in their consciousness, thoughts and thinking, according to their external structure and form, but also in his work, generalizes ideas about the internal properties that exist based on their structure.

Naturally, we differentiate our own layer lexicon from the lexicon of our own layer. It should be noted that the vocabulary of the layer is not only genetically Turkish words. Although it is based on an existing layer, in the Uzbek word-formation system, newly formed words also belong to their own layer. For example, the term grafted fruit is derived from the Persian-Tajik language in Uzbek, adding, connecting, tying (ie transplanting a branch or bud of a plant to another plant body method).

II. Discussion and results.

By adding the affixes **-chi**, **-lovich**, **-kash** to the lexeme **Payvand**, new personal names are formed: **payvand + chi**, **payvand + lovchi**, **payvand + kash**. Or the verbs **payvand + la (moq)**, the verbs to be welded, and the compound nouns welded have already taken their place in the lexicon of the Uzbek language.

Olma – Turkish word. The name of a fragrant fruit, usually round, red, blue, green, yellow or mixed in color. The word **olma** Orkhun-Enisey is not mentioned in written sources. Only in Mahmud Kashgari's dictionary is the use of **alma** (apple) (MK, 1,150) **almila** - apple (MK.1,156; P 360; sh 26), and the Turks call it **almila**. However, its use as a scholar in the Dictionary of Turkic Languages refers to the work of Mahmud Kashgari (SES, p. 35). **a:lma** in "Muqaddimat al adab"

(Borovkov, 1971, 99) *alma* in Khorezm written sources of the 15th century (Fozilov, 1, 1966, 45), *olivsun* in Altaic languages (wild apple) (Kotvich, 1962, 73).

In Budagov's dictionary (vols. 1, 86), *alma* in Uyghur, *alma* in Turkmen, *alma* in Kyrgyz and Karakalpak languages, *alim* in Mongolian, *olma* in Uzbek. The word is a compound word, the basis of which in the Turkic languages is *al-al*, and in the ancient usage, the tenth *i* is also in the stem (*ali*). The suffix *-ma* is common to Turkic languages and means negation. The word *olma* is formed by the addition of the Persian suffix *olu-oli* and the Turkish suffix *-ma*, which means that the fruit does not belong to the genus *olu*. Because the common denominator of *plums* is that they have one *large seed (relative to an apple) (peach, apricot, cherry, cherry, olihirat, plum, etc.)*. The historical structure of the word Alma <ol + m + la <ol (i) + mi + la <ol + i = u + ma has undergone some phonetic changes (*i* and *u* are interchangeable, then dropped) .

This means that the word *olma* is artificial, and the Persian word *olu- oli* has the suffix *-ma*, which forms the negative form of the Turkish word.

Olcha (olu + cha) is a Turkish word. The name of a small, grainy, sour-tasting, yellow, red fruit. The leaves of the tree are long and small, and the cherry tree is usually not very large. The flower is white, delicate, fragrant and quickly shedding. *Olcha guli bargiday o`ynab uchib yog`ar qor* (Z.Diyor), the snowfall is similar to the shedding of a cherry blossom.

There are hundreds of species of cherry trees native to Asia around the world. Cherries are delicious in the form of juice, compote, jam, walrus.

O`rik (Apricot) is a Turkish word. The name of the sweet, fragrant, white, yellow, reddish, grainy fruit that is grown in every home in Uzbekistan. It is eaten raw or cooked. Both early and late varieties of apricots are grown in Uzbekistan.

Homeland - Central Asia. There are 10 known species in Asia. Common apricots, Manchurian apricots, Siberian apricots, David apricots and black apricots are widely used. North India, Iran, Turkey, Italy, Spain, Shim. and is grown in South Africa, North America, and southern Australia, Australia, Central Asia, the Caucasus, and the European part of Russia. It was cultivated in Central Asia and China 5,000 years ago, and in Southern Europe 2,000 years ago. There are more than 500 varieties.

Yong`oq (Walnut) is a Turkish word. This word is used in the works of Alisher Navoi in the following phonetic variants:

1) *Labing nor, yong`oq uzra topar parvarish, tong yo`q*

Agar javhari aytur oni lali rummon

(FQ, 644)

2) *Yig`och uzra gir bo`lsa yuz ming yongog`*

Ko`mar yerga harne o`g`urlodu zog`.

(SI, 1270)

In the ancient Turkic written sources, *jag`aq* (Malov, 1951, 383), in Mahmud Kashgari's work, *-ol jag`aq aniy milin ag`nan:mi – yong`oq yeyish uning tilini chaqa qildi*. (MQ, 1265,394, pp. 15, 36). This word, which is used in the form of *yong`oqli* (walnut in modern language), is also found in the works of Navoi in the form of *yong`og`*:

Yog`och uzra gar bo`lsa yuz ming yog`og`

Ko'mar yerga har ne o'g'urladi.

(Comment of S.Mutallibov) (MK. SH, 57).

In modern Turkic languages: *janchak* in Kyrgyz, *janak* in Uyghur, *jangak* in the Turfan dialect of Uyghur (Malov, 1961,115), Greek *orex* (368) in the Budagov dictionary. The word is Turkish and it is artificial. It is based on (*yog'*) – *oil* and was later used in *yong'oq*, *yong'og'* and other variants mentioned above. We have not found in the written sources any evidence of the influence of the *n* consonant in the word structure and when it is based on the word. Presumably, the etymology of this word is as follows: *yong'oq* <*jan* + *g'* + *aq* <*jag'* + *un* = *jag'* + *un* + *aq*. In this case, the influence of the deep consonant *q* on the last syllable on the occurrence of the phenomenon of metathesis (*n-g'*) in morphemes. Because in orthoepic norms, sounds that are close to each other by articulation often change places. They also try to get closer to each other between syllables. The *cheek* in the modern Uyghur language is also close to our guess. Thus, the word *yong'oq* means *fat*, *oily*, *oily*, with *-n*, *-q*, noun-forming morphemes.

Uzum (Grapes) are a Turkish word. The fruit of the vine, consisting of clusters.

The word is an active Turkish lexical unit that has been used since ancient times. Orkhun-Yenisey is not mentioned in written sources. In Mahmud Kashgari's dictionary, *al uzum siggi -u uzum siqdi* (MK, II, p. 26) comes in the form of *uzumlangi-uzumli* (MK, I, 289, 104). In the works of Alisher Navoi:

Boshimni ko'p atrofida mayfurush,

Uzum jusmidek poymol ayladi.

(GS, 693)

Bir sabat uzum uchun bir bog'ni kuydirmakdin g'ami yo'q. (MK, tom 13,18), in modern Turkic languages: *juzum*, in Kyrgyz, *uzum*, in Turkmen, *jezem*, in Tatar, *o'zo'm*, in Turkish, *uzum*, in Azerbaijani, *juzim* in Karakalpak, *usan uzem* in Mongolian, grapes in Uyghur and dialects - *uzum-o'zo'm*.

In determining the etymology of the word, we again rely on the sources of the ancient Turkic language. If we divide the word into *uz* + *um* morphemes, then it is based on the verb *uz* <*uzmoq*, which is formed by the *-um*, *-im*. However, such a conclusion is not a valid conclusion of the name of the fruit. In substantiating the etymology of the word grape, it is probably closer to the truth to connect it with the word meaning *uzu-tepa* (MK.III, 114) in the ancient Turkic language. Because the word grape has two meanings:

1) It means a tree, a plant and its fruit.

2) Just as the word "top" means "raised, high," etc., so the grape plant is *uzu – baland* ("raised"), and so on.

There are verses in the Qur'an that mention grapes. In particular, verses 24-32 of Surat al-Abasa: "Endi inson o'zining taomiga (ibrat ko'zi bilan quyidagi ne'matlarimizga bir) boqsin: Biz (osmondan) suvni mo'l yog'dirdik. So'ngra yerni (giyohlar unsin, deb) yordik. So'ngra biz unda donlarni undirdik, **uzum** va ko'katlarni, zaytun va xurmolarni, qalin daraxtzor bog'larni, mevayu giyohlarni ham. (Bularni) sizlarning va chorva hayvonlaringizning iste'moli uchun (yaratdik)"¹. **Meaning:** "Let man look at his food. Then We parted the earth. Then We brought forth grains in it,

¹ Qur'oni Karim (Alovuddin Mansur tarjimasi). – Toshkent: Sharq, 1990.

grapes and greens, olives and dates, thick orchards, and fruits and herbs. We have created them for you and your livestock”.

Grapes are the name of both medicinal and nutritious fruit for the Uzbek table. Erkin Vahidov in his book "*Suz latofati*" (2014) connects the origin of the name of this fruit with the verb *uzmoq* (in the sense of grapes are eaten).

It is in the writings of Ibn Sina that the grapes are described as follows: "It makes the body fat, and if it absorbs the water inside and leaves the skin, it increases the fat in the kidneys, but the stomach harms the wet client and the people with bad smells, causing them to have wind. If you consume cumin and fennel at this time, the damage will be eliminated. Even if there is a blockage in the liver and spleen, it is harmful and harmful to the kidneys. Fresh grapes are very difficult to digest, they are easier to digest if eaten after the skin has been slightly softened. Then wind formation is reduced. Gives strength to the body"².

It can be seen that there are not many names belonging to the same layer among the names of fruits.

III. Conclusion.

In conclusion, it is no exaggeration to say that the analysis of fruit names in Uzbek linguistics began with Mahmud Kashgari. Mahmud Kashgari's *Devoni lug'atit turk* also lists fruit names typical of Turkic languages.

Also S.Sahobiddinov (1953) *useful and harmful plants*; S.Muhammadkhanov, F.Jonguzarov (1989) *created bilingual dictionaries of plant names found its expression*.

Combining the lexical content of a language into specific paradigmatic lines according to aspects of similarity is as complex, diverse, and at the same time very interesting as the language itself. Although the collection of Uzbek fruit-related words and their grouping into specific thematic groups is a similarly difficult task, the collection of words and terms of the field, the formation of paradigmatic lines under the sign of similarity, in dictionaries it is necessary to interpret not only the name of the fruit tree, but also the fruit and its related terms (not only in terms of biological properties) depending on how they are located in the minds of language owners.

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² <https://manzur.uz/?p=2886>

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