

LEXICAL UNITS RELATED TO HOUSING, ITS PARTS AND EQUIPMENT (IN THE EXAMPLE OF THE EPICS "MALIKA AYAR" AND "BAHROM AND GULANDOM")

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Annotation: *This article analyzes the concept of lexical units related to housing, its parts and equipment in the epics "Malika Aayor", "Bahrom and Gulandom", in particular, lexemes related to this topic.*

Key words: *fortress, palace, house, hut, country, country, lady (house and its equipment), dargah, room, porch, door, etc.*

Аннотация: *в статье проанализировано понятие лексических единиц, относящихся к жилью, его частям и оборудованию в эпосах "Малика айёр", "Бахрам и Гуландом", в частности лексемы, относящиеся к данной теме.*

Ключевые слова: *крепость, дворец, дом, коттедж, деревня, родина, ханамон (дом и его убранство), даргох, комната, айван, дверь и т. д.*

At all stages of human development, a specific dwelling or a house intended for temporary living, a place to stay, a place has an important place, and each of them has its own name and term. We would like to emphasize that in the spiritual life and everyday lifestyle of each people, the names of certain places and their equipment have a worthy place in the treasure of the golden fund of that national language, in the examples of folk oral creativity. This applies, of course, to all Turkic peoples, as well as to the Uzbek language and peoples.

Based on the goal of our research, we observed that more than 20 lexical units expressing the concepts of specific space-house, place, place of residence were used during the study of folk epics included in the object of analysis. These are: a fortress, a palace, a house, a hut, a country, a homeland, a house (a house and its equipment), a house, a room, a porch, a door, a gate, a pillar, a staircase, a threshold, a net, a room, etc. Below we will briefly talk about the etymology, scope of application and lexical-semantic features of some of them.

Kurgan (fortress). This linguistic unit is used 9 times in the epic "Cunning Princess", its various forms such as: kurgan (2 times), kurgan (1 time), kurgan (2 times), kurgan (1 time), kurganin (3 times). But this lexeme was never used in the epic "Bahrom and Gulandom".

The explanatory dictionary of our native language provides information about the use of the lexeme kurgan (fortress) in the following meanings: 1. A city-fortress with one gate, built in the Middle Ages with a thick and high defensive wall; 2. Castle, city, fortress, etc. a strong wall built for the defense of; 3. In the field and outside the city in general, a

courtyard surrounded by a wall and the buildings inside it (see OTIL, V, p. 416). We have come to the conclusion that the lexical unit kurgon (fortress) in the saga "Cunning Princess" is related to the first of these comments. Here, we will limit ourselves to giving only one example: He looked, filled with desire, and now he is a prince. He saw a fortress-castle. In some authoritative dictionaries, it is noted that the term kurgon, which originally means "to protect", is formed with the suffix -n of the verb qori, which expresses the meaning of multiplying, with the addition of the suffix -ra, and due to sound changes in the following vowels, it came to the position of kurgon (see: OTIL, I, pp. 558-559). The Kurgon lexical unit was used quite actively in Malika Ayyar. Here are some examples: Shoqalandar and Shozargar entered the fortress and looked around. There was no trace of the giants in this fortress (p. 152). If you look, you can see the place-fort of Baymok giant (p. 152).

It is no secret that various forms of the lexeme "house" are actively used in the languages of the Turkic peoples, in oral and written speech. At this point, it should be noted that our national language has found its expression in oral and written monuments. For example, in the epic "Malika Ayyar", we noticed that the words "home", "in your house", "in your house", "at home" are used 1 time: This is cruelty. Isn't it better that we die because of this, there is a saying among the people that if there is someone at home, one cannot be beaten in salt (M.a. p. 162).

The scope of use of the lexical unit "house" dates back to ancient times. In particular, Mahmud Kashgari notes in his work "Devonu Lugotit Turk" that öw in Old Turkic language has the meaning "house" and it is necessary to pronounce it with a prefixed o in the style of Öw (see: DLT, I, p. 109). In the scientific works of a number of scientists, in particular, B. Abdushukurov, A. Khozиеv, and others, the form ew (ev), which expresses the meanings of "house, dwelling", "family" (DTS, p. 162) in the ancient Turkic language, is its ancient variant it is stated that Some linguistic data in Navoi's works confirm that in the later periods, the word "house" was used more often in the lexicon of the old Uzbek language. For example, we can see that they are used in the same sense in the verses of the poet "Farhad and Shirin" such as "Burun kirq yu bo oltun makoni, Har evda kirq khumi khusravoni" (F.Sh. p. 227). It seems that the stages of use of the lexeme "house" go back a long time, and even today it is considered the most active lexical unit. Scientific and artistic sources confirm that the meanings of these lexical units expressed in a specific text are different.

In the explanatory dictionary of the language of Alisher Navoi's works, it is noted that there are six meanings of the lexeme house: 1. House, room, address, space; 2. Building, building; 3. Body, body, body; 4. Homeland; 5. Dargah; 6. O'tov, tent (see: ANATIL, 3 vol., p. 281): In the explanatory dictionary of our native language, five meanings of this lexeme are given: 1. For living or for various organizations, institutions, etc. a building intended for accommodation; 2. Each room inside the building intended for living; 3. An institution aimed at satisfying a social demand; 4. A building where a family and an apartment are

located and the land and yard belonging to this building; 5. Family, household (OTIL, IV, p. 271).

Such linguistic situation can be seen from such data in both sources presented for analysis, that lexemes such as address, place, homeland, country, dargoh, room in the language of folk epics were used instead of the word house and served as synonyms for houses. We observed the same linguistic situation in the following texts taken from the text of the epic "The Cunning Princess":

1. House, place (address) in the sense of a place of residence: "How is the condition of our child?" He saw his place. He looks at the address, the door is open, he is staring. Seeing this, the giant Baimok lost his mind, lost his consciousness, and fell from the sky to his destination, saying, "If only the boy is alive, the footsteps of the giant have reached our place." (M.a. p. 162).

2. House → address (place of residence) in the meaning: Your cypress tree in your house, Hear me the language of a foreigner, Show me the abundance of your blessings, Yasab beray Malika's lion (M.A. p. 94).

3. Home → country (place of residence): Hear my words, my king, inevitable, My horse is the Way, the one I walk on. I left the world, the country needs nothing (B.G. page 92).

4. House → address (residence): Good quality, how are you? You were built from what kind of gem, what destination-house did you fly to (B.G. p. 52).

If we pay attention to the next part of the address-house words in the cited examples: the word "room" is actually Tajik, with the addition of the suffix "don" and served to express the meaning of "family", "a place where a family lives" (see O'TEL, III, p. 242). This word is also used in Alisher Navoi's works in the same sense. For example, lines such as "Ham atasi bu khanadon bandi, Ham adjodi adjodim afkandasi" in "Saddi Iskandarii" are proof of our opinion.

The lexeme "palace" is described in the explanatory dictionary of our language as "a luxurious large building, mansion that served as the permanent residence of khans, emirs, kings" (O'TIL, III, p. 452). This word is used quite actively in folk epics involved in our research. At this point, we limit ourselves to quoting two texts: "In it, Shozargar said: "When Shokhalandar tells you, he will tell you a little, I will tell you more," and said, "Give me forty bushels of gold, forty bushels of rice and forty good big sheep, some sugar and tea, from the good land of your city. - give me a place in the palace" (M.a. p. 94). "He sees the inside of this city, the Qiblaboshi officials see, the Qorboshis look at this Bahram, He goes to a palace and Bahram settles down" (B.G. p. 56).

Hujra comes from the Arabic language and means room, compartment. The explanatory dictionary of our language lists the following meanings of this lexical unit: 1. A small room where a person lives, a house; 2. A small room set aside for the living of students and teachers in a monastery, madrasa, mosque and mosque (see: OTIL, V, p. 557). It is noted in some studies that in Navoi's works, the lexeme hujra is used in two meanings,

and house and hujra are used as synonyms. We observed that in some texts of the saga "Bahram and Gulandom" that we studied, the lexeme hujra is used in two meanings as above: 1. Bahram took a room in this palace, became acquainted with the courtier and spent the day. it was late and it was evening. (B.G. p. 56) 2. ... No matter what you have to do, here is your tidy room. What kind of work you have, isn't it better to shine in the light than to tremble in the dark?" a part of a sumptuous palace, a small room in which a person lives, and in the next text it is evident that it is used in the sense of a small room reserved for living.

Aiwan is a lexical unit that entered our language as an Arabic adaptation and is actively used. It means "palace, building with an open front". In the explanatory dictionary of our native language, the porch is described as "a room closed on three sides and open in front" (see: OTIL, I, p. 52). This lexeme is used in both studied sagas: Shoqalandar and Shozargar entered the fortress and looked around. Then the two qalandars searched for the address of the giant Boymok, his palace, his palaces, and all the locked places (M.A. p. 152). This is what I called tufha-saray, I wish I could use a porch as a place of destination (B.G. p. 60) and h. k.

In our linguistics, there are various explanations given to the lexeme of the porch. For example, in OTIL it is interpreted as "porch - often closed on three sides, open front room" (I, p. 52), and in "HOTEL" "a wall on three sides, the front part of the house is open" (III, 2x). In some works, "the part of the porch-house, which is attached to the rooms, is closed on the top and the front is open". The use of the word "Aivan" is very wide and it has been used actively in social life and daily life for a long time, it is confirmed by examples of folk art, as well as written literature sources. At this point, we will limit ourselves to quoting only one example in Navoi's works: The inner dome is worthy of a porch, and the porch is in accordance with the dome, and the porch is three-sided with three sori (F.Sh, VIII, p. 281).

At this point, it should be noted that the linguistic forms such as "mountain porch" and "domed porch" in written literary sources, as well as the combination "koshkli ivon" in the text of folk epics, are used very often. For example, Gulandom became a wedding venue, its pavilions are decorated with gold (B.G. p. 114), and the Mysterious Column has magnificent pavilions. The playground where I grew up playing, well now (M.a. p. 191). The lexical unit koshk from the epic actually represents the Turkish and Persian meanings of "dalahovli, castle outside the city". In the explanatory dictionary of our native language, this word is explained as "a tall, light building built in ancient times" (see: OTIL, II, p. 479). The same meaning is often found in the text of the folk epics we have studied. Let's give an example: When Gulkizayim, having arranged her clothes well, arranged them from good beds, ordered my maids to date, and looked at the gate of Gulbog herself, fairies and maids would come (M.a. p. 184). In the text of the epics, there were cases where the linguistic combinations koshk-ivan were used together with the words ravak-kurgan: Hearing this word, Princess Gorogly said it, she stood up, put on the dress of a dove, and flew away.

Koshk-ayvans also migrated to the sky with roofs (M.a. p. 9). The linguistic unit *ravok-kurgan* in this text is actually an Arabic word and expresses the meanings of *peshtoq*, *pehayvan*, closed corridor, ornate tent. The explanatory dictionary of our language shows that this word has four meanings. They are: 1. The front part of the building, decorated with a gable and columns; 2. Luxurious building, palace, castle; 3. *bik*. The upper part of the shelf and vine combined in the form of an altar; 4. A glazed house made of boards with a closed body in the middle of a yard or garden (see OTIL, III, p. 435). The meaning of yard or garden in this text is expressed in some texts of the epic: Our grandmother came to the garden, Looking at this garden, Play and laugh in this farm, Go, *beklar*, let's go together (M.a. p. 184).

Pillar: this lexeme, which entered our vocabulary from the Persian language, expressed the meanings of "pillar", "stem", "pillar", "support" as an object of a certain house or building. In the explanatory dictionary of our native language, it is noted that there are several meanings of this lexical unit: 1. Support wood that supports the roof; 2. The main support of the roof and ceiling of the building; 3. In general, lifting something, hanging it, etc. *k*. a long straight piece of wood or similar device used for (see OTIL, IV, p. 302). The column form of this lexeme is actively used in examples of written literature, in particular, in the works of Navoi (HA, VII, p. 262; FSh, VIII, p. 221), besides, the column form is actively used in folk epics and oral speech, both in the past and today. confirms that a long development stage has been passed. This lexical unit is also used in the text of the epics included in the research object: This is how the edicts about me happened, There are sad dreams in my heart, Mysterious column, there are luxurious porches, My playground where I grew up playing, it's fine now (M.a. p. 191). Cheru dreams in my heart that will not remain, Mysterious column, there are beautiful porches, The beautiful porch, the porch is happy now (M.a. p. 222).

In the epic "Bahrom and Gulandom", we can see that this lexeme has two different meanings: the first one is the supporting wood that supports the roof, and the second one is the mobile pillar-victory, which expresses a strong meaning: 1. Even at this time, he put a golden shackle on his leg and put his hand on the pillar in order to sleep. he tied it, watched his beauty and fell asleep (B.G. pp. 44-45); 2. The bat hit hard. Sayfur couldn't take the battle head, He knew that he didn't have enough strength, This Novshod came out on top, Sayfur fell now. (B.G p. 95). The first 3 examples in the cited texts express the above-mentioned meanings, and in the last example, the dominant lexical unit is used in the meanings of homonym, winner, strong.

In conclusion, the collection of lexical units related to house names, its specific parts and equipment is an independent branch of the socio-political lexicon of the native language. The fact that lexemes of this type have been very actively used in the spiritual life and everyday life of our creative people can be further confirmed by the linguistic evidence - data in the texts of ancient manuscripts and works of folk art. One of the next

tasks of our linguistics is to collect the emphasized and implied lexical units, to study them in certain texts, to reveal their etymological and functional-semantic features.

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