

## LEXICAL-SEMANTIC ASPECTS OF KHOREZM OASIS PROVERBS

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**Annotation.** This article studies the lexical-semantic features of the language of proverbs of the Khorezm oasis. It analyzes the linguistic aspects of obsolete words in the language of proverbs, in particular, historicisms and archaisms.

**Keywords:** Khorezm oasis, folklore language, Khorezm dialects, proverb, obsolete words, lexical-semantic features.

The Khorezm oasis is an oasis distinguished by its rich history, multinational culture and linguistic peculiarities. As an ancient region of Uzbekistan, this oasis is rich in proverbs and wise sayings, which are masterpieces of the pan-Turkic, and in particular, pan-Uzbek thought. At the same time, the oasis also contains unique examples of these units.

Firstly, the content of these examples, expressed in a different form among Uzbeks living in other regions of the republic, demonstrates the important fact that the national thought, although it has different forms in linguistic units, retains its commonality.

Secondly, such units are of particular value in that they relatively well preserve and “preserve” lexical or grammatical units that have fallen out of use. We will consider these two cases below on the example of some paremiological units collected by us.

“Nothing in the world disappears without a trace, without a name or a sign, no matter what happens, some complication or residue remains from everything” [1.255] The meaning of this proverb is reflected in the Uzbek proverb “If the altar is destroyed, the mosque will remain.” This proverb is also used as a metaphor in the poetry of Mawlana Lutfi:

Our hearts are in ruins, this is a true proverb,

The mosque, if anyone: “If it is destroyed, the altar will remain.” [2.133]

Also, the meaning in this proverb is that a person cannot be separated from the actions he is accustomed to or the environment he has learned, they will show themselves one day or another, or that even when a person gets old, his youthful qualities are preserved to some extent. This meaning is expressed even more clearly in the proverb “Even when a wolf gets old, it has the power to take a sheep.” Experts have interpreted this proverb as “Even when a bloodthirsty, cruel person gets old, he does not stop doing his natural cruelty. It is not right to be careless, thinking that he is old, and that he could do anything. Even though he is old, he is still capable of causing harm to someone.”

This meaning is expressed among the people of the oasis by the proverb “Adam adaman ku’lär, adam piylinnän ku’lmäs” (literary orf. “Adam adaman ku’lär, adam fe’lidan ku’tilmas”) (literary orf. “Adam adaman ku’lär, adam fe’lidan ku’tilmas”) (literary orf. “Gar karisam yämzası karımäs”) (literary orf. “Gar karisa ham, gamzasi karımaydı”) In fact, the word gamza is derived from the Arabic verb *gamza* غَمَزَ - to point with one's eyes or eyebrows [4.469]. In the old Uzbek language, there is also the word *gammaz* غَمَّاز, which is derived from this root, that is, cognate with *gamza*, and means “revealer, slanderer” [4.752]. In fact, this word means the Arabic word for one who points a lot with one's eyes or eyebrows or hands. In Persian, *gammaz* also means slanderer, gossip; slanderer [5.212]. So, *gamza* is not just a look, but a look that reveals a person's inner feelings - *gammaz*. The

same word is also used in the proverb "Everybody knows everything from his hamza" (literary style "Everybody knows everything from his hamza"), which means "colleagues quickly find each other." This meaning is determined by the context of the speech, that is, taking into account gender, age, and social characteristics in the speech situation, "

The blind see the blind in the dark", "With equals, with a sack of dung", "The rich feed the rich, the water flows to the stream", "The fisherman sees the fisherman from afar" are reflected in many proverbs. It is not surprising that the most famous proverb in Russian is "Рыбак рыбака видит издалека". In English, there is a proverb "Birds of a feather flock together", which means "Birds of a feather flock together" [6].

Although the use of vulgarisms similar to the word "тап" in folk proverbs, as we saw in the two examples above, seems a bit unnatural, we see that the use of such words is actually one of the ways to influence the human mind. For example, the proverb "Тәҗриби кули төртирайд" is used for someone who does not understand the proverb "Оғәриби кули төртирайд" (The thief's hand trembles) is used for someone who does not understand the proverb "Иштони йокнин чоёдан хадиги бор". Also, It is not considered rude to use the proverb "He laughed at the loss of his clothes" to describe someone who has been unjustly hurt and tried to discredit him.

The meaning of a person who has just started a business is expressed in the proverb "Taza yasavul goz chyarar" (literary orf. "Yangi yasavul kyz chyarar") in the oasis. In this case, the expression kyz chyarar means to hit people hard, to scold them. The historical form of yasavul used in the proverb has also been transferred to the Russian language in the forms есаул, асаул, осаул, асаул, осаул. Therefore, the etymology and meaning of this word are given in many Russian sources [7]. There is no reason for the interpretation of this word as an ancient Iranian word in some Russian social networks no. In the Old Uzbek language, a number of lexemes were formed with the affix -vul (-v+ul). Alisher Navoi, noting in his work "Muhokamat ul-lughayn" that "salatin is reliable both for its instrument of speech and for its festive aspect," notes that this suffix forms lexemes denoting persons holding military and palace positions: "...and guard, so'zavul, patovul, kitnovul, yasovul, bakovul, shig'ovul, daqavulkim, alar mundin ulviydurlar,"- he writes [8.188]. The semantic aspects of this suffix in the Uzbek language have been specially studied [9.48-49]. In Ogahiy's historical works, this word is used in the following examples as yasovul يىساؤل in the meanings of "the ruler's personal guard" [10.210] and "soldier, soldier" We find: "...the creators of Bahromoyin... sent it" (from "Riyazu-d-dawla"); "...the creators of Chabukkadam and the creators of Bodraftar..." (from "Gulshani-dawla")

The proverb "Don't be a ghenda" (literary orf. "Even if you are a ghenda, don't be a ghenda"), which is currently used and understood by very few people, uses a historicism and an archaism. It is emphasized that the historicism janda belongs to the Persian language, and it is noted that it gives old, old meanings and refers to 1) outerwear. It is sewn from pieces of fabric (in the dry method) in a long and wide way. It was mainly worn by qalandars and sheikhs (khirqa). In the current sense, it is a woolen coat, a yaktak; 2) a type of hand-woven fabric. It is mainly hand-woven, later in a factory, from yarn spun into stripes and flowers, woven in a unique thick way. The pattern is based on the rhythmic alternation of thin lines with wide lines consisting of small cells, each colored thread had its own thickness (red consisted of 2 and black of 6 threads). Janda fabric was distinguished by its extreme durability and vividness of color. In Turkestan (Tajikistan, Uzbekistan), a cloth was made from janda. It is explained that since the 1920s, janda weaving has almost disappeared [11].

The word janda (the j sound in it is not actually a consonant, but a sliding one) means "torn", "here" as Shamsiddin Tabrizi notes in "Burhani Qote". Muhammad Mu'in, who completed a commentary on this dictionary, notes that this meaning is present in the words jenda, gendere in the Qazvin dialect, as well as gendere in the Isfahan dialect [12]. "Don't be dirty, even if your clothes are torn and patched."

The word "dirty" in the proverb "Even if your clothes are torn and patched, don't be dirty" means "dirty" or "dirty" in the Khorezm dialects, which is close to its Persian meaning [13.87].

The lines "If you burn a stranger with generosity, you will be a scoundrel if you wear a scoundrel in the afterlife," which our informants (who did not have special knowledge in philology) presented to us as a proverb, are, in our opinion, most likely a verse belonging to one of the classical writers. However, for many years we have not been able to determine its author. Since these lines are considered paremiological units, whether they are verses belonging to a classical author or proverbs, it is not beyond our scope to analyze the lexical units in this place. The verb yondirmoq in the proverb means to return. In the old Uzbek language, yonmoq has the meanings of yonmoq (fire), kyymok, kyymok, ketmoq [14.210]. Hulla means a decorative, delicate and elegant garment; a silken, elegant fabric [14.780]. So, the general meaning of the couplet is "If you return a stranger (with his consent) in generosity, the cloth you gave (to him) will become a hulla (for you) in the afterlife." The use of the word hulla in this context is not accidental. Hulla is a set of clothes consisting of a jacket and trousers made of the same fabric, just as in other nations a "suit" is called a "suit", in Arabs a dress consisting of a robe and an izar (upper and lower garment) is called "hulla" [15]. Although it is not specifically mentioned in dictionaries, hulla was also used in relation to the clothes worn in paradise. We can also see this in the following couplet by Alisher Navoi:

Who is not blood, who covered the rosy hulla of the host of paradise,

When love and body were covered with a martyr's ashes in the months of the year? [16.105]

It seems that the paremiological units of the oasis can provide important facts that help to more fully imagine the lexical possibilities of our language. Therefore, collecting them and studying them from a lexical and semantic perspective is an important task.

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