

Words Which in the old of Uzbek the Concept of Horse Is Express

Abdulla Urazbayev*, Sherjonova Gulruxsor, & Yusupova Quvonchoy*****

, **, & *Department of Uzbek Linguistic, Faculty of Philology, Urgench State University, Urgench city, Uzbekistan.*

ABSTRACT:

This article is described “ot” meant words in the old Uzbek and their linguistic-esthetic in Ogahiy’s historical works. The article is described the synonyms and Lexical meanings of the word “ot” which was used in old Uzbek. In the description of the word were used many researchwork of linguists and lingual dictionaries.

Good examples which described the meaning of “ot” were given, especially in Ogahi’s historical works. Besides it, description of meaning of the words were explained in Makhmud Koshgar’s work “Devonu lugotit-turk”, Yusuf Xos Hojib’s work “Qutadg’u bilik” and “Navoiy asarlari lug’ati” .

Informations which were given in the article prove how is broad the opportunity its lexical opportunity.

Key words: *the old Uzbek, historical lexica, historical play, zoological term, words of horse meaning and linguistic-esthetic.*

1. INTRODUCTION

We say below used “ot” concept in the old Uzbek and definition of their linguistic-esthetic in Ogahiy’s historical plays.

In Ogahiy’s works it was described what expressed words the concept of “animal” and gives several zoological terms[1]. In Ogahiy’s works this concept can be seen that expressed as “animal”, *sutur, chahorpo, sibo’, bahima(bahoyim)* to use one in uzbek zoo-list which can use all living thing except humankind. For the purpose of “ot”concept can be used via below words:

The word of “ot”. Some researchers wrote down that “ot”word was used in turkish-mongol[2]. As A.M.Shcherbak said that this one is opposite, this word had been never connect with turkish and mongol[3].

Qaysi aduv uzraki, yetkurdi ot,

Oni piyoda etibon qildi mot. (PД, 256^a)[4]

We can see, “iyhom” genre was used “ot”word both zoological term and one word of chess game in the part of poem. “Piyoda” such that “footsoldier” word mean both *urfiy* and *istilohiy* and can be given phrase concept “mot” word which fall in chess game. As we can see the words of *aduv, piyoda(footsoldier), mot qilmoq(to loss)* means in poem, we should say that there are the third mean by verb of “ot yetkurmak” which are known “to exact”, “to honor”. In poem of this condition *zuljuvuh* was used clear[5]. To give other illustration of what I mean: “ot va tevalarin serob qilib...”(PД, 269^o). We can see via this example that

Ogahiy's works played more poetical means than prose with respect to linguistic-esthetic. This may be certainly ordinary condition. In Ogahiy's works the one special kind of horse used by "untamed horse" phrase: "... we can do untamed horse and gilded garments". (PД, 272⁶)

2. MATERIALS AND METHODS

The word of *tavsan* توسن in "Navoiy asarlari lug'ati" was wrote "untamed horse, naughty horse, playful horse" used as Persian word[6]. L.Budagov used from this word for Turkish accepted Persian word, too[7]. M.Mu'in said that this word was supported in "Devonu lugotit-turk" and this word which Minjik Termiziy's works in the one poem of "Lug'oti-fors" was being used several ages so that the one word was not used in Iranian. That is to say in Persian "not to obey", "to do stubbornness" put in order from "*tavsani*" word توسنی (in the old Uzbek *tavsanliq*). M.Mu'in said like poem about this word in "Lugoti-fors" by Ogahiy:

Tavsaniy kardam nadonistam hame

K-az kashidan saxttar gardad kamon[8].

In "Devon" "*tavsan*" which was given like *tusan* تُسن meant "toy" such yearling foal. S.Mutallibov said: "this word was employed like "*tavsan*" which meant so untamed horse, naughty horse, playful horse"[9]. The means of "*tavsan*" word with illustrations was given in "Explanation dictionary of Navoi's plays". "*Asb*" word being one of the Iranian literal, its different Iranian form is adequately the same[10]. In Ogahiy's works "horse" such "ot" used as term of chess game except homonym of "horse" word:

Summi asb etib tog'ni gard gard,

Hamul nard etib kun yuzin lojuvard. (PД, 259⁶)

"Yilqi" such "ot" word, this one used a few times as "animal" mean in "Qutadg'u bilig"[11]. "Yilqi" form was meant two kinds in Ogahiy's historical plays: 1. Yearly, pertaining to year: "...*har yilqi*(every yearly) qarori voqe'idin ziyoda in'om qilib, ahli sipohni hurram va shodkom qildi". (PД, 309^a) 2. "Yilqi", "...*yilqi yili* sana ming ikki yuz ellikda..."(PД, 276^a). The horse of method of reckoning according to a 12-year animal cycle used like "*yilqi yili*" in Ogahiy's historical plays: "Hamul yil, ya'ni *yilqi yili* g'azot savobi tahsili iroda qilib,..." (PД, 286⁶); "*yilqi yili* rabialavval oyining o'n segizida dushanba kunikim, as'adi soot va arshadi avqot erdi". Such in horse year the eighteenth of rabialavval (one of the Islam month). (ЖBC, 11^a) In other words, when Ogahiy was living periods common form was like that. We can see that Khorezm old people use this one form horse year like horses year now.

3. DISCUSSION

These two words are differently in Alisher Navoi's plays, so, supported below forms: "ot" (animal) "*ilqi*" ايلقى; "yilqi" (yearly) "*ilg'i*" ايلغى[12]. In Ogahiy's historical plays the literature mature of this form is a syntactic homonym. If we may analyze, from the one side, can help to learn linguistic homonym in the old Uzbek, from the other side, we take a pleasure in poetic skills using in the chapter of Ogahiy's homonym words. For instance, there are several line of poetry in a style of poetry where each couplet has a different rhyme of "Jome' ul-voqe'oti sultoniy":

Birov oldin komin surib yiqisin,

Na bir yilqisin, balki ming yilqisin. (ЖБС, 47^a)

The first “yilqisin” word meant “horse” in this poetry ; when the second and third used, we can understand yearly, annual. Common mean of this poetry is like that people who join to purpose somebody take horse, not only horses, but also million horses. Just now, we can understand below

Birov oldin komin surib yilqisin,

Na bir yilqisin, balki ming yilqisin.

Like reading, “horses take to goal somebody. Their dreams were achieved not only a year, but also million years.” In poetry both process of events and common spirit and meaning, importantly, grammar of the old Uzbek can use, too. So do it, literature mature poetries participate to respect full grammar rules both using poetry and supporting prose. We can see like these poetries, Ogahiy became equal Alisher Navoi in according with writing these literature skill poetries. In this poetry Ogahiy was able to portray lexis and syntaxes opportunities of the old Uzbek. Commonly, we can know to describe several level opportunities in building syntaxes. Interestingly, we may see in “Qutadg’u bilik” what rhyming poem composed of homonyms create to use “yilqi” (livestock) and “yilqi” (year, annual) words as homonym :

Tili yalg’an erning jafa qilqi ul,

Jafa kimda ersa o’shul yilqi ul.

Kishi yalg’anindan tilama vafa,

Bu bir so’z sinamish o’kush yilqi ul.

It is clearly that Ogahiy did not know “Qutadg’u bilik”. These facts reported to agree with together great abilities and like-minded people.

“Kumayt” word, “Chahorshanba kuni Yog’lito’pa mavzeidin davlat kumaytig’a rukub qilib, ... (PД, 265^b)” . Below in poetry of only two couplets this word used by Otsiz who was king in Khorezm:

اگر باد پایست یکران شاه

کمیت مرا هم پای لنگ نیست [13]

(Translation: “If king (Sultan Sanjar)’s yakroni (oti) ride extreme, our kumayt (horse)’s leg is not lame”) In addition to this Zabihullo Safo portrayed kumayt word like red horse.

Kumayt word was given registering meaning as Arabian by L. Budagov [14], too. If *Kumayt* mean fleet-footed horse and dark-red horse in “Dictionary of Navoi’s plays” [15], in “Explanation dictionary of Navoi’s plays” only part of fleet-footed horse [16]. There are “black inclined red wine” phrase meaning of this word [17]. In “Buhroni qote” this word was portrayed “*kumayti nishon*” (red wine) phrase. Plural of *Kumayt* is *kumt* کُمْت.

Yakron include historical two part: *yak+ron*. *Yak* means one (1), like *aivaka* use in ancient Persian, in *Avestaeva* [18], in Pahlavi an *ēv* and *ēvak*, in fustian *yo*, in yagnabian *i* [19]. This number is known only single, sole accepted “yoyi vahdat” word in Persian so taken form “yo” eastern Iranian of forms. “Yo-yi vahdat” was used in the old Uzbek, too. To give a

precise, “...*mehribone* topmadim” (Alisher Navoi)- “I did not found a kind person”; “zamon ko‘rmadi men kebi *nodire*”(This world did not see a unique like me) and others. In Khorezmian article problem was researched specially by A.A. Frame [20]. In Yagnabian form of one number help to illustrate article derived history in Khorezmian. In the same way, *yap* were made $y(i)+ap(ob-“water”)$ in Khorezm dialect.

4. RESULT

The second part of above word *-ron* is Persian *rondon* راندن of basic, meaningly, 1) drive; 2) cause in now world form [21] and mean as making word 1) driver (*govron*); 2) excuter (*hukmron such sovereign*); 3) people who subdue somebody (*komron*). To say, both parts with together mean “a forcefully walker”. This interpretation base on like *yaknazar* (one-gance or sole-look), *yakson* (to crush or one number), *yakrang* (one color) words.

This word to understand like above, historical-etymological analysis is important as onomasiological. In ancient dictionaries *yakron* portrayed “genuine and high-quality horse”; “like yellow and red strange horse”, “lined and without tail horse” [22]. Meaning, above translations for *yakron* is the first one, accepted for name personality, but it is not color of horse.

Adham “black bay horse” [23]: “Chobuksuvori qalam sahifayi maydonig‘a bu yonglig‘ *adham* surarkim, ... (ФИ, 1038); “Shanba kuni andin nahzat *adhamiga* rukub qilib, harakat alamin jilvag‘a kirguzib, dabdabai tamom va kavkabi molokalom bila masnadi hulofotg‘a nuzul qildi. (ФИ, 1102)

“*Yurumol ot*” mean identically *takovar*:

Bu yanglig‘ ikki kun amvoji Mansur,

Surub ul julg‘ada har yon takovar. (PД, 263⁶)

This word meaning “fleet-footed horse” is described that Ogahiy defined “Buroq” like “*takovar*”:

Chu surdi lamakon sari takovar,

Bo‘lub payki oning Nomusi Akbar. (PД, 247^a)

The one of horse concept expressing word is “*rahsh*” in Ogahiy’s historical plays:

Ang‘a gom ursaraxshi bodraftor,

Botib to tizg‘acha bo‘lg‘usi nokor. (PД, 256⁶)

We know, Rustam’s magical horse’s name was *Rahsh*. There are several facts about “*Rahsh*” in “*Farhangi “Shohnoma”*” [24].

5. CONCLUSION

“*Javod*” word was used by Uzbek classic writer, too. This word meaning horse is popular in Arabian, however, there are proverb which *ان خواد قد يعثر* – “*Tulpor ham qoqiladi-ku!*” (horse fall ,too). The first meaning of “*javod*” is generous, only this mean was supported by Ogahiy’s historical plays: “*Ul(O‘g‘uzxon) basi javod va asru oqil erdi.* (ФИ, 84)

We can see that words of horse concept expressing were used more in old Uzbek and they give a few opportunities to understand writer' idea via clearly and literature varicolored.

REFERENCES:

- i. Yuldashev R. The field of "hunting" content in the poet's poetry // Science pockets, 2005, 4th edition. - B. 78-82.
- ii. Nuriyeva A.X. Tatar-Mongolian lexical parallels and the definition of Mongolism // Turkic linguistics. - Tashkent: Fan, 1985. - p. 379.
- iii. Shcherbak A. Names of domestic and wild animals in Turkic languages // Historical development of the vocabulary of Turkic languages. - M .: Publishing House of the Academy of Sciences. - WITH . 83
- iv. Shir Muhammad Mirab Munis and Myhammad Riza Agahi. Firdavs al-iqbal: History of Khorezm / Edited by Yuri Bregel. T.J.Brill. - Leiden-New York-Kobenhavn-Koln, 1988. (Given abbreviation FI); oriental studies 5364 / II of the Oriental Studies Institute of the Academy of Sciences of the Republic of Uzbekistan. 246a-364a pages (Given abbreviation RD); زيد دةالا تواررح The Oriental Studies Institute of the Academy of Sciences of the Republic of Uzbekistan. 821 / III. Pages 386a-435a (issued abbreviated to ZT); Glsn dwlt your own RFA Institute of Oriental Studies, №7572 (Given abbreviation GD); جامعاا واقعاا سدا لطانا ي Institute of Oriental Studies, RFA, № 9786 (Given abbreviation JVS); شاهالاق بال Photograph of the manuscript kept in St. Petersburg / Institute of Oriental Studies of the Academy of Sciences of Uzbekistan 70/1, 70/2 (Given abbreviation SHI)
- v. Fakhridin Ali Safiy. Latawhip (Latâbît ut-tawâif). Hoja Sotimxon Hoja In'om Munavvar translated from persian. - Tashkent: Literature and Art Publishing named after Gafur Gulom. 1996. - B. 7.
- vi. Ibrohimov S., Shamsiev P. Alisher Navoiy's Dictionary. - Tashkent: Publishing house Gafur Gulom. 1972. - B. 584.
- vii. Budagov L.Z. Comparative dictionary of Turkish-Tatar dialects. Volume 2. - St. Petersburg, - P. 394.
- viii. شمس الدين محمد بن خلف تبریزی . برهان قاطع. با اهتمام دكتور محمد معين. تهران. امير كبير. ۱۳۸۶ . جلد ۹۴۵ ص.۲BK – B. 534.
- ix. Mahmud Koshgari. Devon lugati turk. Translator and publisher S. Mutallibov. - Tashkent: Uz FAN, 1960. - B. 382.
- x. Edelman D.I. Once again about the stages of affiliation of the Aryan linguistic community // Questions of linguistics. Number 3. 1992. - p. 49.
- xi. Kutadgu bilig. III Index. The index is prepared by: Kemal Eraslan, Osman F.Sertkaya, Nuri Yuce. Turkish Culture Research Institute Publications: 47. Series IV - A.12. Istanbul. 1979. - P. 539.
- xii. Hasanov B. A short dictionary of Navoi's works. - Tashkent: Science, 1993. - B. 109.

- xiii. ۳۵ ذبیح الله صفا. تاریخ ادبیات در ایران. جلد دوم. چاپخانه ر امین. ۱۳۷۳. ص
- xiv. Budagov L.Z. Comparative dictionary of Turkish-Tatar dialects. Volume 2. - St. Petersburg, - p. 138.
- xv. Navoiy works dictionary. - B. 321.
- xvi. The dictionary of Alisher Navoiy's works. Volume 2. - Tashkent: Science, 1983. - B. 137.
- xvii. فرهنگ لاروسی عربی- فارسی. ترجمه کتاب المعجم العربی الحدیث. جلد دوم. تهران: امیر کبیر ۱۳۸۰ ه.ش. ص ۱۷۳۲
- xviii. Bahrami E., Jonnaydi F. Dictionary of the Avesta. Bonyod-e Nishopur. Vol. 1. – P. 27.
- xix. ص ۲۴۰ شمس الدین محمد بن خلف تبریزی . برهان قاطع. با اهتمام دکتر محمد معین. تهران. امیر کبیر. ۱۳۸۶ . جلد ۴
- xx. Freiman A.A. Khorezmian language. Materials and Research I. - M.-L. : Publishing House of the Academy of Sciences. 1951. - P. 42 – 44.
- xxi. Persian-Russian dictionary. Volume I. - M. : Russian, 1983. - P. 710.
- xxii. ص ۲۴۳ شمس الدین محمد بن خلف تبریزی . برهان قاطع. با اهتمام دکتر محمد معین. تهران. امیر کبیر. ۱۳۸۶
- xxiii. Navoiy works dictionary. - Tashkent: Literature and Art Publishing named after Gafur Gulom, 1972. - B. 31.
- xxiv. مازندرانی حسین شهید فرهنگ شاهنامه (نام کسان و جاها) بلخ بنیاد نشاپور ۱۳۸۸. ص ۳۴۶