

Representation of Fruit Vocabulary in Special

Khojjeva Nigina Hayotovna

Teacher of Bukhara State University, Uzbekistan

Abstract:

This article analyzes some words related to the Uzbek language fruit lexicon as an integral part of the vernacular. The emergence of fruit lexicon is inextricably linked with the history of mankind, the history of human labor, the definition of fruit and its types in dictionaries, encyclopedias, these definitions prepared by comparison with dictionary annotations.

Keywords: Fruit vocabulary, "Farangi Jahongiriy" dictionary, Nisab us-siyobon, Mive, Mivedjat, Miyvo, Miyve.

Introduction.

Some words related to the Uzbek fruit lexicon are an integral part of the vocabulary of the vernacular. The emergence of fruit lexicon is inextricably linked with the past of mankind, the history of the process of labor and ancient etymological dictionaries.

In particular, the following historical dictionaries describe the origin of fruits such as dates and peaches:

In the East, many prose dictionaries have been compiled in various fields of science. You can also see dictionaries of poems. Dictionaries have been put into poetry so that they can be quickly stored in people's minds, and such poetry dictionaries are usually memorized in madrassas. Such popular dictionaries of poetry are called "Nisab us-siyabon".

Discussion and results.

1. Nisab us-siyaban (The Basis of Knowledge for Children) was written in 671/1220 by Abu Nasr Sad ibn Abu Bakr ibn Husayn ibn Jafar Farahi. It contains Arabic, Persian and Turkish words. It contains a total of 350 bytes. Dictionaries were created based on this work.

Hinta- gandum, duxna - arzan, xubz - nonu lahm - go'sht,

ASL - behu, far - shohu bizr - tuxm, qatf - bar.

2. It is called "Nisabi Badii" ("The Basis of Artistic Knowledge"). It is one of the poetry dictionaries written for madrasa students. The dictionary only mentions the author's pseudonym Badii.
3. It is called "Bunayyat ul-fitan" ("The river of knowledge of children"). The author is unknown. It explains Arabic words.
4. The full name of the author of the dictionary "Nisab us-siyaboni turkiy" is Sayyid Salohiddinkhoja ibn Bazarhoja Eshan. This work was written under the influence of Farahi's work. The first chapter of Chapter 6 of the Dictionary is devoted to the Arabic, Persian and Turkish names of fruits and fruit trees. Each name is indicated by the letters "ayn" if it is Arabic, "f" if it is Persian, and "t" if it is Turkish. For example:

A f t a f-t

Inab - angur - uzum, rummon - anor ul,

A a f-t

Dahi barququ havh - shaftolu bor ul.

So, inab is Arabic, grape is Persian, grape is Turkish, rummon is Arabic, pomegranate is Persian and Turkish, baruq and havh is the Arabic name of peach, peach is the Arabic name, Persian is peach.

1. The dictionary "*Farangi Jahangiri*" has a special place among the dictionaries compiled in Persian. Its author was Ibn Fahriddin Hasan Jamaliddin Husayn (pseudonym Azud ud-Dawla), who lived and worked during the Baburid period.

The dictionary consists of 2 volumes and consists of 24 chapters. The introduction includes 12 chapters.

2. The dictionary *Tuhfat ul-Ahbab* (1530-1556) was written by Sultan Ali (pseudonym Hafiz Ubayhi).
3. *Irshad uz-ziroa* was written in Persian in the 16th century by a gardener named Niyazi who lived in Herat. It contains many poems about plants and fruits.
4. *The Laws of Medicine* was written by Abu Ali ibn Sina. The play focuses on the healing properties of many fruits.
5. *An Annotated Dictionary of Ancient Horticulture*, published by Mahmud Hasani in 2016. The dictionary contains explanatory dictionaries of Central Asian horticultural terms in Arabic, Persian and Uzbek.
6. "*History of Old Words*" was written by Bahrom Bafoev. In this play, the history of the origin of fruit names is covered in depth.

Each word has its own etymology, as well as its own history of origin. In linguistics, all the fruits we know and do not know have their own etymology, which requires research.

Khurmo is a word derived from Old Uzbek from Persian-Tajik. *Orhun-Enasay* is not found in written sources, in Mahbud Kashgari's dictionary. In the *Zamakhshari* dictionary, in the *Tafsir*, in the works of Alisher Navoi:

Yuzi rangi masalliq kasif,

Mahosin namudori xurmog'a lif.

In modern Iranian languages: **date** in Tajik, *date* in Persian (*date*) again (**khurmo and khorma**)

1) Type of date;

2) Dried dates (**hormalu**) in Afghan (**Khurma**), Kurdish **xiute**, modern Turkic languages: Kyrgyz (**kurma**), Turkmen **khurma**, **hurma** in Karakalpak, **Khurma** in Azerbaijani, **Khorme** in Tatar, Uzbek in the language of **Khurmo**, is used in Turkish dictionaries (Radlov, II, 2,1734). The etymology of the word is not specified in scientific sources. Variants of this word in Turkish are not a source of word etymology. This is because the word was first developed in the Persian-Tajik language and became a solid form. The etymology of the word palm is derived from the Hamfors Tajik word **olu**, which is used as a common name for fruits. The material confirming this assumption is in modern Persian and its variants, the first of which was in stages such as

Khurmali >khur +m(a)+alu > khar+ lol (u)+ olu. The two forms of the morphemes in the word **llan** (har, khur) are also from the same base, that is, they are words with a large, huge meaning, in which sound changes have taken place. There are many varieties of this fruit, including **Egyptian dates, Caucasian dates, oriental dates, wild, xiakume, zendjimar, Tajik, sangishkan, sangshikan** and others.

Rutab is an Arabic lexicon that was introduced to Old Uzbek through Persian-Tajik. Rutab is the Arabic name for the date palm and is not found in ancient Turkic written sources. The word rutab is rarely used in both Persian-Tajik and Old Uzbek because it is a biblical word. In the work of A. Navoi used as:

Ey Navoiy, Chun rutabdek otashin la'li aro

Xasta ko'nglum tushdi, tong yo'q, gar bo'lub xok o'rtanur.

In Arabic, the word means fresh date, fresh ripe date, date palm.

In addition, we have witnessed that in ancient times the palm kernels were called **slow** (Burhani qoti) or sick, and the head was called **ogushi** (Farangi Jahangiri).

Judge Nasir Hisrav says:

Kasi ku barkashid in didan sar,

Basoni xastau shaftoluyi tar.

Du chashmi mo chu bu unnob xasta,

Hamisha xastavu bar kun nishasta.

Meaning: (Who closed his eyes,

It looks like a sack that encloses with a drawstring.

Our two eyes are like the seeds of two lizards,

He is sick and bleeding).

2) Palm kernels. Says one of the ancient poets:

Shirin koxist hujra raxta bar o',

Yakdona mustatili nosufta bar o'.

Yoki dahlizist anbar o' karda safid.

Yoki misli siynachok xasta xufta bar o'.

Meaning: (A beautiful palace with a room inside,

There is an elongated piece in the cell.

Or a corridor with white inside,

Or a stern patient sleeping in it).

The definition of a date in a dictionary is as follows:

Xurmo – { pers. Khurmo } A palm tree and its fruit that grows in tropical and subtropical countries. *Uning {Nil daryosining} ikki tomonida falakka bo'y cho'zgan minoralar, ko'p qavatli binolar, xurmolar. (Mirmuhsin, Al Mahdiy). Arablarda xurmo eng muhim ozuqalardan bii hisoblanadi. (K.Mahmudov, Qiziqarli pazandalik).*

Above we have given the history of the origin, types and descriptions of dates in the annotated dictionary; we found it permissible to cite the information of Ibn Sina about the date of our ancestor and its healing properties.

From Ibn Sina's Laws of Medicine:

1. Palm peel or raw date is of good benefit when the patient's appetite is reduced;
2. With the first signs of smallpox, palm wine is very useful;
3. The best treatment for arthritis is buttocks and palms;
4. If a person who is new to the patient becomes discolored and wants to return to his previous color, he will benefit from figs and date palms.

Peaches are one of the wonders of our heavenly country. Today, we see many varieties of peaches grown in our country by our gardeners. First of all let's take a look at the history of the origin of the peach lexeme. The word does not appear in ancient written sources. It is not even mentioned in Mahmud Kashgari's famous dictionary. Alisher Navoi uses **shaftolu** in his work:

Ochilur olu guli, o'rtada **shaftolu** guli,
Vahki, **shaftolu** gulidur yo erur olu guli.

The word is actively used in almost all Uzbek and other Turkic languages, as well as in Persian, Tajik and Afghan languages. The source of the word is Farsi-Tajik, which is spoken in Uzbek and other languages. However, it is not clear which of the Persian, Tajik, or Afghan languages the word originated from, and when it was introduced into Turkic. It has the following usage forms in modern languages:

In Persian language **holu-shaftalu**, Tajik **shaftalu**, in Afghan **shaftalu**, In Russian **персик**, in English **peach**, **Shandal** in Nogai, **shaftalu-halu** in Azerbaijani, In Indian **aru**, **shaptula** in Uyghur, **shaptol** in Uyghur dialects, **shaptul**, **shaptol**, **sheptol**, **shadali-shaptali** in Kyrgyz, **shandali** in Kazakh, **kumik peach** in Arabic, **havh** in Arabic, **shendali** in Turkmen, **aru-shaftalu** in Urdu. It is used in Uzbek speech and dialects with phonetic changes such as **shabdali**, **shaptol**, **shoptol**. 20th century dictionary "Muqaddimat al adab": **safta:li** (**shoftolu**), (Borovkov, 1971, 107), **shaftolu** in the Kipchak dictionary (Mutallibov, 1968, 51), **shaftolu** in the "Boburnoma" (Bobur 1960, 39), In the "Dictionary of Turkic languages" comes in the form of **shifatalu** (Budagov, I, 1869, 669) and **shaptul** (Radlov, I-IV, 1911, 985).

Most of the names within the fruit lexicon have a long history. Their appearance, and, most importantly, their general use, the types of peaches and the words associated with them are interpreted differently in the following written sources:

- Chapter 6 of Salohiddinkhoja's "*Nisab usibyon*" is devoted to the naming of fruits and fruit trees in Arabic, Persian and Turkish. For example:

Inab – angur – uzum, rummo- anor ul,

Dahi **barququ xavx** –**shaftolu** bor ul.

Hence, the Arabic name for **barquq** and **khawq peaches** is **shatoli** in Persian.

According to A. Mirzayev's book "*Abu Islah*", tolonga is a type of peach, which is also called **shaftoli shaliliy**.

Muhammad Husayn Tabrizi in his book "*Burkhoni Qoti*" says that it is a peach pickle with walnut kernels in it. Dictionary meaning: **javz - walnut** and **ogand - added**. Persian is the Arabicization of

javzogand. It is found in modern Iranian leagues in the form of *jazzkand*. Miller's dictionary, for example, calls it "a peach peel with sugar and coconut."

In A.Mirzoev's book, other names of javzogand are javzqand or sarmish. Walnut kernels are dried between peaches or apricots. According to him, Javzkand is popular in Samarkand and Shakhrisabz.

Sadriddin Aini's work "*Lughati nimtafsilii tojiky baroi zaboni adabi tajik*" contains the lexeme of **luchchak**. According to Ayni, the word nude means naked. Luchchak has no hairs on its surface, which means that it has a smooth peach. This is the name used to distinguish the hairy peach, and the hair is its garment. The hairless peach is bare. In Persian-Russian dictionaries (Gaffarov, Yagello) the word *lucha* means lip. **Luchchak** may mean a red peach that looks like a lip. In the valley it is called *olyor* peach.

Ancient *Annotated Dictionary of Horticulture* by Mamud Hasani. Allahdadi is a type of peach. It grew in the villages around Balkh in the 17th century. It was brought to Balkh by order of Balkh Governor Nadr Muhammad Khan. Allahdod is a human name, which indicates that in the past, attention was also paid to the improvement of peach varieties.

Hafiz Ubayhi "*Tuhfat ul-Ahbob*". **Shalir** is a type of peach, some of which are completely red, some are white, and some are yellow.

Beruni "*Saydana*". **Shaftrang** is a white-red, yellowish fruit, resembling a peach. It is said that when a peach is grafted on an apricot, the fruit is formed. It is called **hinduhulv**. It is a red peach the size of an apricot, called a peach in Khorasan. Peaches the size of apricots are not found in Uzbekistan.

Conclusion.

From the above, it can be seen that the word has historically performed a nominative function in accordance with the orthoepic norms of different languages and dialects. When comparing phonetic variants of the word **shaftolu-shaftalu-shaftalu-shaftoli-shapdal shaftali-shaptula-shaptul-shaptol-shaptol-sheptol-shabdali-shaptali-shabdali-shaptalshepdali-shapol-shoptol-shiftalu-shaptul** component.

In conclusion, it can be said that most of the names within the fruit lexicon have a long history. Their emergence and, most importantly, their general use, as evidenced by the above written sources, go back to ancient sources. These dictionaries not only brought the three peoples, the Arabs, the Persians, and the Turks closer together, but also served to improve their literary ties.

References:

1. Hayitmetov A. Navoiy lirikasi. – Toshkent, 2015. –B. 8-65.
2. Bafoyev B. Ko'hna so'zlar tahlili. – Toshkent, 1987. – B. 9-31.
3. Qodirov A.A. O'zbekiston tibbiyoti. Darslik. –T.: Abu Ali ibn Sino nomidagi tibbiyot nashriyoti, 2004. – B. 3.
4. Ўзбек тилининг изоҳли луғати. 5 томли. 2-том. – Т.: ЎЗМЭ, 2006. –582 б.
5. Mahmud Hasaniy. Qadimiy bog'dorchilikning izohli lug'ati. – Toshkent: O'zbekiston, 2016.
6. Hijiyeva N. SOME COMMENTS ON THE POMEGRANATE LEXEMA //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 6. – №. 6.

7. Urayeva D., Nazarova G. COMPARATIVE ANALYSIS OF MYTHOLOGICAL NAMES AND MYTHOLOGISMS IN THE ENGLISH AND UZBEK LITERATURE //Philology Matters. – 2021. – Т. 2021. – №. 1. – С. 3-21.
8. Ураева Д. С., Назарова Г. П. ИНГЛИЗ ВА ЎЗБЕК АДАБИЁТИДА ҚУШЛАР ОБРАЗИ //МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА. – 2020. – Т. 3. – №. 4.
9. Uraeva D., Kabulova Z. INFLUENCE OF UZBEK LITERATURE ON ARTISTIC DEVELOPMENT OF KARAKALPAK MODERN POETRY //КУЛЬТУРОЛОГИЯ, ИСКУССТВОВЕДЕНИЕ И ФИЛОЛОГИЯ: СОВРЕМЕННЫЕ ВЗГЛЯДЫ И НАУЧНЫЕ ИССЛЕДОВАНИЯ. – 2019. – С. 94-98.
10. Bahronovna R. G. Epic Interpretations of the Image of Trees in Uzbek Folk Tales //European Journal of Life Safety and Stability (2660-9630). – 2021. – Т. 12. – С. 330-334.
11. Qizi R. G. B. OZBEK FOLKLORIDA TOL OBRAZINING O'ZIGA XOS TALQINLARI //НамДУ илмий ахборотномаси. – 2020. – Т. 1. – С. 5,311-319.