



MENTION OF PLANT NAMES IN THE POEMS OF ALISHER NAVOI

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Abstract

This article reflects the use of plant names and their genealogical origin in the ghazal verses of the genius poet in the collection "Khazoin ul-maoniy", the semantic meaning of the names of plants and fruit trees, flowers and vegetables used in the name of the plant. In addition, the assimilation of plant names, the frequency of their use in ghazal verses are also given.

Keywords: plant etymology, simulation standard, frequency of use of phytonyms, expressive and emotional properties of plants and herbs in verses.

The origin of the word nabotot is derived from the Arabic word indirectly translated from Arabic into Uzbek. Nabot means "herb". In Arabic, words derived from this base mean to grow, ripen. There are thousands of species of plants on earth, "4148 of which can be found in our country." The Annotated Dictionary of the Language of Alisher Navoi's Works contains more than 300 plant names, including fruit and non-fruit trees and their fruits, flowers, vegetables, grasses, and related words.

In the sources, plant names are classified differently. For example, a "plant word name" can include the names of fruits, vegetables, and plants (grasses and grasses). Researcher Nargiza Umarova in her scientific article "Old age in the interpretation of Navoi" compared the names of plants and trees in the poems of the poet, the qualities of old age, greatness, wisdom are interpreted artistically and analyzed in the conceptual sense.

In Navoi poetry, the words "tok" and "uzum" are an active lexical unit that has been used as a Turkic word since ancient times. The word uzum occurs in modern Turkic languages: жузум in Kyrgyz, узум in Turkmen, жезем in Tatar, üzüm in Turkish, узум in Azerbaijani, жузим in Karakalpak, усан узем in Mongolian, узум – ўзўм in Uyghur.



B.Bafoev divides the word into uz + um morphemes to determine the etymology of the word "uzum", which is based on the verb uz <uzmoq, and says that a noun is made by the -um, -im maker, however, this is not enough to substantiate the etymology of the word and thinks that the connection with the word uzu-tepa in the ancient Turkic language is closer to the truth. Because the word «uzum» has two meanings: tree, plant and its fruit, and uzu (+ m) - means "high", "ascended". In our opinion, the initial assumption as an etymology of the word «uzum» seems quite plausible. Because in the history of the Uzbek language, it is more reasonable to choose verbs, not adjectives, based on adjectives. For example, in one of Alisher Navoi's poems, when talking about a «uzum» tree - a vine, the meaning of a byte is not the meaning of a tall fruit, but the image of a «uzum» lying on the ground, unable to lift its body:

Bog' aro sarvi sihi yonida ko'rdum eski tok,
 Bo'ldi tuz bo'ylug'lar ichra xam qadimdin ibrat .

Hence, the vine is not associated with a high, elevated concept in thought. Because this type of fruit was first grown in the wild and then cultivated, it can also confirm our opinion.

Navoi also widely used the lexeme of vine in ghazals as a standard of simulation. In particular, the poet used various metaphors for the image of old age, widely used the traditions of classical literature. According to the tradition of classical literature, in poetry it is compared to a bow and a cane. The choice of the old current for the aging body by the poet is a new approach in this regard. Through the cypress and vine in the garden, youth and old age are compared. Tok is not able to lift his body. If there is a tall cypress tree next to him, his condition will look even worse. "Bog' ichida tik o'sgan sarv yonida eski tokni ko'rdim, qomati tiklar orasida egik qaddim bunga ibrat bo'ladi," says the poet.

Bog' aro sarvi sihi yonida ko'rdum eski tok,
 Bo'ldi tuz bo'ylug'lar ichra xam qadimdin ibrat.

Among plant names, assimilated words have a quantitative advantage. According to M.Usmanova, the names of plants used in the works of Alisher Navoi are genealogically as follows: all-Turkic and Uzbek words - 34, Arabic words - 53, Persian-Tajik words - 204. In addition, the linguist notes that there are 14 words with a mixture of Arabic-Persian and Persian-Turkish. Of the total 305 words belonging to the plant kingdom (in percent), 11.1% are Turkish and Uzbek words, 14.4% are Arabic words, 66.9% are Persian-Tajik words and 4.6% are mixed words.

While the largest part of the phytonym units are words of Persian-Tajik language, the next place is occupied by Arabic assimilations. It can be said that most of the words related to plant names in Navoi's works (84.3%) belong to the mastered layer.

The reason for the frequent occurrence of Persian-Tajik plant names in the language of Alisher Navoi is the fact that the Iranian peoples live side by side with the Uzbeks, the historical and cultural relations between the two peoples.

The names of plants belonging to the self and assimilation layer given in the "Explanatory dictionary of Navoi's works" are as follows:

- **All-Turkish and Uzbek words:** ajrig', bog', bug'doy, vusma, kanob, mamuk // mamug', mung'uz, olma, olu, so'kso'k, terak, tok, tol, uzum, chechak, chigit, yafrog', o'lang, qamish, qovun, qamg'oq, arpa, yasmiq, kanob, karam, sapog', sunbul, chinor, shalg'am;
- **Arabic words:** abhar, adas, alaf, asmar, baqam, zavohir, zaytun, lif, nabot, nabotot, noranj, rummon, sandal, unnob, fokiha, xiyor, xino, shajar, qaranful, hadiqa, hashaf, naxlbun;
- **Persian-Tajik words:** amro'd, anor, arg'uvon, anjir, barg, behi, bodom, vard, gul, giyoh, daraxt, zardak, zardolu, zira, ispan, kadu, mushkbed, nargis, nilufar, nuxud, paxta, pista, rayhon, savsan, suman, surxbed, xurmo, chag'andar, chinor, shamshod, shaftolu, sho'ra, g'uncha, hanzal;
- **words with mixed content:**
 - 1) **Persian-Tajik + Arabic:** badalaf, nay-shakar, nilufariy, savsaniy;
 - 2) **Arabic + Persian-Tajik:** bayzador, ishqpechon, naxlband, naxliston, xinorang;
 - 3) **Persian-Tajik-Turkish:** bebarlik, gulnishonlig', oftobparastlig', paxtalig', sabzaliq, sarvbo'yluq, sarvqadlig';
 - 4) **turkiycha+fors-tojikcha:** bog'bon, cho'bdast, tuxmiyona

The word cherry is also etymologically related to the word "olu".

The word peach, derived from the word "Olu", is actively used in almost all Uzbek and other Turkic languages, as well as in Persian, Tajik and Afghan languages. The meaning of the word is Persian-Tajik, and there is no information about when it was introduced into Uzbek and other Turkic languages. This word is not found even in ancient written sources. It is not even mentioned in M. Kashgari's famous dictionary. Alisher Navoi uses this word as "Shalu":

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

If we pay attention to the byte quoted from Navoi, it is "Olu" (common name of the fruit) and peach (a type of fruit).

The word "fruit" was adopted in Persian-Tajik, Old Uzbek and is actively used in modern Uzbek, but it is not mentioned in the written sources of Orkhon-Enisey, Mahmud Kashgari's dictionary, "Tafsir". Occurs in the language of Alisher Navoi's works. As the basis of the word fruit, meh-beh comes from the Persian word meaning good, pleasant, delicious fruit, harvest. The word fruit means "sweet", "delicious", "pleasant". This word is used in Navoi ghazals with the following frequency:

A) We can see that the word is used in 3 places in the "Strange us-sig'ar" (in №25, № 108, № 341 ghazals);

B) in "Navodir ush-shabab" 3 times - 4 times in ghazals (in №17, №224, №302 ghazals);

C) 3rd place in the devon "Badoe'-ul-vasat" (in az113, №244, №586 ghazals);

D) Fayat occurs in 1 ghazal (№ 489 ghazals) in the divan of Fawaid ul-kibar. The word "fruit" occurs in the 11th place in a total of 10 ghazals in the "Khazayn ul-maoniy" divan. It would be useful to quote the following bytes from the first divan of the Khazayn ul-Maoniy College:

Topmasang davr ahlidin mehru vafo, ayb etmakim,

Butmamish bu meva davron bog'ining ashjorida. (GS, №25)

G'arib kelmadi shirin labingg'a achchig' so'z,

Emas g'arib chuchuk meva bo'lsa xasta talx. (GS, № 108)

Ey chuchuk jonim sening shirin labing,

Mevayi jonim turunji g'abg'abing.(GS, № 331)

Among the names of plants, the word flower occupies a special place as an active lexical unit in ghazals. A flower comes in the sense of a particular part of a tree or plant, again in the sense of the name of a particular species of plant (in this case the whole is called by means of a part). In addition, the word flower has many more meanings. The main meaning of the word flower is "the buds of trees and plants", "the period of growth during a certain period of time when the buds open". The origin of the plant in the sense of type is after the main meaning. For example:

Ne yuzdur, Ollloh-Ollloh, boda tobidinki, har soat,

Ochar nasrinlar uzra gul, sochar gul uzra nasrinlar.(GS, №157)

The word flower, as a lexical unit representing the name of the whole concept, is connected with the word petal, which represents the name of the components of this whole, forming a lexical-semantic line. As the name of the plant, the flower is considered whole relative to the petal, while the petal is part of the flower. The word petal is used in 8 places in Navoi's "Gharoyib us-sig'ar". It is often seen that this word is combined with the words handon, tar in Persian izofa:

Ko'ngluma ul yuzu lab yodimu erkin g'am tuni,
Yo shabistonim to'la gulbargi xandonmu ekin?(GS, №456)
Xushturur gulgun qadah davrinda gulbargi tari,
Xossa bayram avvali bo'lg'ay dag'i gul oxiri. (GS, №590)
Ey manga jonbaxsh gulbargi taringdin toza ruh,
Toza-toza har biri shavqin solib ovoza ruh. (GS, №106)

There are many archaic words among the names of plants. Although such names were actively used in certain periods of the history of the Uzbek language, today they belong to the historical or obsolete stratum. These units will have old paint. For example, the word "chechak". "Chechak" II is a naturally growing flowering plant; gul.

In poetry, plant names are widely used in the creation of figurative expressions as a methodological tool. This feature is also characteristic of Navoi poetry. Nabotot names are among the lexical units involved in creating migrations, providing expression and emotionality inherent in the literary text.

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