

SEMANTIC CHARACTERISTICS OF THE TERMS USED IN ALISHER NAVOI'S EPIC "LAYLI AND MAJNUN"

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Annotation

In the epic "Layli and Majnun", which is the third epic of the great writer Alisher Navoi's "Khamsa", terms related to various sciences and professions of his time were used. In particular, terms related to the social, political, military, animal and plant world, related to the science of astrology (astronomy), meaning medical, musical, mineral names, related to various sciences and professions, related to religious concepts, to Terms related to 'y and mourning rites and several terms related to many other fields are skillfully used in the work.

In this article, we will discuss the semantic features of the terms used in this epic. The lexical-semantic phenomena appearing in the current Uzbek terminology and the semantic features characteristic of language units in general have been studied with the help of distributive and transformational analysis methods.

Key words

Alisher Navoi, term, terminology, polysemy, monosemantic nature, homonymy, antonymy, synonymy.

After the years of independence, extensive research on field terminology was carried out in Uzbek linguistics. However, attention to the terminology of the artistic work is now increasing. That's why our ideas about him are shallow. Based on this, the analysis of the term within the artistic text determines the relevance of the topic. The work of Alisher Navoi, the founder of the Uzbek literary language, played an incomparable role in the improvement of the terminology of the old Uzbek literary language and its rise to a higher level. The language and style of Navoi's works have been studied in many ways. However, the issue of the use of terms in Navoi's works has not yet been fully resolved. After all, "Historically researching the terms used in Navoi's works: this problem serves to clarify the history of our current terminology, to determine the development of terms" [9:59]. It should be noted that the monosemantic nature characteristic of the majority of Uzbek terminology is also valid for most of the terms of the epic "Layli and

Majnun": *abr* (*bulut*), *ajal*, *azoliq*, *anjum*, *arpa*, *bo'ri*, *g'azal*, *yosimin*, *durj*, *do'zax*, *kofir*, *kabutar*, *ko'mur*, *livo* (*bayroq*) etc. At the same time, we also observe that the term related to one field served to express several meanings. For example, the anatomical term *ayog'* is used in the epic in the following meanings:

Table 1.

The use of the anatomical term *ayog'* (*oyoq*) in different meanings in "Layli and Majnun".

Term	Usage in verse	The meaning of the term
<i>Ayog'</i>	<i>O't ichra birovnikim solurlar,</i> <i>Bandini ayog'idin olurlar</i> (B.117).	oyoq
	<i>Har yon chiqibon ayog'-u otliq,</i> <i>Qaytib bori topmayin uyotliq</i> (B.132).	piyoda
	<i>Gar ursa tikan ayog'ingga nesh,</i> <i>Ko'nglung ayog'ing uchun bo'lur resh</i> (B.145).	Tovon, oyoq osti
	<i>Changingga palang ko'z solur chog',</i> <i>Boshtin-ayog'i bu g'ussadin dog'</i> (B.176).	Oxir, so'ng, intiho

Formatively similar terms are used in different fields and create homonymy by expressing different meanings. It is also a phenomenon in terminology, and among the terms of the saga under study, there was no phenomenon of homonymy within the same field. However, it was observed that there is a similarity between different terminological systems. It should be noted that the above term "*ayog'*" also has the feature of sectoral homonymy (Table 2).

Table 2.

Interdisciplinary homonymy of the anatomical term *ayog'* (*oyoq*).

Term	Usage in verse	The meaning of the term
<i>Ayog'</i>	<i>Roqibg'a dog'i darang bo'ldi,</i> <i>Markabning ayog'i lang bo'ldi</i> (B.47).	Oyoq (1.47)
	<i>Har sharbati ayog'i jomi Jamshed,</i> <i>Har sadqa fatiri kursi Xurshed</i> (B.40). <i>Kin andaki, bo'lsa razm chog'i</i> <i>Lutf andaki, ichra bazm ayog'i</i> (B.282)	Qadah, jom; may (1.47)

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Also, cross-industry homogeneity is observed in the following terms:

Table 3.

Term	Usage in verse	The meaning of the term
Asad	<i>Ham qoplonidin Asadg'a emgak, Ham takkasi Jady birla hamtak (B.238)</i>	Shamsiya yilining beshinchi oyi, quyosh burjlaridan beshinchi burj (1.120)
	<i>Itlar tili yerga tegurub bosh, G'urra asad ichra aylabon fosh (B.171).</i>	Sher, arslon (1.120)
	<i>Ham xayli Bani Asadg'a voli Yuz xayli Bani Asadcha moli (B.121)</i>	Qabila nomi
Burj	<i>Bo'lmay chu burjlarda sobit, Durlar yo'lig'a sohib savobit (B.23).</i>	Burj (1.336)
	<i>Devonag'a qoldi g'am tuni dard, O'z burjig'a chiqdi moh-u shabgard</i>	O'rin, joy, manzil (1.336)

There are also paradigmatic relations between epic terms, and hyper-hyponymic, partonymic, graduonymic relations are noticeable. It is known that the hyper-hyponymic relationship (hyponymy) between lexemes is a type-genre relationship, and lexemes are divided into types such as hyperonym and hyponym according to their place in the semantic field of the word. In the epic, "a class of vertebrates whose body is covered with feathers and feathers, able to fly; *qush* hyperonym is *bulbul*, *bum* (*boyqush*), *burgut*, *jo'ja*, *zog'* (*qarg'a*), *kabutar*, *tazarv*, *tovus*, *to'ti*, *o'rdak*, *cho'g'z* (*boyo'g'li*), *turno*, *soqizg'on*; "a living creature with the ability to move and feel, an animal" is a hyperonym of the hyperonym "animal" with a semeli *babr* (*cho'l arsloni*), *bo'ri*, *jayran*, *jamoza*, *teva* (*tuya*), *it*, *kiyik*, *kish*, *qoplon*, *qo'bqa*, *ot*, *qo'y*, *qo'zi*, *qulon*, *qo'chqor*, *nahjir* (*kiyik*), *g'izol*, *noqa* (*urg'ochi tuya*), *os*, *ohu*, *palang*, *pil*, *raxsh*, *savr*, *sher*, *xuffosh* (*ko'rshapalak*), *ashhab* are actively used in zoology.

Yaroq hyperonyms *yoy*, *zanjir*, *qilich*, *band*, *yo* (*yoy*, *kamon*,; 1-jild, B. 529), *katora* (*o'tkir qilich*, *xanjar*. 2-jild, B.101), *novak*, *paykon*, *tig'*, *tiyr* (*o'q*, *kamon o'qi*; 3-jild, B.225), *toziyona* (*qamchi*; 3-jild, B.240), *o'q*, *xanjar*, *harba* (*nayza* 4-jild, B.161), *qolqon*, *shashpar* (*oltin qirrali gurzi*; 3-jild, B.511) were widely used in the military terminology of the Navoi period.

Partonymy is a phenomenon that realizes the whole-part relationship in language, and it is clearly visible in the terminological system of Navoi's work "Layli and Majnun". For example, the full name of the anatomical *gavda* is *ayoq, bosh, burun, ko'z, og'iz, til, tirnog', qulog', qo'l, ern* (lab ; 3-jild, B.567), *tish*; the full name of a botanical *gul* is *barg, gulbarg, gulbun, yafrog', g'uncha*; the botanical term *shajar* combines meronyms such as *nihol, meva*.

The graduonymic relations expressed in the current Uzbek terminology also occur between epic terms. In particular, this relationship was manifested in the gradation between the terms *dasht-bodiya-biyobon*, indicating the horizontal view of the earth's surface.

In the terminology of the old Uzbek language, as well as in the terminology of the modern Uzbek language, synonymous and antonymic relations are also found among the paradigms observed above. It is known that synonyms are lexical units actively used in Uzbek terminology, as in other languages. Terminologist H. Dadaboyev states that the phenomenon of term synonymy exists at all stages of formation and development of Uzbek terminology [8:93]. Layli and Majnun also have several synonyms: *jashn-sur* "to'y", *qadah-jom-sog'ar* (may kosasi), *sharob-may-boda* (mast qiluvchi ichimlik), *aqd-nikoh* (nikoh), *go'r-qabr-mazor* (qabr), *mayyit-o'luk* (o'lik, murda), *ajal-marg-o'lum* (o'lim), *na'sh-tobut* (tobut), *amir-podshoh-shoh* (hukmdor), *ulus-xalq* (xalq, omma), *razm-urush* (urush, jang), *tiyr-o'q* (kamon o'qi), *soyil-gado-tilanchi* (tilanchi), *tabib-hakim* (shifokor), *ayoq-poy* (oyoq), *jannat-bihisht* (jannat), *mehr-quyosh-xurshed* (Quyosh), *oy-moh-qamar* (oy), *Munshiy-Tiyr* (Merkuriy), *chashma-bulog'* (buloq) etc.

It is known that two words with opposite expressions form an antonymy phenomenon. This linguistic phenomenon is typical for the terms, in the lexicon of the epic we are studying, *g'olib/mag'lub, do'st/aduv* "dushman"; *to'y/azo, tirik/o'luk, bazm/motam, sihat/maraz* "salomatlik/kasallik" antonym pairs are used.

In short, it was observed that the lexical-semantic processes occurring in the current Uzbek terminology also occurred in the old Uzbek terminology, in particular, in the terminology of Navoi's works.

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