

# Terms Denoting Household Items In Old Turkic

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**Abstract:** The language of historical and artistic sources serves to understand the content and practical significance of classical works, and at the same time it allows us to observe the phonetic, lexical and grammatical development processes of the language of the period in which the work was created. Taking this into account, in this article, some lexemes belonging to the household lexicon used in the work "Nahjul farodis" ("The Open Path to Paradise") by Mahmud ibn Ali as-Saroy, one of the samples of the Old Turkic language of the 14th century, in particular, some words denoting household items, were subjected to linguistic analysis.

**Keywords:** Old Turkic language, Khorezmian Turkish, "Nahjul farodis", Mahmud ibn Ali as-Saroy, household lexicon, terms denoting the meaning of household items.

**Introduction:** The work "Nahj-ul Farodis" belongs to the pen of Mahmud bin Ali, who lived and worked in the 14th century, and there are various disputes among scholars about the author's birthplace and where the work was written. Some researchers (Z.V. Tugan, M.F. Koprulzoda) say that the work was written in Khorezm Turkish. Other researchers (B.A. Yafarov, Sh.Sh. Abilov) believe that the work was written on the Volga in the "Bulgar-Tatar" language. A.N. Najip puts forward the idea that "Nahj-ul Farodis" was written in Oghuz-Kipchak Turkish in the city of Sarai, the capital of the Golden Horde. According to the scientist, Mahmud bin Ali was born and raised in the territory of present-day Tatarstan and Bashkoria, then migrated to the capital of the Golden Horde and lived and worked there until the end of his life.

Below, we will analyze some lexemes belonging to the household lexicon used in the "Nahj-ul farodis", a unique written monument of the Turkic language dating back to the 14th century. In particular, we will focus on the names of household items and equipment, which are an important part of the household lexicon, and their semantic features. Household items are of particular importance in human life. They reflect the position of people in society, their standard of living, lifestyle, and at the same time their cultural level.

The meaning of "small bag, sack" is expressed in the work through the lexeme tobra: Bu ğāziylardın biri jumla isti'dādını tamom [qılıp] ixlās birla čıqarında bir

kimarsa anga at boyninga asğu tobra keldurdi.. (7, 405-2). This word is originally Turkic and is used in the phonetic variant of torva in the modern Uzbek literary language (15, V, 244). This word, which means "bag", was originally formed from the verb top-, which means "to gather, to collect", with the suffix -ba in the old Uzbek language [13, I, 372]. E.V. Sevortyan's dictionary also notes in passing that the word means "bag" and is a coined word formed with the suffix -ba [14, III, 216].

The word čanak, originally belonging to the Turkic layer, was used in the text of the work in the meaning of "bowl, vessel": Men alti yaşar erdim kim anam bir čanaq içinga etmak toğradi, taqi ul etmak, uzasinga sağ yağ kemishti, taqi bir pora sut kemişti, taqi čanaq uzasinga naarsa örtti (7, 24-17). This word, which represents a kitchen utensil, is connected with the lexemes altun, kumuş, yiğaq in the text of the work and means "a small bowl made of gold, silver, or wood"; when combined with a number, it is used as a word for counting and a unit of measurement: ... bir bir čanaq sut keltürdi (7, 298-8). This word, which was used in the Old Turkic language in the sense of "a small wooden vessel, a cup" [10, 135], is cited in Devon as a word meaning "cup" in Oghuz [9, I, 362]. In the Old Uzbek literary language, the word chanaq was used in the phonetic form in the meanings of "a vessel for animals to drink water" (2, 3-450), "mill chanog; cotton chanog" (12, 673). Sh. Rahmatullayev notes that the word chanaq was originally made up, and was derived from the verb chana- (18, 844), which means "think", "make

a hole", with the suffix -q. Later, a change occurred in the phonetic structure [13, I, 412]. In the current Uzbek language, the word chanok is used in its phonetic variant and has four different meanings, such as "each chamber of the skull; the skull, the eye socket, the bones that are shaped like a bowl in general; the part of the mill where grain falls from the millstone; the shell". Although the meaning of "bowl, vessel" as a result of the development of meaning served as the basis for the meanings of the word that are currently expressed [13, I, 412], this meaning is not observed in our language at the moment. In this regard, Sh. Rahmatullayev expressed his opinion about the subsequent meanings that emerged as a result of the development of meaning of this word. That is, the meaning of "each chamber of the skull" of this word appeared before its meaning of "eye socket and other cup-like things". The explanatory dictionary of the Uzbek language (15, II, 354) states that there is a reversal in the sequence of interpretation of these meanings [13, I, 412], and this is a reasonable objection. The "Old Uyghur Turkish Dictionary" notes that chanaq was used in the meanings of "earthen dish, plate; dish", as well as "unit of measurement" [4, 59]. One of the Turkish lexicographers, Tuncer Gulensoy, while discussing the etymological roots of the word, explains that chanaq is originally a coined word (chan (pit, hollow; vessel) + ak (diminutive suffix) and its main meaning is "a flat, deep vessel made of earth, metal, wood, etc." He also emphasizes that in Anatolian dialects the word is also used in the meanings of "vessel; measure of weight; a place in a minaret where the call to prayer is recited, and hollows, pits on mountain tops" [8, 214]. It can be seen that this term is used in the lexicon of the Fergana dialects of the profession of degrezlik and rikhtagari (the process of smelting and casting cast iron) in the phonetic forms chanaq/chanaq. Linguist S.Ibrohimov defines the word as follows: Chanaq/Chanaq — a cast iron tool with a depth of 30 to 50 cm., a diameter of 100-120 cm., and a thickness of 2 cm. It is cast by the degress and installed in the furnace, where the cast iron is melted or the cast iron solution is poured and collected, and then taken to the molds and poured. The ladle has handles on three sides and the ladle is lifted into it. The inside of the ladle is plastered with gilbuta clay so that it does not melt in the fire [11, 55].

Tağarčuq — originally belonging to the Turkic stratum, this word (tağar + čuq (diminutive form in nouns) is noted in E. Fazilov's work "Old Uzbek language. Khorezm monuments of the XIV century" as meaning "bag, small sack" [16, 366]. It is also used in the same sense in "Nahj-ul Farodis": Umar raziya'llāhu 'anhu baytu'l-mäldin bir tağarčuq un to'lturdi taqi mubärak

arqasinga kotardi (108-8). Usmon taqi evinga bardi taqi bir qoy, bir tağarchuq un taqi bir tağarčuq xurmāni Āyiša raziya'llāhu 'anhā evinga ida berdi (7, 125-17). In the Old Turkic language, the form tağar is found in the meaning of "bag, sack; bag" and "coarse hemp cloth" (10, 526). For example, in Mahmud Kashgari it means "a bag for wheat and other things" (9, I, 276); in Yusuf Khos Hajib it is used in the meaning of "coarse, hemp cloth; low-grade cloth, rough clothing" (QB, 389). As noted in "Kitabul-idrok li-lisonil atrok" and "At-tuhfatuz zakiya fil lug'atit turkiya", it became clear that the same lexeme is used in the meaning of "a container made of animal skin, a bag" in Kipchak dialects [5, 258].

The word küväč is used in the sense of "vessel": Axşam bolmišta kedin taqi kuvačta bir ancha taām qaldi (7, 29-17). In the Old Turkic language, this word was used in the phonetic forms kuvach/kuvüch/kuvach, expressing the meaning of "a small point (intended for horses)" (10, 330-331).

The lexeme kalī, meaning "rug", one of the household items, is used in several places in the text of the work as follows: Hätam-i Asam baqar, ul ev içinda rumiy qalilar toşaglig turur (7, 235-13); Sulaymon payğāmbar 'alayhi's-salām parilarka buyurup bir qali toqitmiş erdi altundin taqi yibakdin (10, 411). In particular, the meaning of the word "how?, how?" is expressed in Mahmud Kashgari, and the meaning "if, if" in Yusuf Khos Hajib. Among these meanings, its meaning "carpet" is not observed. The "Kipçak Turkish Dictionary" lists the meanings of this word in the works "Kitāb ul idrōk li lisonul atrok", "Kitāb mazmūi tarjōmōnī türkij ajamī va mūghōlī" and "Codex cumanicus". The dictionary lists the meanings of the word kalī as a cognate word, among which the meaning of the word in "Nahjul farodis" is also observed: kalī I — suitable, harmonious, suitable; kalī II — exhibition, demonstration; market, open trade, cloth, carpet, mat used to spread goods for sale; kalī III — carpet. The third meaning of the lexeme "carpet" The meaning is observed in the "Codex cumanicus", and in the dictionary this word is considered a Persian-Tajik word [5, 134]. We do not find this word in the works of Alisher Navoi. In "At-tuhfa" it is still recorded in its phonetic variant in the meaning of "cloth". In the current Khorezm dialects, the phonetic variant of the word g'oli is used, and it is used in the meaning of "a household item, usually woven from silk, spread on the ground, floor or hung on the walls of a room for decoration" [3, 188]. In the current Uzbek literary language, the Persian-Tajik word gilam is used.

## CONCLUSION

Just as human life is very multifaceted and diverse, the lexical reserve of the household sphere is also diverse

and rich. Since these words are directly related to the daily life of the people, they constitute the most mobile layer of the language vocabulary. Therefore, all changes occurring in society - economic, cultural or social renewal - are quickly and clearly reflected, first of all, in the household lexical composition. By taking a scientific and theoretical approach to household lexicon, we will be able to identify not only the vocabulary of the old Uzbek literary language, but also the processes of change in the meanings of certain words, the reasons for the emergence of new meanings. Analysis of household lexicon serves as an important source in studying the history of the language, the ethnographic heritage of the people, and the stages of cultural development.

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