

Metaphor in Formation of Khorezmian Professional Lexis Level



Literature

Keywords: metaphors, professional lexis, dialect, borrowed layer, applied art, dictionary units, additions, content.

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Abstract

In Turkology is not studied about the professional lexis and its varieties. This article is devoted to the developing professional lexis in Khorezmian dialects and metaphors. Metaphor as the factor of expression of human thought width of moral-spiritual feature, its role in communication is to widen the in social life. From moral-spiritual point of view the metaphor shows the width of human thought and in social communication it is the main tool of increasing the language opportunities. So, the metaphor has significant part in enriching lexical level of the language, in particular, development of professional lexis. Here we are going to present it in the model of some native and borrowed words belonging to the professional lexis layer of Khorezmian dialect. The contrast of the native and borrowed lexical units help us infer clear ideas on general features of diverge ethnic people thought. The article is discussed about analyzing words 'Көтәрмә', sandal, shakasa and on the bases of it also described the importance of metaphors. Usually these nets are attached to the boat from both sides. (1) In present Khorezmian dialects we could hardly find the mentioned meaning of the word. Also the article is depicted the nature of Uzbek language that the word 'Көтәрмә' developed into the adjective form from the noun. The root for the word was the verb 'көтәр', the main meaning for the noun and for the adjective the connotative meaning of metaphor. Among professional lexis of fishing we can come across a lot of words which are derived from the verb by adding the suffix --мә, for instance, the word 'курма' (a rod anchored into the water at night), 'басма' (a net or adaption made of sheet for fishing in the ditch), so is the word, 'тутма чоль' (a small ladle shaped basket set on the bottom of the water for fishing), the word тутма can proof our opinion. We can see the lexical units of metaphor in some words with the suffixes -ак/-к. The suffix -к is added to the verbs with vowel ending and in stem it denotes the mean used to perform the action, for instance, the word эшкак. In Khorezmian dialects the word чышлак – means the pincers, used to pull out the nail, the dialect version of the "тишла-", with phonetic changes "чышлэ-" appeared in the language. The verb meaning of the word is the base for the shaping of the connotative meaning. In regional professional layer the borrowed word sandal with the sandonform: the shoemaking tool (fastened on the ground to turn the nail back) and a type of summer footwear. The article is mentioned that, in Khorezmian dialects there were two homonymic words сандаландсандон with separate meanings. Even the first part of the word has social-political meaning, in professional lexical layer the word denotes 'large', 'giant shape' on basis of metaphor. Having concluded and proving the ideas about the samples in this article, we can pinned that metaphors give facts in developing of professional lexis and the importance of them.

Metaphor as the factor of expression of human thought width of moral-spiritual feature, its role in communication is to widen the in social life.

From moral-spiritual point of view the metaphor shows the width of human thought and in social communication it is the main tool of increasing the language opportunities. So, the metaphor has significant part in enriching lexical level of the language, in particular, development of professional lexis. Here we are going to present it in the model of some native and borrowed words belonging to the professional lexis layer of Khorezmian dialect. The contrast of the native and borrowed lexical units help us infer clear ideas on general features of diverge ethnic people thought.

For instance, the word 'Көтәрмә' is a noun, means a large net for fishing in regional professional lexis layer. Usually these nets are attached to the boat from both sides. (1) In present Khorezmian dialects we could hardly find the mentioned meaning of the word. In communication it is used as the adjective with the meanings of haughty or arrogant. Basing on the nature of Uzbek language we can say that the word 'Көтәрмә' developed into the adjective form from the noun. The root for the word was the verb 'көтәр', the main meaning for the noun and for the adjective the connotative meaning of metaphor. Among professional lexis of fishing we can come across a lot of words which are derived from the verb by adding the suffix --мә, for instance, the word 'курма' (a rod anchored into the water at night), 'басма' (a net or adaption made of sheet for fishing in the ditch), so is the word, 'тутма чоль' (a small ladle shaped basket set on the bottom of the water for fishing), the word тутма can proof our opinion.

The word 'өкчә' in shoemaking, a noun, means heel, raised to the usage as the part of the footwear belonging to the heel. The word is used in Khorezmian, Kashkadarian, and Turkistan dialects to denote "foot" and "heel".

The Khorezmian collocation of the word appeared as its metaphoric usage in communication, for example the word ‘*өкчә бұвәт*’ means the lowest or last part of the pitch (or the foot shape formed as a result of obstructing the water in the pitch) shaped in the language as metaphor. If we consider the anatomic form of the foot, the word *үз* in old Turkish, a verb, with the meaning ‘join, unite’ is the stem of the noun *өкчә*, which means the doer of the action or a person who joins, unites. In Khorezmian dialects we can see other collocations with the meaning of ‘heel’ such as *өкчә дәмыр* (shoemaker’s iron tool fastened on the ground used to make the heel of the footwear), *өкчә на:л мьйхы* (a nail knocked on heel of the footwear) and etc.

We can see the lexical units of metaphor in some words with the suffixes *-әк/-к*. The suffix *-к* is added to the verbs with vowel ending and in stem it denotes the mean used to perform the action, for instance, the word *әшкәк*. In Khorezmian dialects the word *чъшләк* – means the pincers, used to pull out the nail, the dialect version of the “тишла-”, with phonetic changes “чъшлә-” appeared in the language. дан шу тарика юзага келган. The verb meaning of the word is the base for the shaping of the connotative meaning.

In regional professional lexical layer, we often come across with the word *човуш* [1, p. 99] (old pieces of cotton, cotton rags) in its historical development the word appeared as the derivative of the verb with the suffix *-ut*, the stem of the word is the verb ‘*чан/чав*’. The initial meaning of the word is ‘*Чон*’, a verb, means the act of running from up to down, the second meaning is ‘to cut, make into pieces’ [5, p. 58]. In comparison with other words, the part of the word *ча*- in Altaic languages was a separate stem word, as a result the verb *чан/чав* with above mentioned meaning raised in Turkish languages. Let’s compare it to the stem *қа-*, which comprises the verbs *қан/қав*, with the meaning to float on the surface. So the word *човуш* from diachronic point of view is compiled of: *ча+n//в* (a verb, to run from up to down and a noun form denoting this meaning) → *чан/чав* (a noun with the verb stem, means running from up to down) → *чан(у)ш* (an object as the result of the action). The word is used to denote the delved cotton also, taking into the consideration of the movement of ‘*савахқамуш*’ (a stick made of hard, strong cane to beat the cotton to make it even softer) named *саз* in ‘*Devon*’. In dialect the metaphoric usage of the word with the meaning ‘chatter, talking’ is closely connected with its logical meaning. In structural analyses of the word compared with the another word *совуш*, our opinions about the words with the suffix *ча*- can be more clear to the learner. The word *Са- +n//в* (a verb, means to beat, to hit and a noun denoting this action), the word *саз* in ‘*Devon*’, and the word *сан(сап- an action verb) in gardening* → *сан//в* (the noun with the verb ‘to beat’ in its stem → *сан//в(у)ш* (the recipient object of the action). While analyzing the words with the stem *Са-* we can see that in all of them they have the same root with the meaning of action or movement from inside to outside. Beating is also the act from the doer to the object. The words *Саз-// сав-* (to milk the cattle), *сан-// сав-* (a way of cutting gardening) are raised as the base of the above mentioned view point.

In regional professional layer the borrowed word *sandal* with the sandon form: the shoemaking tool (fastened on the ground to turn the nail back) and a type of summer footwear.

In “The dictionary of Navai’s poetry” the following definition is given ‘sandal is an Arabic word, a tree with black and yellow trunk and pleasant fragrance’ [2, p. 545]. But it is important to mention that, in Khorezmian dialects there were two homonymic words *сандал* and *сандон* with separate meanings. The word ‘Сандон’ in ‘The dictionary of Navai’s poetry’ is defined as a shoemaker’s tool and given the following definition to the word “a Persian word, a blacksmith’s or jeweler’s heavy steel tool used to hammer the metal putting on it” [2, p. 546]. Even this word originated from Persian in the suriani, midia and aramian languages the word is used in the form of *sadânâ*, in the Ivrit language *sadân* and it means that the word has complex genetic structure.

The word *sandal* with the meaning “a light footwear for summer wear” made of sandal tree as in ‘The dictionary of Navai’s poetry’, in ancient times people wore sandals made from that tree’s branches and the name of the footwear derived from the material it made. But the word is not a pure Arabic word, as it might have been borrowed from other languages. For instance, Greek word ‘*sandalia*’, Latin *sandalium*, French *sandale*, English *sandal* [3, p. 1173] have similar form makes us think carefully. This ancient word used as ‘summer footwear’, ‘women’s footwear’ in the regional dialects. In modern Persian language the word *sandal* is used as the word *stool*, and the scholars define the usage of the word in two ways: 1. The stool is usually made of sandal tree. 2. In ancient times, the small stool used by padishah and noblemen to wear the shoes by putting the foot on it was called ‘*sandaliy*’ or footwear [4, p. 1337]. In fact, later the word *sandaliy* might have been used in the meaning stool in Persian languages. Thus, the words ‘санда́л – сандо́н’ are genetically different words which became homonyms in their historical development, *sandal*- a summer footwear, *sandon*- an iron tool for shoemaker’s in Khorezmian dialects.

Another word ‘*Шакаса*’ acquires two words in itself: ‘*ша:*, *ша*’ – means shah or padishah and ‘*коса*’ with the meaning bowl. The etymology of the word ‘*Коса*’ is from Arabic the term can be accepted as the word with later meaning.

Even the first part of the word has social-political meaning, in professional lexical layer the word denotes ‘large’, ‘giant shape’ on basis of metaphor. In comparison of two objects according to their size, the large or big objects are compared to legendary giant creatures (*Девқалъа* -Devqal’a), later to animals such as a horse, a donkey (*эшакари*, *отари*, *харсанг*) and in latest periods compared to shah for instance the words *шоҳсуна*, *шоҳбайт*.

The words *жом* *symbols* belonging to applied art means a goblet made of non-ferrous metals and a dish used for household affairs made from cuprum and silver. In Agakhiy’s historical works the word was used as a goblet or wine in goblet. Classical writers, for instance, Agakhiy’s lexical layer of works this word has several collocations. For instance, *Жом* – goblet, a glass:

На мақсуди бўлса етур комиға,

Қуюб айш саҳбосини жомига. (ФИ, 39) (*The sample couplet is given in its original form without translation*)

Фароғат жоми – goblet of sooth wine“ for instance, ‘... *фароғат жоми* била рафоҳият бодасидин сархуш бўлуб, ишрат додин берурлар эрди.’ (ФИ, 73) (*The sample couplet is given in its original form without translation*)

Жоми пурзаҳр – bitter wine, the death:

Чу тутти ажал жоми пурзаҳр анга,

На давлат мадад қилди, не даҳр онга. (ФИ, 209)

(*The sample couplet is given in its original form without translation*)

Жоми Жам means Jamshid’s goblet of wine Sufism religious science it has special meaning. There is a couplet by Navai:

Тутсатуфроқолтунухоробўлурёкутиноб,

Ичса оби ҳаёту коса жоми Жам бўлур. (ФИ, 223)

(*The sample couplet is given in its original form without translation*)

Эй, хушулмайкимангазарфўлсабирсинғонсафол,

Май ўлур гетийнамо, Жамшид ани ичкан гадо

(*The sample couplet is given in its original form without translation*)

The collocation of the word is ‘*Жоми ишрат*’ – means enjoy life, repose: “*Фуқаро ва масокиндоғи фарқи дарёи неъмат ва саршори жоми ишрат* бўлуб, дуойи давомати давлату иқбол ва истидомати

азамат ва жалол била рутбу-л-лисон бўлдилар. (ФИ, 225) (*The sample couplet is given in its original form without translation*). The word ‘Шаҳодат жоми’ means martyrdom, for instance, ‘Саидназарбекка қазо ўқи тегиб, шаҳодат жомидин... симурди.’ (ФИ, 294). In English: ‘Saidnazarbek was injured from the bullet of death, drank from the goblet of martyrdom’. Even the words ‘Жом’ (goblet) and ‘жома’ (clothes) are similar in form, they are not from the same root. Even the genetic etymology of the word ‘Жома’ belongs to the Indo-European languages, it doesn’t mean that it has no link with the Turkish peoples life. Because in ancient Indian language the words ‘yām’ or ‘chardish’ mean “the roof”, “shelter” became the base for the creation of toponymy ‘Jomboy’ in Uzbekistan. The word ‘Жом’ in Pahlavi language was used in the form of ‘yāmak’ or ‘jāmak’, ‘yāmak’ in old Persian was in the form of ‘yāhma’ and it has the same source with the word ‘Zōma’ in Latin. The expression of the word ‘Кийим’ in non-relative languages we may define as in following, for instance, let’s compare Arabic ‘libos’, ‘kisvat’ with Persian ‘жома’, we can see general features in their naming motives. They have the seme of ‘wrapping’, ‘protecting’ basis on the principle of the same function. It is important to say that in Turkish languages the widespread of phonetic change of $\delta - \text{з} - \text{ü}$ the word ‘kiyim’ has the stem with the meaning ‘hide, wrap, protect’ in Uguz dialects the verb ‘гузла-’ with the meaning ‘hide, save something in secret’ has something in common with the word. The great poet Agakhiy in his historical books the word ‘жома’ acquired several meanings and lexical derivatives.

1. Clothes, general name for the outwear: “... ҳар ким жома ва амомасидин соя қилиб, баъзи уйқулаб ва баъзи чой пишуруб ва баъзи табхи таъом қилиб, эмин ва мутамаккин эрдилар...” (ФИ, 1080)

2. Military uniform:

Зирхлар бу ишдин бўлуб жома дар,

Сипарлар бўлуб айни шақку-л-қамар. (ФИ, 617)

(*The sample couplet is given in its original form without translation*)

The collocation of the word ‘Жома’:

Жомашўйлик – washing clothes, the job of a launder, for instance

Лаби жўда манзил тутуб сарбасар,

Бори жомашўйлик килурлар магар. (ФИ, 60)

(*The sample couplet is given in its original form without translation*)

Жомахона – wardrobe, for instance

“Улҳазратхазинаиэхсониданбарчасинингуמידлариэтагиннуқудимаксудбилатўлдуруб, жомахонаишлтифотидинхилоъигаронмояғамасустутди. (ФИ, 975);

улҳазратнингроъианвариғамақбулвамустаҳзантушибжомахонаиэхзонидинхалойихуршидшуоъб иламухаллаъқилиб,.. (ФИ, 1118) (*The sample lines are given in its original form without translation*)

Жомадор – khan’s noble responsible man for the clothes, for instance:

“СориқжамоасидинМенглиТемурбекваЯхшимухаммадСардорбошлиқбирнечаихлосшиорважонс ипорбаходирларМарввилоятинингбашоратинеткуриб, улҳазратнингиноятивофираси жомадоридинхилоъи фохираишоҳонабиласарафрозбўлдилар. (ФИ, 1107) (*The sample lines are given in its original form without translation*). Above mentioned extracts serve to proof our ideas in certain degree and supplied facts on metaphor and its importance in the formation of professional lexis and their development.

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