

**FEATURES OF THE USE AND EXPRESSION OF THE WATER LAXEM IN THE  
WORKS OF M. KOSHGARI, Y.H.KHAJIB, Z.M.BABUR**

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**Annotation:** The article presents an overview of proverbs and texts with the word “water” found in the works of M.Koshgari, Y. H. Hadjib and Babur. An explanation for compounds with an aqueous component is disclosed. Lexicologically and semantically analyzing, as well as comparing ancient and modern words with “water” in written sources, it is clear that most of these words are used in the same sense today in the ancient Turkic language. vocabulary of Uzbek dialects.

**Key words:** Water, rain, written monuments, respect, Andisha, Irtys River, Lake Zaysan, toponyms, agriculture, need.

Thousands of works have been created in Uzbek literature. Whichever one you read, each one mentions water in several places. In the monuments of Orkhun-Enasai, which are ancient written monuments, in the works of M. Koshgari, Yusuf Khos Khajib, Beruni, Khorezmi, A. Fargani, A. Navoi, Babur, Akhmed Donish, Ogaha, Munis and others, various information is found on water.

Now let's think about the level of knowledge of the lexeme water and the use of complex words created on the basis of this word in written sources recorded in ancient, old Turkic dictionaries:

The Turkic peoples have a proverb that means that work brings happiness to people, and a person who works and works lives happily; water and rain give life to plants and animals, water means that the land covered with rain turns green and becomes a field of grass

If we analyze another example (suyung gol hosiling mol)

This means that water is the lifeblood of agriculture, without it it is impossible to grow rice, and only when there is plenty of water can a bountiful harvest be achieved. Besides this, there is one more proverb.

(My love is in the lake, my work is in the desert)

This means that with sufficient agricultural water, crops can be planted and harvested even in dry lands.

One man digs a ditch, a thousand people drink water.

“One man builds a bridge, a thousand people cross”, “A thousand people drink water from a well dug by one man.”

Meaning: Your service for the benefit of many will not be wasted. People enjoying the fruits of your labor will remember your name with kindness, and you will be respected by many. Therefore, do not spare your labor and zeal for the good of the country.

We will dwell on the words denoting water and related concepts in the unique 11th century monument “Devoni Lughotit Turk” by M. Koshgari, and then turn to other written monuments

and dictionaries. Because DLT is the first and original source for the study of the languages and history of the Uzbek people and peoples living in Central Asia.

According to the explanation of M. Koshgari, this letter “v” (sound) expressed a sound closer to “r” than to “v”. This letter is used in words such as yovka (thin), water, kovishmak, letter, yovosh. If you pay attention to this letter, in some words it is represented by the sound “p”, and in others by the sound “v”.

The words created on the basis of the water lexeme in DLT represent the assimilation of ancient Turkic words.

According to D.P. Aitbaev, there are more than 12,000 hydrotherms in Devon. In this article, the author emphasizes that the use of M. Koshgari’s work “DLT” as a source of hydrological terms allows us to create an appropriate picture of the hydrology of the territory of our country at that time and compare it with the modern state.

In “Devon” he did not limit himself to providing hydrographic information about water bodies, but also gave brief and succinct information about the condition, movement and quantity of water in them and even about the origin of the names of the water bodies used. more poems.

In “Devon” we read the following about the Irtysh River: “Irtysh” (Irtysh) is the name of the water (nahr) flowing in the Yamak Desert. This water (nahr), consisting of several branches (streams), flows into a lake on that land (kyr). This is called "melt water". This name comes from the word "ertish" (mok), which means "quick crosser" when crossing water. Here we must keep in mind Lake Zaisan, through which the Irtysh River flows.

Overall, Mahmud Koshgari's Devoni Lugotit Turk can be used as a source for terms related to hydrology.

Mahmud Koshgari also shows the places where proverbs are used. “Don't take your shoes off until you see the water” - Don't take your shoes off until you see the water. This proverb calls for being thoughtful in business. Used for smart people. "It's not too wide and not too narrow." - They won't wear a helmet, they won't disrupt the work of the council. This proverb encourages consulting with others before starting something, and not being arbitrary. Used for smart people. "It's not too wide and not too narrow." - They won't wear a helmet, they won't disrupt the work of the council. This proverb encourages consulting with others before starting something, and not acting arbitrarily.

According to S. Mutalibov, in the language of monuments of the 11th century, including the work of Yusuf Khos Khajib “Kutadgu Bilig”, the word water is used ironically. "one of them is blind the tongue looks at the water" - here the phrase “face at the water” is used in the sense of reputation. In this verse, the word water takes on a figurative meaning in the sense of delicious taste. The word “water” in many places in this work is used in its lexical meaning.

In Uzbek:

Beautiful face, beautiful character, beautiful,

What comes down from this Tomar Shahd, dear,

Even if a hungry person sees his face, he is hungry.

Harib wants to drink every time.

The earth is black, the water is green and drops a fair amount,

Countless smallpox burst into laughter,

Here it should be said that in “Kutadgu bilig” the water of the eyes is tears, in a figurative sense it is used in the meaning of shame, feelings and honor, while the water of the face is honor, and the combination of attention, respect, watering with faces means to achieve prestige, to be noticed:

If nature gives, then it's a shame

The state will finally come to him

So, instead of “reputation” in the work “face water” is used, instead of “shame”, “andisha” “eye water” is used. “Yuz” in Tajik means “swarm”, and “voda” means water. Yuz suvi is not used in written ancient sources in the sense of honor, but in modern Uzbek dialects it is used in the original Uzbek form of the Old Turkic language. Linguist L. Shermatov noted that in the language of elderly people in the city of Karshi, the word “honor” is pronounced in the original Uzbek form: yuz suvin tokmok.

Therefore, phrases and complex words with the word water can serve as a source both for historical linguistics and for the science of dialectology.

In his work “Khibat ul-Khagayik”, Ahmad Yugnakiy tried to extinguish the fire (fire) by carefully sprinkling water, that is, to prevent the fire of anger from burning in a person's heart.

A certain part of the words used in Babur's works, especially in “Boburnom”, are words associated with water. "Boburnom" compares running and black water. Lexemes expressing relativity are of different types: okar ak - the root of the verb, - ar - the adjective form, that is, a lexeme denoting an action, and black - a word denoting color in the modern Uzbek language. But when these lexemes come into contact with the word water, form a complex word and perform the function of a hydrographic term, they somewhat change their meaning in the appellative lexical set and acquire a new meaning: flowing water, speed and volume, small amount of water, wastewater generated by melting snow ; black water is underground water away from a snowy place, away from a mountain. That is, running water is river water, black water is spring water.

In Boburnom there are Turkish and Persian words for the concept of water and related to this water: water, sui, water, small water, thin water, thick water, big water, water, well water, cold water, poeb. , abgir, obduz and so on. It seems that the number of words and combinations with the word water in ancient historical written sources is large. If you add words formed from word-forming suffixes, and also if you add units of phraseological expressions to it, then it can make up hundreds of words.

The word “water” differs sharply from other words in its word-formation capabilities in written monuments of the 11th century and later. Our observations show that this word served as the source and source of the vocabulary of the Turkic (Uzbek) language from that time until now. It should also be said that the words of the language of that time were much narrower than the vocabulary of our current language, but every innovation and change in society, improvement of production enriched the vocabulary. The collection and study of words made up of the lexeme water in the Old Turkic language shows that the word water served as the basis for the creation of about 30 words with the word “water” in the Old Turkic language, while in the modern Uzbek

language it was discovered that with the help of this dictionary tool More than 700 words, compound words and phrases were compiled. A comparison of ancient and modern words with “water” in the written sources mentioned above shows that most of these words are used in the ancient Turkic language in the same sense in which they are used today, found in the lexicon of Uzbek dialects.

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