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Some Terms Specific To The Everyday Lexicon In The Work “Nahj Al-Faradis

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Abstract: The national values and worldview of every people are reflected in historical monuments and cultural relics, including literary-historical sources. Therefore, studying the manuscripts of masterpiece works that are not yet well known to the wider public, determining their scholarly and spiritual-ethical value, and—by examining the language of the work linguistically—revealing its true content and artistic features are among the important tasks of philology. The language of historical-artistic sources helps to understand the content and practical significance of classical works, while also making it possible 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, this article offers a linguistic analysis of certain lexemes belonging to the everyday (household) lexicon used in Mahmud ibn Ali as-Saroyi’s *Nahjul-farodis* (“The Open Path to the Paradises”), one of the 14th-century Old Turkic works, in particular some words denoting household items.

Keywords: Old Turkic, Khwarezm Turkic, *Nahjul-farodis*, Mahmud ibn Ali as-Saroyi, everyday lexicon, terms denoting household items.

Introduction: In the historical study of linguistic phenomena, the principal scholarly path is to rely on primary sources and to conduct a comparative analysis of the language of written monuments. Through this, one can identify their mutual affinities, distinctive features, and innovations. From this standpoint, among the major specimens of fourteenth-century Turkic prose, the work *Nahjul-farodis* (“The Open Path to the Paradises,” 1357–1358) attributed to Mahmud ibn Ali as-Saroyi is of particular significance [1, 939]. In this

brief study, attention is focused on analyzing certain words from the household (everyday) lexicon found in the vocabulary of this work, which is one of the rare monuments of the Old Uzbek literary language.

Nahjul-farodis belongs to Mahmud bin Ali, who lived and wrote in the fourteenth century, yet there is scholarly debate about the author's place of origin and where the work was written. Some researchers (Z. V. To'gan, M. F. Köprülüze) state that the work was written in Khwarezm Turkic. Other researchers (B. A. Yafarov, Sh. Sh. Abilov) consider it to have been written on the Volga in the "Bulgar-Tatar" language. A. N. Najip advances the view that Nahjul-farodis was written in Oghuz-Kipchak Turkic in Saray, the capital of the Golden Horde. According to the scholar, Mahmud bin Ali was born and raised in what is now Tatarstan and Bashkortostan, later migrated to the Golden Horde's capital, and lived and wrote there until the end of his life.

Review of the literature. Several copies of Nahjul-farodis are known to scholarship; among them, the oldest and most complete is the copy preserved in the Süleymaniye Library in Istanbul under inventory number 879. This manuscript is especially notable for the presence of diacritical marks (harakats) on the words [19, 12]. The same copy was transcribed in the Hijri year 761 (1360 CE) by Muhammad bin Muhammad bin Khusraw al-Khwarazmi, and at the end of the work the scribe notes that the author died in Hijri 761 (1360 CE) [7, 443–17].

Nahjul-farodis is one of the finest examples of the literary language of the Golden Horde. The literary language of the Golden Horde developed under the influence of the Khwarezm literary language. For this reason, monuments belonging to the Golden Horde group are referred to in much of the literature as Khwarezm memorials [16]. In Nahjul-farodis, which is considered a monument of the literary language of that period, Oghuz and Kipchak elements are used in a mixed fashion. Importantly, the language of the work is very simple and fluent, and the author's aim is evident from the very title. The work was written in a plain and comprehensible language without striving for lofty artistic aims, and its vocabulary is rich. The monument occupies an important place in the history of the Uzbek language in that it was created during the transition from the Karakhanid period Turkic literary language to Chaghatay Turkic. The lexicon of the work contains numerous native and borrowed words related to a person's daily life and way of living. The lexical-semantic characteristics and semantic development of such words that constitute the household lexicon help to form a certain understanding of the vocabulary of the period and its scope.

Household (Everyday) Lexicon is considered one of the most important layers of a language's lexical stock and has a broad scope. It includes the concepts and terms that are regularly used in a person's daily life and are necessary for living. In other words, this layer is closely connected with people's vital needs, everyday activities, customs, and traditions.

The semantic layers of the household lexicon are diverse and cover various areas of human lifestyle. For example, terms related to eating, clothing, household items, labor activity, housing, family relations, wedding and funeral ceremonies, and even a person's private needs fall into this category. Therefore, the household lexicon occupies a special place in a language's vocabulary, vividly reflecting a people's way of life, worldview, and values. Studying the words in this field not only makes it possible to determine their lexical and semantic features, scope of use, and status in speech, but also provides valuable information about a people's material culture, historical development, and present-day life. This is because the vocabulary that every people uses in daily life develops inseparably from its historical experience, customs, and way of life.

At the same time, the household lexicon continually changes in connection with the environment, social relations, spiritual life, and living conditions. For instance, even the smallest changes in people's lifestyles, the emergence of new household items, or innovations in customs are reflected in the composition of the vocabulary. This shows the language's intrinsic link with the processes of life. As a result, studying the household lexicon has great scholarly significance not only for linguistics, but also for fields such as ethnography, history, and cultural studies. Through it, one can form a certain understanding of a people's daily life, historical past, and contemporary existence.

In linguistics, there are a number of works devoted to describing and analyzing the household lexicon on the basis of specific thematic groups. In research along this line, the main focus is, first and foremost, on uncovering the meanings of words connected with a person's daily life and social activity. Within the concept of the household lexicon are included all the words that serve to designate housework, processes of running a household, various objects and items, and phenomena and actions related to everyday life. Thus, the household lexicon is a set of linguistic units that define the objects related to daily life and household activities—their names, functions, and domains of use.

METHOD

Below, we analyze several lexemes belonging to the household (everyday) vocabulary used in Nahjul-farodis, a unique written monument of the Turkic language

dating to the fourteenth century. In particular, we will discuss the names of household items and furnishings—an important part of the household lexicon—and their semantic characteristics. Household items hold a special place in human life. They reflect people's social status, standard of living, lifestyle, and, at the same time, their level of culture.

The meaning “small pouch, bag” is expressed in the work by the lexeme *tobra*: *Bu ġāzīylardīn biri jumla isti'dādini tamom [qilip] ixlās birla čiqarında bir kimarsa anga at boyningā asġu tobra keldurdi..* ([7, 405–2]). This word is originally Turkic and appears in the modern Uzbek literary language in the phonetic variant *to'ra* ([15, V, 244]). The word meaning “small bag/pouch” derives in Old Uzbek from the verb *top-* “to gather, collect,” formed with the suffix *-ba* ([13, I, 372]). Sevortyan's dictionary likewise notes the “pouch” meaning and that it is a derived word formed with *-ba* ([14, III, 216]).

The word *čanaq* (*chanaq*), belonging to the native Turkic stratum, is used in the text with the meaning “bowl, vessel”: *Men altī yašar erdim kim anam bir čanaq ičinga etmek toġradi, taqi ul etmek, uzasinga saġ yaġ kemishti, taqi bir pora sut kemišti, taqi čanaq uzasinga naarsa örtti* ([7, 24–17]). This word, denoting a kitchen utensil, occurs in the text in combination with the lexemes *altun*, *kumuš*, *yīġač*, in the sense of “a small bowl made of gold, silver, or wood”; when used with the numeral *bir*, it functions as a counting/measure word: *... bir bir čanaq sut keltürdi* ([7, 298–8]). In Old Turkic it was used with the meaning “a small vessel/bowl made of wood” ([10, 135]); in the *Divan* it is cited as the Oghuz word for “bowl” ([9, I, 362]). In Old Uzbek literary language, the phonetic form *čanoq* is attested with the meanings “a vessel from which animals drink water” ([2, 3–450]) and “mill hopper; cotton boll” ([12, 673]). As Sh. Rahmatullayev notes, *čanaq* is originally a derived form from the verb *čana-* “to gouge, make a hollow” ([18, 844]) with the suffix *-q*, and later underwent phonetic change ([13, I, 412]). In modern Uzbek it appears in the phonetic variant *čanoq*, with four meanings: “each compartment (cell) of a cotton boll; the cranial bowl, eye socket—generally bowl-shaped bones; the trough-like part of a mill into which grain falls; shell.” Although the original meaning “bowl, vessel” served as the basis for the currently expressed meanings ([13, I, 412]), that particular meaning is no longer observed in the language today. Here, Sh. Rahmatullayev offers an opinion on the later meanings that arose through semantic development: the meaning “each bowl (cell) of the cotton boll” emerged earlier than “eye socket and other bowl-shaped things.” The Explanatory Dictionary of the Uzbek Language ([15, II, 354])

presents these meanings in the reverse order; this reversal has been criticized as noted in ([13, I, 412])—a justified objection. The Dictionary of Old Uighur Turkic records *čanaq* with the meanings “earthen plate, tray; dishware,” as well as “unit of measure” ([4, 59]). The Turkish lexicographer Tuncer Gülensoy, discussing its etymological root, considers *čanaq* to be a derived word (*čan* “depression, hollow; vessel” + *-ak*, a diminutive suffix) and explains its basic meaning as “a broad, hollow vessel made of earth, metal, wood, etc.” He also notes that in Anatolian dialects the word is used with the meanings “vessel; weight measure; the encircled balcony on a minaret where the call to prayer is made; and the hollows/depressions on mountain tops” ([8, 214]).

This term can also be observed in the Ferghana dialects within the vocabulary of the crafts of *degrezlik* and *rixtagarlik* (the process of smelting and casting pig iron), in the phonetic forms *chanaq/chanoq*. The dialectologist S. Ibrohimov defines the word as follows: *Chanaq/Chanoq*—a cast-iron implement with a depth of 30 to 50 cm, a diameter of 100–120 cm, and a thickness of about 2 cm. Founders place it inside the *yondo'kon* (furnace/hearth) to smelt pig iron, or they pour the molten iron obtained in the *yondo'kon* into it to collect, and then carry and pour it into molds. The *chanoq* has lugs on three sides, and a hook is inserted into them to lift it. So that it does not melt in the fire, the inner surface is plastered with *gilbo'ta* clay ([11, 55]).

Taġarčuq — This word belongs to the native Turkic stratum (*taġar* + *-čuq* (a diminutive nominal suffix)). In E. Fozilov's *Староузбекский язык. Хорезмийский памятники XIV века* it is recorded with the meaning “small sack, small bag” [16, 366]. It is used in the same sense in *Nahjul-farodis*: Umar, may God be pleased with him, filled a small sack (*taġarčuq*) with flour from the *bayt al-māl* and lifted it onto his blessed back (108–8). Usman then went home and sent to 'Ā'isha's house a sheep, a small sack (*taġarčuq*) of flour, and a small sack (*taġarčuq*) of dates (7, 125–17). In Old Turkic, the form *taġar* occurs with the meanings “sack; bag; pouch” as well as “coarse hemp cloth” (10, 526). Specifically, in Mahmud al-Kashgari it means “a sack used for wheat and other things” (9, I, 276); in Yusuf Khass Hajib it is used with the meanings “coarse hemp cloth; low-grade fabric, rough garment” (QB, 389). As noted in *Kitāb al-idrāk li-lisān al-atrāk* and *At-tuḥfat az-zakiyya fī l-lughat at-turkiyya*, in Kipchak dialects the same lexeme is used in the sense “a container/sack made of animal skin” [5, 258].

küväč — The word is used with the meaning “vessel” in the text: When evening came, he returned, and some food remained in the *küväč* (7, 29–17). In Old Turkic the word appears in the phonetic forms *küväč*/*küvüč*/*küwäč*

and denotes “a small halter (intended for horses)” (10, 330–331).

Among household items, the lexeme *qalī* with the meaning “carpet” appears several times in the text: Hātam al-Ašamm, take note, inside that house there were spread ‘Rūmī’ (Byzantine) carpets (7, 235–13); The Prophet Solomon, peace be upon him, commanded the fairies and they set up a canopy-carpet (*qalī*) made of gold and silk (7, 210–1). In Old Turkic the word is attested with two different meanings (10, 411). In Mahmud al-Kashgari it bears the meaning “how? in what way?”, and in Yusuf Khass Hajib “if, in case.” The meaning “carpet” is not observed among these. In the Kıpçak Türkçesi Sözlüğü, the word’s meanings as found in Kitāb al-idrāk li lisān al-atrāk, Kitāb-i majmū’-i tarjimān-i türkī ‘acemī wa muğhūlī, and the Codex Cumanicus are listed. The dictionary gives the homonymous entries as follows, and among them the sense found in Nahjul-farodis also appears: *qalī* I — suitable, harmonious, fitting; *qalī* II — exhibition, display; a stall/open market; a cloth, carpet, or mat spread under goods put out for sale; *qalī* III — carpet. The third sense “carpet” is observed in the Codex Cumanicus, and the dictionary evaluates the word as a Persian–Tajik borrowing [5, 134]. The word does not occur in the works of Alisher Navoi. In At-tuḥfa the phonetic variant *hālī* is recorded with the meaning “felt.” In contemporary Khwarezm dialects the phonetic variant *g’oli* is used with the meaning “a household item usually woven of silk, spread on the ground/floor or hung on room walls for decoration” [3, 188]. In the modern Uzbek literary language, however, the Persian–Tajik word *gilam* (“carpet”) is used.

The Persian–Tajik lexeme *karsān*, meaning “small tray, round-shaped vessel, bowl,” is used in the text in the same sense: Baqar, evda bir *karsān* sut bar (“Look, there is a *karsān* of milk in the house”) (7, 22–13). This word is not attested in the Dīwān lughāt at-Turk and was not used in Old Turkic. In Tajik, the phonetic forms *karsān*/*kārsān* mean “a large round wooden vessel; a wooden or metal vessel intended for kneading dough” [17, 598]. In modern Uzbek literary language, the word occurs in the phonetic variant *korson* with four meanings recorded: (1) a large wooden platter; (2) the hollow, sound-amplifying part (“belly”) of certain musical instruments; (3) the rear part of a saddle; (4) the rim portion of a horse’s hoof [15, 2, 409]. It should be noted that in some Uzbek dialects belonging to the Qarluq group it is used with the meaning “wooden tray, tub,” while in certain Uzbek dialects of the Kipchak group it occurs with the meaning “the rear backrest of a saddle” [6, 154].

Likewise, the text contains a number of words denoting household items—*balta* (7, 28–5), *bičkü* (7,

11–6), *čiroğ* (7, 257–4), *otun* (7, 269–8), *kattān* (7, 159–8), *qazuq* (7, 165–10), *töšak* (7, 16–9), *čömča* (7, 28–17), *qazğan* (7, 107–14), *tabrak* (7, 325–15), *qap* (7, 18–5), *toba* (7, 438–9), *sanduuq* (7, 258–17), *sirča* (7, 159–13), *туру* (7, 435–3), *köza* (7, 159–14), *matmira* (7, 159–14), *mešk* (7, 3–10), *tandur* (7, 28–17), *tekirman* (7, 159–12), *qova* (7, 357–13), *ayaq* (7, 309–13), *qaparčuq* (7, 331–1), *čökärdäk* (7, 159–12), *qandil* (7, 156–10), *kursi* (7, 206–10). The presence of these terms helps form a concrete picture of the household lexicon as it functioned within the vocabulary of the Old Uzbek literary language.

CONCLUSION

Just as human life is many-sided and diverse, the lexical stock relating to the household sphere is also varied and multifaceted. Because these words are directly connected with people’s everyday lives, they constitute the most dynamic stratum of a language’s vocabulary. For this reason, all changes that occur in society—economic, cultural, or social renewals—are manifested first and most clearly in the composition of the household lexicon. By approaching the household lexicon from a scholarly and theoretical perspective, we can determine not only the word stock of the Old Uzbek literary language but also the processes by which the meanings of certain words changed, as well as the reasons for the emergence of new meanings. Analyzing the household lexicon serves as an important source for studying the history of the language, the ethnographic heritage of the people, and the stages of cultural development.

Thus, a comprehensive scientific analysis of the household lexicon functions as a key not only for revealing the internal structure of the language and its lines of development, but also for gaining a deeper understanding of a people’s material and spiritual life.

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