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## THE AMBIGUITY OF TURKISH WORDS THAT EXPRESS THINGS AND EVENTS IN THE EPIC “MALIKA AYYOR”

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### ABSTRACT

*The article deals with the issue of ambiguity in the Turkish words that express things and events in the text of the epic “Malika Ayyor”, and almost 52% of such words in the text of the epic belong to the category of nouns. It has been established that these nouns have different appearances from the historical and etymological point of view.*

**KEYWORDS:** *Epic, Text, Turkish Layer, Bakhshi Poet, Epic Hero, Ancient Turkic Language, Historical Work, Turkish Words, Lexeme.*

### INTRODUCTION

Polysemy plays a significant role in any language. Linguistic richness is measured not only by words and phrases, but also by the lexical meanings of words. The ambiguity of words - the phenomenon of polysemy has its place in the richness of language [1, p. 3]. No matter how diverse the individual semantics of a polysemous word may be, they are always grouped around a single semantic basis. Secondary meanings are recognized as a further development of the primary meaning [2, pp. 39-50]. Polysemy is one of the linguistic phenomena related to the semantic structure of a word. Polysemy occurs in almost all word groups [3, p. 209]. Based on the same principles, we have tried to study semantically, lexically-grammatically and genealogically from the polysemous words in the words that express things and events used in the text of the epic “Malika Ayyor”. Our research in this regard has shown that ambiguity is most active within the noun phrase.



8. *Underground* - in the meaning of “wherever”: *Erostitadushmantanichirisin* (110) - Let the enemy rot under the ground; *Erostitagushibketsakkerak-da* (46) - Although we must go underground;

9. *Earth* - in the meaning of “the whole world, the universe”: *Qizil dev aytdi: — O'jiyanim! Bizlarkunbotishbilan kun chiqarni, eryuziniqolmayuchamiz* (58) - The red giant said, “Oh, nephew!” We fly with the rising of the sun at sunset, without leaving the earth; *Eryuzindajumlao'tganvalilar* (72) - Governors who passed sentence on earth;

10. *To put on the ground* - in the sense of “everyone's words and advice are the same”: *Avazxonuchchovichinorningoldidako'pso'zlnarnigaplashib, maslahatnibirergaqo'yib: - Eybolam, gapdanimachiqadi, yo'lyurmoqa'loroqdedi* (66) - The Avazkhan trio spoke many words in front of the plane tree and put the advice together: - My son, it is better to walk than to talk;

11. *Staying on the ground* - in the sense of “not leaving his head on the ground or alienating”: *Pastkiko'shkigaetib, “Mardningboshierdaqolmasin”, Avazjonningboshinitizzasigaolib “qaysimamlakatdankelding?”— debso'rab, birso'zdedi* (51) - Reaching the lower mansion, he said, “Let not the head of the man remain on the ground”. He brought Avazjon's head to his knees and asked, “What country are you from?” - he asked and said a word;

12. The lexeme of “er” in the text of the epic expresses such relations as time, place, cause, when it serves as an auxiliary in the form of direction, place-time, exit, future tense: *Devlarbuerdayo'qedi* (54) - The giants were not here; *Manzilishuerdanetmishyillikyo'lkeladi* (58) - The address comes seventy years from here; *ShundaXadichaTillaqizdanbuso'znieshitib, erdanTemirtaktopganquldaybo'lib, chopiborqasigaqaytaberdi* (108) - When Khadijah heard this from Tillaqiz, she ran back like a slave who has found iron on the ground.

Another polysemous lexeme, the blood lexeme, which means “the fluid tissue of the body that moves continuously within a closed system of heart and blood vessels,” is also actively used in the text of the epic. In the language of Navoi's works, it is recognized in linguistics that the term is used in two senses (Explanatory dictionary of the language of AlisherNavoi's works, IV, 63), as well as in the lexicon of the poet's historical works in the sense of “blood”, “revenge, blood revenge” [4, p. 153]. In the epic we studied, it was found that this lexeme was used in the following senses:

1. In the meaning of “faded”: *Bu devlarniko'rib, merganlarningrangi-tusiuchib, qoniqochib, mazasiketibqoldi* (41) - Seeing these giants, the snipers flew in color, bled, and lost their taste;

2. In the meaning of “to weep bitterly”: *Qonyig'latibbumanzilda. Sen ketarsanbiznitashlab. Ayroliqo'tigadog'lab. Biz qolamizqonlaryig'lab* (120) - Blood crying at this address. You leave us. Spotted on the grass. We remain weeping blood;

3. In the meaning of “Sacrificing war, fighting; to sacrifice a person in this way”: *G'ayratbilanqonto'kishmoqlozimdi(r)* (131) - Blood must be shed with zeal; *Otqo'yibdushmanustiga. Qaramaybaland-pastiga. Qonto'kilibshuzamonda* (141) - Put the horse on the enemy. Despite the ups and downs. Bloodshed at this time;

4. In the meaning of “To be in great distress; to be bloodthirsty”: *Yodimizgasizniolsak. Biz yig'larmizqonyutib* (120) - If we remember you. We weep and swallow blood;

5. In the meaning of “fading color, loss of redness”: “*Qonisuyuq, rangidaqoniyo'q, ko'ziolayganyomonyigitekan*”, *deb devlarqo'rqibturibdi* (42) - The giants are afraid, “He is a bad guy with thin blood, no blood in his complexion, and his eyes are wide open”.

**Polysemy in words in the Turkish layer**

*Lexeme “er-earth”*

*Lexeme “qon - blood”*

1.	Explanatory dictionary of Uzbek language , 2, 14.: 11 meanings	1.	Explanatory dictionary of Uzbek language, 5, 328.: 4 meanings
2.	OTD (Old Turkish Dictionary, 257): 4 ra meanings	2.	OTD (Old Turkish Dictionary, 464): 4 meanings
3.	Explanatory dictionary of the language of AlisherNavoi's works, I, 524-525.: 6 meanings	3.	Explanatory dictionary of the language of AlisherNavoi's works, IV, 63.: 2 meanings
4.	ANTA.: 4 meanings	4.	ANTA.: 2 meanings
	Used in the epic “ <i>Malika Ayyor</i> ” in 12 meanings:		Used in the epic “ <i>Malika Ayyor</i> ” in 5 meanings:
1.	“Surface, level (in relation to a person or thing)”	1.	“Faded”
2.	“Part of the earth's surface; place, territory”	2.	"Crushing and burning"
3.	“Occupied place, place; space ”	3.	“Sacrificing people”
4.	"Short time before the action"	4.	"Sorrow is suffering, blood is blood"
5.	“Country, place”	5.	“The color fades, the redness disappears”
6.	“Part, place, point of something”		
7.	<i>To underestimate</i> – “degrading”		
8.	<i>Underground</i> – “Wherever”		
9.	<i>Earth</i> – “The whole world, the universe”		
10.	To put on the ground– “the word, the advice is the same”		

11.	<i>To stay on the ground</i> – “not to alienate”		
12.	“In terms of agreements, it means relations such as time, place, reason”.		

**Table 3. Polysemous representation of earth and blood lexemes**

The lexeme of speech, which has its own sound shell, an independent lexical meaning (Explanatory dictionary of Uzbek language, 3, 608), is also actively used in the epic and expresses the following meanings:

1. In the meaning of “sentence, word, speech”: *Ota, eshitmeningaytganso'zimni* (12) - Father, hear what I say; *Aytganso'zimolendiBo'zo'g'lon* (12) - Take what I say now, bully;
2. In the meaning of “narrating certain information”: *Ana shunda Parizod Go'ro'g'lidanbuso'zni eshitib, o'sganelini, sog'u-so'lini, sha'n-shavkatini, manzil-joyiniGo'ro'g'ligabayonberib, birso'z deb turibdi...*(8) - When Parizod heard this word from Gorogly, he told Gorogly about his upbringing, health, honor, and address, and said a word ...;
3. In the meaning of “dialogue or consultation, communication”: *Shunda Go'ro'g'libek Avazxondanbuso'zni eshitib: — Avazo'g'lim, buso'znibejoyaytding. Bu aytganso'zingko'pyomonbo'ldi, endiharnimabo'lsa, bormasangbo'lmaydi* (12) - Then Goroglybek heard this word from Avazkhan: - My son Avaz, you said this word in vain. What you said was so bad, now that whatever it is, you have to go;
4. Topromise - in the sense of “to allow or not to speak”: *So'zbergandirmerganlargajodugar. So'zbermasa, merganlardanimabor* (202) - The sorcerer promised the snipers. What does the sniper have if he does not promise?;
5. To stutter –in the meaning of “To say or not to say something; to speak or not to speak”: *Diqqatbo'libyotganAvazjonGulzamongaSo'y lamadi ham, qaramadi ham, so'zqotmadi ham* (49) - The attentive Avazjon did not speak, look, or speak to Gulzamon; *ShundaQosimshohqalandarlarga qarab: - qaysishahardankeldinglar? - debso'rab, so'zqotib, birso'zdedi:* (91) - Then Kasimshah looked at the potters and said: - What city are you from?, - he asked, stiffening his words and saying a word;
6. Proverb, a word of wisdom; as an example of the phrase: “*Piyodaqo'noq - yaxshiqo'noq*”, *deganso'zbor* (84) - There is a saying, “A guest on foot is a good guest”; “*Ertilaganerdaaziz*”, *deganso'zbor* (184) - There is a saying, “Saint wherever he wants”.

## CONCLUSION

It is noted that the *word* lexeme had one meaning in the ancient Turkic language (OTD, 511), and in Navoi's works it served to express four meanings (Explanatory dictionary of the language of AlisherNavoi's works, III, 137). It has been established that in the modern Uzbek literary language the word lexeme is used to express eight semantics (Explanatory dictionary of Uzbek language, 3, 608). It is clear from the above analysis that in the text of the epic studied, this term served to express the six semas.

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