



## Semantic Analysis of Homonyms in the Text “Baburname”

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**Abstract:** In the development of the thinking of great lexicographers and thinkers, their mastery of language and understanding of the capabilities of language play an important role. In the deep thoughts of Zahiriddin Muhammad Babur, understanding and knowledge of existence, skillful reflection of language skills are of particular importance. In addition to the fact that homonymy is a linguistic phenomenon, it is considered as a factor in the development of thinking and reasoning. The article semantically analyzes homonyms in the text “Baburname”.

**Key words:** homonymy, homonyms, syncretism of categories, metonymy, transfer of meaning, word, lexeme, semantics.

**Introduction.** Turkic languages, in particular the Uzbek and Turkish languages, during their historical development served as an expression of various forms of information exchange as a means of communication and continue to develop as an important component of socio-historical reality. Based on internal and external factors of development, the functions of emotional influence and accumulation of Turkic languages were formed. At the same time, the functions of the language related to the perception of its users also developed. This is a function of developing thinking, deepening thoughts.

One of the factors that ensures the function of language development is the phenomenon of homonymy, which, in addition to being a linguistic phenomenon, contributed to the development of thinking among the Turkic peoples. Homonyms are units that have the same form but a different meaning. The dictionary meaning of the Greek homonym is “of the same name” [Hojiev, 2002:71].

Homonymy was the basis for the creation of artistic arts based on the linguistic capabilities of Turkish literature. Among such genres of art, tuyuk, askiya, tajnis and ihom have become an integral part of communication between the speaker and the listener among the Turkic peoples. The basis of the poetic genre and artistic art based on homonymy requires the speaker's ability, deep perception, and the vigilance and intellectual maturity of the listener. Alisher Navoi, who created the theoretical foundations of the phenomenon of homonymy and was one of the first to draw attention to its importance as a factor in the development of thinking, writes about the widespread use by the Turks of the artistic word, tajnis and iikhom. He noted that there are more puns in Turkish than in Sart. Great encyclopedist scientists and thinkers of the Turkic peoples were able to see important social, spiritual and educational problems that are still relevant today. Today, the development of thinking of individuals whose observations have become wisdom is, in a certain sense, directly related to the capabilities of the Turkish language, the ability to study words and perception.

The language skills acquired by the great poet, king and commander, master of words Zakhiriddin Muhammad Babur, occupy an important place in the development of his thinking, deep perception of the world and the art of skillfully describing the linguistic landscape of the world. Babur used

homonyms to create effective poetry based on logical puns, allusions and rhymes. On the other hand, the homonyms used in “Baburname” served to express the reality of different contents in one form. Homonyms used in “Baburname” serve as important evidence in understanding the relationship between the form and meaning of lexemes, as well as in the analysis of relational movements in the semantics of lexemes.

**Main part.** One of the linguistic factors that ensure the uniqueness of the vocabulary of “Baburname” is the appropriate use of homonyms, synonymous paradigms, and antonyms” [Kholmanova, 2021: 197-199].

Homonyms used in the text of “Baburname” can be divided into two groups:

1. Homonyms are based on the similarity of the form of more than one word with different content.
2. Homonyms are formed on the basis of the semantic connection of one word that has several meanings.

The similarity of the form of more than one word with different content is an active way for the phenomenon of homonymy to arise.

In “Boburnom” the morphological compatibility of various words is observed in words belonging to the Turkic language: *tosh* I “ball, impact-bullet weapon”... *tosh tayyor bo ‘lubtur, ne farmon bo ‘lur? Farmon bo ‘ldikim, bu toshni otsun, yana men borg ‘uncha yana bir toshni tayyor qilsun* [BN,442]; *tosh* II “subject”: *Imorat kursisini tamom toshdin farsh qilibturlar* [BN, 106].

*To ‘ra* I “rule, law, discipline, custom” [EDLANW, III, 270]: *hazm va ehtiyotni mar‘iy tutub, to ‘ra va siyoqkim, tartib qililib edi; to ‘ra* II shield in human height [EDLANW, III,269]: *Tufakandozlar bu aroba va to ‘ralarning keynida turub, tufak otqaylar* [BN,334]; *to ‘ra* III “part, member”: ...*Husayn oilig ‘onda qisqaliq qilg ‘anlarning kayfiyatini ko ‘rub, to ‘ra-muchalaridin hurattuk* [BN,306].

*Qalin* I "lateral volume"; *qalin* II means "property, money given by the groom to the girl at the wedding." *Qalin* II made from, *qalinliq* - expressed the concept of “betrothed girl” in “Baburnama”: *Sulton Ahmad mirzoning Oysha Sultonbegim otliq qiznikim, ota, obag ‘a tirik ekanda manga qalinliq qilib edilar* [BN, 131]. *Qalinliq // qalindik* - became *qalliq* as a result of phonetic change: *qalinqalhq-qalinhq-qalliq-qalliq* [EDUL,517]; The basis of the word *qo ‘l-*, meaning “to marry”, is also connected with *qalin* [Kholmanova, 2021]... *burun Jahongir mirzog ‘a mirzolar tirigida qo ‘lub edilar* [BN, 178].

In the “Baburname” of the Persian-Tajik and Indian words there is a homonymy: *pul* I - (Persian-Tajik) “bridge” [DWB, 112]: *Qo‘rg‘ong‘a yetib, shotu qo‘yub chiqib darvozani olib, puli ravon solilib,..*[BN,167]; The word *pul* II, which means “a bunch, a lot, several,” is also Persian-Tajik: ...*pul tir yig ‘ilib turubtur, o ‘bdon-o ‘bdon yigitlardek...*[BN, 259]. Babur talks about the animal world, flora, colloquial speech, culture, clothing, customs and traditions of the Indian population in the event part of the work. He expressed his opinion about the concept of “time” in the Hindi language, its manifestations, lexemes that represent this concept. In describing the concept of “time”, he cited the Hindi word for money: *pul* III “unit of time”: *Yana har girini oltmish bo ‘lubturlar, har birini pul debturlarkim, bir kecha-kunduz uch ming olti yuz pul bo ‘lg ‘ay* [BN,448].

In “Baburname” there is homonymy of Arabic and Indian words: *roy* I (Arabic) “thought, look”: *Mirzo royi bila amal qilmas edi* (232). This word is currently used in the form *ra‘y*: *Ra‘y* “opinion, point of view, view, discussion; intelligence, perception; desire, inclination; means “stimulus” [EDUL,III,359];

*roy* II “title of Indian kings” [DWB, 119]: *Agarchi kichik-kirim roy va roja tog ‘ va jangalda xeli bor edilar, vale mu ‘tabar va mustaqil bular edilar* [340]. These words became homonymous forms as a result of the same expression in Arabic script.

The units *naqsh*, borrowed from Arabic, also formed homonymous relationships: *naqsh* I "melody, song [DNW,457]: ...*ul jumladin bir naqshi bor, nuhranga mavsum* [BN,242]; *naqsh* II "pattern on objects and buildings" [DWB, 99].

Homonyms that arise as a result of the loss of connection between the meanings of one word and several meanings are associated with the syncretism of the category, characteristic of Turkic languages. "Baburname" contains typical examples of the formation of homonyms in a semantic way. The phenomenon of categorical syncretism and metonymy underlies the creation of homonyms by the semantic method.

The second phenomenon that creates homonymy is metonymy, which is often observed in the semantic system of lexemes of the dictionary level of the Turkic languages. The development of meaning in this form shows a certain period and the language user's ability to understand and think. "Baburname" often uses homonyms created from metonymy. In the following example, you can notice that the word denoting a sign has turned into a personal noun based on metonymy: *ichki I* "close, plausible": *G'ulda ulug' beklardin kishi yo'q edi, tamom ichki beklar edi* [BN,207]; *ichki II* "official of the royal court" [BNL,73]: *Ichkilardin uch-to'rti mash'al bila har axshom navbat bilan evrulur edilar* [BN,207].

The word *ko'hpoya I* is a geographical area, meaning "foothills; "the foot of the mountain" [TRD, 201]: *Yana bir Isfaradur, ko'hpoyada voqi' bo'lubtur* [BN, 61]. Based on metonymy, from this meaning of the word a similar word was formed: *ko'hpoya II* "administrative-territorial unit": *Isfara viloyati to'rt bo'luk ko'hpoyadur* [BN,61]. The work also uses a personal noun, the word *ko'hpoya III*, to denote position: *...ikki ko'hpoyadur, Sayid Yusuf majam aning ulug'i edi...* [BN,130].

*Boshliq I* "headdress" [DWB,23]; Homonyms *boshliq II* "group leader" are used. These words come from the literal and figurative meanings of the word *bosh*. If *boshliq* "headdress" was formed from the lexeme's own meaning, then the main meaning "group leader" was formed from a semantic transfer based on *boshliq II*. The word *tort*, which arose as different meanings of the same word, in later periods became a homonym: *tort I* "to draw": *...agar naqqoshlar takalluf bila tortsalar, oncha torta olmag'ay erdilar* [BN,314]; *tort II* "go", "join": *...yigit yalangi va yayoq yalangi bila Qunduzg'a Xisravshohg'a tortti* [BN,100]. These words are not used in modern Uzbek, but are preserved in some dialects; *tort III* "to give a gift, to give": *Bir egarlik ot ham tortti* (302). In the modern Uzbek language, the vocabulary units *tortiq* are used in the meaning of "gift" and *tortiq qilmoq* in the meaning of "to give a gift"; *tort IV* "stop": *Otini tortti* [169]. *Tort* is used in this sense nowadays.

The emergence of homonymy based on semantic migration is observed within the framework of lexemes belonging to the Turkic languages. Sometimes found within lexemes: *vofir I* "many, abundant": *Oshlig'i vofir, mevasi farovon* (60); *vofir II* "one of the weights of Aruz" [DWB, 28]. This situation can be assessed as a manifestation of semantic migration based on the relationship in the meaning of borrowed words that is characteristic of Turkic languages.

**Conclusion.** The analysis of homonyms in "Baburname" is important for clarifying the semantic capabilities of Turkic languages and the peculiarities of the development of thinking.

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## Conditional abbreviations

1. EDLANW – Explanatory dictionary of the language of Alisher Navoi's works. Volume I-IV. - Tashkent, 1983–1985.- I–656; II–644; III–624; IV–636;
2. DWB – Explanatory dictionary of the works of Zahiriddin Muhammad Babur. Developer: Nazarova H. -Tashkent, 1972. -187 p.

3. BN – Zakhiriddin Muhammad Babur. Baburname. Compilers of the publication: P. Shamsiev, S. Mirzaev. V. Zokhidov with a preface and editorship. -Tashkent: Publishing House of the Academy of Sciences, 1960. -512 p.
4. ATD – Ancient Turkic dictionary. –L.,1969.
5. DNW – Dictionary of Navoi's works. Edited by Porso Shamsiev. -Tashkent, 1972. -784 p.
6. TRD – Tajik-Russian dictionary. Edited by M. V. Rahimi and L. V. Uspenskaya - M.: State Publishing House of Foreign and National Dictionaries, 1954.-789 p.
7. EDUL – Rakhmatullaev Sh. Etymological dictionary of the Uzbek language (Turkish words). - Tashkent, 2000. -600 p.