



SOME COMMENTS ON THE POMEGRANATE LEXEMA

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Article history:	Abstract:
Received: 11 th March 2021 Accepted: 30 th March 2021 Published: 8 th April 2021	<p>In this article, some words related to the Uzbek fruit lexicon are analyzed as an integral part of the vocabulary of the vernacular. The emergence of the lexicon of fruit reveals the inextricable link with the past of mankind, the history of human labor, in particular, the name of the pomegranate fruit and its species, descriptions of this fruit in dictionaries, encyclopedias, whether these definitions are consistent with the concept of pomegranate. given. The article is based on a comparison of Uzbek descriptions of pomegranate fruit with commentaries on relevant Russian dictionaries.</p> <p>The article also discusses the collection and study of fruit vocabulary in terms of language, compiling explanatory dictionaries, simplifying and improving the definitions of fruit names using language opportunities (close to the vernacular), on the one hand, for the convenience of language learners, on the other hand, biology and based on ensuring linguistic integration.</p>

Keywords: Lexeme, pomegranate, fruit, hyperonym, paradigmatic, historical-etymological, lexical-semantic.

1. INTRODUCTION.

Man perceives all objects, things and phenomena in the external world through language; unites them in the mind, in thinking, expands the scope of knowledge about them. As a result, the generalization of these, the conclusion forms the creative activity of people. He generalizes things and objects not only in their state, that is, in their consciousness, thoughts and thinking according to their external structure and form, but also generalizes in his activity the ideas about the internal properties that exist on the basis of their structure [1].

In particular, a number of works have been carried out to highlight the features of hyponyms such as apple, apricot, pear, peach, quince, pomegranate, cherry, mulberry, jiida, which are concentrated under the hyperonym of fruit and form one of the active paradigmatic series in the Uzbek language. As a result of scientific research, attention has been paid to the grammatical, historical-etymological, lexical-semantic features of fruit trees, and the word fruit has been used in Persian since ancient times.

2. THE MAIN PART.

Fruit in ancient and modern Tajik (this word is mentioned in the works of Ibn Sina), in Persian the plural "mive" is "mivedjat" - fruit; It is used in Afghan as "fruit", in Kyrgyz as "momo", in Turkmen as "mive", in Uyghur as "mive", in Karakalpak as "miyo'e", in Azerbaijani as "meyvo", in dictionaries as "miyve", in Uzbek as "fruit". There is also a variant of "mogo" in Uyghur dialects. When comparing the variants of fruit-mive in Iranian and mive-momo-miyyo-s-meyva-mive-moga in Turkish, the word is constructed. There were literally two components that intermingled and a morphological redistribution phenomenon occurred between the cores. Two independent words have become one word:

1. Fruit - "me (h) + and <me (h) + ba: <meh + ba (r) <beh + bar <.
2. The word meh- beh is Persian, and the word good, pleasant, delicious bar-bar also means fruit, fruit. The word fruit means sweet, delicious, pleasant, fruitful, fruitful [2].

Orkhon-Enasay written sources, Mahmud Kashgari's dictionary, "Tafsir". In the works of Alisher Navoi:

O sweet soul, your sweet lips,

Fruit, my dear, is your orange. (The Strange Cow 359)

Alisher Navoi or Uvaysi also mentions pomegranates. Chiston differs from folk riddles in that it is written in the form of a dream and has no questions and answers. Folklorist scientist Z. According to Husainova, "this genre is performed in response to a puzzling question between two people or a team."

A. In Navoi, the dictionary "Pomegranate" is a poem of 5 bytes - 10 lines, the Hajj of the dream is written in a healthy weight, the pomegranate is like a full pearl, the pearl is full of pearls. The power of the fingers loosens his body, injures his body, and bleeds, but it is reassuring to the poet that the human stomach has benefited from this blood. Navoi, through the dictionary "Pomegranate", emphasized the healing properties and benefits of pomegranate.

The pomegranate resembles an earthenware vessel, divided into six or eight layers, or rather, resembles a pearl, and the grains resemble blood-stained pearls, crushed with a finger to obtain its juice, The poet writes about the benefits of the stomach and the fact that he himself tried it: "Pomegranate":

*Ne majmardur to'la axgar, vale ul majmar andomi,
Erur sun ilkidin gahe musaddas, gahmusamman ham.
Chiqar ravzandin axgardudiyu, bu turfakim, oning –
O'tig'a dud yo'qtur, majmarig'a balki ravzan ham.
O'tu majmar dema – bor ul sadafkim – durlarin oning
Evurdi qong'a davroni mushabid, charxi purfan ham.
Agar bu navemas, bas ne uchun barmoq kuchi birla
Bo'shar jismi, oqarqoni, anga majruh bo'lub tan ham.
Nechakim tabi noridur va lekin medanorig'a –
Berur taskin – munung nafin topibmen voqean man ham.*

The last byte of this chiston is actually the word "nor" used twice in the expressions "tabinori" and "medanori". However, the word "nor" in the second sentence is pronounced as "narrow". Through the phrase "Medanori", the poet likened Medan to a pomegranate. There is no need to exaggerate the humorous expressions and images in these verses. It is clear from these examples that its chistons do not have the rigid form laws of the rubai and the hen or the gazelle, and in this respect they resemble their continents, rhyming like continents, no matla, varying in weight, the number of bytes also varies.

"Pomegranate" in Uvaysi:

*Ул на гумбаздур эшиги туйнугидин йўқ нишон,
Неча гулгунпўш қизлар манзил айлабдур макон.
Синдируб гумбазни алар ҳолидин олсам хабар,
Юзларида парда тортиғлиқ турурлар бағри қон.*

Through this chisto, Uvaysi compared the pomegranate to a heart-blooded girl with a veil over her face inside the dome. In today's Uzbek children's literature, the literary puzzle "Pomegranate" created by Anvar Obidjon is distinguished by the fact that it does not repeat any of them:

*Ҳар доначам бир аскар
Бир қалъада минг лашкар.
Ётар улар панада
Оқ пардали хонада.
Хоналар тинч, атроф жим.
Қалъачани бўзса ким,
Бошланади тўполон...
У ёғи сизга аён.*

The poet Anwar Abidjan compares pomegranate seeds to soldiers. Whoever disturbs their peace, if they damage their fortresses, they express that they will not look.

In some sources, the pomegranate is derived from the Latin word "granatum, granatus," which means a grain, wrapped in a watery cover, according to many of the seeds inside the fruit.

In the Middle Ages, the pomegranate was known as the Pomum granatum - "seeded apple", which was later replaced by the modern scientific botanical name "Punica granatum" by C. Linnaeus.

In ancient Rome, it had another name - "malum granatum", meaning "granular apple". It is still called apple in other languages: so in German. "Granatapfel", Italian "melograno" (from apple, fruit - apple). The Italians believe that the most forbidden fruit tempted by Eve was the pomegranate. For example, in ancient Roman and Greek medicine, sour pomegranate was used as a sedative against malaria, a beneficial agent in gastritis.

Abu Ali ibn Sina spoke about the properties of pomegranate, emphasizing that it suppresses sour bile, stops the flow of waste to the internal organs, peels, especially for burns, is a medicine for wounds, the seeds along with honey are useful for toothache and ear pain. In addition, pomegranate peel is good when spitting blood, bleeding from the gums, its decoction has the property of driving vomiting.

Pomegranate relieves chest pain caused by overheating, relieves painful cough, relieves spleen diseases, has a positive effect on heart palpitations. It cleanses and smooths the human voice, makes the body fat. Helps food be easily digested. It also clarifies facial skin.

Also, the root of the motifs associated with the pomegranate in the oral tradition of the Uzbek people goes back to the ancient mythological worldview. In folk songs, fruits and fruit trees are often depicted in relation to women, and also have an artistic and symbolic meaning. For example:

*Yorning bog'i bor ekan,
Bog'da anori bor ekan,
Yolg'iz deb ko'ngil bersam,
Bo'lak yori bor ekan.*

The song includes a garden, a family; and the pomegranate is used in the image of a married woman, a mother. The color red was also attributed to a woman, and the pomegranate was also used as a female symbol due to the fact that it was also red. Sometimes the pomegranate also helps to symbolize the image of girls whose hearts are full of blood in depression.¹

Pomegranate is a perennial tree of subtropical climate, but by the age of 50-60 the yield decreases and the old seedlings are replaced by young trees. Pomegranate is grown in many countries, including Turkey, Azerbaijan, Abkhazia, southern Armenia, Georgia, Iran, western Turkmenistan and southern parts of Afghanistan.

In the most ancient history of Greece, the pomegranate culture was mentioned several times long before the emergence of Rome, which later entered through Carthage (modern Tunisia). For example, Homer mentions the pomegranate twice in the famous Odyssey as a very common fruit plant in the Phoenician and Phrygian gardens. The ancient Greek historian Herodotus testified that when the Persians attacked the Greeks under Xerxes, his personal bodyguard included a special squadron or "grenade brigade," whose soldiers carried gold grenades at the tips of their spears as the highest sign of honor.

Theophrastus gave a detailed description of the pomegranate in his History of Plants, written over 350 BC. According to legend, the Israelites, who had been wandering in the wilderness for a long time and suffering from thirst, first encountered the pomegranate and its fruits in Egypt. During the reign of King Solomon, pomegranate orchards were very popular and were sung in special songs. Many references to pomegranate have been made by Roman authors.

Most of the names within the fruit lexicon have a long history. Their appearance, importantly, their beginnings in general use, the types of peaches and the words associated with them are interpreted differently in the following written sources:

Chapter 6 of Salohiddinkhoja's Nisab us-Sibyon is devoted to the naming of fruits and fruit trees in Arabic, Persian and Turkish.

*Инаб – ангур – узум, руммо- анор ул,
Даҳи барқуқу хавх – шафтолу бор ул.*

3.CONCLUSION.

All of these fruits are still available today, and we grow and eat them in the gardens. Today: our dietitians, cosmetologists, biologists and, most importantly, our linguists are conducting extensive linguistic research. The emergence of the lexicon of fruit reveals the inextricable link with the past of mankind, the history of human labor, in particular, the name of the pomegranate fruit and its species, descriptions of this fruit in dictionaries, encyclopedias, whether these definitions are consistent with the concept of pomegranate. given. The article is based on a comparison of Uzbek descriptions of pomegranate fruit with commentaries on relevant Russian dictionaries.

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¹ D.O'rayeva . O'zbek xalq qo'shiqlarida parallelizm. –P. 77-78

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