

## **Some Considerations on the Genesis and Layers of Meaning of Road and Passenger Terms**

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**Abstract.** The terms "road" and "passenger" carry significant connotations in literature and cultural narratives, representing deeper layers of meaning beyond their literal interpretations. The genesis of these terms can be traced back to their symbolic roles in various contexts. The "road" often signifies a journey, choices, and the passage of time, reflecting the paths individuals take in life. It can also represent obstacles, challenges, and the pursuit of goals. Conversely, the "passenger" embodies the traveler or seeker, representing humanity's quest for purpose, identity, and understanding of one's place in the world. Together, these terms create a rich tapestry of meaning, inviting exploration of themes such as personal growth, transformation, and the interconnectedness of human experiences.

**Key words:** road, passenger symbolism, journey, choices obstacles, personal growth, identity cultural, narratives, meaning layers.

The road is the foundation of life. The road is a map of the history of the world and human society. It has always been the chronotope of life. If we look at the history of humanity (**passenger**) from the series of hundreds of thousands of years until the 21st century, we can understand how stable and infinite this magnificent **WAY is in the ratio of time and time**. Poet G. Ghulam's expression in the style of "*These roads are many ancient roads*" reflects the same concepts.

The road is one of the important foundations of existence and human creation, their life and evolution, and it is also one of the important motifs in fiction. Based on this law, it can be boldly said that all oral and written literary sources and collections of artistic texts in the history of the world have their own path, just like the key and the path of a note in the science of music. is coming. The road (life) and the passenger (man) are the basis of the compositional action of any artistic work; seeking a way (conflict) and finding a way (success); entering the path (struggle) and exiting the path (defeat); stopping on the way (weakness) and continuing on the way (will); walk on the road (endure) and reach the destination (comfort); as well as wayfarer (benevolent), companion (friend), wayfarer, guide (savior) and wayward (agyor), guider (enemy), road It is natural for a number of different motives to meet, such as the one who seduces (the rival), the one who blocks the way (the envious), the lack of a path (weakness, neediness, helplessness). It is clear that the theme of the road and the passenger is equally applicable to the literature of all peoples and is a great protection; it is an image and a motive, and it is impossible to comprehensively express its essence. There are already so many interpretations of road and passenger motifs that the combination evolutions of these motifs have not been fully explored during the process of artistic creation. Nevertheless, in the course of our research, we tried to express our opinion about the important poetic interpretations of road and passenger images in Uzbek literature within our topic.

let's talk about the etymological roots, layers of meaning, and scope of usage of the terms "**road**" and "**passenger**" from the old Turkic lexicon, which are the subject of this root .

The explanation of this word is given as follows in "Devonu lug'otit turk", which is described as a rare dictionary of Turkic peoples: " jol - road. This word is also used in the sense of making a trip. ...anyar jol chiqtii - a road, a journey happened to him. It is said when a person suddenly needs to travel <sup>1</sup>. It is understood from the explanation that in the "Division of Turkish Words" the term "road" also means "passenger" - "starting on the road", "starting on the road", and this term has another meaning. ("spring eye" <sup>2</sup>) meeting is also described.

In the "Dictionary of Navoi's Works" published as an appendix to "Fifteen Volumes of Alisher Navoi's Works" in 1972, "YOL -Yol asramak - to look at the road, to wait; **To lose the way** - to lose one's way; **To cut the road** - to go without stopping; **To lead the way** - to go, to pass; **To make the way** - to walk; Meanings such as "walk <sup>3</sup>" are given. If we pay attention, the word "road" also means "passenger" in the works of Hazrat Navoi, as it is given in " Devonu lug'ot it Turk". In the four-volume "Annotated Dictionary of the Language of Alisher Navoi's Works" the various meanings of "road" are presented through stanzas (ThisWe will give special attention to it in the 2nd part of the chapter. - MK ).

Road in the "Annotated Dictionary of the Uzbek Language".sixteen different meanings of the term are recorded:

## WAY

**1** People, animals, etc. a long, continuous section formed by a footprint on the ground as a result of the movement of objects, a section of the road.

**2** Generally, a piece of land specially designated for people or traffic.

**3** Specially designated route, route for the participation of ships and aircraft.

**4** The process of moving in a direction, a continuous walk on the road.

**5** Walking, travel direction.

**6** A trip to a place, a place or a walk for another purpose; trip

**7** Traversable span; distance

**8** Landing gear for a specific vehicle.

**9** The line of direction of some things, space.

**10.** A line drawn on something, a surface, a trace.

**11** Line, line; verse

**12***mobile* The direction of something, the flow of coming and going, direction. For example, the path of life, the path of truth, the path of enlightenment, etc

**13** Behavior in the activity, actions to be taken, actions to be taken.

**14** Melody, song, etc. in a unique way.

**15** Opportunity measure.

**16** *burials. vzf.* (mainly o'. -pk in – **on the way** ) Means such as cause, purpose; in (si), for <sup>4</sup>.

Also, in this explanatory dictionary, which reveals the social and substantive features of the road revolution: *to give way, to step on the way, to start the way, let there be a way? To show the way, to lead the way, to lead the way , to lead astray, to lead astray, to lead astray, to turn away from the path, to open the way, to go astray, for the sake of the way, do not stay out of your way*<sup>5</sup> as well as

<sup>1</sup>Mahmoud Koshgari . Verbal dictionaryturkish Roof III . IIIthe roof - Tashkent , FAN, 1963 . – B 158.

<sup>2</sup>Look. Source indicated. - B. 158.

<sup>3</sup>Dictionary of Navoi's works. Compilers: P.Shamsiev and S.Ibrohimov. - Tashkent: Gafur Ghulam Publishing House of Literature and Art, 1973. - B. 297.

<sup>4</sup>An explanatory dictionary of the Uzbek language. 5 volumes. Volume 2. - Tashkent: National Encyclopedia of Uzbekistan, 2006. - B. 276-277.

<sup>5</sup>Source indicated. - B. 277-278.

phrases that carry positive and negative meanings that are often heard in everyday life are given by means of examples.

When the meanings of the word "Yol" are carefully examined, we observe that the initial general information about it is sufficiently given.

"Road" and "Passenger" were not changed or added in the 6-volume "Annotated Dictionary of the Uzbek Language" published for the first time in Latin spelling in 2023. In particular, the meanings in the 6-language explanatory dictionary are as follows:

**PASSENGER 1** A person walking on the road, passing by. *The streets were sparsely populated.* S. Anorboyev, Aksoy. *A pedestrian is walking on the same asphalt road that leads to the mountain.* P. Tursun, Teacher.

**2** A person traveling in a vehicle; passenger *The bus was full of passengers. - Here passengers can fix their suitcases and do other small things up to an hour before the departure of the train.* From the newspaper <sup>6</sup>.

Although the explanation of this term given in the formal dictionary creates a general impression among users (it is worth noting here that this approach is in accordance with the order of creating an explanatory dictionary - *MK* ), its we, an artistic word As the subject of our work aimed at the study of the essence, it does not explain the figurative meanings of the species.

The famous linguist Sh. Rahmatullayev interprets the roots of the terms "road" and "passenger" in the "Etymological dictionary of the Uzbek language" (Turkish words) as follows:

"ROAD" is a surface used for traffic. [ ***The old woman*** ***walked alone down the road one by one*** (Immortal Umarbekov). This polysemous noun, which also had the same meaning in the ancient Turkic language, was originally pronounced as **yo:yol** (ESTYA, IV, 217 ), and later the vowel **o:** was lost (PDP, 389; DS, 270; Devon, I , 97). Compared to the verb **yo:n-** , it is assumed that the word **yo:l** was originally formed from the base **yo:- with the suffix -l** (ESTYA, IV, 218 )<sup>7</sup>. It should be noted that this "guess" is recognized as being relatively close to the truth because it is based on " Devonu lug'ot it Turk".

A PASSENGER is a person walking on the road. The number of passengers on the streets has decreased (Sunnatilla Anorboyev). In the Uzbek language, it is formed by adding the suffix **-chi** to the noun form of the verb formed with the suffix **-v** from **the noun yol with the suffix -v** ; Under the influence of the consonant **v**, the vowel **a** changed to the vowel **ă** : [ ( **yol + a = yola-** ) + **v = yo'lav** ] + **chi = yolavchi >yol ă vchi** <sup>8</sup>".

In Uzbek poetry, the motifs of the road and the traveler are based on the psychology of creativity, considering the period in which the poet lives and its complexities, and use the image of the "nimakosa" at the bottom of the bowl - one of the most basic elements of the composition of poetry. focused on mystery - expressing thought and feeling in a "different" way, as a systematic image, it is widely found in the form of autological, metalogical, superlogical images. In an autologous image, the plans of image and expression coincide (eg, a maple is depicted and a maple is implied). Although in metalogical image what is depicted and what is represented are not compatible, they have a common point like in displacements (for example, a maple tree is depicted - stability, majesty, etc. are implied), and in superlogical image, the image and expression are not compatible, connect them. There is no common point: the image represents the intended content only on the basis of certain conditionality and within the context (a plane tree is depicted - a whole nation is meant)<sup>9</sup>. Road and passenger motifs in Uzbek literature, from folk poetry (oral creativity, folklore) to the "new poetry" of the 21st century, show the features of meaning through this system. is keeping up. In this process, the motif of the road starts from the meaning of a simple level (highway) to be traveled to reach the

<sup>6</sup>Annotated dictionary of the Uzbek language: more than 80,000 words and phrases. J. VI. - Tashkent: Publishing house named after Gafur Ghulam, 2023. - P. 310.

<sup>7</sup>Rahmatullaev Sh. Etymological dictionary of the Uzbek language. I (Turkish words) - Tashkent: University, 2000. - B. 190.

<sup>8</sup>Source indicated. - B. 191.

<sup>9</sup>Kuronov D., Mamajonov M., Sheralieva M. Dictionary of literary studies. - Tashkent: Akademnashr. 2013. – B.

destination (*The river is in flood, the waters are in waves, / I can't cross, yor-yor. // My horse is thin, the destination is far, I can't get it, yor-yor*<sup>10</sup>), until it expresses the meaning of a person (society, the fate of mankind) as a decisive tool that leads to goodness, freedom and the happiness of two worlds (*This is a path, not a swamp of lust, but a path that shines like the blade of a sword. 1. Before you turn your face to the road, kill, kill the traitor in you*<sup>11</sup>) has various meanings (including the passenger motive related to this connection).

Some motifs that increase the power of artistic expressiveness in folk art, are used in the figurative expression of events, so to speak, as "traveling motifs" have been used for centuries. As we study the motifs of road and traveler in folk poetry as such important units, its stable place in folk poetry is the appearance of each persona or a specific image that has come to a vertical position in the horizontal world . materialistic), sometimes it becomes clear that the inner (spiritual) **path cannot be described as a passenger** and it cannot be otherwise.

Admittedly, the emotional-expressive coloring assigned to the term road in fiction, the life-death process of the lyrical hero in national issues, **the struggle for independence, freedom, and freedom** .(pronounced: *the path of struggle*) or the desire of a disobedient servant to get rid of sins (*the path of sharia, the path of tariqat, the path of enlightenment, the path of truth, the path of repentance, the path of tazarru , the path of the Kaaba, etc.*) or arranging the scenes of life, dreams, and dreams on this path (**the path of death** **in verses**, or the experiences of a lover on **the path of love** , which are interpreted in the artistic sense in a metaphorical sense. and in the process of reflecting such situations, the meaning of the road motif can become more and more powerful. The most important thing is that the motif of the road is not only a space of material movement and striving from one point to another in the art of words , but also a description of existence - the essence of theology and nature, the life of humanity, immortality at the core of transience, a moment hidden in the layer of eternity. is also characterized by

this concept, we believe that it is appropriate to examine the motif of the road addressed in poetry in the following two main directions :

**1) External - exoteric path (worldly, material, household path)** . In the poetic text, such a path (motive) is used as an image of movement and a means of transporting a body from one point to another. (*Eg., Stay miserable, don't stay the way you came from . Do you have a chance to take me, you guys*<sup>12</sup>) The apparent way does not have very meaningful meanings. In some cases, the lyrics are expressed only so that the hero does not get stuck in the plot line, disconnected from the reins of composition and logic (*Eg., The poor little boy, The goat runs*<sup>13</sup> **along the road** ). And the lyrical hero walking on this road (passenger) is a being that he sees with his own eyes, he reacts to the events and events with the value of the time he lives in, the time he lives in, various situations that pass from real destination to destination: leaves an impression as a hero or a secondary character who calculates with consequences, probabilities, follows the laws and requirements of the mortal world, makes decisions according to the requirements of the situation - the scales, etc.;

**2) Inner - esoteric path (religious, mystical, mystical, spiritual path)** . In the poetic texts describing the inner path, even if "the path" is clearly mentioned as an idiom, the reader (listener) may find the orthographic form of the word consisting of several letters or the fact that it is given for rhyme when used at the end of lines. does not see", "does not feel". In this case, the "inner path" is embodied in the eyes of the reader (listener) in completely different visual meanings that belong only to his imagination. This is the technical side of the matter. The most important aspect is that the inner path as a motive in poetry reminds the reader that there are other worlds (paths) than the one he sees, and thus reaches his consciousness. It is used to convey a secret (*for example, I hoped that Gav sul A'zam will leave, Ating rahman, back from the path of the devil*<sup>14</sup>).

<sup>10</sup>Ghulam G'. Selected works. Poems, stories, short stories, translations. - Tashkent: "Sharq", 2020. - B. 211.

<sup>11</sup>Shaukat Rahman. Zulfiqar soul. Poems and translations. - Tashkent: "Anorbooks", 2022. - V. 357 .

<sup>12</sup>Alpomish . - B. 89 .

<sup>13</sup> Shown work - B. 49.

<sup>14</sup>Shown work - B. 174 .

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