

“DEVONU LUGATIT TURK”. HISTORICAL STUDY OF TURKISH LANGUAGES IN COMPARATIVE STUDY

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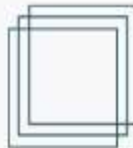
Abstract

The great encyclopedist Makhmud Kashgari's "Devonu lugatit turk" is very valuable about the division of Turkic tribes and clans in the 11th century, their place of residence, customs, folklore, socio-economic status, history, commonalities and differences in language, reliable data are given.

"Devon" also has more than seven and a half thousand lexical units, of which more than five thousand words appear in the modern Uzbek language and its dialects in the form of exact or some semantic or phonetic changes in their meanings at that time. For example, many of the words in the first volume of "Devon" are used in the same sense as "Devon" in Uzbek literary language and dialects. *Et "gosht"* (1.70) meat in the Uzbek dialect of Kipchak; *am; iu em* in Oguz-type dialect; belly meat - thin meat sticking to the liver (1.70); Kipchak type dialects of the Uzbek dialects of the Southern Aral Sea. Work (KKRD, 201); *ep "cure"* (1.74), Uzbek dialects of the Southern Aral Sea kipch *em "cure"*; *esh "companion"*, *"comrade"* (1.74)", Uzbek dialects of the Southern Aral Sea in the same sense.

Mahmud Kashkari refers to a large group of dialects (literary language based on the leading dialects) as "Turk" a specific dialect, tribe with their names (including *bechenek, qifchaq, oguz, yemek, bashgirt, yabaqu, tatar, yagma, Uyghur, Chinese, Chigel, Tuxsi, Tangut*) and others. From time to time, their differences from the leading dialects "Turkish", their peculiarities, their location are noted.

In classifying the Turkic languages, Mahmud Kashqari approaches them not in terms of kinship and closeness to each other as they do now, but in terms of the natural purity of the language, in terms of how much it is influenced by other languages. According to Mahmud Kashkari's scientific view, he accepts the Turkic related languages in his original state without distinguishing between them and groups them according to the extent to which the languages that are disrupting their natural state with the words they have learned are failing. There is a good reason why the author repeatedly says "pure language is pure language". It should be noted that the scholar called *Kyrgyz, Kipchak, Oguz, Tuxsi, Yagma, Chigil, Igroq, Yaruq* languages "pure Turkic language".

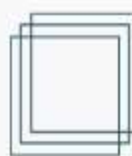


Indeed, the “Devonu lugatit turk”’s embodies the phonetic, morphological and lexical-semantic features of the languages of the 11th century Turkic peoples, from which each of the modern Turkic peoples finds information on the history, dialects, formation, development, stages of development, ethnogenesis, history of statehood takes. For example, in “Devon” *mγ* the word *tu* is interpreted as “*soch*”, “*tuk*”, “*qil*”. Then, in the Uzbek folk dialects of the Jaunbiy Aral Sea *түк*, *түбүм* are synonymous words and *tu* is the *mγ* basis for both. The word *tugin* in Uzbek dialects is based on the word *tuk*. If we take into account the fact that in the dictionaries of the XI century the word *mγ*, “*tuk*” was used in the sense of “*soch*”, “*qil*”, it becomes clear that the combinations of *chachin чачын йулды-жулды*, *түгин qaldyrmady* are historically synonymous parallels.

“Devon” has connections like *уш түкеди*. The verb *түке* (*di*) in the cut function is preserved in our literary language as part of the word complete. Thus, the initial (meaning changed) base of the word *tugal* (*tuga*, *tuke*, the sound of the consonant “**k**” between two vowels) is formed from the suffix “**I**”. Therefore, a verb is formed from a word that has become a suffix by a special suffix: *tuga + l + la-tugalla*. The complete word in Uzbek dialects of the Southern Aral Sea is *түкуш*: *дүкүш*:*дүгуш* - toy, the collision of rams with each other or the collision of something with each other turns out to be related to the verb. That's the word. *түкәл*, *түкәллә*, *йл*, *қпчти*. *түвәл*; *түвәллә*, *джл*, *қпчти*. *Түвәллә*

In Uzbek dialects of the Southern Aral Sea a knife and a saw are used to cut something. In “Devon” the words *бычды* “cut”, *бычылды* “cut off”, *бычма* “harvested land”, *бычғу* “arracha” are used. The words “cooking”, “cooked” and *бышды*, *бышығ* are recorded. Thus, in the 11th century Turkic languages, when the sounds **sh** and **ch** differed in their meanings as phonemes, “... made two different words: one meaning “cut” (with the phoneme **ch**) and the other” *pishmoq* “(with the phoneme **sh**). [2.185]. The first base “**bych**” is preserved in Uzbek dialects of the Southern Aral Sea in the words *pichti*, *pichtirdi*, *pyshqy* “arracha” and the verb *pichirlatty* can be said to be derived from this base.

If every word interpreted in Mahmud Kashgari's “Devon” is common to all the Turkic languages of that period, then there is no mention of which language the word belongs to. If the word being interpreted does not apply equally to all the Turkic languages of that period, but only to a specific language or appearance of a certain language or a certain category of language, then it is stated and explained to which nation it belongs. For example, *ол үүкүнч етми-у* he prayed seven times (in Oghuz). Even now the verb *yukunmaq* is pronounced in Uzbek dialects of the Southern Aral Sea’s oguz tip (oghuz) and yelashan kipchak type shevas. In the Kipchak type dialects *jugundi*, *tabyndy* is used in the sense of “to worship”, “to obey”, “to worship”; in the modern Kazakh and Karakalpak languages, it is preserved in the form of a *жүгүнди*, *табынды* in the same sense as in “Devon” [3.125].

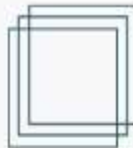


For example, the word *улыч* is used to pamper and kiss children *улычым*; oghuz, *улым* quoted; oghuz, kipchak *ulyt*, pine: *улым:қарағым:чырағым* Kipchak in "Devon" *ичир "кеч"*, twilight "late", "time of sunset"; Oghuz *imir* "district" words kipchak twilight "early and late sunlight"; oghuz *imir* "district", the owner-Kipchak "smoke"; Sometimes the words shown as belonging to another language are also. The word tunak 'zindon', 'qaras' (balasagun) (1,387) occurs in the Uzbek language and its dialects with a difference in meaning such as *түнәк: түнек: таиш түнәк 'қаронғи', 'тоиш қоранғи'*.

For example, DLT. *ashaq* "bottom", "lower" (I, 97) - ogztsh. *ashaq* in that sense: DLT. *әкин* (sowing) "crop", "arable land" (I, 107) -ozztsh *әкин*, sowing, qpchtd. *iegin / yegin*; DLT. *қарынчақ* ventricular "ant" (I, 400) - *қарынжа*, digestion. *qarynja*, qptshd. *ants*; DLT. select "sparrow" (DLT. III, 238) -ogztd. *sechə*, qpchtd. *chumchuq*; DLT. *örken* "qayysh" (I, 132) -ogztd., qpchtd. "Rope"; DLT cotton "fluffy", "cotton" (I, 300); -ogztd., qpchtd. cotton; down, "loose", "soft", "cotton separated from seeds"; DLT. "so" (I, 137) -qpchtd. "possess", "protect", "forgive"; DLT. *taquq* "chicken" (II, 330); -ogztd., qpchtd. chicken; DLT. *uzluq*: ogil "*molxona*" (I, 124) -ogztd. *ағыл*, qpchtd. *қора: малқора:малхана*; DLT. The word *benek* "grain", "seed" (I, 367), which is characteristic of the language of argucha argu and similar categories, is a literary Uzbek word *дәнәк*, grain ogztd. *беджәнәк*; qpchtd, is recorded in the form *мүжәнәк/мүжәнәк/мүжәнә*.

Mahmud Kashgari emphasizes that if some words are in a certain form in one dialect and another word is used in its place in another dialect. For example, when other Turks called a bowl, a bowl, a bowl a foot, the Oguzs used the word *djanaq* (chanak) instead (I, 112) - oguz. *йл.kipch. чанақ*; bowl; jl qpchtd. *айақ/чанақ*, foot / pelvis, in the speech of some villagers, under the influence of Karakalpak, Kazakh dialects, the lexeme *tostagan* serves as a synonym for the word foot. In some Turks weave every *өргүн*, white color, the Oguzs say *aq // aq//* (I, 153); some Turks called it "wine", "musallas", "maini" -suchik and the inhabitants of the Ila valley (yagmo, tuxsi, chigil) called *maini kyzyl sochik* (I.387) -ad.orf. *chuchuk* "sweet"; *үызтш. süçik* "sweetness", "sweet", "sweet", "delicious" qpchtd. "Tuchchy / chüchchi"; red sweet "wine", "mai".

Among the lexical layers from "Devon", there are words that are used in one dialect in one sense and in another in another. In the Chigil Turks, the word *үлүш* means village, and Balasagün and the city of Argular above them mean city. (I, 94) - Uzbek dialects of the Southern Aral Sea's, share "contribution"; in other Turks, a cow means "cow"; the Oghuzs called the female tortoise by this word (I, 135) - in the Bukhara and Northern Uzbek Oghuz dialects of the Uzbek language the cow *инәк* means "cow"; the other Turks called the kitchen *инәк* ashlyk, the Oguzs called wheat *ашлык* (I, 137) - Uzbek dialects of the Southern Aral Sea's, *ashlyq* "grain", "courage"; other Turks called worms "insects" worms, only Oguzs called wolves worms (I.328), now Turkmens call them worms. In most Turks, the word *чапылды* means "suvady", chapildi, while in Uyghurs



it means to strike the neck (II, 135) - Uzbek dialects of the Southern Aral Sea's, *чапылды* "plastered", "cut".

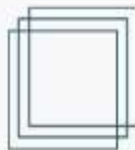
There are also many words from Devon. Heard the word *chakdy* only in Oguz, the meaning of *aytdi* was also used: *ol sozug anka chakdy-u* heard the word in his ear *ол созуг аниң қулоққа чақды* (II, 24); DLT., bitten *соқты* "made" repaired".

Mahmud Kashgari has two different approaches to foreign words. There are all sorts of things about marriage that have been absorbed into life, but their names don't exist in our language. The scholar therefore approves of using them as in those neighboring languages. He thinks it is harmful to use words in another language instead of words in that language. "If we were based on the second opinion of M.Kashgari, instead of the Turkish words *билгә, бутук, ырағым* we needed words such as Arabic scholar, book, woman" [4.67].

"Devon" also has many lexical units that are not listed as belonging to a particular Turkic language. Obviously, while a certain part of such words is related to the process of word acquisition, another part dates back to the period when the languages of the TB became the common language. The study of such words is important in determining the Turkic peoples, in particular, the issues of ethnogenesis, glotagenesis of the Uzbek people and the process of their formation, development and formation as a nation, which Turkic and non-Turkic tribes participated. In Devon, the word *chigit* (I.356) is said to belong to the Argu language. In modern Uzbek languages and dialects, as well as in the Karakalpak, Kazakh and Turkmen languages of the Southern Aral Sea, it is used in the sense of *chigit* / *чизум/шизум* due to the compatibility of **sh-ch**.

In Mahmud Kashgari's "Devon", too, the methods of using words in a figurative sense are diverse (DLT.1963). In the process of migration, the word has a new meaning based on its function - unity of meaning. For example, the word *in* is used in the language only in the sense of wild animals (lion, fox). He also has a demonic form (1.84). Then each word began to be applied to an animal bed. This word sounds like this in a folk saying; If the fox hits its own nest *тiлкy өз iнгa ырса ызyз болyр*, it will become a fox. There is no doubt that the expansion of the meaning of the word *in* here began in a very ancient folk proverb.

Commenting on the word "lung", Mahmud Kashkari writes: "The lungs are white liver. The reason for this is that anger appears in the lungs. The use of this word in this sense is the origin of the word rather than its origin. Rain is called "heaven" (1.148). There are many examples of this in the modern Uzbek language and its dialects: I dropped a plate, I ate a plate, I read Abdulla - I read Abdulla Aripov's poems. The wooden "tree" (111.15). According to Mahmud Kashkari, the word *yigoch* is used in the language of the 11th century tribes in a slightly different way. The word at that time meant "tree", "measure of length", "wood". In the modern Uzbek literary language, the word "wood" is used instead of the first meaning, mainly in the Kipchak dialects of Uzbek dialects of the Southern Aral Sea.



In short. “Devonu lug'atit turk” is not only a linguistic work, but also an encyclopedia of its time, which contains valuable materials on the history, socio-economic situation, customs, geography, natural conditions, ethnography, dialectology and folklore of different peoples.

References

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DLT –Devonu lug'atit –it turk

KKRD - Karakalpak-Russian dictionary

kka. - Karakalpak language

kipchd. - Kipchak dialect

ogzd. - Oghuz dialect

ogztd. - Oghuz type dialects

kpchtd - Kipchak type dialects

yl - “Y” dialects

jl - “J” dialects