



“DEVONU LUGOTIT TURK” AND UZBEK DIALECTS

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ABSTRACT

The article examines "Devonu lugotit turk" and Uzbek dialects, and acknowledges Mahmud Kashgari's special services in this regard. The valuable importance of "Devon" in dialectology is highlighted. Each example is explained based on the lexemes available in the fraternal peoples, effectively using a number of linguistic methods, such as comparative, comparative-historical. The commonalities and differences related to the reflection of words in the dialects and their presentation in Devon are analyzed.

KEYWORDS: - Dialect, dialectology, phonetic changes, morphologic changes, etymology of Turkish lexemes, compound words.

INTRODUCTION

It is known that Mahmud Kashgari, recognized by experts as a great scholar of his time, covered many areas of linguistics in his work "Devonu lug'otit turk". It contains important information on the phonetic, lexical, grammatical, dialectal features of the Turkic languages, in particular, the Uzbek language. In addition, the study of the history of language, its awareness of its old state, is carried out by means of a comparative study of ancient manuscripts, the identification of similarities and differences between them. It should be noted that the monument "Devonu lug'otit turk" has been created for almost ten centuries. Therefore, it is natural that there have been changes in the language. Because during this time the language has undergone phonetic, lexical, morphological, syntactic changes, improved, enriched in accordance with the laws of its development. Our

observations of the lexicon of "Devonu lug'otit turk" in relation to today's Uzbek dialects show that there are similarities and some differences between the words used in the memoir language and the dialects, but these are not differences that distinguish them from each other. This can also be observed in the process of comparative analysis performed below.

LITERATURE REVIEW

Uyghur sources from the Berlin collection, as well as 11th-century monuments, such as the "Devonu lugotit turk", describe the concept of the ayaq as "a glass": Bu ayaqniñ yaruqı bar - the glass has a crack (ДТС,27). In the memoir "Qisasi Rabguziy" the variants of adaq, ayaq, and ayag were used to denote the semen mentioned: Zaiflärni urğanlar İdi azza va jallanı āzārlağanlar ađaq alğan... (249r12); Ul üzümni siqıp suwın ayaqğa salıp malikkä ayaq tuturdım



(88r14); ...Miñ sanliğ harir, idiş ayağlar... (148r18). In the works of Khutb "Khusrav and Shirin" and "Nahjul Farodis" the forms of *adaq* and *ayak* are observed: ... *Taqi xamr ađaqi tutmaqđin tärk qildi* (HФ,133a11); *Saqıkar elgi ham taldı ayaqđin* (XIII,4262). Although the lexeme of the *ayaq* is not observed in the Uzbek literary language, its use in the dialect of Lakay living in the Republic of Tajikistan can be found in the "Dictionary of Uzbek Folk Dialects" (ЎХШЛ, 14). There is a view that this word was formed from the *ağ* noun form of the *ay*, which means "carved place" in the ancient Turkic language, with the suffix - (a) q, which means "small" (ЎТЭЛ,1,250).

In Mahmud Kashgari's "Devonu lug'otit turk", *avut* (I, 111), *abut* means "palm, squeeze": *Bir abut neğ* (I, 85). The lexeme was first used in the "Golden Light" memoir in the form of *adut*: *Ayača aş bermish adutča suv tutmish* - a handful of food, a handful of water (ДТС,14). In Yusuf Khos Hajib's epic "Qutadg'u bilig", *avuč*: *Uquşsuz kişi avučča titik* - A foolish, ignorant person is like a handful of rubbish (ДТС, 70), *avut* (ДТС, 71), *Tafsir* and XIV century Khorezm sources state the form *avuč*: *Bir avuč uşaq taş tutdı taqi...yüzinā atdı* (11561); *Bir avuč topraqđin yarattı* (XIII,117613). *Sāmiri* ul *tofraqđin bir avuč alib saqlamiş erdi* (ҚР,126r4). In the works of Alisher Navoi, the term is used in the sense of "palm", "applause" (НАЛ, 478). It appears that by the fifteenth century the meanings of the term had expanded. The term is used in the South Khorezm dialect in the form *авыч* (ЎХШЛ, 12). This noun is derived from the verb *abu-*, which means "to take with two hands" in the ancient Turkic language. Later, the following phonetic changes took place in the structure of this word: the consonant *b* in the vowel range was replaced by the consonant *v*: *abuč>avuč*. In Uzbek, the consonant *h* is added to the beginning of the term: *avuč > havuč* (ЎТЭЛ,1,595).

THE RELATIONS BETWEEN DEVON AND

DIALECTS

Mahmud Kashgari describes the lexeme *känd* under study as follows: *Känd* is a village in the language of the oghuzs and those close to them. To most Turks, it is a province. That is why Fergana is called *Özkänd* - our city. Samarkand is called *Semizkänd* because of its size. It is used by the Persians in the style of Samarkand (I, 330). *Tärkän* is the name of Shosh (Tashkent). Its origin is *Tash kand*, which means a city built of stone (I, 414). The word first meant "city" in Turfan texts. It turns out that during the Karakhanid period, the term meant "village", "region", "city". In the work "Tafsir" in the forms *kend* (39,17), *kent* (61,9) were used in the semantics "village", "city". In "Gulistan bit turkiy" the *kent* means "city": *Bir qul kentgä bardı* (3061). In "Qisasi Rabguziy" there are phonetic variants of the term *kend*, *kent*: *Yolda kelürdä Aynuş-şams atliğ bir kend bar erdi* (96r7); *Meni bu siğirğa mindürgil seniğ birlä kentgä barayın* (128v8). It is also possible to observe the situation when the term came in a compound word: *Bağdādğa keldilär xalifağa ayttılar: yana qayturda Semüzkent (Самарқанд)gä säkiz yığaçliq yerdin kečib keldük tedilär* (176r7). In the works of Alisher Navoi, the meanings of "village" and "city" are visible (АНАТИЛ,II,108).

There are different opinions as to which language the word belongs to. For example, some sources state that it belongs to the Sogdian language¹. Mahmud Kashgari writes about it: The basis for considering the whole of Movarounnahr, from Yankand to the East as Turkish cities is that the names Samarkand, Semizkend, Tashkent-Shash, Ozkend, Tunkend are all

¹ Древнетюркский словарь. –Л.: Наука, 1969.–С. 290;Ўзбек тилининг изоҳли луғати. –Т.: Ўзбекистон миллий энциклопедияси, 2006. Т.II. –Б.353; Дадабаев Х. Общественно-политическая и социально-экономическая терминология в тюркоязычных письменных памятниках XI-XIV вв. –Т.: Ёзувчи, 1991. –С. ; Қораев С. Ўзбекистон вилоятлари топонимлари. –Т.: Ўзбекистон миллий энциклопедияси, 2005. –Б. 36.



Turkish. Känd means city in Turkish. They built this city and named it. It still is. When the Persians multiplied in these lands, then they were like the cities of the Ajam (III, 164). The above-mentioned data show that the listed lands of Movarounnahr were founded by the Turks, and later the influence of the Persian-speaking people increased there, and the place names were changed to Persian². According to the Dictionary of Uzbek Folk Dialects, the rural version of the term (ЎХШЛ, 141) is used in the South Khorezm and Karamurt dialects.

Today, in Surkhandarya dialects, the verb *тыр* means "to stand, to turn". This word was first mentioned in Yusuf Khos Hajib's epic "Qutadg'u bilig": *tükätti sözin türdi badī bitig* – finished the word, folded the letter and closed it (ДТС, 598). It was used in the same sense in Devon: *ol bitig türdi* – he folded the letter (DLT, II, 13). This lexeme occurs in the sources of the old Uzbek language, in particular, in the works of Alisher Navoi, meaning "to wrap":

*Za'fdin örgämçi dāmiga yiqilğaç čirmanib,
Ul čibindek türmädi har yan tanimhi aylanib.*

The term *čibič* (Таржумон, 15-10), which means "one-year-old kid", is used in 11th century Turkic sources as *čäbiš*//*čäpiš* (МК, I, 349), in "Kitab ul-idrok" of Abu Nayyon as *čäpiš* (41), in the kirgyz language as *šibiš* (РСЛ, IV, 1063). The term is currently used in the phonetic variants of Bakhmal, Josh dialects as *čibič*, I dialects of Sayram, Tulkibosh, Shymkent as *čibiš* (ЎХШЛ, 360). There is speculation that the term may have been borrowed from Indo-European languages. Compare: Persian-Tajik *čäpiš*, Latin *kapeč*, Celtic *kapečo-s* (ИРЛТЯ, 120). According to P. Safarov, the term was borrowed from Iranian languages (1972, 13b).

In ancient Turkic monuments (ДТС, 211) and in

² Содиков Қ. Туркий ёзма ёдгорликлар тили: адабий тилининг юзага келиши ва тикланиши. –Т.: Тошкент давлат шақшунослик институти, 2006. –Б. 46.

Turkic sources of the XI century, one of the domestic animals was called *inäk*: *ürüj inäk bozağulačī bolmiš* – the gray cow is born (МК, I, 135). Mahmud Kashgari said that the term also meant "female tortoise" in Oguz. We see the form of *inäk* in the 14th century Arabic treatises and in the 14th century Khorezm memoirs: *bir qul satğin bir inäk satğin aldım* (НФ, 147a15; Ат-тухфа, 7a6; Таржумон, 14-19; Абу Хайён, 24; Жамолиддин Туркий, 12a5; ХШ, 105a21; ҚР, 48ч17). According to Radlov's dictionary, the zoonim was used in its original meaning in the Black Kyrgyz, Teleut, Tobol, Taranchin, and Usmoni Turkic languages (РСЛ, I, 1443). Today, the Kashkadarya dialects use the phonetic forms of the *инә://инәк*, the Bukhara dialects of the *ънак*, the Samarkand and Surkhandarya dialects of the *инак*: *кәттәмни биттә инә:ләри бориди, хәрил хурма үстийә туғайде* (ЎХШЛ, 116). According to Sherbak, the origin of the term is the same as the words *inän* - "female camel", *inäk* - "female dog", and *änäk* - "female". *Inä*, *änä* - the word "mother" is the basis for them (ИРЛТЯ, 97). According to E. Sevortyan, *inäk* // *inäk in-en* = is formed from the verb "to give birth", "to miss" - with the affix (*ä*) *k* or *gäk* (ЭСС, I, 359). Our research confirms that E. Sevortyan's opinion is correct.

The cultural landscapes of cities and villages - parks, gardens, as well as meadows and fields are inhabited by birds that are best known to all. According to Mahmud Kashgari, the sparrow, which is one of such birds, was called *säčä* (МК, III, 238) in the Oghuz language. In "Qisasi Rabguziy" we came across the forms *säčä* // *sečä* (ҚР, 13ч12-13), *sečäk*: *sečäk čop tashidi* (ҚР, 43ч3). In *At-tuhfa*, we observed the phonetic variants of *seršä* (24bm), *šeršä*, *šeršä* (24b10). In Jamoliddin Turki's "Kitab bulgat" we see the forms *serčä* (16b3), and in "Tarjumon" we see the Turkmen *särčä* (10-7). Although the zoonim is not found in the old Uzbek language sources, to this day it has retained its original meaning in the form of *сечә* in Urgench, Khiva, Хонқа, Нозарасп dialects: *азам биләнсечә қонар ту:тлара, гетмә дәп йеғладым*



алыс йуртлара (ЎХШЛ, 237).

The term ancient turkic quğu (МК, III, 245; Ат-тухфа, 18612; ҚР, 68v4; РСЛ, II, 98 - swan) used in the work "Devonu lug'otit turk" first appeared in the monuments of Orkhon-Enasay: er quğu quşqa soquşti - the earth collided with a swan (ДТС, 464). In the Turkic sources of the XIV century the forms of qu, qavu (XIII, 2863), ququ (XIII, 73a20) are observed: Havā üzrā berūr šunqarğa qunī (МН, 29065). Jamoliddin Turki's book "Kitab ul-bulgat" mentions the form of quv. This zoonim is not present in the old Uzbek language monuments of the later period. Nevertheless, in the Oghuz and Kipchak dialects, quv (ЎХШЛ, 165) is now used in its original sense. The term "qu-qu" is derived from the word imitation of sound (ИФРЗТ, 21). In the modern Uzbek literary language there is a synonym for swan (ЎТИЛ, I, 560). The term oguzic qarīnča meaning "an ant" (Жамолиддин Туркий, 15a7; ҚР, 0ч12; Таржумон, 11-20) is mentioned in "Devon" in the form of qarīnča (МК, III, 384) // qarīnča (МК, I, 460). In the sources of Khorezm of the XIV century we came across the variant of the qarīnča: küč bilā bir qarīnčanī bassaq bilki hali ne bolğay alqīnda (Г, 3364). In At-Tuhfa we see the variant of the qarīnča (36a2). Radlov noted that the phonetic forms were used qarīnčqa in the Chigatay language, qarīnja in the Crimean language (РСЛ, III, 174), and qarīšqa (РСЛ, II, 181) in the Azerbaijani language. Қарынжа is now used in its original meaning in the southern Khorezm dialects (ЎХШЛ, 157). In our opinion, the term qarīn is derived from the affix - ča-čaq with the word "қорин", "қурсақ" (ДТС, 427).

The term böy ("At-tuhfa", 24b13 - spider) is used in Mahmud Kashgari's dictionary in the phonetic forms böy, bög (МК, III, 154), oguzic bi (МК, III, 224). "At-tuhfa" also features bāv (26b13). Although this zoonim does not appear in other sources, it has come down to us in the form of biy (ЎТИЛ, I, 112). Böy in the treatises "Tarjumon" (11-18), "Kitab ul-idrok" (37) and "Kitab ul-bulgat" (15a5) means "scorpion".

This zoonim is now used in the Forish dialect in the form of бөй, meaning "blackbird" (ЎХШЛ, 55). In our opinion, the bi form is the most ancient of the mentioned forms.

In Mahmud Kashgari's "Devonu lug'otit turk", the word ötrük is explained as follows: ötrük is cunning, deceitful, cunning, a liar:

Ötrük ötün ağırlayuyüzgä baqar,
Elkintaşubbermiş aşığbaşqaqar.

The cunning, lowly, greedy of the lands is left, the guest looks like a thief in front of him, the stranger thanks the guest for what he eats and hits the guest on the head with what he has given (I, 82). At present, the phonetic variants of this word in Uzbek, Qırq, Kungrad dialects, өтүрүк//өтүрүк//өтүрик, Surkhandarya, Kungrad dialects as өтрик mean "lie": өтрик сөлләмә, адам боламан десәң (ЎХШЛ, 55)

ANALYSIS, RESULTS AND DISCUSSION

In the Urgench, Khiva, and Xonqa dialects, the term "эмрәк" occurs in the sense of "labor": эмрәк чәкмәк (XШЛ, 123). In Mahmud Kashgari's dictionary and the epic Hibat al-Haqoiq, the term is given in the form of emgäk: emgäk ekindä qalmas - labor does not go to waste (DLT, I, 134); Küč emräk tegürmä kişigä qali³. The fact that this lexeme was first mentioned in the Golden Light and Turfan texts can be found in the Ancient Turkic Dictionary (Drevne tyurkskiy slovar): ačmaq suvsamaq emgäki (ДТС, 172). In the works of Alisher Navoi, the same semantics is found: Emgäkdin alarğa ārām yoq (АНАТИЛ, III, 563). The term is formed by adding the affix -k to the verb emgä- (ДТС, 172), which means "to suffer, to toil."

In "Devonu lug'otit turk", the Oghuz töl lexeme denotes "the calving season of animals, sheep and

³ Мисоллар Қозокбой Махмудовнинг "Ахмад Югнакийнинг "Хибатул ҳақойиқ" асари ҳақида" китобида келтирилган матндан олинди (Тошкент: Фан, 1972).



goats." At the same time, the dictionary notes that the word is also applied to the child. In the Oghuznama, the word *tölboğaz* is combined with the word "pregnant" and means "pregnant": *töl boğaz boldi künlärdän soñ kečälärdän soñ yarudī*- she became pregnant, and after days and nights, she gave birth (ДТС, 579). Zoonim *töl* continues its semaphore in Samarkand, Kashkadarya and Surkhandarya dialects: *бъзэдэ төл омбешънчъ мәртләрдәдоржъ чүшәдъ*(ЎХШЛ,261).

Today, in Surkhandarya dialects, the word *алқынды* is used to refer to the remnants of laundry soap. This lexeme is found in Mahmud Kashgari's "Devonu lug'otit turk", which is considered to be the source of the Karakhanid period, in the following senses: a) to be completed: *alqindī nāñ*; b) to die: *eralqindī* (ДЛТ, I, 255); c) "to lose, to extinguish": *yaliñuq urulmish qap ol, aǧzi yazilib alqinur* - a human child is like an inflated mesh; when the mouth is opened, the hand loses it, extinguishes it (ДЛТ, I, 204).

In "Devonu lug'otit turk", the verb *az* means "to go astray": *ol yol azdī* - he went astray (ДЛТ, I, 184). This word is first observed in the Turfan texts: *yol azsar ev tapmaz* - he does not find his lost home (ДТС, 72). It is also used in the sources mentioned in the XIV century sources: *Tā qaysī arīğ tiyatliğ yoldiy azmish bolğay* (АНАТИЛ,II,506). The term under study is currently used in Surkhandarya dialects in the semantics of "going astray" (СЎШЛ, 15).

In Mahmud Kashgari's "Devonu lug'otit turk", a loaf of bread baked on a coffin is called *kömäç* (ДЛТ, I, 341). It is also mentioned on page 51 of the work that the word is derived from the verb *komdi*. Alisher Navoi's works also contain the following semantics: *Yana tutmaç va umaç va këmäç va talğanni türkçä ayturlar* (АНАТИЛ,II,151). The word under investigation is still used in Surkhandarya dialects. The lexeme *ет/эт*(ЎХШЛ,95), which means "meat", "soft part of the human body, muscles" in the dialects

of South Khorezm, Naiman, Namangan, Kirk, Surkhandarya, first appears in "Devonu lug'otit turk". The following semantics can be seen in the play: a) "meat": *toğray män* - (ДЛТ,III,326); b) "surface of the body, skin":

Qiş yayğaru suvlanur

Er et menin yavrulur

İglär yemä savriyur

Et yin taqi bekrişür - describing the debate between summer and winter, he says that the skin and the surface of the bodies of people and animals are healed and strengthened in me. Patients are reduced in winter. People's bodies and skins mature and become strong (ДЛТ, III, 294); c) "body, skin": *etim qičidi* - my body itches (ДЛТ, III, 275); g) "soft": *et yer* - soft earth (ДЛТ, I, 70).

CONCLUSION

Apparently, despite the fact that for a long time in the middle, most of the words involved in the comparative analysis (*ayak, känd, čäbiş, iñäk, säčä, quğu, qarinča, töl,*) are not used in the Uzbek literary language today, but are used in our dialects. Some (*böy, alqindī, ötrük*) have undergone a change in meaning, and some are used in modern literary language with minor phonetic changes (*avut, az*). This, in turn, indicates that our language, dialects, the history of our people go back to ancient times.

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