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Gulbahor Roziqova

Ferghana State University
candidate of philological sciences, docent
Fergana, Uzbekistan

MAHMUD KASHGARI'S «DEVONU LUG'OTIT TURK» AND MODERN UZBEK LANGUAGE

Abstract: The article describes the phenomena as narrowing, expansion and change of meaning in the lexicon of the Uzbek language on the basis of lexemes used in Mahmud Kashgari's "Devonu lug'otit turk".

Key words: lexeme, narrowing of meaning, expansion of meaning, change of meaning.

Language: English

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Introduction

There are such works that even after years, centuries, millennia will attract the attention of scientists with their value and significance. Through such valuable sources, it is possible to gain important insights into the history, ethnic structure, culture of the nation, and also to find out facts about the language used, and to study them in comparison with the present. Among such works, Mahmud Kashgari's encyclopedic dictionary "Devonu lug'otit turk" is a source of pride for us, Uzbeks, as well as for all Turkic peoples.

Although this unique written monument with a history of ten centuries has been widely studied by world linguists, it has not lost its significance and value, and a broader study of the linguistic features of this masterpiece is one of the important issues of modern linguistics. It is one of the urgent tasks of Uzbek linguists to take the lead in this regard and to draw important conclusions about the history of Turkic languages and the ancient Turkic language through their research.

The main part

During the years of independence, a number of areas of scientific research of the Uzbek language have developed. A comprehensive study of the history of our language, which has its roots in ancient times, is one of the works in this direction. One of the tasks

to be performed today is a comprehensive and in-depth scientific study of the historical development of the Turkic languages, in particular the Uzbek language, with the help of rich factual materials reflected in manuscript sources. After all, the most reliable source in the study of the history of language is the written monuments that have come down to us.

Functional, semantic and stylistic analysis of the lexical layer used in the work "Devonu lug'otit turk" allows to obtain important information about the rich possibilities of expression of the early Uzbek language [8.102] "Devon" as an encyclopedic dictionary is one of the sources that functioned as a base for the development of linguistics. The fact that the author laid the foundations of areal linguistics, drew a linguistic map of the Turkic peoples, explained more than nine thousand lexemes in use at that time, and highlighted the peculiarities of dialects are clear evidence of his work as a mature linguist.

Perhaps for this reason, Mahmud Kashgari is recognized by Uzbeks, Uyghurs, Kyrgyzs, and all Turkic peoples in general as a representative of their ethnic group, nation [1], and they repeatedly refer to this rare work of the encyclopedic scholar. Re-study of "Devon" will be the basis for discovering new aspects of this unique work, acquainting the general public with such a masterpiece, and revealing the facts of the history of language. In this sense, our research serves to draw conclusions not only on the history of

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Turkic languages, but also on the history of Turkic peoples and nations, to introduce the rich cultural heritage of Turkic peoples to the world community by comparing the semantic features of noun lexemes in this work with modern Uzbek.

Changes in the life of a society at different times are reflected, first of all, in its lexical layer. As a result, some words in languages may become obsolete, or replaced with new ones. "Language is always in motion, it is always changing. All layers of language (phonetic, lexical, morphological, syntactic) expand and improve over the years. As a result of the development of society, new concepts can be added to language in the form of new linguistic units. Or units that have been used for years may become obsolete over time. This is a natural indicator, a feature of language" [9.55]. By studying such semantic changes, it is possible to draw important conclusions about the history of languages, to obtain interesting information.

M. Mirtojiyev considers the following as a logical-semantic phenomenon that creates the semantic development of the word 1) expression, i.e. the expansion and narrowing of meaning; 2) the emergence of derivative meaning; 3) processes such as euphemism and dysphemism [6.6]. In this article, we analyze the lexemes that were used in the Old Turkic language and underwent various semantic changes in the modern Uzbek language on the basis of Mahmud Kashgari's *Devonu lug'otit turk*.

Some words used in the ancient Turkic language have undergone some semantic changes in the modern Uzbek language. In this case, the meanings of some words have been narrowed, some have been expanded, and some have been used in the opposite sense.

The expansion and narrowing of lexical meaning occurs for extralinguistic reasoning in the scope of only one lexical meaning [6.112]. In "*Devon*", the word *jizim* is interpreted as "the young of everything." Hence, the word was first used in the Old Turkic language to refer to things other than man as well. It is used in modern Uzbek only for human beings. Apparently, when the word *jizim* is taken in relation to the eleventh century, it is now used only in reference to man, and its meaning was narrowed. But at the same time, there has been an expansion in the semantics of this word applied to man. In the "Thesaurus of the Uzbek language" the word means the following: "physically grown man", "in general, a young man", in a figurative sense, "a man, a brave man, a bold man", "a girl's lover", "a man belonging to a military gang, a group", "referring to a person younger than himself" [10.266-267].

It is natural for words to undergo semantic changes during language development. Obsolescence of words, semantic expansion or narrowing of meanings are observed in almost all languages. For example, in English, the word *deer* was used for any wild animal in ancient times, but

today the meaning of the word has narrowed to only "deer", which means a type of animal.

The narrowing of the meaning between the noun lexemes used in "*Devon*" can also be seen in the example of the word *кэжик*. ... The meanings of the lexeme *кэжик* in the "*Drevnetyurkskiy slovar*" are "a member of ungulates belonging to the deer" and "a wild animal in general" [2. 294]. The following passage confirms that the word *кэжик* is also used in the "*Oltin yoruq*" ("*Golden Light*") to mean "wild animal": *барс ирбиз арслан бөрүда уланы йавлақ кэйикләр – барс, қоллон, арслон, бұри ва бошқа ёввойи ҳайвонлар*.

Mahmud Kashgari's work also gives the meaning of this lexeme "everything that is actually wild." But unlike "*Drevnetyurkskiy solvar*", Koshghari further limits the scope of application of this lexeme, i.e. it is emphasized that it is not applied to any wild animal, but the ones that can be eaten: deer, argali.

So, we can see from this that by the eleventh century, there has been a narrowing in the meaning of the lexeme. However, it is also acknowledged that the word is used to mean "deer" [3.213] and "mountain goat". It should be noted that the "wild" semantics in the lexeme semema was the basis for its application to objects other than animals. In *Devon*, it is said that *кэжик сөзүм* is a "wild tree" and is explained as follows: "Everything is of two kinds: domestic and wild." The wild is called *кэжик*" [5.114].

It is also shown that the lexeme *кэжик*, combined with the word *киуи* (man) (*кэжик киуи*), means "a one-legged animal in the form of a man believed to live in water." This is a mythological view and is associated with totemism. So, the lexeme *кэжик* which in ancient times was used for "animal, beast", "wild animal", "deer, argali that can be eaten", "deer", "mountain goat", "everything that is wild", "one-legged animal in the form of a man believed to live in water" is used in modern Uzbek literary language only in the sense of "the common name of a large group of mammals, such as deer, etc." [10.364].

In modern Uzbek, this lexeme is also present in the compound word *кийико'т*. *Kiyikot* is "an annual and perennial fragrant medicinal plant belonging to the mint family" [10. 364].

In the 11th century manuscripts, the word *йилқи* was used for all four-legged animals [5. 25]. Later, as a result of the differentiation of the concept it expressed, the word was used only in the sense of "horse" and "herd of horses", that is, in relation to one species of animal, which means, its lexical meaning narrowed. In Yusuf Khas Hajib's "*Qutadgu Bilig*", the word is also used to mean "animal."

The word "*қисир*" was used in the 11th century to mean "barren" and "young horse" in the book "*Devonu lug'otit turk*". In modern Uzbek, the word means only "barren."

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In the ancient Turkic language, the word *эрык* was used as a common name for fruits, such as peaches, apricots, plums, and to distinguish these fruits, various words were used to denote them:

ئۆزۈك - a common name for peaches, apricots, plums; they differ from each other in one quality: ئۆزۈك *tylyz* *эрык* "peach"; ئۆزۈك *сарғ* *сарғ эрык* "apricot"; *қара эрык* "plum" [3.65]. In modern Uzbek, each fruit has its own name, the word *эрык* is used in the form of "o'rik" and serves to denote a type of fruit tree and its fruit.

The word "*алқийи*" is an example of words that have narrowed meanings in modern Uzbek. This word was first used in the Turkish language *الْقِيَان* *алқийи* in the meanings such as "to applaud, praise; to pray; congratulations; remembering one's good qualities. We even see that it has the meaning of "salawat, salutation to the prophet": *بَلَاوَجًا الْقِيَان بَرَكًا* *Жалавачқа алқийи бэргил* ("Bless the prophet [applaud him]") [3.84]. In modern Uzbek, the meaning of the word is narrowed, and it is used in two senses: "words of goodwill, praise, supplication" and "applause that mean satisfaction". The meaning of the word "salutation to the Prophet" is now obsolete.

It is possible to observe the narrowing of the meaning in the *амач*: the word *أَمْج* *амач II* in ancient times meant "hammer, yoke; farming tools" [3.55], while it now means "the simplest of the oldest wooden or iron tools with metal teeth, plowed with the addition of a vehicle".

Another example of such a lexeme is the word *кэсак* in "Devon". The word *كَسَاك* *кэсак* is defined by Kashgari as "a part of a thing" [3.263], which refers to a part of anything. For example, *бир кэсак этмак* is a piece of bread.

There is also the word *kesak* in modern Uzbek, but this word is interpreted in Thesaurus of the Uzbek language as "a piece of dried clay" [10.355]. Hence, the meaning of the word *кесак*, used in the ancient Turkic language to mean a piece of anything, narrowed down and was used only in reference to a piece of clay. In the Tashkent dialect, this word is used together with the word *қанд* (sugar) (*бир кесак қанд* – a lump of sugar).

"In the narrowing of the lexical meaning, certain parts of the referent it expresses are differentiated and called by another name. As a result, the word becomes narrower in the lexical sense. For example, in the time of M. Kashghari, all fibers were called *юн* (wool). Later, cotton fiber was expressed by the word *ун* (yarn), and cocoon fiber by the word *унак* (silk). The word *юн* now refers to the fiber that is extracted from the skin of an animal, i.e. the word *yung* has narrowed in the lexical sense. Differentiation of fibers according to their nature is extralinguistic. It is reflected in the lexical meaning of the word. Accordingly, the narrowing of lexical meaning is called extralinguistic [6.113]. Hence, the narrowing of the meaning of a

lexeme in the gradual development of languages is also a common feature peculiar to several languages.

There are also some words that were used in ancient times in the form of adjectives, and later became nouns, in the sense of which the phenomenon of narrowing can also be observed. For example, the word *эркак*. In ancient times, the word *زَكَك* *эркак* was also used to mean "the male of any animal or bird", and the rooster, that is, the male of the hen, was distinguished as the *эркак тақазу*, and the female as the *миш тақазу* [3.92]. The word *تَقَاو* *тақазу* is a gender-specific word meaning "hen" and is used equally for both roosters and hens [3.234]. In modern Uzbek, the word *эркак* refers to a group of nouns and means "a man; male".

In the 11th century, the word *көл* meant "pool," "lake," "accumulated water; pond" and "sea" [5. 91], and during language development the word also underwent semantic differentiation: "specially dug depth, which serves to store water" is called *hovuz*; "a natural body of water that is filled (covered with water) on land, with a closed perimeter and depth" is called *ko'l*; "the part of the ocean that is connected to land or splits on land, the part of the ocean that is separated by land or islands and peninsulas" is called *dengiz*. In ancient times, the word "*сув*" was used instead of the words *дарё*, *денгиз* (river, sea): For example, *Этил суви ақа туруп* [3.67]. According to Mahmud Kashgari, *Этил* is the name of a river in the Kipchak lands. It flows into the Bulgar [Caspian] Sea. It also has a tributary that flows into Russian lands. According to I. Kormushin, *Эрил* is present Volga River or the Volga River flows through the Kama River [3.67]. Thus, in the modern Uzbek language, the word *кўл*, as mentioned above, has only one meaning, that is, "a natural body of water filled with land (covered with water), with a closed perimeter and depth". In "Devon", the word *тэңиз*, meaning "sea" [5,240]. The word *көл* is also used in a figurative sense to refer to the adults of the snow leopards as part of the *көл эркин*. It means "a man of many minds, like a full lake." During the development of language, this meaning also disappeared from consumption.

In linguistics, the occurrence of a shift in the size of a lexeme from a narrow meaning to a broad meaning is called an expansion of meaning. In Devon, the word "*قَشْلَاغ* *қийлағ*" means "wintering place" [3.308], and the word "*жайлағ*" means "summer place" [5.34]. The word *жайлағ* also means "pasture". The lexeme originally meant "meadow at the top of a mountain," and in the ancient Turkic language, the word *jaj* meant "summer," and the word *жайлағ* meant "a place to live in summer." The Turks, who were mainly engaged in cattle-breeding, moved to those places in the summer to graze their cattle in the meadows at the top of the mountain. In the winter, they moved from *жайлағ* to *қийлағ*. In modern Uzbek, the word *яйлов* (pasture) means not only "cattle pasture at the top of the mountain", but also "cattle

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pasture in general". Such areas can be at the top of a mountain, in the steppes, or even in the lowlands. As mentioned above, in Devon, the word "قشلاغ كۈشلاغ" means "wintering place". Explaining this lexeme, Mahmud Kashgari also gives extensive information about the fact that it is located in the southern part of the mountain, where there is a lot of grass, little snow, and the crop grows well [3.308]. This means that the area was located on the south side, where there was little snow, which led the people of that time to spend the winter in such places. In modern Uzbek, the word means "a place, territory where the population is mainly engaged in agricultural activities."

Or in "Devon", the word تَغَار *maṣap* is interpreted to mean "a sack in which wheat and other things are placed" [3.276]. In modern Uzbek, the meaning of the word has changed, meaning "a large

deep round vessel used for kneading dough, laundry and other purposes."

Nowadays, the word *yul* (son) is used only in reference to a human child. In ancient times, it was used to mean "the child of any living thing." For example, *Эр оғли муҳазмас, йт оғли қўләрмәс* - "A puppy does not always suffer, he gets rid of it by some means, just as a puppy cannot always lie on its back like a horse [4.56]; *Мую оғли* is a kitten [4.16].

Conclusion

In summary, the study of changes in the semantic structure of words plays an important theoretical and practical role in illuminating the semantic development of lexemes in use in modern Uzbek literary language.

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