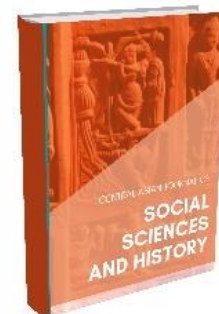




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Linguistic Views Of Mahmud Kashgari

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Abstract:

Thanks to the independence of our country, we had the opportunity to study the literature of the Turkic countries as a whole. It is known that the history, culture, and development of the peoples whose origins are close to each other and relatives go back to the same root. There are a lot of similarities in the traditions, paintings, and folklore of these peoples. Of course, due to historical development, later some differences also appeared. In particular, the literature of the Turkic countries that we are studying has experienced the same historical development. Today, two-thirds of the words in the Turkish language have fallen out of use. This is considered a sad phenomenon and has led to a decrease in the vocabulary of the Uzbek language. is aimed at using as a synonym of the words.

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Key word: "Devonu Lugatit Turk", Central Asia. Abu Bakr ibn Fatihal-Sawi al-Damasqi, Chin and Mochin, Eastern Turkestan, Korangutog', Diz (Sogdian), Baliq (fish), shoemaker, Notebook, knee, arm.

"Devonu lug'otit-turk" ("Devon of Turkish words") is Mahmud Kashgari's encyclopedic work on Turkic languages (1071-72). This work contains valuable information about Turkic clans and tribes that lived in Central Asia and Western China in the second half of the 11th century, their social status, language, history, geography, metrology and astronomy of this area. The manuscript of "Devonu lug'otit-turk" was found in 1914 in Diyarbakir, Turkey. This 319-page manuscript is kept in Istanbul. This copy was copied by the scribe Muhammad ibn Abu Bakr ibn Fatihal-Sawi al-Damasqi in 1266 from the handwritten copy of Mahmud Kashgari, about 200 years after the writing of "Devonu Lugatit-Turk". . Thanks to the independence of our country, we had the opportunity to comprehensively study the literature of Turkic countries. It is known that the history, culture, and development of the peoples whose origins are close to each other and relatives go back to the same root. There are a lot of similarities in the traditions, paintings, and folklore of these peoples. Of course, due to historical development, later some differences also appeared. In particular, the literature of the Turkic countries that we are studying has experienced the same historical development. At the beginning of the 20th

century, those who made a lot of efforts to unite the Turkic peoples, whose ancestors were the same, and to strengthen their ties. The place of Mochin changed as a result of the socio-political situation and migration of peoples. Mahmud Kashgari in "Devonu Lugotit Turk" mentioned that one of the more than 20 native Turkic tribes, the Tabgakhs who lived in Upper China, were called "Mochin" in the later period, including, "Even though the Chin and Mochin peoples have separate languages, the townspeople know Turkish well. He wrote to us. he writes his letters in Turkish," he reported. The map drawn by Mahmoud Kashgari shows that Mochin is surrounded by the sea on 3 sides, and it is separated from Japan (Jabrqa) by the sea. From this it is clear that Mochin refers to the territory of Manchuria. Also, it is said in the work that "the length of the kudud, where the Turkic peoples lived from the land of Rum to Mochin, was 5 thousand farsangs and 3 thousand farsangs wide." According to the information provided by N.M. Przhevalsky in the 19th century, the Mochins are an ancient indigenous tribe of Eastern Turkestan, who lived in the south-eastern part of this country, in the foothills of the Korangutog on the ancient caravan route from Khotan to Charchan via Keriyya. In the 19th century, the mountain Mochinlikar formed about 2000 families, they belonged to the Mongoloid and European races.

"Devonu lug'otit-turk" is written in Arabic, and Arabic movements (overlapping signs in letters) are used in order to correctly pronounce more than 8,000 Turkish words. In this, of course, the author had a lot of difficulty, because it was impossible to give Turkish sounds with Arabic letters and alif, vov, yo) signs. For long and short vowels, soft and hard sounds in the Turkish language, Mahmud Kashgari uses special signs (movements) or shows the length at the beginning of the word with two alphabets, or for words with two different pronunciations. puts a different sign: . This publication is not only a translation, but also a comment on the Turkish translation, assessment, terms, personal names, city and place names, and interpretation. In the preface of the Uzbek edition, information is given about philologists of the 11th century, the work "Kutadgu Bilig", Mahmud Kashgari's linguistic views, Turkic tribes, their formation, these clans and tribes, the relation of languages to the current Turkic peoples and their language, translation transcription. At the end of the Uzbek edition of "Devonu lug'otit turk" there is detailed information about Turkic clans, tribes, cities, etc., references are given in each volume of the work, and the words and expressions found in it are widely defined and explained. One of the important aspects of the Uzbek edition is the index compiled on the basis of each volume. In it, the words found in "Devonu lug'otit turk" are given in alphabetical order, and the translation of the word in Uzbek and Russian is given. On which pages of the "Devonu lug'otit turk" this word is found (first the page, line of the Uzbek, then the Turkish editions) will be shown. As an example, let's pay attention to these words:

Diz (Sogdian) - fortress, fortress. For example: Ahanin diz - Iron fortress, strong fortress. According to the work "Devonu Lugotit Turk", "tajiz is a high land, the Persians changed their cities from this word to the form of "knee". Toponyms "Dizak" in Iran and Central Asia mean "fort", "fortress"

Fish, fish - tall. the word "city" in Turkish. Recorded in Turkic runic inscriptions, "Devonu Lugotit Turk"; It is often found in old place names: Beshbaliq (Eastern Turkestan), Khanbaliq (ancient Turkic name of Peking city), Ordubaliq, etc.

Ayaqchi (old Uzb. ajaq - vessel) - 1) in the past (11th-14th centuries) a person who pours various wines and oils, a cup, a cup of wine to the guests during a celebration, party or reception organized by an official. The old Uzbek language was widely used in monuments. 2) According to Mahmud

Kashghari's work "Devonu lug'otit turk", Ayaqchi was also used in the sense of a potter.

Memo - no. the genre of the artistic works of the Turkic peoples in the form of epitaphs; written in Turkic runes (Urhun-Yenisei inscriptions), mill. Belongs to the 68th century (for example, Bilga Khagan epitaph, Kultegin epitaph, etc.). Yo. have prose and epic types. In Prose Notes, there is no clause at the end of the verses, which is the only sign of rhyme and poetry ("Devonu lug'otit turk", Alp Er Tonga's march). Epic Notes were also written in the form of a memoir (Tunyuquq epitaph). These Memoirs reflect the origin of the Turkish khanate, the leadership system, military campaigns, the state of the country, and the political spirit is strong; internal and external struggle is depicted. It was said that the Khaganate would be freed from Chinese rule. Some features of the memoirs were later developed in oral and written works (see Marcia).

Jabgu, ya b g u - 1) one of the highest titles during the Kushan period; 2) In the Turkish khanate, the title ranks after administrative and military positions such as khagan and tegin (king, heir to the throne). Mahmud Kashgari attached a world map (circular representation of the world) that he made to "Devonu Lug'otit-Turk". The map shows the country, city, village, mountain, desert, pass, sea, lake, river, etc. k. names are written. Several names that were not written on the map are explained in the text of the work. The map corresponds mainly to the present-day Eastern Hemisphere. The work details the cities, villages, sea, lakes, Turkic tribes and clans in the 11th century, the social status of clans, origin, naming, internal clans and categories, their location, customs, language features. information is provided. In addition, there is also information about animals and plants, their names, astronomical data, zodiac signs and horoscopes. In "Devonu Lugotit-Turk" linguistic information about tribal and clan languages is given in more detail. In this, the meanings of each word (polysemy, homonym, synonym, antonym and archaic words) are deeply analyzed, and the etymology of some words is touched upon. The analysis of sounds (phonemes) is quite perfect: vowel and consonant phonemes, long and short vowels, their pronunciation and orthography in native languages, phonetic phenomena and laws in the language are explained in detail. In the field of morphology, according to the tradition of the time, he divides word groups into 3 word groups: verb, noun, conjunction, and shows the ways of their formation and types. More than 250 proverbs and sayings, dozens of poetic passages are presented in "Devonu Lug'otit Turk".

In the process of studying Devon, some words caught our attention. For example, the meaning of the words "sozug" and "gudurqaq" has not been preserved in the current Uzbek literary language. As a result, a lacuna phenomenon appears. In linguistics, words that were previously in use, but today have become part of other words and lost their meaning, a lacuna is formed. the part up to the two collars is counted. In today's literary language, this concept has disappeared, and it is called the lower skirt of the shirt. Ooshghari called the hem part of the back of the cloak a well. Today, the front and back parts of the coat are used as a common hem.

Today, two-thirds of the words in the Turkish language have fallen out of use. This is considered a regrettable phenomenon and has led to a decrease in the vocabulary of the Uzbek language. Forming all the words included in the independent word group in the work "Devonu lug'otit turk" as an explanatory dictionary, some words in them It is necessary to determine the "realities" that are used as synonyms of words that are currently in use. It is certainly a good thing that some words from "Devon" are still preserved in dialects. It would be appropriate if the level of their use was studied and accepted as a literary standard. Unfortunately, our Uzbek language needs a lot of corrections and additions.

Most of the lexemes acquired from a foreign language are used in their own form. If we deeply study

the works written by our ancestors such as "Devonu lug'otit turk", "Qutadgu bilig", "Muhokamat ul lug'atayn", "Sarf", we will certainly find Uzbek alternatives for borrowed lexemes. we find Only continuous effort, attention and endurance can turn the Uzbek language into the "Gulfoji of Turkic languages" as it was during Navoi's time. We, the future linguists, must take a step towards the goal set before us and make a worthy contribution to the Uzbek language gaining its place among the languages of the world.

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