

THE USE OF LINGUOCULTURAL LEXEMES IN "DEVONI LUGATIT TURK" BY MAHMUD KASHGARI

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ABSTRACT

As stated in many studies, linguistics is a science that studies language as a cultural phenomenon, and its subject is language and culture in mutual relationship. Linguistic-cultural approach studies have started to appear in Uzbek linguistics in the last two decades. By the beginning of the 21st century, linguistics and cultural studies have become one of the leading directions in world linguistics. Linguistics studies the culture of the people, which is reflected and reinforced in language and discourse. First of all, he researches myths, legends, customs, traditions, customs, customs, and symbols of a certain culture. These concepts are related to culture, and they are reinforced in the language in the form of household and food behavior. The article talks about the linguistic and cultural characteristics of some lexical units in Mahmud Koshgari's Devonu dictionary-Turkish work.

Keywords: Mahmud Kashgari, Devonu lug'atit-turk, lingvomadaniyatshunoslik, lingvomadaniy, ramzlar, leksema.

Аннотация

Ko'plab tadqiqotlarda ta'kidlanganidek, lingvomadaniyatshunoslik tilni madaniyat fenomeni sifatida o'rganuvchi fan bo'lib, o'zaro aloqadorlikda bo'lgan til va madaniyat uning predmetini tashkil etadi. Lingvomadaniy yondashuvdagi tadqiqotlar o'zbek tilshunosligida oxirgi yigirma yilliklarda paydo bo'la boshladi. XXI asr boshiga kelib lingvomadaniyatshunoslik jahon tilshunosligida yetakchi yo'nalishlardan biriga aylanib ulgurdi. Lingvomadaniyatshunoslik tilda va diskursda o'z aksini topgan hamda mustahkamlangan xalq madaniyatini o'rganadi. U birinchi navbatda, muayyan madaniyatning mif, afsona, urf-odat, an'ana, udum, taomil, ramzlarini tadqiq etadi. Mazkur konseptlar madaniyatga taalluqli bo'lib, ular tilda maishiy va taomil muomalasi shaklida mustahkamlanadi. Maqolada Mahmud Koshg'ariyning Devonu lug'atit-turk asaridagi ayrim leksik birliklarning lingvomadaniy xususiyatlari haqida so'z boradi.

Kalit so'zlar: Mahmud Koshg'ariy, Devonu lug'atit-turk, lingvomadaniyatshunoslik, lingvomadaniy, ramzlar, leksema.

Аннотация

Как утверждается во многих исследованиях, лингвокультурология – это наука, изучающая язык как явление культуры, причем язык и культура, будучи взаимосвязаны, составляют ее предмет. В последние два десятилетия в узбекском языкознании начали появляться исследования лингвокультурологического подхода. К началу XXI века языкознание и культурология стали одним из ведущих направлений мирового

языкознания. Языкознание изучает народную культуру, отраженную в языке и дискурсе. Прежде всего он изучает мифы, легенды, обычаи, традиции, обычаи, нравы и символы определенной культуры. Эти концепты принадлежат культуре и закрепляются в языке в форме бытовых и социальных взаимодействий. В статье говорится о лингвокультурных особенностях некоторых лексических единиц в словаре-турецком труде Махмуда Кошгари «Дэвону».

INTRODUCTION

The work of the writer and scholar Mahmud Kashgari "Divan Lughat al-Turk" serves as an important scientific and artistic source for the study of the Old Turkic language, which is an important historical stage of the Uzbek language, as a branch of linguistic culture, and for a unique examination of the language of this period through the prism of the national language. Since the writing of the work "Divan Lughat al-Turk," various changes have occurred in the mentality of the people, in public consciousness, as well as in the system of symbols and lexical layers of our language. Therefore, a linguocultural examination of social and linguistic changes that occurred between the time of the work's creation and our time will be an important research and analysis.

This work, discovered in Turkey in the first decade of the 20th century, is of particular scientific value and attracts the attention of world scientists. The comprehensive study of this work is of great importance in the study of the history, ethnography, language, literary heritage - culture of the Turkic peoples, in particular, the Uzbek people. The work contains lexemes, phrases, proverbs, and sayings widely used in the socio-cultural life of Turkic peoples, which have not yet been thoroughly studied from the perspective of cultural studies and linguistics. By showing the meaning of the various terms in "Divan Lughat al-Turk," we can say that Mahmud Kashgari made a great contribution to world terminology. At the same time, determining the meanings of the terms used by Mahmud Kashgari will be a criterion for determining the scientific level of works on linguistics after "Divan Lughat al-Turk." Many terms used in Mahmud Kashgari's dictionary are mentioned in the same sense in Mirzo Mahdi Khan's work "Sangloh." It should be noted that the meaning of some lexemes used in some works does not correspond to the meaning used by Mahmud Kashgari. For example, in the work "Baburnama," the lexeme "karshi" is associated with the time of Genghis Khan. In Mahmud Koshigari, the word "karshi" is interpreted as "palace." Taking this into account, it becomes clear how relevant it is to determine the content of the terms used by Mahmud Kashgari related to the socio-domestic life of the Turks of that time. Accordingly, it is important to study and research the work on a large scale with all aspects of linguistics and cultural studies.

The primary information about Mahmud Kashgari and his scientific legacy, the personality, life, and work of the scholar is found in his work "Divan Lughat al-Turk." There are articles by Orientalists O. Pirsak, M. Hartman, Z.V. Togan, and Kh. Khasanov on this topic, which are reflected in A.N. Kononov's special article dedicated to Mahmud Kashgari and his work. [Kononov, 1973, -С.3-9] The scholar called himself "Mahmud ibn al-Husayni ibn Muhammad" in the preface of his work, from which it can be seen that his father's name is Hussein, and his grandfather is Muhammad. Mahmud Kashgari's father was from Barshan, and later moved

to Kashgar, so we can learn that his relative is "Kashgari," meaning "Kashgar," and that he was born in Kashgar. Until now, the exact dates of the Turkologist's birth and death are not known, and we do not have accurate information about where and when the dictionary was written. However, there are different opinions and opinions on this matter. According to O. Prisak, Kashgari was born between 1029 and 1038 AD. The dictionary began in 1072, and was completed in 1078. Based on Mahmud Kashgari's words "Our ancestors who captured the Turkish cities from the Samanids," O. Prisak comes to the following opinion about the scholar: Mahmud Kashgari belonged to the Karahanid dynasty. One of Mahmud Kashgari's ancestors may have been Harun al-Hasan ibn Suleiman, known as Bugra Khan. He was the first to conquer Mawarannahr, conquer Bukhara, the capital of the Samanid state, and found the Karakhanid dynasty. The fact that Mahmud Kashgari was a descendant of the Karakhanids created favorable conditions for him to thoroughly master the knowledge of that time. A number of articles by A.N. Kononov on the study of the life and work of Mahmud Kashgari are of great importance. The scientist gave a lecture on the topic "Mahmud Kashgari and his work "Divan Lughat al-Turk" at a conference held in Fergana on the 900th anniversary of the writing of the "Divan." [Kononov, 1973, -C.3-9]

In many scientific literature, we encounter information that Kashgari scientifically studied the language and culture of all Turkic peoples in order to write the "Divan Lughat al-Turk." For example, the following notes are in the preface: "I memorized the living language of the Turks, Turkmens, Oghuzes, Jagails, Yaghmas, and Kyrgyz. After a long study and search, I made this book interesting and wrote it in the most understandable language." [Mutallibov, 1967].

By citing examples from legends, which are an important treasure of culture, he explained language and culture, thereby introducing Turkic culture and beliefs to the Arabs, attracting attention and ensuring a good understanding of words. This work is the first philological study and the first comparative dictionary containing the etymology of Turkic words. At the same time, it is incorrect to consider this work only as a dictionary, in which we observe many unique information specific to the examples of oral folk art of the peoples of Central Asia. In order to create the work "Divan Lughat al-Turk," Mahmud al-Kashgari traveled through many cities and villages inhabited by Turkic tribes. During a 14-year journey (approximately from 1057 to 1071) he collected extensive historical material. In his book, the great scientist grouped more than 6,800 Turkic words (110 names of regions, lakes and rivers, 40 names of peoples and tribes), and gave explanations in the Turkic language. The book contains 242 poems, 262 proverbs and sayings. It is surprising that the 875 words, 60 proverbs and sayings he used entered our modern Turkic language without any changes.

This work, which is one of the most important treasures of the socio-cultural life of the Turks, is an encyclopedic dictionary. Moreover, the purpose of writing the work is to show that the Turkish language is as rich as the Arabic language and to help those who want to learn the Turkic language in the areas dominated by the Turks. Therefore, the words existing in the Turkic language at the time of writing the book are explained in Arabic through the use of Turkic sentences and the provision of encyclopedic information. With these comments, "Devoni Lugotit-Turk" became a major encyclopedia providing information about Turkish culture, history, geography, ethnology, mythology, folklore, language, and literature. The work has

acquired the character of a literary anthology in terms of giving place to literary examples. It is also acknowledged that this work laid the foundation for Turkology, as there is a large amount of material on Turkish culture. [Ülkütaşır, 1972, p. 37.]

It is known that "the conceptosphere of "human" as a unit of knowledge is a universal phenomenon for speakers of all languages and cultures." [Boynazarov, 2020, -B.14] The same can be said about the conceptosphere of "human" described in "Divan Lughat al-Turk." In particular, the concepts of husband and man, used in the sense of man in the work "Divan Lughat al-Turk," organize their own conceptual sphere in components such as man, husband, woman, child, home, family, kinship, human character, socio-psychological, psychophysiological state, and units representing them. When explaining the interpretations of the concepts of husband and man, representing the concept of "human" in Mahmud Kashgari's "Divan Lughat al-Turk," the meanings of these concepts in the conceptual field of the language of that time arise, and they can be seen in the following categories: Household concepts (housing, household, furniture, food, holidays, hospitality, recreation); kinship relations (spiritual concepts, friendship, child, relative, generation); physical, psychophysiological, psychological characteristics of

Among the examples of oral folk art from the "Divan Lughat al-Turk," the number of lyrical poems is about 30, and they are dominated by praise, separation, and address. Another characteristic of the lyrical songs presented in the work is that they clearly reflect the modesty, purity, innocence of hearts, and sincerity characteristic of the hardworking people. In lyrical poems, details about the lover's dreams, thoughts, and lyrical experiences are expressed in a high artistic interpretation. The lyrical poems in "Divan Lughat al-Turk" had a significant impact on the Turkic literature of the later period.

Lyrical songs demonstrate the rich aesthetic taste of the Turkic peoples, their special love for the art of words, and their literary potential to compete with the most advanced peoples of their time in artistic texture. These songs also reflect the artistic thinking of the Turkic peoples. This, in turn, directly reflects the poetic imagination of this people in the similes and metaphors of this ethnos. Among the sources that have come down to us, the comparison of the beloved's face to the Moon is first found in excerpts from the "Divan Lughat al-Turk." For example: Tolun ayin yüzi, [Kashgari, 1960, - P.40]

The poetic excerpt can be translated into modern Uzbek as follows: Full Moon-like face.

"Time is irreversible, it has the sign of non-repetition. Any material process develops in one direction from the past to the future. [Philosophical dictionary, 1991. Another important note in the "Devon" is the presence of rich information about lexemes that directly name time and refer to objects, events and phenomena related to time in the Old Turkic language. The "Devon" mentions lexemes denoting the names of the seasons, the names of which are directly related to the nature, seasonal weather of the ancient Turks and, based on this process, their movement and work. Yay (Late) - summer. [Kashgari, 2017, - P.141].

The word comes from the verb "yay." It represents the period from the awakening of nature to the decay of leaves. Autumn is autumn, autumn. [Kashgari, 2017, -B.135] This word is evaluated as the leaf cutting season. Winter is the winter season. The ornament of winter is fire, fire. [Kashgari, 2017, -P.136] Among the ancient Turks, the year is divided into four seasons. Of these, the word yaz is now out of use, we use the words "spring," "spring." The

word "yay," which means "summer," underwent a sound change and became "yaz." Nevertheless, their remnants are found in some of our words. For example, in the children's song "Läyläk keldi, yaz boldi," the word yaz means "spring, spring." Or the root of the modern word "yaylaw" is related to yay (summer): yay+la+ğ/w - "pasture, a place where summer is spent, a place where summer is spent." Compare: qışla+q - "village, place where winter is spent, where winter is spent." The words "yaylaw" and "qışlaq," which we now use, were historically formed in connection with the lives of livestock farmers who migrated to villages in winter and lived on pastures in summer. According to the ancient calendar, the year begins with yaz (i.e. spring), and the season ends with qış. [Sodikov, 2009. - Б. 236-237]

In the "Divan Lughat al-Turk," notes related to the customs and traditions of the Turkic peoples are also significant. The historical data collected by M. Kashgari belongs to different fields, and each of them requires separate research. As we study the work, the words collected in the dictionary constitute different professions and themes. In particular, M. Kashgari provides information about lexemes related to the cosmetics of ancient Turks, among them he also touches on the hair of ancient Turkish women and their care. Thus, as early as the 11th century, the scholar noted that women's hair and its care, and the possibility of creating various beauties from hair. It is observed that in the ancient Turkic peoples, the concept of "beauty" was attributed to women, there were special goddesses of beauty, and they were represented as beautiful, heroic, resourceful, and clean women: Umay Ana (Umay Ana), Ayizit (Ayızıt), Köpay Xotin (Kübey Hatun). [Eski Türk Kadınlarında Güzellik, 2018; Türk Mitolojisinde Öne Çıkan 37 Tanrı, Tanrıça ve Figür, 2018] Also, the opposition of physical and spiritual beauty in language is expressed by the words "beautiful" and "beautiful." In the articles in "Divan Lughat al-Turk," it can be seen that the concept of beauty is expressed in relation to the concept of woman in the form of "uragut, khatin-qadin/khatin/kishi." Based on the information in the work, the main features of the conceptsphere of beauty in "Divan Lughat al-Turk" can be explained as follows: physical, psychophysiological states that characterize a woman's beauty (height, head, face, eyebrows, manners, relationships); kinship relations (marriage, husband, child, relative, generation); a woman's social status, decoration (appeal, health, youth, ability, humor, sincerity); emotions (joy, happiness, love, sadness, fear, anger, hatred

Mahmud Kashgari provides several information related to the lexeme "hair." It is used with the verbs "tara, ur, otur, kesmek, yüli, yol-yolmak, mende-yolmak." Saç taradı (I), kız saçın taradı (III), saç taraldı (II), ol saç yüludı (III), ol saç ordı (I), ol saç oturdu (I), saç otruldı (I) er saç yülidi (III), saç yülildi (III), er saçın yülitti (II), saç yulundı (III), olanın saçını mendedi (III), saçın kıra mendedi (III), ol anın saçın mindetti (II) and so on. Also, verbs derived from the lexeme "hair" are found in the language of the work: saçlan-saçlanmak; er saçlandı (I); saçlaş-saçtaş-"he pulled each other's hair": ol iki bile saçlaşdı (I). In the "Devon" language, hair forms are reflected in the following word: "a person with hair" is called "saçlığ er" (I).

Even the thickness of the hair was likened to clouds. For example, bulut teg saç "hair like a cloud" (I). The interpenetration of hair fibers into each other was called yabaku (III). Straight hair without curls was called "siğan saç" (I). In another part of the work, the word suwlan saç (III), that is, the word suwlan, is derived from the verb suwla "to water." Thus, suwlan saç means "water-like, flowing hair."

The comparison of hair to water is also found in the epic poem "Oguznama" in the passage describing the second wife of Oguzkhan: *anun saçı müren osugi teg* (Translation: Her hair waves like a stream), (Oguznama, 76). Many sources emphasize that the Oghuz Turks had long hair since ancient times. Doctor of Science, Professor Farrukh Sumer notes that the Oghuz did not have their hair cut. According to M. Kashgari, "Idhınçu saç" means "uncut sacred hair."

The lexeme "hair" in Mahmud Kashgari's work "Devon" is in the form of "sach" (I; 311) in the ancient Turkic language, this noun was pronounced as "sach"; [DTS, 479] in the Uzbek language, the vowel a is replaced by the vowel â: *sach > sâch*. [SHR, OTEL, 22] In colloquial speech and some Uzbek dialects, this noun is also pronounced as "chach" (for example, in the dialect of the local city of Tashkent, "choch"). Since the time of the ancient Turkic language, the word "soch" has been considered a homonymous word in terms of form and content. It is pronounced as *sach* as a verb. [TDP, 418; Devon, II, 11; DTS, 479] In the lexeme *Soch*, there is no difference in terms of sound and meaning in the historical texts of the period after the Orkhon monuments.

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It is known that proverbs, arising as a unique phenomenon of oral folk art, reflect the spiritual image of peoples, their attitude towards existence and nature, literally reflecting the people's worldview. Although the work "Divan Lughat al-Turk" was written almost 1000 years ago, the proverbs presented in it serve the socio-cultural life of the Turks to this day in terms of their meaning and essence. In his study "Devonu lug'oti-t-turk," Mahmud Koshgari cited the text of 268 proverbs he recorded during his field trips. [Madayev, Sobitova, 2010. -B. 37]

In Turkish society, topics such as parents and childlessness are among the main themes of folk proverbs. There are many proverbs on this topic in the "Divan Lughat al-Turk." "Mush's son will give birth to a mujav" [Kashgari, 1963. -B. 22] we still use the proverb "A cat's child mews like its mother" [Shomaqsudov, Shorahmedov, 1990, - B.44.]. The issue of attention to lineage, which is directly related to identity, is clearly reflected in this proverb. This contributed to the viability of the proverb. Also, "Ata ugli attach tug'ar" [Kashgari, 1963. -B. 84] (Ота ўғли ҳелқида, албатта, отасига ўхшади) пословицы в настоящее время мы можем использовать иначе, то есть в форме "От ўрнини той босар" [Мирзаев, Мусоқулов, Саримсоқов, 2005, -B.160]. This example shows that the meaning of the proverb used in ancient times has been preserved, but its form has changed. The proverbs concisely reflect the deep content of the Turks of that time, the wisdom of the hardworking people, national traditions, centuries-old life experience, and thoughts about natural and social phenomena.

Also, the version of the proverb "Atasi achi' almila yesa, o'g'lining tishi qamar" [Koshg'ariy, 1963, -B 360] (Atashi achchiq olma yesa, o'g'lining tishi qamashar) in the style of "Onasi qimizak yesa, Qizining tishi qamashar" [Mirzayev, Musakulov, Sarimsakov, 2005, -B.146] is widely used today. As we can see, there was a change in the system of images in this proverb.

This refined the meaning of the proverb. The meaning of the proverb was initially in the form of a father's son answering for what his father did, but as a result of the change in historical life, the improvement of values, we see that there was a change in the system of images. That is, the fact that attention to genealogy, especially the formation of unique national values such as "See your mother and take your daughter," is reflected in the proverb, which testifies to the fact that the issue of genealogy and family values in Turkic society has been seriously considered since ancient times.

In Mahmud Kashgari's "Divan Lughat al-Turk," the status of the Turkic language is stated as follows: "I heard from a trusted scholar from Bukhara and another trusted scholar from Nishapur, who used this word in relation to the Prophet: when the Prophet spoke about the signs of the Day of Judgment, the intrigues of the end times, and the attack of the Oghuz Turks, he said: "Learn the Turkic language, because their rule will last long." [Kashgari, 1960, - B. 43-44] This fact It is noteworthy that, compared to other languages in the East, special attention is paid to Turkic peoples and their languages. The reason for this was the widespread use of the Turkic language. Therefore, it is impossible not to create works of art and chronicles in such an important language. Original sources provide extensive, reliable, and comprehensive information about the state and development of the ancient Turkic language.

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