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**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

**Citation:** Rozigova, G. (2021). Mahmud Kashgari's «Devonu lug'otit turk» and modern Uzbek language. *ISJ Theoretical & Applied Science, 05 (97), 222-225.*

**Soi:** [http://s-o-a-i.org/1.1/TAS-05-97-44](http://s-o-a-i.org/1.1/TAS-05-97-44)  **Doi:** [https://dx.doi.org/10.15863/TAS.2021.05.97.44](https://dx.doi.org/10.15863/TAS.2021.05.97.44)

**Scopus ASCC:** 1203.

**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
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. Mirtojiev 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 jïлкï 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 jïлкï 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 кэjiк. ... The meanings of the lexeme кэjiк 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 кэjiк is also used in the “Oltin yoruq” (“Golden Light”) to mean “wild animal”: барс ирбиз арслан бўри ва бошқа кэjiклар – барс, қоплон, арслон, бўри ва бошқа ёввойи ҳайвонлар.

Mahmud Kashgari's work also gives the meaning of this lexeme “everything that is actually wild.” But unlike “Drevnetyurkskiy slovar”, 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 кэjiк вэjiмин is a "wild tree" and is explained as follows: "Everything is of two kinds: domestic and wild." The wild is called кэjiк[5.114].

It is also shown that the lexeme кэjiк, combined with the word кiшi (man) (кэjiк кiшi), 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 кэjiк 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 кийик’и. Кийик’ is “an annual and perennial fragrant medicinal plant belonging to the mint family” [10. 364].

In the 11th century manuscripts, the word jïлкï 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 "кiшi" 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."
In the ancient Turkic language, the word әрүк 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: алык — a common name for peaches, apricots, plums; they differ from each other in one quality: әлүүү алык әрүк “peach”; кара алык әрүк “apricot”; and бир алык әрүк “plum” [3.65]. In modern Uzbek, each fruit has its own name, the word әрүк is used in the form of “о’рік” and serves to denote a type of fruit tree and its fruit.

The word “алқïшї” is an example of words that have narrowed meanings in modern Uzbek. This word was first used in the Turkish language as “a piece of dried clay” [10.355]. Hence, the narrowing of the meaning of a lexical meaning is called extralinguistic

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 “ wa” means “wintering place” [3.308], and the word “ jajla” means “summer place” [5.240]. The word kold is also used in a figurative sense to refer to the adults of the snow leopards as part of the kold әркї. 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 “ wa” means “wintering place” [3.308], and the word “ jajla” means “summer place” [5.240]. The word “ jajla” also means “pasture”. The lexeme originally meant “meadow at the top of a mountain,” and in the ancient Turkic language, the word “ jajla” meant “sea” [3.92]. The word “ jajla” is a gender-specific word meaning “hen” and is used equally for both roosters and hens [3.234]. In modern Uzbek, the word әрқї refers to a group of nouns and means “a man; male”.

In the 11th century, the word kол 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 hormuz; “a natural body of water that is filled (covered with water) on land, with a closed perimeter and depth” is called ko’r; “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 peninsula” is called deniz. In ancient times, the word “сүй” was used instead of the words дарё, денгиз (river,sea): For example, Этил сүй ака турүр [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, Этил is present Volga River or the Volga River flows through the Kama River [3.67].

In the modern Uzbek language, the word қол, 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 қол 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, Этил is present Volga River or the Volga River flows through the Kama River [3.67]. In Devon, the word қол is also used in a figurative sense to refer to the adults of the snow leopards as part of the қол әркї. It means “a man of many minds, like a full lake.” During the development of language, this meaning also disappeared from consumption.

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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 “قِش لاغ کُشلاَغ” 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 تَغار تَغازار 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 یومُت (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, َََُّرِهِلُيُتِْي َُّرِهِلُيُتِْي َُّرِهِلُيُتْ - “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]; ََُرِهِلُيُتْ َُّرِهِلُيُتْ 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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